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Religious Miscellany.

"SOLDIER OF CHRIST, WELL DONE."

On Sabbath, April 17th, Trinity Methodist Episcopal Church, Lafayette, Ind., held a memorial service for the eminent men of our Church recently deceased. The pastor, Rev. N. L. Brakeman, preached an appropriate sermon in the morning from Micah vi. 9; "The Lord's voice cricth unto the city, and the man of wisdom shall see thy name; hear ye the rod and who hath appointed it." A large congregation attended, and a deep feeling of sadness and solemnity rested upon the people. The pastor referred to Harper, Burlingame, Cornell, M'Clintock, Foss, and Bishops Thompson and Kingsley, and the lessons God is teaching the Church in their sudden removal from us.

In concluding the allusion to Bishop Kingsley, Mr. B. quoted the following lines from Montgomery, which seemed peculiarly appropriate—especially the couplet.

"His sword was in his hand.
Still warm with recent fight."

"Soldier of Christ! well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
The voice at midnight came;
He started up to hear:
A mortal arrow pierced his frame,
He fell— but felt no fear.

Tranquil amidst alarms,
It found him on the field,
A vesteran slumbering on his arms,
Beneath his red-cross shield;
His sword was in his hand,
Still warm with recent fight,
Ready that moment, at command,
Through rock and steel to smite.

Oft with its fiery force,
His arm had quelled the foe,
And laid resistless, in his course,
The alien-armies low;
Bent on such glorious toil,
The world to him was loss:
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"*To meet thy God prepare!*"
He woke and caught his Captain's eye;
Then strong in faith and prayer,
His spirit, with a bound,
Burst its incumb'ring clay:
His tent, at sunrise on the ground,
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease;
And life's fierce warfare, closed at last,
His soul is found in peace,
Servant of God! well done,
Praised be thy new employ,
And while eternal ages run,
Rest in thy Savior's joy.

CHRISTIANITY.

Rev. Dr. Jos. P. Thompson, of Broadway Tabernacle—Congregational—New York, has earned by his patient researches and scholarly publications—"Man in Genesis and Geology" being among the latter—his well-deserved reputation as one of the ablest theologians in America. When it was announced that he was to deliver the eighth Ingham Lecture before the Ohio Wesleyan University, on Sabbath last, general interest was excited. He followed the inductive method of reasoning, and led those who heard him irresistibly to his conclusion that Christianity is the religion that complements and completes the whole system of truth. He said nothing he did not thoroughly understand, and there was a charming freshness and vigor in all his thoughts. I subjoin a very imperfect outline of his eloquent and powerful lecture.

Pl.ts.

It is said ot Comte that toward the close of life he openly confessed that the human mind could not rest satisfied without a belief in independent wills or powers that interfere in the events of the world. - - Whether Comte really made this admission is of minor importance; what concerns us is that the thing itself is true; the fact that the human mind is *necessarily* theologic; that thought obliges us to religion; that metaphysical inquiry lands us at last in the absolute; that the induction of physical facts and the unification of the laws of the universe, through the correlation of forces lead us to the conception of a spiritual cause or power; and that the study of human society upon the broad scale of nations and of ages, forces us to conclude with Spencer, that "religion everywhere present, as a weft running through the warps of human history, expresses some eternal fact." - - Religious questions have been relative and fluctuating, but the *question of religion* has suffered no abatement of its necessity to the individual soul, nor of its moment to the welfare of mankind. Whether, with Mr. Lecky, one regards religion as a mode of emotion—in distinction from theology, which consists of intellectual propositions—or with Kant, holds that, although the speculative reason cannot demonstrate the existence of God, nevertheless the *practical* reason imposes upon us the ideal of the supreme good, and the moral obligations that are inseparable from that ideal; whether, with Comte, he "refers the obligations of duty, as well as all sentiments of devotion, to a concrete object, at once ideal and real—the human race conceived as one great being"—or with Herbert Spencer, finds the root of religion in "the mystery of an inscrutable power in the universe;" whether he inclines with Mill, to accept a belief in "the infinite nature of duty" as a sufficient cause for religion—a creed and an authority, a faith and a law; or he accepts the sublime simplicity of Schleirmacher's definition, that religion is "the feeling of dependence upon the absolute;" under all these forms of modern speculation there lies the common conviction of the irrepressible reality of religion—a reality testified to alike by the instincts of the soul, by its rational convictions and its moral obligations, by the facts of nature and the course of history.

It is of this religion that pertains to man himself, that I propose to speak; of the sources of its knowlege—man, nature, God; and the seat of its authority not in reason nor in revelation singly, not separately in science nor in theology, but in that higher sphere where the truths of all science, of physical and metaphysical, and all revelation, the secondary and the supernatural, like the colors of the spectrum, teresolved, blend in pure and perfect light.

In a search after such a religion we are bound by nothing save by allegiance to the truth.

Truth is the demand of every honest mind in whatever sphere of investigation. Truth is the pole of every explorer, around which he hopes to find an open sea, and either safe anchorage or a sure outlet into the infinite; but the star that must guide to that pole is religion, which there sits enthroned above all night, unchanged by all the revolutions of the world.

Three constituents enter into this question of religion, and are inseparable from it—Nature, Man, and God; and upon their relative adjustment depends the solution of the problem.

When nature is the central object, religion is divided between superstition and naturalism. When man is made the chief factor in the world-scheme, the type of religion is *humanism*, whether as hero-worship or as self-assertion. And there is also a conception of God which relegates him to the sphere of the past or the unknown—a deism which postulates nothing concerning the Deity but the infinite and the absolute, and ends with making of God an infinite and absolute nothing. But God is nothing to man as a conception, unless he is conceived of as an objective, substantive reality, possessing personality, will, authority; and God is nothing to us as the *cause* of nature, unless he is the author of nature in a sense that distinguishes him from nature, and sets him above nature, as the intelligent and controlling cause of all things that are or are to be. But this view may be so exaggerated upon the other side that God becomes the *Deus ex machina*, and the miracle or the intervention is ever at hand to supply any defect of observation or logic upon the facts of nature. And so, paradoxical as it may seem, religion may be falsified by introducing into it too much of God! Let us try now whether, by a fair process of induction, we can arrive at a view of religion which shall comprehend, in just and harmonious proportions, all the facts and factors of the problem.

Looking into Nature we discover *law*, omnipresent and universal. - - This is the first lesson Nature teaches. But to rest in that lesson would be superficial. Observing more closely we find in the adjustment of laws one to another a principle of *order*, by virtue of which, as in the eccentric chuck of a lathe, or in a turbine wheel, motions or forces in seeming contrariety are combined in a result that neither could have produced without the other. - - This second lesson from nature conducts us to a third, namely, an *end* had in view in the *laws* and the *order* that we everywhere discover about us. This thought was happily illustrated by reference to nature and man. Law, order, end, are the primary lessons in the school of nature. But law suggests, indeed demands, *cause* as the explanation of its own existence. The mind intuitively asserts the principle of causality, a cause that works through and is distinguished from the conditions under which, and none other, an event may have come to pass. The efficiency of physical causes is indicated by the terms, forces, and powers, applied to them in science, whose very meaning points to something deeper than condition, mightier than laws, since the same force—as is proved of gravitation, heat, electricity—acts through different conditions and by various modes and laws. - - But forces, powers, equally with facts and laws, require to be accounted for; and the *correlation* of forces which is the last word of science from human observation of phenomena, conduct us to that same sphere of *order*, in this sphere of the invisible, that we had found everywhere within the plane of the material. And so Science, which, by whatever way she leads us, "brings us in every direction to boundaries we cannot cross," then brings us to awe of the invisible - - to religion, to a something that *binds* us with the sentiment of reverence and of obligation. But is that something only an "inscrutable power," or is it a manifested intelligence clothed with personality? Science gives facts—shows no force or causal agency working by uniform and orderly methods, or by particular combination toward some end of beauty, utility, or necessity; then the mind, neither syllogizing nor theorizing, *declares*, "I can form no conception, but of Intelligence that purposed this marshaling of forces and laws for this end." Moreover, the physical facts and laws that Science brings to light have moral uses and ends - - and thus Nature herself becomes the messenger of religion to the human soul—truth, virtue, law, duty, obedience, being her early and constant lessons—and compels one to think that this is a *moral* universe, that has somewhere a righteous Governor.

2. By this very teaching of Nature to the soul, we are brought to contemplate the soul itself in relation to the world problem of religion. Looking into man we find another world of facts as real and trustworthy as are the physical facts; facts, some of which must be assumed as the basis of all knowledge.—First among these is *consciousness*. - - In consciousness the soul both knows the object of its knowledge and itself as knowing that object; here, then, is *intelligence*. Moreover, the mind gives the conception of *causality* as an intuitive truth; and discovers within itself a *moral law*, conscience "magisterially exerting itself." But here again we are brought face to face with obligation to a power above us, a conception or feeling which is fundamental to religion. And so these three facts in the science of the mind—intelligence, causality, and morality—like the facts given in physical science—law, order, end—conduct to the same point, when looking from its own measured deeps into the deeps of the infinite, unknown, the soul demands a spiritual and moral cause of itself and the universe.

3. Collective humanity also exhibits laws, adaptations, tendencies which, slowly unfolding across the long teacher of history, have begun at length to be remarked and grouped together as data for a *science of society*. We find society existing as an organism, with adaptation denoting purpose; humanity through all the aspects of society, government, language, customs, religions, manifesting the unity of a perpetual life; religion as a universal sentiment, marking a belief in spiritual life, laws, and powers; progress marking an unvarying tendency, as from some mysterious agent, toward the realization of some ultimate good; and retribution, denoting the action of a moral law upon society, as a whole, in the interest of justice, and for the sentence of iniquity; and these great facts in the world's history, demanding a solution, bring us once more face to face with religion—

"And so the whole round earth is every way
Bound by gold chains about the feet of God."

- - Thus nature and man contribute alike to raise the question of religion, and furnish the data in this great problem, but leave the problem unsolved. And yet they seem to have built layer upon layer, like the narrowing courses of a pyramid, the platform that lifts us toward its solution. Like the majestic hall Tennyson describes, as built by invisible power, for the coming of Arthur:

"For all the sacred mount of Camelot,
And all the dim rich city, roof by roof,
Tower after tower, spire beyond spire,
By grove and garden lawn, and rushing brook,
Climbs to the mighty hall that Merlin built,
And four great zones of sculpture, set betwixt
With many a mystic symbol gird the hall.
And in the lowest beasts are slaying men;
And in the second men are slaying beasts;
And on the third are warriors, perfect men;
And on the fourth are men with growing wings,
And over all one statue in the mold
Of Arthur, made by Merlin, with a crown,
And peak'd wings pointed to the northern star.
And eastward fronts the statue; and the crown
And both the wings are made of gold, and flame
At sunrise, till the people in far fields
Wasted so often by the heathen hordes,
Behold it, crying, We have still a king!
Have we then still a king!"

Does the statue that crowns the pyramid built up of nature, of history, and of humanity, bear upon it the name of God? That God must have a place in the article of religion is given alike in the rudest and in the most abstract conception of the thing. *What* God and *what* place? is the question that will close, and we trust complete our inquiry. Taking the Bible as confessedly the most advanced and complete of the historical religions, the speaker compared its teachings concerning God, with the facts derived from nature, consciousness, and history, as a theory for the solution of the questions raised in common by the three. Does the Bible explain the affinity of moral purpose, which seem to link together the vast array of facts of kindred import, given us by the wide universe of matter and of mind? First. This religion has a place in history, both as a fact and as a power. Second. The Hebrew conception of God, in an age and a condition of society so entirely foreign to that conception, is itself a phenomenon that neither Naturalism nor Positivism can explain. Third. This religion presents a view of God in relation to Nature, which best accords with her own facts, and with their logical demands. Fourth. This religion takes a view of humanity that accords with the lesson of history, and points to the realization of its hopes.

I must content myself with a brief extract further from this masterly production:

"To the human spirit, as endowed with affections, this religion presents a God whose personality touches upon one at every point, whose sympathies embrace us as an atmosphere; and whose *love* is the supreme exponent of that emotion, which is itself the supreme law of good for all rational existences. And to the human spirit as consciously the subject of moral law, this religion, and this alone of all religions of the world, presents in its God that absolute perfection for which holiness is the one term without a synonym. - - And to the aspirations of the human spirit, yearning toward the highest, the purest, the best, this religion promises not absorption into the Deity, nor unification with a universal soul of nature to the loss of conscious personality, but a moral transformation into the likeness of God, which shall be even as a new creation filling and satisfying the soul. The line of argument to which I have rigidly adhered, forbids the assumption that the Bible is a book of Divine revelation, though it points to that conclusion as a legitimate inference. It also precludes the discussion of any particular interpretation of Christianity. But it brings forward the fundamental conception of the Christian religion, and shows that, as a theory, this meets all the requirements of all the facts in nature, in the soul, and in history, that point toward religion as the solution; and therefore it is entitled to be received, not simply as the most perfect or advanced religion, but as *the* religion that complements and completes the whole system of truth."—*Western Advocate.*

HOLINESS.

Holiness, or entire sanctification, is a fundamental doctrine of the Methodist Episcopal Church.

1. The Book of Discipline teaches it. In the Episcopal Address to the members of the Methodist Episcopal Church the following language is used: "In 1739 two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737 they saw likewise, that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people." The Messrs. Wesley were so impressed with the glorious doctrine that they followed after it and incited others to do the same. The very organization of the Church by the Wesleys was that it should be holy, composed of a holy people. The sections containing the Rules for a Preacher's Conduct, page 64, and his Reception into Full Connection, page 85, enjoin holiness upon us as ministers. "Let Your motto be *Holiness to the Lord.*" Have you faith in Christ? are you going on to perfection? do you expect to be made perfect in love in this life? are you groaning after it?" These questions are answered in the affirmative, stating not only that we believe in the doctrine of holiness as taught by Mr. Wesley, but that we are ardently seeking it—groaning after it.

2. The Book of Hymns teach this doctrine. Sixty-eight hymns are written expressly on holiness, or entire sanctification. As an example take one verse of the 536th hymn:

"Refining fire go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

3. The Pastoral Address of the General Conference of 1832 teaches this doctrine:

"When we speak of holiness we mean that state in which God is loved with all the *heart*, and served with all the *power*. This, as Methodists, we have said, is the privilege of the Christian in this life; and we have further said that this privilege may be secured *instantaneously* by an act of faith as justification was.

"Why, then, have we so few *living witnesses* that the blood of Jesus Christ cleanseth from all sin? Among primitive Methodists the experience of this high attainment in religion may justly be said to have been *common; now a profession of it is rarely to be met with among us.*" Such was the language contained in the Pastoral Address of the General Conference of 1832.

4. The Catechism teaches holiness.

"What is sanctification?

"Sanctification is that act of Divine grace whereby we are made holy.

"May every believer be wholly sanctified in this life?

"Yes, God's command is 'Be ye holy, for I am holy,' and his promise is, that 'If we confess our sins he will cleanse us from all unrighteousness."

The foregoing is evidence sufficient to show that the doctrine of holiness, or entire sanctification, is a fundamental doctrine of the Methodist Episcopal Church. I conclude by referring the reader to Wesley's Sermons, Vol. ii, page 223, showing how to consider this doctrine and what attention he gave it. In 1762 he desired that man of God, Thomas Walsh, to have a meeting of the foundery in London, of all who professed the blessing of holiness. "Not trusting to the testimony of others," says Mr. Wesley, "I carefully examined most of these myself, and in London alone I found six hundred and fifty-two members of our society who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt," and that "every one of these has declared that his deliverance from sin was *instantaneous*, that the change was wrought in a moment."

Would it not be well for us all as ministers to give the same attention to this glorious doctrine that Mr. Wesley did in his day? Would not our success in our high calling be correspondingly great? May the baptism of fire and power come down upon the entire ministry and membership of our beloved Zion!

