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Religious Miscellany.

He Leadeth me Beside Still Waters

He leadeth me! O! blessed thought,
O! words with heavenly comfort fraught,
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me!
He leadeth me! He leadeth me!
By his own hand he leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea,
Still 'tis his hand that leadeth me!
He leadeth me! He leadeth me!
By his own hand he leadeth me.

Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine—
Content, whatever lot I see,
Since 'tis my God that leadeth me!
He leadeth me! He leadeth me!
By his own hand he leadeth me.

And when my task on earth is done,
When by Thy grace the victory's won;
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.
He leadeth me! He leadeth me!
By his own hand he leadeth me.

—*Watchman and Reflector.*

For the Provincial Wesleyan.

"Death-beds Witnessing for God."

NO. 2.

In the Wesleyan Missionary notices for Oct., 1867, we are told of the triumphant departure of a young woman named Martha, from the low-roofed, smoke-begrimed Kaffir cottage, to our Father's House, where are the many mansions. When told that she must die, "O, she said, I am not afraid, I have been ready many days." It was about ten days afterwards that she departed. About mid-night when all but the sick girl were fast asleep, a sound stole across to the ears of the sleepers who were near her; a sound which came from the dying girl, as she talked with the Invisible. She was praying the last prayer, and these were some of the words that the waking listeners heard: "O Lord, come and meet me." One of the women asked her if she needed anything. She told her to call her father, and then told him to pray for her; and when he had given expression to his desires for his child's safety, he asked her how she felt in prospect of death. "O" she said, "it is all right now! God is with me! I am safe!" Then came the last struggle. Lying on a mat in the low room opened to the roof, with her head upon her mother's breast, and her feet almost touching the blazing fire that was on the floor in the middle of the room, she said, "Put my feet nearer to the fire, I am so cold." Ah! poor child, the fire could not give her poor body warmth; already she was in the cold water of death, and the water was deep, but He was there. Feeling anxious to leave a clear testimony as well as to do what good she could, she said "Give me a little water, that I may speak a little more. God may help me to say that which may do good." The father then called to a neighbour and said "Come and hear my child, she is going to God. He has come to meet her." The end was near, and so to her was the heaven side of Jordan. Fixing her eye on something she appeared to see approaching, she slowly breathed out, "The waggon is coming to—to—fetch me;" and with a last effort she said "It is here, and these were her last words. With a struggle the immortal freed itself from mortality, and gained the shore where the "waggon was waiting."

Caroline Warner the first Bible woman at Beckenham near London, when dying of cancer, was asked if she had any fear of death, and at once replied, "Death! I do not even think of the word. It does not enter my mind. It is Life."

"The nearer I approach heaven, the more delightful it appears" said a Christian lady who had almost reached her eternal home. On one occasion when her husband stood beside her dying bed, she exclaimed: "What a burst of glory! His holiness, all His attributes, all are spent on us! His holiness chief of all; and of this He has made me a partaker through Christ."

"Do the promises fail you now?" A Wesleyan minister was asked, as the struggle with mortal sickness became more severe. "Fail! Fail! They were never made to fail"—was the rapturous answer.

We are told respecting Rev., Dr. Leifchild that the sense of God's boundless goodness seemed to grow upon him, to overwhelm him as he stood on Pisgah in view of the glories of Eternity. "Scenes of glory await us there," he exclaimed, "that will make us surprised, we thought so little of them here. O, this blessed Bible! I should like to die with it in my arms. I am thankful, that I shall have a whole Eternity to adore Him, and thank Him for His unutterable love. How I shall shout His praise to the assembled hosts." Very solemn are these words dictated a few hours before his death, as embodying the sentiments of his life. "I will creep as well as I can to Thy gates. I will die at Thy door. Yes, I will be found dead on the threshold of Thy mercy, with the ring of that door in my hand."

"My hope is in the mercy of God, through Jesus Christ, and in that blood that cleanseth from all sin, and I wish to go into God's presence as the rest have gone—a sinner saved by grace,"—said the beloved and lamented Dr. James Hamilton of London, shortly before he went to be at home with the Lord.

In the "Life and Times of Bishop Hedding," M. E. Church, we are told that several christian friends witnessed his dying struggles and the glorious triumphs of his abiding faith. When asked whether his prospects were clear, he replied with great emphasis, "O yes, *yes*, YES! I have been wonderfully sustained of late beyond the usual degree." After a pause he continued—"I trust in Christ, and He does not disappoint me. I feel Him, I enjoy Him, and I look forward to an inheritance in His kingdom." Awhile after he was asked if death had any terrors; he replied, "No, none whatever; my peace is made with God. I do not expect to live till sunset; but I have no choice; I leave it all with God." Then placing his hand upon his breast he said "I am happy—filled." Subsequently he said, "My God is my best friend, and I trust in Him with all my heart. I have trusted in Him for more than fifty years." Then after pausing for breath, he added "'Because I live, ye shall live also.' What a promise!"

As we read such testimonies of the sustaining power and faithful love of the Redeemer, mighty to save; testimonies which might be multiplied a thousand fold; how the words of the Apostle recur to mind, and become instinct with living energy—"in all things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 37, 38, 39.

Dear Reader, you and I must die, and it may be that there is but a step between us and death—are we prepared for that step and its eternal consequences? None are meet to be partakers of the inheritance of the saints in light, but those who have been delivered from the power of darkness and translated into the kingdom of God's dear Son. Eph. i. 12, 13. A beloved youth, whose heart and life had been consecrated to the Lord Jesus in childhood, and who went home to glory before he had completed his sixteenth year, was one day asked by a lady, the mother of one of his school-fellows, whether he had any message to send to her son. "Tell him that I find dying work, hard work; that if I had religion to seek now, I must have died without it, for I feel myself unable for the effort necessary to find it. But, O! tell him I have possession." The last words were scarcely audible, and doubting whether the lady heard them, he said to his mother "Tell her, I have possession."

Dear Reader, have you possession? possession of a good hope through grace; possession of that unspeakable gift, redemption through the blood of Christ, the forgiveness of sins, according to the riches of His grace. If so, to you the Saviour says "Be thou faithful unto death, and I will give thee a crown of life.

EMILY.

B——, Yorkshire, March 26, 1868.

Hurried Devotion in the Closet, in the Family.

'What! could ye not watch with me one hour?'—Matt. xxix; 40.

Come to the place of prayer;
Come in the morning hour;
Come at the close of day—
At noon, at night—in gladness or in grief.

Parents and children come and kneel before Him, whose alone your life and being are. Are we not too often in a religious hurry in our closets and family devotions?

How much time do we spend in them daily? Can it not be easily reckoned in minutes?

Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment presupposes something of mental leisure. How often do we say of a pleasure, 'I wanted more *time* to enjoy it to my heart's content?' But of all enjoyment, none can be more dependent on 'time for it' that *stated* prayer.

Who ever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit *much* of the *spirit* of prayer who did not devote much time to his closet?

Whitfield says, 'Whole days and weeks have I spent, prostrate on the ground, in silent or vocal prayer.' 'Fall upon your knees and grow there,' is the language of another, who knew that whereof he affirmed. These, in spirit, are but specimens of a feature in the experience of eminent piety which is absolutely uniform.

It has been said that no great work in literature or in science was ever wrought by a man who did not love solitude. We may lay it down as an elementary principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often, and long *alone with* God. This kind goeth not out but by prayer and fasting. No otherwise can the great central ideal of God enter into a man's life, and there dwell supreme.

Reader, what is your general custom? Do you hurry over your morning and evening exercises in your closet and in your family?

What? rob God—rob yourself, your wife and little ones? Who ever lost anything by giving sufficient time in the closet, in the prayer-circle, around the family altar? Beloved, give yourself ample time for reading, singing, exposition and prayer whenever you assemble for family devotions. Calculate on this, come prepared for this. Embrace these morning and evening services as seasons of refreshing, of soul richness, to gain strength, and to impart strength. Take time, read, sing, pray, pour out your soul, lift up holy hands, expect a blessing, heavenly food, the food of angels. Let nothing drive you hence, no hurry or flurry of business. Say to the world, 'Stay here, while I go yonder and pray.' Say also to the tempter, 'Get thee hence Satan, it is written thou shalt worship the Lord thy God, and him only shalt thou serve.'

In these hallowed scenes *be sure* and have all your family present,—little and big, man servant and maid-servants:—Honor God, and God will honor you.

Hold on, read on, pray on. Get your soul full of God in the morning—it's gain, temporally and spiritually. When the heart is right with God, calm, sweet, peaceful, heavenly, everything goes right. In this happy, joyful, composed state of mind, business men, merchants, printers, mechanics of every kind, husbandmen, doctors, lawyers, ministers, editors,—all, great and small—can accomplish tenfold, walking thus in wisdom's ways, God-fearingly, strengthened with might in the inner man. A man rich in faith, full of the Holy Ghost, is a *giant*, he rises above the world, its temptations, trials, conflicts. He does everything in the spirit of meekness and love. Some holy men spend whole hours in the morning, feasting on angel's food. They drink deeply at the living fountain. Then, when they go forth in the battle-field, Satan *trembles* before them, *quakes*. God smiles graciously on their labours, on things secular and divine, all the day, gloriously! Friends, get your souls on fire for God. 'Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.

Wait on God, put on the whole armor, then go out to your varied secular employments, freshly baptized, with an increased faith, hope and love. Give yourselves time, do up the work faithfully, patiently, profitably. Let your children, your friends, your neighbors, see and know you fear God and have respect unto all his commandments.

"How sweet to join in social prayer,
And mingle hearts with those we love,
Our mutual woes and comforts share,
Sweet fellowship like that above"

—*Home Thrusts.*

The Morning Cloud.

The cool nights of the Eastern clime condense the vapor which rises during the intense heat of the day. Toward the morning the vapors begin to gather, and the clouds hang upon the horizon, or fly along the mountain side, giving promise of speedy rain to refresh the parched and thirsty earth. But as the morning breaks, these clouds, born of the night, begin to rise, and as the sun advances into the heavens they are quickly dissipated, leaving the same burning sky and heated earth as before.—The hope has been disappointed. It was thus with the goodness of Ephraim and Judah.—There was great promise, but no performance; good resolutions, but no execution. All began well, but resulted in nothing. The impressive figure used by the prophet may not be without significance in modern times and more Occidental latitudes. Good resolutions are often made, but not always kept. The year is begun amid the most solemn retrospections, and with the most earnest resolves It shall not be such a year as was the past. Life shall be no more marked with follies and guilt. It shall be used for nobler purposes, and to accomplish the great end which God designed. But the days glide on, and weeks are numbered. The swift current rushes onward as of old, and the great resolves have failed. The promise of the opening year has been blighted ere its earliest seasons have passed. The morning cloud has vanished. The goodness is not permanent, because not the outgrowth of principle. The good resolves were but impulses which the circumstances evoked, and died with the breath that gave them utterance. They were like the grass upon the housetop, which withereth afore it growth up; "wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom." But all are not such. There are repentings that need no repentance; resolves that gather strength from the power and grace of God; and purposes of heart which pass into prompt and persistent action, and which the passing time and successive trial only make the more fixed and effective. These purposes bear fruit unto good works and holiness of life. And for these times are ready. To such work we are daily called. No day is there that does not summon us to higher duties and nobler attainments. There is no past that we may not regret, and no future that we may not make better than the past. Onward, then, my soul, true to thyself and to thy Master's works. Build nobler mansions, press to higher attainments, reach out unto the things that are before. The way is from above. The end shall be everlasting life.—*The Presbyterian.*

Pitching Tents Towards Sodom.

The sun had circled many times through the signs of the Zodiac, since Abraham and Lot had commenced tenting together; since their flocks and herds were first seen browsing in the same green pastures, or drinking from the same meandering streams; and since the carols of their herdmen made melody in unison among the opening beauties of the spring or decaying glories of the fall. But their unison was not to be forever. Strife broke out among their herdmen. They separated. Abraham still dwelt in the land of Canaan. But Lot journeyed east, and pitched his tents towards Sodom.

The plain of the Jordan, where he sought pasturage for his flocks and herds, was well-watered, like the land of Egypt, or even as the garden of the Lord. His choice seemed to give promise of future enlargement, and to the eye of reason appeared judicious and wise. But it had a serious drawback. It placed him in wicked society. It led him into temptation. Perhaps he thought, as many still think, that he could enjoy constant and voluntary fellowship with the wicked, and not suffer taint. But mark the sequel. Trace his after history; his daughters marrying Sodomites, and perishing with them; or flying with their stricken father from the burning city to find a desolate home in mountain caves; his wife turned into a pillar of salt as a judgment of God, and his own old age, blighted, penniless, and doomed to wandering. Poor Lot! How bitter the streams that issued from the tent pitched towards Sodom!

It is so ever. Life's experiences repeat themselves. The Lots who have pitched their tents towards Sodom and suffered thereby the wreck of immortal hopes, are numerous as the stars spread on the nightly sky.

History has preserved the records of a young man who went from his pious home to seek a university education. Among his fellow students was a club of infidels, laughing at everything serious, and widely known for boisterous mirth and social glee. He was invited to join them, but for awhile home influences yet fresh, kept him among more serious companions. At last his scruples gave way. Thinking himself safe he occasionally assembled with the club in its meetings. Within three years from his first meeting with them he died—died a miserable infidel—uttering outcries of despair—denouncing his infidel associates—and calling down the vengeance of insulted heaven upon his own head. He pitched his tent towards Sodom, and tragical indeed was the fate into which the step precipitated him.

Among still-remembered forms from the years now past, ever drawing more dim and shadowy, is one whose earlier life was distinguished for gentleness, self-forgetfulness, and truthful words. Few have passed a nobler youth. "Natural goodness," such as ever impresses society favorably, was supplemented by the outward profession and practice of piety. When well on towards man's estate his business pursuits placed him in the society of several young men of his own age, who indulged in the social glass and sought amusements of evenings in games of doubtful morality. Not immediately, and at once, but imperceptibly he yielded his scruples to their persuasions, and became a participant in their accustomed pastimes. He pitched his tent towards Sodom. The result was a too common event in human life. He fell. His life grew criminal and degraded. Ruined in business, bankrupt in character, and of bloated form, he went years ago to a premature and unhonored grave.

Such examples should not be lost on the living. Their speech is plain and its import terrible. They dissuade from every doubtful step. And God indorses the teaching with His audible voice, bidding us "shun even the appearance of evil." We shall do well if we give heed to the voice that speaks to us from heaven.—*Pittsburg Advocate.*

Cordials by the Way.

We all need them. Where can they be found? Here is the answer:

Oh! these precious Bible promises! how they are sometimes borne in upon the soul in times of special need, with such a quickening unction that we cannot doubt that they are brought to our remembrance by the Divine Spirit! So it was to-day, when bending beneath the pressure of trials sharp and strange, these words came to my heart, sweet and clear, as though spoken by some voice close at hand, "Because thou hast borne and labored, and hast not fainted.' Yes, those were the very words, precisely the suggestions suited to my emergency! To bear, to labor, not to faint. And what then? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Furthermore, "Be thou faithful unto death, and I will give thee a crown of life."—*After* "thou hast borne, hast labored, hast not fainted;" hast "overcome;" hast been "faithful unto death." I clasp to my heart the quickening words; I gird myself anew to "run with patience the race set before" me. And when, in God's good time, the end shall come, and weariness may yield to rest, and stern effort give place to untiring service, then shall be presented the unmerited gift, the "crown of life," bought for me with the Saviour's precious blood.

"In hope of that immortal crown,
I now the cross sustain;
And gladly wander up and down,
And smile at toil and pain"

—*The Advance.*

The Lord Wants you Just where you are.

The above sentence was spoken in reply to a brother in the class-room, young in Christian experience, who was tried and tempted because at his place of labour he was surrounded by those who did not love God. There were none to help him on his heaven-ward journey, and he felt despondent.

"Brother G., the Lord wants you just where you are. I used to wish I could have the companionship of the good, but I have made up my mind, probably the Lord wants me just where I am, and wants me faithful." The thought struck me forcibly. How apt are those who profess to trust in God, and feel that they are under his guidance, to murmur at their lot, and wonder why they could not have been placed in this or that position, more favourable for their own personal ease or enjoyment; almost, if not entirely, forgetting into whose keeping they have given their interests.

