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SEA SALT This Salt, from the careful manner in has been prepared and preserved, contain Salts of lodine and Bromine, together Chlorides and Sulphates of Sodium, M. Potassium and Lime, in a perfect state of the present the present state of the state tion, ready to impart their virtues to was

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AECSICOUN,

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HALIFAX, N. S., WEDNESDAY, MAY 10, 1865.

Whole No 824

Beligions Miscellany,

I am the Lord's! BY BENJ. GOUGH. att say. I am the Lord.s"-Isa, XLIA, 5.

I am the Lord's, Inceforth, for ever! Soul and body, deeds and words All I have and all I am. Yielding to his rightful claim, Nor earth nor hell shall sever Now the Book of Life records, I am the Lord's! I am the Lord's!

I am the Lord's. Through Jesu's merit; Bind the sacrifice with cords To the altar of the Cross; Now I count all things but loss And yielding to the Spirit, Watch and wait for Heaven's rewards I am the Lord's I am the Lord's !

I am the Lord's! For ever cleaving ; With the Lord's my will accords Loving, gentle, self-subdued, Washed in the atoning blood, All humble, all believing. O the rapture this affords! I am the Lord's! I am the Lord's

Pois watchword glorious, dears my way like flaming swords Satan, sin and death o'ercome, Soon I gain my heavenly home, Eternally victorious! Angels! strike your loftiest chords-I am the Lord's! I am the Lord's!

For the Provincial Weslevan.

Dialogue on the Atonement TWEEN A MINISTER AND ONE OF HIS HEARERS H. I heard you last Sabbath discourse upon atonement, and as your definition and illus ions of that great subject were presented to e in a new light, I should like to review what ou advanced and to ask you some question

M. I shall be most happy for you to do so. H. Will you repeat your definition of the

M. In the administration of a governm nement means something that may justify the cise of clemency and mercy, without relaxfliction of the threatened penalty, so as ing favours to an offender

ld he sot pardon without such an atonement M. It is wident that he would not, " for without the shelling of blood there is no remission of sine," and if he could consistently, we suppose he would do so. Jesus told his disciples.
Thus it was written and thus it behoved Christ

affer, that remission of sine might be preach ed in his name."

Darius with Daniel as an illustration. You read that Darius tried until the goin of the sun to save Daniel, but he could no

could not consistently. H. Could be not have pardoned Daniel! M. Yes, as a private person, but not as a pub

H. Could he not have repealed the law M. Yes, but not with honor to the law, su aid have shewed a fickle mind, and would en disaffection and treason to his govern ment, and moreover the law of the Medes an H. Could he not have banished or silen

e abettors of the law? M. Yes, but he would have showed imbecility ipjustice-imbecility in not executing th law—injustice in banishing the abettors of the law without any offence; and as he found no ex pedient that would justify him as a public magis-trate to save Daniel, "He commanded with his

own lips to bring Daniel and cast him into the den of lions.

H. But was not an honorable expedient posible in the case of Daniel?

M. Possibly so, say if one of the Presidents one in high esteem and concerned for the Govrument, and one much interested in Daniel, had sented to lose his right hand on a public scaffold, or to fight with a lion for the sake of honourably saving Daniel, an atonement might have been made, which would have answered the end of the law; such an expedient would have been iel's substitute to be cast into the den of lions, and also by that method both of these official men would be restored to the kingdom.

winest as could under the disputation be consistent with its nature, as an exant for the suspension of the literal penalty. And hence Christ assumed a nature that

died be all, then did the all die. it the nature of the offender. If one ever and ever. H Don't the sufferings of another for our ion to those sufferings? Certainly, and the sufferings of increases our love to him-" the glory

maly increases our love to me that follows" is based upon "the sufferings of Christ" as its cause. Hence our hearts meit ; our cyes o'erflow,

H. You say the sufferings should be the like, in order to meet the demands broken law?

in the very day he sinned, and which he must then. I think not less than twelve of these for are more hearts to win.