R. A. Arthur.

W. Advocate.

OBSTACLES TO MISSIONARY LABOUR AND THEIR PROVIDENTIAL LESSONS.

The frequent return home of missionaries to distant fields has been matter of some anxiety at home, but much more to the missionaries themselves. When the whole subject comes to be perfectly understood at home, there will I am sure, be the most entire harmony and good understanding between the missionaries and the Church, as well as between the missionaries and the Missionary Board.

The climate of India, and the same is true of Southern China, is very debilitating to foreigners. Long continued residence in these countries, without returning to a cooler climate from time to time, is certain to be followed by impaired health and an early death. Various efforts have been made to establish Sanitariums in the mountains both in India and China, and with some good results. But physicians in both countries say, that neither these nor any other expedient known can do away the necessity of a return home occasionally for the purpose of recruiting both body and mind. During the Winter season the weather is delightfully pleasant, but there are six months in the year, in which the heat is like the breath of an oven. All movements in the open air must be abandoned or nearly so, and every effort resorted to during this season to keep breathing. Some remarkably strong constitutions can stand it for one, two or three years to work on through this terribly hot weather, but such temerity is soon to be visited by the penalty affixed to this imprudence at no distant period.

The English Government, as the result of long experience in India, have found it good policy, financially, as well as every other way to allow men in the civil service to return home after eight years, and spend two years in recruiting; after this they remain in India five years, and are allowed again to return, and during twenty years, they are allowed to return three times, at the expiration of which they are released altogether, with a pension for the remainder of their lives.

Something of the same sort, so far as returning home to recruit is concerned, is beginning to be felt as a necessity by all Missionary Boards who have for any considerable time had a force in these fields of labour. That missionaries going to distant fields should be expected to make these fields of labor their *life work* is proper. It costs the Society a large amount of money to send a man to a foreign field, pay his salary while he acquires the language, and pay a man for being constantly with him as his teacher. And it is but reasonable that men thus fitted for usefulness to the Church, at the expense of the Missionary Society, should devote their lives to its interests. But this by no means implies that there is any propriety in a man's remaining and dying in India, when by recruiting for a couple of years he might be efficient for another ten years to come, and so on from time to time. It is certainly much better to save a man's life who is already prepared for efficient service in the missionary field, than to have him stay and die, when he is just prepared to be most useful, and then take up a new man and prepare him to be useful, and leave him in like manner to die. From what I have already seen, and I have carefully studied this question, both among our own and other missions, I know that the missionaries are exceedingly averse to coming home to recruit as long as they can possibly get along where they are, and this unwillingness frequently leads them to remain so long, that they can never fully regain their health again even by leaving their fields for a time. This state of things is a part of the order of God's providence, and may just as well be accepted as such first as last. It is a part of the cross of Christ as embodied in missionary labor. Foreign missionary work, at least so far as India and China are concerned, is particularly severe on American females, and all I have to say in regard to men, applies to them in all its force, with this additional fact that they usually require to return and recruit their health two or three years sooner than men.

Besides all that has been said on the debilitating effects of the climate, there are other reasons why our missionaries should be allowed to come home occasionally. Without witnessing it, one can not realize what a difference there is in the entire mental and moral atmosphere between a heathen and a Christian country.

While one is bright, and cheerful, and hopeful, and warm and enterprising; the other is dark, and dreary and cold, and stagnant and desponding. It revives the spirits, and gives new life to the whole man to return and see how Christianity moves the world; to feel its warm sympathy, and breathe its heavenly atmosphere. They return to their work much more vigorous and buoyant, in soul and body, for a season of contact with Christian hearts and homes in their own native Christian land.

Let me urge the Church at home, when these missionaries come among you to recruit failing health, receive them cheerfully to your hearts. For God's sake don't add to their afflictions by implied censure of their course. If you had seen them meet as I have done, in anguish, when the truth could no longer be concealed, that they must leave their work, I know you would rather soothe than further afflict them.

We may make up our minds just as well first as last, that our missionaries for these foreign fields must at all times exceed by about one-sixth the actual working force, or perhaps by a little larger fraction. In counting the cost of proclaiming salvation to every creature this must be taken into the account.

It seems to me there is an important lesson for the Church in facts which we have been discussing, namely: that we shall conduct all our foreign missions with a view of their becoming self-supporting at the earliest period. In missionary speeches, men sometimes indulge in a calculation as to how many men and how much money would be necessary to supply the whole human population with the Gospel. It is one of the most impractical schemes ever dreamed of to think of supplying these teeming millions of India and China with the Gospel from a foreign country. All that can be hoped for, is that the Gospel will be introduced, Churches organized, and put in a shape to take care of themselves, and, in turn, diffuse the blessings of Christianity through the great mass of human society. This is the Gospel doctrine of the leaven of the heavenly kingdom.

When Paul established Churches, as a missionary, he had not behind him a great Missionary Society with its Treasury and its Board; still he organized Churches, and put the responsibility upon them of taking care of themselves. I believe we must imitate the apostle in committing more fully and more rapidly the work to native preachers. It is true they often fail to come up to the full measure of the Christian standard, and sometimes make bad failures. But so they did in the times of the apostles, and so they sometimes do in our own times. I believe faith in God, and faith in the work of God in heathen lands requires the reposing of this confidence in our native brethren.

Questions of the gravest moment connected with this subject already press upon us. I believe there is now material sufficient for a fair Annual Conference of *native* preachers in China, and another in India, but I did not consider myself as having authority to organize such *native* Conferences, without certain adjustments, which the General Conference only is capable of making. But I am satisfied that in both countries, the putting of this responsibility upon the *native* preachers will have to be done, before anything on an extensive scale will be accomplished by way of evangelization. For obvious reasons, mixed Conferences in either country will be but temporary expedients. The great work of evangelization must be accomplised by native preachers raised up in each country respectively.

C. Kingsley.

General Miscellany.

DR. GUTHRIE.

BY REV. HENRY BAYLIES, A. M.

I listened to Spurgeon and Punshon in London on the same Sabbath. Both were faulty in manner and open to severe criticism. They were so unlike that they could not be compared, only contrasted. Spurgeon seemed to forget his sermon in his overwhelming solicitude in behalf of his hearers; Punshon seemed to forget his hearers in his solicitude to pronounce his discourse in the studied phrase in which it had been prepared. Dr. Guthrie, of Edinburgh, seemed to me to combine the excellencies of both these famous preachers without the defects of either. To say he had no faults would be to pronounce him more than human. To criticise him, however, would be hypercriticizm. I think I am not alone in the opinion that Dr. Guthrie is, all in all, the greatest preacher in Europe.

It is not my purpose, however, in this paper to defend this position, being content to let it pass for what it is worth. I only propose to sketch a visit to his church and a personal interview with him in his vestry. At this time he was in health, and preaching in St. John's Free Church, of which he had long been pastor. Visiting his church on Sabbath afternoon, one was quite sure to hear him, while at other hours he would often be disappointed. A stranger would not be impressed with an especial feeling of welcome as he read a "Notice" on the front gate of the church something like this: "Persons not hiring seats will go to the school-room beneath the church." As I did not hire a seat, I passed down the hill into the basement, where I found 150 or 200 men and women in waiting. While the first psalm was being sung, the door opening up into the church was unlocked, and such a rush would do credit to a theatre or lecture room. When I brought up the rear and entered the audience room, every seat in the spacious room was occupied, and I gained only a standing place at the head of the gallery stairs.

The singing (dull and dozy, like all I had heard in Ireland and Scotland) over, the Dr. began his prayer before the congregation were at all quiet. His prayer was *prayer*—thoughtful, earnest, importunate, and accompanied by a great deal of bodily motion and contortion. Before he had pronounced the amen of his prayer, he seized his psalm-book, opened it, and was in full blast reading before the audience were seated. His Scripture lesson was Heb. xi. With equal haste he again grasped his Psalm-book and gave out the 34th Psalm. Before the singing was ended he was on his feet, and hardly had the voice of song ceased, when he announced his text. This, however, was done with remarkable moderation: "We walk by faith, not by sight." He announced this as the continuation of his last Lord's day discourse. His introduction was illustrative of faith, in which, most prominently, he likened the revelations of the telescope in bringing distant objects nearer and making dim objects clear, to the revelations of faith. I will quote only one passage from the notes of this discourse, not because it was the most eloquent, but for the sentiment thus expressed by a Scotch Presbyterian minister: "Minister worship, Bible worship, Sabbath worship are equally sin as the image worship of Popish service. Why are so few good? Some answer, Because of the sovereignty of God. Not so. The explanation lies nearer home. God is honest when He says, 'Come unto Me all ye ends of the earth and be ye saved.' Don't put that on God: it belongs to the devil. Why do not preachers bring more souls to Christ? Because they trust too much to their sermons. Like Gehazi, they lay the staff, no matter whether it be ebony or ivory, upon the face of the child, and expect that will bring to life. We must trust in the Holy Spirit. Adam Clark, when asked by a young preacher how to preach, replied, 'Go and study yourself to death, and then pray yourself alive again.' That is the way."

The discourse was earnest throughout. Though addressed to the emotional rather than to the intellectual, the most frigidly intellectual hearer could but admire the discourse and be profited by it. He seemed quite careless of manner or language, or rounded polished periods, provided he could only persuade his hearers. The most ignorant of his audience could readily understand him, and the most learned could admire.

Dr. Guthrie was, at the time I heard him, sixty years old. I should judge him six feet four in height, not heavy and yet not slight. His head is full size, with high and full forehead, a little bald, the hair combed forward so as to quite cover his ears. His face is rather small, especially for a Scotchman, is smooth-shaved except a little grey beard left forgetfully beneath his ears. While speaking he seemed very uneasy, twisting his body as only a long lean man can. Frequently he shoved his right hand impetuously into an outside pocket of his gown, and frequently used the back of the forefinger thereof to wipe his uneasy and dripping nose. He evidently speaks without embarrassment, for his mouth seems always super-charged with saliva, which sometimes overflows, unless he is expert at catching it with his oft-used handkerchief or his often substituted forefinger. He occasionally indulges in broad Scotch, as "Who hath bewetched ye;" "strawled" for strolled; "rawling away" for rolling.

Sermon over, a "penny collection" taken, and the audience were dismissed. I took a seat in an ante-room or vestry near my standing place, to avoid the crowd in stairs and in aisles. A babe was there waiting baptism. Thinking this a favorable opportunity to enjoy a nearer view of this truly great man, I kept my sitting. The Dr. came in hurriedly, and appeared to be in great haste. He took off his bands and threw them on a table, threw off his gown upon a settee, cast hurried looks at me two or three times, and while in his shirt sleeves addressed me, saying, "I ought to know you." I replied, giving my name, stating I was from America. He at once reached out his long arm and gave me a cordial grasp of the hand, saying, "I am very glad to see you; I would ask you to call and see me if I were not going away to-morrow for my vacation; but if you are here in August and September I shall be very glad to see you." He then turned quickly and spoke to a Mr. Bell, and then again to me, asking what part of America I was from. When I remarked incidentally that I was a Methodist preacher, he replied, "I know a good many Methodists; we are greatly indebted to the Methodists. Methodism saved the Church in this land. Your body is the most numerous in America." He then turned to a boy making some request, and again addressing me, said, "I wish I was to be at home, but if you are in the city you must call in August or September. I have been invited to visit America, but do not know as I ever shall;—I would like to." He then proceeded to the baptism, which was performed quite impressively. After baptism I rose to go, when he took my hand again, accompanied me to the stairs, and said, in reply to my remark as to his position on the question of slavery, "I hope you sympathize with me; you must crush out slavery and every other sin that mars the beauty of your beautiful land. Good-by: blessings on you."

He seems to be in earnest in everything. Entranced by this earnestness, one soon forgets or does not see a certain coarseness in pulpit voice and manner which strikes a stranger as the result of a want of early cultivation. By his thoroughly cordial manner in social intercourse, he at once disarms the stranger of all embarrassment and wins his love.

No one can be more impressed than myself with the imperfectness of this sketch, yet such was Rev. Thos. Guthrie, D. D., of Scotland, as I saw him.—*Zion's Herald.*

INCIDENTS OF THE WAR.

One Saturday night, on the Cumberland Mountains, after a hard day's march east of McMinnville, we stopped for the night. The soldiers of the rear guard bivouacked in the road, and in an adjacent orchard and yard. The stragglers, sick and convalescent, were in our charge, and were lying in and under ambulances and wagons. After a scanty supper of 'hard tack' and coffee, we sought repose on a pile of boxes in one of the wagons, where we soon fell asleep, and awoke at dawn, hurried up breakfast, and rode to head-quarters, about two or three miles ahead, to report. It was clearly impossible with the increasing crowd of broken-down men, to keep near the army in another day's forced march. We met Gen. D. and said: "General, the men in the rear are so broken down by the march of yesterday that we cannot keep near you to-day." "I cannot help it," said he, "war is not very amiable, as you will learn; bring them on as fast as you can, you may have to abandon them before the night; we must push on." Orderlies were constantly going out with orders, regiments were in line, the order to march was given, and we rode to the rear that beautiful Sabbath morning with some sadness and not a little foreboding. Our disorganized and jaded men did not want to march, and would have risked any kind of danger rather than move, but there was no chance to stop. The wagons were filled with the weakest men, others fell in line, and we slowly moved on until about 9 o'clock, when orders came to halt. We soon found that the expedition had been nearly fruitless, that the enemy could not be found, and that we must turn back. We were obliged to wait until the main body had passed us on the return, and then we wearily followed all day, and until about 11 o'clock at night. Some of our scouts had found a lot of cattle, and a company of men under command of Lieut. Moody, son of Col. Granville Moody, were bringing the cattle along. We had gradually fallen farther in the rear, until we were about four or five miles from the place where the troops had bivouacked for the night. Lieut. Moody came to us and proposed to halt, kill a beef, and give the men something to eat. We agreed to supply army bread, coffee and sugar; some salt was found, an ox was killed and cut up in a very few minutes, fires were kindled, water boiled, coffee made, and meat broiled. While this was being done, we fell into a profound sleep, overcome with fatigue and fasting. Tom, our constant and faithful attendant, awoke us between 12 and 1 o'clock, and presented us a fine piece of broiled steak, a tin cup full of good coffee, and some 'hard tack.' Never before had we such a feast. Carefully wrapping up the remains of our beef in a piece of an old newspaper, and stowing it away in a haversack, we thought it safest to urge the men forward, not knowing how near we were either to our friends or foes. On over the mountain, and down its rugged sides we pressed, until at daylight we came in sight of the bivouac. It was a strange sight that we beheld looking down the slopes upon the singularly mottled groups of sleeping men before us. Some were wrapped in their blankets, others were lying under carpets of all colours and qualities. Squares of heads stuck out from under large carpets. We could not help laughing at the grotesque scene. An air of fun as well as comfort enlivened the landscape. *Reveille* sounded from head-quarters, in a moment men were astir, and loud laughing greeted us as company after company arose and looked at the ridiculous appearance of their neighbours. Our own command was about equal to Falstaff's ragged recruits, and excited general laughter as we slowly marched along. A surgeon, whose name we have forgotten, standing by the road-side, looked feeble and sick. We stopped a moment to speak with him—he mounted his horse and we rode along together. He said: "I am sick and very hungry. I ate nothing yesterday but 'hard tack.' I cannot eat bacon. If I could get some fresh beef I would feel better." We took out our beef and gave it to him. It was black and ashy, but he ate it with greediness, and heartily thanked us. We never gave away anything more willingly, and never received heartier thanks.