Christian friend, how is it with you? Are you in a lowly place, with few opportunities for doing good? Be "faithful in that which is least," remembering you are there because it is God's will. Is your position one in which cares press heavily, and calls for doing good to those around you are vast? Do not forget who has permitted these things so to be and wish your burdens less, but cast your care on Him who "careth for you," and he will give grace and strength for the performance o every duty. Are you surrounded by the good, meek and lowly children of God? strive to profit by these blessed associations, getting good every day; or are you placed among those who care only for the things of this life, and try to tempt you to lay your armour by? Keep hold of your Father's hand, striving to be faithful there, and let this thought comfort you in every trying position. The Lord wants me here. And surely if your dear Lord wants you where you are, you would not desire to be anywhere else.

A Loving God.

As I sat in the church in Geneva where Calvin used to thunder, I blessed God for all the hard blows the brusque old reformer struck at Popery, and also that we have now a better Protestantism than he taught. And as the minister there sprinkled the water of holy baptism on a babe, I could but think of what Calvin termed "the horrible decree," and of the dread uncertainty with which many of his followers used to contemplate the destiny of deceased infants, and of the blessed certainty with which all evangelical Christians contemplate it now. I fell back on Mrs. Stowe's "theology of the bones," and blessed God that it has become the theology of the best brains in Christendom. When the broken-hearted, bereaved mother had worked herself into a despairing frenzy over her conception of the God of Edwards and Hopkins, the old colored nurse gathered the pale form to her bosom and said: "Honey, darlin', ye aint right—dar's a drefful mistake somewhar. Why, de Lord aint like what ye think; he loves ye, honey! Why, jes' feel how I loves ye—poor ole black Candace—an' I aint better'n him as made me - - - Dar jes' aint but one ting to come to, an' dat ar's *Jesus*. Jes' come right down to whar poor ole black Candace has to stay allers—it's a good place, darlin'! *Look right at Jesus.* - - - Dar's a God ye can love!"

—*C. D. Foss.*

Personal Religion.

What does it matter to you or to me what John Calvin said, or John Wesley either? They were glorious men, and did a world of good in their day, but instead of wishing to wear their shoes, let us wear our own, for they are more likely to fit our feet; and let us come to this Book, and find out what God would have us know, by the use of our own personal judgment. This will make men of us. To be fed on spoon-victuals forever will leave us nothing but babes, such as sects might delight in, but such as men should not desire to remain. "To the law and to the testimony" let us come. It is the best way of creating a Christian unity, and throwing aside the prejudice of birth, and all other prejudices, as far as we can, let us seek to believe the whole Gospel, for we are put in trust of it as such, and though we may, and must, I suppose, make some mistakes, yet we should come as nearly as we can to the holding of the whole counsel of God.—*Spurgeon.*

Puras Deus, non-plenas, Adspicit Manus.

"God looks only to pure, and not to full hands."

Were we to form a judgment from the actions of the mass of mankind, we should be compelled to the conclusion that the sentiment we have adopted as a motto, was utterly ignored or disbelieved. The struggle for wealth is almost universal. It is as if every man believed that heaven and eternal happiness could be purchased like stocks in the market. Thus it is, that every man is striving to lay up his treasure here; forgetting that earthly riches make to themselves wings and fly away. And forgetting also, that solemn and fearful declaration of the Saviour, "*How hardly shall they that have riches enter into the kingdom of Heaven.*" Go to the stock exchange and present some new and attractive project, where the prospect is good to realize a heavy profit in a brief time, and the busy crowd gather round you like hungry sharks when some tempting bait is thrown out to lure them to capture and death. Had it been proclaimed by infallible truth that *money* was the *sine qua non* without which Heaven and happiness could not be obtained, the scramble for its possession could scarcely be more earnest, and more incessant. Notwithstanding all this, it is indubitably true that "God looks only to pure, and not to full hands." And now the mercy and goodness of OUR FATHER is seen in this dispensation; for *all may have purity*, but all cannot be rich.

Oh! if men would only labor as earnestly for purity of heart as they do for the acquisition of money, what a glorious world of beauty and joy we should have. This earth would be a new Eden, and God our Father might once more walk with us as he did with Adam in his primal days of innocence. What can be done,—what can be said, to divert men from this mad and maddening pursuit after riches? For nearly two thousand years the ministers of Christ continually asking this solemn question, first propounded by himself: "*What shall it profit a man if he gain the whole world, and lose his own soul?*" And yet, few pause in their excited career to consider the import of this language! The great crowd still hurry onward in their engrossing pursuit, unmindful of both human and Divine admonition. The uncertainty of obtaining the coveted prize has no influence to prevent the struggle. If one in a thousand succeeds in becoming a millionare, the nine hundred and ninety-nine will continue the battle even to the verge of the grave. And this is the picture of man—the boasted Lord of creation—of him who was made in the image of his great Creator! Alas! how have the mighty fallen, and the fine gold become dim and darkened by its daily contact with this polluted world. But is there not some undeveloped cause for this sad degradation of human nature.

—*Methodist.*

Religious Intelligence.

Ritualism in New York.

The following interesting picture of the progress which Ritualism has made in New York, is from the Tribune of Saturday. It describes the proceedings at St. Alban's Protestant Episcopal Church on Good Friday:—

A large congregation was present at St. Alban's yesterday. The chancel railings were draped in black, as were also the pulpit and lectern. The altar was covered with sable, and running around the upper edge of it was a silver fringe. In front on this dark ground was a representation of the crown of thorns, having in the centre three nails typical of those with which our Redeemer was fastened to the wood of the cross. The chandeliers were entirely enveloped in black cloth. Over the large chancel window back of the altar was a covering of sable, and on this a large cross made of purple stuff extending its entire length and breadth. The morning service was commenced at 6 o'clock, the Rev. Fathers Morrill and Noyes officiating. The former had on a black chasuble fringed with silver. The prayers appropriate for the day were said, and the "Reproaches" intoned. In this church, however, as in the Catholic, no instrumental music is used on Good Friday, and the vocalization is confined mostly to doleful chants and lamentations in harmony with the religious character of the day. After the Gospel had been read, the Rev. Mr. Morrill preached an impressive sermon on the Passion, taking as his text, "He is despised and rejected of men; a man of sorrows and acquainted with grief." The discourse was an excellent portrayal of Our Saviour's Passion and death; and closed with an earnest appeal to the congregation to profit by the boundless love manifested by the Redeemer in obtaining salvation for mankind at no less a cost than the offering up of His own life. At 12½ o'clock a service entitled the "Three Hours' Agony" was celebrated here (for the first time in any Episcopal church in America.) This is very similar to a service bearing the same title that is usually celebrated in Catholic countries on Good Friday. The Rev. Fathers Morrill and Noyes, preceded by acolytes and choristers, entered the chancel from the vestry in procession. The clergymen were vested in surplice and 'stole' the latter being of sable colour, and like those worn by the Catholic ecclesiastics, had a cross of silver lace on either end. Each of the clergymen wore on his head the *bereta*, or small black cap usually worn by Catholic priests.

The Rev. Father Morrill ascended the pulpit, and after making the sign of the cross, as did also each of the worshippers, he commenced the service. This is founded on the last seven words or sayings pronounced by our Saviour on the cross. On each of these a short sermon and exhortation is given, and a hymn suitable to the subject sung by the choristers. The officiating clergyman, as well as the congregation being on bended knees, and all facing the altar, the following prayer is recited: "O Saviour of the world, who by thy cross and blood hath redeemed us, save us and help us, we beseech Thee, O Lord. The "Our Father" is then recited by all in unison, and a prayer appropriate to the word or saying respecting which the short sermon was pronounced is offered up, after which a few minutes are spent in silent meditation, all being still in a posture of adoration, and the next "word" is read, These seven words are: 1. "Father, forgive them, for they know not what they do." 2. "This day shalt thou be with me in Paradise." 3. "Woman, behold thy son." 4. "My God, my God, why hast Thou forsaken me?" 5. "I thirst." "It is finished." 7. "Father into thy hands I commend my spirit." It was noticeable that whenever the Virgin Mary was alluded to by the officiating clergyman, she was always spoken of as the "Blessed Virgin," or as the "Holy Mother of God." Whenever the name of our Saviour was pronounced, all reverently inclined their heads, and, on passing before the front of the altar, either clergymen, choristers or laymen, the same mark of reverence was shown. At 8 o'clock last evening, there was Vesper service. On Easter Sunday, the first (plain song) service will be at 9¾ o'clock, a. m. At 10½ a. m., the grand ceremonies of the day will commence. The Introit is to be Gregorian. The music of the High Mass will be *Kyrie* from Mozart's 12th: *Gloria* and *Credo* by Moesbech: *Sanctus Benedictus* and *Agnes Dei* from Mozart's 12th. The *Gloria* of the 12th Mass is to be sung at the offertory.

State of the Southern Churches

The *Memphis Christian Advocate*, while speaking of the Bible work in that region, and commending the efforts of the agents and the society, presents a picture of the moral and religious condition of that city, which will apply to many others in the land. Though they are blessed with many faithful christians, yet they have also many lax professors, many poor backsliders; thousands now living in sin who, in other places, named the name God. Romanism, spiritualism, infidelity, indifferentism are prevailing to a fearful extent; while the greed of gain and love of pleasure is leading many down to ruin. These call for Christian effort.

The advice given below should be taken by all the churches in the land:

"Our churches ought to be increased, and abundant labors should be expended, to induce wanderers and strangers to wait upon the ministry of the word and all other means of grace, and especially to bring the young of every class within the Sunday school. Out-door preaching ought to be begun with the opening spring of the year. Colporteurs, with the Holy Bible, and other good books, should go from street to street, and from house to house, among the richest and the poorest, and scatter everywhere the good seed of truth—that we may reap a harvest of life and not of death.

This is a work of vast importance, and we urge it upon Christians throughout the city. Every one who loves God and souls should personally engage in it, as opportunity may be found by him, and all should give of their means to keep several devoted, active and zealous men constantly employed in the humble but great work of distributing the word of God."

A Touching Reply.

In a Christian family, near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptised, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it would be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear one was ere long baptized. The whole family, of which this child is the youngest member—the father, mother, and three sons—are all members of the Mission Church at Amoy.—*Miss Inst.*

General Miscellany.

About Monarchs.

There are some thirty-nine persons in the list of reigning sovereigns contained in the *Gotha Almanac* for 1868. In that for 1850 there were forty-eight. The wars of 1859 and 1866 have therefore destroyed nine sovereign states, great and small, and they have been absorbed in Italy and Germany. From 1865 to 1867, both inclusive, the list of monarchs contained the name of Maximilian, emperor of Mexico. That is also dropped now in the new volume, and the final record is made of Mexico as a monarchy, simply to mention the death of the Austrian prince.

Of the reigning monarchs in this year's list, the oldest is Pope Pius Ninth, who will be seventy-six on the 13th of next May. King William First of Prussia, in whose short reign such great changes have been wrought in Germany, will be seventy-one on the 22d of March. The emperor of France will be sixty on the 20th of April, and the emperor of Russia will be fifty on the 29th of the same month. Queen Victoria will be forty-nine on the 24th of May, and Queen Isabella, of Spain, will be thirty-eight on the 10th of October. The king of Italy will be forty-eight on the 14th of March; the king of Sweden forty-two on the the 3d of May; the emperor of Austria thirty-seven on the 18th of August; the king of Denmark fifty on the 18th of April; the sultan thirty-eight on the 9th of February; the king of the Belgians thirty-three on the 9th of April; the king of Portugal thirty on the 31st of October; the king of Bavaria twenty-three on the 24th of August, the king of the Greeks twenty-three on the 14th of December. The youngest monarch on the list is Heinrich XXII, prince of Reuss Greiz, a mighty state of about 45,000 inhabitants and an army of 334 men. Prince Heinrich will be twenty-two on the 28th of March.

Among the sovereigns below the first rank, the king of Denmark, who has lost much territory, and who is, personally, not rich, may be remarked upon as having made a good disposition of some of his children. His oldest daughter is married to the prince of Wales, and if she lives may be queen of Great Britain; his second daughter is married to the crown prince of Russia, and may be empress one of these days; his second son is king of Greece, and married to a Russian princess. The crown prince of Denmark and a younger brother and sister remain yet to be disposed of in marriage. If they have as good luck as the others, the family will be as noted as were the Saxe-Coburgs for making exalted marriages. Queen Victoria, for instance who has some trouble in finding Protestant matches for her children, might marry a daughter to the future king of Denmark, now twenty-five, or a son to the Princess Thyra, now in her tenth year.

Cometh a Blessing Down.

BY MARY FRANCIS TYLER.

Not to the man of many dollars,
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds;
Not the one whose passion,
Is for the world's renown,
Not in a form of fashion,
Cometh a blessing down.

Not unto land's expansion,
Not to the the miser's chest,
Not to the princely mansion,
Not to the blazoned crest,
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Not to the folly blinded,
Not to the steeped in shame,
Not to the carnal minded,
Not to unholy fame;
Not in neglect of duty,
Not in the monarch's crown,
Not at the smile of beauty,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good;
Unto the one whose storehouse
Yieldeth the hungry food;
Unto the one who labors,
Fearless of foe or crown;
Unto a kindly hearted,
Cometh a blessing down.

Little Attentions.

Not half the gentlemen in society appreciate the value and importance of "little attentions." Many assume to regard them with a kind of contempt; others regard through thoughtlessness; others still are too supremely selfish to extend them to others, although they can fully appreciate them from others to themselves. We have all seen men who in business are possible to classify; royally good hearted fellows who do everything and anything to accommodate a friend, and yet we cannot call them "gentlemen." Ruskin attributes this to the absence of what he calls "sensitiveness." This distinction between the "gentleman" and the "good-fellow" is excellent. We would include in the definition of sensitiveness that delicate perception of the thousand and one little attentions which will contribute to another's comfort. The true gentleman not only perceives the proper time and place, but disciplines himself never to forget them. How often do we hear a man spoken of as a perfect gentleman, when no tangible reason can be given why he should claim this title more than the young man on the right or the left? It is not because he has a larger heart or a better education, or is better acquainted with the general laws of etiquette. It is because he gives his entire attention when you speak to him; he anticipates your wishes in a hundred little matters which pass unnoticed by you, except that you enjoy his society; he compliments you, perhaps, without saying a word by seeming to appreciate what you do or say; and he often flatters your vanity by what he says, without intending it himself, and without a suspicion on your part that he is doing it. None of us are indifferent to these little attentions, and those who boast that they are, show as little knowledge of their human nature as of good taste.—We have heard it said that it was the little annoyances, the "mosquito bites of life," as our friend expressed it, which make up, most of all, the miseries of existence. So it is of happiness—it is the "little things" which make life pleasant or disagreeable. The true gentleman recognizes this in his treatment of friends, and here it is that he differs from the "good fellow." Many a man that would not acknowledge it, neglects these little things through indolence,—for they demand continual attention, and constantly interfere with personal convenience, especially at first, until habit has become second nature. General attentions and friendly offices are very readily extended by the good hearted man, because they suggest themselves, and bring their own reward in the shape of acknowledgement; the little attentions, on the contrary, pass apparently unnoticed and demand more thought. It is these, however, which lend a charm to "good society," whether it be in the counting-house or the drawing-room. Among ladies, "little attentions" on the part of a gentleman have a peculiar force, and it is here that we find an explanation of the preference often exhibited by them for men whose moral character ought to deny them a welcome to respectable society.

Prayer in Court.

Judge R—— relates the following incident as occurring in the course of his practice:

He was trying a petty case, in which one of the party was not able to pay counsel fees, and undertook to plead his own cause; but he found in the course of the trial, that the keen and adroit attorney who managed the case for the other party was too much for him in legal strategy, evidently making the worse appear the better cause. The poor man, Mr. A——, was in a state of mind bordering upon desperation when the opposing counsel closed his plea, and the case was about to be submitted to the justice for decision.

"May it please your honor," said the man, "may I pray?"

The judge was taken somewhat by surprise, and could only say that he saw no objection.—Whereupon Mr. A—— went down upon his knees, and made a fervent prayer, in which he laid the merits of the case before the Lord in a very clear and methodical statement of all the particulars, pleading that right and justice might prevail.

