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Religious Miscellany.

Christmas Eve.

See, the dawn from heaven is breaking
O'er our sight,
And earth, from sin awaking,
Hails the light!
See those groups of angels, winging
From the realms above,
On their brows, from Eden bringing
Wreaths of Hope and Love.

Hark! that hymn of glory, pealing
Through the air,
To mortal ears revealing
Who lies there!
In that dwelling, dark and lowly
Sleeps the heavenly Son,
He, whose home's above—the holy,
Ever Holy One!

Welcome, Christmas.

"And many shall rejoice at His birth." (Luke i. 14.)

Welcome, Christmas, welcome here,
Happiest season of the year:
Fires are blazing thes to greet,
Families together meet:
Brothers, sisters, circle round,
Loud is gladness' festive sound;
For old England loves to see
All her children welcome thee.

Welcome, Christmas, for thy voice
Calls upon us to rejoice;
Not with foolish, idle mirth,
Born and perishing on earth;
Far be such ungrateful thought:
Ours are blessings dearly bought,—
Dearly bought, but freely given,
By the Lord of earth and heaven.

Fix we then on Christ our eye;
May we feel the Saviour nigh;
May we meet around the board,
All rejoicing in the Lord:
Be the Babe of Bethlehem near;
May His love the season cheer,
And each gladden'd heart and tongue
Join the angels' Christmas song.

Birth of Christ.

BY G. P. DISOSWAY.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the East, the horizon adorning,
Guide where the infant Redeemer is laid.
—*Heber.*

For unto you is born this day in the city of David a Saviour which is Christ the Lord.—Luke ii. 11.

"There is something in the very season of the year," says Washington Irving, "that gives a charm to the festivity of Christmas. At other times we derive a great portion of our pleasures from the mere beauties of nature .... But in the depth of winter when nature lies despoiled of every charm, and wrapped in her shroud of sheet snow, we turn for our gratification to moral sources. The dreariness and desolations of the landcape; the short, gloomy days, and darksome nights while they circumscribe our wanderings, shut in our feelings also from rambling abroad, and make us more keenly disposed for the pleasures of the social circle." This is a beautiful vision, and there are peculiar delights of home at this glad season wherever the name of Christ is known and loved. These are the precious enjoyments which shun the stormy blast and make their abode with him of a cheerful temper, who find

December's as pleasant as May,

and in all seasons matter of delight and gratitude. In the beloved, pious family circle there lingers the summer of social and domestic joys.

By universal consent this is a season set apart as a time of festivity; and although its cheerful greetings owe their origin to religious feelings, they are too seldom conducted in a religious spirit. There is much reason to regret the abuse of enjoyments on this anniversary of our Saviour's birth. But to the Christian the advent of the Son of God is truly "*good tidings of great joy.*"

Who can estimate the tears that have been wiped away, the hopes inspired, and the guilty passions quelled by the glad tidings of salvation? What happiness, what sanctifying devotion, what benevolent deeds and holy aspirations have followed the glorious Gospel of the world's Redeemer! How can we contemplate the ransomed millions that shall surround the throne of the Lamb through a rapturous eternity, without being lost in wonder, love and adoration!

Such are thoughts inspired by the return of this joyful anniversary of the Saviour's birth. The brightest star of the winter's eve should ever remind us of "the Star of Bethlehem."

We love the old-fashioned Christmas times, and dreary would December be were it not to bring with it the "Merry Christmas," the holly, the ivy, and other beautiful evergreens, presenting a summer appearance to our rooms, and throwing a cheerfulness around our hearths. Southey somewhere beautifully draws an old fashioned Christmas scene—huge comfortable fires, well-spread tables and happy faces, the great arm chair, and the sire watching the children at their sports, and pausing to stir up the blazing hearth. In England, for nights before the happy day arrives, the village bells awaken the universal silence by their silver tones, throwing far and wide their joyful sounds over the wild wintry landscape. "Old Trinity, in our own native city, has revived this venerable custom with her splendid chimes; and well we remember the carols, chants and hymns which, with happy bands, we used to sing in the gray moonlight of Christmas eve and morn. We visited the dwellings of Christian friends and parsonages chanting how our Saviour on that day was born, and while shepherds were attending their flocks by night, the angel of the Lord descended and proclaimed glad tidings of good-will to all mankind. How tremulous and joyful did those old sacred songs fall upon the ear, sinking calmly and peacefully into the very heart, and filling the soul with holy and reverential gratitude and awe. Who, with us, that ever listened to these midnight Christmas carols will ever forget them?

Sweet midnight airs, ever to be remembered. Even their memory is delicious. Many who listened to them, and many who chanted them, have entered the upper sanctuary of the pious, and now, amid the heavenly bands in praising that Redeemer whose advent they always celebrated while on the earth.

There were Church services too upon Christmas morning, but few now seem to think or care much about sermons on that holy day—all appear to feel good enough without them. To our eye Christmas never looks so beautiful as when, ushered in by one of those clear, cold blue skies which sometimes hangs over the earth in December, and on such a day as I write the cottage chimneys sending up their columns of pale silver smoke, you can behold groups of glad faces returning from the ancient village churches, and as they meet relatives and friends bid them "*Happy Christmas!*"

On the glad morning of the nativity we clearly behold the riches of grace in Christ Jesus, and we should contemplate this matchless event with deep gratitude to our Heavenly Father. We journey not to a far country, like the wise men to find a Saviour. He is preached to us in the Gospel as an all-sufficient, ever-present and compassionate Redeemer. His glorious advent should be celebrated with songs of grateful praises; and we, like Zacharias, may bless the Lord God of Israel, because he hath visited and redeemed his people, and hath raised up a horn of salvation in the house of his servant David, as he spake by the mouth of his holy prophets, who have been since the world began. How much are we indebted to this day-spring from on high which hath visited us with such rich and everlasting blessings!

Bands of angels rejoiced in the advent of our Redeemer. They passed by the great, the rich and the noble, announcing his birth to humble shepherds in the fields. They were filled with delight in contemplating the glories of God thus manifested in the wonderful plan of redemption. Well did these heavenly hosts rejoice in the prospect of the countless myriads who were to be redeemed by the blood of Christ and inherit the kingdom of heaven! Well did the angelic choirs sing, "Glory to God in the highest, on earth peace, good will toward men!" Our festivities on this joyful day should be harmless and religious, and not disgraced by those evil works which the Son of God was manifested to destroy.

How honoured was "Bethlehem Ephratah, though but little known among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.' (Micah v. 2.) *Bethlehem!* Here the patriarch *Jacob* stopped to erect a monument to his beloved Rachel; here honest *Naomi*, with *Ruth*, her modest daughter-in-law, manifested such striking proofs of their faith and holiness, and *Boaz* the generous benefactor, had his abode and possessions. At Bethlehem the humble *Jesse* sojourned, the favoured father of so many sons; the youngest rising from his pastoral life to the throne of Israel. Zerubabel the prince was born here, the descendant of *David*, the type of great Ruler and Shepherd under whose blessed empire *Israel* is one day to assemble and enjoy uninterrupted happiness. Then, in this city of the great king, the SON OF GOD appeared, who, by his birth, laid the foundation of our spiritual Zion and the salvation which the Redeemer, by his death, purchased for the whole world! Welcome then the nativity of Christ; let our dwellings be adorned with the unfading, beautiful evergreens, and the merry sleigh-bells ring; and above all, let our love of the Saviour be manifested by the most lively gratitude, incessantly offering the sacrifice of a pure heart and holy life to HIM, the world's Redeemer, who has done so much for us. Lord accept the homage of all we have and are; the sacrifice receive of our bodies and spirits which belong unto thee!

"Pious but Disagreeable."

It is a pity that such epithets should ever be conjoined in describing a character. Religion ought to be lovely and attractive, and to correct, or, at least, to obscure by its superior light, whatever of natural unloveliness belongs to a man.

And, surely, such a union of qualities is never seen among Christians! This must be one among the many hard sayings of malicious people, who are always ready to carp at men professing godliness. *Christian* men and women are surely never disagreeable! *They* are not, whoever else may be, irritable, sour, or cross-grained. They have their tempers under habitual control; and if, on any rare occasion, they are overmastered by passion, the fault is bitterly lamented and frankly confessed. Surely, they are "gentle, and easy to be entreated."

It would be very pleasant to affirm all this and give an indignant denial to any who declared the contrary. But there are people, we must admit, possessing many excellencies,—sincere, honourable, earnest in Christian work,—whom we cannot help disliking. There is a sourness about their temper, not to say a sullenness about their disposition, which repels us. They damage a good cause by engaging in it in a bad spirit; they spoil a good work by doing it in a bad way. Perhaps they rebuke some offender; but there is more of the carnal, than of the spiritual, in their tone and bearing. They encourage some mourner; but it is done very coldly, as if there were none of the sweet essence of human kindness in their hearts, and no sympathy with human sorrow. They work with you; but you must handle the tools as do they, and lay the stones after their fashion, or you are either assailed with perpetual fault-finding, or left to pursue your task alone. They travel with you on the heavenly way; but unless you go at their pace, and be content with their motions of a pilgrim's life, your fellowship with them is anything but a source of joy, and our burdens are by no means lightened.

It is wonderful that some professing Christians command no respect, and seldom bring peace and sunshine where they move? They are always giving people a "bit of their mind;" and a very hard, indigestible "bit" it is. The minister wants "stirring up;" and so they set themselves to do it by illiberal criticisms and repeated irritations. Their fellow-members are growing lukewarm, and far too worldly; and so they are frequently praying *at* them, and giving them "a good talking to." We know people who are always throwing stumbling-stones in the way of others, and hindering the best enterprises. Official meetings of the church are seldom quiet and loving if they are present. They are almost sure to introduce an element of discord.

All this is, verily, a sore evil. But the worst is, that many of this class of people actually think they are very fitting to be excellencies, their way rather for virtues. They never stand for half-governments. They deal out truth right and left, careless whom it may please or offend. They "have no patience with those who are so soft and honey-tongued with offenders." They "cannot bear the silly sentimentalism of some people." They "always make a point of speaking out, and meaning what they say;" and, for their part, they "never mince matters with anyone."

We are quite sure of this. They have no need to reiterate that which is so painfully obvious. We quite understand them, and, moreover, find such things hard to bear. And we think, and are candid enough to say, that, with all their zeal for God, and all their good points of character, they are just a little, and perhaps more than a little, disagreeable. And we deem that it would be a little better for the cause they profess to serve, if they would get some of these sharp corners of theirs rounded off, and seek to have their sourness sweetened with a gentleness and forbearance which an old Book sets forth as essential to the Christian character.

We might ask, and in no unkind spirit, What right have such persons to be always intruding their "why and wherefore," and raising objections to every scheme which is not of their own devising, or about which their opinion has not been specially asked? Has it never occurred to one of this unamiable class, that he is repelling, rather than attracting, those around him? If a parent, he is teaching his children to dislike the very name of religion, and to shrink from its habits and duties. If moving in any large circle, he is exerting an evil influence, and often as certainly and injuriously as the ungodly and the sinner. Does it never strike our censors that they themselves need some improvement? Surely they might, very profitably for themselves, and very much to the comfort of their fellows, begin to "look at home." It would be a happy day for themselves if they could learn that the chief grace of Christianity is love; and that love "hopeth all things," "believeth all things," and "endureth all things."

Good people will never be all alike. So long as there are differences in natural temperament, disposition, and habit, so long will there be differences in opinion, and in the modes of doing Christian work. But then every follower of the Saviour ought to be gentle, and loving, and, in a word, Christ-like, in spirit and bearing. No *Christian* ought to be of so thorny a nature, that on touching him you always get sharply pricked. A man may be sober without being severe, and strict in his principles without being morose. He may "sit in heavenly places with Christ," and yet move kindly and sympathizingly among men. He may hate sin, and yet be patient and gentle with the sinner. He may have his treasure and his heart in heaven, and still share in the innocent joys of earth. He may be separate from sinners, and yet not seem to say, "Stand by thyself; I am holier than thou."

"Is not one great need of our times the cultivation of a Christian temper? Is there not a call for living illustrations of the power and beauty of Christianity? Let every one of us prayerfully and sedulously cultivate in himself the spirit of love.—*Meth. Magazine.*

For the Provincial Wesleyan.

Jesus Only.

"And when they had lifted up their eyes, they saw no man save Jesus only."—Matt. xviii. 8.

What a subject for contemplation is here. In two words what wonders upon wonders rise. How great the announcement, "Jesus only." And whither shall we look, and not see it inscribed, when by "Jesus only" worlds were made? On rock, hill, vale, river, sea and ocean; on firmament, sun, moon and stars, this sentence is inscribed, "Jesus only." And what stamps such a value on the Bible? What exalts it above all other books? What glorifies it above all God's great name is displayed in the books of nature and of providence? It is this, its theme is "Jesus only." In its doctrines, and types and ordinances, and predictions and promises, "Jesus only" is held up to view as all our hope, all our help, all our salvation. In the experience of the Christian also it is "Jesus only." Is he quickened? It is by "Jesus only." Is he justified? He is so freely by the grace of "Jesus only." Is he adopted? He is brought nigh by the blood of "Jesus only." In all the Christian's acts of worship, it is "Jesus only," he would enjoy. In the closet, at the family altar, in the sacred Scriptures, in the sanctuary, and at the communion table, it is "Jesus only." In all these, the outspoken language of his heart is, "Sirs I would see Jesus." In heaven it is "Jesus only" what makes heaven so desirable to the Christian? what to him is the chief attraction? "Jesus only." With all its crowns, and harps, and robes, angels and archangels, cherubim and seraphim, to the ransomed soul what would it be without Jesus? A place of weeping. O Lamb of God! made the "suffering" for guilty man, we turn to thee, to thee only. Where can we go but unto thee? Thou hast the words of eternal life. As immortals we have pantings and desires, and longings, which thou only canst satisfy. Be thou, O Jesus, the strength and the charm of our inward life. Our tears never relieved us until thou bad'st us rejoice in thy salvation. We found no way of peace, until we found our way to Thee. Hope was banished from us, until its dove flew downward from thee upon our hearts. All was dormant until thou did'st stir. All was as death until thou saidst to us "Live." Our eyes are still lifted up to thee, as to the hills whence cometh our help.

"Jesus only. None but Jesus
Can do helpless sinners good."

M. A. H.

TREASURES IN HEAVEN.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple, yet sage reflection; "How many things there are here that I do not want!" Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what is called *good things*. It has spots of honor and power, to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and contentious. It has innumerable blooms of taste and luxury, where self-indulgence may revel. But the Christian, whose spirit is [illegible] and whose spiritual perceptions are clear, looks over the world and exclaims, "[illegible] I have what is far more than [illegible]. I have what is far better. My treasure is in heaven, and my heart is there."

Educational.

Religious Culture and Early Training.

BY THE REV. J. R. NARRAWAY, A.M.

The following from the *Colonial Presbyterian* of St. John, N. B., is the introductory article of a series on the same subject, the whole of which we purpose giving as they appear from week to week.

No. 1.

IMPORTANCE OF THE SUBJECT.

Every right thinking person feels himself bound to do all the good he can—if it be possible, to leave the world better than he found it. He knows himself to be a debtor to the past for the manifold privileges which bless his lot, and he is conscious that his obligations in this respect will be best discharged by transmitting to the future unimpaired, nay increased in value, by diligent culture and by the gains of a just skilful usury, the advantages which ameliorate his own condition. The estate which he inherits is entailed, and he may not lawfully squander its precious wealth. He must leave it to his successor, neither with ruined mansion nor worn out fields, neither with dilapidated hedges nor wasted woods. The improvement of the present added to the accumulations of the past, will constitute the material mental and moral capital of the immediate future. Of all practicable methods of contributing to the future advancement of society, the proper training of the rising generation is at once the most available and the most effective. In forming the character of the young, and fitting them for coming usefulness, we operate powerfully and directly upon that class of agencies whose chief work will be to give form and spirit to the succeeding age, and we operate in that vernal season, sacred to culture and to growth, which once neglected never returns, and for the loss of which neither ripening summer nor mellowing autumn can compensate the indolent sluggard. It is therefore of the greatest possible moment to the well-being of society that the youth of our land should be trained and disciplined with the utmost care. It is of vast importance to the general interests of our country. In the approaching age, when the matured manhood of our day shall be laid low, our country will be precisely that which the youth of our time shall be able and willing to make it. For upon them will devolve the task of developing its resources from the soil and the sea. Their busy fingers, cunning or clumsy, will fabricate its manufactures, launch its stately white-winged ships, and steer them over the briny floods. It will be for them to extend their country's commerce, and enrich and beautify its cities. They will enact its laws, administer its government, and mould its institutions. Whether the men and women of the future day will acquit themselves nobly or ignobly, will largely depend upon the nature of the up bringing of the boys and girls of this day. No patriot can better evince his love for his country than by diligently attending to the careful and enlightened culture of its children.

