ENCE OF HEALTH.
n his own Physician
WAY'S PILLS,
loway's Ointment!
of the Stomach,
r and Bowels.
is the great centre which influence
ease of the system; abused or de
ss—indigestion, offensive breath
stration are the natural consequen-
he brain, it is the source of head-
pression, nervous complaints, and
s. The Liver becomes affected,
ilious disorders, pains in the side,
sympathise by Costiveness, Diarr-
ry. The principal action of these
omach, and the liver, lungs, bow-
participate in their recuperative
operations.
s and Salt Rheum
most common virulent disor-
n this country. To these the
cially antagonistic; its modus ope-
eradicate the venom and then com
Old Sores and Ulcers
years standing, that have pertina-
to yield to any other remedy or
ariably succumbed to a few ap
powerful unguent.
ons on the Skin,
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dicated, and a clear and transparent
by the restorative action of this
rpasses many of the cosmetics and
ances on its power to dispel rashes
remedials of the face.
ale Complaints.
e young or old, married or single
womanhood, or the turn of life,
tines display so decided an influ
ked improvement is soon perceptible
of the patient being a purely
ion, they are a safe and reliable re-
sses of Females in every condition
tion of life.
s and Fistula.
nd feature of these prevalent and
re is eradicated locally and entire-
this emolient; warm fomentation
its application. Its healing quali-
d to be thorough and lovariable.
ment and Pills should be used in
the following cases:
Skin Diseases,
Swelled Glands,
Sore Legs,
Sore Breasts,
Sore Heads,
Sore Throats.
Sores of all kinds,
Sprains,
Stiff Joints,
Tetter,
Ulcers,
Venereal Sores,
Wounds of all kinds.
tions,
None are genuine unless the words
w York and London" are discern-
mark in every leaf of the book of
each pot or box; the same may
by holding the leaf to the light. A
d will be given to any one render-
tion as may lead to the detection
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ame, knowing them to be spurious.
the manufactory of Professor Hol
on Lane, New York, and by all re
gists and Dealers in Medicine
ivilized world.
is considerable saving by taking
tionsfor the guidance of patients in
re affixed to each pot and box
ny well-known medicines can have
culars, &c, sent FREE OF EX-
ressing Thos. Holloway, 80 Maiden
EWOOD BITTERS!
RY DAVIS'
ble Pain Killer,
at Family Medicine
of the Age!
INTERNALLY, CURES
Coughs, &c, Weak Stomach, Ger
ursing Sore Mouth, Canker, Lyve-
spepsia or Indigestion, Cramp or
mach, Bowel Complaint Painters
holera, Diarrhœa and Dysentery.
EXTERNALLY, CURES,
nd Old Sores, Severe Burns and
ruises and Sprains, Swelling of the
rm and Tetter, Broken Breasts,
d Chilblains, Toothache, Pain in the
e and Rheumatism.
KILLER is by universal consen
won for itself a reputation unsur-
history of medicinal preparations.
s effect in the entire eradication and
PAIN in all its various forms inci-
human family, and the unsolicited
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wn best advertisements.
ms which enter into the Pain
purely vegetable render it a per-
acious remedy taken internally
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tions. The slight stain upon linen
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ng in a little alcohol.
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the Pain Killer is invaluable. It-
eous effect in Relieving Pain
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AIN KILLER
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have so long used and proved the
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, and that it shall be every way
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RRY DAVIS & SON,
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Religious Miscellany.

Jacob's Ladder.

The following stanzas are from a recent prize poem delivered at the University of Oxford, England, by the Rev. William Alexander:

Ah! many a time we look on starlit nights
Up to the sky as Jacob did of old,
Long looking up to the eternal lights,
To spell their lines in gold.

But nevermore, as to the Hebrew boy,
Each on his way the angels walk abroad,
And nevermore we hear, with awful joy,
The audible voice of God.

Yet, to pure eyes, the ladder still is set,
And angel visitants still come and go;
Many bright messengers are moving yet
From the dark world below.

Thoughts, that are red-crossed Faith's outspreading wings,
Prayers of the church are keeping time and tryst—
Heart-wishes, making bee-like murmurings,
Their flowers, the Eucharist—

Spirits elect, through suffering rendered meet
For those high mansions—from the nursery-door—
Bright babes that climb up with their clay-cold feet
Unto the golden floor.

These are the messengers, forever wending
From Earth to Heaven, that faith alone may scan;
These are the angels of our God, ascending
Upon the Son of Man!

The Process of Consecration.

BY A. C. GEORGE, D. D.

There seems to be many persons who have obtained the grace, but who do not apprehend the process of entire consecration. To be wholly dedicated to Christ is manifestly their desire, but they do not discern how they may reach the coveted consummation. They have often endeavoured to consecrate themselves wholly to God, but they have no such evidence of success, no such witness of acceptance, and no such realizations of experience as they had anticipated. The offering lacks something, the fire does not fall from heaven, and their hearts are still restless and troubled. The process of consecration is not understood. It appears to be a quite common opinion, that the work can be done by one wholesale act. This is an error which has hindered and stumbled thousands. We may *begin* the consecration instantly, and we ought to do so the moment Christ's claim is recognized, and to the very extent of the Gospel demand; and the whole process need not occupy any considerable length of time, but there must be distinct mental acts, and detailed and considerate sacrifice and oblation in order to fullness and completion. Our all, however little, embraces many particulars, and it is *our all* which we purpose offering to God. How much this includes we cannot know without detailed examination. It is like attempting a conception of distance or numbers; it cannot be done at once, but only by a gradual, step-by-step process. You think, for instance, of the distance from New York to Liverpool, and your mind passes from one point to the other in a flash, but you have a very imperfect conception of the intervening space. If, however, you have ever crossed the ocean, you will go back in your thoughts, and traverse the whole distance, numbering the days and nights of your voyage, recalling the various incidents which took place, the sunshine and storm, the health and sickness, the ships spoken, the friendships formed, the messages exchanged, the longing for the shore, the joy of arrival, and so by a prolonged consideration of incidents and details you will form something like an adequate conception of the width of waters separating continents. So of numbers. You attempt to think of a million of men, but there is not room in your mind for such a host. You must think of them in detail. They must pass in review before your mind. You must see the divisions, brigades, regiments, the long line of march, the extent of country covered, the time occupied in passing a given point; and so, at length, your mind takes in the stupendous whole. These illustrations may help us to apprehend the necessity of detailed and deliberate consideration. It cannot otherwise be complete. The mind must be directed to every specific thing, and every part, of which the whole is composed, must be laid on the altar of sacrifice. We must, to speak commercially, make a complete inventory of our possessions, and on every item of person and property must be written, in unmistakable characters, this is the Lord's. Take the following historical illustration: When the people of Collatia surrendered to the power of Rome, they were asked; "Do you surrender all?" and they said, "Yes." But the answer was not satisfactory, and the question was presented in detail, thus: "Do you deliver up yourselves, the Collatine people, your city, your fields, your waters, your bounds, your temples, your utensils, all things that are yours, into the hands of the people of Rome?" and on their replying, "We deliver up all," they were received. The presumption was that they might shrink from the surrender required upon a full and detailed presentation of the case.

It was needful that they should distinctly understand how much was included in the act. So, in regard to the demand which the Holy Spirit makes for service and sacifice in the kingdom and patience of Jesus. "Do you surrender all to Christ?" "Yes." The answer is honest, but it may not be intelligent, comprehensive, sufficient. "Do you surrender yourself, your body, mind, soul, time, talents, influence, acquirements, possessions, households, honours, expectations, *all things that are yours*, to be the property of Christ, to do or suffer, to labour or sacrifice for his kingdom henceforth and forever?" If on the most minute particular and exhaustive presentation of what is required, the soul can still say, "Blessed Jesus, I am in thy hands; I would be nowhere else; I am thine, fully and forever," then the sacrifice is complete, and faith will soon bring the crowning grace of salvation—the baptismal fire from heaven.

This entailed and entire consecration does not suppose that all these things, presented on the divine altar, should absolutely pass out of our hands, but only that we acknowlege the fulness of the divine claim, and cheerfully acquiesce in the divine orderings, in respect to ourselves, and in respect to all things appertaining or belonging to us. It may be the will of God that we should continue to employ our wealth in business, making money for Him; and it certainly is His will that we continue to cherish our homes, maintaining, in all purity, our domestic relations, but making those homes His sanctuary, recognizing wife and child as His gift, and constantly presenting to Him, as a sweet offering and incense, our purest affections.

Wesley has furnished us "a method of expression" for this specific and all-including consecration in one of his "Forms of Prayer," as follows:

"To Thee, O God, Father, Son, and Holy Ghost, my Creator, Redeemer, and Sanctifier, I give up myself entirely; may I no longer serve myself but thee, all the days of my life.

"I give thee my understanding; may it be my only care to know thee, thy perfections, thy works, and thy will. Let all things else be as dung and dross unto me, for the excellency of this knowledge. And let me silence all reasonings against whatsoever thou teachest me, who canst neither deceive or be deceived.

"I give thee my will; may I have no will of my own; whatsoever thou wilest may I will, and that only. May I will thy glory in all things, as thou dost, and make that my end in every thing; may I ever say with the psalmist 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.' May I delight to do thy will, O God, and rejoice to suffer it, whatever threatens me, let me say, 'It is the Lord, let Him do what seemeth Him good;' and whatever befals me, let me give thanks, since it is thy will concerning me.

"I give thee my affections; do thou dispose of them all; be thou my love, my fear, my joy; and may nothing have any share in them, but with respect to thee and for thy sake. What thou lovest, may I love; what thou hatest, may I hate; and that in such measure as thou art pleased to prescribe me.

"I give thee my body; may I glorify thee with it, and preserve it holy, fit for thee, O God to dwell in. May I neither indulge it, nor use too much rigor toward it; but keep it as far as in me lies, healthy, vigorous, and active, and fit to do thee all manner of service which thou shalt call for.

"I give thee all my worldly goods; may I prize them and use them only for thee; may I faithfully restore to thee poor, all thou hast entrusted me with, above the necessaries of life; and be content to part with them too, whenever thou, my Lord, shalt require them at my hands.

"I give thee my credit and reputation; may I never value it, but only in respect of thee; my endeavour to maintain it, but it may be thee service and advance thy honor in the world.

"I give Thee myself and my all; let me look upon myself to be nothing, and to have nothing out of thee. Be thou the sole disposer and governor of myself and all; be thou my portion and my all."

This is a particular and comprehensive consecration, embracing the understanding, will and affections; the body, worldly goods, reputation and all, without any reserve or limitation whatever. Happy is he who can in sincerity and truth, offer this prayer to God.

James Brainerd Taylor, speaking of the time when God fully sanctified his soul, says:

"At this very juncture, I was most delightfully conscious of *giving up all to God*. I am enabled in my heart to say, 'Here Lord, take me, *take my whole soul*, and seal me thine, thine now, thine forever.' I have had keener sorrow for indwelling sin, he adds, than ever I experienced before conversion. O the distress which I have felt on account of pride, envy, love of the world, and other evil passions which have risen up and disturbed my peace and separated between God and my soul. I felt that I needed something that I did not possess. There was a void within which must be filled, or I could not be happy. My earnest desire then was, as it has been ever since I professed religion, six years before, that *all the love of the world might be destroyed, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the Divine will crucified; that holiness to the Lord might be engraven upon my heart, and evermore characterise my conversation.*"

The consecration which President Jonathan Edwards made of himself to God, he has stated in these words:

"I have this day been before God, and have given myself—all that I am and have to God; so that I am in no respect my own. I can challenge no right in myself, in this understanding, this will, these affections. Neither have I a right to this body, or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears; I have given myself clean away."

Mark the minuteness, particularity, and completeness of this consecration. Wesley and Edwards widely differed in their theological views; but how certainly did their hearts throb in holy unison! And how marvellously does the prayer we have quoted from the former correspond to the experience which we here cite from the latter. Thus are all saints, by consecration and experience of divine love, one in Christ Jesus.

"I know how to Abound."

Phil. iv. 12.

There are many who know 'how to be abased,' who have not learned 'how to abound.' When they are set upon the top of a pinnicle their heads grow dizzy, and they are ready to fall. The Christian far oftener disgraces his profession in prosperity than in adversity. It is a dangerous thing to be prosperous. The crucible of adversity is a less severe trial to the Christian than the fining-pot of prosperity. Oh, what leanness of soul, and neglect of spiritual things, have been brought on through the very mercies and bounties of God! Yet this is not a matter of necessity, for the apostle tells us that he knew how to abound. When he had much he knew how to use it. Abundant grace enabled him to bear abundant prosperity. When he had a full sail he was loaded with much ballast, and so floated safely. It needs more than human skill to carry the brimming cup of mortal joy with a steady hand; yet Paul had learned that skill, for he declares, 'In all things I am instructed both to be full and to be hungry.' It is a divine lesson to know how to be full, for the Israelites were full once; but while the flesh was yet in their mouths, the wrath of God came upon them. Many have asked for mercies, that they might satisfy their own hearts' lust. Fulness of bread has often made fulness of blood, and that has brought on wantonness of spirit. When we have much of God's providential mercies, it often happens that we have but little of God's grace, and little gratitude for the bounties we have received. We are full, and we forget God; satisfied with earth, we are content to do without heaven. Rest assured it is harder to know how to be full than it is to know how to be hungry—so desperate is the tendency of human nature to pride and forgetfulness of God. Take care that you ask in your prayers, that God would teach you 'how to be full.'

"Let not the gifts thy love bestows
Estrange our hearts from thee."

Transubstantiation.

"*M.*—Is not the bread and wine changed into Christ's body and blood? *O.*—No surely: for then (1) Christ's glorious body now would be subject to corruption: (2) then a finite body can be in heaven and earth, and in many places of the earth at the same time: (3) then I do not know bread and wine when I do see and taste it: (4) then there would be no sign of the thing signified, and so this would be no sacrament: (5) then a drunkard might eat and drink Christ's body and blood as well as a true believer: (6) then the minister would as surely give the things signified as the outward signs, whereas this is the gift and prerogative of God alone (Luke iii. 16): (7) then at the first institution there were two Christs, one that gave and another that was given. (8) The cup is said to be the New Testament as well as it is said to be Christ's blood (1 Cor. ii. 35). But in that there must be a figure, whether the Papists will or no, and so is there in this.—*Doolittle's Dialogues on the Lord's Supper*, (1764).

Religious Intelligence.

Italy.

Extract of a Letter from the Rev. Henry J. Piggott, dated Padua, July 17th, 1868

I return this evening from a Conference of our evangelists stationed in the north of Italy, which we have been holding for the last four days in the city of Parma. Present were:—Sig. Bosio, of Cremona; Sig. Patucelli, of Parma; Sig. Lissolo, of Spezia; Sin. Moreno, of Mezzono; Sig. Roland, of Intra; Sig. Bossi, my colleague at Padua, and myself. Sig. Gualtieri, of Florence, was prevented coming by illness; Sig. Ferretti, of the same city, by the vexatious delay of a letter, through which the definite announcement of the time and place of meeting reached him too late. Some "Minutes" of our "Conversations" may not perhaps be uninteresting to the readers of the "Notices."

The whole of the first day was taken up in hearing from each Minister a report of his station and its dependencies, as happily we had no case of "discipline" to prevent our plunging at once *in medias res*. From the statistics presented resulted, in the places above-mentioned a total of four hundred and fourteen communicants, with fifty-eight on trial, and of about seven hundred hearers. This was of course exclusive of the work in Naples and in the South, as also that in Florence and Pistoja, of which places, through the unavoidable absence of Messrs. Ferretti and Gualtieri, no report was presented. It was gratifying to learn that on every station indubitable conversions to God had taken, and were taking place; that a spirit of brotherly kindness and peace reigned throughout the churches; and that, though small in numbers as yet, they gave evidence everywhere of deepening piety and growth in the Christian life. Every station presented its own peculiar characteristics, both as regards the church itself and the difficulties and oppositions of the outlying field. In Cremona, for example, a number of simple souls, gathered chiefly from the poorer class of artisans, and many of them so utterly unschooled as be to unable to read for themselves the Word of life, are steadfastly confessing Christ in the midst of a population overridden by Priests, whose sham "liberality," giving them greater influence with the employers of labour, only enabled them more effectually to push our poorer brethren to the hard alternative of starvation or apostasy. In Intra, on the contrary, where several large manufactories are in the hands of Protestant Swiss, there is no complaint of persecution, overt or covert; but the difficulties of the church, composed in great part of Protestants by birth, arise rather from the confusion in the minds of those of a nominal Protestantism with living evangelical christianity. In Pavia, the presence of the University has somewhat liberalized the habits of thought and customs of the place; so that we are treated with a tolerance and respect that would not discredit a people with whom "liberty of conscience" was the heir-loom of generations; but unfortunately from that same school of politer manners there emanates so fatal a measure of scepticism and youthful licence, that to the preaching of Christ's Gospel the "ear" of the people is "closed," and their "heart waxed gross." Mezzano, on the other hand, is a country village, free from the vice of cities and the pride of the science that "puffeth up," and in which, by consequence, a purer faith has found so wide a welcome, that the place is known throughout the country side as "the Protestant village." In Spezia the great arsenal of Italy is being built, so that one half of the congregation is in a state of constant flux, as consisting of artisans from all parts of the country, not a few of whom, we have good reason to believe, carry to their homes the truth that sanctifies and saves. Parma appears for the present to have become the city of refuge for the ousted monks and nuns of the suppressed conventa; and our church, though numbering more than a hundred communicants, and pervaded by an excellent spirit, labors in much distress from the extreme poverty of its members, and the bitter hostility by which it is surrounded. Of Padua I have had occasion to write so recently, that I need not return again to the subject.