that foreyer. H. And then we should have forever a sufferng, and not a glorified Christ. M. Moreovor if Christ suffered the literal penalty, however disobedient the sinner might be in future, he would be forever free from punish-

ment, for justice cannot exact the penalty a second time, no more than the law of my country can compel me to die, when another dies in my

under the law which typified Christ's sacrifice on the cross the literal infliction of the penalty due to the offenders of the law? M. Take the ram for trespass offering unto the Lord, by which the guilt was considered as beng transferred to the animal, and the offerer re leemed from the penalty of his sin, Lev. vii. 37. Part of this ram was to be burned, and part was o be eaten, and the skin was to be given to the

Priest, surely this was not the literal penalty due to and to be endured by the trespasser; and even the laws of England would illustrate our docrine for it will hang a man if he kills his fellow by knife, sword or bullet, or any other weapon, at the hanging is not a literal infliction of the arder he committed, and in the sufferings of christ on the cross, including his previous erings from the time he was taken, we have anther illustration, for they were not the literal ufferings threatened in the penalty, " In the day hou extest thereof thou shalt surely die," but

H. If the sufferings of Christ were not th vere they the same in degree as those of the whole

human race if they had suffered? M. We have shewed you that an atoneme not require the same degree and extent of suffer

M. I refer you again to the secrification between the agnitude of the sin and the degree of the vic tim's sufferings or between the intensity of its sufferings and the sufficiency and extent of the

onement :- First, It required the same atone sent for one Priest as for the sins of all the people. Second, Suppose a family having no children offer yearly a lamb; suppose when they rease, the yearly lamb suffers no increase. Third, The tribes of Israel might be more or less on the day of atonement, yet the lamb dies not a less or ened the saddest associations, as in splittude i

id not alter or make more or less the sufferings

rises from the dignity, worth and voluntariness f the person of Christ, and not from the degree f his sufferings. Had the atonement been a seasure of law, it would have been under the rection of pure equity, but as a measure of ction of infinite benevolence and wisdom. The dimensions to the mercy that loved the makes the salvation of some offenders impossible and destroys the sincerity of the universal call which summons all men to receive the atone

H. The extent of the atonement is not then be measured by the number of the saved? M. No more than the power of the sun to giv light by the number of eyes that actually see it or the efficacy of a medicine by the number of patients actually cured by it. The atonemer embraces all, but saves only those that believe, H. Then in Christ all the elements necessar

for a mediator between God and man wer M. Yes-all that was necessary ;-dignity person-relation to the offender, worth of che acter, respect for the Divine government-volu tary sufferings—approval of and appointment b

the authority of the Divine government.

H. No wonder that the devils believe remble that angels desire to look into these things, and that the apostles should exclaim "Great is the mystery of godliness, God was manifested in the flesh."

M. Herein indeed is love, not that we loved the of things and order of society seem to shew God, but that God loved us, and gave his Son to be the propitiation for our sins. H. O, my dear minister, still preach Christ and him crucified. Lift him up clear, and full and high, that you may draw all that hear you

M. Amen, the Lord help me so to do latest breath; and may both you and I with the ernment has been honored if not in the God and to the Lamb, and sing of salvation for

> Do you wish for a Revival. Do you wish for a revival in your church? Put away all strife. The Holy Spirit will not tarry in the midst of confusion. Love to God and batred to men cannot dwell in the same bo- the ears of every child of God, every professed

new member being added; 'their piety will unonsciously take its standard from what it finds there.' A church is in a sad condition when it heart, and they are deceitful above all things

earnest mother in Israel inclined to the work, for them fervently. Wern them tenderly. Bear and full of glory.

that one alone was converted. the work must begin to There was never a true Greator in the days of their youth? Are they grace would be excluded. Were the sacrifices revival that did not begin in the closet .- Pray growing up in the beauty of holiness?-- If not, earnestly for your minister. You will not fail your work is not done when you have given to see the effect of it in his ministrations. He

The Fearfulness of Rejecting the Jesus, remember always that for you there are "his own self"—mark the strong expression of him, for he constantly ories out "Don't give your ragged regiment, you could not more thoroughly

