PLACE.

W... shall freshen—
... to fade;
W... ky shall brighten—
... more to shade:
Wh... laze never scorches;
W... ar-beams cease to chill;
Wh... pest stirs the echoes
... od, or wave, or hill;
... morn shall wake in gladness,
... noon the joy prolong;
the day light dies in fragrance,
... the burst of holy song:
Brother, we shall meet and rest.
'Mid the holy and the blest!'

Where no shadow shall bewilder;
Where life's vain parde is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed—
Partings, claspings, sob and moan—
Midnight waking, twilight weeping,
Heavy moon-tide—all are done;
Where the child has found its mother;
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild:
Brother, we shall meet and rest
'Mid the holy and the blest!

Where the hidden wound is healed:
Where the blighted life reblooms;
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on
In an ever spring-bright clime;
Where we find the joy of loving,
As we never loved before—
Loving on, unchilled, unhindred—
Loving once and evermore:
Brother, we shall meet and rest
'Mid the holy and the blessed!

Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on their robes of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown;
Brother, we shall meet and rest
'Mid the holy and the blest!

H. Bonar.

DR. ADAM CLARKE'S LETTERS.

To the Editor of the Methodist Recorder.

Sir,—I beg leave to forward you a copy of what appears to be a postscript of the letter dated Jan. 8, 1794, being written on a separate paper without any date or address, although it may possibly belong to a later period, when the Corsican usurper had begun to enslave the French people, and to spread terror among surrounding nations. The greater part of this paper, however, refers to other matters of still greater interest to general readers, and by which the time when it was written may perhaps be determined. You will observe that it ends like an ordinary letter, and the signature is in full as I have copied it.—I am, Sir, yours respectfully,

Hampton, Oct. 14. G. F. Urling.

God convert and save our land! The spirit of prophecy (or extensive pretensions to it) is gone widely abroad, many pamphlets have been written of this kind; but that by Mr. B...thers seems to gain most ground. What is in fut...rity I do not pretend to understand, but from the lowering of the clouds, I am led to expent an aw...l shower. God perhaps will hear the earnest pra...vers of his people and avert the evils which seem to hang over Europe. The sacramental question is much agitated among us, and many things hav... been written *pro* and *con* on the subject. Those on the side of *liberty and conscience* have ga...ned the most ground. Mr. Pawson has writte... the very best tract on the subject which has yet appeared. Death has made a sad inroad amo...g the *wives* of the preachers; eight or nine have d...ed since last Conference. Some of the preachers also have been called from the evil to come, but the loss of none has affected me so deeply as that of my very dear friend and brother S. Hodgson. On the 20th inst., he was drowned with 14 others crossing the ferry at Sunderland. Several remarkable things *preceded* and *accompanied* this good man's removal. In the course of 8 or 10 days before his death, he had preached 7 sermons on *Prepare to meet thy God!* The night he was drowned, he was returning home from preaching on these words, "*His* voice shall no more be heard on the mountains of Israel." How the boat went down, no man can tell, it was a perfect calm: A few moments before this awful providence took place, he reproved a gentleman for swearing, exhort...g him to repent and turn to God, adding "*There is but a step between you and eternity.*" There were 24 in the boat, and only ten escaped. The last words he was heard to utter (which w...s in a very strong voice) were "Lord Jesus receive my spirit! and have mercy on my fellow sufferers." His sacred body cannot be found. I come now to speak a little concerning myself. It is just now thirty days since God saved m... from being murdered, I had gone about six miles out of town to preach. Mr. Mayor who is stationed here went with me; we called at my brother's who accompanied us. I preached a solemn service on "*it is appointed to men once to die*" &c. All was perfectly quiet. When I had finish'd, I set off to go to my brother's about 3 miles distant—walking between him and Mr. Mayor. Two Papists followed at a short distance, and dogged us out of the village. One of them took a sure aim and with a large stone hit me on the right arch of the scull, knocked me down senseless, and wounded me dreadfully. Had not my brother who is a surgeon been on hand, I should have told no tales. With much difficulty I reached my brother's where he dressed my wound and got me to bed. For four or five days my life hung in doubt, but by this scrawl you find that God has lengthened out my little span; ...t my head and eyes have been very much affected and the latter so much that I can scarce read or write without spectacles. However ...t is my portion in life and death.—I am ... most affectionately in the Lord,

A. Clarke.

...VING, AN ACT OF WORSHIP.

