

No general remarks concerning the amount of... the amount of the... the amount of the...

venous on the king's person; but Milton the... the amount of the... the amount of the...

In the erection of 20 chapels, and in the... the amount of the... the amount of the...

full in the face—so to its name was really... the amount of the... the amount of the...

Pointe Bute Missionary Meetings. DEAR BROTHER.—The services connected... the amount of the... the amount of the...

view, when accident number two of the series... the amount of the... the amount of the...

Obituary. PHILIP LANE ESQ., OF FOWNAI, P. E. I. Died at Mount Millick, Fownai Circuit, F. E. I., on the 5th of September 1863.

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Letter from Scotland. From our own Correspondent—State of the... the amount of the... the amount of the...

Letter from Rev. J. R. MARRIWAY. St. John's, Nov. 14, 1863. DEAR BROTHER MARRIWAY.—When parting... the amount of the... the amount of the...

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Manning Co. Under one year—1st, J. Ratchford, Cornwallis, 2d, A. Ward, Horton, 3d, J. H. ...

Horticultural Department. Medals received from the Royal Horticultural Society, London, and awarded by the 'Horticultural Association'...

The sum of \$5 was placed in the hands of the Judges to be awarded to seedlings, or newly introduced sorts...

Confederate steamer, Robert E. Lee, arrived last week from Wilmington N. C. with a valuable cargo of cotton, turpentine, &c...

The Presbyterian Witness announces that Dalhousie College will be opened next month. The names of the Professors have not yet been given...

Geography. The morning Post points to the continuance of a speciality of the present war, the necessity of a more complete and practical course...

The sign of Charleston has not succeeded as favorably as was anticipated some weeks since. The ironides has sustained very great injury...

Wesleyan Conference Office. Letters and notices received since the meeting of the conference at New York...

St. Allison Wesleyan Academy and College, Seabrook, N. S. The second term of the annual Assembly will begin on Thursday morning, November 2nd...

European. The R. M. S. Africa, bound for Halifax struck on Cape Race on Monday night last week. There was a considerable sea at the time...

There were several articles exhibited in the Domestic Manufacture Department which were not included on the list, but which the Judges thought worthy of being recommended...

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BRITISH WOOLLEN HALL. 142 and 143 GRANVILLE STREET. We have much pleasure in announcing to our numerous customers the ARRIVAL OF OUR FALL...

STOCK OF DRY GOODS. We will therefore only mention a few of the leading lines—Black, Brown and Blue, Whiskers, D. ...

Black Broad Cloths, and Cassimeres, Tweeds and Doeskins. We are prepared to wait upon our customers again this Fall, with a new and very excellent...

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The Family.

Who are the rich? Who are the poor? Who are the rich, who are the poor? Who are the rich, who are the poor?

No; for the wealth so proudly got, It bows itself to the fatal bond May grant it to the grave, but not An hour beyond.

They are the rich, whose treasures lie In hearts, not hands—no heaven, not here; Whose ways are marked by piety's sign, And mercy's track.

No borrowed wealth, no falling store; These treasures of the soul remain Its own; and when to life is o'er, To die is gain.

Who are the poor—the humble race Who dwell where luxury never shows— Perchance without an earthly foe, Save God's alone.

No for the meek and lowly mind, Still following where the Saviour trod, Though poor in all, may richly find The peace of God.

They are the poor, who, rich in gold, Confiding in that faithless store, Or tremble for the wealth they hold, Or thirst for more.

Whom hands are fettered by its touch, Whose lips no generous duty plead; Go, mourn their poverty, for such Are poor indeed!

The Deacon and the Cobbler. BY STANLEY COBB, JR.

These things happened before the Maine law was written; but yet the time is not so distant but that the actors are still living, and hence I have chosen to give my characters the benefit of assumed names.

Ezekiel Lapstone was a cobbler, and he had the name of being a honest, hard-working man. He owned a little out in the village; and he owned a few acres of land which enabled him to keep a cow, and to raise vegetables for the use of his family.

Ezekiel's hammer was to be heard early and late, for the children of that neighborhood were away the soles of their shoes rapidly upon the sharp gravel, and there was need of constant tapping.