"O Lord! thou knowest that the lawyer has

misrepresented the facts, and thou knowest that it is so and so—" to the end of the chapter.

Arguments which he could not present in logical array to the understanding of men he had been addressing to the Lord, being evidently better versed in praying than pettifogging.

When he rose from his knees, Esquire W——, the opposing counsel, very much exasperated by the turn the case had taken, said:

"Mr. Justice does not the closing argument belong to me?"

To which the judge replied:

"You can close with prayer, if you please."

Esquire W—— was in the habit of praying at home, but not seeing the propriety of connecting his prayer with his practice, wisely forbore, leaving poor A—— to win his case, as he did, by this novel mode of presenting it.

Provincial Wesleyan.

WEDNESDAY, APRIL 29, 1868.

The Punshon Testimonial.

Papers received by last English mail, contain accounts of highly interesting exercises connected with the presentation of the Testimonial to the Rev. W. Morley Punshon, A. M., intended by his numerous friends as a mark of their high esteem, on the occasion of his departure for America. Mr. Punshon is the representative of British Methodism to the General Conference of the Methodist Episcopal Church of the United States, and also President of the two Conferences of British North America. He came passenger, accompanied by his eldest son, by the *Scotia*, which reached New York on Wednesday last, and shortly after his arrival left for Montreal.

On the Monday preceding Mr. Punshon's departure from England, at a breakfast given on the occasion, the Testimonial was presented, Mr. Sheriff McArthur in the chair. From the Address, which was read by Rev. Wm. Arthur, A. M., we make the following extract:—

We beg to convey to you the assurance that we shall follow with the most lively interest all your movements in connection with those important services which, by the appointment of the Conference, you are about to undertake in the United States and in Canada. No doubt you will have a reception from the churches on the other side of the Atlantic such as is seldom accorded to visitors in this country. But whatever manifestations of regard may greet you on those shores, they will not, they cannot, be more ardent or more genuine than is the attachment of your old friends in the land of your birth; nor can they possibly possess that peculiar value which springs from tried friendship, and from long observation of private excellence and of public ability. We do not doubt that a wide sphere of duty and influence, the extent of which cannot perhaps be accurately estimated at present, will be opened to you on the other side of the Atlantic; but whenever the time shall arrive when your duties there may permit of your return to England, you will find that you have not been forgotten by your friends, by the Methodist people, or by the public at large. Permit us, dear Sir, to express our hope and prayer that all your steps may continue to be guided by the infinite wisdom of our Omniscient Master; that your family may with yourself enjoy every happiness and blessing during their sojourn in another part of our Queen's dominions; that your life may be long spared for usefulness; and that your soul may be kept evermore in perfect peace. We venture to encourage the hope that this small token from attached friends, of which we now beg your acceptance, will be received by you as an expression of their unaffected sympathy and regard, and of the hope which they entertain that the accident of distance may never weaken the bonds of love and friendship.

The Chairman, addressing Mr. Punshon, said—*Dear Sir*, on behalf of the Committee and of the large circle of contributors, I have the pleasure, the privilege, and the honour of presenting to you this salver and cheque as an expression of their friendship, their love, and the high appreciation which they entertain of you in every relation of life, not only as a friend, but as a distinguished Minister of our Lord and Saviour Jesus Christ.

In the centre of the salver was the following inscription:—["Presented, with seven hundred guineas, to the Rev. W. Morley Punshon, M.A., by a number of his friends, as a small token of their appreciation of his private excellencies and of the distinguished services which he has rendered to the cause of Christ. London, April 6, 1868."

Our space will not admit of our giving a full report of the several addresses delivered in connection with the presentation. We have room but for an extract from Mr. Punshon's acknowledgement. In connection with touching references to the earlier years of his ministry, he proceeded to say:—

My convictions of the necessity of Methodism to the world were deepened during those first six or eight years of my ministry, and to-day I am of the same opinion. To-day I feel that by the grace of God—though I do not think I have much bigotry in my composition, and though I have tried certainly to lend a hearty cooperation to all Evangelical Churches, and rejoice infinitely to think that some of the friends who have attached themselves to this presentation are members of other Churches,—to this day I feel that while I am a Methodist by descent I am a Methodist also by intelligent preference.—I feel that in no other Church, so far as I know, can I find what I have sometimes expressed as the great peculiarity of Methodism—liberty almost to license, in every direction towards good; restraint, almost to tyranny, in every direction towards evil. I learned very early one lesson—I learned it as most people learn lessons, by painful experience; I learned it by one of my own faults, and the rebuke which that fault brought about—a lesson which has been of very considerable value to me in after life. For the last eighteen or twenty years I can say I have by God's grace set it before me as a rule of conduct. That rule of conduct has been never to depreciate my brethren. I was rash, and impassioned, and sanguine, and dogmatic—speaking with what Mr. Disraeli would call "the heedless rhetoric of those below the gangway;" and in my early ears I dare say I ventured with sufficient presumption to find fault with those who were very much above me. I met with a rebuke which effectually checked me in the course of conduct, and since that time I have endeavoured always to try to find out what there was of good in everybody. I do not agree with the spirit of the policy that some of my brethren pursue; I cannot preach in the style in which some of my brethren preach; but God never intended all to be alike. And if they will just allow me to preach and lecture, as I can, I won't find fault with them although they don't believe in lecturing. I believe in it; I am for my part sorry we did not take to it a long time before we did. I believe that as a Church all the mechanics' institutes of the country might have been under our control if we had only taken up movements of that kind earlier. And so with other great movements—that of Temperance work amongst others—if we had taken hold of them in the beginning and held them in our own hands and wielded them in a Christian manner, I believe we should have been more powerful in connection with the great humanising movements of the age, and in connection with the general impression that our body has made in reference to these movements, than we are to-day. I believe we are wiser now than we were twenty years ago; we are very considerably wiser as a body, and I pray God that wisdom may be poured out upon us in yet more rich and abundant measure.

Well, Sir, pleasant things and painful are always mingled. I am supposed to be tolerably liberal in some things, but I am intensely conservative in my love of England. I feel a great wrench of feeling in thinking for a moment upon residence in a foreign land. I do not at all understand how I shall feel. I have vague and dreamy notions about the superiority of English institutions, which I suppose I must travel in order to get rid of; but certainly deeply graven in a heart which does not soon or readily forget will be some passages of that kind address which has been given to me to-day, and will be the memories associated with the friendship and sympathy and confidence of the friends who have gathered here, and of those other friends of whom they are the representatives. I feel deeply grateful to God that I have been permitted to have such a proof of confidence, and I feel deeply grateful to you that you have led me to feel that I leave behind me many friends, who will, I trust, remember me where it is best to be remembered, at the throne of grace; for as I never felt more covetous of good will I never felt more covetous of prayer. I want the prayers of my friends to sustain me at every step. I am travelling under the guidance of God; I go, therefore, without misgiving. I feel that I have committed my way unto Him, and He will direct my steps. Upon the Methodist Churches of this land I pray that the diviner baptisms of God the Holy Ghost may come down. I feel that is the great want, after all, for the Churches all the world over. I do not know *how* the blessing will come, but I believe it *will* come. It will come as God pleases to send it. It may come, lifting the soul up into such ecstacy that whether in the body or out of the body we can hardly tell: it may come smiting the soul down into the speechless awe that dares not move.—But I know that if the prayers of God's people are earnest and continued it will come, and that our hearts will know when it comes; for the very wilderness shall become—through the instrumentality of the Church of my fathers and of my youth, and of co-operating Churches in like measure—"the wilderness shall become a fruitful field and the fruitful field shall be counted for a forest." To many of the gentlemen in connection with this movement I owe personal thanks, and indeed there is not one around this table who does not present a familiar face—a face that represents a man in whom I have had confidence and with whom I have delighted to be associated in some movement or other. I thank God for the ministry and laity of the Church! I thank God for the godly men who are standing forth in connection with other Churches. I sympathise greatly with the Church of England in her present troubles, and I pray to God to bring her out of them. I sympathise greatly with the efforts which are making by our Nonconformist brethren; I do not look upon them in the spirit of jealousy—I never did. I believe God has a great work for all to do; but I just claim on behalf of the Methodism to which I belong and which I love so well—I just claim that it should have a share at any rate in the great evangelical work. May God bless all our Churches, and always! I do not know whether we shall meet on earth again—I trust we shall; my purpose is that it should be so, if God opens the way; but I want to walk just in the way He would have me to walk and to be ready and willing to do just what He wills me to do. I know He can choose for me better than myself. I am anxious that He should choose for me.

Here then, to Thee thy own I leave;
Mould as Thou wilt thy passive clay:
But let me all thy stamp receive,
But let me all thy words obey;
Serve with a single heart and eye,
And to thy glory live and die.

On Wednesday morning 9th inst. Mr. Punshon was present at the meeting of the Missionary Committee at Centenary Hall, when he was affectionately addressed by the President of the Conference, in the name of that committee, and commended to the divine blessing in the arduous and important labours which he is about to fulfil.

"Pioneer Experiences."

A new work by Mrs. Palmer has been given to the public, a 12 mo. vol. 368 pp., from the publishing house of W. C. Palmer Jr., New York, entitled "Pioneer Experiences."

All of the writings of this Christian lady are well fitted to promote living piety in the Church; and the present work will be regarded as a valuable addition to former volumes from the same pen. "Whose faith follow," is the apostolic counsel; and this volume will be found a valuable aid to those who desire to be imitators of the higher types of Christian piety, as presenting the testimonies of *eighty living Ministers*, of different denominations—Congregationalist, Baptists, Presbyterians, Episcopalians, Dutch Reformed, and Methodists—as to the possession of Christian Holiness as a gift of power, received by faith.

In an introduction from the pen of the Rev. Bishop Janes, D.D., it is stated, "This is not a denominational work. It is a free and frank conversation of ministers of various churches: a book of personal experiences, having their harmonies more perfectly, perhaps in the hearts that share them, than in the words that utter them. Jesus has always had ministers who have come to the people in 'The fullness of the blessing of the Gospel of Christ.'"

The catholic christian reader will be delighted to see the agreement between deeply experienced believers in all that really pertains to salvation. These witnesses, though differing in the modes of expression describing the processes through which they severally passed, come to the same point, earnest longing for Christian purity, derived assistance from the "exceeding great and precious promises" given that they "might be partakers of the divine nature," embraced these by faith and received the gift of the Holy Ghost. There is thus a remarkable unanimity in the evidence of these witnesses. We give as an example of clearness and force, as well as of agreement with scriptural teaching and Methodist testimony, the statement of Rev Dr. Upham, a Congregationalist, and we might multiply such utterances from other churches. He says, "I do not consider consecration and sanctification the same thing. Consecration is the incipient, the pre-requisite act; but it is not until God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true that one may immediately and almost instantaneously follow the other; and this will be the case when faith in God is perfect." The Bishop, in closing his introductory article, remarks, "These witnesses testify explicitly, positively and from personal knowledge. Certainly they are credible witnesses; not a company of enthusiasts, irresponsible and unworthy of credence. They are all ministers in good standing in their respective churches; most of them are Christian pastors, honoured and beloved by the congregations they serve." To which we add, may their testimony be made a blessing to multitudes!

From our English Correspondent.

Mr. Gladstone's Resolutions on the Irish Church—Debate in the House of Commons—Public Sentiment on Church Establishments—Dr. Pusey on the Question—Judgment of the Court of Arches on Ritualistic Practices—Spread of Ritualism—The Atlantic Telegraph—Rev. C. H. Spurgeon's College—Revival in Cornwall—Accounts from the March Quarterly Meetings—Testimonial to Rev. W. M. Punshon—Search for Dr. Livingston—The Abyssinian Expedition.

For the last fortnight the attention of the country has been drawn to the long-mooted subject of the Established Church of Ireland, by Parliamentary debates of unusual interest and importance. On Monday, March 30th, Mr. Gladstone introduced the question into the House of Commons by announcing his intention to move the following resolutions: "1. That the Established Church in Ireland should cease to be an Establishment, due regard being had to all personal interest. 2. That it is expedient to prevent the creation of new personal interests, by the exercise of any public patronage.—3. That the Queen be addressed with a prayer that she will place at the disposal of Parliament her interest in the temporalities of the Irish Archbishoprics, Bishoprics, and other Church dignities." The great debate commenced on the following Monday and attracted an audience, which in its numbers, and the eager interest with which it followed every incident and argument, was not surpassed by any of the most memorable nights of recent times. The House was densely crowded both on the floor and in the galleries, while the peers and distinguished strangers not only filled the boxes assigned them, but overflowed into the corridors and passages. On the night when the division was taken the Prince of Wales was among the "strangers."

The Government offered a most determined resistance to Mr. Gladstone, and both parties braced themselves for one of the keenest encounters in which they have been engaged. The leader of the Opposition opened the debate in a temperate, but resolute speech, and he was followed on that side of the question by some of our first statesmen, who set forth with great power of argument and in various forms, the anomalous position of the Irish Church. The excitement in the country was immense. Crowded meetings assembled to support Mr. Gladstone, while every effort was made by the other side to strengthen the Government, especially by the clergy and members of the Church of England, who had been warned by Mr. Disraeli that the success of the measure would be a sure preliminary to the dis-establishment of the Church of England. As the discussion advanced within the House night after night, so did the excitement outside increase, and everybody was anxiously waiting for the issue. It was one o'clock on Saturday morning last when Mr. Gladstone rose to make the concluding speech. More than six hundred members were in their places, and when the division was reported, it was announced that he had not only carried the day, but had won a majority of 60! The numbers were greeted, as will be imagined by a right lusty shout from the Liberals. The next stage of the business will be to take up the resolutions, and deal with them separately. At present Parliament has adjourned for the Easter recess.

The entire question of Church Establishments is anew engaging much attention, and is passing into some new phases. Until recently it was regarded simply as a controversy between Churchmen and Dissenters; but now a very large and influential class within the Church of England are earnestly desirous to accomplish a separation between Church and State. This feeling has partly arisen from the scandal of retaining such a man as Dr. Colenso in the episcopal office, in consequence of the decision of what may be regarded really as a secular court; and partly from a strong and growing desire on the part of the High Church school to free the Church from all State control; and give independent and authoritative action to a body like Convocation. Then, public sentiment is evidently looking with less and less favour upon the Establishment. Thoughtful men are asking, "How can that be called a *National* Church which controls but half the nation?" Even devoted Churchmen themselves are beginning to see that theirs is but one communion in the presence of several others of increasing numbers and influence. In a letter which Dr. Pusey addressed a week or two ago to the examining chaplain of the ultra-ritualistic Bishop of Salisbury, he remarked that he had long foreseen that Establishments must give way to *Denominationalism*. This is a most remarkable and unexpected opinion from such a quarter. The letter moreover was written in a temperate spirit, and expressed a readiness to make over some of the colleges of Oxford and Cambridge to the Nonconformist churches. This concession, however, it must be added, was made with a view to reserve the rest exclusively to the Anglican Church, instead of throwing open the entire universities without any regard to religious belief. Still the proposal is highly significant of the sense which is entertained of the diminished power of the Establishment, and would probably be received upon the whole with more favour than the proposal to surrender all religious tests whatever. The fact is, that both our political and ecclesiastical institutions are passing through a sifting ordeal, and great changes are imminent. And it is a time in which we should most earnestly ask of the "only wise God" that He would specially guide public judgment, and bring to right issues all legislative action.

The Dean of the Court of Arches has at length officially pronounced on the case of the two clergymen charged with practising a semi-Romish ritual. The judgment occupied four hours in the delivery, and fills many closely-printed columns; and it will thus be seen that the document is a most elaborate and exhaustive treatment of the questions submitted to the Court. According to Sir Robert Phillimore's decision the elements are not to be raised aloft at the celebration of the Sacrament, nor is water to be mixed with the wine in the presence of the congregation, but the Dean hints that he is not aware of any objection to its being done privately. Lighted candles are allowed on the altar; and although incensing persons and things is forbidden, Sir Robert speaks of the mere burning of incense as a "pleasant and innocent custom," against which nothing can be alleged! All things considered the Ritualists regard the sentence, and with good reason, as a triumph. They seem content at present to surrender what little is forbidden, for the sake of so much that may be retained, especially in the way of vestments and decorations, all of which are most effectively used for training their congregations to Popish ceremonies and doctrines. Undoubtedly ritualism is gaining ground rapidly. A few years ago it was looked upon as the dangerous innovation of a few erratic priests, but it is now found in every diocese and continually extending from parish to parish; and besides, a large number of "the people love to have it so."