...gift for the Lord's cause should be an ...ship, even as the wise men from the ...ll down and worshipped the Babe in ... acknowledging him to be the prom..., and then opened their treasures, ...d him gifts—gold, frankinsense, ... an adoring faith sanctifying the ... and gratitude. The still higher ...l consecration God rightly asks ... bought with a price—the blood

ENGLAND AND AMERICA.

From the Christian Guardian.

Several political papers in the United States seem to suffer from "England on the brain." We do not receive any religious paper from the United States whose tone is so bitter and unfriendly to England as *Zion's Herald*. It seldom misses a chance to give Britain a rap. Prejudiced and sensational reports, unfavorable to England, are generally accepted and endorsed as truth. Any prophecy of Britain's decline seems to be accepted with special satisfaction. In speaking of Europe, free England is always placed in the same category with military despotisms, whose people are downtrodden serfs. A speedy smashing up of her present despotic political machinery is prophesied with great confidence; though the Queen of England has not half the power of President Grant. Even the recent visit and addresses of Mr. Hughes, that have been to most of the American papers an opportunity to say a friendly or conciliatory word in regard to the relations of England and America, has been deemed by the *Herald* a suitable opportunity for opening up old sores, and rasping on the everlasting "Alabama Claims," and the attitude of England during the war. And also of giving a version of the feeling of the English people and the Wesleyan Church during that period, that in our judgment, does not convey a correct impression of the actual facts of the case. We never had any sympathy with the proslavery rebellion, and have therefore no occasion to apologize for those who had. But we are confident, many of the American papers altogether exaggerate the amount of that sympathy; and they do not want to be enlightened or convinced of the contrary. They would not want it to be otherwise, as that would lessen their capital in the international ill-feeling business. During the American civil war, nothing was more natural than that sympathy of spectators should be divided. Just as it is now between France and Prussia. The fact that the South was the feeblest, and was making a desperate effort to be independent was enough to lead many to sympathize with that side, without the slightest regard for the merits of the case. Our Northern friends forget, too, that there was a good deal to give a show of plausibility to the Southern cause. They were fighting for independence, and the control of their own political destiny. A fact that in these times is sure to win a large degree of sympathy and popularity for any cause. There is another fact that our Northern friends almost forget: the people of the South were just as much the people of the United States as the people of the North. And there were thousands of Democrats through all the Northern States who, at first heartily sympathized with the Southern cause. All this can be readily forgiven; but a similar feeling on the part of a section of the English people, is regarded as utterly inexcusable and unpardonable. We freely declare, that in our judgment, no man who professed to love freedom and hate slavery, could consistently support and sympathize with a movement that had for its main purpose, the protection and establishment of a cruel and unjust slavery. But is it reasonable to expect that in such cases, popular prejudice and sympathy will be regulated by a discriminating regard for the principles at stake? The people of the United States generally give their sympathy very freely to any people, claiming to be fighting for independence, without waiting for any nice discriminations as to the merits of the case. We make these remarks, not to justify any person or party in England or Canada, but to show that any sympathy displayed in England with the South, can be easily accounted for, without ascribing it to any such intense hatred and hostile jealousy of the United States, as American journalists commonly regard as its cause. We think no impartial person who has had suitable opportunities of judging, will say, that in England there is as much bitterness and hostility against the United States as exists in the latter country against Britain. It is a proof that these complaints, as to England's attitude during the war are more the result of feeling than of the real facts, that we hardly ever hear a word of complaint against France, although the French occupied a similar position, and expressed a similar feeling. It is scarcely fair to speak of the acts of private individuals, done at their own risk, for their own profit, as if they were the formal acts of the British Government. The American papers now defend the right of private citizens of the United States to deal in contraband of war at their own risk. This was the head and front of England's offence during the American war. If the English Government had become anxious for the division of the United States, as many Americans represent, what hindered them for years from aiding the South? France would have readily joined her in such an enterprise. There was not a power in Europe likely to interfere. And looking at the stand the South made unaided, there appears no reason to doubt that with the help of England and France, they would have succeeded. Why, then, did the British Government steadily refrain from any such course? Simply because the feeling of intense desire for the defeat and the dismemberment of the United States, of which the American journalists say so much, did not exist. What is most to be regretted in this matter is, that a large portion of the people of the United States never read an English or Canadian journal, and are left to receive as truth the one-sided and prejudiced versions of writers, who seem to delight in keeping alive and nursing into strength American hostility to Britain. We do not, however, expect to find religious journals, professed exponents of the gospel of peace, joining in this work; and we are always sorry when it is the case. They should be governed by a higher law. With the broad Atlantic between Britain and America, why should there be any jealousy or hostility to each other? With the same blood in their veins—one in language, religion, literature and law, why should they not be united in lifting humanity up higher in the scale of intellectual and moral being? The great American Protestant nation, we firmly believe, has a high and grand destiny before it. In the accomplishment of that work, and the fulfilment of that destiny, we heartily wish them "God speed."