Faith of a Pious Home. Rev. Dr. Tyng, an eminent minister of New York, in one of his inimitable letters, furnishes the following touching illustration of the end

hood. Never was youth nursed and taught in ed by long-continued sing. They may be won by the bread. He sent the gospel into the world, purer or more lovely scenes of demestic piety. wisdom and tenderness, and Got's infinite grace. not by missionaries, but by himself; he became Everything was there, in holiness, in happiness, see upon us. Let us thank God for all success when he himself had accended into glory. can make an earthly home to recall man's Eden to his mind again. Sin, in its more painful manifestations, was unknown around him in this

ess made him hostile to all. Wearied of his native land, he rushed abroad. In one of the West India Islands he was secretly assassinated and left for dead. He atrangely recovered, and returned to his own land in a nothing ever appeared of encouragen hopefulness in his mind. His whole feel bitterness and hostility. His early home awak-H. I see now that the number of the atoned use his memory as a instrument of blessing. He

call to me! Restless and uneasy, he would travel; for he could not bear to be still. And when at last he was carried into a public conveyance for a journey which he would undertake, though perfectly unable, in that very conveyance he breathed his last, without a sign of per or peace. Ah, from what a home he wandered What privileges he rejected! What sad responsibilities he assumed! And yet there was little eculiar in his case. Thousands probably could natch it in every leading particular; look back upon a similar starting-point over similar career. And the blessings of the father ious guilt, and fearful self-reproach

More Hearts to Win.

More hearts to win. By whom? By wha neans? Where!

The words might have been uttered gay and fascinating young lady, conscious her charms, and pleased with the power which she possessed to attract an admiring throng. They might have been the expression of the politician's musings, pondering his schemes of self-advancement, and looking forth upon the they might have been the young man's hasty, implusive utterances, longing for popularity among his fellows, and seeking the first place in the affectionate regard of his class-mates or

by any one who could lightly or selfishly utter them. They were calmly written down in the journal of a young woman who had given herself, with a most singular devotion and constancy, to the service of God and the good of her fellowmen. The bearts she wished to win where the hearts of men, of guilty, ignorant, debased men. She longed to win them, not for herself, but for Christ her Savour and theirs; and to win them for the purest, noblest love of which they were usceptible. It was her custom to stimulate her flagging energies by the watch-cry, 'More hearts such a Comf

Let us lift up these words and atter them in servant of the Lord. Everywhere, O Christians, there are more

Christian paster! they are before you every Sabbath' almost in every pew. They are sadly

filled with things which ensuare or defile the

suffer an eternal temporal and spiritual death, done when you have induced people to come some secret place of revelry, more than they fulness is out of the question.

one was a regular attendant at the schurch, and won by you for Christ. them correct and carful instruction. You must

> more bearts to winded and given, but let us sever forget that now, and al-

tice these virtues and wear these graces, quite King, have voluntarily renounced their large inyou prove the world mistaken on that point, not spent in illuminations and banquets, have been

ened the saddest associations, as in solitude as scenes occurred to his mind. In vain I tried to century after century the world over, mer Century after century what does the by a dispute with it, but conduct which shuts up given to the townships for the poor. The Min-all disputes. constant assertion that "he never injured any one, and God could not be so unjust as to reject him."

Century after century the world over, men persist in asking of the Church, what does thou work? When we send out a new band of disciples to answer that question in their lives in the Churches' bebalf we want them to be Christians, whose generous spirits will bear the injury one, and God could not be so unjust as to reject him."

Century after century the world over, men persist in asking of the Church, what does thou work? When we send out a new band of disciples to answer that question in their lives in the churches' bebalf we want them to be Christians, whose generous spirits will bear the injury one, and God could not be so unjust as to reject him."

Ah! what sad recollections does the story recall to me! Restless and uneasy, he would over, men money voted for the accommodation of the Government in its capital in purchasing palatial recalled on their lives in the huge convents, conservatories, and retreats to write it down!