Such were some of the principal features presented in the reports of the evangelists at our Tuesday's Conference. On Wednesday, taking these reports as our basis, we considered particularly the most urgent needs of the several stations, and the best means, so far as our resources extended, of meeting them. This place would be greatly benefitted if a zealous colporteur could scour the neighborhood; and if a school teacher, capable of acting also as a Local Preacher, could be substituted for the female teacher at present in charge of the school. Here again, are various groups of faithful souls scattered over a rural district, who eagerly petition for the establishment of an active evangelist in their midst; while there an otherwise promising church and congregation is suffering for want of suitable building in which to hold its services.

After the consideration of the wants of the station, came naturally the question, "What new co-labourers offer themselves, and how far will our resources permit us to avail ourselves of their offer?"

One of our evangelists having left us during the year, we were at liberty, without aggravating expense, to take into consideration the case of a young Doctor of Medicine, a Sicilian by birth, who had expressed his desire of consecrating himself to the office of the ministry in connexion with our work. He is no novice, either in the Christian life or in theological studies, and is intimately known to, and recommended by, two of our existing evangelists. The testimonies in his favour were such, that it was determined he should be invited to visit me at Padua, for trial of his gifts and graces. A patented teacher, with gifts that promise to make him a useful Local Preacher, was also accepted, after examination on the spot, for a year's trial.

The third day the question of ecclesiastical organization came up. For some time beforehand, each of the men had in his hands a copy of a Brief History of Methodism, and of a volume containing the principal doctrinal sermons of Wesley,—two works that we have recently issued in Italian. To the question whether the doctrines expounded in those sermons and in that history were in conformity with his views of Scripture teaching, every member of the meeting responded in a distinct and unhesitating affirmative. Then was read, article by article, with copious comment and free discussion, a brief compendium of Methodist discipline appended to the history above mentioned; and it was unanimously and cordially agreed, that each evangelist should aim at carrying out, in the churches entrusted to his care, the regulations thus expounded, a just and moderate liberty being conceded in respect of time, of the choice of ways and means, and of the adaptation of unessential forms to the condition of the work. Class-books are to be prepared and Quarterly Tickets issued.

More difficult was the question of name. The modern innovation of "Wesleyan" we all repudiated; but the objections which three years ago would have been felt to the title "Methodist," have of late been greatly weakened. Whether we like it or no, thus the other bodies of evangelicals already designate us; and amongst our own people, in proportion as their knowledge of modern Christian enterprise has extended, an honourable significance has begun to attach itself to a word that heretofore had been but unmeaning jargon. It was therefore unanimously agreed, that whilst in our directly evangelistic operations we should avoid confounding the minds of people by the obtrusion of a denominational nomenclature, yet for all official purposes, and by way of necessary distinction from other churches at work in the same field we should take the style of the Methodist Evangelical Church in Italy.

After thus giving in their adhesion to Methodist doctrine and discipline,—an adhesion which, after six years' inquiry and reflection, none can accuse of interested precipitation,—a strong desire was expressed by all the evangelists that they in their turn, should be recognised by their brethren in England as occupying the standing of Methodist Ministers in Italy. A letter to the "Notices" is hardly the place to discuss the ways and means of such a recognition; but I may say that Mr. Jones and myself are fully convinced that the time has come when some steps should be taken towards that end. With the regularly trained and organized ministry of the Waldensians on the one side, and on the other the (to our thinking) undue depreciation of the ministry that prevails in what are called the Free Italian Churches, our own men are placed at a disadvantage,—in danger of being looked down upon by the former and confounded with the latter. I do trust that, before the lapse of another year, some measures may be taken by which the just and praiseworthy aspirations of our brethren may be satisfied.

Our sittings broke up on Friday morning; and I may add to the above narrative, as miscellaneous items, not uninteresting perhaps to friends at home, that lodging was provided for us all in the homes of our Parmese brethren; that we all took our meals together at a common table in the house of our good brother Patucelli, whose worthy wife catered for us with an admirable blending of liberality and economy; that while the fervor of Methodism glowed in the prayers of our evangelists, not less conspicuous was its genial social spirit in the harmony and cheerfulness of their gatherings in the intervals of business; and lastly, that, on the evening of the closing day, one of our young men, whose probation has just ended, following unconsciously the established precedent in similar cases—took to himself a wife, all of us uniting in "blessing" the nuptial service, and in partaking afterwards of the Supper of our Lord, in company with a large gathering of the members of the Parma Church.

On the whole, I consider that in these "Conversations" a large step was taken towards the organization of our Italian work. May the grain of mustard-seed rapidly and mightily grow.—*Miss. Notices.*

A certain dissenting minister refused to interfere in politics, with the remark, "we are not of this world." "Pshaw," said Mr. Spurgeon, vigorously, "all that is metaphor. You might as well, being sheep of the Lord, decline a mutton chop on the plea of cannibalism."

General Miscellany.

The Toothache.

What is the pain we call the worst
With which we mortals have been curs'd,
And keener far than want or thirst?
The toothache.

What is it makes me spit and grin,
With plaintive wail and mournful din,
With flannel bandaged round my chin?
The toothache.

What is it keeps me from my sleep,
A wakeful, weary watch to keep,
In bitter pain to sigh and weep!
The toothache.

What is it robs me of my rest,
And is a most tormenting pest,
And always an unwelcome guest?
The toothache.

What is it fills my cup of woe,
And makes me to the dentist go
To rid me of my greatest foe?
The toothache.

What is it drives away the muse,
And makes me wit and sense abuse,
That tests my patience, clouds my views?
The toothache.

What is it makes me dull and sad,
Distracted, tortur'd, almost mad,
But when the pain is gone, so glad?
The toothache.

Notes on Overwork.

Unwise above many is the man who considers every hour lost which is not spent in rending, writing, or in study, and not more rational is she who thinks every moment of her time lost which does not find her sewing. We once heard a man advise that a book of some kind be carried in the pocket, to be used in case of an unoccupied moment—such was his practice. He died early. There are women who, after a hard day's work, will sit and sew by candle or gaslight until their eyes are almost blinded, or until certain pains about the shoulders come on, which are almost insupportable, and are only driven to bed by physical incapacity to work any longer. The sleep of the overworked, like that of those who do not work at all, is unsatisfying and unrefreshing, and both alike wake up in weariness, sadness, and languor, with an inevitable result, both dying prematurely. Let no one work in pain or weariness. When a man is tired, he ought to lie down until he is fully rested, when, with renovated strength, the work will be better done, done the sooner, and done with a self-sustained alacrity. The time taken from seven or eight hours' sleep out of each twenty-four is time not gained, but time much more than lost; we can cheat ourselves, but we cannot cheat nature. A certain amount of food is necessary to a healthy body, but if less than that amount be furnished, decay commences that very hour. It is the same with sleep; any one who persists in allowing himself less than Nature requires, will only hasten his arrival at the madhouse or the grave.

Sleeplessness.

This is to many persons a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood to the brain, with cold extremities. The pressure of the blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let them rise and chafe the body and extremities with brush or towel, or rub smartly with the hands to promote circulation, and withdraw the excessive amount of blood from the brain and they will fall asleep in a few minutes. A cold bath, or a sponge bath and rubbing, or a good run or a rapid walk in the open air, or going up and down stairs a few times just before retiring, will aid in equalizing circulation and promote sleep. These rules are simple and easy of application in the castle or cabin, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "nature's sweet restorer, balmy sleep."

The following is given in "Blinn's Anatomy of Sleep; or, the Art of Procuring Sound and Refreshing Slumber at Will," published in London in 1842. The principal feature of Blinn's system is for the patient to fix his attention on his own breathing: "He must depict to himself that he sees the breath passing from his nostrils in a continuous stream, and the very instant that he brings his mind to conceive this apart from all other ideas, consciousness and memory depart; imagination slumbers; fancy becomes dormant; thought subdued; the sentient faculties lose their susceptibility; the vital or ganglionic system assumes sovereignty, and he no longer wakes, but sleeps." A newspaper writer says he has practiced the above for years whenever nature needed any assistance, and can fully indorse the prescription. It will put any one to sleep who had not an evil conscience, a jumping tooth, or a bank-note past due.

The Simplicity of Greatness.

There are some who regard it as beneath their dignity, or inconsistent with their culture and acquirements, to sit down and instruct a circle of children in the simple truths of the Bible. If it were some great thing asked of them, if some opportunity offered to bring in play their superior attainments, they would not feel so reluctant to undertake the task. They greatly mistake the true use of learning, when they feel that it would be thrown away on such employment.

A poor, illiterate people, to whom the learned Dr. Evans was once to preach on a journey, came to hear him with some misgivings, but after the sermon, appeared much interested and pleased. A poor man explained to the good doctor, "We knew you were a very learned man and teacher of young ministers, and to tell you the truth we were afraid we should not understand what you said. But you have been quite as plain as any minister we ever heard."

"Ay, ay," said the minister, "you misunderstand the nature of learning, my friend. Its design is to make things so plain that they cannot be misunderstood."

So thought Archbishop Leighton, when he remarked: "How much learning, my brethren, is required to make these things plain?"

"Is this the great Mr. Wesley?" exclaimed a lady who had been listening to a plain, pointed discourse on "One thing is needful." "Why, the poorest might have understood him." The gentleman addressed remarked, "In this, madam he displays his greatness: and while the poorest can understand him, the most learned are edified."

Daniel Webster was accustomed to present a matter so clearly before the mind of the listener, that "it seemed that any one could have said that, "but it required all his giant mind to bring out the subject with such crystal clearness.

A teacher of children needs to know a thousand things outside of the particular subject before him. He must be able to draw his illustrations from things near and remote if he would nail truth in the young mind and heart.—*S. S. Times.*

Locked In.

Most of the young men who went to Christ Church yesterday morning, to hear the fine music, in their anxiety to obtain good seats in the gallery, neglected to read the notice which was placed on the doors. Therefore their surprise can be imagined when the Rev. Mr. Meech announced, before commencing the services that the doors to the galleries would be locked, in accordance with the notice on them, from the commencement of the service until the close of the sermon. This precaution had been taken, he said, to try and do away with a growing evil. It was customary for a large crowd to come to this church on the occasion of any festivals, to stay during the musical part of the service, and then retire, just as the clergyman was about to commence his sermon. This was a great annoyance to a majority of the congregation, and was neither flattering to the officiating minister nor showing due respect to the house of God. While he, as well as the members of the church, were always glad to see strangers there, he hoped that the measures now resorted to would have a salutary effect in preventing the outward rush just as soon as the music was over. The blank looks that came over the faces of many of those who were crowded into the gallery were very noticeable. They were kept locked in through an unusually long service till 1 p.m. —*Hartford Times.*

Last Words from Saratoga.

BY REV. THEO. L. CUYLER.

Before my vacation closes I must send you a few last words; for Saratoga is a book with many pages. Perhaps the leaves most studied are those which record the freaks and follies of Fashion; and this season "Diana of the Ephesians" has had unwonted crowds of worshippers. From an occasional stroll through the chief drawing-rooms of the mammoth hotels I have caught a few "observations."

It has been a gay, thronged, money-spending season; with a "grand ball" placarded for some one of the larger houses about every evening. A procession of splendors is moving through the "Congress Hall" parlors till midnight. In the long line marches a lady from one of the interior towns of this State whose garniture of diamonds and gold is reputed at $100 000! Verily, "her price is far above rubies." How happily doth Scripture describe these belles: they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these." I have never seen so much of female beauty here in any previous season.—Perhaps we ought to emphasize the word *seen*; for some of the female charms have been startlingly visible. The theory on which the fashionable dresses are constructed is to expose the upper portion of a lady's form, and to conceal the *carpet* for several feet, or even yards, behind her. The silk or the satin garment extends for two or three inches above the waist; and the rest is enveloped in a sort of gossamer "illusion," or delusion, or whatever else it may be called. Rumor has it that a father was permitted the exquisite satisfaction of seeing his daughter hissed when she entered a hotel drawing-room! The story may be false; but it is certainly true that many a parent (and husband too) has richly deserved to be more than hissed for permitting a fair, beautiful girl to become the indecent gazing-stock of a crowd of strangers, and the butt for ribald jokes of rakes and *roués*. This is too serious a matter for jests. In these times there is no little discussion about "woman's rights"—her duties, dangers, etc., etc. But let us tell our countrywoman plainly that one of her chief dangers comes *from Paris*. Even now the indolent, indelicate, extravagant devotee of fashion in Paris may say to her Yankee sister in New York or Saratoga, "How art thou become *like one of us*."

Dark-eyed Cubans abound here this year. One family are reported to have a retinue of fifteen servants. The *horse* mania, too, is increasing every year. Superb four-horse turnouts, costing thousands, are seen every day on Broadway and the drives to the Lake. Within proper limits, this growing rage for horses may be commendable. It may mean the healthful recreation of a father with his family in the parks or the suburbs of our cities; but then, on the other hand, it often, means a most reckless ostentation, which ends in bankruptcy of purse and of morals. I would rather trust a young man who has a sharp eye for books than one who has a sharp eye for horse-flesh. The Saratoga gambling-houses are said to have reaped large harvests. Their victims are mostly among the weak, extravagant sons of rich fathers. The bait to the "club-room" is a free, sumptuous supper, with abundance of "choice wines."—What water-power is to Lowell and Lawrence, that is *wine*-power for the driving of nearly all the Devil's machinery.

But there is another side to Saratoga. If the Evil One has been here in full force, it is equally true the "Lord hath not left himself without witnesses" by the hundreds. The daily prayer meetings have been full in numbers and in effusions of the Spirit. Last Sabbath evening I delivered (in the Baptist church) my seventy-first sermon in Saratoga; and during all my twenty Summer visits have never been permitted to preach the precious Gospel of Jesus to such packed congregations. The sermons which take best here are the most simple, pungent, and spiritual. May not all of us ministers be reminded that the mass of sinful men are to be saved or lost not through the brain, but through the heart? Our temperance gathering, too, on Friday evening last, was thronged to the outer doorway. So there is salt in Saratoga, as well as in her springs.—*Independent.*

The Sunday School.

The Thistles on the Waste.

"Pray tell me why those thistles are not rooted up?" I asked a farmer's wife. "Oh," she said, "they are not on anybody's ground; and so they are left to themselves." Not on anybody's ground; and so they are left to themselves! I sat down, and began to think. I thought of boys and girls, about the roads and streets, whose rags scarcely cover their limbs; I thought of abominable language uttered by almost infant lips, and of crimes committed by little ones no older or larger than children of ten years old. Who are these? Oh, they are nobody's children; nobody cares for them; their parents go to work from morn to night; and the children are left to shift for themselves. So they grow up, and become the pests of society. They make the poachers, the burglars, the incendiaries, the robbers, and the murderers.—They fill our alms-houses, our jails, our prisons; they travel on the broad road to destruction, and they lead thousands and thousands along with them: Why? Oh, they are nobody's charge; nobody is responsible for them; they take care of themselves. Will this excuse stand in the great day of judgment? Dare parents look in the face of Almighty God, as they stand before the "great white throne," and say, "They were nothing to us; we could not help it; we had not time or wisdom to save them from destruction!" No, no, they dare not. Christian, there is work for you and me in these streets and lanes in these highways and hedges. Let us seek out the neglected ones, and bring them into our schools and into our churches; let us visit their wretched homes, and tell their parents of the Lord Jesus Christ, who came to seek and save the lost. Thank God, there are many workers already laboring in the Lord's harvest-fields. Thank God for the hearty and generous response of our own school, and of our kind friends to the appeal in behalf of the little outcasts of London, now amounting to nearly £20. But there is room for more home work; there is room to work in this very neighborhood; there is room for every Christian to share in the toil and the burden, and also in the rest and the reward. It is wisdom to pluck up thistles while they are young. Spare them one year; and they spread into every meadow and garden and corn-field, doing no good, doing only harm wherever they find space to grow.