And yet, notwithstanding all his hard work, Ezekiel Lapstone was very poor. His wife was obliged to forego many of the little comforts of a social life, and the children were not dressed so well as the children ought to be dressed. Some people said, "No wonder," and they said so in view of the cobbler's large family; for he had six strong, healthy children; and as the eldest was only thirteen, they could do little toward helping their father to earn a livelihood. And some other people said, "No wonder," and they said so because they saw Ezekiel very frequently at neighbor Nichols' bar.

And I think these latter people were right; and better still, Ezekiel himself came as length to think the same. It seemed kind of curious to see the cobbler's merry face at the little bar in the corner of the store; and for a while his heavy and honest jaws were slowly misused by the drinkers; but like all social changes, the people soon became used to it, and finally ceased to comment upon it.

One spring Ezekiel Lapstone's cow died. It was a sad loss, but the cobbler bore up, and set about finding another cow; for so he was used to see his family supplied with milk and butter. At length he found one that suited him, and he was assured he could have it upon the most favorable terms. A farmer living near the village, named Solomon Shute, had a cow to spare, and he offered to trade.

"I haven't got the money," said Ezekiel; "but I will pay you in boots and shoes."

Now Solomon Shute had several children, and as he had to purchase quite a number of shoes in the course of a year, he considered this offer a good one, and told the cobbler he would trade in that way.

"But," said he, "as we don't know what may happen, it is best to make our bargain a safe one for all parties. I will give you the cow, and you shall give me a note for the amount payable on demand. Whenever I get a pair of shoes, I will endorse the price of them on the back of the note as so much money received; and then we shall both be safe, and when the note is all paid will be right."

The cobbler could see nothing objectionable in this; so he took the cow, and gave his note, payable to Solomon Shute, or order, on demand, for twelve dollars; and he calculated that in two years, at least, Solomon's family would take up boots and shoes enough to cancel it.

And now comes another character—Deacon Seth Tobias. The Deacon was a shoemaker, but he had a larger shop than had Ezekiel, and he did business on a grander scale. He employed many workmen, and sent off many boxes of shoes to the city market. But the Deacon did not work much with his own hands. He laid out the work for his men, and did the buying and selling. People supposed that Deacon Tobias was very wealthy, and hence they put up with the proud airs which his wife and children assumed.

But there was one individual who shook his head when the people talked of the Deacon's wealth, and that individual was Ezekiel Lapstone.

"I can't say," the cobbler said, "I'm afraid the Deacon is a bad way. I can't stick to his business a little longer, and he will be going to neighbor Nichols' bar, he'll be leaving off his hill so long."

And sure enough, in a little while Deacon Tobias failed—made a little bad failure—and many workmen lost much money which he owed them. But when he came to settle up, the law pronounced all his transactions to have been legitimate; and a very worthy man he was, and the poor man who had lost their pay were assured that he had better keep quiet.

One thing troubled Deacon Tobias more than all the rest. He knew that Ezekiel Lapstone had predicted his downfall, and that said prediction had been based upon the assertion that he (the Deacon) went too often to the little bar in the corner of neighbor Nichols' store.

"Now it so happened that Ezekiel Lapstone was a member of the church of which Seth Tobias was a member, and a very worthy man he was, so worthy that the idea had been whispered about in certain circles of making him deacon. These things were known to Mr. Tobias, and so worth was he that he was bent upon revenge. He decided that he would bring the cobbler to the stool of repentance; and to that end he set his wife to work to discover how he could best accomplish his purpose. He learned that Solomon Shute had Lapstone's note for twelve dollars, and

this convenient opportunity he approached Shute and offered to buy the note. It chanced that the farmer was very much in want of money at the time, and, without stopping to consider what the consequences might be to the note go. He had thought of selling the note, and getting an accession upon Ezekiel, for he did not believe that the cobbler would raise the money to pay it. But he had entered upon the plan a better opportunity for revenge presented itself.