What then of this marching? Much every way as we can testify. We have seen men march all day and all night, then nearly all next day. Men would give out, lie down and risk death rather than move. We found it impossible to get all the men along. Some managed to get drunk, and they cursed when we tried to get them to march. Some would not even ride. They would lie down and swear they would not go another step. They were left to their fate, and we never heard of them again. We put as many as we could on wagons, others, poor fellows, struggled on, though sick and worn out, and these men generally improved. Will-power in a soldier gives him wonderful force. A sergeant said to us one morning on this same march: "I am sick and can scarcely walk, but there are men here who cannot walk at all, let them ride, I will try to walk;" and he did walk all day and most all night, and really improved, rising above his infirmities by the power of his will. We were out eight days and nights; five of these nights we marched. Until the last step, many of the men bravely held up, but the reaction caused much sickness, and among the rest we sank under the exhaustion, and only rallied after a long rest. Marching, weary, wasting and anxious, was the cause of many a noble soldier's fall. Generally an army will be healthier to move some every day, but forced marches and loss of sleep are deadly. Men cannot live without regular sleep. An hour lost each night will soon wear a man out. A night march is terrible. During the weary hours of that Sunday night, we passed men who had fallen utterly exhausted. Poor fellows! what became of them we know not. A squad of Irishmen by some means had fallen behind, until they got clear to the rear, far away from their company and regiment. We told them to hurry on, they cheerfully promised that they would all come in. They were merry as larks, joking, laughing, and helping each other. One poor fellow of their company finally gave out; all of them stopped by a mountain brook, where he got a cool drink of water, washed his blistered feet, and so recruited as to be able to trudge slowly along. After a while another one gave out, and then they all lay down and slept till morning. They stuck together, and came in all right.

Some men manifest a generosity that makes one love his race better; others are indescribably selfish and mean. We have seen men give their horses to a wearied companion, and take their chances on foot. We have seen the tenderest interest taken in a sick companion; where pity and love like a mother's would watch over the unfortunate soldier. Alas, we have seen men act so heartlessly, that it would be difficult to find among devils meaner spirits. The good and kind acts among our soldiers far exceeded the bad.

We shall never forget one incident that night as we rode down the mountain side. Our horse was carefully feeling his way among the shelving rocks, when we saw, coming up from the right, through the bushes, some men. We halted to find out who they were, and found that they were some of our men, who had gone down to a fine spring of water under a great rock. Those around us were all thirsty, and some of them proposed to go to the spring and bring some water. One soldier kindly took our canteen, while we dismounted and rested. We gladly waited for that pure cold water. It was like the water of life to many. How these men trusted each other's words! The first to reach the spring reported to others, who went and found abundance of water. "Ho! every one that thirsteth come ye to the waters."

Men believed, went, drank, and were refreshed. The fountain opened for sin, is not a mere mountain spring. It is now a river, deep, wide fathomless, exhaustless. We may not only have a canteen full, but may evermore drink. All nations may come and drink, and never thirst any more.

We were out of bread, too, on Monday morning, and the commanding general sent to McMinville, and requested the people to furnish bread for the whole force. When we got there there was bread enough and to spare. Bread of all kinds baked in family loaves, in every conceivable shape and size, and of all sorts of material, but it was bread. We all ate and were satisfied. But there is a feast our Father hath prepared for us. He hath killed His fatlings and set his tables loaded with his abundance. He hath invited all to come. Here is bread, blessed be God! Lord evermore give us this bread."

All these men are scattered now; many of them lie in the national cemeteries, sleeping the long last sleep. They shall never again hear the tattoo or *reveillé*. The last trump only shall summon them from their graves. Many have died since reaching home, died among kindred. They are gone, too, beyond the dread sounds of war. To-night as we sit musing of these men, we can scarcely forbear to write.

Life is a weary march; we must march thro' the day and through the night. O how weary we sometimes become. But then Jesus hath said, "Come unto me all ye that labour, and are heavy laden and I will give you rest."

Where are our poor boys with whom we wept and prayed? They are gone; the march is over; they rest for aye.—*Central Advocate.*

Provincial Wesleyan.

WEDNESDAY, MAY 25, 1870.

REOPENING OF THE EXMOUTH ST. CHURCH, ST. JOHN, N. B.

Some few weeks ago in discussing the question of Church Colonization, we referred to the Exmouth Street Church in St. John, N. B., as furnishing in its history a most encouraging example of successful Christian effort of the kind we were advocating. This week we propose to present the readers of the Wesleyan with an account of the deeply interesting services held in that church, on Sunday, May 15th., the day of its reopening after being closed for several weeks, for the purpose of being thoroughly renovated outside and in. Of the renovation itself we shall not speak, because a full description of its character taken from the St. John *Morning News*, appeared in the Wesleyan in a recent issue.

It was arranged that the Rev. Charles Stewart should occupy the pulpit of the renovated church in the morning of the day of the reopening. The arrangement was a most appropriate one. Mr. Stewart might be almost called the father of the Exmouth Street cause. At all events the establishment of that cause owed more to the zeal, energy and perseverance of Mr. Stewart than to any other man. It was in 1855, that Mr. Stewart was appointed to the St. John South Circuit to devote his chief attention to that part of the city in which the Exmouth Street Church was afterward built. From the fall of 1855 to the early spring of 1857 service was held in Benevolent Hall, the property of our worthy friend D. J. McLaughlan, Esq. In the spring of 1856, after many misgivings, and amid much discouragement, a serious effort was made to secure the erection of the Exmouth St. Church on a piece of ground the gift of Mr. Simonds. In that spring, Dr. Richey laid the foundation stone of the projected edifice; in the following year he had the pleasure of preaching its dedication sermon. During the year of the erection Mr. Stewart's labours in behalf of the enterprise were ceaseless and most successful. It was fitting therefore that he should take a leading part in the services at the reopening.

Mr. Stewart's sermon on the occasion was an exposition of these words, "And wisdom and knowledge shall be the stability of thy times, and strength of thy salvation: the fear of the Lord is his treasure." Is. xxxiii. 6. In unfolding the import of this passage, the preacher's object was to set forth *the conditions and the nature of true success in life.*

With regard to the conditions of success, he showed they were emphasized in his text. They were wisdom—right judgment of the relative importance of things, clear perceptions of the best ends and the best means for their accomplishment; knowledge—allied to wisdom and necessary to its existence and practical working; and the fear of the Lord which restrained the soul from yielding to the impulses of evil both from within and without. The nature of success was shewn to imply stability of purpose, character and peace; strength of salvation to meet all possible demands upon it from whatever quarter those demands might come; and a solid and enduring enrichment of the soul for both worlds. In the peroration of his sermon, Mr. Stewart made some touching allusions to those who had been his co-workers in the early stages of the Exmouth Street Church enterprize, referring particularly to the invaluable services rendered to it by the late Mr. Aaron Eaton, and the remarkable liberality in aid of it displayed by the late Mr. Albin, an humble Christian man who was deeply interested in its success. The preacher also in closing urged his congregation not to rest content with their achievements in church extension, but to press onward with vigour in home mission effort for the evangelization of destitute portions of the city adjoining. The sermon was thoroughly good—good in the masculine vigour of its thought, good in the spirituality of its tone, and good in the practical directness of its aim.

It had been agreed that the Rev. Mr. Lathern should take part in the exercises of the afternoon. But we regret to say that this amiable and excellent minister was confined to his bed by one of those "many afflictions" which have recently fallen to his lot. Mr. Lathern's presence in the afternoon would have lent much additional interest to the services of the hour, the more especially because he spent three useful years of his ministry in the Exmouth Street charge.

The services therefore of the afternoon and evening were conducted by the Rev. Dr. Hare, a distinguished Methodist clergyman from Boston, aided by the Rev. Mr. Heartz, Pastor of the Exmouth Street Church. Dr. Hare had come on by special invitation to assume the part filled by him in the exercises of the day. We learn that he occupies a position in the front rank among the pulpit orators of Massachusetts. He is a gentleman of middle age, rather English than American in appearance, of medium height, short of neck, rather florid in complexion, pleasing well-cut features, expressive of culture and geniality. His gesticulation is easy, varied, graceful and appropriate. He is much of a rhetorician. His style is limpid and pretty, and his sentences balanced with rhythmic skill. His *forte* seems to lie in objective illustration. He describes vividly and graphically. His two sermons in the Exmouth Street Church were heard with very great pleasure, and will be long remembered as beautiful illustrations of important and exhilirating Scriptural truths.

In the afternoon, Dr. Hare dwelt upon a portion of Ps. 90, xvii.: "Let the beauty of the Lord our God be upon us." The preacher, after a few introductory remarks, set out with the declaration that our conception of the beautiful comprised the two ideas of unity and diversity. He then took note of the various forms and shades of beauty known to us—the beauty of earth and sky, hill and dale, river and sea, tree and flower—the beauty of form, feature and expression in the human subject—the beauty of scientific truth and poetic colouring. He held that all beauty was but an efflux of the Divine idea, and all magnificence and sublimity but the type of the Divine grandeur. He stated that there were sublimities and infinities in the Deity, at the very thought of which we felt overpowered and subdued. But the beauty of the Lord was the holiness of His perfect nature, and for this we were warranted to pray. That beauty had draped the life of Job, which he pathetically described; had glorified the death of Stephen, which he graphically portrayed; had clothed with perfection the person of Jesus when he toiled in Galilee, wept in Gethsemane, and bled upon the cross. It was to be sought by us, and might be possessed by us.

In the evening, Dr. Hare took for his text 2 Tim. 2, xii.: "If we suffer, we shall also reign with him." Defining the kind of suffering referred to in this passage, the preacher then announced as his theme, *Suffering as an instrumentality for ennobling our moral nature.* From this standpoint, a wide field stretched away on every side; and the preacher swept over it in search of analogies and illustrations with great freedom and power. In the throes and convulsions, the groans and tears of nature; in the levelling of the forests, the cultivation of the wilderness, the rearing of great cities, and the erection of the pyramids, in the toils of genius, the labours of the philanthropist, and the work of the patriot; in the birth of revolutions ecclesiastical and political, the preacher saw analogies suggestive of his theme. In the life of Moses, Job and Jesus he saw illustrations of it. In our own experience we may find proof of its truth. Our space forbids enlargement. But we may say the sermon was very eloquent and impressive, and was closed with a glowing peroration.

The collections through the day were liberal, and the expense of the renovation has been fully met. The congregation worshipping in this Church raise this year for various ecclesiastical purposes—payment of debt, renovation of Church, support of ministry, aid for the Connexional funds, in all about $3,300. The congregation is large, and entirely self-supporting. The Society is also relatively large, and in a prosperous condition. We trust the faithful and earnest pastor of this Church, just closing his third year's ministration in it, will spend his next three years of life as profitably as the three all but ended. We trust, also, that in twelve years' time, the new Church enterprise now being prosecuted in the Southern part of the city of St. John will be found as successful as that which in the Northern section of it brought the Exmouth Street Church into existence.

J. R. N.

As the time for the annual meeting of our Conference is near at hand, we invite all who are interested at all in it, to give a careful reading to the excellent suggestions of the following article, which we copy from one of the best of our exchange papers—The *Pittsburgh Christian Advocate.*

CONFERENCE IS COMING.

Once more the members of two of the patronizing Conferences of the *Advocate* are on the eve of their Annual assembling. Within a few days the Pittsburgh Conference will be in session. The West Virginia Conference has already met. The results of the past year will be ascertained, as far as results can be ascertained at the present time, and the plans for the coming year will be developed.

It is impossible for a right-minded man to contemplate this period with ordinary emotions. Its approach reminds him of the passage of another year. No inconsiderable portion of his life is gone since the last Conference. He is a year older. He is a year nearer to his grave. He has a year less left him of privilege and toil—a year less for personal improvement, for the recovery of perishing men from the error of their ways, and for the enlargement of the kingdom of the Son of God.

In the presence of such reflections he can not avoid calling himself to serious and searching examination. He will necessarily remember the work as it was committed to his hands a year ago, and compare its conditions then with its condition now. If there be no signs of betterment, and he sees the reason in himself, he will experience condemnation. If the fault is beyond question at the doors of others, he will experience regret. If there be manifest improvement, he will render thanksgiving unto Him from whom all blessings flow.

Nor will he stand without sensations in the presence of the coming year. A new field of labor to be assigned to him. New responsibilities are descending upon his shoulders. New interests are pressing into his hands. New opportunities are pressing their treasures at his feet. Questions as to his sufficiency rush iu upon the mind at such an hour. He can not help measuring his resources, summoning forward all his energy and declining to move until Divine lips shall whisper in his ear, "My presence shall go with thee."

Are we ready for Conference? Various collections are to be taken up during each year in each congregation—collections in the interest of the cause of God, and intended to assist in answering our own prayers for the universal coming of His kingdom. It is expected of us as ministers that we shall bring these claims to the attention of our people, and lead them in an appropriate response. Our registers should be carefully examined, the correct status of each member be indicated, and all such entries be made as are necessary to a proper representation of the condition of the charge. Then, too, how much do we render the way of our successor pleasant, and to make his pastorate a large success. If we are what we ought to be to our people, many of them will dislike to have us leave them; but we can explain to them the propriety of such an arrangement in the economy of the Church, and assure them that a cordial welcome and a hearty support of whoever may succeed us will make him a blessing to the society and the community. We also should stir up the congregation to secure a good house for its coming preacher if there is no parsonage. If there is a parsonage let us urge that it be put in complete repair, and that it be furnished as far as possible. Suggestions from us in these directions will go a great way. They will not seem to be so selfish as if we were expecting to occupy the house ourselves. Brethren, let us each do our utmost to leave our charges as we wish to find those to which we shall be appointed.

Nor is the coming of Conference without interest to the membership of the Church. The people are to part with their old pastor, and enter into connection with a new one. And it is no trifling matter to sunder and form such relationships—to say farewell to him who has been with us in so many peculiarities of experience and condition, and to hail him who is to be as the word of the Lord to us and to ours.

Let us do our full duty to the retiring preacher. Let us see to it that he do not leave us without receiving a full compensation. If enough was not allowed him, let us supplement it, especially on no account suffer him to depart without all he has been promised. Surely it is better that each should pay a little more than that the preacher alone, and in most cases without any other resources should bear the entire burden of a deficiency. Neither should we fail to pay our other debts. Subscriptions to the various departments of the Redeemer's Kingdom are solemn obligations. Let not our obligations to support the benevolent enterprises of the Church be forgotten. God does not forget them. He did not forget when Annanias and Sapphira went back on their engagements. Of course, if our preachers have advanced money to buy books and perodicals for us we will not fail to return what they have loaned us. Failure here not only exhibits lack of Christianity, but also of even the lowest grade of common honesty.

Then, the new preacher, brethren. Let us get ready for him. Let us have for him a comfortable residence. Furnish it as thoroughly as may be. When he arrives see that he receives a cordial reception. Have some money to advance for the payment of the expenses he has incurred in reaching you. You who first make his acquaintance take some pains to introduce him to the entire congregation. Talk well about him. Listen well to him. Pray for him. Brethren and sisters, treat him and his as you would wish yourselves and families to be treated were you in their places, and they in yours. May this Conference year terminate pleasantly and prosperously, and the next one be infinitely more pleasant and prosperous.

ENGLISH CORRESPONDENCE.

Anniversary of the Wesleyan Missionary Society—Progress of the May Meetings—Terrible Affair in Greece—Inspection of Convents—Progress of Parliamentary Business.

DEAR MR. EDITOR,—The principal Methodistic event, since the date of my last communication, has been the Anniversary of our Foreign Missionary Society. It comes off early in the remarkable programme of May meetings, attracts a large amount of attention from the general public, and is an event of absorbing interest in Methodism. Warm-hearted Methodists from all parts of the kingdom flock to the great gathering, and full reports of the proceedings appear in the Connexional papers. There is nothing of a very special character in the meetings which have just been held. They were well sustained throughout, and afford abundant evidence of the unshaken faith of Methodism in its great missionary work, and confidence in its ultimate success.

The work in China, so exceptional in its character and absorbing in its claims, receives special attention in the form of a Public Breakfast, followed by a Meeting solely devoted to a review of the Chinese work and advocacy of its claims.

