"The country delights me! In the midst of it I find God's holy peace."—Fenelon. Sweet is the rural scenery around-

The morning's lustre and the evening's calm In country life the purest joys abound, And hearts unquiet find a healing balm. In spring-time, what a carnival of flowers

Unfold their beauties to the rapturous gaze And open to the sunshine and the showers, Breathing their odorous scents a thousand The modest violet, peeping from the shade,

And the blue hyacinth by woodland stream. With the wild rose in pink and white arrayed, Festooning lovlier than a poet's dream.

The summer's glory overwhelms and charms. Walk forth with joyous step and heart elate See the fair homesteads, and the cheerful farms, Where growing crops for seythe and sickle

Grandly the woods are waving in the breeze, Clad in their foliage, beautifully bright— The ancient aristocracy of trees, Of centuries' growth, and wonderous girth

The cornfields rustle, and with tremulous sway Yield to the loving impulse of the gale; Beautiful cornfields, all in ear to-day. And blooming fragrance over hill and dale.

Sit down and listen on this boulder-ston,e From yonder coppice comes a gentle song; The streamlet sings, and the sweet birds intone An cut-door concert from the feathered throng.

But soon strong harvest-men, with shout and

To gather in the golden corn will come; And jubilant with song o'er hill and lea, Raise the triumphant chorus, Harvest Home

Then comes cold winter, with his snowy hood And all his fierce artillery of storm; But even winters have their genial mood. And wear not always a repulsive form.

Sweet is a country life, and sweet the joys Which God's own seasons, ever changing, bring Summer has smiles, but winter no alloys; For hearts attuned to love can always sing;

And rural beauties generate delight Unruffled, pure serenity's increase, While dark December through its gloom grows

With heavenly sunshine and God's holy BENJAMIN GOUGH.

THE FREE SALVATION.

The trumpets were of one piece. So is the Gospel message. It knows no mixture. It is no piecemeal fabric. It is not partly grace and works. It calls not men to finish what the Lord commenced. From first to last-in origin, in progress, in conclusion-Gospel salvation is a free gift. All merit is in Christ. He opens heaven. He closes hell. He washes, decks, and meetens. He presents his children pure and faultless. Their pardon and their fitness is his work. They follow Him, because hearts. They conquer, because He is their sword and shield. They persevere, because his hand upholds. Their grace is offspring of his love. Their glory is the payment of his worth. Thus Christ is all. No diverse metal soiled these trumpets. No intermingling error should soil pulpits .- Dean Law.

LENT. NOT LOST.

All is not lost that's passed beyond our keeping, Light is not gone though sight be dim with Sweet voices still are sounds of love repeating,

Though heavy ears scarce catch the tones retreating. Wave after wave, in endless circles flowing.

Breaks on the shore to which our banks a going: Our parted treasures, wafted there before us.

To-morrow's dawn may safely all restore us. The gales of heaven, their odorous freshnes

bringing, With swifter speed our scattered hulls

wringing, And clouds, that hide the sun from our discern

Quench not the distant beacon's steady burning. Brief is the space that from our loved divides us Thin is the mist that from their haven hides us Soft hands on high are beckoning signals hold-

While arms wait patient for our hearts enfolding.

There, where from sight our blessed ones have vanished.

There, where our Father dear recalls his ban

There lives the home that knowsth no removing There lives the love that never needeth proving.

There dawns are pure, and purple lights un

On happy brows dull sorrows cast no shading There gentle souls of coming ills are fearless, And eyes once drooping, shining now and tear-

There all, and always, dwell within his keeping, Who sleepless careth while our care is sleeping How can we dare to falter in our praying. Their perfect bliss against our sorrow weighing?

Yet while we cease un wise and vain complain

We have but learned—our title still retaining-Love hath a lien that time nor death can sever. Our own are ours, for ever and for ever.

TO THE UTTERMOST.