"Lightly soars the thistle down,
Lightly doth it float:
So the seeds of ill are sown,
Little though we note.

"Lightly floats the thistle down;
Far and wide it flies,
By the faintest zephyr blown,
Freely through the skies.

"Ye may let the thistles grow,
In your idle folly;
But when all your paths they sow
Then comes melancholy."

—*Sunday School World.*

How to Hold Pearls.

It is said that certain native artists, when they would drill a hole in pearls, first fit them loosely in apertures bored in a piece of wood. Then a little water is sprinkled around them, which gradually penetrates the fibres and causes the wood to "swell," until each little pearl is held as firmly as in a vice. Indeed, no vice could hold such delicate little treasures without marring them and diminishing their value. But by this simple process, the choicest ones are kept securely in their places without injury, until the artist's work is done, and then as the water dries out, the fibres gently relax, and the pearl is free.

Is there not here a little lesson to the teacher? How shall we keep the children quietly in their places on the Sabbath? is the question often thought if not asked. They cannot be held by main force; that would mar the bright and buoyant spirits God has given us to work upon: but sprinkle upon them and around them the gentle influence of Christian love, which should ever flow from that fountain which is as a "well of water springing up into everlasting life," and behold how the spiritual fibres will encircle them, holding each previous soul in their soft embrace, until the desired impression has been made.—*Sunday School Times.*

The Blackboard in the S. School.

A few Sabbaths since, James S. Bardsel, Esq., superintendent of the Mount Auburn M. E. Sabbath-school, made formal introduction of the blackboard into the Sabbath-school. The school studies a uniform lesson, using Judd's series of question books. The lesson last Sabbath was No. 2, in volume II—"The Slaughter of the Innocents." At the top of the board, in large letters, the subject of the lesson. "The Slaughter of the Innocents," was written, and below, in three parallel columns, the persons, places, and doctrines of the lesson. There was great simplicity in the arrangement, and when, at the close of the school, the general review occurred, it was astonishing with what interest the school, in all its parts, participated. Some of the teachers expressed themselves as stepping into a new world of teaching experience. "The board," said one, "*clinches* the whole of my lesson."—*Western Advocate.*

Rev. Robert Lowry, of Brooklyn, N. Y., that prince of Sabbath School Music writers, has contributed to the New York Journal of Music a most valuable article which should be carefully pondered by those who have the management of the great Sabbath-school work of our land. We can give only the summary with which the article closes:

What shall we sing in the Sunday school?—Sing everything that is good, and which befits the place. When you teach your child the nightly utterance of the Lord's prayer, he may not use those words as the uplifting of his own consciousness, but you give him Christ's mould to run his thoughts in, and you have hope that he will make those words his own by and

by. And when we sing our songs of faith, and hope, and love in the Sundsy school, we are giving our children the freme work of Bible truth and christian experience, which, we trust, their own lives will fill up and appropriate in the blessed days to come.

Sing everything that gives the youthful mind a better thought than earth can furnish—everything that awakens, alarms, attracts, subdues, refines, instructs, converts.

Sing of *Jesus*—his pity, his love, his blood, his coming.

Sing of *Depravity*—its utterness, its universality, its woful issue without saving grace.

Sing of *Heaven*—songs that will sing themselves, with never-wearying *Da Capo*, when the sick bed comes and the dying hour is nigh.

Sing of the *Sabbath*—its sacredness, its memorial character, its shadowy semblance of the "*rest* that remaineth."

Sing of the *Sunday school*—honor it, hang the garlands of music around it, cover its portals with the roses of song.

Sing of *Missions*—"Gather them in from the street and lane"—*home*. "Far out upon the prairie"—*our country*. "There's a cry from Macedonia—come and help us"—*the world*.

Sing of *Activity*—

"Never be afraid to speak for Jesus;
Think how much a word can do:
Never be afraid to own your Saviour,
He who loves and cares for you."

Sing for the salvation of sinners. Sing any way, every way, so that souls are brought to Jesus. Sing anything, everything, if only we may clasp our children on the "golden strand" by and by—by and by.—*Cornhill Monthly.*

Provincial Wesleyan.

WEDNESDAY, SEPT. 30, 1868.

Sabbath Schools.

We have pleasure in presenting to our readers the Paper on "Sabbath Schools," read before the Young Men's Convention recently held in this city. The several topics to be discussed within the limited time at the command of the Convention, rendered necessary a restriction as regards the length of the papers submitted; and hence the one before us is scarcely an outline of what the writer would otherwise have presented on this subject. After all that has been written upon the mode of conducting Sabbath schools, the question is so full of interest,—its importance to the Church and to coming generations is so great,—that very much yet remains to be done in presenting it to public consideration, and in pressing home obligation and necessity upon the very many who are comparatively indifferent, or but partially enlightened, in regard to Sabbath school effort. Much has yet to be learned as to the management of Infant, Intermediate and Bible classes, as also in reference to addresses, the singing, and the devotional exercises of our Schools, so as to promote their efficiency, and to render them attractive.—We have, on more than one occasion, suggested the desirableness of Sabbath School Conventions being held in these Provinces, either denominational or union, or both. We cannot but think that the most salutary results would follow such gatherings, in awakening wide-spread and more intelligent heartiness on the subject, in creating a higher sentiment as to the qualifications of teachers, and the methods of instruction to be pursued, as well as giving the whole church more fully to recognize that the great object of Sabbath schools is to lead our young people to the Saviour, and thereby most effectually to advance His cause. We hope another year will not be allowed to pass without the adoption of measures for calling a Methodist Sabbath School Convention for the Lower Provinces. In the meantime we shall be happy if the writer of the article which we now present, and others who can use the pen to advantage on this subject, would give us the benefit of their thoughts, or the results of their experience in Sabbath school management. The following is the Paper read at the Convention:—

If each of the Brethren here assembled will imagine that he has to prepare a paper on S. Schools, calling attention to the various points of interest connected therewith, the reading of which shall not occupy more than ten minutes; and will consider how he would commence and where he would conclude, what he would say and what he would have unsaid, it will not be necessary for me to spend any portion of that time in explanation or apology. I don't doubt that while some will regard the ideas advanced on certain points as novel and visionary, others will consider them as altogether behind the times. I can only say that, time and circumstances considered, "If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto."

The devotional exercises of the Sabbath school demand attention. These should ever be suited to the capacity of the children. They cannot join in prayers which they cannot understand. The prayers should not be so much intercessory, as calculated to lead the children themselves to the throne of grace. He that leads should be their mouthpiece to God. It has been suggested by a practical writer, himself an experienced Sabbath school superintendent, that whatever may be best for adults, a liturgical mode of prayer is best adapted to engage and retain the attention of children to this important exercise. Observe the children of a school which is commenced with a long prayer and the reading of a chapter by the Superintendent; and compare the interest which they display with that which is manifested in another, where, after singing, a supplicatory Psalm or some other suitable portion of sacred Scripture is read, the verses being taken alternately by the superintendent and the children, and this is followed by a short prayer—such as Almighty God has been pleased to hear and answer during the sittings of this Convention—and then by the Lord's prayer repeated reverently by all present. Let the contrast teach the lesson. We cannot absolutely prevent formality or distraction, but we should do what we can to reduce the danger of it to a minimum. In this manner we may frequently do away with a too apparent lack of interest which is a great evil. It is true that much intercessory prayer should be offered; but it is far better for the teachers to meet by themselves for this purpose than to hold a prayer meeting in the Sabbath school. It is very rarely that the children are interested. It is to them a season of wearisome restraint; and there is ever a temptation to attempt to do good in a round-about way by preaching to them in prayer, instead of addressing the Almighty, and seeking for his grace and blessing to descend upon them then and there.

Much stress is laid by some, and justly so, on the importance of having, when this is possible, some object that can be seen, as a centre on subject of the lesson. The black-board on which the heads of the lesson are written, or rough sketches made, or dates and numbers noted; and the map on which places are pointed out, and wanderings traced, are important auxiliaries in skilful hands.

Perhaps it is most of all important to instruct through the eye as well as the ear, in the case of infant classes. When children have opportunities of acquiring secular learning during the week, there should be no A. B. C. or AB-ab drilling on the Sabbath. They may be better instructed in Divine things by the living voice. A large coloured print of some scripture scene; Noah building the ark, Moses with the tables of stone, or Christ blessing little children, will afford matter for simple talk and instruction by conversation, question and answer. The interest of the little ones will be thus engaged and sustained, and they will not easily forget what they have heard while they remember what they have seen.

The Great Teacher took lilies and sparrows for texts, and on these illustrations, as on nails fastened in sure places, many lessons hang—some which a little child can understand, some which are food for the thought and faith of strong men in Christ.

The greatest importance must ever be attached to the *the careful prepartion of lessons by teachers.*

The plan of simultaneous instruction, of having the same lesson taught at the same time in all the classes, is pretty generally adopted, and has many advantages, not the least of which is that the whole school may afterwards be addressed on the subject which has been studied, while the questioning of the Superintendent will ascertain the amount of knowledge acquired.

How the lessons may best be prepared, is a question which must be answered differently, according to circumstances. Where this is practicable, the teachers might meet and go through the passage selected some time in the course of the preceding week. In some cases, ministers have taken the lesson for the coming Sabbath as the subject of their week-night lecture. At other times, circumstances shut us up to the careful private study of the word by individual teachers. But preparation there must be, if the children are to be interested and profited. We shall scarcely interest them, unless we are interested ourselves. And here I may remark on the necessity of the preparation of the heart, as well as that of the head, to the successful teacher. The truths we would impress upon the children must be truths and realities to ourselves. We must ourselves be affected by them; and now can this be without earnest and prayerful thought and study? The lesson that is carried in the mind and heart during the week, and laid now and again before the throne of grace, will come the more naturally from the lips on the Sabbath.

Reference was made in one of the opening addresses, to the many doubts and questionings of the present day, and to the prevalence of infidel opinions and teachings. It does not seem well that the members of our senior classes should leave the schools with the idea that all the world is, and has ever been, of one mind as to the authority of the Bible as the word of God. It may be well sometimes to anticipate common objections, that they may not afterwards have the advantage of novelty, and to supply the antidote. It is true there are many of these which it would be mere waste of time to introduce; and many questions are raised in the present day with which a majority of Sabbath school teachers cannot find time to acquaint themselves; but there are others which Christians of ordinary intelligence and reading may handle. We may tell them how, from time to time, some new and infant science has been declared to testify against the Book; but how, when it grew older and could speak plainly, it bare witness for God's truth. We may show how science has been again and again claimed by infidels as an ally that would speedily demolish the claim of Scripture to be regarded as the Word of God; and how some Christians have trembled and been half-fearful as to the issue; but how, as the advancing hosts have approached more nearly,—they have turned out to be friends marching under the old banner. The hour is not ill-spent which is employed in showing to those who may soon be addressed on these matters by others whose intentions are very different from ours; how the doubts of one generation have been dissipated by the discoveries of the next. How, when this or that passage has been quoted as referring to some person who never lived, or as asserting that which is historically false and impossible, some city buried through long centuries has handed up its well preserved pictures, and its records graven in stone with pen of iron, to attest the truthfulness of the sacred narrative. We shall do well if we can by God's grace create in them those habits of thought which will lead them to meet new forms of opposition and objection thus:—"There have been foes as mighty as these whose triumph seemed as certain. Yet they fell before the ark of God, and their shields hang as trophies in the temple of Divine truth. Goliah made some tremble, but his head was smitten off with his own sword. These weapons too will soon change hands and aim, and will do nothing against the truth, but for the truth."—Error is mortal, and though it live as long as Methuselah, shall die at last as surely as he; but truth is imperishable and immortal. The Word of the Lord endureth for ever.

It will afford no small pleasure to those who know and are sure that the Bible is the Word of God, who know this because they feel its power in their hearts, to observe its conflicts and its triumphs. So men watch some gallant ship which the yawning wave threatens to engulf, at first with some degree of trepidation lest she should not re-appear, but afterwards with a pleasing excitement and confidence, knowing that she sinks only to rise again, and that she is still advancing towards her destined port. We can tell them what became of the Egyptians of yesterday, and it shall be easy for them to believe that those of to-day shall soon lie dead upon the sea-shore, and their gathered spoils be added to the grand and ever accumulating store of external evidences which declare the Bible to be indeed the Word of God.

A preceding speaker referred to the fact that those who are not young men, and who are not likely to take any active part in the work of these Associations, may aid materially by their influence and contributions. This is the case also with Sabbath Schools. Many excellent teachers, whom those they have brought to Christ call blessed, cannot contribute to any amount to the funds of the School. Nor need they; for there are others who have no tact or gift for teaching, who are well able to give. The carpenter need not envy the mason. Let every man do his own work. A good Sabbath School centre of influential members of the church or congregation should attend to financial matters. It is a scandal to a christian church if under ordinary circumstances a school is crippled for want of funds, or there is a continual complaint that this or that necessary cannot be procured.

The religious instruction of children is not entirely left to the Sabbath School, save in the case of the heathen; but christian parents should remember that, next to themselves, their children can scarcely have warmer or more-to-be-valued friends than earnest, loving, pious, intelligent Sabbath School teachers. You may help such teachers; you cannot pay them, and they don't seek it. But if you love your children with an enlightened Christian affection, their Sabbath School teacher will ever have your aid, your sympathy, and your prayers.

Death of Dr. Smith of Camborne.

Late English papers contain notices of the demise of George Smith, LL.D., F. A. S., an eminent local preacher, and the author of several well-known works in Church history and Biblical literature. He died at Trevor House, Camborne, England, on the 30th ult., aged 68 years. By this event the Methodist Connexion has lost one whose learning and piety were to the Church of immense service. As a local Preacher, his labours were invaluable; while his writings will perpetuate his name to future ages. His chief literary works were, "The Religion of Ancient Britain Historically considered," "Patriarchal Age," "Hebrew People," "Gentile Nations," "Harmony of the Dispensations," and also a "History of Wesleyan Methodism," in 3 vols.

The London *Watchman* in announcing the decease of Dr. Smith, says:

We have neither the material to enable us to sketch his history, nor time to portray the singular excellences of his character. Both will, doubtless, be forthcoming in due course, and in a form worthy of the memory of so good and great a man. As a Methodist, he was intelligently and ardently attached to his own Church, and had honorably and usefully sustained all its offices—Leader, Local Preacher Circuit Steward, and Treasurer of most of the Connexional funds. But he was well-known and highly esteemed beyond the limits of Methodism. By the vigilant economy of his time, by indomitable application to study, and by the wise cultivation and direction of remarkable natural powers, he had amassed considerable learning and gained a wide acquaintance with men and books. His authorship was various and voluminous, and has secured for him a name in Church History and Biblical literature. His worth was appreciated by several literary and scientific societies, who welcomed him to their fellowship and adorned him with their honors. He was a powerful and successful preacher. On the platform he pleaded for benevolent and religious institutions, especially for foreign missions, with an elcquence which few could equal and none resist. His last words were, "*Christ is mine!*" a beautiful termination of a glorious life.

The Religious Danger of the Continent.