THE "TIMES!" But we called the of temperance."

FATHER MATHEW: Yes, to we the huge convents, conservatories, and retreats to write it down!

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THE "TIMES!" But we called the down on the price of the accommodation of the Government in its capital in purchasing palatial recalled the huge convents, conservatories, and retreats to write it down!

THE "TIMES!" But we called the down of the convention of the convent render evil for evil; will discourage scandal and suspicion, and whose unsulfied hands will touch no gain in any market that the law of God forbids, whatever human law allows. We want in you a Christianity that is Christian across counters, over dinner-tables, behind the neighbor's back as in his face. We want in you a Christianity that we can find in the temperance of the meetings of the working classes are held for the meat, in moderation of dreas, in respect for appropriate the meating of the working classes are held for the meatings of debating all kinds of questions, protherity, in amiability at home, in versaity, and simplicity in mixed society. Rowland Hill used subjects are, the abolition of capital punishment, to say he would give little for the religion of a the establishment of civil marriage, and the manman, whose very dog and cat were not the better, for his religion. We want fewer goasiping, slannissions, need to be managed or a high-toned, acrupulous, and unquestionable or over much of the serpent's cunning. The hand that gives away the Bible must be unspot-ted from the world. The money that sends the justice and mercy, must be stretched out, work-

Don't be a Gloomy Christian. 1. Because we have too many of that sort now. Numbers of the disciples are shady, not sunny, have more of November in their counte nce than June. They do not seem happy as Christians, and probably are not. Let there not be added even one more to this number.

to love and enjoy, such a home in prospect above. Church of the States. The press of Tuscany, such a Comforter as the Holy Chost, such traveling companions toward heaven as the saints, and way to settle the quarrel between the Papacy and now, and we do not profess to be theologians, such blessed work to do as that of leading others the freedom of the civil government, is by the to read the Word of Light, it is a shame to hang entire separation of Church and State. The parence in strong drink would be annihilated by

ing the literal execution of the penalty on the of- If you want a revival, see that the female God can give you grace to prevail with them to interpreter of the Christian faith who rejoices in Den Ambrogio and his Advenprayer-meeting is well sustained. If you have come to the fountain where the heart is cleansed the Lord, and whose joy would not be more than none, can you not start one? If there is one and renewed. Prerch to them earnestly, Pray is meet if it should become a "joy unspeakable

and consequently He would be now suffering and within sound of the gospel. Of those who are love the house of God, or the place of social the formation of the gospel. Of those who are love the house of God, or the place of social sought to do, for which you praise me as a distant review, and could not restrain himself from a word or two about liberating Rome. converted in times of revival, nearly all are he prayer? If there are, then by your own deep can; but let every disciple of Christ feel that he He was locked up in consequence. At Ivrea the bitual church-goers. Three men in the same interest in your noble son or fair daughter, we is born to be the happiest person in the composite that they lifted him on family, working every day in the same shop, were charge you not to grow weary in well-doing munity where he lives—is sacredly bound to be their shoulders and set him down in the pulpit interested in meetings held in the place. But Be in earnest, for there are more hearts to be a specimen of the hallowed joyfulness true reliwon by you for Christ.

gion is capable of producing—is bound to let nest solicitation he presched a thrilling discourse.

Christian teacher I look around your class, as the observing world know that God does to make the priests sued for 1,500 france and a long im-Go to your closet and pray long and sarnestly they gather together to listen to you. They Jerusalem a rejoicing and her people a joy prisonment. The court granted 50 france and that God would revive his work. Long prayers may be docile, intelligent, and excite in you a is bound to make it appear that redeeming love three days of prison. The priests appealed. The may not always be suited to public occasions, but constant interest, that you may instruct them can give such secred peace, holy secenity, and higher court reversed the sentence, and they not they are always appropriate in the closet. God well. But whose are their affections? Who has substantial joy as cannot be produced by all that only lost the small sum but had all the costs to they are always appropriate in the closet. God well. But whose are their affections? Who has substantial joy as cannot be produced by all that only lost the small sum but had all the costs to never grows weary of listening. Here is where went their hearts? Do they remember their is loved and sought by the followers of the world: pay, At Varsena, on St. Bartholomew's day, he -Boston Recorder.