Of course, before seeing the note, it became necessary that payment should be demanded; so the Deacon called upon the cobbler for that purpose. Lapstone was astonished when he found that Tobias held that note; but he did not wish to have many words with the Deacon, for he saw at once what it all meant.

"I agreed to pay that note in shoes," he said, "and I will do so."

"I don't want shoes," replied Tobias. "I want the money."

"But I can't pay the money. I never agreed to do so."

"Certainly you agreed to pay the money, Mr. Lapstone."

"No, sir."

"But here it is, in black and white—For value received I promise to pay Solomon Shute, or order, twelve dollars on demand. There is nothing said about shoes."

"You know what I mean, that such was the express agreement I made with Shute."

"Ah—I don't know anything about that. I have come into possession of the note, and I must have the money."

"But I haven't got the money."

"You can raise it."

"No—I can't do it."

"Then let me have part of it."

"I haven't got a cent sir—not a cent. The last penny I owned I paid for meat this morning."

"Perhaps you can pay it this week?"

"No."

"In two weeks then?"

"No, sir. I shan't have any money in that time—not more'n enough to keep my family in food."

"Very well," said Deacon Tobias, "we'll see what the next thing to be done." And he said this spoke he turned and left the shop. Several people were present to hear the conversation, and though their sympathies were all with the cobbler, yet they feared he would have to suffer.

This was on Monday. On the following Thursday Ezekiel Lapstone bought a very nice deer for his wife, and new clothes for each of his children. He bought the goods at the large store, and paid for them in cash, nearly fifty dollars. When Deacon Tobias heard of this, he was as his last tap in a moment. Here was an opportunity to come down on the cobbler with a vengeance.

"How that man did lie to me," he said in relating the circumstance to his friend. "He said he did not have a cent of money in the world; and he declared that he should not have any for two weeks; and yet, just see what he has been doing! A man who will cheat, must be looked after."

Deacon Tobias resolved to carry the matter to the church. He knew that the cobbler had many friends who had been urging him forward as a candidate for deacon, and he thought he would now crush the aspirant, and non-plus his friends. He felt he had good cause. An action for falsehood and dishonesty would certainly hold against the cobbler.

And so Deacon Seth Tobias made his complaint, and Ezekiel Lapstone was summoned before the church to answer it. The meeting was held on Saturday, in the large vestry, and the place was so crowded that many were obliged to stand. It was plain to be seen that the most sympathy was with the poor cobbler, but then, if he had been guilty of the things charged against him, he must fall.

The meeting was called to order, and after some ordinary business had been transacted, Deacon Tobias presented his charge against the cobbler. Deacon Tobias was called upon to state the charge preferred against him by Deacon Tobias. The charge was read, and it sounded very hard and severe. It was drawn up with legal precision, and the crime was set forth in startling phraseology.

"What had Bro. Lapstone to say?"

"Brothering and sisters," said the cobbler, rising in his place. "I can't make out the whole of this charge, but I can tell you what I reckon it means. It means 'at Deacon Tobias come to give me a note, and 'at I told him I hadn't got any money, and 'at I shouldn't have any for two weeks."

"That is not all, Bro. Lapstone," mildly suggested the president. "The charge furthermore sets forth that only three days thereafter you paid nearly fifty dollars in cash for dry goods and fancy for your wife and daughters."

"Barin," responded Ezekiel, "I understand all that. But in the first place there's something about that that are not said exactly the way. I gin that note to Bro. Shute, and was to pay it in work."

The president reminded Bro. Lapstone that that had nothing to do with the question. "The only question properly before us is, 'how many the accused brother to make false statements in order to avoid paying the note?'"

"Then," said the cobbler, "I shall show you 'at that ere money wasn't mine—not a penny o' it."

Brother Lapstone had the floor. Ezekiel worked his way out into the open space before the president's chair, and spoke as follows: "My friend, Deacon Tobias, I can tell you what I think I can show you 'at I gin that note to Bro. Shute, and was to pay it in work."