At a love-feast in New Orleans, Dr. H. physician there, said: "I must now relate a thrilling fact, coming under my notice, alto gether different from that just heard. As a physician. I go to the lowest places in society metimes. A young woman, a few days since, lay dying in a house of bad repute. She me. When I read the epitaph of the beautiful. did not know it. The inmates dared not tell every inordinate desire goes out. When I her. Kindly I said to her, 'My child, you meet with the grief of the parents on the tombcannot live a week.' She threw up her hands, stones, my heart melts with compassion. When exclaiming, 'My God! Then I'm lost!' 'No, I see tombs of parents themselves, I consider not lost, my child, but in great danger. You the vanity of grieving for those whom we must all its sensibilities, and bring it into tune with have read the Scriptures, haven't you?' 'O quickly follow. When I see kings lying over divine love, and who knows how to carry it yes, when I was a good girl at home with mo- those who have deposed them; when I see rival harmoniously through all the hours of the day, ther. But not since-O no. That was long wits placed side by side, or holy men that diviago. Now it is too late! too late! ' Mary,' I said, 'you remember the woman, the guilty -I reflect with sorrow and astonishment on the goes to heaven. - Beecher. woman, condemned to death by stoning, whom little competitions, factions and debates of manthe Saviour pardoned, saying, 'Go and sin no kind. When I read the several dates of the

go to Him. From the deep depravity of the blackest sin He'll lift you up in life and happiness in heaven.' And I felt it in my soul.

and brimming eyes-"'The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away.'"

ROBBERS AT PRAYER.

Irenæus writes to the New York Observer.

norrow, in the village church, with all his band, paradise of God.-Robert Hall. and, as at present arranged, we are allowed to go too, which will be a very strange thing-on-I do not believe it will be allowed. The priest came to pay the captain a visit to-day. out he was not very amusing."

The pious Protestant reads, with a mixture with the commission of the crime and they were still meditating more, presents a possibility of associations so incongruous as to be absolutely startling. It offers a problem in morals that may well stumble a Christian pnilosopher. It is utterly incompatible with Christianity

Greek and Roman Church.

That ignorant and superstitious robbers hould desire to have the sanction of the church in their career of crime and blood, is no strange thing; but it is one of the wonders of human nconsistencies that the teachers—the priests of the people should be ready always to administer the rights of religion to bandits in the nidst of their crimes. They do. In Italy, a brigand may enter the village church and find priest willing to hear his confession, and give him absolution; he pays his money and goes back to his villainous profession with an easy conscience. He has had the blessing of the church. What is the secret of this gross offense against the genius of Christianity, this outrage upon the name of reilgion, this infamous scan-est and mightiest when it shines amidst the dal in the sight and hearing of mankind? There est and migntiest when it sinks amount the tears of the soul. And as, faith won victories is no denying the fact. It is just as common which amazed the earth and charmed the heain the Greek and Roman Catholic countries as vens, and added higher strains to the songs preaching and praying are among us. I never celestial, amid the storms of the primitive age, read or heard that any Roman Catholic writer objected to the practice of thus aiding and objected to the practice of thus aiding and divine birth and energy by casting a heavenly

THE STREET WHICH IS CALLED

Roman Catholic newspaper or periodical of any

kind in the world that has censured the scandal.

Damacus is said by some to be the most an-3.800 years ago (Gen. xv. 2). Its population city from wall to wall, and there is no other street like it. It is more than a mile long and from twelve to fifteen feet wide. The sides for a considerable distance are occupied with bazaars. Ascending an old tower, once a minaret, at the east end of the street, we had a fine view of the city. The houses, with few exceptions, have flat roofs, are huddled together. and are of the color of unburnt brick."

AGAINST RUNNING AWAY.

Old Dr. Strong of Hartford, Conn., was not often outwitted by his people. On one occasion, he had invited a young minister to preach for him, who proved rather a dull speaker, and whose sermon was unusually long. The people became wearied; and, as Dr. Strong lived near the bridge, near the commencement of the afternoon service he saw his people flocking across the river to the other church. He readily understood that they feared that they should hear the same young man in the afternoon. Gathering up his wits, which generally came at his bidding, he said to the young minister, "My brother across the river is very feeble, and I said they would never undertake to run away Coley's Life of Collins. from Dr. Strong again.

A REFLECTION

"When I look upon the tombs of the great." said Addison, " every emotion of envy dies in

CHRISTIAN FRIENDSHIP.