The chief speaker was an honoured missionary of the Society, the Rev. Mr. Cox, who is soon to return to his field of labor. In calm and thoughtful language, pervaded by deep earnest feeling and power, he traced the progress of their mission work in the midst of formidable difficulties, yet affording most gratifying indications of success, and earnests of yet greater results flowing from the patient seed-sowing of those past years of sacrifice and toil. This China Breakfast is becoming quite a popular affair, and is noted as a gathering place for Methodist *rank*, *wealth*, and *beauty*. Last year the influx of company was so great, and the arrangements so inadequate, as to occasion a scene of no small confusion and scramble. Last Saturday, with a company even more numerous, all went off most agreeably, and the meeting was pronounced to be the best ever yet held.

It is not in my power to report upon the Anniversary sermons preached on behalf of the Society during the week in all parts of London. A bare list of the names of the preachers would require much space. One circumstance is certainly worthy of note: the Rev. Dr. Stacey, Principal of the Methodist New Connexion College, was the preacher at City-road Chapel on Wednesday evening, the 27th ult. A fitting compliment to an able and worthy divine, and a step in the right direction towards a useful body of earnest Methodist workers.

Early on Monday forenoon the splendid sight of Exeter Hall full and packed, met the eyes of the ministers and distinguished laymen, who took their assigned places in the front ranks of the spacious platform. Ringing cheers greeted the venerable men who had long borne the burden of the Society's work; and returned missionaries fresh from far distant lands were welcomed with loud applause. The income of the Society for the year is not quite equal to that reported one twelvemonth previous. It is but a few hundreds deficient; and in the item of Home Receipts from Districts, flowing in the regular channels from meetings and subscriptions, presents an increase of £1000. It is cause for much thankfulness that in a year of commercial depression and unsettled business relations, the noble income of the Society has been so well sustained. An increase of 6096 accredited members of society was reported, and most decisive proofs were furnished that in all its departments the Society was being blessed by God.

It is difficult to speak of the admirable addresses delivered at this meeting. All were good, and all secured continued applause. There was one conspicuous absence which you will probably discover when reading the fuller report. No speaker was present as the representative of Irish Methodism, and no special reference was made in a set speech to the trials and necessities of that part of the Society's labors. Our good genial President led the way with his accustomed fervor and spirituality.

Dr. Stacey ably dwelt upon the great theme of the world's subjugation to Christ, and all who followed were successful in sustaining the high tone of the meeting, and contributing to its marked success. Other unimportant meetings for the London Districts have been held, in which the speaking was of a high order, and much enthusiasm was manifested in crowded Chapels and liberal offerings.

The "May Meetings" are still being held: two, three, and sometimes four being crowded into the same day. Your correspondent cannot attempt to enumerate them, but all speak of much real work done for God's glory and for the amelioration of man's moral and physical woes.

A terrible affair in Greece has excited much attention during the past week.—Three English gentlemen travelling in Greece, and one native, have been barbarously murdered by brigands, into whose hands they had fallen. There are some most distressing circumstances connected with this outrage, and great blame rests upon the Government at Athens. The ransom price demanded was easily raised by the friends of the prisoners, although it was so high (£25,000), but through the precipitancy of the authorities, troops were sent out, who attacked the brigands, and in consequence they took the lives of all four.

The motion for enquiry into the convents, &c., to which I made allusion four weeks ago, has met bitter and uncompromising opposition. The Government has succeeded in adopting a middle line of policy, and the enquiry is to be confined solely to the existing laws relating to those institutions, and the tenure by which they hold their property. All reference to their character and the condition of the inmates will thus be avoided, but the conviction has deepened in the minds of most men outside of Roman Catholic and ultra-political circles, that there is a necessity after all, and the fierce opposition is proof of it.

The Bill legalizing marriage with a deceased wife's sister has triumphantly passed in the House of Commons. Its fate in the House of Lords is very doubtful. The progress of public business is very slow. After a good holiday at Easter, the Commons have again settled down to business, but they get through with very little work.—The Irish Land Bill in Committee yet blocks the way, and nearly every other measure has to wait. Not the slightest movement has been made with the Education Bill, and we can only patiently wait a disclosure of the promised amendments at the hands of the Government. It is said that notices of 147 amendments by private members appear on the books. This will give some idea of the task before the House ere this bill is framed into a law of the land.

"B."

May 6, 1870.

WESLEY COLLEGE.

DEAR MR. EDITOR.—It is our privilege to be again in attendance at the Annual Examinations of our Collegiate Institution, and no doubt, many of your readers would be glad to learn, from our or some more able pen, what measure of success has attended the labours of the past year. As the work of examination is still in progress and we have been unable to be present at all the classes it will be impossible to give a full report. It must however be evident to the least careful observer, that neither the zeal of the professors nor the pains taking toil of the students has in any degree relapsed. In fact the Educational status of the institution is as high as ever it was in the past.

The classes, which have hitherto passed under review, manifested a highly creditable acquaintance with their various text books, and that not after the manner of parrots but with a firm mental grasp upon the themes under discussion.

It would not be proper to make invidious distinctions, but we must affirm that some of the students promise well in scholarship, and in the future will be green bay leaves in the triumphal Coronet of their Alma Mater.

We miss your well known features and kindly greeting, but have in their stead the genial hearty welcome of President Allison.

Yours truly.

J. G. A.

Sackville, May 20th 1870.

Circuit Intelligence.

SAMBRO AND MARGARET'S BAY.

DEAR MR. EDITOR,—Tidings of spiritual progress and prosperity are ever welcome to the friends of Zion. It will therefore be gratifying to very many of the readers of the *Provincial Wesleyan*, to learn that the genuineness of the revival of the work of God at Sambro last Autumn, as reported in its columns, has been thus far clearly evidenced by the gracious fruits that have followed. Not only have the social as well as public means of grace been highly prized by many, as they never were before; but their walk and conversation generally have conformed with the "great and new commandment of love which has controlled their hearts and lives instead of hatred, variance, emulations, wrath, strife."

It devolved upon the writer as Superintendent (by appointment of District) to administer the sacraments and exercise in some degree a pastoral charge over this Circuit, recognized as such on the Minutes since the organization of Conference, and known favourably as Methodist ground in the early ministry of some of the fathers of our Church, but unhappily for several years past irregularly supplied and for the last three without any minister of their own at all. In the performance of this duty a visit was recently paid to Sambro. At the Quarterly meeting held on Saturday evening last, "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality," and one half the expenses for the year of the young brother F. M. Pickles who has laboured acceptably and usefully among them as a Local Preacher, were according to previous arrangement satisfactorily secured. Last Sabbath their comfortable little Church was well filled with apparently earnest and devout worshippers, who seemed to drink in the word with greediness both at the morning and evening services. In the afternoon a meeting was held which was pre-eminently interesting and blessed. Several old pilgrims bore testimony to the grace of God as sufficient through all their Circuit reverses, when scattered as sheep without a shepherd, to enable them to hold fast their profession. About sixty persons, comprising many promising young men and women and heads of families, whose probation had been satisfactory, declared in grateful words, or, when time failed, by solemn acts their obligation to God for his mercy and willingness to save, and their attachment to Methodism; and after having been addressed on the leading doctrines and polity of our Church, as also upon the privileges and duties of Church membership, were heartily welcomed among us by receiving the usual token of membership and having extended to them the right hand of fellowship. Seventy-two tickets were given in all, besides six on trial; and then the delightful exercises of this memorable afternoon were fitly concluded by the sealing of the covenant to be Christ's in the observance of the command, "this do in remembrance of me."

Now permit me, Mr. Editor, through you to ask all to whom it may concern the following question: "Shall Sambro and Margaret's Bay Circuits receive any longer on our Minutes the cold recognition *only* 'One wanted.' Will the Stationing Committee to whom in our economy under God are committed the destiny of our *Churches* as well as our ministers once more *disappoint* a people, decided in their denominational preferences, by declining to send them a minister, and so leave them to take up with any other denomination that will undertake for them, as one body at present seems quite willing to do? If the application again authorized to be made be once more unfavourable, the cause will be a lack of men or means. If the former, then see what need of our people imploring with the wrestling spirit of Jacob that God may take away this reproach and "thrust out more labourers into the harvest;" but if means be wanting to sustain a Minister owing to the failure of the Fishery, particularly at Margaret's Bay, formerly the head of the Circuit; then I am assured that the fact needs only to be reported to meet with a liberal response from the friends of Christ and Methodism throughout these Provinces. Let Christians among us remember that a Home Missionary is needed next year for Sambro and Margaret's Bay beyond the number now on our Mission Circuits. Let the friends of our Home Missions by their increased liberality show that this interesting field of labour, so near the chief city of the Lower Provinces and whose love for the cause in better days was proved by the erection of two comfortable churches, besides a minister's residence and another chapel partly finished, will not remain without a missionary for want of means to supplement their own efforts *pledged to the utmost of their ability*, in order to meet necessary expenditure. A cheerful response to the amount of nearly a hundred dollars, from Halifax North and South Churches, to meet the expenses of this current year, clearly demonstrates the wish of our city friends to have Sambro, &c. recognized as a Home Mission and their readiness to support it. Hoping these matters will be duly considered and asking pardon for occupying so much of your space and for the above extraordinary appeal, on the ground that special circumstances sometimes demand extraordinary measures.

I am, yours truly,

GEORGE S. MILLIGAN.

Halifax, May 21, 1870.

THE WESLEYAN MISSIONARY ANNIVERSARY.

THE BREAKFAST MEETING.

If ever that much-quoted New Zealander attributed to Lord Macaulay takes his stand on his historical arch of London-bridge to sketch the ruins of St. Paul's, he may find his task sadly interfered with by the decaying iron work of the Cannon-street Terminus and the crumbling gables of its once-noted hotel. Without anticipating the future, however, it is to be hoped that for many a year to come the handsome and capacious hall used for the China Breakfast Meeting may be available for as good purposes as that which filled it last Saturday morning—and filled it in spite of a biting east wind; in spite of gathering masses of dark grey clouds, and an apparent determination on the part of old Aquarius to use his watering-pot. There is, however, with Methodists a deep-rooted feeling of attachment towards their Anniversaries, and, if they can attend them, they will; so at nine o'clock the gathering was in every way a remarkable one. The ladies with their winsome faces and tasty toilettes mustered in great force, as usual; and to mention how many Methodist ministerial celebrities were present would be simply reprinting so many pages of the "Minutes." Including a knight and an M. P., Methodism, it may be stated, was well represented in all its branches. The Committee, warned by the rush of last year, had taken ample precautions to ensure the comfort of their guests, and the breakfast passed off remarkably well.

The meeting soon "settled down" for the speeches, and after the hymn given out by the President had been sung with earnestness, Dr. Rigg offered what was intensely and truly a "missionary" prayer. Then Mr. Perks introduced Mr. Haworth, of Manchester, as a faithful and generous friend of the missions," and he was heartily welcomed as he took the chair. The Chairman's first act was to call on Mr. Wiseman to read the report, which that minister summarised with such tact as to elicit from one good minister the exclamation, "*That's* something like a report."

The Chairman, in his speech, after dwelling on the magnitude of the mission work in China, and contrasting its population and area with that of other countries, in a few well chosen words forcibly repudiated the idea that they should relax their efforts to evangelize the heathen millions in China. Remembering the words of the Great Master, "Go ye into all the world and preach the Gospel to every living creature," no difficulties absolved them from their obligation, and vigorous and decisive efforts should be made to surmount all obstacles.

The Chairman's remarks, quietly and evenly delivered, led effectively to the address of Mr. Toyne, whose opening sentences showed him to be a practised and fluent speaker. Collected, and at his ease, there was a thoughtful calmness pervading his speech which produced a corresponding effect on his hearers. There was missing that running fire of "hear, hear's," which so often follows a speaker's efforts, and those ringing cheers provoked by bursts of enthusiasms; but the speech which chains the mind of an audience is generally more lasting in its effects than a mere fervid utterance, especially among so many qualified to test its worth, as those generally present at the Breakfast Meeting. Many of Mr. Toyne's observations were as clever as they were modestly put. He disavowed at the outset any desire to speak with authority on the work done abroad by the missionaries, and though, he like others, had often to talk about "China," the pictures he had mentally drawn respecting it were, he found after a couple of hours talking with a returned Chinese missionary, so out of perspective, and so washy in colouring, that he had determined to run a knife through the canvas, "and never present a picture of China again as long as any Chinese missionary was within hearing." Indeed said Mr. Toyne, amid considerable laughter, English pictures of China "must be about as much like the Chinese character as the willow-pattern is like nature." All could rely with confidence, however, on the "Missionary Notices," and if their notices and reports were more widely read, they would have a better idea of what God had done for them. Referring to the wonderful success which had attended the mission to Ceylon, the speaker traced it to the seal of approval upon the work done in years gone by. Dwelling upon the labours of missionaries in the land of Buddhism, Mr. Toyne said they had to deal with a religion which seemed to "be a sort of German mataphysics run mad," yet with a remnant of reason in it somewhere or other. Their missionaries had to set to work to learn the language, and put their hands on the very central error of the whole system. This had been done (said he) by men like Gogerly and Hardy, and the well-known names elicited loud cheers. They were striving not merely to raise a pier or pierce a tunnel through a mountain, but to lift up a continent. Most able was his touch about the "Evangelical Alliance" among the Chinese, and his introduction of the descriptive phrase, that they believed in a "white blackness and a square roundness." Indeed, his speech was a good one all through, his closing words being especially powerful.

Mr. Cox followed, and was greeted with a welcome he is not likely to forget when away at his mission work again. His speech was singularly impressive, and rendered the more so from the manner and striking appearance of the speaker. With the head well thrown back, and a habit of pushing back his hair, his gestures, generally, indicated a freedom from English restraint. His manner at times was very solemn and touching. His voice sank almost to a whisper; and its tones were strangely affecting. To attempt to describe his speech in a few lines is impossible. It will be found elsewhere, and will amply repay perusal. His opening remarks respecting Treaty rights were valuable, but he could scarcely hope they would be followed with that interest among a general audience which their merit deserved. It was when he touched on his Chinese work and the Wuch ng mission that he struck the right missionary chord. From that point to the close of his speech, he carried his hearers with him. He described the work doing, and done, his recollections of the toilsome and chequered past, and his hopes for a brighter future. His description of the building of the Mission chapel, and giving his draft of £500 for that purpose on the strength of the love for the mission cause at home, was very interesting, while the manner in which he spoke of Mr. Arthur's letter to him, on the matter, and the kindness of the Missionary Secretaries towards him, was something more—very much more. Mr. Cox said: "I remember Mr. Arthur's letter; *and it is a blessed thing, my Christian brethren, to receive such letters from the Mission-house:* He wrote, among other things, 'We trust to you not to spend a single dollar of the Society's money unnecessarily, and pray God that scenes may be enacted in that place, and on the land which you have bought, over which angels shall weep tears of joy.' Mr. Chairman, I hope that the day may come again when, labouring in China, *I shall receive communications from the Mission-house in the same character.*"

This letter he carried about with him for some weeks, and on the Watchnight of the year he went up to the place where the foundations were being laid for the chapel. It was a beautiful moonlight night, and he stood in the centre of the piece of ground, with the letter in his pocket, and he prayed to God that the prayer of the Mission-house might be answered; and that scenes might again and again be enacted in the mission over which "angels should weep tears of joy." Such scenes Mr. Cox described with a pathos and power that went home to the hearts of all, and the attention given to his narrative at times was almost intense in its stillness and solemnity. Indeed, as he spoke of Mr. Arthur's letter, and his solitary visit to the building on the "Watchnight," that peculiar, "solemn" stillness which precedes the feeble and dying pulse-beats of the "Old Year" on "Watchnight" in England pervaded the entire hall.