THE DAY OF PAYMENT.

A wealthy but niggardly gentleman was waited on by the advocates of a charitable institution for which they solicited his aid, reminding him of the divine declaration, "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again." To this he replied, "The security no doubt is good, and the interest liberal, but I cannot give such long credit." Poor man! the day of payment was much nearer than he anticipated. Not a fortnight had elapsed from his refusing to honor this claim of God upon his substance, before he received a summons with which he could not refuse to comply. It was, "This night thy soul shall be required of thee, then whose shall those things be which thou hast withheld?"

Provincial Wesleyan.

WEDNESDAY, DEC'MBER 28, 1870

THE PASSING YEAR.

There is no year that passes into eternity but is fraught with events of the deepest interest to many members of the human family. The tamest years bring their catastrophes, their tragedies to some of the ill-fated among the children of men. But 1870 will ever hereafter be regarded as one of the most wonderful years of human history. Its minor events affecting the well-being of large numbers of the Dominion people have been sufficiently striking. The progress and issue of the Red River revolution that might have proved an irreparable disaster; the fires that swept in their fury over vast tracts of forest-clad territory, and for the time made hundreds of settlers homeless in the hamlets that fringe the wilderness; and the mystery and pathos connected with the last voyage of the City of Boston, would cause the year departing from us to be long remembered had it been signalized by no grand events abroad. But the chief occurrences of the year in the world at large have been of a truly remarkable character.

The Nineteenth Ecumenical Council properly belongs to 1870. For though that Council was organized during the closing days of last year, its work has been accomplished this year. It is too soon rightly to estimate the effect likely to be produced by the decrees promulgated by the Council. Its great work was the definition as an article of faith of the dogma of the Pope's infallibility. Without doubt, it was mainly to perform that task that the Council was summoned. Had it not been thought extremely desirable that mankind should be informed on the authority of a so-called General Council that the Pope when speaking *ex Cathedra* on faith and morals cannot err, no such Council would have been assembled. We should hardly suppose that the religious thought of coming generations will be greatly influenced by the decrees of this latest Roman Council. But one can scarcely imagine that another General Roman Catholic Council will ever be held. At least, it is difficult on the Infallibility hypothesis to understand what necessity there ever can be for the assembling of another Papal Council. For surely an infallible Pope cannot need advice from fallible Councillors.

The downfall of the Pope's temporal sovereignty is one of the most striking events of the year almost ended. It is true that the dethronement of the Pope is not a new thing in history. Again and again have Popes been driven from Rome; and again and again have they had their temporal authority restored to them. But there seem to be strong grounds for believing, that as Rome is about to become the capital of a United Italy, it will never again be subject to the Pope's secular sway.

We need not refer at large to the terrible war, whose marvellous events have so largely occupied the attention of the civilized world for five successive months. The end is not yet. Some avenging disasters may be in store for the German forces before peace comes. Or still more overwhelming calamities than any they have yet endured in this war, may overtake the French. But be that as it may, the main achievements of the Germans thus far in this awful contest are without precedent. Never before Sedan did the Emperor of forty millions of gallant people, and a perfectly equipped army of eighty thousand men, lay down their arms at the feet of a conqueror. Never before the surrender at Metz did one hundred and eighty thousand trained soldiers pass under the yoke, starved into submission by an army scarcely more numerous than themselves. Never before this year of grace did a force, counting less, probably, than three hundred thousand men, in the heart of an enemy's country, three hundred miles from their own frontier, seal up a great city inhabited by two millions of people, girding it for a hundred days with a wall of steel more than fifty miles long, though in that city, for many weeks of the investment, more than half a million men have been under arms.

A most notable event of the year has been the displacement of France from the military supremacy of Europe. It is to be doubted whether France can ever again regain that supremacy, though there seems to be no just ground for supposing that France will have much difficulty in maintaining hereafter an important position among the great powers of the world.

The unity of Germany has been substantially completed during the latter portion of the present year. This is a fruitful event. Its influence on the future of Europe must of necessity be great. It is too much to assert that no evil will result in any direction from the accomplishment of this grand fact. But there is excellent reason for believing that the good that will ensue, as a consequence of the substantial unity of Germany, will, in the end, vastly outweigh the evil that may proceed therefrom.