If the philosophers and the masses are in accord on the Continent, as Mr. Disraeli says they are in England, the priests will one day have to pass through a bad quarter of an hour. One of the most marked signs of the times in Catholic countries is the extent to which irreligion is becoming a religion, a fanaticism as fierce and as propagandist as that of any creed has ever been. The change is not so perceptible in the Protestant States, where irreligion tends towards indifferentism, or rather to a tone of mind lower even than that, the tone of England just before Whitfield began his career, a tone under which the supernatural is neither loved, nor hated, nor feared, nor discussed, but simply ignored as one might suppose it to be among bees. There is plenty of spiritual energy left in Protestant Germany, but in places, and among certain classes of society, especially the very respectable, spiritual life seems to have been smitten with paralysis. A friend who has been residing some months in Hesse, says that nothing struck him when fresh from the controversial vivacity of English life—where people now discuss the first cause in the drawing-rooms, and argue about the soul over their soup—so much as the apathy of the educated upon the whole subject. They seemed to feel about theology as men without ears feel about music, as something some people were interested in, possibly a something great, possibly a something trivial; but any how, a something of which they understood neither the laws, nor the motives, nor the pleasures, nor the pains, nor even the terminology. Scripture to them was as Handel to the deaf, spiritualism as counterpoint, a great theological work as a great oratorio. It was not that they wanted none of it; their indifference went even farther than that, till it suggested a natural incapacity. This, however, is not the tone of irreligion in the Catholic countries of the Continent. There the new attitude of Catholicism, its fiercely aggressive, obscurantist, and persecuting tone, has irritated scepticism to passion, to a hatred of Catholicism and its ministers which, in its ferocity and the concreteness of its manifestations, recalls the days of the first French Revolution.

The laughing scepticism of "polite society" is vanishing away, and in its place we have a propagandist spirit which cannot be content without overt acts. Men write, it is reported, from all parts of France to congratulate M. de St. Beuve, most brilliant among essayists, and among the few remaining masters of the lost art of conversation, to congratulate him on maintaining the "sacred cause" of Materialism in the Senate, and one such correspondent signs himself a member "of the grand diocese," thus making of denial not only a creed, but an ecclesiastical organization. Others, said to be thousands in number, bind themselves by oath never to accept the services of the church in life, in death, or after death; to be married by civil ceremonial, to reject the "last offices"—which in catholic countries have a social as well as religious importance—and to be buried in unconsecrated ground. Our readers remember the astounding explosion of Materialism among the students from all parts of the world, who assembled at Liege to advertise their scorn and hatred of the ideas involved in the words "God," and "soul," and "revelation," and "Church," a scorn and hate to which words seemed inadequate to give expression except in phrases that smelt of blood.

In Belgium, where Ultramontanism has selected its battle ground, Materialism, utter and propagandist, is the creed of all but the religious, and is accompanied by a desire not merely to quit, but to put down the church as an evil thing, a foe to human society. The struggle is regarded as one between Civilization and the Syllabus, as a warfare between irreconcilable ideas, in which every weapon is to be welcomed, and quarter is disgraceful. M. de Montalembert, who, if a bigot, is furthest of mankind from a fool, declares publicly his belief that Paganism is winning, that the Continent is on the eve of a burst of irreligion, or hatred to religion such as even the Revolution did not produce, in which all institutions claiming to be divine will be overthrown, and men commence the organization of a new and secularist world. [May not this be the beginning of the fulfilment of the prediction that the ten kings shall hate the apostate Church and eat her flesh with fire?] So terrified are many thoughtful men at the prospect, that Protestant statesmen like Guizot sway towards Catholicism as the only visible buttress against the wave, and most significant sign of all—fervent Catholics hesitate to prescribe Renan. In England we think him sceptical, in France men orthodox to the back bone, doubt whether his sentimental Unitarianism may not be a defence against infinitely more dangerous and thorough-going assaults. In Austria we have just seen an explosion of the same spirit, a majority of the Reichsrath exultantly proclaiming that they were all Darwarians, or, as they strangely enough misrepresent that form of speculation, all Materialists, intent, as they openly avow, not on limiting or denying the pretensions of the Church, but on compelling it to give up all effort or claim to interfere in any way whatever in human affairs. So long as this spirit was confined to a select circle, it would have little meaning except for students of the various forms of spiritual reaction; but it is fast filtering downwards. That revolt of the schoolmasters in Austria was a revolt of the leaders of the peasantry, and was directed against ideas as well as against priests. It is stated that the Kaiser has admitted to the Vatican that on religious matters he is not a free agent; that all his soldiers could not enable him to veto the "Godless bills;" and whether this account is correct or not, it is certain that the Austrian masses never got so excited on any secular matter.

We have often reminded our readers of the fact that a city riot in Belgium always includes an attack on priests or monasteries, and the curious state of affairs in the Department of Charente is a present illustration of the state of feeling. The priests there are being protected by Lancers from the hands of their flocks, who, were the soldiers withdrawn, would tear them in pieces. The Perfect's idea is that the people are passing through one of those paroxysms of credulity which occasionally seize whole nations—witness the witchcraft mania in so many countries—that they are deluded with a report that tithes are to be re-established. That may be the fact, probably is; but wild outbursts of that sort always embody some latent sentiment, some deeply-rooted fear. The man who wants to kill his pastor—be it remembered, an indispensable pastor under the Roman system—because the pastor may by possibility be going to tax him, who resists troops in his thirst for his cure's blood, is not in love with the priesthood. During the sixteen years of the Empire, the Ultramontane yoke has been pressed as sharply down as that of every other form of authority, and without disparaging, far less denying, the theory that France has in places become more religious, we cannot but doubt whether there is not also a general hatred of priests, as meddlesome officials of the arbitrary sort, or, as the peasants themselves phrase it, with moustaches sharply drawn up under the nose, as "the black gendarmerie."

We confess that as we read of the spirit which manifests itself in France, Belgium, and Austria, whenever pressure is removed, we scarcely wonder at the vehemence, or the rage, or even the cruelty of the priesthood. They must feel as the priesthood of the third century felt, impelled at once by an imperative duty and an overmastering fear, as if they were once more fighting a Paganism which, if victorious, would throw them to the lions. If their adversaries win in their present temper, their lives will scarcely be safe; and if their lives are safe, the institutions in which they trust, and to which, be it admitted, the majority of them are sincerely devoted, will be overthrown. It must not be forgotten that to sceptics in Catholic countries the church presents itself as a corporation, which must either be let alone or destroyed, no medium course getting rid of its transcendental claims. In a panic which is not all or even principally selfish, the clergy are losing their acuteness, and making blunders which only serve to intensify the hatred of their opponents. They are falling back on their centre for support, till their internal freedom threatens to disappear, and the Pope has the courage to ask the Church to pronounce him infallible, and they are endeavoring to reduce those who adhere to them to an almost military obedience. The attack is so determined, defeat would be so terrible, that they incline to place organization above all things, to expel their own ablest friends, if they show the smallest symptom of independence.

To take a single illustration of their policy. The very best friends the clerical order can have, are the few highly intellectual men who strive to reconcile Rome with the modern world, who maintain that Christianity is compatible with any form of material civilization. To such men, the only men who stand between them and the Materialists, and the only teachers who might in the last resort teach the masses that no dogma can produce hunger, that freedom is inconsistent with belief in the Real Presence, and that the unity of the Church does not increase the conscription, the Ultramontanes, constrained by Rome, impelled by fear for themselves, driven by terror for the future of mankind, offer the Syllabus under penalty of being considered foes like the Voltairians and Materialists. Naturally, the intellectual Catholics and the laity refuse, being unable to deny what they see—that civilization is good; and the Church is really reduced to what its enemies call it, a corporation hostile to society, and as such in the judgment of those enemies, to be *ecrasee*, razed off the ground it cumbers. The Church offers in Catholic Europe only the alternative of abject obedience or hostility, and Europe, unable to obey without discretion, accepts the alternative. It is not with pleasure, but with pain, that we record a growing doubt whether M. de Montalembert is not in the right whether if Rome does not change her policy, Europe may not see an explosion of irreligion of fanatical hatred to religion of every kind, false and true alike, which will make the last quarter of this century the darkest through which modern man has passed. We like not Catholicism, with its sacerdotal claims or Ultramontinism, with its machine-like obedience; but either is better, Hindooism is better, we had almost written Fetichism is better, than the foul creed which Papal madness is establishing, the creed which has for solitary profession the dogma, "Sugar is Sweet."—*London Spectator.*

Goldwin Smith on the Aristocracy.

In a letter to the Manchester *Examiner and Times*, Mr. Goldwin Smith speaks of the aristocracy:

"The days are coming, unless all the signs in the political heavens deceive us, when if you want to escape from confusion you will have to base social order on realities, and not on figments of the *Herald* office. At present you rely for wisdom in legislation on what you call aristocracy, embodied in the House of Lords. No reasonable man will rail at aristocracy. It performed the iron service of an iron time. It now sleeps in the graves of the barons of the middle ages; and into its place, in England, has crept a Plutocracy bearing mediæval titles and mediæval coats of arms—the titles which once denoted territorial jurisdiction united with military command, being now as meaningless and as much parts of a mere political and social masquerade as the coats of arms themselves. The aristocrat of the middle ages, though semi barbarous, and though we may be glad that his hour is past, was while his work lasted a genuine man. He was a worker, not an idler in his time. Before the days of professional lawyers he gave rude laws to a wild race. Before the days of professional police he was the only constable. He supplied a need of the time even as an organizer of labor, hateful in many respects as well as transitory, though serfdom was. Circumstances, which cast the character of the mediæval aristocrat in a robust, though a coarse mould, kept him always up to the mark. If he failed in the strength which was his virtue, a stronger than he took his land. His privileges therefore, had a solid though temporary basis. It did not rest upon patents, or pedigrees or escutcheons, or on political superstition, half conscious of its own character. Consequently he was not a timid reactionist, trembling at every breath of change, but himself on occasion a hardy innovator. He framed the Great Charter; he founded a representative government; he was the pioneer and the trustee of liberties, destined in the fullness of time to become the liberties of the people.

"The aristocracy of the present day are idlers and not workers. It is no fault of theirs. The progress of civilization has taken all the work off their hands. War, justice, police, have been transferred from them to professional soldiers, judges, chief constables. If any of them are workers, it must be because they make work for themselves, and no one who can live in idleness, in luxurious idleness, in titled and honored idleness, without work, will make work for himself, unless he has gifts of natural character and intellect which in any body of men must be the exception, not the rule. The exceptions, when they occur, are worthy of all admiration, but it is by the rule that we must practically decide. The influence of hereditary wealth and hereditary rank—influence which, in speaking of the individual cases, every one admits and assumes to be evil—operate upon the nobility without counter action or antidote. They are surrounded from their cradles with every circumstance adverse to the self-exertion without which there can be no vigour of intellect or elevation of character. The result is that very few of them have enough energy to attend the House of Lords, and a large portion of their number had sunk into givers of proxies when household suffrage startled them into a repudiation of that most insulting privilege of indolence. They are no more personally to blame for this than the Oriental is to blame for the langour which generated in his frame by the climate of the East. The blame rests, if anywhere, on society, which plants the thistle and then curses it for not producing figs.

"That mere birth secures intellectual qualities not the very flunkey who stands behind the coronetted carriage now believes. And as to education, everyone who has had the misfortune to take part in the education of young men of rank knows too well how hopeless the task of the educator generally is when the ordinary spurs to industry are entirely wanting. Accordingly, the arguments of the leading speakers in the House of Lords are addressed to essentially uneducated minds. They are appeals not to the higher and calmer wisdom which is supposed to reside in that assembly, but simply to the prejudices and passions of an exclusive class. The speeches of Lord Derby are singularly graceful and facile as compositions, and in that respect entitle their author to a high place among orators; but in substance no speeches were ever more devoid of anything to which an educated mind could listen with respect. They are the utterances of the demagogue of an order, and, apart from the varnish of outward refinement, nothing more grossly demagogue ever was uttered in a pot-house. The speech in defence of the Irish Establishment was a mere display of shallow combativeness in which there was no thought of the great interests of the State. The test of wisdom, whether in speeches or writings, is living beyond the hour. There is no speech, it might almost be said there is not a sentence, of Lord Derby's which will stand the test; and Derby is the pride and oracle of the House of Lords.

From the Northwestern Christian Advocate.

Prayer and Labour Combined.

BY REV. R. DONKERSLEY.

In the successful promotion of the cause of human salvation there is an intimate, nay, an inseparable connection between prayer and labour.

If labor without prayer is presumption, prayer without labor is as certainly madness. In all our efforts to convert men from the error of their way, prayer and labor must ever be harmoniously blended.

The good Bishop Hall thus quaintly expresses himself: "Then only can we pray with hope, when we have done our best. And though means cannot effect that which we desire, yet God will have us use the likeliest means on our part to effect it. When it comes immediately from the charge of God any means are effectual. One stick of wood shall fetch water out of the rock; another shall fetch the bitterness out of the water. But in those projects we make for our own purposes, we must choose those helps which promise the most efficacy. In vain shall Moses be upon the hill, if Joshua be not in the valley. Prayer without means is mockery of God."

"What wou'd you think," inquires Mrs. H. B. Stowe, "if a man's house were on fire, and he should sit praying the Lord, that in his mysterious providence he would put it out? Why, we should simply think him a *madman*"

We have all read that most instructive of Æsop's fables which tells us of the unfortunate waggoner whose wheel had become deeply imbedded in the rut. When the silly fellow prayed to Jove to get the wheel out of the rut. The response was: "Put thy shoulder to the wheel, then call upon Jove to help thee." Jove was a wise god.

Cromwell gave utterance to sound doctrine when he thundered forth to his soldiers, "Trust in God, and keep your powder dry." "Trust in God, and rely upon your pikes." Frederick the Great avers that, "Providence favors the strongest battalions."

Washington was evidently of the same creed of Cromwell and Frederick. Grant Thorburn a few years ago, wrote the following for the New Haven Conn. *News*:

"During sixty years' residence in New York, it was my custom when the birthday of Washington came round, to get the following anecdote inserted in one or two of the daily papers. A good story is not the worse for being twice told, nor a good sermon the worse for being twice read. In 1796 I heard the farmer referred to, relate the following incident. Said he: 'When the British army had possession of New York, and Washington with the American army lay near West Point, one morning I went out at sunrise to bring home the cows. In passing a clump of brushwood, I heard a moaning sound, like a person in distress. On nearing the spot I heard the words of a man at prayer. I listened behind a tree. The man came forth—it was George Washington.

"This farmer was a member of the Society of Friends, who, being opposed to war, under any pretext, was lukewarm, and in some cases opposed to the cause of the country. This farmer was a Tory. However, having seen the General enter the camp, he went to his own house, and said to his wife, 'Martha, we must not oppose this war any more. This morning I heard the man George Washington, send up a prayer to Heaven for his country, and I know it will be answered.' This Friend dwelt between the lines of the two armies, and subsequently gave Washington many items concerning the movements of the enemy, which rendered good service to the American cause."

From the above incident we may infer that Washington rose with the sun to pray for his country, fought for her at meridian, and watched for her at midnight.

During the awful moments which preceded the battle of Camperdown, Admiral Duncan called his officers upon deck, and in their presence prostrated himself in prayer before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection, his family to his care, his soul and body to the disposal of his providence. Rising from his knees, he gave command to make the attack, and achieved one of the proudest victories in the annals of England.

During the late Southern rebellion a professor of Dartmouth College, in a letter from St Louis, says of flag-officer Foote: "He prays as though God did everything, and fights as if man did everything."

John B Gough, in his inimitable manner, tells the following story: "A missionary party were passing across the prairie to go to their destination, when they halted for a while and some cried, 'Look, look yonder!—see, what is that?' A trapper, shading his eyes with his hand, said, 'The prairie is on fire, we are all lost! The fire travels twenty miles an hour, and nothing will remain for us but our blackened corpses!' 'Hist, hist, said he, 'we must fight fire with fire. Every man, woman, and child of you, work, work for your lives! Pull up the grass in a circle! Lay it by the standing grass. I feel the flush of the heat upon my brow, like the hot breath of simoon. Work, work for your lives, within half an hour the fire will be upon us! Bring the fire apparatus The apparatus was brought. There were but two matches. One of these was hastily struck; it failed. They had but one left. This is their last earthly hope. The fire is raging within twenty miles of them. Hush! Pressing his hand upon his brow, the Missionary said, 'God help us, in this our extremity—help us, if it be thy will! This is our last hope, our last hope, but in thee, our last human agency.' Reverently bowing and praying, they struck the match—it caught fire, the grass was ignited, and the flames went away from them in every direction, and when the waves of fire met the flood of flame, they mingled together, and leaped up, as if in joy to heaven, that the noble band had escaped. Brethren our instrumentalities in themselves are as feeble as that match. Ere we put forth let us say, 'God help us, for his great name sake; help us, if it be thy will, and we shall yet stand in a circle, while the flames rage harmlessly around us, and those saved by our agency."

"Where's Alick?" asked a minister one day of a baker, as he entered his store.

"Alick is below, sir, in the bakehouse," replied the man of bread.

"May I speak with him?" asked the minister.