Evangelicalism seems to be rapidly becoming the *exception* instead of the *rule* in the Anglican Church. Her true-hearted communicants both of clergy and laity are filled with grief and consternation. Some have been hoping for a reaction; but there are no signs whatever of this.

Some particulars of the transmission of messages by the Atlantic Telegraph have just been published. A banquet was given in the metropolis to Mr. Cyrus Field to commemorate the laying down of the cable, when messages were sent from the room where the company were assembled and answers received in the following periods: From the President at Washington in two hours and ten minutes; from several persons in and near New York average one hour and forty-five minutes; from the Governor of Cuba, who apologized for the delay caused by his residence at a distance from Havannah, two hours and twenty-four minutes; from the Governor of Newfoundland, at St. John's, thirty-eight minutes; and from Heart's Content, Newfoundland, six minutes. But even these performances are quite outdone by an ordinary message sent from London to San Francisco on the 1st of February. The wires in America were joined up for experiment from Hearts's Content to California, and the message was sent from Valencia at twenty-one minutes past seven in the morning; the acknowledgement of its receipt was received back in Valencia at twenty-three minutes past seven, the whole operation having occupied only two minutes; the distance travelled was about 14,000 miles.

At a meeting held last week in connection with Rev. C. H. Spurgeon's College for the training of young men for the ministry, and which was attended by several leading friends of other denominations, some very encouraging statistics of progress were reported. It appears that within the short period since the admirable and wisely-conducted Institution has been founded, 253 young men have been trained in its regular classes, and 460 have had instruction in the evening classes; 155 students have been sent out to undertake pastoral charges; 39 distinct new churches have been formed, and 22 new chapels have been erected by means of this agency. In the course of an address characterized by the usual racy language, and sound common sense of the speaker, Mr. Spurgeon remarked, "We want, by God's help, in the first place to send out good pastors, good preachers, good evangelists; and secondarily good scholars—good scholars, however, only with the view of their being efficient preachers." It is owing to this one purpose, which is ever kept supremely in view, that so much success has attended the College. Every subject of study is looked at with reference to ministerial efficiency. Applications for admission are beginning to come from our Colonies, from the United States, and from Germany. Nearly £1 300 was collected at the meeting in aid of the College Fund.

We have intelligence of a good work going on in Cornwall. In the neighbourhood of Camborne, one of the principal Cornish Circuits, there has been a great religious awakening. Scores of persons have been brought under deep conviction of sin, and many have been brought into the enjoyment of a conscious forgiveness of sins. A similar revival has taken place at St. Ives and the surrounding villages. A gratifying feature of this work is that it has occurred in connection with our regular services, which too often are allowed to sink down to the level of a formal routine; and thus it comes to be imagined that special agencies are required to secure religious power. Indeed it is difficult to keep up a tone of abiding earnestness, and so there are times when extraordinary efforts are absolutely necessary to exert a quickening influence. Still a spirit of *habitual* expectation ought to be cherished.

Many of the accounts received from the March Quarterly Meetings are of a cheering character, and if they at all represent a state of things pretty generally prevailing, we may indeed "thank God and take courage." Take one or two examples: In the Newcastle-upon-Tyne Circuit the increase of members on the year is 359, with 336 on trial. Sheffield East Circuit 121 increase; 150 on trial. Hull 126 increase; 131 on trial.

From several of our smaller Circuits the returns are equally satisfactory. In the Retford Circuit there are 85 increase and 103 on trial. Within the last few months, in a village with a population of only 240 persons, 50 of the number have professed to find peace with God. Other returns present similar items of increase.

Last Monday several of our leading friends met to present to the Rev. W. M. Punshon a testimonial, previously to his leaving this country on his appointed mission to America. The testimonial had been subscribed for by friends in various parts of the country, and included gifts from members of other churches beside our own. Among these was the Earl of Shaftesbury, who, in a letter dated Nice, stated that he had seen in a newspaper an advertisement of an intended memorial, and so enclosed a cheque for £5, wishing it were more, and saying also how much pleasure it afforded him to do honour to such a man. After the Rev. W. Arthur had uttered some warm-hearted words of fraternal affection, and read a very appropriate address, the Chairman, Mr. Sheriff M'Arthur, in the name of the contributors, presented to Mr. Punshon a salver and a cheque for seven hundred guineas.

Mr. Punshon holds a high place in the esteem and affection of his brethren, and our Methodist people generally,—an esteem and love which his self-denying and generous labours, and his exemplary character have well-earned, and universal regret is expressed at his departure.

The Livingston search expedition has returned, and their report gives good ground to hope that we yet shall hear of the safety of the great explorer. The story that he was murdered is now altogether discredited. The expedition reached the spot where this event was said to have taken place, and ascertained that he had travelled beyond that point; but as he pushed on into the unknown wilds of Central Africa, trace of him was of course lost. He set out with the intention of traversing Africa from south to north as he had already crossed it from east to west, and we may therefore hope to find him reappearing in civilized parts somewhere on the lower Nile.

According to the last advices from Abyssinia Sir Robert Napier is pushing forward the troops as fast as the enormous difficulties which beset their progress will allow. It is a tedious and toilsome march, and they can only accomplish some eight or ten miles a day. In some places their path lies along rugged and rocky tracks not more than about a foot and a half wide, almost every step of which is attended with peril; but a large number of men were being set to work to render these paths more easy and secure. It was thought that some of the advanced troops would reach Magdala, where the prisoners are confined by the first week in the present month. Sir Robert Napier is sanguine that the object of the expedition will be accomplished without much delay.

April 10, 1868.

A GENTLEMAN asked a clergyman for the use of his pulpit for a young divine, a relation of his. "I really do not know," said the clergyman, "how to refuse you; but if the young man can preach better than I can, my congregation would be dissatisfied with me afterward; and if he should preach worse, I don't think he's fit to preach at all."

Letter from the United States.

Our winter holds on remarkably. Up to this time,—April 15 h—we have had but few spring-like days, and snow is even now seen in many parts of New England. Spring will be grateful after such a long, dreary winter. Business is reviving somewhat, and the business world is assuming a more stirring—cheerful aspect. The IMPEACHMENT TRIAL OF PRESIDENT JOHNSON moves slowly, though it is now believed that it will not continue more than ten days longer. The result, of course, remains to be seen;—the general belief however is, that he will be convicted on the charges prefered against him, and removed from the White House. Should this be the result, the reconstruction of the Southern States will soon be effected.

THE CONFERENCES.

The New England Conferences, have all held their sessions for the season, except the Maine Conference which meets on the 15th. The reports of the Conferences were highly satisfactory, showing a good degree of progress in all departments of the work during the year. In some of the Conferences, there is a great scarcity of preachers, many of the societies being left to be supplied. A number of ministers from Nova Scotia are received into our itinerant ranks, nearly every year, and they are doing us good service. If I mistake not, Rev. T. Berton Smith, a member of the New England Conference, was from your country. He was appointed at the last session of his Conference to Malden, a few miles from Boston, one of the large appointments of the Conference, where I understand, he is very popular and useful.

Our General Conference meets at Chicago the first day of May next, and on many accounts will be a meeting of great interest. Subjects of great importance to the Church will come before it. Some of these are thus sketched by a highly influential Journal of another denomination:—

"The Conference will represent a Church of eleven hundred thousand members, which has just celebrated the first hundred years of its existence, which is rapidly endowing colleges and seminaries, which has its own official organs in an able newspaper press, and which is ever extending its influence through its ably managed Book Concerns in New York and Cincinnati. This will be the first meeting since the United Centennial contribution, which placed millions, in property and money, at the disposal of the church. Though the sum thus realized did not equal the expectations of the most sanguine, yet it fully met the anticipations of the great body of the ministry and the people. That the Methodist Episcopal Church should look forward with deep interest to the meeting in Chicago, is but natural; and the great size and high character of the church thus represented, awakens the attention of all denominations.

"Every four years the editors of the different periodicals retire, unless re-elected. And when the influence wielded by the official papers in this church is taken into account, it cannot be thought strange that either a change or continuance of editors, would be a subject of much anxiety.

"The increase of the number of Bishops is another subject that will come before the conference. It is proposed to make the number eleven. There are now nine; but one of these is disabled by age and infirmities, while another is laid up with paralysis. And it may be that the propriety of appointing two missionary Bishops—one to reside in Europe, and the other in India—may also be considered. In some quarters the names of those who will be presented for this position of honor, trust, responsibility, and labor, are already freely mentioned.

"But it is thought by many that the most exciting subject will be that of Lay-Representation. Heretofore laymen have been vigorously excluded from the conferences. No other Protestant church in this country has been so completely in the hands of the clergy. All attempts to introduce the lay element have hitherto failed. And the parties which have gone off from the church on this account, have by no means succeeded as was anticipated. But the present movement has been acquiring momentum for several years. Bishop Simpson, the most effective speaker among the Bishops, has openly advocated the change. Prominent ministers, influential laymen, and the *Methodist*, one of the best papers in the land, have been unceasing in their efforts on behalf of the laymen. But on the other hand, the opponents of lay representation have put forth more power than ever before, to crush the movement. The weight of the Book Concern has been thrown in favor of the constitution of the conferences in the future, as they have been in the past. And there are many who firmly believe that the agitation of the introduction of laymen, will receive its quietus at Chicago. But in this they may be disappointed.

"In view of these things, it is evident that the approaching General Conference will have much to do with the future of Methodism—will do much to determine whether the system shall remain as it has been, or whether it will consider that some changes may be necessary to accommodate itself to the altered conditions of the church with respect to social standing, wealth, and literary and theological culture, and also to enable it to meet the responsibilities incurred by the changes taking place in our land and throughout the world."

RE-UNION OF CONFERENCES.

The New York and New York East Conferences, recently met in the St. Paul's M. E. Church, New York, for a reunion, and it was a season of extraordinary interest. Nineteen years had passed since they were divided, and what changes had taken place during the time. One hundred and twelve of their number had passed to their reward in heaven, and among them some of the most noted men of the church.—The names of Nathan Bangs, D.D.; Stephen Olin, D.D.; Noah Levings, D.D.; Peter P. Sanford, D.D.; John Kennedy, D.D.; and Jas. Floy, D.D., are familiar to the church, and will long be cherished in the memories of thousands. Some had retired from active labors during the time, while a large number of young, talented men had entered the ranks. A few of the old veterans still remain, and were permitted to unite with their younger brethren on this pleasant, festive occasion. Laban Clark, D.D. was there, who entered the ministry in 1801, and for about fifty years performed active service in the church. He said it was seventy years since he embraced Methodism, and sixty-eight since he entered the ministry. He had enjoyed his labors and was patiently waiting his reward. Marvin Richardson, entered the ministry in 1809. This was his sixtieth conference, he had been present at every Conference for sixty years. "My eyes," he exclaimed, "never beheld a sight like this—a collection of between four and five hundred Methodist ministers in one body. I am just on the border," he remarked, "and shall soon be gone." Heman Bangs, one of the presiding Elders of the Conference, entered the ministry in 1815, and had received and filled fifty-three appointments, the fifty-third he closed last Sabbath with three sermons, one love-feast, one sacrament, two quarterly conferences, and rode fourteen miles, eight of them in a buggy without a back to the seat. He was able to be up at four o'clock on Monday morning, rode eleven miles by stage, and one hundred and twenty-two by cars, "and I am here to-day," he exclaimed, "just as fresh for battle as I ever was in my life!"

"Rev. Henry Boehm, who entered the ministry in 1798, now nearly ninety-three years of age, and who was Bishop Asbury's travelling companion for several years, made a few remarks. He related the following incident:—Some fifty years ago, a minister not particularly friendly to the Methodists, on hearing a Methodist minister preach on the subject of holiness, said, 'I wonder if such devils who preach that doctrine can ever find forgiveness.'

"It was one of those occasions seldom witnessed in this world. The five hundred ministers exhanged their kindly greetings, renewed former acquaintances and friendships, called to remembrance former labors and triumphs, and parted to renew their labors in the Master's service, in hope of a more joyous meeting

'When all their toils are o'er.'"

BOOKS AND AUTHORS.

Rev. Jesse T. Peck, D.D., has written a work, entitled, "THE HISTORY OF THE GREAT REPUBLIC considered from a Christian stand-point," and published by *Messrs. Broughton & Wyman*, 13, *Bible House, New York*. It contains 710 pages, and is printed and bound in the best style of the art. It is written in the clear, earnest style of the author, and embraces all the essential points for a full and complete history of the Republic. It is *multum in parvo*—the history of the United States, condensed into one volume. The arrangement is excellent, and each topic, though brief from necessity, is treated with perspicuity and force. The author sees an overruling providence in the entire history of the nation, and to that providence he attributes its preservation and prosperity. It is a work of great interest, and it is most timely, just the work to be read at the present time.

The History of the Navy during the Rebellion is the title of a work just published by the *Messrs. Appleton of New York*, the design of which, as indicated by its title, is to give a full and accurate account of the operations of the United Naval forces in connection with Southern rebellion. It embraces two vols. of about 500 pages each, and is beautifully illustrated with steel plate likenesses of the officers of the Navy department, the leading commanders of the naval forces, and others prominent in the application of scientific discoveries and improvements to the naval operations. It is written in a pleasing style, and presents a vast amount of information, throwing much light on one of the most trying and interesting periods of our history. The same publishers will shortly issue their *Annual American Cyclopedia*, which will give all the current events of the year. It is looked for with interest.

Messrs. Hurd and Houghton, New York, have issued "*The Life Letters, and Posthumous Works of Fredrika Bremer*," edited by her sister, *Charlotte Bremer*, and translated from the Swedish by *Frederick Milow*. It contains her Biography, autobiography, and her letters, sketches and poems, in which are seen those marked characteristics which made Miss Bremer such an admired and favorite author. It is a most pleasing and interesting work and will have many readers.

Messrs. Harpers have issued Nos. 25 to 28 of their History of the Great Rebellion. A few Nos. more will complete this great History, the most complete of any written of the rebellion, and of which will be a standard history of that great event. No. 28 brings the events of the war down to the investment of Petersburg, and notices the political movements of 1863 & 1864. The work is profusely illustrated. CECIL.

April 15, 1868.

For the Provincial Wesleyan.

Reminiscences by an Aged Minister.

It is forty eight years this day, since I preached my last sermon in England, in Brunswick chapel, Liverpool, and four days after I sailed for Newfoundland. What changes have taken place since that time! It was only seven years before this, that the devoted Dr. Coke had been called to his reward from on board the ship *Cabalva*; when only eighteen days sail from India; which country had been for many years the subject of his thoughts, and for the conversion of whose inhabitants from the deepest heathenism, to pure evangelical christianity, was the subject of his constant petitions to the throne of grace. Samuel Bradburn, the orator of Methodism in its early days, had finished his work only four years; the apostolic Joseph Benson was still lingering in this world of toil and sorrow; Doctor Adam Clarke, was in the zenith of his literary fame; Jabez Bunting, Richard Watson, Robert Newton, and George Morley were the leading minds in Methodism. Our Missionary Society then had only about one hundred and thirty ministers; our missionary membership 28,699; and our missionary income £37,221 15s 9d.

Timid ones in those days thought Methodism had arrived at its culminating point, and would inevitably descend when its then giant minds should cease to think. But the promise is, "instead of the fathers shall be thy children, whom thou mayest make princes in all the earth." The noble fathers named, and their colleagues no less noble, have long since gone to rest, still has Methodism no where declined, but in their stead God has raised up their spiritual children; also with lofty minds, with sanctified talent, and with a zeal equally great for the spread of christian truth and the salvation of universal man.