One of the most startling and tragic facts of the year was the dreadful loss of the "Captain," off Cape Finnisterre. The "Captain" was the most powerful engine of war that ever swam the seas. Its offensive and defensive power was equal to that of whole fleets of less impregnable iron-clads. At one moment, that noble ship proudly breasted the waves, fearless of danger—the next, she was carrying in her sepulchral bosom five hundred brave men down into the yawning depths. How easily the majesty of heaven laughs to scorn the might of earth!

J. R. N.

Time like an ever-rolling stream,
Bears all its sons away;
They fly forgotten as a dream
Dies at the opening day.

PROFESSOR MACDONALD'S INAUGURAL.

NO. 3.

The Professor appeals with great confidence to certain alleged facts as attesting the validity of his *a priori* conclusion. Thus boldly he speaks: "In condemning, for the purposes of liberal Education, our present Denominational Colleges, and advocating the scheme of One University for the Province, into which these Colleges should be merged, I am not spinning a cobweb hypothesis out of my own consciousness. I proceed not only upon the abstract reasonableness of the scheme, but on the ground of realized fact." The reasonable, and indeed inevitable, inference from this pompously confident declaration is that the Professor intends to set forth a sufficient number of duly attested instances in which Denominational Colleges have signally failed as instruments for imparting liberal Education, together with a contrasting galaxy of successful secular Universities. Will the reader of the *Wesleyan* believe us when we assert that he attempts nothing of the kind? He refers, it is true, to the Scottish Universities as "National Institutions;" but admits that "they are theoretically connected with the kirk" and have each "a Faculty of Divinity." Institutions thus established cannot possibly conform to the Professor's ideal University standard. True, "there is no religious test at entrance or at exit." But as we have already observed, there is none in the Institutions which are so unjustly disparaged by the Professor. In short, accepting the Professor's own description of the Scotch Universities, we are irresistibly driven to the conclusion that they resemble, so far as regards the intermingling of religion and education, far more nearly the objects of the Professor's censure than the objects of his praise. Without going so far as to affirm that these ancient and celebrated seats of learning make, in all respects, adequate provision for the moral and religious welfare of their students, we are yet justified in declaring them to be distinctively Christian Institutions, embracing "Divinity Halls" as integral parts of their constitution, and making Christian Character a special criterion of fitness for their most responsible governmental positions. We have already made an incidental allusion to the Professor's illogical and futile attempt to press the case of the English Universities into his service. No one can deny that the history of these great Institutions exhibits a growing tendency in favor of the removal of useless Denominational discriminations in respect to the privileges and rewards of learning. No one reasonably well acquainted with the present state of public opinion in England, can doubt that the time of complete disenthralment from mediaeval fetters is at hand for these far famed National Universities. But let it be carefully noted that the throwing open of Degrees, Scholarships, and even Professorships to all Denominations equally, is a very different thing from that absolute secularization which the Professor recommends. The leading Parliamentary advocates of the University Tests' Bill—themselves members of the Church of England—urge their pleas on the express ground that the *religious* character of the Universities will not be affected by the passage of the proposed liberalizing measure, the several Colleges and Halls being as free as ever to adopt such measures as may be found requisite to ensure attention to the claims of morality and religion. The loose inconsequential style of reasoning adopted by the Professor in his historical references indicates a painful confusion of thought upon the whole subject of Higher Education.

The case of the London University next passes under review. Here of course, the Professor is put upon the defensive. For what have we presented for our consideration? A grand central, directive, Degree-conferring Corporation, called the London University, with numerous affiliated Colleges, in connection with which alone instruction is imparted and which, being under various management, are in their internal affairs regulated by their own Board of Government. Almost all of these Colleges are under Denominational control, not more than *four* or *five* out of *forty* being secular institutions. Anything more inopportune for the Professor than this precedent is indeed difficult to be conceived of. He endeavors however to put a good face upon the matter by "inferring" from a "look into the Calendar of the University" that "the non-denominational ones are the most prosperous." He had better "look" again, or avail himself of other means of information. As might be anticipated University College, the *original* University, though now quite as distinct from it as its younger rivals, has in some respects maintained the supremacy naturally resulting from the immense advantages of its position and endowments. Still it has no distinguishing excellence of Scholarship, and in other features of Collegiate development and strength finds it difficult to outstrip several of the junior members of the affiliated family. We may remark in passing that the principal on which the London University is based is one which well merits consideration. It supplies the condition on which the vast majority of the thoughtful Christian minds of the country imperatively insist—the associating with the direct instrumentalities of Education those moral and religious influences and restraints without whose presence the youthful mind is exposed to imminent danger. That is to say, the various Denominations, maintaining their own institutions, can provide, according to their own views, for the religious welfare of their youth.