"Certainly, certainly, sir," said the baker, "walk down below, sir."

As the minister went down the stairs leading to the bakehouse, he heard a voice saying, "Lord help me to serve thee! Lord keep me faithful! Lord make me a good preacher!"

The voice was Alick's, and when the minister reached the bakehouse, he found the lad, with his shirt-sleeves rolled up to his shoulders, kneeding dough with all his might, and praying as earnestly as he was working. No doubt he felt that the appointment which he wanted Alick to fill would be well supplied.

The Lord soon called Alick from the bakehouse to the pulpit, from which he fed thousands of hungry souls with the bread of life.—The young man carried the working and praying spirit which he had in the bake-shop into the ministry. The result was that God made him a useful and an honorable man, for our Alick was no less a personage than Alexander Mather, one of the presidents of the British Wesleyan Conference.

At a seaman's prayer-meeting held some months ago in the city of New York, one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never bid his religion, or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then, faith must be joined with practice. Praying only, without using effort, is not enough.

"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go down to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token.—I opened on Isa. lxi. 10, 'Fear not, for I am with thee,' etc. That was enough. I ran on deck and told the men. I said, 'Men, we are going *somewhere*, but we are not *going down*.—I reported to them what I had asked of the Lord, and how he had answered me.' 'Now,' said I, 'men, pump and pray, and pray and pump.' And we pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise. But what is the use of praying with a leak in the ship, without pumping? It must ever be work and pray, and work."

Hints to Young Ministers.

BY BISHOP MORRIS.

Some preparation for the pulpit is indispensable. But few preachers of this age will assert their ability to preach without special preparation, and they will not be believed. When a minister is preparing to preach let him inquire what the audience will probably be, what text will be appropriate, what is the literal meaning of that text, when spoken or written, by whom, under what surroundings, what was intended by the speaker or writer, what doctrines or duties, what threats or promises are involved therein, how may these be most profitably presented? The answer to these questions will furnish the plan of the discourse called a brief, which must be carefully studied in all its details, to the filling up of the entire plan, including the practical improvement and introduction, if there be any introduction needed. Then let him pray for God's blessing upon the effort, and deliver it while fresh in his own mind and heart.

There are two general classes of subjects—topical and textual. The latter is preferable in many respects. Where a minister preaches over a hundred times a year to the same hearers, his topics will soon be exhausted, but he may use over a hundred texts, and have left as many more of equal interest to be used as he may need them. A textual subject not only affords more variety, but is more instructive and interesting to most hearers. Therefore, instead of writing a topical sermon and prefixing a text for a motto, let the sermon be deduced from the text in all cases. This plan lasts longer and succeeds better. So I think.

There are two modes of composing: one is on paper and the other is in the mind. I think the latter vastly preferable. The paper composition can be made only in your office, with table, pen, and all the fixtures; but the mental composition may proceed anywhere—on horseback, in buggy, or in railroad cars. Again, the paper composition can be used only when you have a regular pulpit and reading desk; but the mental can be used in the school-house or under the trees, or wherever needed. The more we use manuscript, the more dependent we are upon it; and the more we train ourselves to speak without notes, the easier we feel, and the more confidence we have to proceed in our subject without them.

Here a low me to record my own little experience in the use of notes in the pulpit. I never read a written sermon to a congregation, to my recollection, and never laid my brief before me for reference exceeding three times during my ministry of over fifty years, which plan was suggested for important occasions, when I had little time for preparation. But every effort of the kind failed. I was so much embarrassed each time with notes before me as to remind me of a man trying to run a foot race with his feet hoppled, or to box with his hands tied behind him. When I failed the last time I deliberately determined never to try it again. And I have not tried to preach with any notes before me in the third of a century. My purpose was to speak without the useless incumberance of notes, as long as memory endured, and then quit altogether. As a man of age and experience, I advise beginners not to allow themselves to become dependent on notes in the pulpit, and I advise such as who have sold their liberty in this respect to recover it as soon as possible. Our most able and successful ministers preach as our fathers did, without any notes before them. "A word to the wise is sufficient"—*The Western Christian Advocate.*

The Mystery of Editing.

The world at large do not understand the mysteries of a newspaper; and as in a watch the hands that are seen are but passive instruments of the springs, which are never seen, so in a newspaper the most worthy causes of its prosperity are often least observed or known. Who suspects the benefit which the paper derives from the enterprise, the vigilance, and the watchful fidelity of the publisher? Who pauses to think how much of the pleasure of reading is derived from the skill and care of the printer? We feel the blemishes of printing if they exist, but seldom observe the excellences.

We eat a hearty dinner, but do not think of the farmer that raises the material thereof, or the cook that prepares them with infinite pains and skill. But a cook of vegetables, meat, pastry, and infinite bon-bons has a paradisaical office in comparison with an editor! Before him pass all the exchange newspapers. He is to know all their contents, to mark for other eyes the matter that requires attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review each week every State in the Union through the newspaper lens. He looks across the ocean and sees strange lands and, following the sun, he searches all round the world for material. It will require but one second for the reader to take in what two hours' search produced. By him are read the manuscripts that swarm the office like flies in July. It is his frown that dooms them. It is his hand that condenses a whole page into a line. It is his discreet sternness that resticts sentimental obituaries; and gives poets a twig on which to sit and sing their first lays.

And the power behind the throne id newspapers, as in higher places, is sometimes important as the throne itself. Correspondents, occasional or regular, stand in awe at the silent power which has the last glance at an article, and may send it forth in glory or humility. And, in short as the health of the body depends upon a good digestion, so the health of a newspaper depends upon that vigorous digestion which goes on by means of the Editor.

Ought they not to be honored? And since little fame attends them, they should at least have their creature comforts multiplied. From that dark and dismal den-residence they are a length translated!—*Beecher.*

General Intelligence.

Colonial.

THE LATE JOHN C. DEWOLF, ESQ.—Of the sudden and lamented decease of this estimable gentlemen, son of T. A. S. Dewolfe, Esq, which occurred recently in Quebec, the *Chronicle* of that city makes this record:—"Stricken down in the early part of the week by a violent attack of inflammation, which resisted the best medical skill the city could produce, he passed quickly away (let us hope to a better world) from a scene equally useful and honorable—and from the large business which he had built up during his short sojourn in our midst—not over four years. We do not hesitate to say, had his life been prolonged, his position was destined to become of the highest commercial prominence. In the business circle connected with ships and shipping, where he was both extensively known and esteemed, his death has created a blank which will not easily be filled."

Y. M. C. A.—We learn that the office of Secretary of the Young Men's Christian Association of this city is about to become vacant, by the resignation of Mr. Theakston, who has filled the position so creditably for several years past. Much of the success and usefulness of this Institution depends upon its Secretary, and we trust that from the applications now being received, a successor may be chosen whose zeal and earnestness shall continue to advance the prosperity of the Association.

DEAF AND DUMB INSTITUTION—*Annual Tour*—Mr. Hutton, accompanied by several of the pupils, proposes (D. V.) to hold public meetings on behalf of the Institution in the following places, on the days named, as far as may be found practicable. We bespeak for him and his interesting charge the wonted kindness and hospitality of the Christian community.

Springside—Thursday, Oct. 1.
Upper Musquodoboit—Friday, Oct. 2.
Lower Musquodoboit—Saturday, Oct. 3.
Kentville—Monday, Oct. 12.
Canard—Tuesday, Oct. 13.
Canning—Wednesday, Oct. 14.
Church Street—Thursday, Oct. 15.
Wolfville—Friday, Oct. 16.
Lower Horton—Saturday, Oct. 17.
Hantsport—Monday, Oct. 19.
Falmouth—Tuesday, Oct. 20.
Windsor—Wednesday, Oct. 21.
Mount Uniacke—Thursday, Oct. 22.
Truro—Friday, Oct. 23.
Brookfield—Monday, Oct. 26.
Elmsdale—Tuesday, Oct. 27.
Shubenacadie—Wednesday, Oct. 28.
Musquodoboit Harbor—Thursday, Oct. 29.
Bedford—Friday, Oct. 30.

Friends of the cause in the several places will please fix the *hour* of meeting so as to suit general convenience.

Collections will be made at all the meetings in aid of the funds of the institution.

Mr Hutton begs to acknowledge with thanks the following contributions, received through Rev H. Pickard, D.D., Sackville, N. B.:—

Collected by Miss Sarah Pickard, $3 36
" Mrs. C. Dixon, 2 24
" Miss Annie Inch, 4 87

TEMPERANCE MEETING.—The Union Temperance Meeting in St. John's Church, Brunswick street, on Thursday evening, was attended by a very large concourse of people. Rev. John Forrest presided. Addresses were delivered by Rev. F. Almon, Rev. E.M. Saunders, Rev. J. A. Rogers, Charles Robson, Esq, Mr.

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t large do not understand the newspaper; and as in a watch are seen are but passive instru- springs, which are never seen, so r the most worthy causes of its often least observed or known, the benefit which the paper de- enterprise, the vigilance, and the y of the publisher? Who pauses uch of the pleasure of reading is the skill and care of the printer? emishes of printing if they exist, erve the excellences.

earty dinner, but do not think of at raises the material thereof, or prepares them with infinite pains t a cook of vegetables, meat, pas- ite bon-bons has a paradisical arison with an editor! Before the exchange newspapers. He is their contents, to mark for other tter that requires attention. His o be alert, and clip with incessant he little items that together form interest in the news department. review each week every State in rough the newspaper lens. He the ocean and sees strange lands the sun, he searches all round the terial. It will require but one se- reader to take in what two hours' ced. By him are read the manu- warm the office like flies in July. t that dooms them. It is his hand es a whole page into a line. It is eterness that resticts sentimental nd gives poets a twig on which to heir first lays.

ower behind the throne id newspa- her places, is sometimes important itself. Correspondents, occasion a tand in awe at the silent power last glance at an article, and may n glory or humility. And, in short of the body depends upon a good the health of a newspaper depends orous digestion which goes on by Editor.

y not to be honored? And since ttends them, they should at least ature comforts multiplied. From l dismal den-residence they are a ted!—*Beecher.*

neral Intelligence.

Colonial.

JOHN C. DEWOLFE, ESQ.—Of the lamented decease of this estimable on of T. A. S. Dewolfe, Esq, which ently in Quebec, the *Chronicle* of kes this record:—"Stricken down part of the week by a violent attack ion, which resisted the best medical could produce, he passed quickly hope to a better world) from a useful and honorable—and from iness which he had built up during ourn in our midst—not over four do not hesitate to say, had his life ed, his position was destined to be- highest commercial prominence. ess circle connected with ships and se he was both extensively known d, his death has created a blank t easily be filled."

A.—We learn that the office of the Young Men's Christian Asso- is city is about to become vacant, nation of Mr. Theakston, who has tion so creditably for several years of the success and usefulness of this epends upon its Secretary, and we m the applications now being re- cessor may be chosen whose zeal ess shall continue to advance the the Association.

DUMB INSTITUTION—*Annual Tour-* n, accompanied by several of the ses (D. V.) to hold public meet- f of the Institution in the following w days named, as far as may be cable. We bespeak for him and g charge the wonted kindness and the Christian community.

—Thursday, Oct. 1.
equodoboit—Friday, Oct. 2.
equodoboit—Saturday, Oct. 3.
—Monday, Oct. 12.
Tuesday, Oct. 13.
Wednesday, Oct. 14.
reet—Thursday, Oct. 15.
—Friday, Oct. 16.
rton—Saturday, Oct. 17.
—Monday, Oct. 19.
—Tuesday, Oct. 20.
—Wednesday, Oct. 21.
hacke—Thursday, Oct. 22.
day, Oct. 23.
—Monday, Oct. 26.
—Tuesday, Oct. 27.
die—Wednesday, Oct. 28.
boit Harbor—Thursday, Oct. 29.
Friday, Oct. 30.

the cause in the several places will *hour* of meeting so as to suit gene- ce.

will be made at all the meetings funds of the institution.

n begs to acknowledge with thanks g contributions, received through ard, D.D., Sackville, N. B.:—

by Miss Sarah Pickard,	$3 36
Mrs. C. Dixon,	2 24
Miss Annie Inch,	4 87

NCE MEETING—The Union Tem- ting in St. John's Church, Bruns- on Thursday evening, was attended e concourse of people. Rev. John ded. Addresses were delivered by on, Rev. E.M. Saunders, Rev. J. A. es Robson, Esq, Mr. Grierson, and n. Rev. Mr. Chinquy was unavoid-

the Lieutenant Governor left in *City of Durham* on a visit to New-

THE EXHIBITION.—The buildings and sheds for the Great Provincial Exhibition are now in a forward state, and will be completed early next week. Few people are aware that there is such a large vacant centre to the square bounded by Pleasant, Queen, Morris street and Spring Garden Road; but in this unexplored territory there is a space nearly as large as the Grand Parade. In this place are the cattle sheds, and a grand stand from which a general view of the whole exhibition may be had.—*Rep.*

A BIG PLUM.—A monster plum was shown to us this morning. It was raised in the garden of Mr. Robt. Woodill, of this city, and measures six and seven inches in circumference. It is called "Sharp's Emperor."—*Ib.*

The writ for the Inverness Election has been issued, appointing the 15th day of October for nomination of candidates, and the 22d for polling day.

A house and barn in Earltown, own by Mrs. Sutherland, were destroyed by fire on Thursday last, with all their contents.

Rowdyism is rampant in Windsor. Assaults by drunken navvies are complained of; and some of the youths, residents of the town are also said to be no better than they should be.

ESCAPED FROM THE PENITENTIARY.—The colored man Dennison, who escaped from the Penitentiary some time since, and who was only recently re-captured, has again get off. Dennison was working in the yard, with irons on his ancles, which he managed to knock off with a stone, and seizing a ladder which was near by, placed it against the fence, and was over and off in "no time." Two other prisoners attempted to follow his example, but were unsuccessful.

A portion of the track of the St. John street railway has been laid, and the work is being pushed forward.

A MASONIC TEMPLE, to be built in St. John, and to cost about $100,000, is proposed by the Masonic bodies of New Brunswick.

A little boy named Pace was scalded to death in one of the leach vats of a tannery at Fredericton on Thursday of last week.

SUNBURY ELECTION.—Mr. Covert has been elected to the New Brunswick House of Assembly for Sunbury, by a majority of 134 over his opponent, Mr. Harrison.

The Cape Breton *News* says that on Sunday 6th inst., a cyclone passed throdgh the shipping at St. Pierre, dismasting many vessels and resulting in the loss of several lives and immense damage to vessels within the circle of its power.

STEAMSHIP "MELITA" DESTROYED BY FIRE—*Passengers and crew probably saved.*—A New York despatch of 17th Sept., contains the following:—"Arrived, steamship Louisiana, from Liverpool. She reports Sept. 7, lat. 48, lon. 26, 50, sighted barque Monequash, of Prince Edward Island, with signal of distress; supplied her with provisions, she having cut board the mate and 16 of the passengers and crew of Cunard steamship Melita, from Boston 26th ult., for Liverpool, which was destroyed by fire the day before. The Monequash reported also fell in with ship Jacob A. Stemler, from Havre for New York, having on board 60 passengers and crew of Melita.

The steamer's supplies of provisions and water not being sufficient, the Monequash took on board mate and sixteen others.

MONTREAL, Sept 23—An attempt was made last night to upset the Grand Trunk Train going west, in consequence, it is surmised, of Mr. O'Rielly, Crown Counsel in the Whelan case, being on board. Ties were placed on the track, but the down freight train struck them first—one or two cars were badly damaged.

It is rumored that Whelan's execution is delayed to the 10th December to give the Legislature an opportunity to pass a Bill providing for private executions—that is, hanging within the goal yard, in the presence of witnesses, as in England.

Capt. George Piers, of the Chebucto Greys, Halifax V. B, has won the first prize of $300 in the "All Comers' International Match," at Laprairie. Ranges 400 and 800 yards—5 rounds at each. He scored 38 points.

The Provincial Prize at LaPrairie, which was fired for on Wednesday last, was won by Quebec with 362 points; Ontario and Nova Scotia each 355; New Brunswick, 342.

Sir John Young has been appointed Governor-General in the room of Lord Monck. The new Governor-General is expected out some time in November. Lord Monck leaves the 15th of the same month.

The International Railway Commissioners have been agreed upon. So says an Ottawa despatch.

PRECEDENCE.—LIST OF THE CLERGY IN THE PROVINCES OF ONTARIO AND QUEBEC SHEWING WHO ARE ACKNOWLEDGED BY THE NEW TABLE OF PRECEDENCE.