Great is the importance, also, of this subject to the Church. Never has there been so urgent a demand for *intelligent* piety as that which is about to be made. Never, since the enthronement of Christianity in the palace of the Cæsars, has there been so much learned hostility to the claims and rights of Revelation as now exists. Never before has the domain of natural science been so deeply penetrated, so widely explored, and never before have so many of its facts and laws been arrayed against the *dicta* and records of the Bible. Never before has the critical art been so perfect, and never before have its resources been wielded with so much daring and dexterity by the wily band of highly-lettered scepticism. This war cannot be arrested in mid course. The questions involved—the principles imperilled—must be fought out to their rightful issue. The *truth* will triumph gloriously at the last. Meanwhile, increasing solicitude must be felt, increasing assiduity manifested in guarding from dangerous error the now youthful feet that in coming years will throng the courts of the sanctuary. The mystery of life is too pressing; its brevity too admonitory; its uncertainty too appalling, to admit of safe postponement of pressing duty till the last inquirer is satisfied, the last objector silenced, and the last unbeliever convinced. The hour of rest is striking for the aged, but the labour-bell is tolling for the youthful; and the work to be done demands judgment and understanding in the young workman. A penetrating intelligence, a large-minded comprehension, a large-hearted liberality, a deep-principled piety, strong and tireless in its activities, through the influence of carefully formed habits, the results of long years of faithful early training, will be the necessity of the coming Church; and the reaping of the future will respond in nicely graduated proportions to the sowing of the present.

But the heads of families have a vast interest at stake in the training of their children. The discharge of parental obligation, the relief of parental anxiety, the realization of parental hopes, and the gratification of parental love, accomplished in the true prosperity of their children, can scarcely be secured save by the blessing of God upon judicious parental training. Besides, there will come a time when desire shall fail, the grasshopper be a burden, the vision of the gazer be darkened, and the daughters of music murmur low; then it will be that the dutiful tenderness of reverent filial affection will richly repay the aged, feeble parents for the toil, and forethought, and self-sacrifice of former years on behalf of loving and grateful offspring. The anticipation of such an hour, with its inevitable sorrows and its possible solaces, should effectually stimulate laggard parents to the performance of this important duty. Nor ought they to aim at less than is desirable—the regenerated heart, the cultivated intellect, the healthful body—the first at any price, by every means, the others, if possible, and as far as possible. The means subsidiary to this needful and coveted result are many: none of them to be disregarded. The Common School is an instrumentality of much value toward the attainment of the end proposed. In no land has this precious institution reached its maximum of efficiency; in our country it is as yet far below the status to which it is destined to be raised. To improve and sustain this means, essential as it is to the general advancement, is worthy the strenuous endeavor of every enlighted man. It need not at length be here insisted upon that institutions that can never become common, but which are requisite for conducting the higher education of a country, ought to maintain a prominent place in the estimation of a wise and provident people, and be sustained as generously as circumstances will permit. No link of the curious, wonderfully wrought chain by which the best interests of society are suspended, can with impunity be neglected.

It would be difficult to over-estimate the worth of Sabbath Schools as being helpful to the proper training of youth. Incalculably great has been the service which they have rendered to the cause of Christ in the world. They have been choice nurseries from which have been transplanted to the more open vineyard of the Lord plants of fragrant renown. The Church should see to it that this most useful instrumentality is placed under the best management, conducted upon the best system, and plentifully supplied with the best literature. These schools deserve the warmest wishes, and they need the fervent prayers, of all good men. Too much attention can hardly be devoted to them.

Then, again, there are the heaven provided sanctities, persuasives, and instructions of Public Worship. No plausible scheme of human devising will ever supersede the just influence of the pulpit and the altar; they meet certain normal and craving necessities of the human soul. The young persons trained up, or permitted to grow up, in a state of indifference or dislike to the claims of divine worship, give but one vague and faint promise of a truly prosperous future. No wise parent will omit any judicious effort calculated to awaken for the sacred solemnities of of public worship, a genuine regard, or to strengthen the habit of intellect and regular attendance thereon. But none of these aids to the successful training of youth can compensate, however fully supplied, for the want of effective home culture. The noblest school ever organized for the education of children is the school enshrined in the centre of an intelligent, pious, well-regulated family. The influences that stream forth upon youthful worshippers from glowing family altar fires, that brighten around the gentle, saintly Christian mother's form in happy homes, that shine from a truly pious father's daily and hourly example, are among the most powerful and plastic of the impulses and attractions that mould the character and shape the destiny of mortal man.

General Miscellany.

Performances of Santa Claus.

BY CLEMENT C. MOORE.

'Twas the night before Christmas, when all through the house,
Not a creature was stirring, not even a mouse;
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there.
The children were nestled all snug in their beds,
While visions of sugar-plums danced through their heads,
And mamma in her 'kerchief, and I in my cap,
Had just settled our brain for a long winter's nap—
When out on the lawn there rose such a clatter,
I rose from my bed to see what was the matter;
Away to the window I flew like a flash,
Tore open the shutters, and threw up the sash.
The moon on the breast of the new fallen snow,
Gave the lustre of mid-day to the objects below:
When, what to my wondering eyes should appear,
But a miniature sleigh, and eight tiny reindeer,
With a little old driver so lively and quick,
I knew in a moment it must be St. Nick.
More rapid than engines his coursers they came.
And he whispered and shouted and called them by name,
"Now Dasher! now Dancer! now Prancer! now Vixen!
On Comet! on Cupid! on Donder and Blixen!
To the top of the porch! to the top of the wall!
Now dash away, dash away, dash away all!"
As the leaves that before the wild hurricane fly,
When they meet with an obstacle, mount to the sky,
So up to the house-top the coursers they flew,
With the sleigh full of toys—and St. Nicholas too:
And then in a twinkling, I heard on the roof,
The prancing and pawing of each little hoof.
As I drew in my head and was turning around,
Down the chimney St. Nicholas came with a bound.
He was dressed all in fur, from his head to his foot,
And his clothes were all tarnished with ashes and soot!
A bundle of toys he had flung on his back,
And he looked like a pedler just opening his pack;
His eyes—how they twinkle! his dimples how merry!
His cheeks were like roses, his nose like a cherry,
His droll little mouth was drawn up like a bow,
The beard on his chin was as white as the snow.
The stump of a pipe he held right in his teeth,
And the smoke, it encircled his head like a wreath.
He had a broad face, and a little round belly,
That shook when he laughed, like a bowl full of jelly—
He was chubby and plump; a right jolly old elf;
And I laughed, when I saw him, in spite of myself.
A wink of his eye, and a twist of his head,
Soon gave me to know that I had nothing to dread;
He spoke not a word, but went straight to his work,
And filled all the stockings—then turned with a jerk,
And laying his finger aside of his nose,
And giving a nod, up the chimney he rose.
He sprang to his sleigh, to his team gave a whistle,
But I heard him exclaim, 'ere he drove out of sight,
"*Merry Christmas to all, and to all a good night!*"

My Property.

I know few men as rich as I am. I scarcely know where I amassed all my treasures. I have but a few things at home, and they are very precious, animate and inanimate. But, dear me, if you suppose that is all I own, you never were more mistaken in your life!

I have every ship that comes into New York harbor, but without any of the gross trouble which those deluded men have who think they own them. I never concern myself about the crews or officers, about freight or voyage, about expenses or losses. All this would be wearisome. I have certain men who look after those things, while I am left to the pure enjoyment of their beauty; their coming and going; the singing of the anchor hoisting crew.

I go about the wharves watch the packages going in or coming out of ships. The outlandish inscriptions, the cerons of indigo piled up, the stacks of tea-chests, the bales and boxes, the wine and spices, all pass under my inspection. I say inwardly to the men, 'Let these things be taken care of without troubling me,' and I am obeyed. I have also many shipyards, where they are building all kinds of craft. Other men pay the money; I take the pleasure, and they the anxious care!

The Yacht Club have been very obliging to me. At great expense they have equipped boats, that suit me to a nicety. I ask nothing better. They are graceful as swans, beautiful as butterflies. If I had them all to care for, my pleasure would cost me rather dear. But, with extreme delicacy, the gentlemen of the club relieve me of all that gross and material part of it, and leave me the boats, the pleasure, the poetry of the thing; and once or twice in the season I go down the bay, on a breezy morning, and see these fine fellows sail their craft; and I do believe that if they were doing it for their own selves, instead of my enjoyment, they would not exert themselves more.

Then, how much have I to thank the enterprising shopkeepers, who dress out their windows with such beautiful things, changing them every few days lest I should tire. It is a question of duty and delicacy with me whether I ought not to go in often as thus: 'Good morning, Mr. Stewart. Good morning Mr Lord, or Mr. Taylor. I am greatly obliged to you for these fine goods in the window. I have enjoyed them amazingly, as I did the other patterns of last week. Pray sirs, do not put yourselves to all this trouble on my account. Yet, if your kindness insists upon it, I shall be but too happy to come and look every day at such rare productions of the loom.'

And then how many men build handsome houses for me to look at, and fill their yard with flowers for me to nod to, and place the most beautiful faces of the family in the window to cheer me as I pass! Surely this is a kind-hearted world. And then how many fine country-seats are built, and grounds laid out for my enjoyment. The fee simple may be in some other man, but I own them. For he owns a thing who understands it best, and gets the most enjoyment from it!

This world was made for poor men, and therefore the greatest part of it was left out of doors, where every body could enjoy it. And though men have been building and fencing for six thousand years, they have succeeded in getting very little of the universal treasure sequested and out of sight. Suppose you cannot plow that fertile field, or own the crops, or reap the harvests, is there no pleasure to you in a fine field, a growing crop, a good harvest? In fact, I sometimes fancy that I enjoy plowing and mowing more when other people are engaged in them than if I were working myself. Sweet away, my hearties, I say; I am in the shade of this tree watching you, and enjoying the scene amazingly. I love to go into the pasture and look over those sleek Devonshires. The owner is very kind. He has paid thousands of dollars for them; he has spent I know not how much for the barns and premises; he keeps several careful men to tend them, and all for my enjoyment and yours! We walk through the fields, handle their silky vests, discuss their points, and enjoy the whole herd, full as much as if the so-called owner!

Sometimes I go out to look after my farms, for I own all the best ones hereabouts. And the orchards, the gardens, the green houses, the stately forests, and exquisite meadows that I possess, divested, too, of all vexation of taxes, care, or work, are enough to make one's heart swell with gratitude.

Beside all this, there is a royal artist that rises earlier than I do every day, and works gloriously every hour, painting pictures in the heavens, and over all the earth, giving inimitable colors, unexampled *chiaro oscuro* filling the day and the world with scenes that the canvass never equaled. And this state gallery with a dome like heaven, stands open, without fee or impudent janitor, to every poor man that has eyes. And the best of all is, that, glorious as is this manifestation, it is but a hint and outlaying suggestion of a word transcendently better, not made with hands, eternal in the heavens.—*H. W. Beecher.*

For Health's Sake.

Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or to speak may convey it into the throat or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out; if it has passed into the stomach, it may as it has done cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

It is better to have no button or string about any garment worn during the night. A long, loose nightgown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning the shirt collar.

If you wake up of a cold night and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing toward the foot of the bed, so as to air both bed, and body.

If you find that you have inadvertently eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk, with just enough activity to keep up a slight prospiration on the skin, and do not stop until entirely relieved, but and your exercise in a warm room so as to cool off very slowly.

Never put on a pair of new boots or shoes on a journey; rather wear your easiest, oldest pair; otherwise you will soon be painfully disabled.

A loosely fitting boot or shoe, while travelling in winter, will keep the feet warmer without any stockings at all, than a tight pair, over the thickest, warmest hose.

If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and put on warm dry clothing.

Never go to bed with cold feet if you want to sleep well.

If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least ten minutes, if it is simply a fainting fit, the blood, flowing on a level, will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.—*Hall's Journal of Health.*

History of a Necklace.

The "National Quarterly" gives us the following stirring history of phonographic shorthand:—

"The proceedings of the American Congress were very imperfectly reported before the time of Mr. Joseph Gales, senior, the father of the late Mr. Gales of the National Intelligencer. He was the first who made a report of the Congressional debates which appeared in the paper the next day. This was considered a most astonishing feat at the time. His son, Joseph Gales, was also a reporter, and one of the best in his day, that the country could boast. He first became connected with the National Intelligencer as reporter in October, 1807; he was then just twenty-one years old. He and the present Mr. Seaton afterward were the proprietors of the paper. They were both the reporters and editors of the Intelligencer—one of them devoted himself to the Senate, and the other to the House of Representatives. As a general thing, they published only running reports—on special occasions, however, the speeches and proceedings were given entire. The peculiar talents of these gentlemen were duly appreciated, and they had seats of honor assigned them beside the presiding officers. To these enterprising and accomplished reporters we are indebted for many of those splendid specimens of eloquence which adorn the political literature of our country. The speeches made by Webster and Hayne, during their celebrated intellectual combat in the United States Senate, were preserved from oblivion by Mr. Gales, whose notes, handsomely bound, and enriched with Mr. Webster's annotations, are kept as a precious memento in the family library. The following anecdote may, perhaps, be read with some interest in this connection. The day Mr. Webster made his reply to the attack of Mr. Hayne, of South Carolina, Joseph Gales met him as he was going to the Capitol, and inquired how long he intended to speak. 'About half an hour, was the reply. The editor's duties at that time were pressing, but he ventured to take so much time from them. Mr. Webster, however, directly after was joined by Judge Story, who said that he thought the time had come for Mr. Webster to give the country his views on the Constitution. To this proposition the Senator assented. Mr. Gales took up his pencil unaware of this new arrangement, and alike unconscious of the lapse of time under the enchantment of the orator, he continued to write until the close of the speech. But, when he came to look at the notes, the magnitude of the task that it would be to write them out appeared so formidable, that he shrunk from it as an impossibility. Soon after Mr. Webster called on Mr. Gales, and requested a report of his speech. 'I have the notes,' said the reporter, 'but I shall never have time to write them out.' This led to some remonstrance and persuasion, but the overworked editor stood firm. At this juncture Mrs. Gales came forward, and offered to undertake the task, saying that she could decipher her husband's short-hand, as she had occasionally done so. She had heard the speech, and the resistless sweep of its argument, and the gorgeous magnificence of its imagry, were yet vivid in her mind. In the course of a week Mr. Gales submitted to Mr. Webster the report of his speech in the handwriting of his wife. Scarcely a word needed to be changed; and soon a set of diamonds, costing a thousand dollars, accompanied the rich thanks of the eloquent statesman. Thus was saved to literature the most memorable oration of the American Senate."

Obituary.

MRS. NATHAN WOODWORTH OF CORNWALLIS.

Julia, the beloved wife of Mr. Nathan Woodworth of Canning, died on the 29th of Sept. She was the daughter of the late Doctor Baxter, for many years a medical practitioner in Cornwallis. Although like many others, she grew up in life, forgetful of the one thing needful;" during a protracted meeting held on this Circuit, many years ago, she sought and found the pardoning mercy of God. She then united herself with the Wesleyan Church of which she continued a most acceptable member until she exchanged mortality for life. Subsequently to her conversion, her husband gave himself to God and his church, and thus with his now sainted wife prosecuted the christian course.

For many years their house has been a happy home to the Wesleyan Ministers, and long will live the recollections of their *cheerful* and intelligent piety in the estimation of surviving friends. Recently, both brother and sister Woodworth, have by affliction been prevented making their accustomed visits to the house of God. But although with the psalmist they could say "My soul longeth, yea faintest for the courts of the Lord," yet striving to submit to the Divine will, they were permitted to prove that God was not confined to the great congregation. The writer takes peculiar pleasure in meeting with *cheerful* christians, and this predilection was always gratified in visiting the house of H. Woodworth And why should christians be cheerful?

"Away sad doubt and [illegible]
Mercy is all that's written there."

Her husband having for the last two years been

nearly deprived of his sight, this great affliction was materially mitigated, by the intelligent conversation and judicious readings of his now departed and much lamented Julia.

Her death was to her friends painfully sudden. On the morning of the day of her death, she rose from her bed, and turned her attention to various duties in her apparent usual health, when suddenly she exclaimed "I am ill;" she sank down into a chair, and with scarcely another utterance she experienced the fulfilment of our poet's prayer—

"O that without a lingering groan,
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

Our Sister's funeral was attended by a large concourse of mourning friends, who after listening to a sermon on the occasion, committed her sleeping dust to the sanctuary of the dead.

May all her surviving friends become the happy partakers of the same precious faith; and may the Lord support our aged and much respected brother, under the painful dispensation, comfort and cheer his mind until he shall meet his sainted dead before the throne.

J. G. H.

MR. THOMAS HEMMING OF GANNING.

Another of our beloved members has recently exchanged the church militant for the church triumphant. Brother Thomas Hemming has long been known by my predecessors on the circuit as a man of God. He experienced converting grace many years ago. He united himself with the Methodist church, and continued to walk worthy of his vocation. He was indeed "a living epistle, read and known of all," who knew him. His experience was neither associated with much elation or dejection; but clear, uniform, and scriptural.