At the same time it secures all the advantages of consolidation. It correlates the Higher Educational Institutions of the country, and is of value as furnishing a common standard whereby all University Degrees and Honors are to be estimated. Practical difficulties may be expected to present themselves in the way of the introduction of such a system into almost any country. In some cases it has failed to realize public expectation; chiefly where some monopolizing College, obtaining inordinate control, has succeeded in aggrandizing to itself all the power and prerogatives of the Nominal University. The system demands thorough high-souled fair play, for its successful working.

We may perhaps not improperly add that the leading Educationists of our own denomination have been inclined to regard this system with considerable favor. Antecedent to the formal organization of the Mount Allison Wesleyan College at Sackville, propositions were laid before the Government of New Brunswick, which, if adopted, might have led to the establishment of a true University system in that Province, and ultimately throughout the entire Maritime District. We do not allude to this for the purpose of intimating that the Wesleyan Body are dissatisfied with existing Educational arrangements, but of showing how intrinsically groundless are all charges of narrowness and sectarianism, when preferred against a Denomination capable of such broad and elevated views, and willing to assume the risks which might result from their adoption.

But let us return to the Professor. He finally ventures upon a reference to the Colleges of the United States. He admits that these are chiefly of a denominational character, and he is but little prepared to say what effect this characteristic may have on Education. After such a candid confession of ignorance, we are much surprised to find him pass a sentence of wholesale condemnation upon the very Institutions of which, by his own admission, he knows scarcely anything. He increases our surprise by subjoining the astounding hypothesis: "If these things are true, or even partially so, I cannot imagine that any one can have confidence in quoting American example in favor of Denominational Colleges." Put in form, the Professor's ratiocination is something like this: (1.) "I know nothing about the matter." (2.) "I conjecture that American Colleges are second-rate affairs." (3.) "If my conjecture is correct, or partially incorrect, the friends of Denominational Colleges are bold fellows if they attempt to draw support from the precedent of American Institutions, Q. E. D." The American Colleges would deserve all the hard things said of them, if they taught men to reason after this fashion.

We simply ask if the Professor has made good his assertion that he is "not spinning a cobweb hypothesis out of his (my) own consciousness"? We are not quite sure that we understand the process alluded to, but are nevertheless convinced that if such a thing be practicable, we have here an instance of it. "The abstract reasonableness of the scheme" is another matter; we are now looking for "the realized fact." *The fact* is that not one shred of practical evidence has been adduced in support of the Professor's theoretical assumptions. Forced to do something in the way of illustration, he has merely strengthened the hands of his opponents. He has dug a grave for his own theories.

We do not allow ourselves to doubt that the effect of the publication of this address, important only from purely adventitious circumstances, will be to deepen, in the minds of the people of this country, the feeling of attachment to the Colleges so unfairly assailed.

* * *

THE BEST METHODS OF PROMOTING REVIVALS.

There are certain characteristics of all really good methods of promoting revivals, by which it is well to test any plan that may be proposed.

1. They lead all minds directly to God. Methods that involve dependence upon men, or classes of men, or the necessity for going through with certain prescribed forms or services, tend to divert attention from the true Source of power. They hinder rather than promote the work of God. If revivals occur where the Church depend upon men or means, it is because God loves souls, and saves them in spite of human mistakes, or because some individuals have risen above such trusts, and their effectual fervent prayers avail much. The best way is to grasp the Almighty hand, and, securing the presence and power of the Holy Ghost, see him do the work, and give God all the glory.

2. They make the largest possible use of the lay talent of the Church. There are many reasons for this. One, the weight of which is not duly appreciated, is this. Young converts specially need encouragement, counsel, admonition. None can be so well fitted to do this work, certainly none have half so much influence over these lambs as the men and women who have sought and gathered them into the fold. If there is not the mutual sympathy and interest resulting from the blessed relationships of spiritual parentage, jealousies and unkind feelings may arise between the older and younger members of the society, and the last state of that church may be worse than the first.

3. They aim at permanent, rather than sensational results. When God deeply moves hearts, there will be excitement. When men seek to produce excitement there is always false fire, and the reaction is often terrible.

The question is often asked, is it best to send abroad for ministerial help in revival efforts? There may be cases in which the pastors of neighboring churches may help each other. By such an exchange of services, each pastor will be somewhat relieved of labor and each church benefited.