"Wal," resumed Brother Lapstone, in a very calm and easy manner, considering he was not used to public speaking. "I'll tell 't exactly where that ere money come from. Just two years ago, some years ago last Thursday—I said to my wife—'Betsey,' says I, 'I'm done wrong. I'm paying away my money for strong drink when my family need it. I'm makin' a brass of myself, 'an my wife 'n babies have to suffer. And, says I, 'Ther Deacon Tobias—he's got the same way, 'an I'm goin' to take a warning afore it's too late.' Says I, 'Ther Deacon 'g it into trouble if he don't quit it.'"

At this point Deacon Tobias arose to call the brother to order; and Brother Lapstone was cautioned not to be personal.

"As I was saying," pursued the cobbler, "I told my wife I was goin' to turn over a new leaf, and this was my plan: 'I'm want to get drinkin' entirely, and save the money for my family that I'm in the habit of spendin' for rum. I'll put the money into a box, and it shan't be opened for two years, and when it is opened, it shall have it to buy good warm clothes with.' She said 'I'd be glad to do that.' So I took the money, and I would just as soon as I lived. Says I, 'Betsey,' I'll let it go. Every time this Deacon Tobias go arter his dram, I'll put three dozen into the box—I will, certin'. And, brothering and sisters, I did it. I know'd just when the Deacon took his dram, and when he paid his

money over to the Deacon, I put also into the box my habit. But mind you, I spent more money when I was in the habit of drinkin' I didn't have so much money—then I couldn't 'a' begun to keep up with the Deacon; but, ye see, when I kept sober, and worked all the time, I was able to put by these little sums of grog-money without much trouble.

"Wal, as I was saying, I stuck to my promise, and the second year was up, and we were at the box. An' how much do you 'tose we had? I'll tell ya: We had a few cents over ready-for-dollars."

"Impossible," interposed Deacon Tobias. "That figure is entirely beyond reason."

"'Tis just look-like a moment," said the cobbler, in a business-like way. "I wouldn't 'tlowed to be first, but it's all just so. Now see: For the first year Deacon Tobias defiled that box with a few cents for each dram. That, leaving out Sundays, would make over thirty-seven dollars. The second year he drank a great deal more—so much 't I couldn't keep up with him, so I only put up the odd sum. Ye see, my shop is right side of neighbor Nichols' store, and as I set on my bench at work, I can help a sartin' right over into his bar; so I can't help a sartin' my shop's goods."

"And now, brothering and sisters, I told you the whole story, just as it is; and I want to ask ye—I want to ask the president—I want to ask every one of ye—whose money was it in the box? Whose hands had to go here—whose faces had to burn with shame—whose beds were cold and cheerless in the long winter nights—and who went hungry for want of the money I squandered in drink? And now arter all this, and now arter the Deacon 'd meddle with the cold winter close upon us, and my wife and children sufferin' for clothes—whose money was it in that box? Was it mine? Had I a right under the eye of God, to touch a penny of that money to pay the Deacon's note? Decide it as you will—pass any judgement you please—I can look up to Heaven, and feel in my soul 't I've done right."

Need we tell what the decision of the council was in the case? No. We need only tell this: Before the cold winter came, Seth Tobias had moved away from the town, and Ezekiel Lapstone was deacon in his place.

The Deacon and the Cobbler.

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the Sabbath School Depository. The largest and best selected stock of the Sabbath School Depository in New England, may be found at

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H. PACKARD, No. 61, Exchange Street, Boston, Mass. N. B.—Orders for books may be sent through the Handbooks, Box, No. 10, New York, or to my agent for New Scotia. May 26.

THE SCIENCE OF HEALTH. Every Man his own Physician. HOLLOWAY'S PILLS AND HOLLOWAY'S OINTMENT.

Disorders of the Stomach, Liver and Bowels. The Stomach is the great centre which influences the health of the system. It is diseased or debilitated by excess—indigestion, offensive breath and physical prostration are the natural results of its derangement. The Liver is the great regulator of the system. It is diseased by excess of food, and by the use of spirituous liquors, and by the use of opium, and by the use of mercury. It is diseased by the use of mercury, and by the use of opium, and by the use of mercury. It is diseased by the use of mercury, and by the use of opium, and by the use of mercury.

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