For several months, he laboured under the disease which ultimately terminated his life; but when fully conscious his faith in God was unshaken. True at times his spiritual adversary laboured to take the advantage of his bodily weakness, but God was his refuge, and through him he was more than conqueror. Bro. Hemming although from conviction a Methodist cultivated love and respect for all who love our Lord Jesus. He was kindly visited by the Rev. Messrs. Hunt and Freeman, Baptist Ministers; whose ministrations he highly appreciated. After a lingering illness, he calmly fell asleep in Jesus, on the 1st of December in the 71 year of his age; leaving an afflicted widow and a large family to mourn his loss.

May the God of all consolation comfort and sustain his surviving partner, and help his dear children to exemplify the christian character—as did their now sainted father. His death was improved by the writer from Amos 4, 12—a text previously selected by himself for that occasion.

J. G. H.

IN MEMORIAM.

Died on the 28th of November, in her 26th year, Mary Lavinia Stewart, only daughter of the Rev. A. McNutt, Wesleyan Minister, of Halifax.

In attempting a sketch of this amiable Christian maiden, I am concious of difficulty. Much might truthfully be written, which, by those who knew her best, would be most fully appreciated, but, which, to those who knew her not, might appear only as indiscriminate eulogy; yet a life so good, so truthful, so rare in its combination of gentleness and grace, so richly adorned by the ornament of a meek and quiet spirit, which in the sight of God is of great price, deserves accurate and faithful delineation.

The sweetness of her disposition and gentleness of her spirit, had, from childhood, endeared her to her friends, and when in after years, religion exerted its hallowing influence upon her life, she was admired and esteemed in every circle in which she moved.

Mary was, from early life, the subject of gracious influences. Counsels of parental wisdom sank deeply into her young heart, and much she thought of Him who died on the Cross for guilty sinners.

To an ordinary observer her life, at that time, might have appeared as smooth and flowing, as free from care and as full of sunshine, as any human life could be. But a great question, involving present peace and future happiness, was already pressing its claims and demanding solution. Naturally diffident, and possessing much delicacy of feeling, she shrank from obtruding her inner-life experience upon the attention of others, and the decision which she formed, and from which she never faltered, cost her many a struggle.

Then came a day ever memorable in her history—an epoch in her life. Referring to that day of decision just before her death, with joy beaming from her countenance, she rapturously exclaimed:—

"O happy day that fixed my choice
On Thee my Saviour and my God."

On Good Friday, 1854 she met for the first time in her mother's class. The subject of deep religious feeling, chastened and hallowed by the memories of the Cross and passion of the blessed Redeemer she expected to find all in sympathy with the theme, and full of love to Jesus. She was somewhat disappointed. There was not that cordiality and fervour which she anticipated. She left almost unnoticed. It seemed as though her first entrance into that social means of grace, which had cost her so much feeling, and which formed such an event in her own life, were to others a matter of indifference. "It was hard" she said a few days before her death, "that no one took me by the hand."

Those of us who have been brought up in the inner circles of Methodism, and who well remember the time, when we believed that if there were a sacred place, this side of heaven, it was the class-room, and that if there were good people, on this sinful earth, they must be found in that place of communion, can understand the revulsion of feeling which must have been then experienced. Was this a solitary case? were we more careful in cherishing the first unfoldings of religious life, throwing around these youthful ones the bonds of tenderest Christian sympathy, we might possibly be more successful in gathering the children of the church into the fold of Christ.

Our departed sister continued, from her first connexion with the class, attentive to all religious duties, and walked unblamably before the world, but she did not for some time, obtain a clear evidence of her acceptance with God. The evening, in public service, while her father was engaged in prayer, pouring out his soul before God with unwonted power and freedom, she was enabled to believe unto salvation. Her spirit was free and the soul of adoption was sensibly impressed upon her heart. From that hour she continued the even tenor of her course, until glory crowned her life.

A single quiet and unobtrusive she felt it to be her joy and delight to live and labour in her own sphere, for the promotion of the Redeemer's cause. She expressed a desire during her last illness to recover her strength, if it were the Master's will that she might be instrumental in [illegible] her Saviour. For the Sabbath [illegible] for those who labour [illegible] cherished a deep affection, and [illegible] her longing was sealed in death she continued to speak of those dear little ones, that formed her charge.

She was also deeply attached to the church, of her fathers. There are peculiarities in Methodistic economy, which, though wise and judicious, do occasionally in their operation, test very thoroughly the love and loyalty of Ministers and their families; sometimes calling forth disparaging expressions, which in those who owe their all to Methodism are ungenerous and ungraceful. More beautiful and more praise-worthy was the avowed attachment and deep devotio of our dear sister to a church in which her honoured father had so successfully labored, and in which she had become as a polished corner stone. This preference was of course in the first place, the result of careful training; but subsequently of intelligent appreciation and deliberate choice.

Her regard for the Ministers of Methodism has often been the subject of remark. She had frequent opportunity of meeting them at her own home, and none welcomed them more cordially or more thoroughly enjoyed their conversation, and judging from the numerous letters of condolence, addressed to her sorrowing parents, by Ministers who have known and admired her, that esteem must have been fully reciprocated.

On the first Sabbath in September she worshipped for the last time in the sanctuary on earth. It was communion Sabbath. The day was beautifully fine. The number of communicants was large. An unusual influence rested upon all present. We sat together in heavenly places in Christ Jesus. As this youthful disciple worn and wasted by disease, her pale face with its hectic glow, lit only by the hale-fires of decline, mingled with us around the table of the Lord, in remembrance of Him who loveth us and gave himself for us, we all felt that, with us, she would meet no more, in hallowed communion, until we should drink new wine in the kingdom of our Father.

In the earlier part of her sickness she was the subject of temptation. She had not the joy she desired, she clung to life and to loved ones around. But the cloud dispersed. Jesus became increasingly precious. His power was made perfect in weakness. She was more than conqueror. Death lost its sting and the grave its victory. Angels beckoned her away and the Redeemer welcomed her to her everlasting home. Sweetly reposing in the arms of her Saviour, she fell asleep, softly as the infant reclining on its mother's bosom. The last words I remember from her lips were "Even so, come Lord Jesus." While many mourn her early removal, her parents especially feel the bereavement, but they *sorrow not without hope.*

"She may not return, but to her they shall go,
When their days are all numbered and finished below;
And it may to their angel child be given!
First to meet, and to welcome her parents to heaven;
And there, reunited to part never more,
One song shall they sing and one Saviour adore."

JOHN LATHERN.

Provincial Wesleyan.

WEDNESDAY, DEC'R 23, 1863.

The Christmas Festival.

The Christmas season has again returned. We hail it with becoming gladness. Our homes are more than ordinarily joyous at this festive time, for every means that kindness and affection can devise to render the social circle happy is brought then into requisition. "The little ones at home" express their delight in no measured demonstrations, and older ones are young again. Nor is such joy, in any sense, necessarily injurious; on the contrary, under the guidance of intelligence and piety, it will be promotive of good results.

The influence of custom is happily brought to bear upon the cultivation of the best feelings of our nature. The gladness reigning around our own hearth-stone, and in our own breasts, we wish to be widely shared by others, and we give expression to this desire, not merely in the accusto med greeting, "a merrie Christmas," but also in allowing the kindly sentiments of our lips to flow spontaneously from our hearts, in acts of benevolence toward those who especially claim our practical sympathy. Christmas has always been regarded as a fitting time for the remembrance of the poor and suffering,—a season when it is peculiarly appropriate for those in more favoured circumstances to wish others to be participants of their joy, in imitation of the goodness of Him, whose advent to our world we celebrate, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.

We do not regard Christmas superstitiously, nor do we claim for its observance a divine appointment, and yet we attach to it importance, as a venerable religious Festival, piously and wisely set apart by the early christian Fathers, to recall forcibly to mind the blessed coming of our Redeemer among men. True, it has been greatly desecrated,—rendered subservient to the ends of superstition, and made an occasion for the commission of wickedness. But from its abuse an argument cannot be fairly drawn against its celebration, as originally intended. Its observance, even amid darkness and sin, was attended with some degree of blessing; and the christians of a brighter age can derive much holy pleasure, and much spiritual profit, by meditation upon the truths which the day brings to remembrance. Certainly it is never out of place to dwell upon the events of the Saviour's life and mission. But we can see great advantages to arise from giving special attention, at set seasons, to the most prominent transactions of the great redeeming scheme. Our faith in Gospel truths is strengthened, and our sense of obligation to Christ deepened as the principal incidents of his humiliation and exaltation are brought home with directness to our minds and hearts. Thus is it with the christian who is accustomed intelligently and piously to commemorate the nativity of our blessed Lord. To his mind there is a peculiar significence in those numerous scripture utterances which bring to view the incarnation of the Son of God. From these he derives strong consolation. As a disciple in the school of Christ he receives with unquestioning faith the great mystery of godliness, "God was manifest in the flesh." As one who makes the Lord Jesus his only hope, he rejoices in the faithful saying, "Christ Jesus came into the world to save sinners." As a privileged believer, enjoying a state of reconciliation, and as a member of the heavenly family aspiring to no less than heirship of glory, he regards the divinity and humanity of Christ as furnishing the foundation of his brightest hopes, and as exemplifying in a high degree the wisdom and goodness of the Most High, who, "when the fulness of time was come, sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The right contemplation of these sublime teachings cannot fail to prompt the christian to join with exultation, at this glad season, in the angelic chorus, *Glory to God in the highest, and on earth peace, good will toward men.*

The Church Should Labour for Revival.

God is ready at any and all seasons of the year to pour out his Spirit and revive his work. So far as he is concerned, nothing is in the way. "Now is the accepted time, and now is the day of salvation." The hindering cause is with us, and with the church and the people. We know of no reason why we may not have a revival of religion at any time, when we fully meet the condition on which such a gracious work is promised. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." That is the condition both for the individual and the church, for experiencing any part of the great work of salvation. When that condition has been fairly complied with, this is the result. "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." Upon the fulfillment of this condition, the individual, the church, the society, the neighbourhood and congregation may experience and enjoy a revival of religion. We do not believe that the angels who inspect human affairs, ever knew of a failure or an exception. The promises of God are all yea and amen in Christ Jesus. Wherever failures have seemed to be, there must have been defect in our compliance with the profferred condition. Then why not have revivals? This is our answer, Why not?

Our theory is that the child of God may grow in grace and advance in holiness every hour, from the moment of his conversion till he triumphs of death. This is the possibility, the practicability even, of the privilege accorded to all. Yet, few, if any, realize it fully in their experience. In most cases, there are many and serious, and sometimes fatal interruptions, so faithless and unreliable is human nature in its depravity and weakness. When the church is once revived, it is possible for her to continue from year to year, going on unto perfection, with a constantly growing prosperity in every department of her work and interest; all the while some experiencing the pardon of sin, others winning great victories over their spiritual enemies, and others still ripening into the fullest experience of holiness of heart and life. But this has never been realized, for any great length of time, in the experience and history of the church. She has had her ups and downs, her advances, retrogrades, and side movements, instead of uniform progress in one direction. This is a fact in her history patent to all. Revivals of true religion have been periodical, irregular, and too frequently after long intervals. It is not necessary for us now to turn from the regular train of thought to inquire after the causes; their discussion may be profitable at another time.

After a declension in religious interest and heart piety, a revival becomes a necessity. The life and power of the church, the awakening and salvation of the people depend upon it. In such a condition the church is now. She needs a revival. Do we not all need quickening? Most if not all of the preachers could stand a more copious and a deeper baptism of the Holy Ghost. It is provided for us, why should we not seek it? With it we can learn more, enjoy more, and accomplish more for Christ, the church and the world. The members need the same kind of baptism, many of them much more than the preachers. Every interest of the soul, every interest of the church, and, we will add every true interest of society would be promoted directly or indirectly by a revival, and just in proportion to the power and extent of that revival. Does any one demur at that declaration? If so, let him consider the subject in all its aspects and relations. Just in proportion as true piety declines, just in that proportion the individual, the church, and the world in their truest and highest interests, directly or indirectly suffer. If the first proposition is true, the last of necessity follows as an inference, and must be true also. The longer the church is without a revival, the longer the interests of humanity suffer. We have not time to elaborate these thoughts now, but are firmly settled in our convictions that they are true. We present them for the reader's careful and prayerful meditation.

If the foregoing be true, how important that every church labor for a revival; how important that every minister, and every private member, personally, faithfully, and earnestly pray and labor for a revival of God's gracious work in their own hearts, in the church to which they belong, and in communities in which they live. As Christians this is our legitimate life-work—to seek and secure the salvation of our own souls, and the souls of our fellow-men around us. If at any time the work subsides we should seek its revival, and then its continuance while we live. Just consider a moment what will be the result if we do not have a revival. The interests of religion will not stay where they are, but will subside more and more. The preacher's sermon will get still farther away from Christ; the church will become more formal and worldly minded; sinners will become more careless and hardened in sin; and the devil will push forward his lines and strengthen his fortifications against the future operations of the church.

But this is not all: souls in the meantime will be lost. Your neighbours will die in sin. Your friends may be stricken down unprepared; and that friend may be your own child, your brother, your sister, your husband or your wife. We will venture to come a little nearer to you, kind reader; you yourself may lose your own precious soul, if God's work be not revived. We know that we are saying plain things and things that have been often said, so that they have all the triteness of old things; but the quality which redeems them, and makes them so important, is their truthfulness. We utter them in the name of Christ, and for his sake, and pray also for God's blessing upon them and upon the reader. We shall feel easier, dear brethren, after having called your attention to this subject, for we wish and intend to stand unequivocally and actively on the side, and in the interests, of that type of godliness which is promoted by revivals of religion. As a church, we must have them; as a denomination, we shall die without them. O Lord, revive thy work!

We do not feel that there is any opposition of sentiment in the Methodist Church to the things we have written; only the opposition of the inertia of the church, and of her active spirit of worldliness.

Now is a favorable time for a revival, the most favourable period in the year. The farmer has gathered in his harvest after a most fruitful year, and has less labor to occupy his time; the long winter evenings are setting in, and everything favors and seems to invite the churches to earnest prayer, and to the use of extra means of grace for this glorious work. Let not these precious opportunities pass away unimproved. This may be the last season the reader will have to labor for the glory of his blessed Master; the last opportunity to labor for the salvation of dear and precious friends. We involuntarily pause to consider how true that statement is! and true to how many of our readers! May God bless these words to the awakening of that careless professor; also to that impenitent sinner, whose eye now run along these lines, but who, before the birds of another spring shall return to renew their songs, will be in eternity.—*Zion's Herald.*

To the Editor of the Provincial Wesleyan:

SIR:—I have for sometime past thought of publishing a small volume on the History of Methodism in these Provinces, but waving that for the present; I have prepared a paper on the first age of Methodism in Newfoundland which if approved will be followed by others, giving its history down to the present date.

WILLIAM WILSON.

Woodstock, Dec. 14, 1863.

Methodism in America.

No. 1.

1766—COMMENCEMENT IN NEW YORK.
1863—THE CENTENARY YEAR OF METHODISM IN NEWFOUNDLAND.

To the Wesleyan antiquarian, it is an interesting question, "Where was Methodist preaching first heard, and Methodism first introduced on this side the Atlantic. All Wesleyan historians reply: "In New York."

With all respect, the writer of this article begs to say so; it was not the city of New York, but the rugged shores of Newfoundland that first echoed evangelical truth, in the sound of Methodist preaching. I will present a synopsis of the introduction of Methodism into both these places that the reader may judge for himself.

In the year 1709, a number of German Protestants settled in Ireland, in the County of Limerick; who were proverbial for drunkenness, profanity, and contempt of all religion. For forty years did these people live in this state, and "no man cared for their souls." In the year 1749, Messrs. Swindells and Williams, two of the earliest Methodist preachers, laboured among them with great success; and the year following, Mr. Wesley also visited the place. Many souls were awakened and converted to God, and among them, Philip Embury, a young man, a carpenter by trade, and, at the time of his conversion, in the twenty-second year of his age.—Mr. Embury exercised his talents in Ireland as a Local preacher for some years, and afterwards by the Providence of God was the means of introducing Methodism in the United States, and of laying the foundation of that mighty organization now known as the Methodist Episcopal Church."

About the year 1760, Mr. Embury, with a party of these German Irish Emigrants settled in the city of New York; and soon a second party, among whom was a cousin of Mr. Embury, a pious woman whose name was Barbara Heck.*

Mr. Embury, when he arrived in the land of his adoption, had lost his zeal for God, and some six years rolled over ere he stood forth in this, then dark as well as strange land to bear his testimony against sin, and point sinners to "the Lamb of God which taketh away the sin of the world.

Sometime in the year 1766, a party of these emigrants were playing at cards, when Mrs. Heck entered the house, and with holy indignation she swept the cards into the fire, and solemnly warning her friends of their guilt and danger, went immediately to the house of Philip Embury—and with much earnestness said, "Brother Embury, you must preach to us, or we shall all go to hell, and God will require our blood at your hands."