Roman Catholic—One Archbishop and nine Bishops; nine hundred and ten priests.

Church of England—One Metropolitan and four Bishops; four hundred and seventeen ministers.

Methodist Episcopal—Two Bishops or general Superintendents; two hundred and three ministers.

British Methodist Episcopal Church of B.N.A.—One Bishop and ten ministers.

United Brethren in Christ—One Bishop and twenty-one ministers.

Total—One Roman Catholic Archbishop, and one Church of England Metropolitan, and nine Roman Catholic and eight Protestant Bishops who take rank next after the Lieutenant Governors, while the following churches are absolutely not recognised at all, viz:—

Presbyterian Church in connection with the Church of Scotland—One Moderator and one hundred and fifty-two ministers.

Canada Presbyterian Church—One Moderator and three hundred and eight ministers.

Wesleyan Methodists—One President and five hundred and twenty-nine ministers.

Methodist New Connexion—One Superintendent and one hundred and fifteen ministers.

Primitive Methodist—One President and eighty ministers.

British Methodist Episcopal Church in Canada—One General Superintendent and forty ministers.

Congregationalist—One Secretary-Treasurer, and sixty-six ministers.

Regular Baptists—Two hundred and twenty-five ministers.

Free Baptists—One Moderator and fifteen ministers.

Evangelical Lutheran—One President and twenty-three ministers.

Total—1561 priests and ministers who are recognized through their Bishops, and 1577 ministers who, having no bishops, are not recognised.

In the Province of Quebec, a foreign priest, Archbishop Baillargeon, ranks above the English-born Metropolitan Fulford; but in this Province, fortunately, the senior Bishop is a veteran of the war of 1812 (when he lost an arm in his country's cause), Bishop Richardson, of the M. E. Church. Why should not the Moderators, Presidents of Conference and Superintendents rank with Bishops? The President of the Wesleyan Conference presides over five hundred and twenty-nine ministers, while the Anglican Bishop of Ontario (who is called "My Lord,"—*by what right?*) has but seventy-four ministers in his diocese, and the Roman Catholic Bishop of Hamilton has only thirty-three priests under him.—*Globe.*

United States.

NEW YORK, Sept. 25.—Silas James, and his cousin Charles James, were hanged to-day at Worcester, Mass., for the murder of Joseph G. Clark.

John H. Surratt was discharged from custody at Washington yesterday morning, by Judge Wylie, on a plea of limitation of statute.

Gold opened at 142.

Both Houses of Congress met at Washington on Monday, and, without transacting any business adjourned to the 16th of October, from that date to the 10th of November, and from that date to the 1st Monday in December 1868.

A Large Volume would not contain the mass of testimony which has accumulated in favor of WISTAR'S BALSAM OF WILD CHERRY, as a safe, efficient, and reliable remedy in curing coughs, colds, and pulmonary disease. Many of the cures are truly wonderful.

European.

LONDON, Sept. 24.—The Government at Madrid has declared all Spain in a state of siege.

Gen. Gauds, who was sent out with a detachment of Royal troops against the Province of Santander has joined the insurgents.

The reports that Gen. Prim is marching directly on Madrid are reiterated.

He is accompanied by Gen. Lerand, Duke Delatorre, and it is estimated that the force under his command is 20,000 strong. The Duke Delatorre is said to be acting as Provisional President and Civil head of the revolution. He has refused the offers of accommodation made by Gen Concha from Madrid.

The Spanish ships of war in the port of San Sebastian have declared against the Queen and joined the rebel fleet.

The Revolutionary leaders have issued a decree declaring that any officer who orders an attack on the people or patriot soldiers shall be adjudged a traitor to his country.

Mr. Johnson, the American minister, in reply to an address presented by the town Council of Leeds says that there are but few differences between England and the United States, and these are unimportant, because they can be amicably adjusted without tarnishing the honour of either country. He hoped for a speedy settlement of these differences and should devote his energies to that end. He would regret that either nation, after coming to an agreement, should suffer in its opinion, or that of the world. The United States would certainly do nothing to detract from its own reputation, and he would regret that England should tarnish her honour.

The American minister, Mr. Johnson, visited the Leeds Exhibition yesterday. In reply to an address of the Exhibition Committee, he reiterated his previous assurances of the maintenance of good will between England and America. He also paid an eloquent tribute of praise to the British army, and highly eulogized Lord Napier of Magdala, whose name he said, was a household word in America, for his courage and humanity in the Abyssinian war.

PARIS, Sept. 24.—The French Government will immediately strengthen its military posts on the Spanish frontier.

It is reported that Queen Isabella has entered France.

There is a rumor from Spain that the rebel Gen. Prim has been arrested, but there is no authority as to the fact.

The *Presse* says that the Spanish army is loyal, and that the insurrection is confined to the provinces of Andalucia and a few seaports.

The following official announcement has been received from Madrid: "Catalonia, Arragon, and Valencia are quiet."

The *Moniteur* has the following: "The revolution in Spain makes no headway. The people are indifferent or repulsive to the project. Active measures are taken by the Government for the suppression of the rebellion. The insurgents in Andalucia are retiring before the advance of the royal troops. The rumoured risings of the republicans in Calabria is denied."

LONDON, Sept. 25.—The *Times* and *Telegraph* have articles this morning on the speech of Reverdy Johnson, delivered at Leeds the day before yesterday. The writers exult at the good sense and pacific tone of Mr. Johnson's utterance, and say that if he who knows the whole case is certain of an adjustment of the differences pending between the United States and Great Britain, the public may be sure of it.

PARIS, Sept. 25.—The *Moniteur* publishes the following news from Spain: Gen. Paris, commanding the royal troops, is marching his forces to attack Seville. The men are in good spirits. The report that Queen of Spain had crossed the frontier into France, is premature; she still remains at San Sebastian, but it is rumoured that she will soon leave for Dattier, the department of the lower Pyrenees.

Missionary Meetings.

ANNAPOLIS DISTRICT.

Arrangements for holding the Foreign Mission Meetings for 1868.

Cornwallis East, Canning, Sept. 22, *deputation*,
" *Centerville*, The Chairman; Bro. Taylor, and Read.
Cornwallis West, Grafton, Sept. 24, Ditto.
Berwick, Sept. 25, Ditto.
Aylesford, Morristown, Sept. 28, The Chairman Bro. Smith, and Bent.
East Church, Sept. 29, Ditto.
West Church, Sept. 30, Ditto.
Margaretville, Oct. 1, Ditto.
Hillsburg, Sept. 28, Bro. Brown, Moore, and Fulton.
Digby, Weymouth, Sept. 29, Bro. England, Harrison, and Weldon.
Bay, Sept. 30, Ditto.
Digby, Oct. 1, Ditto.
Digby Neck.—To be arranged by Superintend't.
Wilmot, Nictaux, Oct. 20, The Chairman, Bro. Taylor, and Crane.
Wilmot, Oct. 21, Ditto.
Hanly Mountain, Oct. 22, Ditto.
Lawrencetown, Oct. 23, Ditto.
Annapolis, Granville Ferry, Oct. 21, Bro. Brown, and Harrison.
Annapolis, Oct 22, Ditto.
Clements, Oct. 23. Ditto.
Bridgetown, Granville, Bro. Read, Harrison, and Fulton,
Bridgetown, Oct. 28, Ditto.
Kentville, Oct. 29, Ditto.

ANNAPOLIS DISTRICT.

Home Missions.

The yearly meetings are appointed to be held as follow:

Annapolis, Dec. 22, 23, The Chairman.
Bridgetown, Nov. 24, 25, Bro. England.
Wilmot, Nov. 30, Dec. 1, Bro. Taylor and Crane.
Aylesford, Dec. 2, 3, Bro. Reid.
Cornwallis East, Jan. 19, Bro. Reid.
Carnwallis West. Jan. 20, Bro. Taylor and Smith.
Hillsbury, March, Bro. England.
Digby, Jan. 19, 20, 21, 22, Ministers on Circuit.

By order of the Financial District Meeting.

JAS. TAYLOR, *Sec'y.*

Plan of appointments for the Home Missionary Meetings of the St. John District, 1868–9.

St. John, Germain St., Aug. 26, 1868, Deputation, Ministers of the District.
" *Centenary*, June, 1869, Dep, Ministers of the District.
" *Exmouth St.*, Dep., Revs. J. R. Narraway, A.M., W. McCarty, C. Stewart.
" *Portland*, Dep., Ministers of the city.
" *Carlton*, Dep., Revs. C. Stewart and J. Lathern.
Fairville, Dep., Revs. J. R. Narraway, A.M. and J. Lathern.
St. Andrews, Dep. Rev. J. L. Sponagle.
St. Davids, Dep., Revs. A. B. Black, and H. Sprague, A.M.
St. Stephen's, Dep., Rev. J. L. Sponagle and H. Sprague, A.M.
Mill Town, Dep., Revs. A. B. Black and J. L. Sponagle.

Time to be arranged for between the Superintendents of these Circuits and the Deputations appointed to them.

Sussex Vale, Jan'y., 1869, Dep., Revs. S. F Huestis and I. N. Parker.
Grand Lake,—*Dept.* Rev. E. Slackford.
Havelock, Rev. Wm. McCarty.
Greenwich, Rev. E. Slackford.
Kingston, Rev. J. S. Allen.
Upham, Rev. C. Stewart and D. Chapman.

Time to be arranged as above.

N.B.—A Public Collection will be made at each meeting, in behalf of the Funds of the Home Missions of Conference.

LIVERPOOL DISTRICT.

Home Missionary Meetings.

Liverpool, Sept. 29—Deputation—Revs. J. J Teasdale, John Johnson.
Caledonia, Sept. 20. The Co-Delegate.
Yarmouth South, Sept. 22, Rev. J. Hart.
Yarmouth North, Sept. 23. The Chairman.
Barrington, Sept. 28, 29, 30, Oct. 1. The Chairman, R. H. Taylor.
Shelburne, Aug. 19. Held in connection with F. District meeting.
N. E. Harbour, Sept. 24, 25, 26. The Chairman, R. Wasson.
Port Mouton. Nov. 2 3, 4 5. The Co-Delegate, C. W. T. Ducher, Mr. Crews.
Mill Village, Oct. 26, 27, 28. The Co-Delegate, J. J Teasdale.
Petite Riviere. Oct. 29, 30, Revs. G. O. Huestis, F. H. W. Pickles.
Lunenburg, Nov. 24, 25, 26, Revs. J. J. Teasdale, B. J. Johnson.
New Germany. To be arranged. The Co-Delegate.

Sabbath School Anniversary.

The Annual Sermons on behalf of the Grafton St. Wesleyan Sabbath School Society will be preached on Sabbath next, October 4, in the morning by Rev A. W. Turner, and in the evening at St. Matthew's by Rev J. A. Rogers, of Dartmouth.

The Annual Meeting will be held in the School House, October 6, at half-past 7 o'clock. Singing by the school. A collection will be taken up at each service in aid of the Society.

Missionary Meetings.

P. E. ISLAND DISTRICT.

HOME MISSIONS.

Charlottetown, Aug. 26—Deputation, the Members of the District in session.
Cornwall, &c—At *Little York*, on Monday, Sept. 21st; *Union Road*, 22nd; *Cornwall*. 23rd; *New Wiltshire*, 24th—Dep., Revs. H. Pope, F. W. Moore, James Burns, W. W. Perkins, and Circuit Stewards.
Pownal.—At *Pownal*, Nov. 25th; *Vernon River*, 26.h—Dep., Revs. H. Pope, F. W. Moore, W. W. Perkins, J. Winterbotham, and Circuit Stewards.
Bedeque.—At *Crapaud*, Oct. 27th; *Tryon* 28th; *Cape Traverse*, 29th; *Bedeque*, 30.h—Dep., Revs W. W. Colpitts, A. S. DesBrisay, and Circuit Stewards.
Margate.—*Margate*, Sept 22nd; *Mill River*, 23rd—Dep., Revs T. J. Deinstadt, A. S. DesBrisay, and Circuit Stewards.
Summerside, Sept 24 h—Dep, Revs W. W. Colpitts, T J. Deinstadt and Circuit Stewards,
Murray Harbor—At *Murray Harbor*, Nov 23rd. *Montague*, 24th—Dep., Rev Jas Burns, and Circuit Stewards.
West Cape—At *Cascumpec*, Oct 7th; *West Cape* 8th—Dep., Revs W. W. Colpitts, A. S. DesBrisay, and Circuit Stewards.

FOREIGN MISSIONS.

Charlottetown,—Local arrangements.
Cornwall. &c.—At *Little York*, Feb'y 1st, *Union Road*, 2nd; *Cornwall*. 3rd; *New Wiltshire*, 4th—Dep., Revs H. Pope, F. W. Moore, J. Burns, and W. W. Perkins.
Pownal.—At *Clifton*, Jan'y 25 h; *Mount Herbert*. 26.h; *Pownal*, 27th; *Vernon River*, 28 h—Dep., Revs H. Pope, F. W. Moore, W. W. Perkins, and J. Winterbotham.
Bedeque,—At *Crapaud*, Feb. 23d; *Tryon*. 24th; *Cape Traverse*, 25th; *Bedeque*, 26.h—Dep., Revs W. W. Colpitts, and A. S. DesBrisay.
Margate, March 2nd—Dep, Revs R. Weddall, T. J. Deinstadt, and A. S. DesBrisay.
Summerside, March 3rd—Dep., Revs R. Weddall, W. W. Colpitts, and T. J. Deinstadt.
Murray Haabor, Feb'y 9th; *Montague*, 10th—Dep., Rev J. Burns.
West Cape,—At *Cascumpec*, Oct. 7th; *West Cape*, 8th—Dep., Revs W. W. Colpitts, and A. S. DesBrisay.

J. WINTERBOTHAM, *Fin. Sec'y.*

Plan of appointments for the Foreign Missionary Meetings to be held in St. John District in the year 1868–9.

Time to be arranged for by the Ministers of these Circuits.

St. John, Germain St.—*Deputations*—Revs. J. Lathern, S. F. Huestis, and D. Chapman.
" *Centenary*, Revs. J. R. Narraway, A M., C. Stewart, and W. H. Heartz.
" *Exmouth St.*, Revs. J. Lathern, S. F. Huestis, and D. Chapman.
" *Portland*. Rev. C. Stewart, J. Lathern, S. F. Huestis, and W. H. Heartz.
" *Carleton*, Revs. J. R. Narraway, J. Lathern and D. Chapman.
Fairville, Revs. C. Stewart, W. H. Heartz, S. F. Huestis.
St. Andrews, Oct. 2, 1868, Revs. J. Lathern, and H. Sprague, A M.
St. Davids, Sept. 30, and Oct. 1, 1868, A. B. Black, J. Lathern, and H. Sprague, A.M.
St. Stephen, Sept. 28. Revs. J. L. Sponagle, J. Lathern, R. Wilson, and H. Sprague.
" *Old Ridge*, Sept. 25, Revs. J L Sponagle, J. Lathern, and H. Sprague, A.M.
Milltown, Sept. 29, Revs. A. B. Black, J. L. Sponagle, J. Lathern, and R. Wilson.

The remainder of the meetings in Charlotte Co. time to be arranged for by the Ministers there.

Sussex Vale, Millstream, Oct. 26, 1868, *dept.*, Revs. C. Stewart, and W. H. Heartz.
" *Bellisle*. Oct. 27, Do.
" *Carsonville*, 28, Do.
Smith's Creek. Oct. 29, Do.
Sussex, Oct. 30, Do.
Grand Lake—three meetings, last week in Sept, Rev. D. Chapman.
Havelock, Canaan Jan. 25, 1869, Rev. E. Slackford, and W. H. Heartz.
" *Cornhill*, Jan. 26. Do.
" *Donegal*, Jan. 27. Do.
Greenwich, Jones' Creek, Sept. 21, 1868, *Dept.*, Rev. C. Stewart, and J. B. Hemmeon.
" *New Jerusalem*, Sept. 22, Do.
" *Coote Hill*, Sept. 23, Do.
" *Welsford*, Sept. 24, Do.
Kingston, Sept. 21, 22, 23, 24, Revs. D. Chapman, and Geo. Harrison.
Upham, Sept. 28, 29, 30, Revs. Wm. McCarty, and E. Slackford.

N.B.—A public Collection will be made at each meeting on behalf of the Funds of the Wesleyan Methodist Missionary Society.