A vote of thanks to the Chairman, warmly proposed by Dr. Jobson, and as warmly seconded and supported by J. Chubb, Esq., W. M'Arthur, Esq., M.P., and Sir Francis Lycett ("the founder of the breakfast") was feelingly responded to by Mr. Haworth. A few words from Mr. Cox against the opium-traffic, an intimation from Mr. Perks, with a merry twinkle in his eye that he was prepared for "more" cheques, and the hearty singing of the Doxology, brought the proceedings to a close. Then the great Methodist family broke upon into little groups, friendly greetings took place on all sides, and the general expression was,—What a capital meeting!"—*London Watchman.*

H.

THE EXETER-HALL MEETING.

Of course the Exeter-hall meeting began at eleven o'clock precisely. In this respect those who are responsible for the conduct of this anniversary, have set an example which "every brother of a low degree" throughout the Connexion would do well to imitate. The time-honoured hymn which was sung on the occasion never seemed so musical and so instinct with buoyant hope as when given out by the Senior SECRETARY. Perhaps it was that his connection with the Missionary Society, dating back more than half a century enabled him to appreciate the steady fulfilment of the sublime prophecy of which the hymn is a poetical rendering. From what he has seen during the six-and-thirty years he has been at the Mission-house of the advance made in the progress of evangelising the world, he might well give out with such assured confidence.

> For him, shall endless prayer be made,
> And praises throng to crown His head.

The prayer was all that a prayer at such a time should be. In the first place, every word was heard, and that was something. It was rich in thanksgiving and apt in supplication; minute felicitous, comprehensive, it was clear that Mr. WALTON was in every sentence drawing from his own experience of the needs and hopes of missionary life.

The CHAIRMAN was not ashamed of his ancestry, and his ancestry has no need to be ashamed of him. Mr. ALLEN'S speech was truly catholic, and showed a heart in warm sympathy with good men and good works the world over, a mind awake to what is doing by Evangelical Churches, and a shrewdness in estimating tendencies which led him to affirm, amid thunders of aplause, that the Œcumenical Council will prove itself the most gigantic spiritual humbug the world ever saw.

The Report was brief, and therefore good. It occupied not more that fifteen minutes in reading, and yet gave one a fair view of the mission-field. We seem to have reduced the inevitable document to the smallest possible dimensions; and those who are still discontented, and regard the reading of the Report as a necessary infliction, must be set down as "irreconcilables." In a year not remarkable for commercial prosperity, a year in which most men have found it easier to lose money than to make it, an increase of some thousands in the *ordinary* home receipts is matter for hope and and thankfulness. We are grateful for legacies; but it is a manifest disadvantage of a legacy that we cannot receive it more than once, and cannot have more than one legacy from the same person. Our chief dependence is and ever must be, upon subscriptions and collections. It is good to be remembered by the dead; it is better to be cared for by the living. Legacies come in lumps, whilst other contributions come for the most part in small sums; yet the gleanings of EPHRAIM are better than the vintage of ABIEZER.

The interest of the meeting was, upon the whole, well sustained. The PRESIDENT was genial in the beginning, and as he came to describe the fruits of mission work that he had himself seen in Ceylon, he waxed valiant, and became very impressive. "The portly divine who presides over the preachers and the people of Methodism" was fitly followed by the Rev. Dr. STACEY. Catholic in sentiment, philosophical in tone, profoundly thoughtful, delivered with a marvellous mixture of timid nervousness and quiet mastery, Dr. STACEY'S speech will be much prized even by those who had not the good fortune to listen to it. Mr. PERKS' narrative of his visit to Italy was well given and well received. Eloquence scarcely rose higher at any stage of the meeting than in the conclusion of Mr. PERKS' interesting and encouraging story.

And what shall we more say? Time would fail us to tell of Mr. DUNN, who, although suffering severely from cold and hoarseness, bravely dashed into a speech and made many good points; of Mr. FOWLER, who so ably took up and disposed of the objections urged by unfriendly observers, and looked out of countenance the difficulties which so often dishearten real friends; of Mr. JENKINS, who bore witness to the character and abilities of the missionaries who have laboured in Ceylon and Continental India, and the relation of missionary enterprise and success in India to the rulers of our Eastern Empire and the social and literary and commercial interests of our Hindu fellow-subjects; of Mr HAYDON, who referred with grace and feeling to the wise master-builders of the Methodist Missionary Society, and was singularly happy in the statement that of all men returned missionaries are the most sanguine of full and final success; or of Mr. VASEY, who told well the story of the recent revival in Singhalese Ceylon.

We take the meeting to have been a success. The excellence was more uniformly diffused through the several speeches than on many former occasions. The tone was high, and the points which provoked most applause were such as augur well for the church and uncompromising Protestantism of the people called Methodists.

A most deserved tribute was paid to the memory of the venerable PETER M'OWAN, who then in early manhood's prime, was one of the speakers at the first annual meeting held at Exeter-hall, May 1, 1830. He rests from his labours; the eye that used to flash with righteous indignation as he dwelt on the wrong which idolatry inflicts upon the only true God is closed in death; and it remains that the young men of Methodism become fired with the spirit that sustained that true and trusty servant of God during his more than "fifty years of holy toil."

—*London Watchman*

General Intelligence.

NOVA SCOTIA.

DEPARTURE OF LT. GOVERNOR DOYLE.—Sir Hastings Doyle, left for England soon after five o'clock on Friday afternoon. A detachment of the 84th Regt. headed by the band, formed a guard of honor, and the volunteer battery fired a salute. A large number of citizens were present when the popular General embarked.—*Cit.*

NAVAL.—The flag ship *Royal Alfred*, with Admiral Wellesley on board, arrived here on Friday morning. Other vessels of the fleet are daily expected to arrive from the West Indies.

KINGS COUNTY ELECTION.—We are pleased to learn that Leveret D. V. Chipman, Esq., was at the nomination on Thursday, duly declared elected, no other Candidate appearing. We have every confidence that Mr. Chipman will direct his energies and abilities, which are not of an inferior order, to the advancement of the best interests of our common country.—*Colonist.*

After the 1st of July there will be daily mail communication between Halifax and Yarmouth, *via* Shelburne and Liverpool.

We understand that Mr. Schreiber, the well known Engineer, will, in a few days, proceed to the eastward for the purpose of surveying a line of railway from New Glasgow to Antigonish, thence on to the Gut of Canso.—*Express.*

LEAD ORE.—Some fine specimens of lead ore from the deposits at Pembroke, near Stewiacke, are on exhibition at the Reading Room.

The Hant's County Temperance League will meet at Summerville on Wednesday, June 8th, at 10 o'clock.

ICE IN THE GULF.—There is said to be a large quantity of ice in the Gulf, and this probably is the principal cause of the present cold weather. On Saturday last the Stmr. "St. Lawrence" started from Pictou for Georgetown, but had to return on account of the ice. The "Princess of Wales" was hemmed in at Shediac last week by the ice, and we have not yet heard of her getting clear. The large quantities of ice in the Gulf prevent vessels going to sea.—*N. Glasgow Eastern Chronicle.*

FIRES.—Several fires occurred in this city during the past week.

Early on Tuesday morning a house in North Street, belonging to Mr. Thomas Bushell was considerably damaged by fire. No. 2 steam engine was taken to the scene of disaster and when got into play the flames were soon quenched, but

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Intelligence.

SCOTIA.

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On Wednesday morning the house of Mr. W. H. Thomas, situated opposite the Dockyard, was materially damaged by fire. The firemen were promptly at the scene of disaster, and prevented the entire destruction of the premises, which at one time seemed imminent. The house was insured.

A large building in Barrack street nearly opposite the town clock, was discovered to be on fire about 3.30 o'clock on Friday morning. The fire originated in a shop in the basement, made rapid progress, and the building, though not burned down, was almost totally destroyed. The property is part of the William Ryan estate, and was long occupied as a tavern. Recently it has been vacant, and the fire must have been the work of an incendiary. The building was insured in the Liverpool and London and Globe office for $2000.—*Chronicle.*

The dwelling-house of Mr. George Magee, Church Street, Cornwallis, was destroyed by fire on Saturday 7th inst.

The Windsor *Mail* reports the destruction by fire, a few days ago, of the Calcined Plaster Manufactory of Messrs. Manning, Bros., at Noel, Hants County.

FIRE IN THE WOODS.—It was reported on Friday, by persons from Waverley, that extensive fires were raging in the woods in that locality. The smoke from the burning district was observable in the city during the day.

SUICIDE.—On Friday morning about six o'clock, Mr. Robert Moyes, boiler maker of Dartmouth, committed suicide at his residence by shooting himself in the head with an Enfield rifle, which he fired by means of a short piece of wood, while laboring under the effects of a fit of temporary insanity. The deceased appeared to be in his usual good health previous to the commission of the act, and had never manifested any symptoms of a deranged mind, and therefore the paroxysm must have visited him suddenly. The deceased left a note intimating that he had destroyed himself and asking forgiveness of all. An inquest was held by Coroner Weeks, and the jury after hearing evidence returned a verdict that the deceased Robert Moyes came to his death from a gun-shot wound produced by the discharge of a rifle in his own hand, while he was suffering from temporary insanity. The *post mortem* examination was made by Dr. Campbell.—*Colonist.*

SEALS.—Two young seals brought from Newfoundland by the last mail steamer have been placed in Griffin's Pond on the Common.

GULF PORTS LINE.—It is stated that the Quebec and Gulf Ports S. S. Company intend putting a steamer on the route between Montreal and Pictou soon, to take the place of the *City of Quebec* recently sunk by collision in the Gulf.—*Colonist.*

EXPORT OF GOLD.—The Halifax Banking Co. shipped for Liverpool by the mail steamer *City of Cork*, bar gold of the value of $6723.

Capt. Leslie, of the schr. *Jane Amelia*, which arrived here from the Magdalen Islands, reports that the herring fishery will be little or nothing this season, the fish having struck in earlier than usual, spawned and left before the vessels arrived. The season is said to be, in vegetation, &c., a month in advance of any previous one for years.—*Cit.*

His Honor the Hon. A. G. Archibald, Governor of Manitoba, and the Hon. E. Kenny, Administrator of the Government of Nova Scotia, arrived here on Saturday night.

Hon. E. Kenny was sworn into office by the Chief Justice on Monday afternoon.

DESTRUCTIVE FIRE.—An Amherst correspondent of the "Citizen," writing on the 20th inst., says: "An awful calamity has befallen the inhabitants of Mount Pleasant and Black River, and some in River Philip. Yesterday, while the gale was raging, nine families were burnt out that we know of, and it is likely many more, as my informant says to-day the fire is fast ruining fences, saw-mills, grain fields and everything else have been swept clean. One man lost about £200 worth of deals; besides many others, to what extent I cannot say."

THE MICROSCOPE.—One of the most interesting experiments, and one which is easily performed, is to watch the change in the blood of a delicate or very pale person, while using Fellows' Compound Syrup of Hypophosphites.

The colorless or dead corpuscles are steadily removed from the system, and are replaced by the red or vitalized particles, so necessary to vigorous existence.

Sold by Apothecaries. Price $1.50 per bottle, or six for $7.50.

NEW BRUNSWICK.

POSTAL.—The General Post Office staff of New Brunswick, have removed from Fredericton to St. John, locating themselves in the Custom House Building lately purchased there by the Dominion Government.

NEW BRUNSWICK PROVINCIAL EXHIBITION.—The *Colonial Farmer* contains in full the prize list for the Provincial Exhibition, which is to be held in the city of Fredericton on the 4th, 5th, 6th, and 7th of October next. The list is well arranged, the premium liberal, and offered with good judgement.

A Mrs. Ramsay, who showed symptoms of insanity for some time previous, committed suicide at Shediac, last week, by hanging herself from the limb of a tree.

SAD TRAGEDY. Last Friday afternoon, two boys named Tanner and Curtis, residing at Portland, Conn., were playing with an old musket, when the former pointed it at the latter, and not knowing it was loaded pulled the trigger. The musket went off and the charge completely carried away the top of the boy's head. Tanner took the sad affair so much to heart that when night came he went and drowned himself in the river. His body was found next morning.—*St. John N. B. News.*

CANADA.

We take the following items from the *Army and Navy Gazette* of the 30th ult:—

Her Majesty's ship Crocodile has been detailed to bring home the 1st Battalion Rifle Brigade from Canada. As we stated last week, Prince Arthur will come home with his battalion.

Major-General Lindsay, before leaving England was, we understand, invested with full powers to take what steps he might think proper with regard to the formation of the force to be despatched to the Red River, which will be under his command.

The Gulf ports Steamship Company intend prosecuting the owners of the steamship *Germany*, in the Vice Admiralty Court at Quebec. The damages sued for are stated at £35,000, for the loss of the steamship *City of Quebec*, by the recent collision.

BRITISH AND FOREIGN.

The English people are much pleased that the Queen is coming forth from her retirement, and mingling more freely with her liege subjects on interesting occasions than she has been accustomed to do for some years past, since the death of the Prince Consort.

The Princess Christian (Princess Helena) has given birth to a daughter.

The Synod of the English Presbyterian Church has declared, by a very large majority, that each congregation subject to its government, may use or not use, according to its own taste and judgment, instrumental music in divine worship.

A Madrid despatch states that the Spanish Progressist party have finally settled upon ex-Regent Espartero as the future King of Spain and have formally placed his name before the courts for the elevation to the throne. This selection causes great rejoicing in Catalonia and other provinces where the ex-Regent has long been the choice of the people.

A case of self immolation of a widow recently occurred at Juanpore, India. The relatives of the deceased were arrested, and sentenced to seven years' imprisonment for encouraging her to commit this horrid rite, and the villagers who looked on have been sentenced to three years' imprisonment.

Late despatches contain news of interest from China. A pitched battle lately took place between the Imperialists and rebels in the Province of Shansi, China. In this battle alone the Imperialists lost 25,000 men, including their head General. But few prisoners were taken by the rebels, who put them to torture immediately afterward. Many of the defeated committed suicide rather than be captured.

The bodies of the victims of the Greek brigands arrived in London on May 14th.

GREAT HAIL STORM IN PHILADELPHIA.—The Philadelphia papers give details of the great hail storm in that city on a recent Sunday afternoon. In the southern portion of the city the storm was very violent, especially in the 1st and 2nd Wards. Most of the churches in the city, as well as school houses and other public buildings not protected by shutters, are more or less damaged. Of the 8000 public lamps, at least one-half were broken. A number of persons had their heads and arms bruised while attempting to close their shutters. The crops of early spring vegetables in the neighborhood of the city are fearfully damaged. Loss estimated at $500,000. It is stated that as many as a million panes of glass were broken. Several accidents are reported, owing to horses becoming unmanageable. At one funeral in the lower part of the city the horses attached to the hearse ran away, throwing the coffin into the street and smashing the vehicle. A man was killed while driving a hearse to a funeral, by a runaway horse colliding with the horse he was driving, which knocked him from his seat under the wheels of the hearse.

The United States Congress has increased the duty on potatoes from 15 to 25 cents per bushel.

A liquor dealer in Boston, arrested for selling liquor to a minor, was fined $10 and imprisoned for one month in the House of Correction.

The receipts of the American Bible Society last year were $747,058, a larger sum than ever before.

The *Traveller* says hundreds of men in Boston are seeking in vain for employment. Although business is tolerably good, the work there is insufficient for the working men. Many boys between fifteen and eighteen years of age are idle for this season.

A serious riot occurred at Hazleton, Penn., last week, among a number of miners, who were celebrating the first anniversary of the Miner's Union. The riot ended in the shooting of three men and the slightly injuring of some others. One man was shot in four places.

A terrible storm of stones is reported to have occurred at a place called LasPlayas, in Peru. The storm commenced about 2 p. m., and lasted until sundown. Gardens, orchards, vineyards, trees and crops of all kinds were cut into pieces by the stones.

Alarming intelligence of short crops in California is received in San Francisco from all parts of the State.