This reproof was effectual in arousing the latent zeal, in this, at least partially, fallen man; for in a few days he commenced preaching in his own house—and his first sermon, which was to a congregation, consisting of only *five* individuals, is said by Wesleyan historians to have been "*The first Methodist sermon ever preached in America.*"

Mr. Embury's congregation from five persons soon increased so that his house would not contain them. A room was hired near the military barracks, which also was soon found too small; next a rigging loft was procured, after which a regular Chapel was designed, of sixty feet by forty—with galleries on three sides, and large enough to accommodate seven hundred persons, which was opened for Divine service October 30, 1768, two years after Mr. Embury had commenced preaching in his own house. This building was first called "Wesley Chapel," but afterwards was named "John Street Methodist Church." While this first Methodist Chapel was in course of erection, our little society in New York was joined by Captain Webb, of the British army, who, to the astonishment of the people, preached in his uniform and with his sword by his side.

Capt. Webb and his friends now applied to Mr. Wesley "To send them an able and experienced Preacher, a man of wisdom, of sound faith, a good disciplinarian, and whose heart and soul were in the work." This strong appeal was followed by a second letter in which occurred the following sentence, "With respect to money for the payment of the Preacher's passage over, if they could not procure it, we would sell our coats and shirts to procure it for them."

These strong appeals, after the chapel was opened in 1768, induced Mr. Wesley to bring the case before the Conference the following year, 1769, which in the Minutes for that year is referred to in the following concise language:

Quest 13. "We have a pressing call from our brethren in New York, (who have built a preaching-house,) to come over and help them. Who is willing to go?

Ans. Richard Boardman and Jos. Pilmoor."†

Quest. 14. "What can we do further in token of our brotherly love?

Ans. Let us now make a collection among ourselves. This was immediately done, and out of it £50 were allotted towards the payment of their debt, and about £20 given to our brethren for their passage."

This was the first Missionary collection ever made in England; and all circumstances considered perhaps it has never been exceeded in amount—For 1. It was made in the Conference. 2. The number of Assistants or Superintendents that year according to the minutes was thirty-seven; and, supposing all the Superintendents were present, which is not probable, it would almost average £2 for each poor Methodist Preacher. Who ever attended a Missionary meeting with such a result?

Such is the account of the introduction of Methodism into the United States; an event which will be regarded with interest as long as time shall last.

In our next we will see what the claims of Newfoundland are as to seniority in her Methodistic standing.

W. WILSON.

* "Not *Heck*, as she is called in all former Methodist books which mention her. The name appears to have been changed by her son, and her descendants call themselves *Heck*. A portion of the *Heck* family emigrated to Canada, and retain the original name." "*Stevens' History of Methodism,*" vol. p. 427.

† At a recent meeting in the Paris Wesleyan Chapel the Rev. Charles Prest, President of the Conference, adverting to Dr. M'Clintock's allusion to the indebtedness of America to John Wesley and to the men whom he had sent out, gave a Methodist tradition not generally known, which he had received from the lips of Jonathan Edmondson. The common notion was that when John Wesley asked in the conference, "Who will go to America?" two men stood up at once and said, "We will go." No such thing. When John Wesley proposed the question the conference was silent; not a man spoke. The following morning, as was his wont, John Wesley preached to the Conference at 5 o'clock, and took for his text, "I have nourished and brought up children, and they have rebelled against me." It was after this sermon when John Wesley again proposed the question at the reassembling of the Conference, that Boardman and Pilmoor offered to go. Nor need we wonder at the unwillingness of the preachers to offer for this work, for going to America then was a very different thing from what it is now. At that time two or three days in the Thames, a week's detention at Deal, many days rolling and tacking in the channel, and weeks of tossing on the Atlantic, were the ordinary concomitants of a voyage to America.

For the Provincial Wesleyan.

The "Christian Messenger" and Baptism.

MR. EDITOR.—The *Christian Messenger* is so frequently presenting this subject, we rarely think of noticing its effusions. Look into its columns for the purpose of ascertaining its opinion on some general question, and a paragraph on baptism is generally first to meet the eye. This, however, is none of our business. It is likely that "Baptists" need line upon line and precept upon precept. Yet according to the Editor's convictions, as stated in his last issue, they have only to study the New Testament. Bible-study is the grand desideratum. It is "more likely to lead sincere inquirers to conviction and the performance of duty in this matter," than the Essays or Editorials of "our contemporaries!" Would you teach a friend all that he ought to know on baptism? Give him the Bible. Would you turn all men from the error of their ways, and make them Baptists? Lead them to the Bible. President Wayland married an Episcopalian lady. He purchased a volume for her, which treated the subject of baptism in the most satisfactory manner. It was a copy of the Holy Scriptures. Of course she was free from all other influences, and could therefore reach an unbiassed conviction. The question was settled for ever in her mind.

On this point, the sentiment of the *Messenger*, as given by us in substance, we can readily endorse. We have a firm conviction of the sufficiency, as well as supreme authority of the Word of God in all matters of Christian faith and practice. We do not continually discuss the question. We refer "anxious inquirers" to the Book of Truth. An instance of the sufficiency of the Bible, in scattering the "mists of ignorance" may be furnished. As we can vouch for the facts, we enclose our own name, and the name of the party, in case reference should be required. An intelligent young man, of Episcopalian training, connected with one of the most influential families in this city, and well known in mercantile circles, was thrown for a time into a Baptist community. He resided with a Deacon of the Church. As a natural consequence, he became anxious on the question of baptism. He partly gave his consent to be immersed. It occurred to him, however, that, much as he had heard, he had not sufficiently studied the subject. He determined to read the Bible. While pondering the narrative of the Jailor, a new light broke over his mind. He continued to study that Book, until his convictions upon the subject were thoroughly settled. He gave up the idea of immersion. He had learned a more excellent way. He became a member of another church, in which, "with all his household," he believes and obeys according to the teaching of the New Testament. "How honourable is the victory that is gained by the 'Sword of the Spirit' alone!"

Whatever may be the *Messenger's* professions on this subject, we are disposed to infer from his practice that he has some misgivings, and that he is afraid to trust the Bible on baptism unless accompanied by his expositions.

A BIBLE BAPTIST.

Dec 21, 1863.

Missionary Meetings, Nf'ld.

No. 2.

We had just arrived in Old Perlican, when I closed my last epistle. To this place which ought to be famous in the annals of Wesleyan Methodism, this side the Atlantic, the Deputation came on Thursday morning, 12th inst. The day passed away pleasantly, and in due time the brethren were all seated on the rostrum in our old Church. Mr. Jabez Tilly, whose name was mentioned in connection with the Chair last year, was again entrusted with the duties, and favoured with the honours, of that "uppermost seat." The opening address of our respected friend, was one which did credit, both to his head, and heart. His remarks were brief—but he spoke of the world's Redeemer, and of the glorious gospel, very pertinently. Upon the whole the various speakers acquitted themselves well, but the tone of the meeting was not as fine, as that of Island Cove. I cannot boast of the collection, though it was, I believe a little in advance of last year. Many of our friends here, do what they can, and are worthy of all praise. No doubt their gifts are accepted, and will enhance their future bliss. But we should have had a much nobler sum, if a feeling of yearning pity for the souls of men, had got into the hearts of all who have the power to give. O, it is a luxury to give to such a glorious cause, when the heart is right, and when we feel how much we owe to Christ! I would not however conceal the fact, that our friends in Perlican, have within the past year, placed a beautiful Organ in their Church, almost free of debt. This, of course, has taken a number of dollars, and may perhaps in part account for our but partial success on Thursday. We will look forward to better days.

On Friday, the brethren separated. Bros. Peach and Shenstone returned to their Circuits; and Bros. Sutcliffe, and Ladner travelled up the south shore of Trinity Bay.

On Monday, the 16th inst., after a Sabbath of hard toiling, I was quite prepared to travel up to Hants Harbour. Rev. J. Goodison, who for the past two years, has been appointed to the Labrador Mission, having come to Perlican on Sabbath, was my fellow traveller. It was rather late in the day before we commenced our journey, and no sooner were we fairly on the way, before 'the rain descended and the floods came.' Such a road! Such a journey! I do not wish to describe the former, it is not expedient for me to do more then hint at the latter. Suffice it to say, we arrived in Hants Harbour, without breaking the legs of our horses, or having our own necks broken, thoroughly drenched with the rain, and feeling sincerely thankful. While we were yet groping our way among the rocks and over broken bridges, we anticipated a postponement of the meeting. Our own rather sorry plight, together with the dreariness of the evening, led us to hope that such might be the case. We were not, however, much alarmed, when we found that in about an hour after our arrival, we should have to be in attendance at the Church. Wet an uncomfortable as we were, we went, and while on the one hand, we were preserved from taking cold, we were on the other, remunerated with a blessed, a memorable meeting. The Church, which is a very neat and commodious edifice, has lately, by the young men of the congregation, been thoroughly illuminated with lamps, a deed worthy of being registered in eternal brass. I hope that the young men of other congregations, will be provoked to emulation. It is certainly high time for the feeble reign of candles to terminate. I was about to say, the Church, what from its own light and elegant appearance, what from the flood of light, which radicated from the eighteen blazing centres, and what from the large and attentive congregation, looked peculiarly pleasing. The Chair was occupied by Mr. R. Pitman; who in coming to this honourable seat, made his debut. The nerves of our young friend were evidently a little staggered, when he first gave his face to the congregation. Albeit, he filled the chair with a modesty and grace, which gave evidence of latent power, and augured well for his future career. The speeches of the evening were spirited, and the pecuniary results quite satisfactory.

On the 17th inst., we journeyed to Scilly Cove, were we held our meeting in the evening. The Missionary zeal of our friends, in this place, still burns brightly. They manifest something like enthusiasm in receiving the Deputation, and what is still better they flock to their little sanctuary, until it is filled to overflowing, and best of all they cordially espouse and support the cause. Mr. Jasper Hiscock, an old and tried friend, presided over the meeting. He manifested a very laudable anxiety, to do his duty, and to do it well. And considering, it was the first time he ever occupied a seat on a Missionary platform, he succeeded admirably. Throughout, the meeting was one of a most interesting character. The chain of sympathy, uniting the platform to the congregation, and binding all to the sublime object we had in view, was obviously strong. O that the Missionary fire, in this Cove, may retain its ardour, and burn with ever-increasing brightness, until the year of the world's Jubilee shall come; when the tribute of a world subdued and saved shall be presented unto Christ.

Yours truly,
JOHN WATERHOUSE.

Old Perlican, Nov. 25, 1863.

Missionary Meetings, St. John West Circuit.

MR. EDITOR.—Most readers are interested with the relation of travelers, and should X or Z have a holiday or two weeks tour, we are anticipating the pleasure of being put in possession of all they heard, saw, or tasted, during their period of relaxation. Without laying claim to either of these comforting or refreshing favours, I have thought I might find something in the path of toil and duty that would not be altogether devoid of interest to your numerous readers. When you add to the pleasure of a good drive through the country and an agreeable travelling companion, the amount of good you have been instrumental in doing to others, you truly have an occasion of lasting pleasure. Having been accustomed to look upon our Missionary Anniversaries as a kind of re-union and social enjoyment among the neighbouring ministers, as well as a united effort in the cause of our blessed Master, we have ever hailed their approach with delight, and entered into their service with zeal. This pleasant spot in the year's journey has again been passed over by the writer of these lines. Some time since we held our Missionary Meeting at the head of the St. John, West Circuit, which was characterized by good speeches, and a liberal collection; yet we would have been profited by some of the spiritual influences that appear to prevade the Jubilee movement in the parent body.

Our next meeting was held in our neat and comfortable little church at Fairville, a thriving village about a mile from the city proper, which derives its name from our much esteemed brother, Robert Fair. Notwithstanding the evening was dark and stormy, the house at an early hour was filled with attentive listeners who had braved the storm to cheer us by their countenance and contributions. Dr. Richey conducted the opening services. After which J. D. Lewin Esq., President of the Bank of New Brunswick, was called to the chair, who addressed the meeting, placing before us, our object and work, in an exceedingly neat and appropriate speech. The meeting was then addressed by the Rev. Messrs. Shenton, McKeown, Sutcliffe, Dr. Richey and Mr. Beatteay, all of whom kept close to the object of the meeting as presented by the chairman, and in their own peculiar styles, advocated the cause of Christian missions, which was liberally responded to by the congregation in the shape of dollars, half dollars, dimes, and half dimes. The benediction sent the people home to pray for the blessing of God to follow their offerings, and the ministers to other parts of the circuit to present the subject to other assemblies.

The following Sabbath found us in a little village twenty five miles from the city, where we had the pleasure of preaching Christ to a very respectable congregation. And in the afternoon of the same day travelled eight miles, preached to a few attentive listeners, returning the same evening to Lepreaux.

On Monday evening we held a meeting, presented the claim of our Home mission and contingent Fund, which proved to be both interesting and profitable. Tuesday evening found us in Westfield a beautiful settlement on the bank of the St. John River, where we had, a few Sabbaths past, dedicated a neat and commodious Church to the service of God.

Here we held another meeting, not surpassed by any of the previous ones, either for numbers or contributions, which ended our season of pleasure and toil.

M.

Pray for Editors.

Do ministers and Christians pray as they ought for the editors of the religious and secular press? We fear not. A moment's consideration will show the vast importance of praying for these men.

They exert a mighty influence on society, on churches, on rulers, on governments, and on all the interests of mankind. Their power for good, or for evil, is incalculable. Pray that this power may always be wisely directed.

To fulfil their high calling faithfully, they need special gifts and qualifications. What wisdom, knowledge, prudence, faith, integrity, courage, firmness, patience, watchfulness, love of truth, God and man, freedom from covetousness, passion, and ambition, they need, that they may sift truth from error, separate the precious from the vile, rebuke the wicked, strengthen the righteous, and never contaminate their columns with anything that is impure or pernicious! Pray for them that they may be endowed with every requisite gift.

Their temptations are great. The devil, bad men, rich men, great men, will try hard to bring influential editors under their influence. Pray that they may not be tempted above what they can bear. Their work is great, burdensome and exhausting. To what a continual strain are all the mental and physicial faculties of responsible editors subjected! Pray that they may have strength and health of mind and body adequate to their weighty responsibilities.

The trials of a faithful editer are great. He will be severely and unjustly criticised. He will be reproached, abused, and slandered. He will be persecuted, and perhaps assailed with personal violence. At times, he will lose patronage and friends. He will be discouraged by the ingratitude and coldness of those whom he strives to serve. Sometimes he may stand in fear of bankruptcy and poverty, because his patrons delay the payment of their bills, or cheat him out of his honest dues. Pray for him, that he faint not, and that the grace of Christ may be sufficient for him.

Reader, would you exert a happy influence, as wise and all-pervading as the influence of the press? Pray daily for editors. Pray for them in the sanctuary, in the closet. Especially pray for them *now*, when they are doing so much to determine the destiny and the character of government for all coming time. Reader, pray for the editors of your religious and your secular paper. Pray that God would strengthen, guide, and bless them.—*New York Observer.*

Importance of the Religious Press.

A very excellent pastor lately addressed his people on the subject—all important at this day—of "The Diffusion of Religious Truth through the Agency of the Press. In the course of his sermon he took occasion to insist on the vital necessity of the religious newspaper. Here we quote his words:

I wish to tell you, my friends, how much I esteem, and how much every Christian minister esteems the religious press as his ally in doing good, and I wish to affirm that there is no other outward agency on earth which we prize so highly. The influence of a weekly religious newspaper in a family is valuable beyond computation; as necessary, in the view of those who are accustomed to take and read it, as their daily bread; enlightening the minds of the religious public, in respect to all religious operations; and what is better, enlarging their hearts, making them Christians of broad views and large charities, because they thus learn what the world needs.

And to convince you, my brethren, of the interest I feel in this matter, and of the great importance I attach to the press as my helper in the ministry, I tell you that if I had the pecuniary ability I would pay for and send to every family in this congregation a weekly religious paper, rather than have them be without it. It is worth ten times more than it costs to any man. No head of a family ought to consent for a week to be without it. It will help you in every way. It will make you better Christians. I affirm it that the Christian in every church of the largest views and most firmly established Christian character, and the most ready helper of the pastor in every good word and work, are those who take and read a religious newspaper. Scarcely the extremest poverty should shut it out from your doors. It will help to refine and train and Christianize your children. It will stir and warm your hearts. It will inevitably and always do good. And, if it does not already spread its cheer around your fireside. I cannot but urge you not to let another week elapse before you enrich yourselves by the possession of so great a treasure. Eminently as the religious newspaper press has been owned and blessed of God, it deserves a large place in every Christian household, in every Christian heart.

Bishop Simpson on Class Meetings.

At a recent Conference in his morning lecture to the young preachers, Bishop Simpson spoke at length on the subject of class meetings.—He thought the preacher should never have nominal connection with a class as leader. "No matter what the material of your society," said he, "appoint to every class a leader, and never be held as one yourself. You may lead as often as you please—indeed, you may lead often, sometimes very often; but make your society feel that it is their business to furnish the timber for leaders. If you have a dull leader, a man unable to take or apprehend a point, go and help him nine times out of ten till you get him in the right way."