The so-called "revivalists" are doubtless excellent helpers in promoting the cause of Christ. God has honored them with signal success. But they succeed only so far as they are able to rouse Christians to faith and activity. Too often when they are gone, the people relapse into unbelief and sloth. Then, of course, the work ceases. Interest awakened without such extraordinary means, is more likely to be abiding.

In the Methodist Church the brevity of the pastorate secures all the freshness which is necessary to success in revival preaching. And the Church recognizes every pastor as a revivalist. The Discipline makes it his "business not only to preach so many times, and take care of this or that society, but to save as many as he can; to bring as many sinners as he can to repentance, and with all his power to build them up in that holiness without which they cannot see the Lord." In our churches, the employment of help from abroad in revival effort should be the exception. The rule should be, a constant revival through the united effort of the pastor and membership.

Instead therefore, of sending abroad for help, let the pastor himself begin at once to "do the work of an evangelist." If he lacks anything, it is not mental but spiritual fitness. By humiliation, consecration, faith, let him gain this. Then, if necessary he may study the works of revivalists. Those of the Evangelists of eighteen hundred years ago will probably be most profitable materials. Let every sermon, exhortation, visit, be a call to "prepare the way of the Lord." As minister and people do this, "the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

—*Zion's Herald.*

HOW THE METHODISTS DO IT.

In the New York *Observer*, Dr. Irenæus Prime gives the following graphic description of a scene in the Norfolk street church, New York:—

"Bishop Simpson was announced to preach in the Norfolk street Methodist church last Sunday morning. I had never heard him speak, and embraced this opportunity to have that privilege. The church is situated below Broome street, and eight blocks east of the Bowery, in a quarter of the town which long since ceased to be fashionable, but where multitudes still live with souls quite as precious as those on Murray Hill. It had become necessary to pay off a debt on this church to save it for the people; Bishop Simpson had been called to preach on the occasion, and a collection was to be made at the close of his sermon.

"His text was the word of the Lord to Moses as he drew near to the Red Sea with the Israelites flying from Egypt,—'Arise, speak unto the children of Israel, THAT THEY GO FORWARD.' He told the story vividly, simply, with no superfluous words: his sentences were short, terms well chosen, and we saw the scene: the mountains on either hand, the sea in front, the foe in the rear. The command was to *go forward*. The path of duty was before them; to attempt to escape by the mountains was death; to stand still was death; now the command was to go. This was the theme, activity.

"In spite of the hints the Bishop threw out, the people would often give utterance to their emotion, and 'Amen,' 'Glory to God,' 'Hallelujah,' were interjected sometimes very loudly; but he took no notice of the interruptions, and went through his discourse with a dignity, self-restraint, and reserve of power, that are rare to be seen under such exciting circumstances. Intellectually, the sermon was not equal to many that I have heard, and I could readily understand that the preacher did not design to make an intellectual effort. But I have very rarely listened to a discourse more admirably fitted to promote holy living and doing, or more pertinent and happy for the specific object to be accomplished at the time.

"Instantly, on taking his seat, the pastor Rev. Mr. Parker, announced the necessity of raising $13,000 to extinguish the debt on the church: the people were poor, but they had come to do their duty, and he believed they would go through the sea this morning, and come out with songs of rejoicing. Two men, he added, were now ready to say what they would do. Two men then rose and said they would give $3,000 each, if the whole sum could be raised; the ladies of the congregation assumed $2,000, to be paid by a fair they were about to hold; now they must have $5,000 more on the spot, are there twenty-five persons who will give $100 each; collectors were sent through the aisles, and as fast as one was found, his name was called out; and on and on it went, till the number was made up. That made $2,500 more. Are there not twenty who will give $50, and in the course of fifteen minutes the fifties were down, and another thousand. Now let us have forty who will give $25, each, and the forty were found, and this made another $1,000: and the rest was soon made up in tens, fives, and a miscellaneous offering of small sums, that were just as acceptable as the more costly gifts of those who put more into the treasury.

"The pastor, as he stood in the pulpit bidding for more gifts, caught sight of me and cried out, 'You don't do things this way in the Presbyterian Church, do you?'

"'No,' said I, 'there are diversities of gifts, but the same spirit. I came here to learn how the Methodists do it. Go on.'

"Mr. Stout, President of the Shoe and Leather Bank, asked me if I would like a little stock in a Methodist church. I made a moderate investment, and came away, blessing God that his people of other and various names, filled with his love, are working, each in their own way, to build up the Redeemer's Kingdom and save souls. The grace of our Lord Jesus Christ be with them all. Amen."

OUR CANADIAN COUSINS—WHAT ABOUT ANNEXATION.