Missionary Services, Halifax District, 1868–'69.
Halifax N.—Deputation—Local Arrangement.
" *S.* " " "
Dartmouth " " "
Windsor, Jan. 24, 25, Revs. Lockhart, McKeown and Clark.
Falmouth, Sept. 28, 29, 30, Oct. 1, Revs. McKeown and Cowperthwaite.
Horton. Oct. 25, 26, 27, 28, 29, Revs. Turner and Pitblado.
Newport, Oct. 25, 25, 26, 27, Revs. Dr. Richey, McMurray, Brettle and Mosher.
Avondale, Oct. 25. 28, 29, Revs. McMurray, McKeown and Mosher.
Kempt, Oct. 21, 22, 23, Revs. Dr. Richey, McKeown and Scott.
Maitland, Oct. 19, 20, 21, 22, 23, Revs. Botterell Gaetz and Martin.
Musquodoboit Harbour, Oct. 4, 5, 6, Revs. Botterell and Martin.
Middle Musquodoboit, Oct. 26, 27, Revs. Rogers, Gaetz and LePage.
Shubenacadie, Oct. 28, 29, Revs. McKeown, Martin, Rogers and LePage.
Sambro and Margaret's Bay, Supply from Hx.
Bermuda, Local Arrangements.

GEORGE S. MILLIGAN, *Fin. Sec'y.*

WISTAR'S BALSAM OF WILD CHERRY.

For the cure of *Coughs, Colds, Hoarseness, Asthma, Influenza, Croup, Whooping Cough, Bronchitis, Predisposition to Consumption, &c.*

This great remedy is too well known, and is performing too much good, to make it necessary to go into an elaborate discussion of its merits. Suffice it to say, that it still maintains its supremacy in curing diseases of the most obstinate character, and that all who suffer from the above complaints, after having tested this remedy, seldom have occasion to resort to other appliances to insure a perfect restoration to health.

LETTER FROM ELDER H. L. GILMAN, A MINISTER OF THE GOSPEL IN VERMONT.

GLOVER, VT., June 20, 1859.

Messrs. S. W. FOWLE & SON.

Gents,—I hereby certify that I have been troubled for several years with a difficulty of the heart and lungs, have applied to several physicians for help, and have tried almost every remedy of the numerous ones which have been recommended, without receiving any assistance; but had been growing weaker and weaker, until, hearing of *Wistar's Balsam of Wild Cherry* about a year since, I commenced using it, with immediate relief. It has not only restored my lungs to a sound state, but I am entirely relieved of the difficulty or disease of the heart. I have no hesitation in saying that it is the *best* lung medicine before the public, and I cheerfully and conscientiously recommend it to all persons suffering with pulmonary complaints.

H. L. GILMAN.

None genuine unless signed I. BUTTS *on the wrapper.* Prepared by

SETH W. FOWLE & SON,
18 Tremont St., Boston, Proprietors.
And for sale by Druggists generally.

Sept 23

We would not recommend the frequent or constant use of any medicine. It is important to take even a good article judiciously. "Parson's Purgative Pills," are safe, prompt, and reliable as a laxative or cathartic.

After a test of ten years, *Woodill's Worm Lozenges* are still acknowledged to be the *very best* worm remedy known. They are *entirely free* from all *mineral agents* which so often prove injurious and even fatal to children; they are prepared without regard to economy, and contain the *purest* and *best vegetable medicines* known; and when given even where worms do not exist, no other constitutional effects follow than would be produced by an ordinary use of of Castor Oil or Senna.

"So calmy wafts the gentle breeze,
With odors freighted, rich and rare,
When moves the winds o'er Ceylon's seas."

Ceylon has been made tributary to the proprietors of "Ring's Ambrosia," and furnishes one of the choice perfumes which make that genuine Hair Restorative so popular. All Hair Restoratives need a good perfume, but we think the proprietors of Ring's have been peculiarly fortunate in the selection of theirs.

Sept 2. 1m.

ALLEN'S LUNG BALSAM!—For the cure of Consumption, and all diseases that lead to it, such as Coughs, Neglected Colds, Pain in the Chest, and all Diseases of the Lungs. As an expectorant it has no equal. It has now been before the Public for a number of years and has gained for itself a World Wide reputation. Physicians recommend it in their practice and the formula from which it is prepared is highest commended by Medical Journals. Call at the Druggists and get a Phamphlet.

Every Druggist sells the Balsam.

PERRY DAVIS & SON Montreal,
aug 19—3m Sole Agent for Canada.

Hypochondriasis

Is one of the most difficult to treat successfully of all nervous diseases. Reasoning with nervous or hypochrondriacal and insane persons rarely proves serviceable. The mind cannot be overcome while the nervous system is weak. In many instances the deriding laugh at the unfortunate, or the more temperate appeal to the reason is absolutely injurious, by exciting irritation in the mind of the sufferer, who thinks his advisers either unfeeling or incredulous toward his complaint. There is, however, no longer necessity of resorting to such treatment. Both the feeling and the reasoning faculties are now successfully treated by

FELLOWS' COMPOUND SYRUP,

through its direct and potent action on the nervous centres.

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JAMES I. FELLOWS, Chemist,
Sept 23—2w St. John, N. B.

Base Ball is undoubtedly good exercise and capital amusement, but it often occasions bunged eyes, broken shins and blistered hands. We can tell you that in all such cases if "Johnson's Anodyne Liniment" is resorted to, it will reduce the swelling and stop the pain.

Marriages

On the 17th inst., by the Rev. Isaac N. Parker, Mr Joshua Oldfield, to Miss Margaret M. Baird, both of Studholm, Kings County, N. B.

On the 22nd inst., at the residence of the bride's father, by the Rev. I. N. Parker, John Lockhart, Esq., merchant, of Donegal, Parish of Sussex, Kings Co., N. B, to Miss Alice, second daughter of Abraham Adare, Esq., of the same place.

On the 22nd inst., at the residence of John McKillop, Esq., by the Rev. I. N. Parker, Mr. Samuel J. Bustin, to Miss Mary Elizabeth Ross, all of Mechanic Settlement, Albert County, N. B

At Chalmers' Church on the 24th inst., by the Rev. Wm. Maxwell, assisted by the Rev. John Forrest, Rev. Donald McDougal, of Cow Bay, C. B., to Barbara Donkin, youngest daughter of Mr. Robert Boak, Senr

At Trinity Church, on the 26th ult., by the Rev. J. C. Cochran, Mr. Edward W. Wright, to Miss Ellen McKay, second daughter of Mr. John McKay, of Pictou.

Deaths.

At Milton, Queen's County, on the 14th inst, Samuel D Kempton, aged 63 years.

At Sherbrooke, on the 28th ult., aged 74 years, Capt. Henry McDaniel, of St. Mary s.

On Saturday, the 19th inst., William James, aged 2 years and 6 months, son of Thomas Lockhart, Esq, of Donegal, Kings Co., N. B.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

THURSDAY, Sept 24

Brigt Chebucto, Kennedy, Barbadoes; schrs Lady Haveloick, Delorey, Cape breton; Josephine, Farrell, do; Sarah, Doyle, Arichat; Villager, Watt, Miramichi; Queen of Clippers, Macumber, Philadelphia.

FRIDAY, Sept 25

Steamer City of Cork, New York; barque Dr. Chas Tupper, Chambers, Glasgow; brigt Esquimaux, Rudolf, New York; schrs Lady Sale, Richards, C Breton; Six Sisters, Inagua; Henrietta, Newfld, Frank, New Bedford; Pursue, McDonald, Gowrie Mines.

SATURDAY, Sept 26

H M S Doris, St John, N B; steamer Commerce, Doane, Charlottetown; brigts Sarah, Sterling, St Jago; Kingston, Woods, Demerara; Alert, Hawes, do; schrs Pilot, Gaspe; Spray, do; Gipsey Queen, Canso; Maria, Philmore, Shippegan.

SUNDAY, Sept 27

Barque Stag, Anderson, London; brigts Minehaha Irwin, Newport; Marion, Saunders, Philadelphia; A R Dunlap, Dunlap, Boston; W N Z, Acker, Sydney; J Brundage, Brown, do; schrs Marcella, Flavin, Demerara; Freedom, Clare, New York; Mary Ann, Simpson, Miramichi; Native Lass, Gerrior, S John, N B; Wave, Evans, Sydney; Ninth of Junet Boudrot, Sydney; Jessie Gardner, do; Mary Jane, Ferrior, Cow Bay.

MONDAY, Sept 28

Brigts Fanny Panny Gordon, Parker, Liverpool; Latina Gabriel, Cuba; schrs Experiment Sydney; John Gilpin, Sheet Harbour; Three Brothers, Arichat; Rapid, Sydney; Eliza Catherine, Sydney; Isabella, Wallace; J & B, Barrington.

CLEARED.

Sept 26—Steamer Commerce, Doane, Boston; schrs Quickstep, Myers, P E I; News Boy, Messervey, Bay St George; Ellen, Shelnutt, Dalhousie; E Veno, McVane, Newfld; Susan, Sampson, Arichat; Evergreen, Picton; Four Brothers, Muggah, Sydney; Harriet, Sampson, Cape Breton.

Sep 28—schrs Victoria, Beazley, P E I; J S Riley, do; Alert, Hunter, do; Josephine, Farrell, Bay St George.

Lumber, Shingles, &c.

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Apply to Mr. SMITH, or
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NOW landing ex Emma Lillian from Sheet Harbor
100 M SAWED LATHS,
15 M feet Spruce Joisting,
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For sale by
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sept 16. Chron, Rep and Exp 3in

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GREY COTTONS,
WHITE COTTONS,
WARPS, PRINTS, TICKINGS, &c.
Will be found of really good value, as they have been purchased to a large extent or CASH from the leading Manufacturers in Manchester, and will be offered at a small advance.

SMITH BROTHERS.
sept 30

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ANDERSON, BILLING & CO.

WHOLESALE DRY GOODS MERCHANTS,

95 & 97 Granville Street, Halifax.

BEG to intimate that by recent arrivals they have completed their IMPORTATIONS for the FALL TRADE.

The new Stock will be found more than usually extensive and varied, especially in the rooms devoted to Dress Goods, Millinery, and Fancy Dry Goods.

The Domestic Room contains several lots of UNUSUALLY CHEAP COTTONS, PRINTS, etc, etc.

American and English Warp—1200 bundles.
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Ready made Clothing, Shirts, etc, etc, etc.

☞ All of which they are prepared to offer to Wholesale Buyers on the most favorable terms.

ANDERSON, BILLING & CO.
sep 30

Fall Tweeds!

The Subscriber has received by late arrivals:

250 PIECES Heavy Canadian TWEEDS, suitable for Fall and Winter wear.

—ALSO—

Cases Under-shirts and Drawers, in white, Shetland, Brown and Scarl

The Family.

Disobedience.

By the gate of the garden near the wood,
A brother and sister together stood,
"Beyond the gate you are not to roam,"
Their mother had said as she quitted home;
But, tired of playing within the bound,
Frank opened the gate and they looked around;
"O Jessie," he cried, "how I long to go
To play for awhile in the wood below!"

"But, Frankie, what did our mother say?"
Said the little one tempted to go astray,
"She thought in the wood we might be harmed,"
Said Frank; but we need not be alarmed;
There is nothing to hurt us, and oh! just see
That beautiful squirrel on yonder tree!
And away ran Frank to the green retreat,
While Jessie followed with flying feet.

They chased the squirrel with laugh and shout,
They gathered the flowers and played about,
And then, as they feared it was getting late,
Returned unhurt to the garden gate.
No questions were asked, and nobody knew
What Frank and Jessie had dared to do,
Till Saturday night, as they sat alone,
Frank to his mother the truth made known.

"But mother," he said, "tho' we went in the wood
We got no harm as you thought we should;
Into the water we did not fall,
Nor did we injure our clothes at all."
"My son," was the answer, "it may be so;
Yet something you lost in the wood, I know;
Think well, and then tell me," the mother said
As she laid her hand on Frankie's head.

"My knife, my ball and my pence," thought he
"I have them all safe—and what could it be?
I know," at length he said with a start—
"I have lost the happy out of my heart!
I have not felt easy since then," he sighed,
"And I could not be merry, although I tried.
Mother, I'm certain not all my play
Made up for the loss that I had that day."

Frank's tears fell fast as the summer rain,
But the happy came back to his heart again,
As he to his mother his fault confessed,
And her pardoning kiss on his lips was pressed.
Dear children, remember this simple lay,
For if in forbidden paths you stray,
Though you seem unhurt, and your fault be hid,
You will lose a treasure, as Frankie did.

Self-Trust: Counsel to Boys.

BY HORACE GREELEY.

When I was nine years old there unexpectedly appeared, one day, in my father's humble farmhouse, the clergyman, doctor, lawyer, and perhaps one or two other magnates of our New England rural township, who addressed my parents to this effect:

"Your older son is so promising a student, so easy and rapid a learner, that we think he should have a better education than our common school can give him. We propose, therefore, that he be sent to Phillips Academy, and thence to college; and we offer, should you choose to instruct him to us, to see that he is thoroughly schooled, without expense to you."

My poor but proud parents responded with thanks, but decided that they would give their children all the schooling they could fairly afford, and that this must suffice them.

And, among the many things for which I have cause for filial gratitude, I accord a high place to this decision. True, had they accepted the generous proffer, I should have learned much that I still urgently need to know; for I never was, even for a day, a pupil in any seminary higher or other than a very common school; but I prize the independence thus secured far above the learning which it would have dearly purchased. I would like to read Homer and Æschylus, Plato and Demosthenes, in their native tongue; but not at the cost of owing my ability so to read them to the bounty of some west or educational society, who would reasonably expect of me the championship of its dogmas in return. I would not be bound, even by the silken ligaments of gratitude, to what seems to me the truth of to-day, if I were thereby to be rendered ever disinclined to accept and welcome the deeper truth that may dawn on my apprehension to-morrow.

The prevalent laxity of fiber on this point is one of our gravest perils. It indicates a serious, and I fear a growing, defect of national character. Every one wishes to rise—which is natural, and perhaps laudable; but the great majority aspire to rise, not by natural elasticity, nor yet by arduous personal effort, but by clinging to the skirts of some one else. Some rich uncle or generous brother some wealthy friend or free-handed philanthropist, is expected, or at least desired, to inflate the balloon whereby the fond aspirant hopes to be floated over the heads of the multitude into an Elysium of wealth and power. Our youth are generally ambitious; but the crown of simple leaves which so richly rewarded the long preparation, the abstinence and thorough training of the victor of the Grecian Games, would have little attraction in their eyes. They aspire rather to clutch quickly and easily those material advantages which are blessings to those only who have worthily, laboriously achieved them. They covet the sudden though doubtful gains of speculation, rather than the slow but sure reward of useful industry. They aspire to be wealthy first, useful (if ever) afterward and mistakenly fancy that, if an unearned fortune were somehow showered upon them, they would excite God's astonished admiration by devoting a tithe of it to some unselfish, beneficent use. Give them the fortune to-day, and they would soon conclude that a tithe of a tithe is all they could spare for any philanthropic aim, and they would grudge even that.

We all know men who "began the world with nothing," and have now all that heart could wish. We know sons of such who, beginning with everything, (we say,) soon ran it down to nothing. But we harshly misjudge them. They *did not* begin with everything.—The mainspring of a noble career was wanting. Their youthful experiences were directly calculated to imbue them with the false notion that it is the sum of life to eat and drink luxuriously, dress sumptuously, and ride, sail, or dance abundantly; that it is man's chief end to gratify his physical appetites and revel in sensual delights. Thus blinded and miseducated, they were from childhood impelled on the road to ruin, and may largely blame their infatuated parents or guardians for their swift descent to perdition.

The great first truth to be impressed on every unfolding mind is the inexorability of retribution. Drive out nature with a pitchfork, they say, and she will surely come in again; but retribution will not be driven out. Like to like; so much for so much; pain and woe the inevitable shadow of evil doing—such is the elemental law of the universe, as vital and and operative to-day, on this earth, in our homes, as ever on any planet that has revolved, any sun that ever shone. There are sufferings which result from other sins than those of the present sufferer; but no one ever did a wrong, and escaped or evaded the penalty. "In the *day* thou eatest thereof, thou shalt *surely die!*" which does not, by any means, imply that you shall be alive and well on the morrow.

"But may no one ever seek aid from others?"