"A great many object to the class meeting," said the Bishop. "They think themselves well-grounded in their objections; but the trouble lies in the inability of such persons to apprehend the real meaning of the meeting. Some time ago, I was staying with a family, the lady of which took special pains to tell me that she did not like class meeting. I said little in reply. On the evening of my second day's stay, quite a number of friends came in, and the subject of Christian experience came up, in which all joined, none more heartily than my hostess. After an hour so spent, I turned to her and said: 'Sister ——, we have had a class meeting to-night, a good one, I think you must admit.' Instantly she replied, 'It has been a good meeting; but I had never thought a class meeting could be held in such a way.'

"Have the class-room cared for by holy-hearted, common-sense men, who will not talk too discursively or tediously, where every one can relate his experience, sitting or standing, without the fear of being driven into a platform speech. In a short time the vacant benches will be filled, and people will wonder why they had not better understood the matter before."

General Intelligence.

THE AM. STEAMER CHESAPEAKE.—There has been within the last few days, in this city and elsewhere, considerable excitement in relation to this vessel. We mentioned in our last, her capture by a party in the Confederate interest who had taken passage in her at New York, the death of the second engineer in the affray, and the landing of the passengers and crew at St. John, N.B. It would appear that the captors were unable to carry out their intention of going South with the vessel owing to want of coal. They therefore made for our coast, and were heard from as having been in several of our harbours. On Thursday last she was recaptured at Mud Cove, in or near Sambro, by an armed crew of the Federal gun boat *Ella and Annie*, Brain, the Captain of the *Chesapeake*, and his men, having left on the approach of the Federal vessel. The Commander of the *Ella and Annie* intendeed taking his prize to Boston, but failing in with the *Decatur*, her commander as senior Federal officer, ordered her to be brought into Halifax. She has been surrendered to the Provincial Government, and will probably remain here until instructions are received from the British Government as to be pursued. Her cargo, a valuable one, is said to belong principally to a Montreal merchant. The probability is that eventually she will be surrendered to the Federal Government; though this will depend upon the settlement of the question as to whether the party who captured her in the first place, were commissioned by the Confederate Government in the proceedings. If this should prove to be the case, she belongs as a prize to the Confederates, and to them she will be surrendered. If Brain and his associates are not in the Confederate service, their act is nothing better than piracy, and as pirates they will be dealt with should they be taken. A warrant has been issued for the apprehension of Braine, but which was not served upon him, owing to the extreme risk of attempting his capture, as experienced by the constables sent to Sambro for the purpose. He and his crew are therefore at large.

On Friday last it was ascertained that three men, taken from the *Chesapeake*, two of whom had been employed in a coal vessel from which the *Chesapeake* was receiving a supply, were in chains on board the *Ella and Annie* as prisoners. Their release was demanded by the Administrator of the Government, and on Saturday last they were brought to the Queen's wharf, and delivered up in the presence of the Prov. Secretary, the Sheriff and a large concourse of people. One of these men was supposed to have had a hand in the murder of the second Engineer, and a warrant was ready to take him upon his release. But some persons with strong Southern sympathies, allowed themselves to be carried away so far as to interfere on his behalf. The constable was prevented from taking him, and a boat being in readiness, he was put into her, and con

A GRACEFUL COMPLIMENT.—We take the following from the *Reporter*:—D. Henry Starr, Esq., Secretary to the Horticultural Association, has handed to the city papers the subjoined gratifying memo for publication. As might have been anticipated, the presentation of apples, the produce of our Province, to Her Majesty the Queen, His Royal Highness the Prince of Wales, and His Grace the Duke of Newcastle, respectively, by Richard Starr, Esq., of Cornwallis, through His Excellency the Administrator of the Government of Nova Scotia, has elicited a most graceful reply and acknowledgment from the Noble Head of the Colonial Office. One might almost envy our country man, who has so worthily represented the fine county of Kings, not in General Assembly, but at the foot of the British Throne, when pursuing the graceful acknowledgment of his patriotic present, at the hands of his Sovereign:—

BELLE VUE HOUSE, 11th December, 1863.—Major General Doyle presents his compliments to Mr. Richard Starr, and has much pleasure in transmitting to him an extract from a letter he just received from His Grace the Duke of Newcastle.

"DOWNING STREET, 28th November, 1863.—Will you inform Mr. Richard Starr that the boxes of very fine Apples arrived safe and in beautiful condition. I at once forwarded one to Windsor and another to Sandringham. I have to offer him in the name of the Queen, and the Prince, and in my own, thanks for these fine specimens of Nova Scotia Horticulture.

(Signed) NEWCASTLE."

On Saturday last the Federal war frigate *Niagara* entered our harbour. Passing George's Island the ensign on the fort was dipped, and the compliment returned by the *Niagara*. The frigate saluted our flag, and a return salute of 21 guns was fired from Fort George.

The Spaniard arrested on board the *Arabia* for fraud upon a New York house, has been released by the Judges.

An Address to President Lincoln on his Emancipation policy, is in course of signature in this city. Its sentiments are so extreme as to commend it only to those whose sympathies are entirely with the Northern cause, independently of the Emancipation question. Our position as British subjects should be a neutral one.

The Lecture upon Edward VI. last week, before the Y. M. C. Association, by Rev. T. Crisp, A.M., was a good one, and has been highly spoken of by the city papers. The next Lecture, on Tuesday of next week, will be given by G. R. Anderson, Esq. Subject—"The Secret of England's Greatness." We doubt not, Mr. Anderson's fame as a Lecturer will secure for him a full house.

OVENS GOLD DISTRICT.—An esteemed friend, H. F. Houston, Esq., who is superintending the interests of the Liverpool Co. at the Ovens, writes that the company intend sinking a deep shaft. Their present operations are upon surface quartz, as their shaft is not over 30 feet. Their last lot crushed, 3189 lbs., yielded 2 oz. 14 dwt. 9 grains.

American States.

The most interesting part of President Lincoln's message to Congress is that relating to Emancipation. After referring to the advantages gained by the opening of the Mississippi, and the occupancy of Tennessee and Arkansas by Unionists, he mentions the feeling in those States and in Missouri and Maryland in favour of the removal of Slavery. He says that 100,000 negroes are now in the service of the United States, 50,000 as soldiers, the others as laborers. As regards the colored troops, "so far," he says, "it is difficult to say they are not as good soldiers as any." "No servile insurrection or tendency "to violence or cruelty has marked the measures "of emancipation and arming the blacks." He thinks the emancipation Proclamation has aided in the suppression of the Rebellion; and he states that while he remains in his present position he will not attempt to retract or modify it, neither will he return to slavery any person who is free under that Proclamation of the Acts of Congress.

Looking to a resumption of "the National authority within the States wherein that authority is suspended," he accompanies his Message by a Proclamation of "an amnesty." Citizens of the United States who may have been in rebellion, upon taking an oath to support the Constitution of the United States and abide by and support all acts of Congress passed during the Rebellion with reference to slavery as well as the President's anti-slavery Proclamations, will receive a full pardon and the restoration of their rights of property except in slaves. Exceptions are made to this offer, viz., all diplomatic or civil officials of the Confederate Government; all officers of the Confederate Army above the rank of Colonel, and all officers of the Confederate Navy above the rank of Lieutenant; all persons who have left the judicial or Congressional service of the United States and the Federal Army and Navy to aid the Rebellion; all persons who have treated Federal colored troops or colored seamen otherwise than as prisoners of war, &c.

The Proclamation goes on to say that when Union qualified voters in States that have been or are in rebellion, to the number of not less than one tenth the number of votes cast at the Presidential Election in their States in 1860, having taken the oath here prescribed and not having violated it, shall re-establish a State Government that shall be republican, such shall be recognized as the true Government of the State. If provisions be made by such new Government for freeing and educating the negroes therein, they will not be objected to by the National Executive. The President advises that in the reconstruction of the States in rebellion the names, boundaries, subdivisions and Constitutions of the old States be adhered to, subject to such laws as Congress has passed since the outbreak in the South. The President concludes with an argument in favor of his plan of reconstruction and an eulogy of "the war power as a main reliance."

Papers in the Democratic interest represent the President's plan as a clever trick, by which to prepare the way for his own re-election to the Presidential chair. The N. Y. *World* says, Mr. Lincoln declares that he will not disturb any temporary regulations made by the new state governments for taking care of the negroes, if such regulations recognize their right to ultimate and permanent freedom. That is to say, an arrangement for apprenticing the negroes to their former masters for a term of five or seven years would meet his acquiescence. This would secure to the masters the custody of their slaves until the proclamation was adjudged void by the Supreme Court, when all their old rights of ownership would revert. Mr. Lincoln must have been in his happiest comic mood when this device occurred to him. However it may torment the radicals, it gags their mouths so that they cannot utter a cry. They cannot complain of the proposed method without confessing doubts of the constitutionality of the proclamation; and they have always been so cock-sure on this point, that they would cover themselves with derision by raising the question now.

Mr. Lincoln, then, has fairly got the inside track for the Republican nomination next spring. Both factions of his party can find their views reflected in his message, and one interpretation can be just as plausibly supported as the other. Besides, if his plan is carried out he will have a reserve force of electoral votes which no other candidate of the party can command. By setting up, as he contemplates, state governments, representing one-tenth of the voters, in Arkansas, Louisiana, Tennessee, and North Carolina, some or all of them, he can control as many electoral votes as may be needed to turn the scale if the contest should be close and doubtful. A state with a loyal government is of course entitled to its full electoral vote; and it could elect Mr. Lincoln one voter in Arkansas will exert as much political power as ten citizens of New York.

GEN. GRANT ON THE SLAVERY QUESTION.—Senator Wilson, in a speech before the American Anti-Slavery Society at their third anniversary in Philadelphia, the other day, quoted the following extract from a letter written by General Grant:

"I have never been an anti-slavery man, but I try to judge justly of what I see. I made up my mind, when this war opened, that the North and South could only live together in peace, as one nation, by being a free nation. Slavery, which constituted the corner-stone of the so-called Confederacy, is knocked out, and it will take more men in future to hold the black race as slaves than to put down the rebellion. Much as I desire peace, I am opposed to it until this question of slavery is forever settled."

MAJ. GEN. FRENCH RELIEVED OF HIS COMMAND AND PLACED UNDER ARREST.—Maj. Gen. French has been relieved from his command in the army of the Potomac and placed under arrest. His arrest is said to be preliminary to charges of misconduct in the recent abortive affair at Mine Run.

THE REBEL GENERAL POLK.—A Vicksburg despatch of the 23th ult. says that the rebel Gen. Polk has been ordered to the command of Southern Mississippi, with headquarters at Brandon, fifteen miles East of Jackson.

PRESIDENTIAL THANKSGIVING.—Upon the receipt of the news of Longstreet's retreat the President issued the following proclamation:—EXECUTIVE MANSION, WASHINGTON, D. C., December 7. Reliable information being received that the insurgent force is retreating from East Tennessee, under circumstances rendering it probable that the Union forces cannot hereafter be dislodged from that important position, and esteeming this to be of high national consequence, I recommend that all loyal people do on receipt of this information, assemble at their places of worship and render especial homage and gratitude to Almighty God for this great advancement of the national cause.

A. LINCOLN.

There is a Bostonian in Washington who has piled up the snug little sum of five hundred thousand dollars within two years, as he acknowledges, out of his government contracts. He seems to have had a happy faculty of making friends of the various quartermasters with whom he did business. Hence his good luck.

A mansion, completely furnished, was presented to Bishop Simpson, of the Methodist Church, in Philadelphia, on Thanksgiving day. The mansion is double, with side parlors, each illuminated with six-light chandeliers, a hall and vestibule in the center, extensive back buildings, fine library, sitting room, reception room &c., the whole being warmed by means of improved patent heaters, and is handsomely furnished in all its apartments.

The Bromfield Street Methodist Church Boston, has been destroyed by fire. There was an insurance upon it of $17,000. The Organ worth from $3000 to $4000 was not insured.

Schr. *S. L. Garrety* from Matamoras, bound to New York, loaded with cotton was captured two days after being out by the passengers, who hoisted the Confederate flag, and set the captain and crew afloat in a boat. Other parties reported at Matamoras with similar intentions.

Richmond papers of the 19th contain the following telegraph from Charleston:

"Ironsides and three monitors, while attempting to pass the obstructions, became entangled and will probably have to be abandoned. Two monitors also badly disabled."

FROM SOUTHERN PAPERS.—RETALIATION.—The escape of Morgan, together with his staff, and their safe arrival on neutral ground, will delight every Confederate in the land. The base and cowardly outrages inflicted on that distinguished officer, in the Ohio Penitentiary, ought to be remembered and avenged. The Petersburg Express makes a practical suggestion, which would strictly and equitably meet the case.

"Should a kind, just Providence so will it that Burnside should fall into our hands, we trust that a call in some state prison, with a shaved head, coarse fare, prison garb, &c., will be instantly awarded him, as it was by his order that Gen. Morgan was subjected to the outrages which he has endured. In this instance we are for the *lex talionie* in its strictest sense. An eye for an eye, and a tooth for a tooth is imperatively demanded, and it is the only mode by which we can compel the Yankees to conduct the war in accordance with the usages of civilized nations."

BRAGG RELIEVED.—Gen. Bragg has been relieved by the President at his own request. He was serenaded on the 1st by the band of the 4th Florida brigade, and, being called out, said that he accepted with gratitude and heartfelt thanks the compliment tendered. The association long existing between them would cease to-morrow, when he would leave them. He alluded to the many bloody battles and spoke of the reputation of his brave troops in the most feeling and touching manner. He took a long and and farewell of them, with the assurance that the memory of association with them would ever hold fresh in his mind.

PARSON BROWNLOW.—An Atlanta, Ga., despatch says:—Brownlow has escaped, but our forces captured his press, type and paper, thirty miles from Knoxville.

The message of President Davis to the Southern Congress is rather hopeful, but not very confident in tone; still looking forward to acknowled independence, yet aware of the immense difficulties to be surmounted. He refers to the course pursued by England and France in relation to the Confederacy, and regrets that no adequate remedy exists.

Regarding the Army he says: Though we have lost a great many of our best soldiers, it is believed to be in better condition than at any previous period of the war. Still it must be enlarged by restoring to the ranks all who are improperly absent, putting an end to the substitute business, modifying the exemption law and placing in the ranks such able bodied men as are employed as waggoners, nurses, cooks &c., and substituting negroes therefor. He favors the employment of all men over 45 to guard posts, railroads, bridges, &c.

After commending the skill and courage of the cruisers at sea, he alludes to the savage ferocity of the enemy in persecuting the war, noticing particularly the incendiary composition thrown from the distance of four miles into Charleston. He says Butler, McNiel, and Turchin, whose horrible barbarities have made their names widely notorious and everywhere execrable, are still honored and cherished by the authorities at Washington. He speaks in pitying terms of the negroes, the able-bodied of whom the enemy have forced into their ranks, leaving the sick, aged, women and children to perish from starvation; or they have been gathered into camps, where they have been wasted by frightful mortality.

He concludes as follows:—The hope of an early termination of the war has not been realized. We now know that the only reliable hope for peace is in the vigor of our resistance, as the cessation of the enemy's hostility is only to be expected from the pressure of their necessities.

The *Richmond Inquirer* in reference to the prospect the Federals have of getting back the South, says,—No sane man believes that they are able to win this great prize. Let us see what are their chances for it: After nearly three years' war, their main army still hovers timidly along the banks of the Rappahannock and Rapidan, in a wasted and desolated country, whose inhabitants hate them more cordially than ever. Pressed and goaded to march on to Richmond, and reinforced immensely for that purpose, that army ventures sometimes to show itself on the southern bank, but when it finds itself face to face with Lee and his veterans, shrinks back by night without fighting. remember, the pretension of those people is that they are engaged in crushing "a rebellion;" remember the headquarters and heart of that rebellion are at Richmond, one hundred and twenty miles from Washington, their metropolis and base, and that they have often and often dashed their immense armies against our brave band of defenders, and have been rolled back in rout and ruin. It is their business, and they acknowledge it, to attack us and to crush us. Their General is ordered, time after time, to "find Lee, and force him to fight." Well, they come; they find Lee—he is not hard to be found; he arrays himself in a line of battle right opposite; they look at him through field glasses, and then turn and run! This is not the way "rebellions" are crushed.

CHARLESTON, Dec. 8.—A brisk fire between Fort Moultrie and Battery Gregg, opened this morning. The Yankees have ceased firing on Sumter. They are altering their batteries and intrenching Gregg eastward. Our monitor has timber-work around her sides to protect her from torpedoes. Our batteries keep up a slow fire upon the enemy's working parties. Slow fires are kept up between the enemy's batteries and ours.