A letter from Canada on our table, written by a friend who was to the "manor born," and than whom there is none more loyal to the flag, asks us concerning the present *status* of "American" opinion on the annexation question. A *Tribune* editorial of last week puts the whole case so truthfully that we cannot, perhaps, answer our Canadian friend better than by quoting it in full:

Our Northern and North-eastern neighbors who hold (as we do) that the fusion of British America with the United States would signally benefit all concerned, appear unable to comprehend the seeming apathy wherewith the subject is regarded and treated by most of us. They ask, "What are you doing in the States to secure or hasten annexation?" "Nothing" "What are you intending to do?" "Nothing." "Will you help defray the inevitable cost of a systematic canvass of the province in behalf of annexation?" Not a cent for that, nor to sustain journals advocating annexation. In short, we will do nothing whence it can be inferred, or argued that annexation is more desirable to us than to you."

Our Canadian friends should understand us. A monarchy may acquire new subjects; a republic can only receive an accession of citizens. If Canada shall unite her destinies with ours, her people will have exactly the same rights and privileges as the rest of us—neither less nor more. Her public debt will of course be ours also; and we regard her as quite as deeply in debt, all things considered, as we are. That is to say; her debt makes as heavy an annual draft, all things considered, upon her industry and capital as our does upon the labor and production of our people. And our navy, public buildings, fortifications, light-houses, navy-yards, etc., etc., are of greater proportionate value than hers.

We do not doubt that our people would be signally benefitted by annexation. It would greatly reduce the cost of collecting our revenue from imports, and preclude much fortifying and arming on our northern frontier. It would greatly reduce the chances of collision with Great Britain, and the sacrifices required of either nation by war, in case war with that country shall ever again befall us. It is thoroughly understood on all sides that an overture from the Canadas to this Republic, looking to union, would be promptly and heartily responded to.

But, in the absence of such overture we deprecate agitation or effort in the States with a view to annexation as inevitably prejudical to the end it meditates. Whatever is done here, or in the Canadas, under inspiration from our side, cannot fail to embitter prejudice, inflame jealousy and excite hostility across the lakes. If annexation is ever to be effected, it will be not by reason, but in spite of whatever may be done or instigated by our people to hasten it.

If well let alone by us it cannot be prevented. There is not a pine in the vast primitive forests of the Dominion, not an acre of Canadian tillage, not an available waterfall, not a front on a Dominion harbor, that would not be worth far more the day after annexation than it now is. There is not a county in any of the provinces that would not increase rapidly in population, production and wealth in consequence of annexation. There is not a tory squire between the Lake of the Woods and the Gulf of Saint Lawrence who would not hold his farm and his crop for higher prices if he believed that annexation would be effected next spring. These are facts of wide notoriety, and they foreshadow what must be. If our people can but be restrained from demonstrations which can serve only to embarrass and impede efforts which we can nowise promote, the Canadas—having first peacefully served the tie which binds them to the British throne—will have found their true place in our Union before the close of this century.

Our cousins of the United States seem to be much exercised about the incorporation of British America in their great Republic: "the annexation of the British Provinces" is one of the stock subjects upon which the editors of many papers—secular and religious—seem to take much delight in frequently "*spreading themselves.*"

We have copied the foregoing article from the *Christian Advocate* of New York; and we take this opportunity of telling our good Brother, the editor of that excellent paper, that we in British America think we shall wait until some time after "the close of this century" before we conclude that "our true place is their Union," unless in the meanwhile the state of affairs among us shall change very rapidly for the worse; or that in the United States for the better.

Such representations of the state of affairs in the United States, as may be seen in three following brief articles from their own papers, will be taken by our readers as sufficient to show that at present, at least, we should continue to remain out of the Union:—

TAXATION IN THE UNITED STATES.

The following is what a member of Congress, Hon. S. S. Marshall, said about taxation in a speech of his before the House of Representatives last session:

