"No better as yet sir. He wishes me to say that you will have to his place, as the physician enjoins perfect rest for many weeks."

"We shall not readily find his equal."

"May *I* take his place, sir?"

"*You!* Mrs. Marsh?"

"Yes, sir. It is necessary that I should exert myself now, and I think I could do this. I studied bookkeeping when I was at school."

"Well, madam, if you can do your husband's work, you shall receive his salary. When can you make a beginning?"

"As soon as he is better—next Monday, perhaps."

"Very well, we will depend upon you."

And the young wife hurried home deeming that every one she met could hear the wild throbbing of her heart, for she had taken this step without consulting her husband.

But, feeling his utter helplessness, Mr. Marsh could make no objection to his wife's plan, and accordingly the furniture was sold, the lease given up, and enough was then realized to meet their most pressing wants. Pleasant board was engaged in the family of a worthy widow, and Monday morning found Mrs. Marsh bending anxiously over the ponderous ledger of Smith, Wells and Co. Her husband was better, and in his darkened room needed not her care, but he would need her earnings, and in that dingy counting-room the young wife first learned the blessedness of toil for those we love. From her occupied mind the demon vanity fled away, and when, at the expiration of the second month, Mr. Marsh would have resumed his labours at the desk, the merchant expressed himself more than satisfied with the present incumbent, and offered his former clerk a situation in the sales-room. The wife begged to be allowed to continue her toil till their united earnings would suffice to purchase a home, and her wish was granted.

Years after, the mistress of the prettiest cottage in M., thanked Heaven that, far away in the past, the Angel of Affliction crossed her way, and taught her a bitter and salutary lesson.—*The Christian Times.*

Provincial Wesleyan.

WEDNESDAY, JUNE 26, 1867.

Conference of E. B. America.

Our Conference Session opens this morning in Brunswick Street Church. There will probably be about one hundred Ministers in attendance before the close of the present week. The Preparatory Committees have been assiduously employed during several days past, and will no doubt be found to have their work ready for presentation to the Conference. The Committee for the examination of Candidates recommended by the District Meetings to be received on probation, met on Thursday last. It was found that but two young men, Messrs. Tuttle and Mills, had been recommended. The examinations by this committee were searching and thorough, as they certainly should be. In addition to the oral examination, there is one by written papers, literary and theological, thereby subjecting the Candidates, who have already passed the Quarterly and District Meetings, to suitable tests, necessary further to guard the entrance to the ministry; and though involving an ordeal from which the timid and poorly qualified may well shrink, will prove to the subject of examination, should be successfully pass through it, of life-long advantage.

The Stationing Committee also met on Thursday, and since then has had several sittings, patiently proceeding with a task by no means easy. May this Committee be guided by wisdom from above in the allotment of the brethren to the right spheres of labor, so that God may be glorified thereby, His church edified, and souls brought to Christ. The Station Sheet, to be laid on the table on the third day of the Conference, will be looked for by many with no small degree of anxiety. The number of changes in the Stations at this Conference will be large, and will occasion to the appointing power some considerable measure of perplexity.

The other Committees that have met, all of whose deliberations have been of much interest and importance, are: Book Committee, Supernumerary Fund, Missionary, Parsonage Aid, Contingent and Home Mission Funds, as well as some others. The reports of these several Committees will come under notice as presented to Conference, and any points of general or of special interest be made occasion of remark in our synopsis of Conference proceedings.

The public services held in connection with the Conference Session are always occasions of great delight and profit. The pulpits of our city churches were on Sabbath last occupied as announced in the Programme, viz.: by Rev. Messrs. Daniel, England, Sprague and Dr. Pickard. The Dartmouth church was supplied by Rev. Messrs.