Federal accounts from Charleston say the position of affairs is unchanged. Lieut. West reports that General Gilmore still continued to throw shells into Charleston at the rate of twenty per day, and it was evident that they were doing considerable damage. The shells were seen to burst at night. All the inhabitants of Charleston had been removed to the rear of the city. The firing on Sumter had ceased, and Gen. Gilmore was turning his attention to the forts inside the harbor. A terrific fire was kept up on Fort Johnstone. The west wall of Sumter had been undermined by our fire, and the last vestige of the fort as a fortified work is disappearing. The rebels now only occasionally display a small attle flag from the ruins of the fort.

European.

FROM LATE ENGLISH PAPERS.

Much satisfaction is expressed in some of the English Journals in regard to the authorized commentary on the Holy Scriptures by leading theologians of the Church of England, which is intended to be commenced forthwith. About forty eminent clergymen have undertaken the task, under the general supervision of a Committee consisting of the archbishop of York, the Bishops of London, Lichfield, Llandaff, Gloucester, Bristol and others. The forthcoming work is to be put forth virtually under the sanction of the Church of England, as a final and definite exposition of controverted points. The labor of its preparation will be great, and the period requisite for its completion long; but its progress will be watched with interest, no less by believers in the Christian faith throughout the world, than by the disbelievers in England whose doubts it is intended to remove.

NAPOLEON III. AND M. RENAN'S "LIFE OF JESUS."—The Emperor has addressed the following letter to Mgr. Parisis, Bishop of Arras, acknowledging the reception of his work, entitled, "Jesus est Dieu," in answer to M. Renan's "Vie de Jesus":—My Lord Bishop,—You have been so kind to send me the book you have written to combat a recent work which attempts to raise doubts on one of the fundamental principles of our religion. I have seen with pleasure how energetically you defend the faith, and I offer you my sincere congratulations. Whereupon, my Lord Bishop, I pray God to have you in His holy keeping.—Written at the palace of Compiegne, this 14th of November.—NAPOLEON."

The bridal gift of Australia to the Princess Alexandra is thus described by an Australian paper:

It consists of a stand, a stem, and an oval jewel casket, surmounted by an eagle hawk, and presents a pleasing combination of familiar Australian forms. The edge of the stand or base is of malachite, richly veined and clouded; the groundwork a plane, with a cluster of rocks in the center in gold. The opening of the casket is lipped with gold, enriched with the foliage and flower of a native creeper; it is lined with crimson silk velvet, and forms a recess worthy to enshrine the choicest gems of a princess. The gift stands seventeen inches nigh. It is with the exception of the malachite plinth, the aborigines, the emu's egg, and the emerald eyes of the snakes, made of pure gold. It is inscribed: "To her Royal Highness Alexandra, Princess of Wales, from the Wives and Daughters of South Australia."

The presentation of a watch to the princess, by the city of Coventry, is described by a correspondent of the *Court Journal*:

The mayor and his daughter, a young lady of eighteen, waited upon the princess. They were introduced into a room, and found her seated at a table, writing. The moment they entered the princess rose and ran forward, holding out her hand to the mayor's daughter, calling her by name, and hoping she was quite well. The young lady, wishing to do everything in proper form, proceeded to open the box containing the address, upon which the princess said; "I know all about that; never mind the address; I am longing to see the watch." When the watch was shown, she exclaimed, "Oh, how pretty!—how very pretty! Now you will be kind enough to show me how to open it. And how do you use the key? Oh, that is so clever!" The princess spoke English with considerable fluency. The mayor's daughter, who had been very frightened at the idea of approaching royalty, was soon set at her ease by the free and natural manners of the Princess, and came away highly delighted with her interview, to be thenceforward the most important young lady in all Coventry.

BY THE HIBERNIA AT NEWFOUNDLAND.

No decision yet given on the Alexandra case.

Federal steamer *Kearsage* relanded 16 men off Queenstown, which had been shipped by her in violation of the Foreign Enlistment Act.

Gibraltar formerly *Sumter* arrived at Queenstown from Wilmington, and landed 330 bales of cotton.

Danish Council of State resolved to regard any occupation of Holstein as a declaration of war. King Christian issued a proclamation to Holsteiners, asserting his claims, and his resolve to put down insurrectionary movement.

SIR John Lawrence has been appointed Governor Genl. of India. An additional force of troops to be sent to meet the requirements in Japan.

[From the Richmond Whig]

The Charleston Courier makes a timely suggestion in recommending the attention of our government to the naturalization and cultivation of Calisaya, for the preservation of the health of our soldiers. This article has a peculiar effect upon the liver, and guards the system against disease by exposure and irregular diet. It is said that the great success of the Plantation Bitters of Dr. Drake, which, previous to our unhappy difficulties was found in most Southern homes, was owing to the extract of Calisaya Bark which it contained as one of its principal ingredients.—"In confirmation of this, we have heard one of our most distinguished physicians remark, that whenever he felt unwel from ordinary dietetic or atmospheric causes, he invariably relieved himself by Plantation Bitters. Now that these Bitters cannot be obtained, a substitute should be prepared.—We understand our government has opened negotiations with Dr. Drake through a secret agent, but with what truth we do not know." * * * * * * * * * *

We are exceedingly obliged to the Richmond Whig for its remembrance of "Auld Lang Syne," but we can assure "Our Government" that the Plantation Bitters are not for sale to any "secret agents," North or South. There is probably several other things that "Our Government" will yet want.

We know that we have the best and most popular medicine in the world, We are not afraid to show what it is composed of:

Physicians are compelled to recommend it.

Calisaya Bark has been celebrated for over two hundred years, and was sold during the reign of Louis XVI, King of France, for the enormous price of its own weight in silver. It is remarkable for Dyspepsia, Fevers, Weakness, Constipation, &c.

Cascarilla Bark.—For Diarrhea, Colic, and diseases of the stomach and bowels.

Dandelion.—For Inflammation of the Loins and Dropsical Affections.

Chamomile Flowers.—For enfeebled digestion.

Lavender Flowers.—Aromatic, stimulant and tonic—highly invigorating in nervous debility.

Wintergreen.—For Scrofula, Rheumatism, &c.

Anise.—An aromatic carminative; creating flesh, muscle and milk; much used by mothers nursing.

Also, clove-buds, orange, caraway, coriander snake-root, &c,

S.—T.—1860—X.

Another wonderful ingredient, of Spanish origin, imparting beauty to the complexion and brilliancy to the mind, is yet unknown to the commerce of the world, and we withhold its name for the present.

Humbugs and quacks howl about the Plantation Bitters; but the following is what's the matter and they know it.

PLANTATION BITTERS WILL CURE.
Cold Extremities and Feverish Lips.
Sour Stomach and Fetid Breath.
Flatulency and Indigestion.
Nervous Affections.
Excessive Fatigue and short Breath.
Pain over the eyes.
Mental Despondency.
Prostration, Great Weakness,
Sallow Complexion, Weak Bowels.

LIVER COMPLAINT AND DYSPEPSIA

Very particularly recommended to Clergymen, Merchants, Lawyers, and persons of sedentary habits. Also for delicate females and weak persons who require a gentle stimulant free digestion, good appetite, and clear mental faculties.

Sold by all respectable Physicians, Druggists, Grocers, Hotels, Saloons, Country Stores &c.

Be particular that each bottle bears the fac-simile of our signature on a steel-plated label, with our private government stamp over the cork.

P. H. DRAKE & CO.
1y. 308 BROADWAY, N. Y.

A Call for New Subscribers.

We expect to receive early information from our brethren, the Ministers, as to all those delinquent subscribers, who are not disposed promptly to pay up arrearages, or who are unable to do so, that we may discontinue their papers. We are very desirous of adding considerably to our List of paying subscribers, and to encourage an effort in obtaining a large increase at once, we offer the following inducements:—

For the greatest number of new subscribers, with the advance payment, sent in between this and the 1st of Feb. next—A copy of Webster's or Worcester's Dictionary, pictorial edition, unabridged, or other books of equal value.

For the second best number of new subscribers with advance payment, within the time above specified,—A set of Macaulay's History of England in 5 vols, or other works of the same value.

nov 18th.

☞ We call attention to a very fine collection of Cartes de Visite, for Photographic Albums, at very low prices at the Book Room. Our stock of Albums can be highly recommended. We will send Albums or cards to any part of the Provinces by mail, postage paid, without extra charge.

ALMANACK FOR 1864.—Our Almanack for 1864 will be found worthy of patronage. We are expecting orders from all our Ministers, and from storekeepers in every part of the Province Please send your orders at once.

CHRISTMAS SERVICES.—The services in the Wesleyan Churches of this city on Christmas day will be

Brunswick St. 11 A.M., Rev. J. McMurray,
" " 7 P.M., J. Lathern,
Grafton " 11 A.M., J. S. Addy,

At each service a collection will be taken on behalf of the poor.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

W. Layton (P.W. self $1, Mrs. Bates $1), Rev. A. Gray (B.R. $14, P.W., I. Zink $1, T. Ritcy, jr. $3, Eph. Lonas $2, A. Ronkey, new sub. $1—$21), D. Rockwell $2, Rev. G. Butcher (P.W., John Chapman $2, Thos. Weldon $2), Rev. J. F. Bent, (Mag. sent to Bridgetown. Get 5 subs. for B. Workman and we can give you 5 copies), Mr. Rounsefell $1, Rev. W. Alcorn (sent to Amherst), D. McKenzie $2, Rev. D. D. Currie (P.W., Wilfred McLeod $5, Henry Hayward, new sub. $2. Com'n. at end of year. Former remit. was for W.D.C.), Rev. R. Tweedy (B.R. $7, P.W., Jas. Buttimer, new sub. $1), Rev. Jas. England, Rev. J. Read (P.W., Jas. Hatfield $2, Geo. Dodworth $2.67½, Jesse Dickenson $2, and 30c. for S. S. Adv.) Rev. C. Dutcher (P.W. Capt. J. Rice $4), Boyd Magee $2, Wm. Magee $3, (Rev. A. Black (P.W. Dr. McRobert $2, H. Hyde $6), Rev. Dr. DeWolfe, Rev. J. G. Hennigar, Rev. J. R. Hart (P.W., C. Ratcliffe $2, Wm. Fowler $2, Wm. Earle $1, D. Smith $1, Wesley Fowler $1, J. R. Fowler $1), Rev. G. O. Huestis (P.W., G. Barrett $2, M. $3, supply expected soon), Rev. Dr. Pickard, Rev. W. E. Shenstone, Rev. T. Harris, Rev. P. Prestwood (Tickets will be received by you from England), H. F. Houston, Esq. 50c.

SINGER'S SEWING MACHINES.—As a holiday gift nothing can be more appropriate, or useful than one of the superb machines of the Singer Machine Company, which can be seen at the store of Mr. H. A. Taylor, corner of Hollis and Sackville streets. Of this machine we can speak with confidence from what we have seen of its use. Its song should be;

"Click! click! click!
While the cock crows loud and free,
And click! click! click!
Is a merry sound to me,
With bodice trim and neat
I seam, and gusset, and band,
With my dainty slippered feet,
And a small white fingered hand.

Stitch to the click of the steel,
And never an aching head,
While I turn the gliding wheel,
With the gleaming silver thread.
Oh, woman! no more a slave
To seam, and gusset and band,
Shall beautiful grow and brave,
In the light of our happy land."

1863

SPECIAL NOTICE.

TO THE CITIZENS OF
HALIFAX, N. S., AND VICINITY.

THE undersigned would respectfully ask attention to the preparations known as

HUNNEWELL'S
UNIVERSAL COUGH REMEDY,
For all *Throat and Lung Complaints.*
HUNNEWELL'S TOLU ANODYNE,

The great Neuralgic, Rheumatic, Head-Ache, Tooth-Ache, Loss of Sleep, and General Nervous Remedy. Also for the Pains in Monthly Menstruations a perfect relief.

HUNNEWELL'S ECLECTIC PILLS.

The most perfect form of Cathartic ever given to the public, which never require more than *two* and seldom but *one* for a dose, act without the least griping and cure

INDIGESTION, DYSPEPSIA, BILLIOUSNESS, LIVER COMPLAINTS, PILES, WORMS.

and all derangements of stomach or bowels.

The above preparations, of such unbounded reputation in the United States have the confidence of and are used by great numbers of Physicians, and at prices within reach of all, are worthy the attention of invalids, who will find them a strict conformity to nature in medicine.

Without resorting to the common method of columns of advertising, I would ask confidence to test them, which will be sacred.

IT CURES SO QUICK.

Radway's Ready Relief, whether applied externally or taken internally, acts at once; there is no delay, but it instantly fulfills its missions of relieving the patient of pain and discomfort.

NAIL IN THE KNEE PAN.
NAIL IN THE KNEE PAN.
NAIL IN THE KNEE PAN.

A highly respectable lady of the city of New York while nailing down some carpets run a small carpet tack in her knee and shifted the pan. For two years she was laid up a cripple, spent upwards of two thousand dollars without deriving any benefit. She was advised by a nurse to use Radway's Ready Relief; the first application gave her ease, one week's use made a perfect cure. Had this lady tried the Ready Relief when the injury happened, she would have escaped the painful sufferings of two years' duration, and saved two thousand dollars. Bear in mind, that Radway's Ready Relief will prove its marvellous efficacy at once in all cases where pain is experienced, whether Rheumatism, Lumbago, Gout, Neuralgia, Bruises, Burns, Scalds, Wounds, or Diarrhœa, Dysentery, Diptheria, Influenza, Sore Throat, Hoarseness, Colds. Let those who suffer try it. Price 25 cts. per bottle.

COUGHS. The administration of medicinal preparations in the form of a *Lozenge*, is of all modes the most eligible and convenient, more especially as regards a Cough Remedy. "Brown's Bronchial Troches," or Cough Lozenges, allay Irritation which induces Coughing, having a direct influence to the affected parts.

THIRTY YEARS YOUNGER. Rev. B. Bruce, D. D., Newmarket, Gallatin county, Ill., writes—"I have tried Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. They acted like a charm. My hair is as it was thirty years ago. If you wish a reference from me, I will give it willingly."

Sold by druggists everywhere. Depot, 198 Greenwich st, New York.—AVERY, BROWN & Co Agents—Halifax.

HOLLOWAY'S PILLS.—Turn of Life.—Armed with this great antidote the fiery ordeal is passed through and the sufferer once more restored to the possession of unimpaired health. These Pills are equally efficacious in all female complaints, and obstructions at the dawn of womanhood. Sold everywhere.

Marriages.

At the Wesleyan Parsonage, Gottingen St., by the Rev. John S. Addy, Mr. Wm. George, to Miss Ann Steele, both of Halifax.

At the Wesleyan Church, Sussex, N. B., on the 12th ult., by the Rev. D. D. Currie, Mr. Robert Creighton, of Dutch Valley, to Miss Margaret Adare, of Donegal.

At Millstream, N. B., on the 31st ult., by the same, Mr. John McLeod, of Carsonville, to Eliza Northep, of the former place.

At Butternut Ridge, N. B., on the 6th inst., by the same, Mr. John Cusacks, to Mrs. Hephzibah McLean.

At Mount Pisgah, N. B., on the 14th inst., by the same, Mr. Thomas Blisset, to Mrs. Margaret Keirstead.

At the residence of Mr. John Chappell, on the 15th inst., by the Rev. W. Alcorn, Hiram M. Copp, to Amanda Chappell, all of Baie Verte.

At Sydney, C. B., on the 30th ult., by the Rev. R. Morton, Mr. Abraham Ormiston, Master Mariner, of Gabarus, to Elizabeth, daughter of Alexander Sutherland, of St. Peter's, C. B.

At Truro, on the 27th Nov., by Rev. A. B. Black, Mr. Walter Sargent, to Miss Thirza Dodson, both of the above place.

On the 15th inst., by the Rev. George Boyd, Mr. Wm. C. Whiston, to Janet Cooper, third daughter of Mr. John Brander.

Deaths.

At Wodworth Mountain, Cornwallis, Novr. 28th. Mary E. Woodworth, aged 21 years. Her end was peace.

At Tangier, on the 10th inst., James Brown, third son of George Brown, of Lake Porter, aged 47 years.

On the 19th inst., Mrs. Catherine Drew, aged 73 years.

On the 19th inst., Mr. John Kelly, (late Sergeant 63rd Band,) aged 28 years.

At Truro, on the 19th inst., Sarah Edds, beloved wife of Finlay McIntyre, in the 62d year of her age.

At Kingston, Jam., on the 10th ult., in the 44th year of his age, Rev. John Erasmus Owen, a native of Halifax, N. S., but for many years Island Curate at Old Harbour.

Shipping Notes.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, Dec 16

Brig Rover, Ryan, Kingston, Jam; brigt Annette, Curtis, New York; schrs Thos Bagley, McConnell, Salt Island; Juliet, Wright, St John, N B; Rival, Williams, Liverpool.

THURSDAY, Dec 17

Gunboats Ella & Annie, (Am) from a cruise with the steamer Chesepeake.

Decatur, from a cruise.

FRIDAY, Dec 18

Gunboat Wasp, (Am) from a cruise.

Brigts America, French, Boston; Arab, Mason, Baltimore; schrs Reindeer, Rood, Jamaica; Squando, Sullivan, Canso.