It has been my privilege carefully to observe the progress of Methodism during the time of my own itinerancy, when, notwithstanding the two great shocks it received—the first under Dr. Warren in 1835, the second, under the so called Methodist Reformers in 1850, by which many *ten thousands* of our people were led away and ruined in their religious course, yet have I seen our connexion in England increased from about 200,000 members, to more than 350 000—our Missionary Society expanded to *four* affiliated conferences with more than a thousand ministers, with a membership of near 150,000; with a Missionary income of $148,140 14 9; while the American Connexion has grown so mighty, as to give on its roll, a list of near *seventy Conferences*; 13,650 regular ministers; 15,000 local preachers; about *two million* of members; and eight millions of people; which would be near one-third of the whole population of the whole United States attending the Methodist ministry—To God be all the glory.

Newfoundland, where I spent fourteen years of the prime of my life, was at the time I landed, merely a Crown colony. It has now its Halls of Legislature, and the whole apparatus for self-government; with good roads, bridges, schools, literary institutions, while its political importance is felt both by the British Government and all her sister colonies

In these Provinces improvement has been marked and obvious. Twenty-five years since I came to THE WALLACE CIRCUIT. That Circuit then included besides the whole of Wallace—Pictou Mines, River John, Pugwash, and River Philip, and five ministers are now stationed in different parts of what was then one circuit.

After more than twenty years I was returned to labour on the River Philip Circuit, which is part of the ground on which I had toiled a quarter of a century ago. Many of my old friends have gone to the grave, but those who still survive gave me a most hearty welcome.

River Philip is still a very laborious circuit, and is a great strain upon the physical strength of the minister, the travelling is constant. But I have reason to thank God for the health and strength, with which he continues to bless me. I feel quite as well as I did forty years ago.

Several parts of this my old field of labour have improved very much. Amherst has grown greatly in population, wealth and mercantile influence; Pugwash has also improved. The Head of the Tide on River Philip, now called Oxford, has become a flourishing village; hundreds of acres of woodland near Wallace have been cleared, and last autumn were yielding their golden fruits to the industrious husbandman—good houses have taken the places of log huts; towering spires adorn our villages; while our many beautiful new school houses, and the great improvement in education, and what may be called educational appliances, are an honor to the Province of Nova Scotia.

During the same period the Wallace Circuit has sent out eight ministers, all highly respectable for their talent and zeal, and all still actively engaged in their Master's work. Still Methodism has not so progressed or had that heavening effect upon the community which we anticipated. For although our former field of labor is now divided into four circuits, with five ministers, yet not one of those circuits is self-sustaining, and it can scarcely be said that in any place are our congregations larger than they were twenty years ago. Why this is I cannot tell; but certain it is that our ministry cannot long be sustained here unless our people determine to support their ministers; for the annual deficiency of *one hundred and twenty dollars* cannot be borne, and ought not to be borne by our ministers, Yet such at present is the case, we hope however our financial matters will present a better showing at our coming District Meeting.

During the year death has been doing its work, and is constantly reminding us as to the necessity of being ready for his approach. Among a number of others I mention the following:—

1. Alexander McPherson, captain of the brig *Spartan*. He was 43 years of age, a man who had long lived in the enjoyment of the favour of God, and was beloved by all who knew him. In the month of June last on a voyage to the Island of St. Thomas, he was seized with, and died of yellow fever. Although on the sea, and away from all christian friends—yet he realized the presence of God, and died in peace—

2. Mrs. Jesse Rent of Leicester. She died after confinement, in the month of August.—For many years had she lived in the enjoyment of religion and her constant desire was to promote the cause of God to her utmost, and do good to all around her. Her heart was open to every good cause, and her house was a home for Wesleyan Ministers. The writer saw her the day before her death, when in the midst of great prostration and suffering; her mind was tranquil, and her hope in Jesus was firm and unshaken.

3. Rebecca Lockhart of Leicester 23 years of age. She died of Consumption on the 25th of January.

4. Mrs. Samuel Bent, of River Philip. She died on the 29th of January. She had been a member of our Church for many years, and her whole life was consistent with her religious profession. She was beloved by all who knew her, and her loss is seriously felt in the neighbourhood where she resided. Her disease produced much stupor and abberation of mind, so as to prevent much satisfactory conversation; yet her end was peaceful,

5. Margaret Amelia, youngest daughter of John C. Phillips, Esq., M.D., of River Philip. She was 17 years of age and died of Pulmonary Consumption on 15th of February.

6. Mrs. Richard Black, aged 72 years, after a lingering illness, which she bore with great patience. She was released from her suffering on Sabbath the 16th of March.

7. Joseph Oxley, aged 90 years. We shall here make no remarks in reference to this excellent man, as a somewhat extended biographical notice will be forwarded in a few days.

WILLIAM WILSON.

River Philip, April 16th, 1868.

The Prayer Meeting and the Class Meeting.

These meetings we believe can be considered the thermometers by which the warmth and spirituality of Methodist churches may be tested. If the prayer meeting is unattended, and the class meeting neglected, the inference may safely be drawn that a comparatively small amount of religious life is in the church; and that the members need much more of the quickening influence of the Holy Spirit. It is an ominous sign of the religious state of church members when they have so little relish for these means of grace that they will not find time to attend them to participate in the spiritual unction and profit of united social prayer and christian fellowship.

These means of grace must be ranked among the most energising and life-inspiring means that the church possesses. And how christians, being members of the church, can be habitually absent from the prayer meeting, where they should join in concert for God's blessing on themselves, on the church and the world, and where they should unitedly rise to greater nearness of access to God, is unaccountable, except on the ground of their indifference and coldness of soul. And with respect to the class meeting, whenever we find heartiness and regularity in attending it, whenever we see it enjoyed and prayerfully improved, when it is looked forward to with expectation and pleasure, there is sure to be corresponding christian vigor and activity. Then class meetings prove seasons of refreshing; the communion of saints is found instructive; important lessons are taken from them that become interwoven with religious experience and character; general edification is the result; and they who thus use such means are not only built up in Christ, but also are prepared with renewed strength and zeal to *work* for Christ, and be a blessing to others. We would earnestly and kindly call upon all who are in communion with the Methodist church, to join in the stated prayer meeting, and be present at class meeting; economise time and arrange business engagements so that you will have the needful opportunities. Let not worldly cares, nor family concerns, nor the visits of friends, nor indifference, nor excuses hinder. Assemble at the prayer meeting; *crowd* the altar of prayer; unite in *breathings of supplication* to the God of all grace for the descent of the Spirit upon your families, your congregations, and the unsaved around you; and while your own hearts will be warmed and quickened, you will realize answers to prayer in the prosperity of the church, and the conversion of souls. God certainly heareth the prayers of his people.

The class meeting if properly improved is one of the best ordinances of the church. Here brethren and sisters in Christ meet who are blended together in a special fellowship within the larger fellowship of the church. The opportunity afforded of a closer religious acquaintance, of knowing each other's christian experience, each other's trials and temptations, each other's habits of pray

and encouragements can be taken from the class meeting, and become sanctified to the special growth of the individual and the general growth of the church in the grace of Chrtst. We entreat members of Methodist churches everywhere, and particularly those of our own church, to make it a matter of duty to attend class meetings, and resolve to obtain all the benefits that can be derived from them. Whether in the busy city, or engaged in the toils of agricultural life, faithfully and constantly gather at the class meeting, to blend your experience, your worship, your prayers, with those who are your fellow travellers to the church of the first-born above.

Besides the direct profit of strict and regular attendance on the prayer meeting and class meeting, there will be the effect of habit, which will largely tend to give solidity and stability to christian character, and which will have the force of worthy example to others, especially to young members of the church. No one can tell the aggregate of good which would accrue to the church at large, in retaining young converts, and preventing backslidings, if prayer and class meetings were sustained with the amount of spirit and number of attendants of which they are so eminently worthy.

It has been sometimes said, such persons have failed in coming to class meeting from week to week, and they have been allowed to go from the church and get again into the world without being visited and proper means used to arrest them and draw them back again to Christ and the church. This we fear is a sad fact, and in places not a few a great disadvantage to Methodism. The office of class leader is an important one.—While the minister should carry forward his pastoral visiting in general, there are cases that leaders of classes should certainly attend to in the proper nick of time, or the members are lost to the church; for the minister, amid his itinerant duties, cannot of course be omnipresent, paying his visits at the time most needed in all cases.—*Christian Journal.*

General Intelligence.

Colonial.

Steam communication between Pictou and Charlottetown is now open.

The panoramic representation of the Apocalypse, now on exhibition in this city, is condemned by the clergy, and by a portion of the city press, as being an unwarrantable and profane method of handling some of the most sublime portions of the Book of God.

A man named Wm. Smith attempted to hang himself at the Police Station on Friday morning last.

FIRES.—Several serious fires are reported as having taken place recently in different parts of Nova Scotia: The Episcopal Church Port Medway and a dwelling house adjoining; at Truro a carriage factory and 2 or 3 other buildings; at Londonderry the house and barn of Mr. Jonathan O'Brien; at Mabou the store of Mr. D Cameron; at Yarmouth a large new Hotel with several stores and dwelling houses.

FATAL ACCIDENT.—Mr. Harlow of Milton, Liverpool, was seriously injured a few days since by a spinter thrown from a circular saw, and expired in four hours afterwards.

HALIFAX COUNTY TREASURER.—At the Special Sessions on Monday, Wm Evans Esq., was chosen County Treasurer, in place of the late John Naylor; salary in commissions not to exceed $800.

PERSONAL.—We take the following from the *Boston Traveller*, and are happy to know that Rev. T. B Smith, formerly of these Provinces, is happy and useful in his present sphere:—

"MT. BELLINGHAM M. E. CHURCH, CHELSEA.—The members of this church and congregation gathered last evening, in large numbers for a parting interview with their pastor, Rev. T. Barton Smith, who is just closing his ministerial term with them, in which, by able and faithful services, he has secured in a very high degree, the respect and affection of his parishioners. The Rev. gentleman was greeted, on his entrance into the room, by most hearty applause, and addressed very appropriately by a young lady of the church, and presented with a purse of two hundred dollars. Though evidently taken by surprise, he soon recovered himself, and replied in suitable terms of acknowledgement. The occasion was one of great interest to all present."

Announcements for Mr. Punshon in Canada inform us that he would preach in Great St. James Street Church, Montreal, on Sabbath last; would lecture on "Daniel in Babylon" on Monday evening in that city, and on Sabbath next preach the Baccalaureate sermon at the convocation of Victoria College.

President Richey will leave next week for Chicago, as the Representative of the Conference of E. B. America at the General Conference of the United States.

GOLD.—We have just been shown by Mr. W. T. Townsend two bars of gold, weighing 90 ounces, the work of ten men for six weeks at Tangier, the yield being equal to three ounces per ton of quartz. The total cost was about $1200 the value of the gold being nearly $1800, thus leaving a clear profit of $600, after paying all expenses. The diggings at Tangier are now doing well, though last summer they were all but totally abandoned as unprofitable.—*Ex.*

The Mayor, as Chairman of the Fishermen's Relief Fund, gratefully acknowledges the receipt of $500, from Miss Jesse Brehaut of Montreal, being the proceeds of a Bazaar held by a few of her friends in the city.

Government indland papers state that a telegram was received by the Newfoundland Government on the evening of the 7th inst., from Cyrus W. Field, New York, asking for a grant of land from St. John's to St. George's Bay, for the purpose of *building a railway*, and stating positively that the project was seriously entertained.

Messrs. Penton and Munn, of Harbor Grace, are said to have advices of eleven of their vessels with 45'000 seals. The seals brought in this season are remarkably large, the fat averaging 53 lbs to the seal.

OTTAWA, April 25.—In the House of Commons to-day Mr. F. Jones' motion to reduce the number of salaried ministers to nine was withdrawn. Several bills passed a stage. The bill to provide for Mr. McGee's family was read a third time and passed.

Detective Cullen overheard in the cells a conversation between Whelan and Doyle. Whelan told Doyle the whole story of the murder of McGee. He rested his hopes of escape on a Fenian jury. The whole account is published and causes a great sensation. Doyle has been committed for trial as an accessory before the fact. Buckley is also implicated.

Nearly all the members of the Senate and House of Commons have subscribed five dollars each to the fund for discharging Mr. McGee's liabilities.

Sanford Fleming has returned from his Intercolonial Railway exploration. He reports that he has discovered a more favorable passage over the mountains on the central route.

Supplementary estimates, to be brought down on Tuesday, include—for Nova Scotia Penitentiary, $20 000; subsidy Windsor and Annapolis Railway, $500 000; Halifax, Truro and Pictou Railway, $20 000; St. Peter's Canal, $10 200; Pier at Digby, $3 000; for rebuilding Pier at Port Dalhousie, $17 000; steam communication between P. E. Island and Port Hood, C B., $1,600; between Halifax and St. John, $10,000; between Windsor, St. John, Digby, and Annapolis, $4 000; between Halifax and Newfoundland, $1,500; between Pictou and Magdalen Islands, $400; for light-houses in Nova Scotia, $55,000; buoys, &c., $1,200; humane establishment on Sable Island, $120; expenses of Confederation delegates to England, $90,000; Militia for the Dominion, $1,041,607.

So much confirmatory evidence has been found proving the truth of Lacroix story, about seeing the murder, that no one now doubts the evidence taken against Buckley, proving that he said McGee, would be shot, that some one would come from the United States, or Montreal, and do it before the session was over.

The Nova Scotia members of the House of Commons at Ottawa, through W. H. Ray, Esq., M. P., for Annapolis, return thanks to Great Western Railway Company, of Canada, for forwarding them over their line of railway free, during the Easter holidays.

An Ottawa despatch says:—In the Senate the Allen Bill was amended by making residence in the Dominion of one year sufficient for naturalization purposes.

Tenders have been invited from the Inman, Cunard and other Steamship Companies, for the conveyance of mails between Halifax and Great Britain.

United States.

By a panic created on an alarm of fire in a Catholic Church at Chicago, three persons were killed.

A frightful accident occurred on the Erie Railroad on the 16th inst., by the breaking of a rail, by which four cars were thrown over a frightful precipice, some of the cars being broken in pieces in their descent by the jagged rock, and other cars took fire, resulting in the death of thirty of the passengers, and in seriously wounding and maiming fifty others.

On the 15th April, as a mark of respect for the memory of the late President Lincoln, of the sorrow for the national loss occasioned by his murder, the war office and the several bureaus of the war department were closed at 12 o'clock by order of Secretary Stanton. The commander of the Washington Arsenal on the same authority cause a gun to be fired every half hour beginning at sunrise and continuing until sunset. The business was generally suspended in other departments, and the national flags over all the public buildings were flying at half-mast as appropriate to the day.

The *New York Albion* speaking from information received from Washington, says:

"Our British American friends will doubtless be glad to learn that a complete revolution is being silently wrought into the minds of American Legislators, of both political parties, on the subject of reciprocal trade and general intercommunication. Already the internal tax on American manufactures has been removed—to take effect from the 1st instant—and, although this law deprives the Treasury of more than $85 000,000 income, it, in a corresponding ratio, removes one of the most serious obstacles to reciprocal free trade between the United States and other countries; and when to this measure is added the thoroughly revised and comprehensive revenue bill,—which is now in course of preparation—the road to a more extended reciprocity than ever before obtained, is not only practicable, but quite easy."

NEW YORK, April 25.—The boiler of a steam saw mill exploded in Chicago yesterday, killing eight workmen and wounding three others.

It is now thought the arguments in the Impeachment trial will occupy most of next week.

European.

A Cabinet Council was held on Saturday 4th inst., and the decision of Ministers was not to resign in consequence of the defeat sustained on that morning.

Lord Dufferin, who is an extensive land owner in Ireland regards disestablishment as inevitable, and he prepares for the change by assuring his tenantry that, whatever income the ministers of their faith may be deprived of by the forthcoming action of Parliament, he will give compensation out of his private purse to an extent proportionate with the number of his tenantry who are members of the respective congregations.

A Dublin paper of some weight in clerical matters states that a number of the Irish Protestant bishops have had conferences with leading men on the Ministerial Benches, and that several who voted against Mr. Gladstone are ready for the suggestion that six of the present twelve bishoprics shall be abolished, and a considerable proportion of the revenues of the church surrendered. The report of the Royal Commission may, it is said, favour such a compromise.