Lousiana, Georgia and Tennessee promise very abundant crops, and the cotton crop this year will probably exceed last year's crop by 250,000 bales.

Michigan reports excellent crop prospects, and Kentucky promises a tobacco crop of the very best quality.

Strawberries are plentiful in Savannah at 50 cents a quart.

The volcano of Ceberuco, in Mexico, is in full eruption and presents a grand sight. The air is filled with ashes for a distance of fifteen leagues, and the inhabitants of the neighborhood have fled in terror from their homes.

The Emperor Napoleon completed his sixty-second year. April 20.

NEWS BY TELEGRAPH.

GREAT BRITAIN.

LONDON, May 16.—The *Morning Post* says the naturalization treaty has been signed by the Earl of Clarendon and Mr. Motley, the American Minister.

May 16, Evening.—In the House of Lords to-night Lord Stratheden introduced a bill rendering education compulsory, and a rate for the support of schools. Action on the bill was postponed.

The Commons took up the army enlistment bill, which was read a second time.

May 17.—The Earl of Grey and Ripon has been installed as Grand Master of the Order of Free Masons in England.

Leopold, King of the Belgians, is on a visit to London. Extensive preparations are being made for a series of grand complimentary entertainments in his honor.

May 18.—The Board of Trade after a long hearing, have declined to reverse judgment in the case of Capt. Eyre of the *Bombay*.

British emigrants in Omaha, Nebraska, have written letters to the Mayor of London stating they are unable to get employment enough to provide food and shelter for themselves.

May 19.—The Bill legalizing marriage with a deceased wife's sister was discussed in House of Lords to-night, and refused a second reading by 4 majority.

Specie in Bank of England has increased 22,300 pounds sterling since last report.

LIVERPOOL, May 21.—The *Times* urges intervention in affairs of Greece by the great powers of Europe.

CANADA.

OTTAWA, May 19.—Sir Stafford Northcote, the Governor of the Hudson Bay Company, with Lady Northcote and sons, are at Niagara, *en route* for Winnepeg.

A special despatch to *Morning Chronicle*, dated Montreal, May 19, states that a special despatch from Sault Ste. Marie, of the 16th, says the "Chicora" arrived, after a magnificent voyage. The troops were all well. They at once disembarked from the "Chicora" and marched to the Hudson Bay fort, about a mile and a half from the village, where they have encamped.

Next day Col. Bolton, accompanied by Capt. Wilson, Customs officer, went across to the American side and had an interview with Gen. Cooke, who has command of this district, and asked him as to the intentions of his Government with regard to the "Chicora." The reply of Gen. Cooke was: "My instructions are absolute. Nothing whatever connected with the Red River Expedition, can pass the canal. I must, therefore, absolutely refuse to allow the 'Chicora' to pass through."

It is conjectured that orders from Washington had not reached Sault Ste. Marie when the "Chicora" was refused a passage.

An Ottawa despatch to the *Citizen* announces that intelligence has been received here from the State Department at Washington setting forth that all Canadian vessels will be allowed to pass through Sault Ste. Marie Canal, and carry any freight other than arms and munitions of war.

OTTAWA, May 21.—The Premier continues improving.

Favorable reports from Manitobah are expected.

NEWFOUNDLAND.

(Special to the Citizen)

ST. JOHN'S, May 20.—Judgment was given to-day by the Supreme Court, in the case of Carter and Evans *versus* the election committee. The decision was in favor of Carter and Evans. A writ of prohibition was granted, restraining the committee from further action.

The fish are striking in plentifully on the southern coast. Boats at St. Mary's took from 30 to 50 quintals each, last week. Great activity is manifested this year in the Cod fishery.

The *Nimrod* has arrived with 2,800 old seals.

The Custom House returns from January 1st till April 25th, show an increase of $68,000 over the same period of last year.

The weather is unusually cold, with occasional showers of snow. We had thunder last night.

The seal fishery winds up well.

The barque *William Allen*, of Summerside, P. E. Island, was lost at Cape St. Francis. The crew were all saved. She had a cargo of Salt from Liverpool for Harbor Grace.

UNITED STATES.

NEW YORK, May 16.—A fire in LaCrosse, Wisconsin, yesterday caused the death of four persons by drowning and one by burning, also destroying $3,000 worth of property including a train of six freight, two passenger, and one express car, the latter containing the mail with 200 tons of freight.

NEW YORK, May 17.—Ten workmen on the Kansas Pacific Railroad were recently killed by Indians.

May 20.—Four lumber men, Joseph Cunliff of Richmond, N. B.; J. Gulliver of Western Me.; J. Beethan of Chester, Me.; and D. M. McPhail of Cape Breton, N. S., were drowned in the Penobscot River at Bangor yesterday.

May 21.—Congress has voted to close the session, July 15th.

Thirty-three hundred and seventy emigrants arrived at this port yesterday.

May 23.—It is reported that fifty lives were lost by the burning of the "War Eagle" at Lacrosse, Wisconsin, on the 15th inst.

The railroad and steamboat managers are concealing the fact that a large number of immigrants were burned on the lower deck, and many drowned. A newly married couple bound for St. Paul's were burned in a stateroom.

MISCELLANEOUS.

LONDON, May 17.—The new French cabinet has been announced. The Duke de Grammont is Foreign Minister.

May 18, eve.—The *Marseillaise* has been suppressed and several other French Journals fined for criticising the Plebiscitum.

May 19.—Spanish advices are contradictory, the last report indicates that the crown will be offered to Serrano, who now acts as regent.

Paris continues excited over arrests of alleged conspirators and the imprisonment of editors.

Despatches from Hong Kong give flattering accounts of the prospects of the tea and silk crops which it is said promise largely above the average yield.

May 20.—Three iron frigates are cruising around the island of Caprera to prevent the escape of Gen. Garibaldi to Naples. The Government has taken this action because the sons of Garibaldi are with the insurgents in Southern Italy.

Espartero positively refuses to be a candidate for the throne of Spain.

HAVANA, May 20.—Captain General de Rodas has published an order that all slaves belonging to insurgents in the field or in foreign countries, or who have taken up arms or served as guides to the Spanish troops, or performed any other service for the national cause, are henceforth free.

LONDON, May 21.—The French Emperor today received in solemn state the result of the vote of the *Plebiscitum*, presented by a deputation of the *Legislatif* bodies, and made a congratulatory speech declaring that the strength of the Government would be shown by its moderation and the impartial execution of the laws. Paris will be illuminated to-night.

It is reported that Espartero has reconsidered his resolution and consents to accept Crown of Spain.

The Duke of Saldanha, on Thursday, successfully executed a *coup d'état* in Portugal. By aid of the army he captured the castle of St. George. He marched to the place which his soldiers entered and took possession of. At this point the Prime Minister, Duke Desoule resigned, and the king authorized the Duke of Saldanha to form a new ministry. This was the whole purpose of the demonstration in which several soldiers were killed and wounded.

May 22.—The successful military rising at Lisbon, has created a profound sensation in Madrid, and is accepted as presaging an Iberian union.

May 23.—Letters from Madrid confirm the report that Gen. Prim has a direct understanding with Gen. Saldanha, whereby an Iberian union is to be established.

DISTRICT MEETINGS.

ST. JOHN DISTRICT.

The Annual Meeting of the St. John District will be held at *Sussex Station*, commencing on Wednesday, the 8th of June, at 10 o'clock.—Superintendents are especially requested to remind their respective Circuit Stewards of the desirableness of their attendance on the second day of the Session, to render their co-operative counsel and assistance, when the financial state and interest of the several Circuits are under consideration.

MATTHEW RICHEY, *Chairman.*

SACKVILLE DISTRICT.

The Annual Meeting of the Sackville District will (D.V.) be held at Moncton commencing Wednesday, June 8th, at Nine o'clock, A. M.

The financial business of the District will be taken into consideration on the second day of the District Session, commencing at Ten o'clock, A. M.

The Circuit Stewards are respectfully requested to be present to assist in the despatch of this department of district business.

ELIAS BREETLE, *Chairman.*

FREDERICTON DISTRICT.

The Annual District Meeting of the Fredericton District will be held (D.V.) at Nastwaak, commencing on Wednesday, 8th of June, at 9 o'clock, a. m. All the Ministers and Probationers of the District asc expected to be in attendance at the opening, and to have all the usual documents and statistics ready for presentation when called for.

The Circuit Stewards of the several Circuits are respectfully requested to attend on Thursday the second day of the Session, at 10 o'clock, at which time the financial business of the District will be taken up.

JOHN MCMURRAY, *Chairman.*

Woodstock, N. B., May 2, 1870.

LIVERPOOL DISTRICT.

The Annual Meeting of the Ministers of the Liverpool District will be held in the Providence Church, Yarmouth South—commencing on Friday, the 10th of June, at 9 o'clock A. M. The attendance of Circuit Stewards is requested the following day at 10 o'clock.

HENRY DANIEL, *Chairman.*

Liverpool, May 11th, 1870.

P. E. ISLAND DISTRICT.

The Annual District Meeting of the P. E. Island District will be held (D.V.) at Bedeque, commencing on Wednesday, 8th of June, at 9 o'clock, A. M. The Superintendents of Circuit will promote the despatch of business by having all their Reports and other documents ready for presentation at the opening of the Session.

Financial affairs will be entered upon on Thursday morning, at Ten o'clock, A. M., when the Circuit Stewards of the District are respectfully requested to be present.

HENRY POPE, JR., *Chairman.*

Ch. Town, P. E. I., May 7th, 1870.

TRURO DISTRICT.

The District Meeting of the Truro District will be held (D.V.) at Pictou to commence on Wednesday, June 8th, at 9 o'clock, a. m. The ministers are requested to be present at the time specified, and to have all their necessary documents ready.

The Circuit Stewards are expected to be in attendance on Thursday, June 9th, at 10 o'clock. Then the financial business of the District will be taken into consideration.

GEORGE JOHNSON, *Chairman.*

Guysborough, May 7, 1870.

ANNAPOLIS DISTRICT.

The Annual Meeting of the Annapolis District will be held (D.V.) at Bridgetown, to commence on Tuesday, June 7th, at 9 o'clock a. m.

The financial business will be entered upon on Wednesday, the 8th inst. at 10 o'clock, when Circuit Stewards are respectfully requested to attend.

JOHN S. ADDY, *Chairman.*

Bridgetown, May 9, 1870.

HALIFAX DISTRICT.

The Annual District Meeting of the Halifax District will be held (D. V.) at Avondale, commencing on Tuesday, the 7th of June, at 9 A. M.

All the Ministers and Probationers of the District are requested to be in attendance at the commencement of the session, with all needful documents, as directed by Conference.

The Circuit Stewards of the respective circuits are respectively requested to attend on second day of the Meeting, at 10 A. M., when the financial business of the District will be taken up.

JAMES G. HENNIGAR, *Chairman.*

N. B.—The ferry-boat from Windsor for the Dale, will leave the former place, on the 6th, at 6 A. M., and 6 1-2 P. M. J. G. H.

EDITOR'S AND BOOK STEWARD'S NOTICES, &c.

1. We had hoped that the late English Mail would arrive in time to enable us to give this week a fuller report of the meeting of the Wesleyan Missionary Society in Exeter Hall. We propose to devote a considerable portion of next paper to such report.

2. In consequence of the absence of the Editor and Book Steward for a few days the usual list of Receipts for the Wesleyan is postponed to next week. And for the same reason favors from some of our Correspondents may, possibly, have to wait for attention a little longer than usual.

3. The Book Steward, and the Superintendents of the St. John, Charlottetown, Pictou, Truro, Digby, and Yarmouth Circuits were appointed at the last Conference as a Committee, to make the best arrangements possible for travelling to and from the ensuing Conference at Yarmouth.

We are authorized, by the gentlemanly Purser of "M. A. Starr," Steamer, to say that all persons going to Yarmouth by said Steamer to attend the Conference, will be furnished, when paying their passages, with *return tickets, free.*

We hope to hear from the other members of the Committee soon that similar privilege will be given by other modes of conveyance and on other lines of travel.

PATENT SUBLIME COLLOID.—We received last week, from Messrs. Anderson, Billing & Co., a sample of what is called "Travis's Patent Sublime Colloid." If it can do what it promises, there will surely be a very large demand for it as soon as it becomes known. Messrs. Anderson, Billing & Co. are the Agents for its sale by wholesale.

FOR THROAT DISORDERS AND COUGHS,

BROWN'S BRONCHIAL TROCHES are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired. These Lozenges are prepared from a highly esteemed recipe for alleviating BRONCHIAL AFFECTIONS, ASTHMA, HOARSENESS, COUGHS, COLDS, and Irritation or Soreness of the Throat. PUBLIC SPEAKERS AND VOCALISTS will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech. Sold at 25 cents per box, by all dealers in Medicines

May 4 5w.

There are several kinds of worms which trouble horses; the pill-worms, (pointed at both ends,) are the most common and the most dangerous. *Sheridan's Cavalry Condition Powders* will in a few days eject the worms, and the horse will begin to thrive.

Factories and machine shops should not be allowed to run a day without *Johnson's Anodyne Liniment.*—In case of sudden accident, an immediate use of it may save weeks of suffering, and perhapt a limb, or even life.

Marriages.

At Barrington, on the 26th ult., by Rev. R. Wasson, Mr. James L. Swaine, to Miss Thankful Ann Ross, both of Lower Clyde.

By the same, in the Wesleyan Church, Baccaro, on the 15th inst., Mr. William Williams, of Liverpool, to Miss Mercy Smith, of Baccaro.

On the 11th inst., at the residence of the bride's father, by the Rev. W. C. Brown, Captain James Keith, to Henrietta, daughter of Mr. James Lamberson, all of St. Mary's Bay.

At the residence of the bride's mother, St. John, N. B., on Monday evening, 16th inst., by the Rev. J. R. Narraway, Mr. Robert J. Allison, of Halifax, N. S., to Miss Agnes N. McKee, of St. John, N. B.

At 71 South Park street, on the 19th inst., by the Rev. John A. Clarke, A. M., Gould Northup Brown, to Harriet, third daughter of Samuel R. Caldwell, Esq.

On the 18th inst., by the Rev. E. M. Saunders, M. A., George R. Conrad, to Miss Cassie Williams, both of Halifax.

At Trinity Church, Aylesford, May 11th, by the Rev. R. Avery, Rector, F. R. Wermore, Esq., of Boston, to Julia, youngest daughter of Edmund Palmer, Esq., J. P.

At Trinity Church, on Tuesday evening, 17th inst., by the Rev. J. C. Cochran, Mr. William B. Fidler, of Halifax, to Miss Rachel S. Heller, of Bedford.

Deaths.

At Petite Riviere, Lunenburg County, May 6th, Edward W. Pope, M. D., aged 43 years, son of Rev. Henry Pope.

At Summerside, P. E. Island, on the 16th inst., Rev. John Bass Strong, aged 81 years, a native of Bingham, Nottinghamshire, England, and for 57 years an eminent minister in connection with the Wesleyan Methodist Conference.

April 24th, in peace, after much suffering, at Mill Village, Queen's County, Alexander Hunter, a native of Belfast, Ireland, aged 37 years.

At Bryant's Cove, Nfld., on the 30th of April, John George Hierlihy, Esq., aged 74 years. He was a native of Antigonish, N. S., and served as a Lieutenant in the Newfoundland regiment in this country and in Canada during the last American war. It is believed that he was the last survivor of the old Newfoundland regiment.—*Harbor Grace Standard.*

At Upper Rawdon, May 9th, Catherine, wife of John Lavers, aged 81 years.

At Brooklyn, May 10, Caroline Eliza, widow of the late Winkworth A. Cogswell, formerly of Cornwallis, N. S.

On the 13th inst., at Paradise, Rev. James Reid, (baptist), aged 63 years.

At Oak Point, Cornwallis, May 14, Almira S., beloved wife of W. A. Cox, in the 37th year of her age.