Friendship, founded on the principles While I talked, the poor girl's eyes filled with great hot tears, which flowed over her thin face. And O, it almost broke my heart with joy to know that she had came to Jesus. And ere she died, the poor broker had a survive through all the near house in the survive through the survive thro gre she died, the poor broken-hearted girl was made whole by faith in Christ. Her last hours were calm and sweet, and then she fell asleep, and is at rest forever. O, my brethren, I will preach Jesus in full faith as to his power to save the vilest and to the attended W. (23). preach Jesus in full faith as to his power to save world; the latter is destined to survive when the vilest, and to the uttermost." "We sang the heavens are no more, and to spring tresh the vilest, and to the uttermost. the heavens are no more, and the former then," says the narrator, "with quivering lips from the ashes of the universe. The former possessed all the stability which is possible to sublunary things; the latter partakes of the eternity of God. Friendship founded on worldly principles is natural, and though composed of the best elements of nature, is not exemp from its mutability and frailty; the latter i spiritual, and therefore, unchanging and imperishable. The friendship which is founded or -Mr. Herbert, one of the unfortunate English kindred tastes and congenial habits, apart from centlemen who fell into the hands of the ban- piety, is permitted by the benignity of Provid lits at Marathon, writes April 18th, while he ence to embellish a world, which, with all it was a prisoner and a day or two before he was magnificence and beauty, will shortly pass away that which has religion for its basis will ere "The captain says he is going to mass to- long be transplanted in order to adorn the

A SORROWING CHURCH

It is a just occasion of gratitude and gladness that the terrible persecutions which the primitive disciples underwent are no longer suffered. derers going to the celebration of what is the same to them as the celebration of the Lord's same to them as the celebration of the Lord's supper with us! If the robbers had come to repentance, and were forsaking their evil ways, or if they had been captured and were about to be put to death, it would not be strange if they unto torture and death; in other times and sought the consolation of religion. But to go to mass before murder, to invoke the blessing forms. But however its contents may be nixof the church when their hands were yet warm ed, the cup is pressed to the lips of disciples of every period of the Church, and its taste is always bitter.

Nor does it follow that because Christians are now led along paths of sorrow less conspicuous than those which martyrs trod, their sorrows are accessarily less severe. I have seen devoted saints passing through the fires of it is perfectly consistent with the religion of the thrice-heated furnance compared with which the anguish of dying among lions upon the arena of the Roman circus was pleasant. God the chords of the soul which answer with vibrations of grief; and there are sorrows more exquisite and profound than those which sprung from the tortures of the ancient persecutionssorrows silently nestling within the bosoms some of the dearest of the chosen of God, which are little noticed save by his eye and the ministering angels that encamp about the heirs of

As the vendure of the fields wears a brighter green and revels in richer luxuriance when the sunshine of spring frequently alternates with showers, so does Christian faith become brightabetting robbery and murder. It is one of the common, confessed and natural results of religion which that church inculates; and, so far as I on which that church inculates; and, so far as I glory and rest of God .- Rev. J. Atkinson

CONFORMING TO THE WORLD.

" Present your bodies a living sacrifice, holy, acceptable unto God." "Be not conformed to this world, but be ye transformed by the re cient city in the world, and we know it was a newing of your minds." "Make not provision place of importance in the days of Abraham, for the flesh to fulfil the lusts thereof." In for the flesh to fulfil the lusts thereof." In view of the instructions just quoted, and some now is estimated to be from one hundred and others we may yet refer to, we confess an eneighty to two hundred thousand; of whom only tire inability to reconcile them with some of times almost voracious appetite; vomiting cos eighty to two hundred thousand; of whom only the inability to reconcile them with the teachings, and much of the practices of the many others; but whenver the above are noticed name. The only street mentioned by name in present day. The doctrine is current that we present day. The doctrine is current that we present day. Rev. H. M. Harmon, D. D., writing to the Me-conform to worldly fashions in order that we trial is given. thodist from Smyrna, Feb. 3rd, in speaking of may not shock our neighbors; that we recomhis visit to Damascus, says: "We traversed mend religion by yielding to the customs of sothe whole length of Straight street, now bear- ciety, abstaining only from crime -" having a ng this name, and doubtless the same street form of goodness, but denying the power therethat is mentioned in the Acts of the Apostles. of." Alas!" while they promise them liberty, It extends from east to west through the old they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage."