Warlike apprehensions again prevail in France, despite the improbabilities of such an issue which are to be found in the present condition of Europe. On no part of the continent is public opinion in favour of war; the Cabinets of Europe offer each other assurances of the most pacific intentions; every Power has the most powerful reasons for desiring peace; and there exists no cause, notice or international quarrel likely to lead to hostilities.

LONDON, April 21. 2 a. m.—An alarming report has just been received at newspaper offices in this city. It is said that two men, Fenians, were arrested at a late hour to-night near the servants' door of Buckingham Palace. They were carrying a hamper, which, on being opened, found to contain a gallon of liquid phosphorus or Greek fire. The parties made a desperate resistance, and with difficulty were secured. A third person was in company with those bearing the basket, but fled so soon as the others were seized, and escaped pursuit.

LONDON, April 21, (midnight).—In the House of Commons to-night, the Bill requiring all executions of criminals by hanging to be conducted in private, was considered in Committee of whole.

LONDON, April 23. (midnight).—In the House of Lords, the Earl of Buckingham and the Earl of Carnavon eulogized the late Hon. Thomas D'Arcy McGee of Canada.

In the House of Commons Mr. Ward Hunt, Chancellor of the Exchequer, submitted the annual Budget for the last fiscal year, which had been estimated at seventy millions of pounds, yielded a total of sixty-nine millions six hundred thousand pounds.

The cost of the Abyssinian War is estimated at five millions of pounds.

In the House of Lords the Bill for the abatement of Church rates, which passed the House of Commons before the Easter Holidays, came up. Lord Derby spoke against the bill. The Archbishops of Canterbury and York, and the Bishop of London, opposed the bill, but approving its passage to a second reading. The speakers all concurred in opinion, that the present tendencies of politicians was towards the disestablishment of the Church.

The trial of the Fenians charged with the Clerkenwell explosion continued. The evidence for the Government closed yesterday.

LONDON, April 24, (midnight).—Startling intelligence has been received from Australia.—Prince Alfred, who is visiting Sydney, was shot and dangerously wounded by an unknown person. The would-be assassin, who was said to be a Fenian, was promply arrested. The Prince according to last accounts was slowly recovering.

DUBLIN, April 24.—The Prince of Wales embarked for England to-day. Before sailing he gave a dinner on board the royal Yacht, there were about forty present, the utmost good feeling and enthusiasm prevailed.

LONDON, April 28.—Despatches have just been received from Abyssinia which give the following highly gratifying and important intelligence.

A Grert battle was fought on Good Friday, before Magdala, between the British troops commanded by Gen. Napier and the Abyssinian forces under command of their King in person. The latter were defeated and retreated into the town. Their loss in killed and wounded was very heavy. On Monday following all his preparations having been completed, Gen. Napier ordered an assault upon Magdala and the town and citadel were carried by storm.

King Theodore was slain, and a large number of warriors were killed, wounded and taken prisoners, and the entire capital remained in possession of the British forces. The loss of the British in killed and wounded was small.

All the British captives were found in the city alive and well and were set free.

Gen. Napier's instant return to the Sea Coast is expected.

PAIN KILLER!—An External and Internal Remedy for the Cure of *Cramp and Pain in the Stomach*, Bruises, Burns and Scalds, Sprains, Swelling of the Joints, Toothache, Pain in the Face, Neuralgia and Rheumatism, Sore Throat, Sudden Colds, Coughs, &c. Use it once for any of these, and you will never do without it.

☞ Beware of imitations! Sold by all Druggists.

PERRY DAVIS & SON, *Proprietors*,
April 17 3m. MONTREAL.

Brunswick St. Wesleyan Total Abstinence Society.

We have pleasure to record the formation of a Temperance Society, on Thursday evening the 23d inst., in connection with our Brunswick St. Church and congregation. Its inception was in the Leaders Meeting, and judging from the unanimity which characterised the discussion of its necessity as a moral lever, subsidiary to our other agencies for good, it was likely to prove a success. The Meeting on Thursday evening was presided over by Rev. Bro. Turner, in the absence of the Superintendent, Rev. Bro. Milligan, whose illness prevented his attendance, much to his regret; for he has entered heartily into the movement in concert with the venerable Judge Marshall, and other laybrethren. Brother Turner delivered a suitable address, forcible and earnest in its tone, which was followed by an excellent address from Judge Marshall. Although other speakers were prepared to support the meeting, the attendance was so good, and the interest so manifest, that it was thought desirable at once to invite the co-operation of those present by the subscription of their names to the Pledge. The pledge was then read by Joseph Bell, Esq, as contained in a draft of a Constitution which he together with another brother had been deputed to prepare.—W. B. McNutt, Esq., being requested to act as Secretary *pro. tem*, a book was opened in which *fifty-eight* persons young and old recorded their names. It was gratifying to witness the promptitude in coming forward for this purpose; which was a proof that our friends of Brunswick Street had not been in advance of the people of this congregation in the desire to give form and activity to the spirit of Christian philanthropy which is embodied in the Temperance enterprise. We shall feel very much pleasure in noting the progress of this Society, and we heartily bid it God-speed.

Revival Intelligence.

MANCHESTER CIRCUIT.—The Lord is reviving His work on this Circuit. After having been engaged six weeks in connection with the meetings at Guysboro', an account of which has lately appeared, and seeing the power of God exerted to save sinners, we held meetings at Manchester which were continued two weeks, at the end of which twelve were added to the class, two of whom had shared in the blessings received at Guysboro'. We are now in the midst of a gracious work at the Intervale. The meetings have been held eight days, and already thirty have evinced "a desire to flee from the wrath to come." About twenty of these have been blessed with a knowledge of their acceptance. We are much indebted to Bro. Lodge, who came to our assistance several evenings at both places, also to Bro. Burns, who rendered us help one evening at Manchester. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

J. G. BIGNEY.

April 20th, 1868.

BAIE DE VERTE.—The Rev. A. S. Tuttle, under date of 17th inst., writes:—

The special services at Bayfield resulted, by the Divine blessing, in a large accession to our classes in that place. At the close of about two weeks services held at Bristol, twenty were received on trial. We then proceeded to the Upper Cape, hitherto regarded as one of the enemy's strongholds,—not because of the very great immorality of its inhabitants, for they rather boasted of their morally and worldly prosperity,—but because the ordinary and special efforts used seemed to be almost wholly ineffectual in leading them to seek the converting grace of God. During the services, which closed last Sabbath evening, the power of God was displayed in a very remarkable manner. The aged, middle-aged, and the young were seen prostrating themselves at the throne of grace, crying for mercy, and then testifying that God has power on earth to forgive sins. Since the beginning of January nearly two hundred have been received on trial. During this time I have baptized thirty-one adults. "The Lord hath done great things for us; whereof we are glad."

THE METHODIST TEMPERANCE MAGAZINE.

The number of this excellent little monthly for March contains:—"Moral Power," "Personal Experiences," "A Happy Home," "A Colloquy," What will it lead to?" Religion, Total Abstinence and Poverty," Poetry—"Holy Chivalry," by Rev. W. M. Punshon A. M. "Church of England Clergy," "Bands of Hope," "Scraps and Gleanings," "The Month."

"The April number contains:—"Is Intemperance to be checked?" "Personal Experiences." "Face to the Rising Sun." "Drink Selling and Religion." "Voice of Scripture on Strong Drink" Poetry—"The Master is Come" by Rev. W. M. Punshon, A. M. "Sir M. Hale and Toast Drinking." Our Letter Bag." Charity and the "Giant." "A fair Prospect Blighted." Temperance Publications. The Month.

Orders for this Monthly received at the Book Room, and promptly attended to. Only 40 cts. per annum.

Letters and Monies.

Remittances by Mail at risk of this Office, must be by P. O. Money Order or Letter Registered

Rev. C. Stewart (B R. 20 cts, Periodicals $10 80, P.W, D. S. Marshall $3—$14; have to order additional set), W. F. Bonnell, Esq, Rev J S. Addy (sent by Packet), R W. Ellis $1, Rev. I. E. Thurlow (P.W., G Scott $1), Rev H Pope, Rev. J Read (P.W., A Randell $2, J. B Bentley $2 W H. Fisher $1.50, A Bryden $2—$7.50, Rev. A. S Tuttle (P W., R. Copp $2, E Wood $2. W. Allen $2, S. Gooden $2, C. Van Buskirk $2—$10) Rev H. McKeown (P.W. Capt Harvie $1), Rev. R H. Taylor, Rev. G B. Payson, Rev. S. W. Sprague next week (P.W., D. Allison $2), C. Hayward, $1.50

A NEW AND GRAND EPOCH IN MEDICINE.

Dr. Maggiel is the founder of a new Medical System! The quantitarians, whose vast internal doses enfeeble the stomach, and paralyze the bowels, must give precedence to the man who restores health and appetite with from one to two of his extraordinary Pills, and cures the most virulent sores with a box or so of wonderful and all-healing Salve.

These two great specifics of the Doctor are fast superceding all the sterotyped nostrums of the day. Extraordinary cures by Maggiel's Pills and Salve have opened the eyes of the public to the inefficiency of the (so called) remedies of others, and upon which people have so long blindly depended. Maggiel's Pills are not of the class that are swallowed by the dose, and in which every box full taken creates an absolute necessity for another. One or two of Maggiuo. Pills suffices to place the bowels in perfect order tone the stomach, create an appetite, and render the spirits lights and buoyant! There is no griping, and no reaction in the form of constipation. If the livet is affected its functions are restored and if the nervous system is feeble it is invigoratitg. This last quality makes the medicine very desirable for the wants of delicate females. Ulcerous and eruptive diseases are literally extinguished by the disinfecting power of Maggiel's Salve. In fact, it is here announced that Eaggiel's Billious, Dyspetic and Diarrhea Pills cure when all others fail. While for burns, scalds, Chilblains, Cuts, and all Abrasions of the skin, Maggiel's Salve is infallible. Sold by J. Haydock, 11 Pine street, New York, and all druggists, at 25 cents per box.

Jan 1 6m.

AN EFFECTUAL WORM MEDICINE.

Brown's Vermifuge Comfits,

OR WORM LOZENGES. MUCH SICKNESS, undoubtedly, with children and adults, attributed to other causes, is occasioned by worms. The "VERMIFUGE COMFITS," although efficacious in destroying worms, can do no possible injury to the most delicate child. This valuable combination has been successfully used by physicians, and found to be safe and sure in eradicating worm, so hurtful to children.

Children having Worms require immediate attention, as neglect of the trouble often causes prolonged sickness.

Symptoms of Worms in Children are often overlooked. Worms in the stomach and bowels cause irritation, which can be removed only by the use of a sure remedy. The combination of ingredients used in making BROWN'S "VERMIFUGE COMFITS" is such as to give the best possible effect with safety.

Curtis & Brown, Proprietors, New York. Sold by all Dealers in Medicines, at 25 cents a box.

August 14 1y

DR. WISTAR'S BALSAM OF WILD CHERRY.—Where this article is known it is a work of supererogation to say one word in its favor, so well is it established as an unfailing remedy for *Coughs, Colds, Bronchitis, Croup, Whooping Cough, Asthma*, diseases of the *Throat, Chest* and *Lungs*, as well as that most dreaded of all diseases, *Consumption*, which high medical authority has pronounced to be a *curable disease*. Those who have used this remedy know its value; those who have not, have but to make a single trial to be satisfied that of all others it is *the remedy*.

FROM W. Y. ARCHER, Esq,
Late Chief Apothecary to the Hospital, Glasgow, Scotland.

BRADFORD, C. W., Jan. 6, 1864.

Messrs. SETH W FOWLE & SON.

Gentlemen:—About a year since my wife and children were affected with severe coughs, for which I tried many remedies, without benefit. At length by the use of a small quantity of DR. WISTAR'S BALSAM OF WILD CHERRY they rapidly recovered. I know of several other persons who have used the Balsam with remarkable effect, and I can with confidence recommend it to all suffering from *Pulmonary Complaints*.

Yours truly, W. Y. ARCHARD.

IT CURES TROUBLESOME COUGHS.

PORT HOPE, C W., Jan. 13, 1860.

Messrs. S. W. FOWLE & SON.

Gentlemen:—This certifies that I used DR. WISTAR'S BALSAM OF WILD CHERRY for a troublesome cough of some months' standing, and its effect was speedy and permanent. I believe it is an excellent remedy for pulmonary complaints, and with pleasure recommend it as such.

Yours truly, THOMAS LITTLE.

Prepared by SETH W. FOWLE & SON, 18 Tremont Street, Boston, and for sale by Druggists generally.

April 15. 1m.

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

CAUTION!—In our changeable climate, coughs, colds, and lung diseases will also prevail. Consumption will claim its victims. These diseases, if taken in time, can be arrested and cured.—The remedy is *Dr. Wistar's Balsam of Wild Cherry.*

FOR HEAVES.—Give a dose of Sheridan's Cavalry Condition Powders morning and evening, in cut *feed*, avoid musty hay. These Powders with proper exercise and attention to diet, rarely fail of relieving the most obstinate case.

A gentleman in the Western part of the Province writes that his wife is using Johnson's Anodyne Liniment for a rheumatic affection from which she has suffered for years. He also says, 'I am using it for dyspepsia and kidney complaints with good success.

Marriages

On the 18th ult., by the Rev. A S Tuttle, Mr. Albert Wells, of Bristol, to Miss Eliza Copp, of Bay Verte Road.

On the 23rd inst., at St. Mark's Church, by the Rev Foster Almon John M. Hay, to Teresa Jane, daughter of George Handley, Esq.

Deaths.

On the 20th Feb, after a lingering illness, Captain Henry Hooper, aged 26 years; also, on the 9th April, (seven weeks from the above date) of consumption, Capt William J. Hooper, aged 24 years, sons of Isaiah Hooper, Esq. M. P. P. Both died at their father's residence, Fourchee C B., enjoying the affectionate attentions of parents, sisters and brothers. They had won many friends at home and abroad. The bereaved remaining members of the family are left to sorrow indeed, but not without hope, that in both cases, the departed loved ones have found that "to die is gain."

On the 6th inst. George Innes, aged 48 years, a native of Banffshire, Scotland.

On the 24th inst, George B. Brehm, Esq., aged 75 years.

At Annapolis on the 23rd inst, Agnes M., aged 26 years, wife of George LeCain and eldest daughter of James F Hoyt Esq.

At Forrest Cottage, New Glasgow 16th inst., Margaret Fraser, wife of George W. Underwood, Esq., merchant, aged 39 years

TO CONSUMPTIVES.

THE REV. A. WILSON'S Prepared Prescription for the cure of CONSUMPTION, ASTHMA Bronchitis, COUGHS COLDS, and all Throat and Lung Affections, has now been in use over ten years with the most marked success.

This Remedy is prepared from the original Receipe chemically pure, by the Rev. EDWARD A. WILSON, 165 South 2d Street, Williamsburgh, Kings Co., New York.

The Remedy Price $3.00 with a pamphlet containing the original Prescription with full and explicit directions for preparation and use, to either with a short history of his case, with symptoms, experience and cure, can be obtained (free of charge) of Mr. Wilson, as above, or by calling on or addressing.

MR. HENRY A. TAYLOR—Druggist,
Jan 15 26 Sackville St., Halifax.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

FRIDAY, April 24

Steamer Etna, Bridgman, New York; brigts Henry Gilbert Davison, Ienfu gos; Emily Jane White, Boston; Ida Mary, Murray, P E I, S Gilbert Hanan Western Banks; Arthur Marvin, Townsend, Cow Bay, shallow Ajax, Sampson, St Peter's, C B.

SATURDAY, April 25

Steamers City of Cork, Philips Liverpool; Alhambra, Nickerson, Boston; brigt Jane Bell, Kelly, Cienfuegos, schrs Progress, Little Glace Bay; British Eagle, Smith, Porto Rico.

SUNDAY, April 26

Brigt Regina, Rhodenizer, Portland; schrs Wm Kanuick Anderson, Cape Breton; Experiment, Gallant, Sydney Pursue McDonald, Cow Bay, Belle Kent, St Andrews N B; Gertrude, Gouley Eastport, C W Wright Dickson, St Mary's; Euxine, L Ardoise; C B, Eliza Catherine, Cow Bay

MONDAY, April 27

H M S Constance, Bermuda; steamer Carlotta, Magune, Portland; barque Bertha, Liverpool; schr Lucy Agnes, Gowrie Mines.