May 14, at Musquodoboit Harbor, Elizabeth, wife of Michael Bouser, aged 80 years.

At Sackville N. S., May 14, Ann Eleanor, the beloved wife of Mr. Anthony Fultz, in the 71st year of her age.

At Dartmouth, May 16th, in the 10th year of her age, Annie, daughter of Thomas Ritchie, late of Royal Artillery.

On the 19th inst., John McGinnis, in the 78th year of his age.

At Preston, on the 20th inst., in the 43rd year of her age, Susan, wife of Alexander Bell.

On the 21st inst., in the 42nd year of her age, Janet, eldest daughter of the late John Rhind.

On the 21st inst., of Consumption, Agnes A. Pace, fifth daughter of William Gammon, of this city.

Killed, at Providence, R. I., Simon F. Head, formerly of Pictou, in the 23rd year of his age.

Drowned, at Cape Breton, on the 4th inst., John, oldest son of the late George Elliott, of North Sydney, C. B., in the 21st year of his age.

May 19th, Charles Crowley, in the 36th year of his age.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

TUESDAY, May 17

Barques Othere, Cameron, Newcastle, G B; Forest Queen, Gardner, Barbadoes; schrs Enterprise, Allen, Crapaud, P E I; James, Flick, Guysboro'; Princess Alice, Hartland, Beaver Harbor; Vivid, Ernst, Mahone Bay; Marie Joseph, O'Quinn, Margaree; S E Teel, Teel, Magdalen Islands.

WEDNESDAY, May 18

Brigt Paquitas, (Spanish) Cienfuegos; schrs Maria, Blagdon, Porto Rico; Hanza, Burke, Gowrie Mines; Experiment, Gallant, do; Prowess, Dixon, do; Spirit of the Day, Patten, P E I; Saml Mark, Pelrine, do; Conservative, McFarlane, Nfld; Messenger, Chassong, Margaree; Ida, LeBlanc, River Bourgeois; Mary Ellen, Fraser, Baddeck; MB Lewis, Godfrey, Bras d'Or Lake; Sea Slipper, Mahone Bay; Brador, Lannigan, Pictou; Hero, Magdalen Islands; Bessie, Fraser, Bay of Islands; Evergreen, Gillam, Pictou; Braves, Rood, do; Margaret Ann, Lee, Sydney; Sarah, Fraser, do; George, Morrisey, do; Native Lass, Gerrior, do.

WEDNESDAY, May 19

H M S Royal Alfred, Bermuda; steamer City of Baltimore, Delamotte, Liverpool; brigts Express, Kennedy, Boston; Elsie, Cody, Porto Rico; Rover, Flavin, Trinidad; Grace Kelly, Kelly, Demerara; H Porter, Card, Norfolk, Va; schrs Louisa, Chadsey, Ragged Islands; Lilly of the Valley, Grant, Yarmouth; Aggie Davidson, Brady, New York; Island Gem, Griffin, Liverpool; Two Brothers, Ernst, Mahone Bay; Lady Carolina, Broom, do; Baronet, Ernst, do; Emma, Acker, Lunenburg; Sweepstake, Romkey, LaHave; Lark, Sheppard, Cow Bay; Young Nova Scotian, Risser, Magdalen Islands; Susan, Englethorf, Sheet Harbor.

FRIDAY, May 20

Stmrs City of Cork, Allen, New York; brig America, Doody, Boston; schrs Hound, Williams Bermuda; Lilly Dale, Shankle, LaHave; Cherub, Arenburg, Lunenburg; Ella, Westhaver, Mahone Bay; Almira L. Clinton, Atkins, Provincetown; Tarquin, Atkins, do; Cyrena Ann, Brown, Magdalen Islands; L McKenzie, Merchant, do.

SATURDAY, May 21

Stmrs Commerce, Doane, Charlottetown; Lady Head, Quebec; brigts Spanish Main, Ham, Porto Rico; Halifax, Power, W Indies; Marion, Collins, Nevis; schrs Lagos, Keefe, Provincetown; E May, Mayo, do.

SUNDAY, May 22

Schrs J W Falt, Falt, Boston; A L Putnam Provincetown; William, McDairmed, P E I.

MONDAY, May 23

Stmr Alhambra, Wright, Boston; brigt Anna, Simpson, Aux Cayes; schrs Wave, Evans, Nfld; Rustic, Beaton, Pugwash; H Payne, Cross, Provincetown; Laura Ann, Connolly, Magdalen Islands; Leander, Burgoyne, Mahone Bay.

CLEARED.

May 17—Stmr Chase, Mulligan, Portland; brigt Frank Churchill, Forrest, Porto Rico; schrs Belle Bartlett, McKay, Grand Bank; Prize, Banser, Matheson, do; Perseverance, Fougere, Arichat; Villager, Ritchey, Sydney; Ospray, D'Entremont, Bank Quero; Native, Muggah, Sydney; Frances, Buffet, Nfld.

May 18—Brigts Mayflower, Nauffts, Boston; Secret, Anderson Cuba; schrs Sentinel, Doane, B W Indies; Alexander, Kemp, P E I; J Thomas, Dewar do; Margaret Ann, Gray, Nfld; H Newel, McPherson, Port Hood; Good Intent, Gagne, Arichat; Rose, Graham, do; Challenge, Porteous, Whycocomagh; Anna, Forrest, Ship Harbour; Volunteer, Patois, Sydney.

May 19—R M strs City of Baltimore, Delamotte, Boston; Alpha, Hunter, Bermuda and St Thomas; City of Halifax, Jamieson, St John's, N F; schrs Sea Slipper, Hebb, Mahone Bay; Active, Lariby, do; Corsair, Wharton, P E I.

May 20—Stmr City of Cork, Allen, Liverpool; barque Eleanor, Evans, Miramichi; brigts Marita, McDonald, Kingston, Ja; Laurella, Ryan, B W I; schrs Bonita, Dexter, Liverpool; Lillian, Spinney, Souris; Two Brothers, Ernst, Louisburgh; Maud, Leamington, Bay St George; Harriet, Sampson, L'Ardoise; Vivid, Smith, Boston; Sea Bird, Hyson, Louisburg.

May 21—Stmr Commerce, Doane, Boston; schrs Island Gem, Griffin, Nfld; Aggie Davidson, Brady, P E I; Ella, Westhaver, Louisburg; Native Lass, Miramichi; Hero, McLeod, Ingonish; Caroline, Bogard, Mahone Bay; Lady Caroline, Bruhn, do.

May 23—Strs Alhambra, Wright, Charlottetown; M A Starr, Doane, Yarmouth; brig Rover, Flavin, Porto Rico; brigts Marcella, McEachren, B W Indies; Express, Kennedy, do; Jantina, Vos, St John, N B; Elsie, Cody, Porto Rico; schrs Gen Williams, Lawton, Boston; Lilly of the Valley, Grant, Spanish W Indies.

ANDERSON, BILLING & CO.

Have now completed their

SPRING IMPORTATIONS,

BY THE "CITY OF CORK."

All the departments have been fully supplied with every description of Fabric in all the new designs of the season. Also—

1900 bundles Cotton Yarn.

The Trade throughout the Maritime Provinces is informed that Messrs. W. Brown & Co., Manchester, have appointed the subscribers agents for the sale of their celebrated and invaluable

Patent Sublime Colloid.

for washing all delicate tinted fabrics and fastening the colours. Supplied wholesale only.

may18 ANDERSON, BILLING & CO.

Light House Service.

SEALED TENDERS will be received at this Department, at Ottawa, up to noon of MONDAY, the 6th day of June, 1870, for the construction of

LIGHT HOUSES,

Light House Buildings, &c.

at the undermentioned places, viz:

South Point of Island of Anticosti,
Deadman's Island, (Magdalens)
Cape Chatte, (Gulf of St. Lawrence)
River Magdalen, do.
Seven Islands, do.
Bird Rocks, do.
Cape Ray, or Duck Island, (Newfoundland)
Cape Ferrol, (Straits of Belleisle)
Cape Normans, do
La Monte du Lac (River St Lawrence.)
Main-a-dieu Passage, (West end of Scatterie Island, Nova Scotia.)
Ingonish, (Victoria County, Cape Breton, Nova Scotia.)

Form of Tender with full particulars of the required works may be obtained, and plans and specifications may be seen at the following places, on and after the 17th inst.:—At the Agency of Department of Marine and Fisheries at St. John, N. B., Halifax, N S, and at the City of Quebec: at the Office of the Trinity House, Montreal; at the Offices of the Collectors of Customs of the Ports of Gaspe, and Newcastle, Miramichi, and at the Department at Ottawa.

Tenders will also be received at the same time and place for the construction of a

Fog Whistle and Engine House.

at the South Point of the ISLAND OF ANTICOSTI. Plans and Specifications of which can be seen at the Trinity House, Montreal, Trinity House Quebec, and at the Office of the Government Inspector of Steamboats, Saint John, New Brunswick.

Tenders will be received for the Fog Whistle and Engine House separately.

Tenders will also be received at the same time and place for the construction of a

Steam Fog Whistle.

at CRANBERRY ISLAND, Cape Canso, Nova Scotia. Plans and Specifications of which can be seen at the office of this Department, at Halifax, and at the office of the Government inspector of Steamboats, Saint John, N. B.

Tenders will only be received on the printed forms to be supplied by the Department at the place named, and intending contractors must strictly comply with the conditions appended thereto.

The Department does not bind itself to accept the lowest or any Tender.

P. MITCHELL,
Minister of Marine & Fisheries.

Department Marine and Fisheries,
Ottawa, 12th May, 1870. 2i m18

GOVERNMENT HOUSE

'Government House,

OTTAWA, Tuesday, 26th of April, 1870.

PRESENT:

HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

On the recommendation of the Hon. the minister of Customs, and under and in virtue of the 8th section of the 31 Vic. Chap. 6 intitled: "An Act respecting the Customs," His Excellency has been pleased to order, and it is hereby ordered that Shannonville, in the Province of Ontario, shall be, and the same is hereby declared to be, an Out Port of Entry, under the the Survey of the Port of Belleville.

WM. H. LEE,
may 11 3w Clerk Privy Council.

BRITISH WOOLLEN HALL,

182 184

Granville Street.

WHOLESALE AND RETAIL.

KNOX & JORDAN,

Have nearly completed their SPRING AND SUMMER importations, which will be found cheap. Times being dull and money scarce, we guarantee to meet our friends in regard to prices. We would beg to call attention to the following viz.

DRESS GOODS,

In Mottled and Figured Alpaccas, Mallanges, Serges, Silk Hair Cords, Lustres

The Family.

THE PEOPLE'S ADVENT.

BY GERALD MASSEY.

'Tis coming up the steep of time,
And this old world is growing brighter;
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder;
But we have felt it gathering round,
And heard its voice in living thunder—
'Tis coming! yes, 'tis coming!

Tis coming now, the glorious time
Foretold by seers and sung in story—
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They passed, nor saw the work they wrought,
Now the crown'd hopes of centuries blossom!
But the live lightning of their thought
And daring deeds doth pulse earth's bosom—
'Tis coming! yes, 'tis coming!

Creeds, empires, systems rot with age,
But the great people's ever youthful!
And it shall write the future's page
To our humanity more truthful!
The gnarliest heart hath tender chords,
To waken at the name of "brother,"
And time comes when brain-scorpion words
We shall not speak to sting each other—
'Tis coming! yes, 'tis coming!

Fraternity! Love's other name!
Dear, heaven-connecting link of being!
Then shall we grasp thy golden dream,
As souls, full statured, grow far-seeing;
Then shall unfold our better part,
And in our life-cup yield more honey;
Light up with joy the poor man's heart
And love's own world with smiles more sunny—
'Tis coming! yes, 'tis coming!

Aye, it must come! That tyrant's throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty ones have leant on
Is cankered with our heart's blood crusted.
Room! for the men of mind make way!
Ye robber rulers, pause no longer,
Ye cannot stay the opening day!
The world rolls on, the the light grows stronger—
The people's advent's coming!

THE "FRISIAN VROW."

Saturday is a notable day in Amsterdam. It was the same a hundred and fifty years ago. Spinning wheels then like sewing machines now, were put aside for the day, the snood and over-skirt were exchanged for the close caul and yellow petticoat, and women, old and young, rose into full activity with mop and broom. Floors and stairs, windows and doors, porches and sidewalks were deluged with water, and husband and brothers took refuge in the ware-house or beer-shop till the time of evening meal. "God's meal," they called it, that Saturday-night supper, when the weekly thanksgiving of burghers and burgomasters was offered for losses and gains—Dutch piety counting both God's wages—of the six working days since Sunday.

The year was 1703. The street Skipper's Lane. The house Antony Van Stralen's.—The day May 23rd at eight o'clock in the evening. The parlor with its embossed-leather walls, where window-sills and wash-boards were white as sand could make them, was lighted by a single wax candle, ahd around the tile-stove where a fire of wood had been lighted to kill the damp, sat Antony, his three daughters, Karl Hoofdt, his partner in more prosperous days of business, and Joan Hoofdt, looking like a fourth and younger sister. An aged aunt was more than half asleep in her chair in the chimney corner, and standing beside the table, spread with napery of spotless white, preparing the supper of butterred bread, toasted cheese, and beer, was the good mother, Vrow Van Stralen, in whom neither grey hairs nor poverty had altered the cheerful look, or damped the hopeful heart. Dame Van Stralen, the "Frisian Vrow," as the neighbors called her, because she had come to Holland an orphan girl from West Friesland. Antony had married without a dowry. He was deemed rich at that day—the misfortunes which broke the firm of Stralen, Hoofdt & Co., coming on the loss of "The Fraulein" at sea long afterward—but his partner always said that had Hoofdt taken Peter Tifleman's daughter, whom he might have had for the asking, her fortune would have saved the old house from coming to grief. But Karl's soul was pur-blind. The money-trusting man did not understand the wisdom in which the good Frisian Vrow had brought up Antony's children, nor the sunshine which, in spite of losses and failures, her presence had made in his home for more than thirty years.

The feast waited for Antony's son, Auke Stralen. His vessel had dropped anchor that morning in the Amstel after a six month's voyage. Sailors' wives and mothers know what makes a red-letter day in their calendar. Dame Stralen's heart was large enough to care for all her children, but her thoughts were most with the boy who braved the perils of the deep. She knew, too, that her, love was returned, as did his messmates, who used good-naturedly to wager that Auke's first question to the pilot would be, is my mother well?" He had been seven years at sea, ever since he was fifteen. His earnings were the support of the family. He had climbed through every grade of seamanship from reefing the foresail to pacing the quarter-deck, and as he now entered the parlor, shaking hands with the seniors, saluting each of his sisters and the grand-aunt with a kiss, and bashfully greeting the pretty stranger, his long and hearty embrace was given to his mother.

"It *is* God's meal to-night, my boy," said the vrow, her hand in both of his and her blue eyes beautiful in their expression of matronly pride and love. "You have not forgotten?"

"Mitherkin! Dear Mitherkin!" replied the boy, raising his hand to his lips and bending his head over hers. "I have never forgotten, not once, that God's work pays sure wages."

Auke was still "boy" to her whom he addressed by that tenderest name, Mitherkin—a word for which we have no synonym; but his bronzed face and sturdy features gave him almost the look of middle age. As he set there in his sailor's dress of canvass, with his Danish pipe in full play, he might have passed for one of those old-time seamen for whom "Skipper Lane" had been named.

There was a time when Karl Hoofdt had speculated on a match between his partner's son and his own and only daughter, and the young folks did not think that event impossible yet. But Karl was thinking otherwise. Auke made good wages, to be sure. He was temperate and industrious. If it were not for his father's large family, he might lay by something, bus as it was he would never be worth a stiver. "Joan must do better than that," was the conclusion to which he was coming, when the news Auke was telling his mother over the beer turned his musings to another channel.