> Personal Service to Christ. love and confidence. You must lead them to Gabriel in his power and might and send him make large sales, as he calle upon every one to the cross, and until all have been brought to down to suffer, bleed, and die for you; but He read and study the Bible. The priests dread edt bereine Seripture-" His own self bare our sine in his money to the priests, but to the poor, for Christ own body on the tree," 1 Peter 2: 24. He by his death has brought us the pardon of our might send out spostles and seventy disciples you there have more hearts to win. They are to pres 1 but he never related his service when is the palaces of the rich and in the hovels of he eir oyed others. He might kindle other ism. He stood the test, but acknowledged the the poor, they are in the lines and alleys of the lights, but he did not quench his own. He was it was the severest ordes! he had ever passed city, and in the lonely huts on the mountain's himself your servant. He washed the disciples' through.—Ch. World. are near and far distant; they are fresh and but with his own hands. They fed the hungry routhful or encrusted by selfishness and harden- but he himself multiplied the fishes and broke Dignity and beauty, personal and moral, were They must be won, or be filled with everlasting his own preacher, his own expounder, and wee and shame. The word is great and it pres- then left the truth to be taken up by others in my sleep by processions, inaugurations, great

By the streaming veins, then, of the Lord personal praises lavished upon me count for noyour sake endured the curse, the curse of toil, now and then send a thrill throughout these reaggravated till it became not the awest of the gions, as the fall or rising again of souls is com-

Beligions Intelligence.

It is no longer doubtful that the Italian peo In order to rescue their finance from bankruptcy, thousands of communities have entered into a poble rivalry, and anticipated the payment of their taxes for 1865. Officers of the money voted for the accommodation of the Gov and an army captain breaks up the procession of a miracle working image, to which gifts are you mean by that inconsistent way of talking? presented in its ownward march, and tells the country of the gross imposture palmed upon them by their spiritual guides,-Mutual-help societies are springing up on every side. Huge agement of all church property by laymen, for the defraying the fair expenses of religious ser- everybody likes wine, and therefore hates your vices, educating the masses, and feeding the poor. Monater petitions on those subjects are now being signed, which will soon be presented to the Parliament. Surprise and indignation are every where felt that the Pope, who has been treated as kindly, should in his Encyclical brand as one Papacy should reconcile itself with modern progrees. The Encyclical is the jest and butt of the promotion of a virtue tend to the annihilacomic journals. "The Tuscan Punch" has an tion of a vistue? engraving on the subject. The Pope is raised the Encyclical standard and flag in his left. His foot is on the triple crown to crush it. The heading of the picture is 'The last of the Pope Kings.' The inscription runs thus: " To Pius Ninth, th Destroyer of the Papacy—The grateful Italians

have raised this monument." The King has done what Prince Napoleon urged the Emperor to do in France. He has given permission to the wide circulation of the Encyclical, warning

M. The literal punishment threatened to Adam it is enough. She can surely warm one other with them patiently, and however much of suctions are not found of this company; are like—

M. The literal punishment threatened to Adam it is enough. She can surely warm one other with them patiently, and however much of suctions are not found of this company; are like—