SATURDAY, Dec 19

Ship of War Niagara, (Am) from a cruise; gunboat Onerkian, Boston; brigts Sophia, Cochran, Inagua; Margaret, Fanning, Kingston, Jam; Latina, McDonald, Ponce; Gen Washington, Kennedy, New York; schrs Mary Jane, Hopkins, Inagua; Foam, Lessef, do; Northern Light, Delory, P E Island; Vincent, Boudrot, do; Robinson, Lee, do; Alexander, Mathison, Port Medway.

SUNDAY, Dec 20.

Barque Robt Hastie, Cochran, Liverpool; brigs Fawn, Doat, Port Maria, Ja; Tyro, Holmes, Inagua; brigts Sarah, Mundy, Havana; Africa, Essex, Jamaica; Peerless, Power, Port Medway; Hyde, Clare, N York; Falcon, Wilson, Demerara; Volant, McLean, Boston; schrs Hiram, Simpson, Boston; Condor, Romkey, New York; Messenger, McLean, Shelburne; Rover, O'Brien, Canso.

MONDAY, Dec 21

Steamers Merlin, Guilliford, St Johns, Nfld; Westmoreland, Evans, Pictou; brigt Oriomede, Crow, N York; schr E K Brown, Baras, Liverpool.

CLEARED.

Dec 18—Brigts Golden Rule, Patterson, Porto Rico; Wm Walter, Gowen, Chester; schrs Newfld Packt, Muggah, Sydney; Mayflower, Gerrior, Arichat; Kalafat, Martell, Petit de Grat; Apollo, Burke Sydney; Lone Star, Farrel, do; George, Morrisey, do; Mary and Charles, Babin, Arichat.

READY-MADE
CLOTHING!
COMMERCE HOUSE.
No. 144 Granville Street,

Just received, an assortment of

MEN'S WINTER CLOTHINIG.

Made to order expressly for our trade, of good material and workmanship, and the best style of fashion at the following LOW PRICES:

Heavy Winter OVERCOATS, 17s 6d to 25s,
Beaver and Witney do 27s 6d to 37s 6d
SUPER do do do. 40s to 57s 6d.
Heavy Pilot *REEFING JACKETS*, 15s to 25s.
FINE BEAVER do 27s 6d to 37s 6d,
Fine Black *CLOTH COATS*, 20s and upwards.

A Full assortment of

COATS AND DEMI SACKS.

A Good, Useful Garment,

In Doeskin, Cheviot, Tweed, &c from 15s to 35s.
Black and Colored CLOTH PANTS from 7s 6d to 20s.
Black & colored Cloth and Fancy Vests.

—ALSO—

White and Fancy Shirts, Fancy Flannel and colored Serge Shirts, Kersey Drawers, Lama's Wool Vests, Pants, Linen and Paper Collars, Handkerchiefs, Ties, Braces, Gloves, and a general assortment of GUTFITTINGS, at the

Lowest Cash Prices.

dec23 R. MCMURRAY & CO.

NEW WINTER GOODS!
At the Commerce House,
NO. 144 GRANVILLE STREET.

WE have received ex "Canada" and other steamers:—Cobourg Cloths, in all colors, 7-4 French Twill, do., superior quality and a large discount from their value,
Black and colored Orleans and Alpacas,

Cheap Mohair & Repp Dresses,

Plain and checked Winceys, 6-4 Worsted & Union Curtain Damasks, Black and Colored MOREENS Plain and Fancy FLANNELS,

Fine Black Cloths and Beavers.

Witney, Velvet, Pile, and Sealskin
MANTLE CLOTHS!

—ALSO—

White and Grey Blankets,
From 9s to 30s per pair.
dec 23 R. MCMURRAY & CO.

BROWN, BROTHERS & CO.
Nos. 3, 4 & 5 Pentagon Building.
North end of Granville Street,

HAVE IN STOCK THE FOLLOWING ARTICLES:

Alum Iron,	Oxide of Silver
Chinoline,	Pepsine,
Chlorodyne,	Prophylamine,
Chloroform—D. & Flockhart's from Pure Spirit	Prodophylin,
Citrate of Iron & Quinine	Santonine,
Citrate of Iron and Strychnine,	Syrup of Hypophosphates of Lime and Soda.
Codeia,	Syrup of Hypophosphates of L. S. Potass and Iron
Hypophosphate of Lime	Do. do. Winchester's.
" Soda,	Valerianate of Amm'a,
Iron by Hydrogen or Quevennes Iron,	" Quinine,
Leptandrin,	" Zinc,
Oxalate or Cerium,	Vetatria,

And all the Chemicals and Medicines in general use.

Brown, Brothers & Co beg to return thanks to the many who have favored them with the compounding of prescriptions during the past year; and as they pay particular attention to this branch, and as prescriptions entrusted to their care are always put up by careful and experienced hands, and from the best medicines they feel confident that they will continue to give satisfaction to all, even the most particular, who may favor them with their patronage. dec. 23.

H. Geo. Addy, M. D,
GRADUATE of the University of Vermont. Late Asst. Surgeon U. S. V., and Surgeon in charge of one of the General Military Hospitals in Tennessee—may be consulted professionally at his office,
170 Argyle-street,
Opposite Messrs. John Northup & Sons Store.
Nov 18—3ins

Holiday Presents.

INCLUDING neatly bound Bibles, Hymn Books, religious books for young people, Photographic Albums, and Cards, &c., &c., can be had in great variety, at the Wesleyan Book Room, Argyle St.

☞ Orders from the country filled with care and promptitude. Dec 16.

LONDON HOUSE.

WE are now opening and in daily expectation of the remaining portion of FALL STOCK, we think it is unsurpassed by any Retail House in the city, and we want the public to come and see our stock of

WOOLLENS, COTTONS, DRESS GOODS, SILKS, LINENS, Mantles & Shawls, FURS, all Fresh, Small Wares, and all the etceras of a first class Dry Goods House. HOOP SKIRTS, &c, &c, &c.

CLOTHING.

We have made our aim to improve and economize, and with the largest experience of any Importing House in this particular branch, we confidently assume to give a better article for the money than other Houses in the city or Province.

☞ We beg to tender our best thanks for the very liberal prtronage extended to us since our removal to our new premises.

November 4. T. & CO.

LARGE AND VALUABLE IMPORTATIONS THIS FALL!
CHIPMAN & CO'S.
CHEAP DRY GOODS WAREHOUSE, II
1262 Granville Street, Halifax, N. S.

WE are prepared to wait upon our customers again this Fall, with a new and very excellent selection of Plain and Fancy Dry Goods for the present season. Our stock has been personally selected this summer in the London, Manchester and Scotch Markets, enabling us to now offer a splendid variety of all the newest and most fashionable Goods. Ladies Dresses we have in Checked Winceys, Fancy Repps, Crossovers, Checked Mohairs, Ladies Dress Trimmings in beautiful variety; new Gauford Mixed Braids in Silk and Worsted. Black and Velvet Ribbons, with white edges very fashionable. Ladies black and brown Mantles, 7s 6d and 10s each. Large assortment of New Millinery for the Fall; Bonnets made up to order in the neatest prevailing fashion. Flowers, Feathers, Hat Plumes, Grass and Seaweed Flowers, as worn by the Princess of Wales. All the latest articles in Bonnet Fittings, 50 doz Ladies and Girls Felt Hats, trimmed and untrimmed. 600 assorted Heavy Winter Overcoats, in Seal Skins, Whitneys, Beavers, Black Cloth, Reversable and others. 500 Ladies' Fur Boas and Muffs—Imitation Stone Martin, Real Fitch Furs. Queen's and Princess shapes—All New Furs. Monkey and Sable Muffs; White Ermine ditto, and Seal spotted.

Black Broad Cloths, and Cassimeres, Twee

The Family.

Children's Christmas Hymn.

In Judah's meadows green and bright,
One Christmas long ago,
The shepherds watch'd their flocks by night,
Beneath the moonbeams' glow:
But round them fell a light Divine,
Brighter than moonbeams ever shine.

And angels from the holy heaven
Came through that golden air,
And this the message that was given
To those who waited there:
"Glory to God, and peace on earth,
Good-will to men at Jesus's birth.

"In yonder manger now he lies,
An Infant small and weak,
The King of all, who left the skies,
His children here to seek;
He to a humble shed hath come,
That you might share his heavenly home."

The shepherds rose and left their sheep,
To seek that lowly shed,
The spot where angels vigil keep
Beside the cradle-bed:
No better place could earth afford
To Him whom angels call their Lord,

They worshipp'd Jesus Christ the King,
The Infant undefiled;
For they had heard the angels sing,
And knew the Holy Child:
They knew that Baby, weak and small,
Was Jesus Christ the Lord of all.

And little children now may go,
And worship Christ the Lord;
For He Himself hath told us so,
In His most Holy Word:
And He will make your Christmas-days
More bright and glad, and full of praise.

Solution of Bible Riddle.

An image is blind
And hence unbelieving
While free from all sin,—
If you were adored,
Although you ignored
The world you were in,
As if writ in a book,
Read the whole paradox.
In all idols look
From the trees and the rocks.
The parent you came from
Was felled to the earth,
And therefore was dead
Ere its offspring had birth.
In chapter nineteen
Of Samuel first,
And verse thirteen,
The scene is rehearsed,
In which the special
Details of your story,
Strip off the rest
Of your mystical glory.
When David from Saul
Fled forth for his life,
He owed his escape
To [illegible] of his wife.
Your [illegible]sor was Michael,
Who ne'er [illegible]stioned you,
A king's lovely daughter,
Her spouse doomed to slaughter,
The name and the place
Of her dearest she gave you.
Then watched by your bed
Feigning him to be sick,
And saved his lord's head
By this conjugal trick.
Your eyes shed no tears,
You heeded no drink,
And she was not blighted,
Because you were slighted,
But because she despised
The jubilant dance
Of the man she had saved
From the stroke of the lance.
Thus you dwelt in a palace
But ne'er had a throne,
Kept a crown for a prince,
But had none of your own,
Rescued a warrior,
Baffled a plot,
Was a stock but you seemed not,
Seemed David but was not,
The royal wife nursed you,
The royal sire cursed you.
Revealing your name
Will fathom each mystery
And lessen the fame
Of your wonderful history.
Neither man, friend nor seraphim,
You were nought but the Teraphim.

—*Zion's Herald.*

Ragged Tom, the Surety.

One Sabbath afternoon, a big boy stood at the door of a Sabbath-School. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said—"We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home; he will be lost if you do not take him back."

"We could take him back, if we could secure his good behaviour. I will see," thought the superintendent.

So he stepped back into the school, and rang his bell for silence. All listened while he said, "That boy wants to come into the school again; but we cannot take him back without making sure of his good behaviour. Will any one be surety for him?"

A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard his little voice, saying: "If you please, sir, I will, sir."

"*You*, Tom! a little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir, if you please; it means when he is bad boy again, I'm to be punished for it."

"Are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in said the superintendent, looking to the door; and the big boy, with a downcast face, walked across the floor. He was thinking as he walked. "I know I'm a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—never!" I think God had put that thought into the big boy's mind He was graciously helping Tom's work as the surety.

As the children were leaving school, the superintendent saw this big boy and little Tom walking and talking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son Tom?"

"Oh! he's just gone up stairs with a great boy that he brought in with him. I don't know what they are doing!"

"May I go up?"

"O yes, sir."

The superintendent went slowly and gently up the stairs, as he reached the top he could see through the door that Tom and the big boy was kneeling together. He soon heard Tom's voice, saying, "O Lord, make this boy that has been the worst boy in the school, O Lord, make him the best boy."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them, and made the big bad boy to become one of the best boys in the school. And he raised up funds for "Ragged Tom," who put him to school, and after that sent him to college, so that he was able to go as a missionary to the heathen.—*Sabbath School Journal.*

The Rag Party.

"O girls! I have something to tell you," cried Lucy Allen, coming into the school-room one morning long before nine o'clock. The girls who had been gathered in groups, either talking or studying, all looked up as Lucy went on to say, "Mother says I may invite you all to my house to a rag party, next Saturday; won't it be nice?"

"What is a rag party?" asked Alice.

"Why, Alice! don't you know," said Emma; "it's a party to cut and sew rags for a carpet; it's real fun; I mean to go if mother will let me."

"A rag party!" said Kate, very scornfully; "who ever heard of such a thing! *My* ma won't allow me to *sew rags*. I don't think it is very genteel."

The tears came into Lucy's eyes at this unkind speech; but she tried not to appear hurt, only saying, "but, Kate, this is to *do good*, and we needn't be ashamed of that."

"No indeed!" said Julia, putting her arm loving around Lucy; "but what are you going to do with the carpet when it is finished Lucy?"

"Why, you know the old lady who has moved into the little cottage at the foot of our lane, and has only her little grandson living with her; well, mother went to see her the other day, and says she is *real poor*, there is no carpet on the floor, and she told mother she couldn't afford to get any now, because the boy had no work. When mother told me, I thought right away about the rag carpet that I saw Aunt Betsey Hall making, and it is such easy work that Annie and I thought we would try and make one as a present for the old lady."

"Good! that's a first rate idea!" said Nellie, and you are going to let us all come and help you."

"Yes, if you would like to; we can begin at two o'clock and sew till tea-time, then after tea mother says we may play and have some music; so it won't be so very ungenteel, Kate, after all."

"I don't think I can come," said Kate.

"Well I do; don't you girls?" said Julia.

"Yes;" "so do I!" "and I"; "and I!" cried the girls, one after another.

"Next Saturday, then, at two o'clock; don't forget," said Lucy, just as the bell rung to call them to order.

Saturday came; a bright, sunny day; just such a Saturday as school-girls like. Lucy and her sister were early at work, getting their rags ready for the sewing party.

They were all there, punctually at two o'clock; a happy, industrious little company, very pleasant to look upon. They worked busily, and talked busily—as girls always do when they get together; but no one spoke an unkind word about the absent Kate, for they all felt that she would be "sorry enough" after all at not having a hand in this pleasant little labor of love.

"Can you find time to eat these?" asked Mrs. Allen, coming in after an hour or two with a dish of fine apples.

"No, ma'ms," replied little Susan, who was trying very hard to "make the most," and had sewed her fingers several times in her haste.

The larger girls laughed, and did not seem very unwilling to rest by eating the apples. When the tea-bell rang they counted their balls and found they had made twenty-eight.

"Almost enough for the carpet," said Lucy, joyfully; "O I am so glad!"

"How many does it take?" asked Alice.

"Forty, I believe; you know we do not want a large carpet."

It was a merry party at the tea-table that evening; one might easily tell by their satisfied and happy faces, that they had been doing a good work.

How they enjoyed eating Mrs. Allen's "good things;" and how kind Mr. Allen was; and what funny stories Lucy's brother George told, and pretended he felt very much offended because they had not invited him to help them sew.

Then after tea they had some pleasant games; and last of all, Mrs. Allen played on the piano, and they sang all together before going home.

"Why, mother, it was just the nicest party I ever went to!" said Emma, when she reached home.

"And not a bit ungenteel, either," said her sister Sarah laughing. And they both went to bed, thinking how happy and comfortable the poor old lady and her grandson would be, when the new carpet was put down in their humble room.

"*If Kate only knew how happy it makes us feel* when we do good to others," thought Lucy, as she read her chapter that night and came to verse "Inasmuch as ye have done it onto one of the least of these my brethren, ye have done it unto Me."

How to prevent Colds.

Many a useful life may be spared to be increasingly useful, by cutting a cold off in the following safe but simple manner. On the first day of taking cold, there is a very unpleasant sensation of chilliness. The moment you observe this, go to your room and stay there. Keep it at such a temperature as will entirely prevent this chilly feeling, even if it requires 100 degrees of Fahrenheit. "In addition to this, put your feet in water half leg deep, as hot as you can bear it, adding hot water from time to time for a quarter of an hour, so that the water shall be hotter when you take your feet out than when you put them in. Then dry them thoroughly, and put on thick woollen stockings, even if it be summer—for summer colds are more dangerous—and for twenty-four hours eat not an atom of food, but drink as largely as you desire of any kind of teas, and at the end of that time the cold will be entirely broken without any medicine whatever.—*Medical Journal.*

WEARING FLANNEL.—Put it on at once; winter and summer nothing better can be worn next to the skin than a loose red woolen shirt; loose, for it has room to work on the skin, thus causing a titillation which draws the blood to the surface and keeps it there; and when that is the case no one can take cold; red, for white flannel falls up, mats together, and becomes tight, stiff and impervious. Red woolen flannel is worn by sailors even in midsummer of the warmest countries.

Temperance.

Satan and the Grog-Seller.

The grog-seller sat by his bar room fire,
With his feet as high as his head and higher,
Watching the smoke as he puffed it out,
That in spiral columns curled about,
Veiling his face with its fleecy fold,
As lazily up from his lips it rolled,
While a doubtful scent and a twilight gloom
Were slowly gathering within the room.