CLEARED

April 27—Brigts Mirella, Mundy, Demerara; Nazaren, Murphy, Windsor; Brooklyn, Gardiner, Liverpool; schrs J B Lawrence, Nickerson, Barbadoes; Mary Alice, Taylor, Barrington.

WANTED.

Respectable Agents (Ladies or Gentlemen) in every city and county throughout the United States and British Provinces, to act as canvassers for the new and magnificent engraving; "THE LORD'S PRAYER" just published. This beautiful engraving will be welcome to every Christian family, and good agents, by engaging in its sale can make from ten to twenty Dollars a day—Address FREDK. GERHARD, Post Box 4001, New York City, when a circular with full particulars for agents will be sent.

New Advertisements.

GOVERNMENT HOUSE, OTTAWA,
Monday, 6th April, 1868.

PRESENT:

His Excellency the Governor General in Council.

WHEREAS, by the 81st section of the Act 31 Vic. cap 6, instituted: "An Act respecting the Customs," it is enacted that—"Except in cases which by any regulation to be made by the Governor in Council, may be excepted from the operation of this section, all spirits (unless in bottle and imported from the United Kingdom, or in Bond from a Bonded Warehouse in some British possession) brought into Canada, in casks and packages of less size than to contain one hundred gallons "shall be forfeited".

And whereas Brandies and other Spirits are usually imported from Europe in Casks or other packages containing less than 100 gallons, whereby such goods, when imported into Canada would become liable to forfeiture as aforesaid, unless excepted from the operation of the Act referred to—Therefore His Excellency in Council, on the recommendation of the Honorable the Minister of customs, and under the authority given by the said Act, has been pleased to make the following "Regulation"

"All importations of spirits made direct to Canada from European Ports shall be and they are hereby exempted from the operation of the 81st section of the Act 31 Vic. cap 5., intituled, "An Act respecting the Customs."

WM H. LEE Clerk Privy Council,
ap 29 3ins

GOVERNMENT HOUSE OTTAWA,
Monday, April 6th, 1868.

COMPRISING:

His Excellency the Governor General in Council

On the recommendation of the Honorable the Minister of Customs, and under and in virtue of the authority given and conferred by the Act passed during the present session of the Legislature, entitled; "An Act respecting the Customs,"—His Excellency in Council has been pleased to make the following Regulation—

In addition to the Warehousing Ports mentioned in the Act passed during the present session of the Parliament of Canada, and intituled, "An Act respecting the Customs" and also in addition to the ports named in a list sanctioned by the order of His Excellency the Governor General in Council of the 24th December, 1867, and of the 5th March, 1868, respectively, passed under the authority of the said Act, the following Port be included in the list of Warehousing Ports in the Dominion, viz:—

PROVINCE OF NOVA SCOTIA,
Port Mulgrave, Strait of Canso.

W. H LEE,
April 29 3ins Clerk Privy Council.

To be Sold by Auction.

IN front of the premises, on FRIDAY, the 1st day of May next, all that certain Freehold Property in the town of Digby, lately in the possession of the late Henry Stewart, consisting of the Northern half part of Lots Nos 5, 6 & 7 in Block, Letter W., situate on Water street, together with the Dwelling House and Store, known as the Telegraph Office. Said half part of said three lots, measures about one hundred and eleven feet on Water Street. Also at the same time and place the Water Lot in front, belonging to the above described upland property, will be sold either with or separate from the upland property to suit purchasers. For further information parties are referred to Geo. Henderson, of Digby, or the subscribers at Halifax.

Terms, a deposit of 10 per cent. at time of sale, balance on delivery of the deed.

R S BLACK, M.D.,
M G. BLACK,
S H. BLACK,
Executors to Trustees.

Halifax, Feb. 12, 1868.
feb 26

1868 APRIL 1868.

INLAND ROUTE.

St. John, Portand, Boston. &c.

THE STEAMER EMPRESS will leave WINDSOR for ST. JOHN during the month of APRIL as follows:

Wednesday 22nd	11 00 A. M.
Saturday, 25th	1 00 P. M.
Wednesday, 29 h	5 00 P. M.

Connecting at St John with the International Company's Steamers, which leave every Monday and Thursday morning at 8 o'clock.

At Portland with the Grand Trunk Railway for all parts of Canada and the West.

At Boston with the Bristol Line for New York.

FARES:

Halifax to St. John	$4 00
Do Portland	7 00
Do Boston	8 00
Do New York	12 00
Do Montreal	15 50
Do Toronto	17 50
Do Ottawa	16 75

Through Tickets and any further information can be had on application to

A & H CRIGHTON,
april 15 Agents Ordnance Square.

STRAWBERRIES.

EVERY Garden should have a bed of this delicious fruit, which will amply repay the trouble of cultivation.

The subscriber has a fine lot of plants of the following varieties, which will produce fruit from three to five inches in circumference, and have been fully tested, viz.:

Wilson's Albany,
Triomphe de Gand,
Agriculturist,
Brooklyn Scarlet,
Scotts' Seedling,
Boston Pine,
Jenny Lind.

The above will be sent to any address by mail—postage paid, at 30 cents per dozen, or $1 50 per hundred—not more than four varieties to be included in a hundred or two varieties in the dozen.

Also—Fuller's "Strawberry Culturist" by mail for twenty-five cents.

GEO. V. RAND.
Wolfville, 3rd of April, 1868. 1m.

NEW GOODS AT 99 GRANVILLE STREET.

French Kid Gloves.

—AND—

Black Velveteens!

Just received—our Spring Stock of French Kid Gloves, which have been very carefully selected, and all of which will be offered at

The Old Prices.

BLACK VELVETEENS!

A Large Lot Very Cheap.

N. B.—A large portion of our FANCY STOCK now landing and opening per S. S. "Thames" Balance expected by the "Etna" and "Rosenbeath," now nearly due.

ap 18 SMITH BROS.

The N. Y. Musical Pioneer.

Issued in monthly numbers of 16 pages royal 8vo, at the low price of 50 cents per annum. Clubs of ten and upwards, 40 cents with premiums. Send for Circulars. Choirs and Sunday Schools will find its 8 pages of music glowing with all that is lovely and animating. Its eight pages of reading matter aim at supplying Choristers, Superintendents of Sunday Schools and all Music lovers, with stirring articles, dealing with the living present. Its numbers among its contributors,

Rev. H Crosby, DD.,	Rev. C. S. Robinson, DD,
" H. D. Ganse,	Dr. Thos Hastings.
" S. H. Tyng, Jr	Rev J. T. Duryea, D.D.
" T. S. Hastings,	Dr. T. G. Sherman, Esq.

PUBLIC BENEFACTRESS.

Mrs. S. A. Allen,

A LADY OF WORLDWIDE REPUTATION.

MRS. S. A. ALLEN'S

WORLD'S HAIR RESTORER is suited to both old and young. It strengthens the Hair, prevents it falling or turning grey, and imparts to it a beautiful glossy appearance. It never fails to RESTORE GREY HAIR

TO ITS ORIGINAL YOUTHFUL COLOR.

It is not a Dye, but acts directly upon the roots of the hair, giving them the natural nourishment required, producing the same vitality and luxurious quantity as in youth. It will restore it on bald places, requires no previous preparation of the hair and is easily applied by one's self. One bottle will usually last for a year, as after the hair is once restored, occasional applications once in three months will insure against grey hairs to the most advanced age.

THE RESTORER REPRODUCES AND AND BEAUTIFIES.

MRS. S. A. ALLEN'S

WORLD'S Hair Dressing, or Zylobalsamum, is essential to use with the Restorer, has the Hair Dressing alone often restores, and never fails to invigorate, beautify and refresh the Hair, rendering it soft, silky and glossy, and disposing it to remain in any desired position.

FOR LADIES AND CHILDREN.

whose hair requires frequent dressing, it has no equal. No lady's toilet is complete without it. The rich glossy appearance imparted is truly wonderful. It cleanses the hair removes all dandruff and imparts to it a most delightful fragrance. It will prevent the hair from falling out, and is the most economical and valuable Hair Dressing known. Millions of bottles sold every year.

THE HAIR DRESSING CULTIVATES

Sold by all Druggists throughout the World.
Principal Sales Office, 198 Greenwich Street, New York City.

Aug 14

THE STANDARD

Life Assurance Company,

ESTABLISHED IN 1825.

With which is now united the

Colonial Life Assurance Company.

Colonial and Foreign Assurances.

AN amalgamation having been formed between the Standard Life Assurance Company and the Colonial Life Assurance Company, the business of the United Companies will henceforth be conducted under the title of the

Standard Life Assurance Company.

The Annual Revenue of the Standard Company is now upwards of £650,000, and the Accumulated Funds amount to upwards of £3,500,000, Stg. The New Business transacted during the past year amounted to the large sum of £1,375 000 stg., the corresponding Premiums amounting to £46,337 per annum.

Moderate Rates charged for residence in the Colonies, India and other places abroad.

Local Boards and Agencies in all the British Colonies, where every facility will be afforded in the transaction of business, and where premiums may be received and claims paid.

PROFITS divided every five years.

The New Colonial and Foreign Prospectus may be had on application at the Chief Offices of the Company, or to the Agents at home and abroad.

WM. THOS. THOMSON,
Manager and Actuary.
D CLUNIE GREGOR,
Colonial and Foreign Secretary.

HALIFAX, NOVA SCOTIA.
Office....227 Hollis, Street.

Board of Management
he Hon M B Almon, Banker.
Charles Twining, Esq., Barrister.
The Hon Alex. Keith, Merchant.
J. J. Sawyer, Esq., High Sheriff, Halifax.

Secretary and General Agent for Nova Scotia and P. E. Island—MATTHEW H. RICHEY.
Medical Adviser—D. McNeil Parker, M. D.

ne 6 6m

132, BRITISH WOOLLEN HALL, 134.

WHOLESALE AND RETAIL.

KNOX & JORDAN

Beg leave to announce they have opened their SPRING AND SUMMER IMPORTATIONS, which will be found large and well assorted.

And can assure their numerous customers that goods will be sold at such prices as will defy competition.

Scotch 2 and 3 ply Carpets, Hearth Rugs, Door Mats, and Floor Oil Cloths.

A large stock of Linen Damask and Cloth Table Covers, cheap.

LADIES' DRESS GOODS, in Great Variety,

In Plain and Colored Coburgs, Lustres, &c., Striped, Mottled and Figured Alpaccas, &c.

Black Silk and Cloth Mantles

in all the newest styles, and made up to order.

Waterproof Mantles and Cloths,

350 pieces of FLANNELS in White, Scarlet, Grey and Fancy Colors, 65 pieces of Wove do., newest patterns.

And keeping the largest Stock of

Ready Made Clothing

In the City, we are enabled to offer great inducements to buyers in style and finish, and for

CHEAPNESS UNSURPASSED.

HOUSE FURNISHING GOODS.

In Plain and Twilled Sheetings, Towelling, Lace, Leno and Muslin Curtains.

MARSELLIES QUILTS,

in all sizes; an immense stock of Broad Cloths, Cassimeres, Scotch and West of England Tweeds, and Dominion do. Gent's Underclothing Collars, Ties, Braces, Gloves, Hats, Caps, and no end of small wares.

PRINTS, GREY AND WHITE COTTONS,

WHITE BUFF AND GREEN WINDOW HOLLANDS.

N. B.—Being early in the English market, and purchasing our Cottons before the late rise, we are determined our customers shall have the benefit, saving them at least from 10 to 15 per cent., an object these hard times.

NO SECOND PRICE!

KNOX & JORDAN.

April 29

UNION MUTUAL

Life Insurance Company, of Maine.

Directors' Office: 80 Washington Street, Boston, Mass.

HENRY CROCKER, President; W H. HOLLISTER, Secretary; ROBERT AYRES, General Manager.

ASSETTS DECEMBER 31st, 1866	$2,188,429 20
LOSSES PAID TO DATE	1,074 393 00
DIVIDENDS PAID IN CASH TO DATE	439,615 00
AMOUNT INSURED ON

The Family.

Fretting Jennie.

Little Jennie fretful,
Sitting in a tree,
Worried at the buzzing
Of a bumble bee:

Said she had a headache,
Wished it would be still;
Knew it buzzed on purpose
To defy her will.

Buzzing bee was happy,
Busy at its work;
Gathering stores of honey;
Never thought to shirk.

Never thought of Jennie,
Fretting in the tree;
It was such a happy,
Busy little bee.

Jennie grew more fretful
When it answered not,
Said 'twas really hateful—
That was what she thought.

Still the bee kept buzzing,
Glad its sphere to fill,
Discontented Jennie
May be fretting still.

Are there not some Jennies,
Boys and girls, you know,
Who to fret at others
Are not slack or slow?

Forth to duty, children!
Like the busy bee,
Minding not cross Jennie
On her fretting tree.

Dotty Dimple on Rich Men.

In the charming story of Dotty Dimple's Visit to her Grandmother, just published, is this natural talk of children, which it will do them and their fathers good to read.

Jennie called one day to ask Dotty and Flyaway to go to school with her.

"Jennie," said Miss Dimple, gravely, as they were walking with Kate between them, "do they ever read the Bible to you?"

"Yes; why?"

"O, nothing; only you don't act as if you knew anything about it."

"I guess my mother is one of the first ladies in this town, Miss Dimple, and she's told me the story of Joseph's coat till I know it by heart."

"Well," said Dotty, looking very solemn, "it hasn't done you any good, Jennie Vance. Now, I learn verses every Sunday, and one is this: 'Lie not one to another.' What think you of that?"

Jennie's black eyes snapped. "I heard that before ever you did."

'Lie not one to another," repeated Dotty slowly. "Now, I'm *one*, Jennie, and you're *another*; and isn't it wicked when we tell the leastest speck of a fib?"

"Of course 'tis," was the prompt reply; "but I don't tell 'em."

"O, Jennie, who told your step-mother that Charlie Gray was tied up in a meal-bag? I'm afraid," said Dotty, laying her hand solemnly on little Katie's head as if it had been a pulpit-cushion, and she a minister preaching—"I'm afraid, Jennie, *you* lie one to another."

"One to anudder," echoed Katie, breaking away and running after a toad. Jennie knitted her brows. "It doesn't look very well for such a small child as you are to preach to me, Dot Parlin!"

"But *I* always tell the white truth myself, Jennie, because God hears me. Do *you* think much about God?"

"No, I don't know as I do; nobody does. He's so far off," said Jennie, stooping to pluck an innocent flower."

"Why, Jennie, "He isn't far off at all! He's everywhere, and here too. He holds this world, and all the people, right in his arms; right in his arms, just as if 'twas nothing but a baby."

Dotty's tones were low and earnest.

"Who told you so?" said Jennie.

"My mamma; and she says we couldn't move nor breathe without Him not a minute."

"There, I did then!" cried Jennie, taking a long breath; "I breathed down every so far, and I did it myself."

"O, but God let you."

Dotty felt very good and wise, and as she had finished giving her benighted friend a lesson, she thought she would speak now of every-day matters.

"Look at those little puddles in the road," said she; "don't they make you think of pudding-sauce—molasses and cream, I mean—for hasty-pudding?"

"No," said Jennie, tossing her head, I never saw any pudding-sauce that looked a speck like that dirty stuff! Besides, we don't use molasses at our house; rich folks never do; nobody but poor folks."

"O, what a story!" said Dotty, colouring. "I guess you have molasses gingerbread, if your father *is* the judge!"

Dotty was very much wounded. This was not the first time her little friend had referred to her own superior wealth. "Dear, dear! Wasn't it bad enough to have to wear Purdy's old clothes, when Jennie had new ones and no big sister? She's always telling hints about people's being poor! Why, my papa isn't *much* poor, only he don't buy me gold rings and silk dresses, and my mamma wouldn't let me wear 'em if he did; so there!"

By the time they reached the school-house, Dotty was almost too angry to speak. They took their seats with Katie between them (when she was not under their feet or in their lap), and looked over in the Testament. The large scholars "up in the back seats," and in fact all but the very small ones, were in the habit of reading aloud two verses each. This morning it was the nineteenth chapter of Matthew, and Dotty paid little heed till her ear was caught by these words, read quite slowly and clearly by Abby Grant:—

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter the kingdom of heaven.