He moves about from place to place, and harran
Where, then, is your spiritual good is said to follow his fiery addresses. Where, then, is your spiritual good is said to follow his fiery addresses. He moves about from place to place, and harransurely die, or, indying thou shalt die," and that others, and then you have enough to begin with thereby to seek for more! Remember however ly to avoid it. Besides the gloom of such minds gues the multitude, who flock around him, drawn covered a root of evil, he must not daily with it, was the spiritual death or extinction of the life of Godin the soul, which was inflicted upon him the serve day he sinced and which he was a such a disciple maintain a steps of cathedrals and churches. In Milan he it out. You acknowledge that I found the drink cheerful and lively and animated conversation preached to the people from the door of the caeternally endure, had not Divine mercy provide whom our prayers were offered were within a Christian parent! are your children all won to about the glorious things of the kingdom of God, thedral, and intended to leave the town. A rued an atonement—the death of the body was dis- year brought into the fold of Christ. Some Christ? Is your little flock all within the great thereby stirring up the souls of sinners to enter mour was, however, circulated that he would enemy—a baneful, vindictive, avenging, desotinct from the spiritual death of the soul, and was added after the latter, see Gen. iii. 19. If then Christ suffered the literal punishment, he must suffered the literal punishment at causes in answer to prayer. In the gloom of the speak again. A great crowd collected, and he speak again. A great crowd collected, and the speak again. A great crowd c at a distant review, and could not restrain him-

entered the church and placed himself opposite the priest, who through fear dared not go on with his tirade against Protestantism. Ambrogis then invited the congregation outside, and Jesus did not save thee by another. He did preached to them from the parapet of the church. The colporteurs that every where follow this man

General Miscellunn. words of panegyric, and exalted eulogies. The ways, and everywhere, there are more hearts | Jesus Christ; by the blessed body which for thing here; but the cause I once conducted does and yet to garnish the sepulchres of the dead But he went abroad from his father's house, The Christianity required for the face, but the sweat of the heart in very drops of municated to us. I can see now in the distance ley, no longer of mere vision, but of dread reality. I ones stood beside that stream, and sought to rescue men from perdition-of body and of soul. I left a few like-minded men behind me; their numbers have largely increased since then, and they still continue the work.

> army and navy, imitating the example of their occasion, I have regretted much to find that I, has been as furiously denounced. therefore you must surely have seen it! We

PATHER MATHEW : Yes, to write me up ; but the cause I had so near my heart you did your THE " TIMES : "But we called you the "apo

FATHER MATHEW: Yes, everybody calls m so. But while you designate me by this title, Does an "apostle of temperance" mean an work, when carrie printy and reason.

THE "TIMES:" Well, we confess, the two expressions do not seem to be consistent. Your emperance meant total abstinence, undoubtedly; past few years, and their number is moreasing. and we don't exactly like that sort of thing. We And in this was the sting of your article, that simply intended to say that everybody calls you ignored their efforts, and would have the call you so. And, on the other hand, nearly totaler that was not a fool or a lanatic was Father everybody likes wine, and therefore hates you. Mathew; that, in fact, he was the one soutary tectotaliem; and accordingly we agree with exception to a general rule of idiocy and folly,

everybody again in this ! FATHER MATHEW : And for the same reason of his eighty deadly heresies the notion that the cay that if all would follow his example " they cause. They like myself, have (to adopt your would simply annihilate a virtue !. How could own words) "come to the conclusion that if they

THE ! Thes :" Why, in this way that if all and misery around them." At the same timetemptations were removed out of our path, there but allow me to conclude, for I feel the biting of ustice and mercy, must be stretched out, work, on a spiennin monomorph, as the would be no test of zirtue in resisting temptation, or clear which are chained a despairing brigand and a fortion. We think there ought always to be strong drink in common use, if only to test men's virginia and grasps firmly would be no test of virtue in resisting tempta- the morning air, and I must soon depart. tue, and prove how strong they are, and manly, served out within ten minutes' time, for first exand superior to temptation

FATHER MATHEW : That is to say, you would always have our streets infested with midnight perils, else where would virtue and innocence have any ground on which to prove themselves? To mitigate crime, to take away temptations to movement on a sure groundwork. You admit this ving, so that there shall be neither thefts that the drink is the external cause of the evil; nor thieves this is to "annihilate" the virtue you approve of the attempt to "get rid of the be added even one more to this number.

""" because there is everything to make you a lively, enimeted cheerful Christian. You trust you are forgiven, and accepted in the Beloved, which is bostile to the institutions of the country. De Sanctus is sounding which is the greatest blessing infinite love could bestow upon you, and that blessed lack would be to render harmless the thunderings of the property, and chase away all the gloom of the trust of life. With such a Saviour as you have which declares the Church of Rome to be to beaten. The wild be done on earth, as it is in heaven."