To their drunken slumbers, one by one,
Foolish and fuddled his friends had gone,
To wake in the morn, to the drunkard's pain,
With a blodshot eye and a whirling brain;
Drowsily rung the watchman's cry,
"Past two o'clock and a cloudy sky,"
But our host sat wakeful still, and shook
His head, and winked with a knowing look.

"Ha! ha!" said he, with a chuckling tone,
"I know the way the thing is done!
Twice five are ten and another V,
Two ones, two tows, and a ragged three
Make twenty-four for my well-filled fob;
Ha! ha! it was rather a good night's job,
Those fools have guzzled my brandy and wine,
Much good may it do them, the cash is mine."

And he winked again with a knowing look,
And from his cigar the ashes shook,
"He! he! those fellows are in my net,
I have them safe, and I'll fleece them yet;
There's Brown, what a jolly dog is he!
And he swells the way that I like to see;
Let him dash for a wife at this reckless rate,
And his farm is mine as sure as fate.

* * * * * *

"Tee, he! Tee, he!" 'twas an echo'd sound;
Amaz'd the grog-seller look'd around,
This side and that through the smoke pear'd he,
But nought but the chairs could the grog-seller see,
"Ho, ho! He, he!" 'twas a guttural note,
It seem'd to have come from an iron throat,
And his knees they shook, and his hair did rise,
And he open'd his mouth and he strained his eyes.

And lo! in a corner dark and dim,
Sat an uncouth form, with an aspect grim,
From his grizzly head, through his sneaky hair
Sprouted of hard rough horns a pair,
And fiercely those shaggy brows below,
Like sulphurous flame, did his green eyes glow,
And his lip was curled with a sinister smile,
And the smoke belched forth from his mouth the while.

* * * * * *

And how did he feel beneath that look?
Why, his jaw fell down and he shivered and shook,
And quivered and quaked in every limb,
As an ague fit had hold of him:
And his eyes to that monster grim were glued,
And his tongue was as stiff as a billet of wood.
But the fiend laug'd on, "Ho, ho! He, he!"
And switch'd his tail in his quiet glee.

* * * * * *

"Ho, ho!" says Nick, "'tis a welcome cold
You give to a friend so true and old,
Who has been for years in your employ,
Running about like an errand boy;
But we'll not fall out, for *I* clearly see,
That you are rather afraid; and 'tis strange to me!
Do you think I've come for you? never fear,
You can't be spared for a long while here.

"There are hearts to break, there are souls to win
From the ways of Peace to the paths of Sin;
There are homes to be rendered desolate;
There is trusting Love to be changed to Hate;
There are hands that murder must crimson red;
There are hopes to crush, there is blight to shed
Over the young the pure and the fair,
'Till their lives are crushed by the fiend—Despair.

"This is the work you have done so well.
Cursing this earth and peopling Hell;
Quenching the light on the inner shrine
Of the human soul till you make it mine;
Want and sorrow, disease and shame,
And crimes that even I shudder to name,
Dance and howl in their hellish glee
Around these spirits you've marked for me.

'Oh! selling of grog is a good device
To make a hell of a paradise;
Wherever may roll that fiery flood
It is swollen with tears, it is stained with blood.
And the voice that was heard just now in prayer,
With its muttered curses stirs the air,
And the hand that shielded the wife from ill,
In its drunken wrath is raised to kill.

"Hold on your course, you are filling up
With the wine of the wrath of God in your cup.
And the fiends exult in their homes below,
As you deepen the pangs of human woe;
Long shall it be, if I have my way,
Ere the night of death shall close your day;
For to pamper your lust for the glittering pelf,
You rival, in mischief, old Satan himself."

No more said the fiend, for clear and high,
Rang out on the ear the watchman's cry.
With a choking sob and a half formed scream,
The grog-seller woke—it was all a dream;
His grizzly guest with the horns had flown,
The light was out and the fire was gone,
And sad and silent his bed he sought,
And long of that wondrous vision thought.

A great Statesman and a Conservator on the Wine Question.

The company being seated at the table, Mr. Clay poured out two glasses of wine, and passing them to Mr. Dodge, remarked in tones sufficiently loud for all to hear:

'Mr. Dodge let us pledge ourselves in a glass of wine?'

Without touching the glass Mr. Dodge replied:

Excuse me. Mr. Clay, I am a strict teetotaller, and with your permission I'll pledge you in what is more emblematical of the purity of true friendship, a glass of pure water.

Mr. Clay slowly replaced the glass of wine upon the table, scanned with his eagle eyes the features of his guest, and discovering no expression but that of perfect respect, reached across the corner of the table, grasped the hand of his honest friend, and exclaimed:

'Mr. Dodge, I honor your principles'—and then laughingly added—'but I can't say that I admire your taste.'

Mr. Dodge, with his usual promptness of retort replied:

"But is it not the doctrine that our orators are daily teaching us, Mr. Clay, to throw aside taste for principles?'

Amid the shouts of laughter that followed, Mr. Clay exclaimed:

'Handsomely turned. Charles move the wine from the table.'

1863 Fall & Winter Supply 1863.

GROCERIES! GROCERIES!

E. W. SUTCLIFFE has much pleasure in announcing to his customers and the public both in the city and country, that he has completed his stock, which is unusually large, and bought with care in the best markets for cash:—consisting of—
948 chests half chests and boxes TEAS, fm 33 a 60c.
40 bags and 25 bbls Jamaica Coffee,
15 " choice Java, 20 bags Costorico do.
45 hhds very choice P. R. Sugar,
24 bxs Havana do
16 bbls Best Refined Crushed do
Pans and tierces choice Molasses,
190 bels Extra State Flour; 56 do very Superior Pastry Flour,
barls Oatmeal, Corn Meal, Split Peas & Beans.
4572 lb Annapolis Cheese, 50-00 dairies to which the prizes was awarded at the Exhibition; English, Cheshire, Gloucester, and Stilton Cheese,
40 firkins and 94 Tubs Butter,
85 Casks and 54 boxes Crackers and Biscuits in great variety,
Nonpariel, Greening Bishop Pippins, Spitzenburg Vandevoers, Golden Russets, Orange Greenings, Baldwins and other choice APPLES, Oranges, Lemons, Dates and Figs, 500 bxs, half and qtr bxs Raisins, 40 kegs, half and qtr best Malaga Grapes,
6 hhds Pickels, Sauces, Jams and Jellies, English and French Cocoa and Chocolate,
45 cases Spices of the best quality,
Currants in tierces and barrels, best quality, Citron, Orange and Lemon Peel, and a variety of other sundries which will be offered through the season at such prices as those purchasing cannot but exclaim how cheap and how good.

E. W. SUTCLIFFE,
Tea, Coffee and Grocery Mart,
Nov 25. Branch Brunswick street.

SAMUEL STRONG & CO.,

1150 Granville Street.

Have by the arrival of the ships "Glenroy" and "Pascoe Glenfell," and steamer "Africa," from Liverpool, and brig "Relief" from Glasgow, now nearly completed their

FALL IMPORTATIONS.

THE Goods per above vessels, in addition to those received per previous arrivals, comprises
Supfi. Cloth Beaver and Pilot do.
Reversable Coatings, Black and Fancy Doeskins, Tweeds, Kinseys, Satinets, &c., Coburgs, Lastres, Alexandra Cloths, Prints, Checks, Winceys, &c.
SCANDINAVIAN WINCEY, (Quite new style),
Winey and Cross-over Skirtings, Flannels, Serges and Sheetings; Gents' Crimson Shirts,
Scarlet and Pone'ss DAMASKS,
" Drab, Crimson, and Black Moreens,
Printed Table OIL CLOTHS; Reels Linen Threads,

—ALSO—

An Extensive and Rich addition to the former large stock of Ladies'
Fall and Winter Mantles,
Dress Trimmings, Ornaments, Ostrich Plumes &c. &c.
Nov. 3. 2m. 150 GRANVILLE STREET.

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 or disease of the system—Abused or debilitated by excess—indigestion, offensive breath and physical prostration are the natural consequences. Allied to the brain, it is the source of headaches, mental depression, nervous complaints and unrefreshing sleep. The Liver becomes affected and generates bilious disorders, pains in the side, &c The Bowels sympathise by Costiveness, Diarrhœa and Dysentery. The principal action of these Pills is on the stomach, and the liver, lungs, bowels and kidneys participate in their recuperative and regenerative operation.

Erysipelas and Salt Rheum.

Are two of the most common and virulent disorders prevalent on this continent, to these the Ointment is especially antagonistic its '*modus operandi*' is first to eradicate the venom and then complete the cure.

Bad Legs, Old Sores, and Ulcers

Cases of many years' standing, that have pertinaciously refused to yield to any other remedy or treatment, have invariably succumbed to a few applications of this powerful unguent.

Eruptions on the Skin.

Arising from a bad state of the blood or chronic diseases, are eradicated, and a clear and transparent surface regained by the restorative action of this Ointment. It surpasses many of the cosmetics and other toilet appliances in its power to dispel rashes and other disfigurements of the face.

Female Complaints.

Whether in the young or old, married or single, at the dawn of Womanhood, or the turn of life, these tonic medicines display so decided an influence that a marked improvement is soon perceptible in the health of the patient. Being a purely vegetable preparation, they are a safe and reliable remedy for all classes of Females in every condition of health and station of life.

Piles and Fistula.

Every form and feature of these prevalent and stubborn disorders is eradicated locally and entirely by the use of this emolient; warm fomentations should precede its application. Its healing qualities will be found to be thorough and invariable.

Both the Ointment and Pills should be used in the following cases:

Bunions,	Rheumatism,	Sore-throats,
Burns,	Ring Worm,	Sores of all kinds,
Chapped Hands,	Salt Rheum,	Sprains,
Chilblains,	Scalds,	Stiff Joints,
Fistulas,	Skin Diseases,	Ulcers,
Gout,	Swelled Glands,	Venereal Sores,
Lumbago,	Sore Legs,	Tetter,
Mercurial Eruptions,	Sore Breasts, Sore Heads,	Wounds of all kinds.
Piles		

CAUTION!—None are genuine unless the words "Holloway, New York and London," are discernible as a water-mark in every leaf of the book of directions around each pot or box; the same may be plainly seen by holding the leaf to the light. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

*** Sold at the Manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggists and Dealers in Medicine, throughout the civilized world, in boxes at about 25 cents, 62 cents and $1 each.

☞ There is considerable saving by taking the larger sizes

N. B.—Directions for the guidance of patients in every disorder are affixed to each box

☞ Dealers in any well known medicines can have Show Cards, Circulars, &c., free of expense, by addressing Thomas Holloway, 80 Maiden Lane, N. Y.

Avery Brown & Co. Agents in Halifax, N. S.
June 23.

New and Popular Works

JUST RECEIVED

At the Wesleyan Book Room.

Krummacher's Suffering Saviour,
Hanna's Last Day of the Passion,
Andrew's Life of our Lord,
Stories from the Lips of the Teacher,
A Present Heaven, by the author of The Patience of Hope,
Quotations from the Poets,
The Christian Cabinet, &c. &c. &c.
ALSO—A choice assortment of Sabbath School Books. April 8

A Word to the Inhabitants of GUYSBORO'.

J. A. WALKER,

MARBLE Worker, having removed to Antigonish, from Truro, would intimate to the inhabitants of Guysboro' county, that he can supply them with anything in the *MONUMENT & TOMBSTONE* Line, at Halifax prices (at his risk until delivered.) Liberal discount made for cash. Satisfaction warranted. Orders solicited. ly. Sept 21.

LIME JUICE.

4 Puncheons Very Fresh, just received ex the Italian Warehouse, for sale by
Nov. 18. W. M. HARRINGTON & CO.

MEDICAL ASSISTANCE.

THE GREAT AMERICAN REMEDY

RADWAY'S READY RELIEF.

THE GREAT EXTERNAL AND INTERNAL REMEDY.
STOPS THE MOST EXCRUCIATING PAIN IN FEW MINUTES.
AND
RAPIDLY CURES THE PATIENT.

RADWAY'S READY RELIEF

Proves its superiority to all other Medicines at once.
ITS FIRST INDICATION
Is to relieve the sufferer of PAIN, no matter from what cause it may originate, or where it may be seated.

If in the Head, Face, or Throat;
If in the Back, Spine, or Shoulder;
If in the Arms, Breast, or Side;
If in the Joints, Limbs, or Muscles;
If in the Nerves, Teeth, or Ears,

Or in any other part of the body, its application to the part or parts where the pain exists will afford immediate relief.

IF SEIZED WITH PAIN

In the Stomach, Bowels, or Kidneys;
In the Bladder, Spleen, or Liver;
In the Teeth, Ears, or Throat;
In the Brain or Nervous System;

One teaspoonful of RADWAY'S READY RELIEF to a wineglass of water will, in a few minutes, restore the patient to ease and comfort.

If Lame, Crippled, or Bed-ridden;
If Palsied, Bruised, or Burned;
If Bruised, Wounded, or Cut;
If Strained, Injured, or Disabled;
If Sun stroke, or seized with Fits;
If Weak in the Spine or Back;

RADWAY'S READY RELIEF

should be applied to the part or parts afflicted. It instantly relieves the patient from pain, and quickly heals, soothes, and strengthens the disabled parts. In all cases of Bites of Rabid Dogs, Reptiles, Stings of Poisonous Insects, the application of RADWAY'S READY RELIEF to the wound will prevent inflammation and mortification.

FEVER AND AGUE.

Persons exposed to the Miasma of Ague, or if seized with Chills and Fever, will find a positive Antidote and Cure in Radway's Ready Relief. Let two teaspoonful of the Ready Relief, in a wine-glass of water, be taken on getting out of bed in the morning, and however exposed to miasma you will escape.

WHEN SEIZED WITH
CHOLERA, or Diarrhœa, or Flux;
Dysentery, Cramps, and Spasms;
Sick Stomach, or Gastritis;
Scarlet, Typhoid, or other Fevers;
Influenza, Coughs, or Colds;
Inflammation of the Stomach or Bowels;

RADWAY'S READY RELIEF

SHOULD BE TAKEN INTERNALLY.

One dose will stop the pain; its continued use will, in a few hours, cure the patient.

HOW IT CURES.

The secondary indication of RADWAY'S READY RELIEF is to cure the patient of the disease or malady that occasions the pain; this it accomplishes rapidly and radically. *So swift* is the patient transformed from pain, misery, weakness, and decrepitude, to the delightful enjoyment of health and strength, that it seems frequently ascribe its instantaneous power to the supernatural influence of enchantment.

RHEUMATISM, LUMBAGO, GOUT, NEURALGIA, SOUTH ACHE, CROUP, INFLUENZA, SORE THROAT, QUINZY, DIPTHERIA, HOARSENESS, BRONCHITIS, STIFF JOINTS, INFLAMED TENDONS, HEAD ACHE, (Sick or Nervous,) ASTHMA, or HARD BREATHING.

It is truly marvellous how quick RADWAY'S READY RELIEF cures the sufferers of these maladies. The poor, crippled, and pain-stricken Rheumatic has not to wait days before a change takes place, but in a few minutes derives ease and comfort.

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Twenty Years of Sleepless Nights.

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PREVENTION BETTER THAN CURE.

THERE IS NO occasion FOR SICKNESS.

When you first feel pain, then take a teaspoonful of the READY RELIEF, in water; or apply it to the parts where you feel the discomfort.

ALL MALIGNANT DISEASES

first give warning of their presence, and if met promptly before they become securely lodged within the system, will be readily expelled.

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Headache, Pains in the Limbs—in the Stomach, Bowels, and Kidneys—Cold Chills, and Hot Flashes, Coated Tongue, Burning Pain, Nausea, Shivering, Dullness, Loss of Appetite, Restlessness, Giddiness, &c., &c., are premonitory symptoms of Malignant Diseases. One dose of the READY RELIEF is sufficient to break up and expel diseased action, and restore the patient to health.

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Every soldier should carry with him a supply of Radway's Ready Relief. It supplies the place of all other medicines, and as a beverage, a teaspoonful of the Relief, to a wine-glass of water, is a stimulant, pleasanter stimulant than brandy, whisky, or bitters.

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Eighth Maine regiment, Serg't C. P. Lord, writes that Radway's Ready Relief saved the regiment from death while quartered at Tybee Island, S. C., when working in the swamps, erecting fortifications. Every man seized with Typhoid and other Fevers, Fever and Ague, Diarrhœa, Dysentery, Rheumatism, was cured by the use of the Ready Relief.

CAUTION.

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Cure Cough, Cold, Hoarseness, Influenza, any irritation or Soreness of the Throat, relieves the Hacking Cough in consumption, Bronchitis, Asthma and Catarrah, clear and give strength to the voice of

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A simple and elegant combination for COUGHS, &c.
Dr. G. P. BIGELOW, Boston.

"Have proved extremely serviceable for HOARSENESS."
REV. HENRY WARD BEECHER.

"I have been much afflicted with BRONCHIAL AFFECTION, producing Hoarseness and Cough. The Trochos are the only effectual remedy, giving power and clearness to the voice."
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JOSEPH HART.
Guysboro', July 14, 1863. 3m.

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