The Captain and owder of the "Zuyder Zee," in which craft Auke had always sailed, was Jacob Stevenson, who, by carrying cheese and gin to the Baltic towns and salt fish back to Amsterdam, had realized sufficient gains to open a trade with England.—Its late King had been Holland's stadtholder, and London had a market for teas and Chinese silks, of which Amsterdom was the emporium. But the "Zuyder Zee" would not suit English trade, and he had offered to sell her to Auke, to be paid for in yearly instalments, with interest at five per cent."

"Take her!" said Karl, "and I will use all my interest with the Schneidams and cheese-buyers to get up the first cargo."

"But she is a slow sailer and rough in the rigging," replied Auke, skillfully taking the cautious side.

"She'll go well enough before the wind, won't she? and then she lades better than any craft in the river. You had better close the bargain with Jacob, give her a coat of paint and call her 'Hammerman Van Harderhold,' after our East India Director.—I'll go the first trip with you, Auke."

"That's all very well," replied Auke.—"I'll take the Zuyder Zee and paint her, and you, Mynheer Karl, may freight her. But she is my ship, and as long as I sail her she goes only by one name, and that is the "Frisian Vrow" for my mother."

For many weeks Auke and Karl, the one at the ship and the other at the cargo, were busy in getting ready. Everything sped —Neighbors furnished ventures of linen.—Country-folk brought in their cheeses.—Schnapps in bottles, Holland in delft, and gin in barrels and hogsheads were carefully stowed away in the good ship's hold. Her bottom was newly coppered, her sides and bulwarks painted, a new figure-head, presented by Jansen Keef for good luck, set gracefully under her bow and she bore in large letters on her stern, "FRISIAN Vrow." By the middle of July she was ready to sail.

"Fare the well, my boy!" said his good mother, as she took leave of him at the door in the gray of the summer morning.. "Forget us not at home, and in all thy goings, remember that God's work hath sure wages."

"I will remember that, and all the good things you have taught me, mother; but keep a brave heart and take no disquiet for me; good-by!" said the young skipper, and within the hour he, on the deck of "Frisian Vrow," was sailing down the Amstel.

The newly painted ship was a high-pooped, broad-sided bark, of heavy build, but a fair wind carried her down the Zuyder Zee, over the North Sea, and up the Sound so surely and steadily, that Karl got the length of remarking that a seamen's life was the easiest he knew. Their destination was the port of Revel, where Dutch traders had found a market ever since their sails were first seen in the Baltic.

At this time Peter, afterward called the Great, was home from his three years' travels. He had worked as a ship-carpenter at the Zaandam dock-yards; had learned rope-making, sail-making, and smith-work, had worn the dress of a workman, made his own fire, boiled his pot, swept his lodgings, carried timbers on his shoulders, and conformed in every respect to the customs of the yard; and he was now carrying out results in Russia such as in any other way ten centuries would not have accomplished. He had created a fleet, disciplined an army, founded a university, and was now engaged in laying the foundation of a city to be called after his own name. Fixing upon Cronstadt as the location for the fort to protect the mouth of the river on which the capitol of all the Russias was to stand, and preparing the drawings with his own hand, he left its execution to one of his engineer officers while he returned to St. Petersburg to push forward those almost superhuman works, which at the cost of nearly half a million lives, have made it what it is. The eastern coasts of the Baltic, formerly divided between Sweden and Poland, had also fallen into Peter's hands almost to the walls of Revel.

All this the skipper of the Frisian Vrow knew little of. Dutch cheese found a market at Revel; narrow straits had to be threaded; sand banks and sunken bars made the passage dangerous, and Auke understood that the master's eyes must never be closed until sea-room became plenty. The solstice weather, too, grew thick; squally winds knocked the old ship uneasily about. Narrow channels kept the sailors on the look-out. And after several days of shifting gales and darkened skies, Karl began to get impatient. Scrambling one morning to the deck, he found Auke as usual at the helm.

"Are we far from Revel now?" he inquired of the sturdy skipper.

"If the wind hold fair," replied Auke, "we shall make its harbor before noon. Yonder is the gulf away to leeward."

Karl could see nothing in the direction indicated but a waste of foamy waves, and on the right the distant outline of a high and rocky coast. There was a roaring sound of winds and waters all around them; but through it came the deep boon of an alarm-bell.

"That's a ship in distress," said Auke.—"Hans, take a glass and try if you can make her."

His mate, a gray-haired, but active and fearless seaman, had scarcely raised the glass when he shouted, "Captain, she's a fishing smack ashore on Divers' Shoals, and her crew are clinging to the rigging."

"Boys, we'll save them," said Auke; "the case may be our own."

"Ay, captain," replied Hans, "but should we loose this wind, who knows when 'Frisian Vrow' will drop anchor!

"We shall miss the market, too!" cried Karl. "Don't be a fool, Auke."

"This ship is called after my good mother," said the young skipper, putting about the helm. "Before I left home she told me God's work had sure wages, and I believe it. Boys, we'll ave those poor fellows!"

"Well done, Captain!" cried the crew with cheers, and while Karl went below to grumble ar Auke's ill luck, the Frisian Vrow bore down on the foundering vessel, and Auke Stralan with four sailors, were gallantly rowing the ship's only boat through the breakers. The little bark was fast in the sands. A heavy surf broke over her. The crew—the master, three seamen, and two boys, all Swedes—clung to the spars and rigging of the hopeless craft. They were all rescued, wet, cold and nearly famished, and taken on board the Frisian Vrow, thaankful for their preservation, but unable to speak a word of Dutch. The skipper gave them dry clothes, and a breakfast, and hastened to look after his ship, which was already in trouble. The wind had veered due west, and there was no getting the right course. The sailors tacked, and reefed and hauled up, but the 'Vrow' was utterly unmanageable against the gale, and there was nothing but to run before it.

"Yes," grumbled Karl, "I knew how it would be. The market will be lost, and we shall all be shipwrecked." But nobody was in a humor to mind his prognostications; besides he was not the only one upon whom fear fell when the vessel was speeding at a rate she had never sailed before, straight up the Finish Gulf.

"Geographical knowledge was none of the clearest at that day. Karl had studied the voyages of the Dutch traders. Revel was to him the end of the world. Beyond these gin and cheese were of no account. No wonder, then, that the worthy man took refuge below, to meditate over the fact that Auke Stralen was his father's son, and would never come to anything but ruin. From this contemplation he rose toward evening. The wind, though it still blew strong, was steady and the ship went bravely on. The crew were manning the rigging. The rescued Swedes gave a hand. Hans was on the look out and Auke was at the helm. They had just passed an island where huge piles of stones were shaping into embrasures and walls, and where pennant and bunting were flying from poles and masts. Before them lay a rocky shore. On the right was the mouth of a broad river, into which the Frisian Vrow was standing.

"Where are we now, Auke?" asked Karl holding his breath.

"If I read the chart right," answered Auke, this must be the mouth of the Neva."

"I never heard of such a place in all my life," rejoined Karl, "nor any one who traded there."

"May be so," replied the skipper, "but there is a report that the Czar of Russia is building a town somewhere on this river, and perhaps he will trade with us.",

"Trade with us!" cried Karl; "he will take our cargo and make us work on the walls."

At this moment Hans cried out from the mast-head, "A town ahead, Captain, and a boat putting off."

The Cazar Peter was in the midst of that work, which has been called the great enterprise of the modern world. Fins and Cossacks, Calmucks and Swedes, were at work by thousands. Piles were sunk into acres of dismal swamps. Solid ground was formed here and there. A bay was excavated on the west. Half a dozen small houses had been erected; streets and squares were marked by lines of timber driven into the mud.—French engineers, English carpenters, and Dutch boat builders superintended hordes of wild Russians. The Czar was in ill humor. No bottom had been found for the piles on which the imperial palace was to rest. Bad news came from the north. The soldiers grumbled to lose their beards. Sweden was raising another army. Peter the Great felt that all was growing bad, when into his quarters rushed an English ship carpenter with the news, "Please your majesty, there is a ship standing up the river."

"Dunder and blitzen" sang out the rough Czar, with an oath that clung to him to the last, "say ye so? The Captain of that ship is a hero. Get out my barge, man her, call Menzikoff, and we will run down and welcome the first ship to St- Petersburg."

The gale was moderating, and the "Vrow," under bare poles, was steadying her course up the river, when Auke spied a Dutch built Zuyder Zee boat coming down, rowed by men in uniform and steered by a tall cockswain in peajacket and checked shirt.

"Heave a rope!" he cried in sound Dutch, as the boat came alongside. As no arms were seen among them, the rope was thrown. The steersman was the first on board. Righting himself as he let go the rope, he seized Auke by both hands and exclaimed, "Welcome to you, good Captain! Welcome to the port of St. Petersburg! The Frisian Vrow is the first bark that ever sailed up the Neva, and heneceforth she shall be duty-free, though she carry Swedes for a cargo."

"Good Mr. Russian," said Karl Hooditdt, elbowing his way foreward, "we have a cargo of cheese and gin, the best in Holland, and have missed our market in Revel through the folly of this young man, who would not take advice."

"Silence! thundered the steersman.—"You are the fool! I will buy the whole cargo myself."

"His majesty the Czar!" whispered one of the rowers, who wore a star on his breast. Auke afterward knew him to be Prince Menzikoff; for his ship was brought to anchor in the bay, and he and Hans had the honor of dining at the chief of the wooden houses.

The whole cargo was bought at a price which satisfied even Karl; for Peter the First kept his promises. Though given to act like one who feared not God, neither regarded man, the great Czar understood the value of commerce to his rising city, and Auke, as the first trader, received under his hand a perpetual remission of all dues for his ship.

The Frisian Vrow, on leaving port, received a salute of twenty-one guns. These honors affected no one so much as Karl Hoofdt. He had kept very quiet while in port, but came exultingly up to the young skipper, who stood calmly smoking at the helm, as they steered out of the Neva, and clapping him vigorously on the shoulder, cried, "Auke we have had a good run by that west wind."

"Yes, mynheer." said Auke; "my mother's proverb has proved true, God's work is sure wages."

"Thy mother is a prudent woman," replied Karl, "and I think thou wouldst make a prudent son-in-law."

Auke put away his pipe at this remark, and he and Karl conversed to their mutual satisfaction. The "Vrow" made a prosperous run to Helsingfors; where the poor Swedes were landed, and then, with a heavy cargo of salt fish, the good ship sailed to Amsterdam.

The joy was great at home, the good vrow listening to Auke's story with tearful eyes, but a happy heart. The family gradually cast off poverty as voyage after voyage was made to the rapidly rising city on the Neva. How they were all provided for by this freetrade; how Auke and Joan were prosperously married; and how Karl magnified himself on that single voyage; are still subjects of local tradition. Dutch sailors say, that the "Frisian Vrow," heeled and towed, masted and rigged, so many times there was not a splint of original timber in her, put to sea more than a hundred years and never made a bad voyage. However this may be, it is certain that she became the most famous of Holland ships, and that on the gable-end of one of the old houses of Skipper's Lane, in Amsterdam, there was to be seen, twenty years ago, the carving of the "Frisian Vrow," with the words (in plat Dutch) underneath, "GOD'S WORK HATH SURE WAGES."—*Hours at Home.*

Agriculture.

THE PLOUGH GUIDE.

The plough guide is thus described by the *Maine Farmer*:—

A plough fitted with the guide looks like a cross between a low-wheeled truck and a half fiuished plough. The plough has no handles or stilts, but terminates abruptly with the rear end of the ordinary beam. The former end of the beam (which is somewhat shorter than usual) is attached by an iagenious combination of links and thumb-screws to an upright rod of iron about two feet long. This iron lies close to the mould-board side of the beam, and is so firmly attached to it that it cannot be turned over to the right or left without taking the iron rod with it, although the attachment may be easily loosened to allow the beam to be raised or lowered. The lower end of the rod is securely bolted to a horizontal axle of about three feet long. The furrow end of this axle carries a wheel about twenty inches in diameter, and the other end one about half its size. A chain passing from about the centre of the beam to the rear of the axle is attached to a hook on the end of the draft rod, to which the whiffletrees are made fast. This describes the essential construction of the plough. In going to the field the beam is raised and screwed fast to the upper part of the vertical iron rod. The team is attached, and the plough is drawn along with its points raised about three inches above the ground. Arrived on the ground, the end of the beam is lowered according to the depth of cutting desired. The large wheel is set in the furrow and the team is started. The plough takes care of itself.

Provincial Wesleyan Almanac.

JUNE, 1870.

First Quarter, 6th day, 7h. 2m. afternoon.
Full Moon, 13th day, 9h. 33m. morning.
Last Quarter, 20th day, 5h. 19m. afternoon.
New Moon, 28th day, 7h. 19m. afternoon.

D.	W.	Day of Wk.	SUN. Rises.	SUN. Sets.	MOON. Rises.	MOON. South.	MOON. Sets.	H. Tide at Halifax
1	W.		4 23	7 31	6 18	1 52	9 26	8 51
2	Th.		4 22	7 32	7 8	2 44	10 18	9 24
3	F.		4 22	7 33	8 9	3 37	11 5	10 2
4	Sa.		4 22	7 34	9 12	4 30	11 47	10 41
5	SU		4 21	7 35	10 20	5 21	morn.	11 27
6	M.		4 21	7 36	11 29	6 11	0 22	morn.
7	Tu.		4 20	7 36	A 40	7 2	0 53	0 20
8	W.		4 20	7 37	1 53	7 53	1 24	1 25
9	Th.		4 20	7 37	3 7	8 45	1 53	2 41
10	F.		4 20	7 38	4 23	9 39	2 23	3 47
11	Sa.		4 20	7 38	5 41	10 37	2 55	4 49
12	SU.		4 19	7 39	6 56	11 45	3 32	5 49
13	M.		4 19	7 40	8 8	morn.	4 13	6 42
14	Tu.		4 19	7 40	9 11	0 36	5 4	7 30
15	W.		4 19	7 41	10 4	1 36	6 1	8 21
16	Th.		4 19	7 41	10 48	2 33	7 2	9 7
17	Fr.		4 19	7 41	11 23	3 27	8 6	9 52
18	Sa.		4 19	7 42	11 53	4 18	9 13	10 39
19	SU.		4 19	7 42	morn.	5 4	10 15	11 23
20	M.		4 19	7 42	0 20	5 49	11 17	A 13
21	Tu.		4 20	7 43	0 44	6 31	A 18	1 4
22	W.		4 20	7 43	1 6	7 12	1 18	2 3
23	Th.		4 20	7 43	1 30	7 54	2 17	3 7
24	F.		4 21	7 43	1 55	8 36	3 17	4 6
25	Sa.		4 21	7 43	2 22	9 20	4 18	5 4
26	SU.		4 21	7 43	2 53	10 6	5 19	5 54
27	M.		4 22	7 43	3 29	10 54	6 18	6 36
28	Tu.		4 22	7 43	4 13	11 46	7 19	7 16
29	W.		4 23	7 43	5 4	A 39	8 14	7 55
30	Th.		4 23	7 43	6 1	1 33	9 4	8 33

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrsboro,' Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

High water at Picton and Cape Tormentine, 2 hours and 30 minutes *later* than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 44 minutes *later*, and at St. John's, Newfoundland 1 hour *earlier*, than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

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WORMS IN CHILDREN

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Policies in Force,	12,145
Sums Assured,	$22,000,000.00
Annual Income,	$1 000,000.00
Claims Paid,	$3,064,405.00
Reserved Fund,	$4 100,000 00
Bonus declared in 1869,	$960,000.00
Average Bonus, 55 per Cent.	
Surplus for the year 1868,	$355,000.00

Policies issued on the Half-note System without notes.

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ASSETTS JANUARY 1ST 1869	$3,730,836 67
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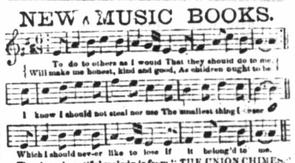

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