""" the wide circulation of the Encyclical, warning the witness of homesty—is it? Say, rather, it would be the triumph of virtue in heaven—exposed to no of the stumbling—and "effectual means" to this end, and "the only chance of recovery" for the drunkard; you not tests, open to no temptations, all stumbling—acknowledge the "fascination of drink;" and annihilated, but perfected. And does not even annihilated, but perfected. And does not even the Times pray that this happy state of virtue may be met without any recover to stimulants."

It thank thee, Thunderer, for these admissions! But my time is up, and so is yours.—Farewell to the statute book that article of the Saviour as you have made known the fact that "all the ordinary demands of physical labour may be attained even here in this earthly battle.

The will be done on earth, as it is in heaven."

The will be done on earth, as it is in heaven.

heaven."

one's harp on the willow.

3. Gloomy disciples misrepresent religion. A gloomy sinner fairly represents the master he serves and the side he has chosen. But a gloomy Christian makes people think religion is a gloomy affair, and leads them to believe that they shall have to be gloomy too, if they become religious, all of which is false. He is a proper dawned for ltaly.

Status The total abstinence from strong drink.

FATERE MATHEW: That would be annihilated by total abstinence from strong drink.

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cause of bitterness, as to applaud me for "striking at the root," and "striving to get rid of ing and suffering imprisonment by turns. Real drinking altegether," "removing the very pos-

took special care in the opening of our second paragraph to say that you " stand far above the vulgar crowd of tectotalers or total a

FATHER MATHEW: Thanks, unbounded thanks! But, know you not that this is to "add insult to injury?" You call me an You call me a patriot-where are the fruits of my patriotism? In yonder "vulgar crowd of where are my followers? If they were Falstaff's, them " a vulgar crowd of teetotalers or total

THE "TIMES:" By "vulgar crowd," you know, we meant the general crowd of tectotalers. We did not mean anything offensive by the term. FATHER MATHEW : If you did not mean anyhing offensive by that particular word, you cannot say the same for the wording of the two following sentences, in which you describe this vulgar crowd" as consisting of "fanatics" and " simpletons," characterized (I still quote rance," and " want of consideration." If the Times thinks it reflects honour upon a parent by thus denouncing his children, it is much misones. But all are one, they and mysell; and

THE "TIMES:" But, surely, so all that is said by teetotalers, " who would treat

FATHER MATHEW : Be careful. A leading journal ought at least to be truthful. I do not think there is one single marridual among see that occasionally some are rescued from the growing lava-stream ; all benour to those noble cure should be the treatment for "all vices and workers who make such efforts to save life !---But, amid the laudations of the late inaugural cast against myself, at the full tide of my earthly work : and if you employ more graceful and myself have been unduly praised, while my cause honeyed words respecting me upo, it is only because I have reached that place " where no man can work." Were I still in the forefront of the you seen our issue on Tuesday, October 18, you feet, administering "the despised pledge" to battle, with prostrate, kneeling munitudes at my drunken reprobates, and urging them for their say about me then? or in what respect would my words and deeds differ from the sayings and doings of those "fanetics and simpletons" against whom your javelin has been discharged? Yes, we are all one : they and I. But allow me, once for all, to say that the statement is false that is alleged against them-that they assert that all THE "TIMES:" But you will admit, good Father, that we gave the system credit for its

FATHER MATHEW: Yes, and " within bounds' the system is carried on. Many right-minded This was saving the dead, but stabbing the living -the very men upon whom devolves the labour at the root of an immense amount of the evil THE "TIMES:" Yes, and the newsmen are

knocking at the door, and my issue must be press trains, north, south, east, and west. FATHER MATHEW: I only wish to observe that, apart from the general scope of the articles

von have made admissions which would abundantly suffice to establish the total abstinence

ald divide his discourse into three parts:

ELECTIST.