"And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Dotty's heart gave a great bound. That meant Judge Vance just as sure as the world. Wasn't he rich, and didn't Jennie boast of it as if it was a great thing? She touched her friend's arm, and pointed with her small forefinger to the passage; but Jennie did not understand.

"It isn't my turn," whispered she; "what are you nudging me for?"

"Don't you see your papa isn't going to heaven?" said Dotty. "God won't let him in because he's rich."

"I don't believe it," said Jennie, quite unmoved.

"O, but God won't, for the Bible says so. He can't get in any more than a camel can get into a needle; and you know a camel can't."

"But the needle can go into a camel," said Jennie, thoughtfully; "perhaps that's what it means.

"O, no," whispered Dotty. "I know better'n that. I'm very sorry your papa is rich."

"But he isn't so very rich," said Jennie, looking sober.

"You always said he was," said Dotty, with a little triumph.

"Well he isn't rich enough for *that*! He's only rich a little mite,—just a little teenty tonty mite," added Jennie, as she looked at Dotty's earnest face, and saw the rare tears gathering on her eye-lashes.

"But *my* father isn't rich in the least bit of a speck," said Dotty, with a sudden joy. "Nobody ever said he was. Not so rich, at any rate, Jennie, but you could put it through the needle. You could put it through a needle just as easy."

Jennie felt very humble—a strange thing for her. This was a new way of looking at things.

"Of course *he'll* go to heaven, you know," said Dotty; "there's no trouble about that."

"I s'pose he will," sighed Jennie, looked at her beautiful gold ring with less pleasure than usual. She had been in the habit of twirling it about her finger, and telling the little girls it was made of real "carrot gold." But just at this moment she didn't care so much about it; and it even seemed to her that Dotty's little hand looked very nice and white without any rings. Perhaps people had not admired the glitter of her forefinger so very much, after all. How did she know but they had said, "Look at Judge Vance's little daughter. Isn't she ashamed to wear that ring when it's a sign her father is rich, and can't go to heaven?" The child began to wish there would come holes in her father's pockets and let out the money; for she supposed he kept it all in his pockets, of course.

"I shall tell my mother about it," mused she; "and I don't believe but she'll laugh and say, 'That Dotty Dimple is a queer child.'"

But just at this time little Katie began to peep into Jennie's pockets for "candy-seeds" (that is sugared spices), and to behave in many ways so badly that Miss Prince said she must be taken home. So the girls led her out between them; and that was the last Jennie thought of the camel; but Dotty remembered it all the way home.

But the next afternoon, as the two little girls were walking home together, Dotty said to Jennie, with a very wise face,—

"Grandma has told me what the Bible means. Now I understand every single thing."

Jennie did not seem as much delighted as had been expected.

"She says God can get that camel through a needle."

"O, I remember," said Jennie; "you mean that Bible camel."

"There isn't anything he can't do," continued Dotty; "the richest men, richer than your father, can get to heaven if God's a mind to take 'em."

"Not bad people," said Jennie, shaking her head.

"I don't know about that; she did't say," said Dotty, looking puzzled. "O, no, I s'pose not. God wouldn't be a mind to. For don't you see, Jennie Vance, it's just *like* a camel. There can't anybody go through themselves unless God *pulls* 'em through."

I don't know what grandmamma Parlin would have thought if she had heard her words chopped up in this way; but it made very little difference to Jennie, who paid no attention at all.

"Your father'll get there," added Dotty, "so I thought I'd tell you."

"Your shoestring's untied," said Jennie, cooly.

"And I don't care now if you are the richest," said Dotty, stooping to tie the string; "for God loves me just as well when I wear Prudy's old things; and so do all the good people in this town, and the minister too; grandma said so. I don't care how much you talk about our old deacon, or our eating molasses. That isn't anything! Grandma says it's harder for rich children to be good, and I told her I was real glad I was half-poor."

"You're stepping right in the mud," cried Jennie.

"And then grandma said that it didn't make any difference any way about that, if I only loved God; but if I didn't love God, it did."

Temperance.

A Novel Temperance Movement.

A very singular and promising movement for the reclaiming of drunkards, and saving of those who are likely to become such, is now at work in Sterling, Ill. The origin of the movement is as follows: One evening about the middle of January last, A. found B. very much intoxicated and helped him home; on arrival, B. was laid down, and his family of half a dozen or more small children and his wife, all poorly clad, gathered around him in sorrow and shame. A. returned to his shop where he found C. and D., both drinking men, and told them the circumstance just related, and said that he had "seen enough of drinking," and he "should henceforth drink no more beer." C. said he would sign with him any pledge he would draw up not to drink for one year. D. assented to the arrangement and A. wrote the following:

"We, the undersigned, pledge ourselves to abstain from the use of all malt or spirituous liquors for one year, under the penalty of being immersed in Rock River.

The three signed at once. The compact was a singular one so far as the penalty was concerned, and the signers had not the most distant idea that it would ever go farther than themselves. God has used those three as instruments of working great good to many of their associates.

When B. became sober they asked him to join them on the pledge, and soon had his name attached. Then the idea was presented of getting as many of their friends and associates to sign as possible, and each went to work and soon they had twenty-five or thirty names down; then it was suggested that they organize and hold meetings once a week for mutual benefit and encouragement. A meeting was called at which a president, secretary and treasurer were elected, and the name of "Rock River Reform Association" was adopted, a very appropriate name, inasmuch as Rock river water applied externally is the penalty for violating the pledge. Meetings have been held regularly since and they have been both pleasant and profitable.—Relation of experience is one of the features, similar to Methodist class-meetings. Since organizing, the good work has gone on, and now there are over eighty names to the pledge, and they were all "drinking men," no others being admitted to membership. No one has been "ducked" yet, a fate which will as surely overtake every one of them who drinks as will death. The bells are to be rung, notice given in the paper, and everybody called out to witness the "immersion."

One said the other day, "that the difference between the Rock River Reform Association and the Baptist Church, was that the Baptists immerse when they take them in, and the association immerses when they take them out."

The ladies of the city gave the association a supper in Wallace Hall a few evenings since which was well attended, and it was a pleasant sight to see those men, "clothed in their right mind," promenading the hall with their joyful wives and children; many a heart felt deeply affected and inwardly ejaculated, "God bless them."

After supper, several of the members were called to the stand, made little speeches and told their experience, all of which was entertaining and some were very laughable. Altogether this affair was pronounced by all as "the best thing of the season," and it will go far to encourage these men in their good resolutions and endeavor to rise above the level to which drink had sunk them, by giving them to feel that they have the sympathies of the people, (all but the drunkard-making rumsellers, they growl and gnash their teeth terribly,) and that the community is trying to help them, and extending the right hand of fellowship.

Would that the example of these men might be followed everywhere.—*N. W. Advocate.*

Tapering Off.

BY ALBERT DAY, M. D.

During the last ten years, I have had under my care over twenty-five hundred cases of inebriety, in all its various forms and conditions.

More than four hundred of these had delirium in its various stages.

In the first year of my connection with the asylum for the treatment of these cases, I embraced the common error *that liquor could not with safety be entirely withdrawn from the habitual drinker.* After two or three years of observation, I found that this was an error, and that the pathology of drunkenness was not well understood by medical men generally, particularly those who had ventured to write books on the subject.

I found on trial that my patients did much better by withdrawing alcohol altogether, never allowing alcoholic tinctures of any kind to be given.

Since I have been connected with this institution, (about five months) I do not thing I have given one drop of alcohol in any shape to a patient.

I do not keep it here, because I think it is seldom if ever needed; and more than this, I think it dangerous to continue its use in these cases even in small doses.

Permit me to state one fact. A man may habitually drink his quart or more of liquor per day, as most of habitual drinkers do. Confine such a man in some place, put him upon an allowance of one half his usual quantity, and he will suffer more than he will to cut him off entirely.

I have tried this in a large number of cases and have satisfied myself from actual observation.

Of course, these sufferers are found in all our reformatory and correctional institutions, as well as in private practice. They are usually found in a deplorable condition when medical aid is sought. They should be treated in the most skilful manner and faithfully nursed. Their blood is poisoned, which no doubt is the cause of the alarming and dangerous symptoms we meet with in the debauched drunkard.

The symptoms in the advanced stages of such cases are not unlike cases narcotic of poisoning, from opium, conium, cannabis indica, and other such poisonous drugs.

They do not need the same drug to cure when poisonous doses have been taken, even though administered in infinitesimal doses. But sirs, it is not my intention to discuss this question here. I only state briefly and hastily the result of my observation on this single point of "tapering off" the drunkard we hear so much about these days.

Absolute abstinence will cure the inebriate; nothing short of it will keep him cured after he is raised up from a life of inebriety and degradation.—*National Temperance Advocate.*

Agriculture.

Soiling vs. Pasturing.

Let me recite, says a writer in the New England Homestead, the experience and practice of a friend of mine. Coming into possession of about nine acres of land, in the neighborhood of a good market made by the demands of a large literary institution, he cast about as to what was to be done. Two cows and a horse was the stock in trade for neat cattle He was obliged to pay per season men for pasturage, what they thought it was worth, and at the same time it was no small job to drive his cows back and forth. That determined him to keep his cows in the barn. The greatest trouble was the rapid accumulation of manure. By good husbandry he properly secured that—he kept feeding it to his crops. Finding his crops increasing, he added another cow. Another cow only made more manure. More manure husbanded in the same way, made more crops, and the third year he added another cow. Now began another serious difficulty. His barn was too small. Still, at the end of the fourth year he put in another cow, and set himself to work to get up a new barn, and when I last saw him he had a new barn with modern improvements, of good size, a horse, a pair of cattle and five cows, and yet had not thought of buying more land, but wanted one more cow. Now people who do not want a large accumulation of manure and a gradual increase of crops, should not adopt that style.—But it seems to me, that in our towns, where homesteads are in small lots and not easily procured, no better course could be pursued than soiling the cow, and at the same time fattening the soil.

Butter Making.

A correspondent of the St. Albans Messenger remarks on his process of making butter as follows: I keep twenty-three cows of the native stock, with a slight mixture of Durham; their feed was the fall feed in my mow fields, with pumpkins in the morning; the milk was gathered in three days from milk that sat thirty-six hours after milking; the cream then set twenty-four hours, then was churned; when the butter came, it was put into a wooden bowl, and washed with spring-water until the milk was all washed out and the water ceased to be colored and remained clear, then the Ashton salt is worked in by hand at the rate of one ounce to a pound of butter; the butter is then set away to stand twenty-four hours, then it is worked over by hand, taking a small quantity at a time and working out all the brine, then it is pounded down in the tub; the tub is filled within a half-inch of the top, then it is covered with a cloth over which is spread a thin layer of salt. This tub was packed on the 4th of October. Cream is not churned the same day it is skimmed, as it will sometimes have a peculiar taste, which it does not have after standing twenty-four hours. In the fall the pans are filled two-thirds full, and cream rises as well; but in summer it should be more shallow.

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ONE TO SIX BOXES ARE
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It is a well known fact that Physicians have long sought to discover a vegetable purgative as a substitute for Calomel, and that would cleanse the Alimentary Canal of all diseased and retained humors, as thoroughly as Lobelia will the stomach, without producing sickness at stomach, weakness, or irritation of the mucous membrane. In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alterative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pill, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors as the most approved cathartic or purging medicine, without inconvenience or sickness.

Professor Reid.—College of Pharmacy.

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2nd CASE.—David Bruce, aged twenty-six, called at 2 P. M. on Nov. 25th; found that he had been attacked with bilious fever for twenty-two hours. I gave him six of your pills every four hours, and gave him warm drinks of boneset tea. In twenty-four hours he was convalescent; is now at work and perfectly healthy.

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

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sept 26

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

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

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LIFE IN A PILL BOX

Extraordinary Effects
—FROM—
Maggiel's Antibilious Pills!

One Pill in a Dose.
ONE PILL IN A DOSE!
ONE PILL IN A DOSE!

What One Hundred Letters a day say from patients all over the habitable globe.

Dr. Maggiel, your pill has rid me of all billiousness.

No more noxious doses for me in five or ten pills taken at one time. One of your pills cured me

Thanks, Doctor. My headache has left me. Send another box to keep in the house

After suffering torture from billious cholic, two of your pills cured me, and I have no return of the malady.

Our doctors treated me for Chronic Constipation as they called it, and at last said I was incurable. Your Maggiel's Pills cured me.

I had no appetite; Maggiel's Pills gave me a hearty one.

Your pills are marvellous.

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

Dr Maggiel has cured my headache that was chronic.

I gave half of one of your pills to my babe for Cholera Morbus. The dear young thing got well in a day.

My nausea of a morning is now cured.

Your box of Maggiel's Salve cured me of noise in the head. I rubbed some Salve behind my ear and the noise left

Send me two boxes; I want one for a poor family

I enclose a dollar; your price is twenty-five cents, but the medicine to me is worth a dolla

Send me five boxes of your pills

Let me have three boxes of your Salve and Pills by return mail

For all Diseases of the Kidneys, Retention of Urine, &c., &c.

Maggiel's Pills are a perfect cure. One will satisfy any one.

FOR FEMALE DISEASES,

Nervous Prostration, Weakness, General Lassitude and Want of Appetite,

Maggiel's Pills will be found an effectual Remedy

MAGGIEL'S PILLS & SALVE

Are almost universal in their effects, and a cure can be almost guaranteed.

EACH BOX CONTAINS TWELVE PILLS ONE PILL IN A DOSE.

"COUNTERFEITS! Buy no Maggiel's Pills or Salve, with a little pamphlet inside the box. They are Logus. The genuine have the name of J. Haydock on box with name of J. Maggiel, M.D. The genuine have the Pill surrounded with white powder."

So'd by all respectable dealers in medicine throughout the United States and Canadas at 25 Cents a Box or Pot.

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

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

Dec 1 6m

Mrs Winslow

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

SOOTHING SYRUP,
For Children Teething,

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

Sure to Regulate the Bowels.

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

Relief and Health to your Infant s.

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

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

THOUSANDS OF CASES.

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

Griping in the Bowels,
AND WIND COLIC,

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

Sold by Druggists throughout the world.

Principal Office, No. 48 Dey Street N. Y.

sep 15 Price only 35 Cents per bottle,

FOR SALE EVERYWHERE!

FIFTY PER CENT SUPERIOR TO MASON'S TWENTY PER CENT LOWER

ACADIA COMPANY'S GIVES A BRILLIANT POLISH. ECLIPSE BLACKING

OFFICE. . . . . NO. 16 BEDFORD ROW

DAVIS' INFALLIBLE
Neuralgia and Rheumatic Mixture.

CHISWELL'S PECTORAL BALSAM.

Pheumonic Cough Candy.

With confidence recommended in all cases of Coughs, Colds, Hoarseness, Sore

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oct 16

Gough's Orations!

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

WESLEYAN BOOK ROOM,

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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 billious disorders, pains in the side, &c. The bowels sympathise by Costiveness, Diarrhœa and Dysentry. The principal action of these Pills is on the stomach, and the liver, lungs, bowels, and kidneys participate in their recuperative and regenerative operations.

Erysipelas and Salt Rheum

Are two of the most common virulent disorders prevalent on this continent. To these the Ointment is especially antagonistic; its' *modus operandi*' is first to eradicate the vemon 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 anenedy 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 fomentation 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	Skin Diseases,
Burns,	Swelled Glands,
Chapped Hands,	Sore Legs,
Chilblains,	Sore Breasts,
Fistula,	Sore Heads,
Gout,	Sore Throats.
Lumbago,	Sores of all kinds,
Mercurial Eruptions,	Sprains,
Piles,	Stiff Joints,
Rheumatism,	Tetter,
Ringworm,	Ulcers,
Salt Rheum,	Venereal Sores,
Scalds,	Wounds of all kinds.

CAUTION!—None are genuine unless the words "Holloway, New York and London" are discernable 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 Medicin throughout the civilized world.

There is considerable saving by taking the larger sizes.

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

Dealers in my well-known medicines can have Show-Cards, Circulars, &c., sent FREE OF EXPENSE, by address