LITTLE BROTHERS.

Sisters, do not turn off your younger brothers. as if they were always in your way, and any service which they might ask of you were a burden. Perhaps the hour may come when, over a coffin that looks strangely longer than you thought, and over a pale brow where often, half unwillingly and perhaps with a petulant push, you parted the hair-you bend with blinding tears and sobs that shake your very soul, while remorseful memory is busy with the by-gone hours. You will wish then that when he came and asked you to help him in his play, or to lift him on your lap because he was tired, or take him out because he wanted to see, you had laid aside your book and made the little heart glad .- Aikman's "Life at Home."

DEVOTED MINISTERS are always a blessing to their brethren. Many a Methodist preachknow he will take it kindly to have you preach er carries this day a warmer heart through conto his people; and if you will do so, I will give tact with Thomas Collins. From the first his you a note to him, and will be as much obliged zeal was infectious. One tells me, "I sat by to you as I would to have you preach for me. him in his first district meeting; his words were And I want you to preach the same sermon few, but weighty; his questions grave and as you preached to my people this morning." piercing—e. g., 'Is the work prospering? Do The young minister supposing this to be a com- you see conversions? Do you preach perfect mendation of his sermon, started off in good love? Do you enjoy it?' Such brotherly inquispirits, delivered his note, and was invited to ries, not always pleasant to answer, made me preach most cordially. He saw before him one feel as if I had a live conscience sitting at my half of Dr. Strong's people; and they had to elbow, thoughts of moving on a few seats occurlisten one hour and a half to the same dull, ed to me; but, somehow, his simple goodness humdrum sermon that they heard in the morn- charmed more than his queries stung. I could ing. They understood the joke, however, and not leave him, and never ceased to love him.

I am with thee." The same words that de-

ded the world with their contests and disputes other minds, has very little to learn before he

Men's lives should be like the day, more beautiful in the evening; or like the summer, more, 'Yes, I've read that often.' 'Well, the same Jesus is on the throne now, using the pardoning power. He will do the same if you will all of us be contemporaries, and deeds have ripened on the field.

Provincial Wesleyan Almanac.

JULY, 1870. First Quarter, 6th day, 0h. 16m. morning. Full Moon, 12th day, 6h. 21m. afternoon. Last Quarter, 20th day, 10h. 2m. morning. New Moon, 28th day, 7h. 4m. morning.

	Dey Wk.	SUN.				MOON.						H. Tide	
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8	F.	4	28	7	41	3	22	8	25	0	56		10
9 5	Sa.	4	29	7	41	4	37	9	22	1	28	3	17
10	SU.	4	29	7	40	5	48	10	20	2	7	4	23
11	М.	4	30	7	40	6	55	11	20	2	52	5	29
2	Tu.	4	31	7	39	7	52	mo	m.	3	45	6	28
13	W.	4	32	7	38	8	39	0	18	4	44	7	22
14	Th.	4	33	7	38	9	19	1	14	5	48		10
15	Fr.	4	34	7	37	9	54	2	7	6	55		57
16	Sa.	4	34	7	36	10	21	2	57	8	0	9	38
17	SU.	4	35	7	36	10	47	3	42	9	3	10	20
18	М.	4	36	7	35	11	10	4	26	10	5	10	58
19	Tu.	4	37	7	34	11	33	5	8	11	6	11	40
20	W.	4	38	7	33	11	57	5	49	A	5	A	19
	Th.	4	39	7	32	mo	rn.	6	31	1	5		
22	F.	4	40	7	31	0	23	7	14	2	5	1	59
23		4	41	7	30	0	53	8	0	3	7	3	5
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27		4	46	7	26	3	50	11		6	57		54
	Th.	4	47	7	25	4	52	A	18	7	44		38
29		4	48	7	24	6	0	1	12	8	24		19
	Sa.	1 4	49	17	23	7		2	5	9	0		59
31	SU.	4	50	1	21	1 8	20	2	56	19	32	9	37

THE TIDES.—The column of the Moon's South-ing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

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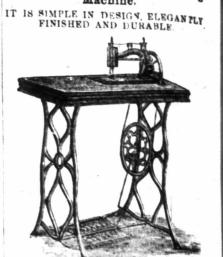
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