Yes, verily! If you are ignorant, seek knowledge; if unskilled and inefficient, seek ability and dexterity in whatever sphere of useful effort shall seem to you most inviting. But seek these, with every other good, as equivalents for services rendered—not as alms. Say to the teacher, the craftsman, "You have wisdom that I need; but I have young, elastic sinews, that may be made useful to you. I propose to give and to take on terms of mutual advantage; what shall it be?" What you need is not charity, but opportunity; and if this is not afforded on terms of reciprocal benefit in one direction, resolve to seek it in another. Better live and die an independent cobbler, than any great man's satelite.

The darkest day in any man's earthly career is that wherein he first fancies that their is some easier way of gaining a dollar than by squarely earning it. No matter whether he acquire it by beggary, by theft, or any fashion of gambling, that man is fearfully demoralized who, looking at the dollar in his palm, says, "That came easier than if I had earned it by honest labor." He has lost the clue to his way through this mortal labyrinth, and must henceforth wander as chance may dictate. To his distorted apprehension the universe has become a gaming table, and life a succession of ventures on the red or on the black. His prospects of winning thereat, in the long run, are miserable enough.

I am pained to hear any one say, of the wisest and best man living, "I pin my faith to him. I am sure he can never go wrong." My friend! you have a right to repose implicit faith in God alone! Man is frail, at best, and he who was upright and noble yesterday may prove false and unworthy to-morrow. Cling to truth and justice, though all the world should desert and decry them. Give your conscience eyes, and never fear that it will mislead you. Others may be richer in knowledge and wisdom than you; but a pure and lofty soul has no earthly superior, and should recognize none. Hold fast to whatsoever is righteous: and, whatever clouds may for the moment enwrap you, and intercept the smile of heaven, never be so infidel as to doubt that the path of virtue is the only way of safety—the only way that leads to perfect and enduring peace.—*Little Corporal.*

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I Send for another box, and keep them in the house

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Send me five boxes of your pills

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☞ Sold by all respectable dealers in medicine throughout the United States and Canada at 25 Cents a Box or Pot.

All orders for the United States must be addressed to J. Haydock, No. 11 Pine street, New York.

Patients can write freely about their complaints, and a reply will be returned by the following mail. Write for 'Maggiel's Treatment of Diseases.'

Dec 1 6m

Mrs Winslow

An experienced Nurse and Female Physician, presents to the attetion, of mothers, her

SOOTHING SYRUP,

For Children Teething,

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation—will allay ALL PAIN and spasmodic action, and is

Sure to Regulate the Bowels.

Depend upon it mothers, it will give rest to yourselves, and

Relief and Health to your Infants.

We have put up and sold this article for over 30 years and can say in confidence and truth of it, what we have never been able to say of any other medicine—*never has it failed in a single instance to effect a cure,* when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of highest commendation of its magical effects and medical virtues. We speak in this matter "what we do know," after 30 years experience, and pledge our reputation for the fulfilment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the syrup is administered.

This valuable preparation is the prescription of one of the most EXPERIENCED and SKILFUL NURSES in New England, and has been used with never ailing success in

THOUSANDS OF CASES.

It not only relieves the child from pain but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will almost instantly relieve

Griping in the Bowels,

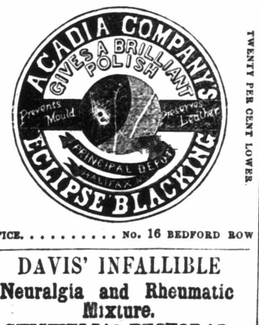
AND WIND COLIC,

and overcome convulsion, which, if not speedily remedied end in death. We believe it is the best and surest remedy in the world, in all cases of Dysentery and Diarrhœa in children, whether it arises from teething or from any other cause. We would say to every mother who has a child suffering from any of the foregoing complaints—do not let your prejudices nor the prejudices of others, stand between your suffering child and the relief that will be sure—yes, absolutely sure—to follow the use of this medicine, if timely used. Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York, on the outside wrapper.

Sold by Druggistsis throughout the world.
Principal Office, No. 48 Dey Street N Y.
sep 15 Price only 25 Cents per bottle.

FOR SALE EVERYWHERE!

FIFTY PER CENT SUPERIOR TO MASON'S



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OFFICE. . . . . NO. 16 BEDFORD ROW

DAVIS' INFALLIBLE Neuralgia and Rheumatic Mixture.

CHISWELL'S PECTORAL BALSAM.

Pheumonic Cough Candy.

With confidence recommended in all cases of

Coughs. Colds. Hoarseness. Sore Throat.

DAVIS' DRUG STORE,
Halifax, N. S.

Depot, 125 Barrington Street.

oct 16

Gough's Orations!

A SUPPLY of the Orations of this popula Temperance Advocate, delivered by him in Great Britain and on this Continent, just received and for sale at the

WESLEYAN BOOK ROOM,

at the exceedingly low price of 30 cents per copy.
oct 25.

FOR SALE AT THE

Prince Albert Steam Mill

ONE hundred thousand feet Superior Clean Finished Mouldings, of various patterns, manufactured from best Kiln dried Lumber, for Panel Doors, Counters, Wainscott, Back Mouldings, Base and other finish.

Also, on hand—100 Panel Doors, made from Kiln Dried Materials of the following dimensions:
7 x 3 feet wide by 1 3-4 inch thick,
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Also—Grooved and Tongued Spruce Flooring, Wall Linings and Shelvings.

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Also—Will make to order 1-4 inch veneered Oak, or Walnut Doors of superior description, not liable to rent, warp or split, as those made in the solid.

Also on hand 60—Southern Pine Timber and 3 in Plank, common Ranging Timber, Oak, Birch, and Pine Boards and Planks, Sawed Pine, Split Pine and Cedar Shingles. Also—Weather Boards.

The whole of which the subscriber offers low for cash. Apply to H. G. HILL,
Victoria Wharf, (below Gas Works)

Easy of access. The Street Cars pass the head of Victoria St., every quarter of an hour.

Feb 13

Strange, but True.

THAT till within eighteen months all attempts to prepare a suitable and safe Combination for Leather, which could be used with satisfaction as a Dressing for Harness, Coach and Carriage Tops, Boots, Shoes, Yoke Straps &c., &c., and act as a Water Proof, Softener, Leather and Stitching Preserver, as well as to renovate the article dressed, have failed.

It is Equally Strange & True

That eighteen months ago, Ephraim Mack, of Mill Village, Queens Co. N. S., discovered and prepared and is now manufacturing and circulating as fast as possible, a Combination of 13 ingredients, known as E. Mack's WATER PROOF BLACKING, which is warranted to accomplish all the above objects or money refunded, as agents and venders are instructed to return the money in every case of failure, when satisfactory evidence is given.

That this is true, who will doubt when they read the following Certificate?

We the undersigned having used E. Mack's Water Proof Blacking on our harness, boots, shoes, coach tops, &c., and having proved it to be superior to any preparation of the kind we ever used, cheerfully recommend it to all who require a Leather Dressing as a convenient, safe and valuable combination.

Rev. F. H. W. Pickles, Mill Village, Queens Co., N. S.; Messrs. Calder and Fraser, do.; Dr. J. M. Barnaby, M.D., do.; E. D. Davison, Esq., do.; James Forbes, M.D., Liverpool, N. S; James Turner, Esq., Jordan River, Shelburne Co, N. S James T. Eines, Shelburne; Rev T. W. Smith, do; Wm McRey, Esq, Clyde River, Shelburne Co, N S Rev Thos Smith, Barrington, do; Wm Sargent Port Medway, Queens Co, N S; Spencer Cohoon do.; Rev C.W.T. Dutcher, Caledonia, Queen's Co. Dr. Pope, M.D., Petite Riviere, Lunenburg Co. Rev. Christopher Lockhart Horton, N. S.; Wm Merry, Bridgewater, Lunenburg Co.; Wm. Owen, Attorney at Law, Bridgewater, Lunenburg Co.; H. B Mitchell, Esq., Chester.

sept 26

MOOSEWOOD BITTERS.

BROWN'S BRONCHIAL TROCHES

A COUGH, COLD, or sore Throat.

Requires immediate attention, and should be checked, if allowed to continue.

Irritation of the Lungs, a Permanent Throat Affection, or an incurable Lung Disease is often the result.

BROWN'S BRONCHIAL TROCHES

Having a direct influence to the parts, give immediate relief.

For Bronchitas, Asthma, Catarrh, Consumption and Throat Diseases, Troches are used with always good success.

SINGERS AND PUBLIC SPEAKERS

will find *Troches* useful in clearing the voice when taken before singing or speaking, and relieving the throat after an unusual exertion of the vocal organs. The *Troches* are recommended and prescribed by Physicians, and have had testimonials from eminent men throughout the country. Being an article of true merit, and having *proved* their efficacy by a test of many years, each year finds them in new localities in various parts of the world and the *Troches* are universally pronounced better than other articles.

Obtain only "Brown's Bronchial Troches," and do not take any of the *Worthless Imitations* that may be offered.

Sold everywhere. sep 15.

JUST PUBLISHED

THE EDUCATION OF THE VOICE!

On an improved plan, being musical instructions, exercises and recreations designed for the Vocal culture of YOUTHS and ADULTS,

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In this volume we have the fruits of many years experience of a gifted instructor. A consummate master of his art here unfolds his method which for so long has been used by him in this city with such suprising results. It is none too much to say of Mr. Bassini, that he is the most successful trainer or the human voice this country has ever seen. The book is among the club of premiums for the *Pioneer.* Price $2 post paid.

F. J. HUNTINGTON & CO
feb 26. 469 Broome St N. Y.

"Come unto Me, when Shadows Darkly Gather."

A SACRED SONG.

Set to music with piano forte accompaniment by Arnold Doane, Royal Academyof Music.

For sale at the

WESLEYAN BOOK ROOM.

☞ See Notice in *Provincial Wesleyan* of Oct. 30th. nov 6

THE

SINGER FAMILY MACHINE

OUR Letter A. Family Sewing Machine, with all the new improvements, IS THE BEST and CHEAPEST, (working capacity considered) and most beautiful Sewing Machine in the world.

No other Sewing Machine has so much capacity or a great range of work, including the delicate and ingenious process of Hemming, Braiding, Binding Embroidering, Felling, Tucking, Cording, Gathering, &c.

The Branch offices are well supplied with Silk Twist, Thread, Needles, Oil, &c., of the best quality. Machines for Leather and Cloth work always on hand.

The Singer Manufacturing Company,
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Look out for the Agents of TAYLOR'S PATENT EXCELSIOR SPINNING MACHINE.

DO not buy until you see this beautiful Spinner. It is small, neat and convenient, simple, durable, and easily understood. A child 8 years old can manage it. You sit at your ease while spinning. A reel is attached to wind the yarn from the spindle. It spins even, smooth yarn of Wool, Cotton, Flax, or Tow. Coarse, or fine yarn can be spun as desired, and FOUR TIMES as much in a day, as on any other hand spinner. Wait for the agents of Taylor's Excelsior Spinner, and you will be sure to buy the best Spinning Machine ever invented.

Agents will visit the different towns throughout the Provinces.

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JAMES HARRIS,
Manufacturer.
april 10.

THE GREAT PURGATIVE.

DR. RADWAY'S PILLS.

FOR THE CURE OF
ALL DISORDERS OF THE
Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Headache, Constipation, Costiveness, Indigestion, Dyspepsia, Biliousness, Bilious Fever, Inflammation of the Bowels, Piles, and all derangements of the internal Viscera.

ONE TO SIX BOXES ARE
Warranted to effect a Positive Cure.

DR. RADWAY'S

PILLS

ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO;

Superior to all Purgative, Cathartic, or Alterative Medicines in general use,

COATED WITH GUM,

Which renders them very convenient, and well adapted for children, and persons who have a dislike to take medicine, and especially pills. Another great superiority of Radway's Pills over all other pills in general use, is the fact of their wonderful medicinal strength, being highly concentrated. One to six of these pills will act more thoroughly, and cleanse the alimentary canal, without producing cramps, spasms, piles, tenesmus, etc., than any other Pills or Purgative Medicine in use.

THE GREAT WANT SUPPLIED.

It is a well known fact that Physicians have long sought to discover a vegetable purgative as a substitute for Calomel, and that would cleanse the Alimentary Canal of all diseased and retained humors, as thoroughly as Lobelia will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane.

In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors as the most approved cathartic, or cathartic without occasioning inconvenience or sickness.

Professor Reid.—College of Pharmacy.

THE GREAT PURGATIVE.

The celebrated Prof. Reid, of New York, Lecturer on Chemistry in the College of Pharmacy, styles Radway's Pills as "the Great Purgative," and the only Purgative Medicine safe to administer in cases of extreme Debility, and in Erysipelas, Small-Pox, Typhoid Fever, Bilious Fever, their action being soothing, healing, cleansing, purifying, instead of griping, irritating, debilitating, and nauseating. "After examining these Pills," writes the Professor, "I find them compounded of ingredients of GREAT PURITY, and are free from Mercury and other dangerous substances, and prepared with skill and care. Having long known Dr. Radway as a scientific gentleman of high attainments, I place every confidence in his remedies and statements. * * * *

"LAWRENCE REID,
"*Professor of Chemistry.*"

Dr. Sydny Stevens' Treatment of Cure with Radway's Pills.

Inflammation of the Bowels—Bilious Fever—Dyspepsia—Costiveness—Scarlet Fever—Lead Cholic, &c.

U. S. INVALID HOSPITAL, NEW YORK.

DR. RADWAY & Co.: I send you for publication the result of my treatment with your Pills in the following cases:

1st CASE.—Inflammation of the Bowels. John C. Chapman, aged thirty-four, was seized on the night of the 22nd of October with inflammation of the bowels; was called at 10 P.M.; he had then been suffering over three hours; had not a passage for six days; I gave him six of your Pills, and applied the Ready Relief to the abdomen; in a few minutes the pain ceased, he fell into a calm sleep; at 4 A.M. he had a free evacuation; at 9 A.M. eat his breakfast; at 11 A.M., gave him six more pills, and for five days gave him three pills per day; he is now well and hearty. In all cases of inflammation of the bowels, I succeed in removing all danger by a single dose of from six to eight in six hours. In lead cholic, I give the pills in large doses—six to eight, and a teaspoonful of Relief to a winegiass of water every three hours—it always cures.

2nd CASE.—David Bruce, aged twenty-six, called at 3 P.M. on Nov. 26th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of boneset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

3d CASE.—Sarah Burns, aged six years, seized with scarlet fever; gave her two pills every four hours for twenty-four hours; applied the Ready Relief to her throat, gave her lemonade with half a teaspoonful of Relief as a drink. In thirty-six hours she was playing with her brothers and sisters. I have prescribed your Pills in cases of Dyspepsia, Indigestion, Costiveness, Sluggishness of the Liver, or Torpidity, and have witnessed the most astonishing cures. I believe them the only true purgative in use; they are invaluable. Spleen derangements than calomel or blue pill. Your Pills are the only purgative that can be administered with safety in Erysipelas, Typhoid Fever, Scarlet Fever, Small Pox, and all Eruptive Fevers; their soothing, tonic, and mild aperient properties render them invaluable.

Yours, etc.,
SYDNY STEVENS, M.D.

Suppression of the Menses, Headache, Hysterics, Nervousness Cured.

NEWARK, N. J., Oct. 10th, 1863.

DR. RADWAY: Your Pills and Ready Relief have saved my daughter's life. In June last she was eighteen years of age, and for three months her menses were suppressed. She would frequently vomit blood, suffer terribly from headache and pain in the small of the back and thighs, and had frequent fits of hysterics. We commenced by giving her six of your Pills every night, and rubbed the Ready Relief on her spine, back, and hips. We continued this treatment one week, when to our joy she was relieved of her difficulty. She is now well and regular, and has been so ever since.

Yours very truly, J. G. HODGSON.

Your Pills cured me of Piles that I feel assured was caused by over-dosing with drastic pills.

Loss of Appetite—Melancholy—Nervousness—Bad Dreams—Sleeplessness Cured By Dr. RADWAY'S Pills.

LET DYSPEPTICS READ.

AS A DINNER PILL,

To promote digestion, sweeten and strengthen the stomach of the weak and distressed Dyspeptics, they are invaluable. Six days' use of Radway's Regulating Pills will enable those, who, from their stomachs' weakness and indigestion, are obliged to sacrifice their appetites, to enjoy the most savory meats and hearty food. No such powers were ever possessed by medicine as these Pills exercise over the weak stomachs of the Dysp