"A farmer starting to his work has a shoe put on his horse with nails taxed at 67 per cent, driven by a hammer taxed 54 per cent, cuts a stick with a knife taxed 50 per cent, hitches his horse with a plough taxed 50 per cent, with chains taxed 65 per cent. He returns to his home at night, and lays his wearied limbs on a sheet taxed 57 per cent, and covers himself with a blanket that has paid 250 per cent. He rises in the morning, puts on his humble flannel shirt, taxed 80 per cent; his coat, taxed 50 per cent; shoes taxed 35 per cent; and his hat taxed 70 per cent; opens family worship by a chapter from his Bible, taxed 25 per cent, and kneels to his God on a humble carpet, taxed 150 per cent. He sits down to his humble meal from a plate taxed 40 per cent, with a knife and fork taxed 35 per cent: drinks his cup of coffee taxed 47 per cent, and tea 78 per cent, with sugar 70 per cent; seasons his 297 food with salt taxed 100 per cent, pepper per cent. He looks around upon his wife and children all taxed the same way; takes a chew of tobacco taxed 100 per cent., or lights a cigar taxed 120, and then thanks his stars that he lives in the freest and best government under heaven. On the 4th of July he wants to have the star spangled banner on real bunting; he must pay the American Bunting company, of Massachusetts, 100 per cent., for this. No wonder, sir, that the western farmer is struggling with poverty, and conscious of a wrong somewhere, although knowing not whence the blow comes, that is charming him to a life of endless toil and reducing his wife and children to beggary."

GENERAL GRANT ON THE DOWN GRADE.

The following article is from *Zion's Herald*:—

Policy and principle find hard work to dwell together in a government official. Gen. Grant is one of the most incorruptible of men. His ideas of public service are most just and clear. He would scorn a bribe whether of money or place. He would no more do a mean thing than he would violate his oath. Yet General Grant removes two of his Cabinet simply because they will not do mean things at the dictation of those slimy creatures, which now, as in Eden, tempt the upright man to his ruin. Attorney-General Hoar, and the Secretary of the interior, Gov. Cox, of Ohio, were two men that, if he were managing an army, would be after his own heart. They are incorruptible, energetic, able. They turn neither to the right hand nor to the left. They do their duty without fear or favor. In the course of it, the former refuses to make appointments solely from political considerations, but demands merit in the applicant; the latter also appoints on merit, but opposes the attempt to tax clerks, and to drive out the Quakers from the superintendence of Indian Affairs. Senators Chandler and Cameron, two wily, rich, unprincipled men, who got their places by money and craft, set upon the Secretary, as like foes did on the Attorney, and secure his removal. To such men the President would have never given ear had they given him like advice about war or business. He only follows the political *role*, which knows no law but success. He is not the only example of like conduct. Many a man in such a chair does what he would loathe the suggestion of doing as a private gentleman. Millard Fillmore would have no more approved the return of a slave, as a lawyer or citizen of Buffalo, than he would the sale of one; but the needs of party, or, as it is lyingly called the well-being of the State, is brought to bear upon him, and he writes his name where his children and children's children will dread to see it in all future generations. Too often and too unvaringly does this degration take place. The records of rulers are full of such surrenders to false pleas of expedience, Every parts or man that falls into it only descends to infamy and ruin. President Grant has done more wrong to the nation by this last act, than Johnson by his continued wrong-doing. The conscience of the people is troubled by it. Gov. Cox is right, and the mean lobbyings of low politicians, full of grossest proclivities, must be rebuked, or we sink into shame and everlasting contempt.

A PICTURE OF NEW YORK.

BY REV. THEODORE L. CUYLER, D. D.

The wisest and best men of this State are becoming alarmed at the political dangers that threaten us. They have too good reasons for the very worst apprehensions. This "Empire State" is fast becoming ruled by its great cities, and its great cities are being ruled by the vicious and dangerous classes.

Huge and horrible facts are continually coming to the surface to warrant the worst fears of every honest Christian citizen. It is a terrible *fact* that the elections in New York and Brooklyn have become so wicked a farce through the devices of ballot-box stuffers and repeaters, that the interposition of Congress has been invoked to protect the purity of the suffrage—with what result remains to be seen. It is a terrible fact that the choice of such men as Wm. E. Dodge or ex-Mayor Lambert to the chief magistracy of New York or Brooklyn, is now accounted an utter impossibility. It is a terrible fact that the choice of nearly all our functionaries is really controlled in the dram-shop. It is a terrible fact that the Romanists receive about everything they demand—whether it be immunity in an "Elm Park Riot," or an appropriation of public moneys to a sectarian institution. It is a terrible fact that human life is becoming fearfully insecure, and justice is bought and sold in city court-rooms. It is a terrible fact that laws for closing dens of debauchery on God's Day are openly set at defiance. It is a terrible fact that legislators in our city halls and in the State capital are bought up at so much per head, like bullocks in the shambles. For how else under the sun, could men get rich by legislation at three or four dollars a day?

We might multiply these terrible facts into a catalogue as long as a President's message. But it is better to be asking ourselves—is there no remedy? Has not every Christian citizen a *duty* to be done, and what is it?—*N. Y. Evangelist.*