The pulpits of the two Baptist churches were occupied by Ministers of our body: Granville St. by Messrs. Nicolson and Addy, and the North church by Messrs. Pickles and Jost. Highly interesting Sabbath School Services were also held in each of our Churches in the afternoon; the Brunswick St. School was addressed by their former pastor, Mr. Lathern, whose familiar voice the children were greatly delighted to hear.—Excellent addresses were given to the Grafton St. School by the Rev. Messrs. Lockhart, Milligan, Currie and Winterbotham. May the fruit of these efforts for the benefit of the young people of our Sabbath Schools be seen in their early consecration to Christ. The whole of the services in connection with the Conference, we may earnestly hope, will be found means of highest spiritual delight and profit.

At noon to-day the Conference Prayer Meeting will be held in the Brunswick St. Church, to implore the divine blessing upon our whole work, and especially to seek the direction and favour of Heaven upon the doings of the Conference. This Evening, in the same Church, the Annual Meeting of the Conference Missionary Society will be held, and addresses delivered by several Ministers. Of the other services we need not announce more definitely than to say that the President, the Rev. M. Richey, D.D., may be expected to officiate in the Brunswick St. Church on Sabbath next in the forenoon, and the Rev. in the evening. In the Grafton St. Church, the Rev. J. Lathern in the forenoon, and the Rev. C. Dewolfe, D.D., in the evening. Ordination Service in Brunswick St. on Monday evening. Several leading Ministers of the New England Conference are expected to arrive during the week.

The Halifax Anniversary.

Provincial antiquarians and chronologists having now settled beyond dispute, that Governor Cornwallis landed his band of settlers in Chebucto Bay, on the 21st June, 1749, and not on the 8th, as was formerly supposed, the return of the day on Friday last was duly commemorated in this city by the observance of the occasion as a public holiday. As some of the city papers have given full details of all that occurred, it is unnecessary for us to repeat them, even if we had room to spare which we do not happen to have. There was a grand salute of 100 guns by the Volunteer Artillery on the Parade at 6 a. m.; a joycus peal of church bells at 8—an Excursion to Downs' Zoological Gardens, a Yacht Race, and an open air Concert in the evening at the Horticultural Gardens; the music being provided by the Band of H. M. S. *Alfred.* This fine vessel was also kindly thrown open for visitors, and the Rai roads were largely patronized. But by far the most interesting part of the day's proceedings was a procession formed by the different Bands of Hope belonging to the City and Dartmouth, who assembled at Temperance Hall about 11 a. m, having previously marched through the streets displaying their banners and paying due respect as they passed, to His Excellency the Lieutenant Governor.—His Worship the Mayor having appropriately addressed the children, two very excellent orations were given—one by the Rev. Mr. Almon, the other by Rev. Mr. Winterbotham. Both addresses were deserving of more extended notice than we can afford to give them. Mr. Howe's Centenary Ode was recited by Master Gordon McGregor, and some original patriotic Odes were beautifully sung by the children, aided by Professor Norton and Miss Craigen. We shall endeavour to give some of these Odes in our next issue.

Some of our contemporaries talk as if the celebration of Friday, was to be the last of such occasions. We really do not see why such should be the case. The foundicg of Halifax as a city ought to be commemorated altogether independently of Confederation. Furthermore, as Novascotians, living in a beautiful country, and as citizens of Halifax, certainly not the least charming part of that country, we ought to be proud of our native land, and it should be the aim of all who have to do with education and literature to develope a healthy sentiment in that direction

Unfruitfulness in the Ministry.

The following extract from a Conference Address by one of the Bishops of the M. E. Church, is highly suggestive:—

"After a somewhat lengthened course of observation, I have come to the conclusion, that our labours, as ministers of Christ have not been as fruitful in the conversion of sinners as might reasonably have been expected. Gratifying instances of this kind have not been wanting; but their recurrence has neither been as frequent nor as extensive as the wants of the church demand, and the resources at our command justify.

Why is it that ours, the grandest of all human missions has been a comparative failure? Why is it that our Lord's day toil has been prosecuted on a scale of remuneration so painfully disproportionate? Why is it that men of Cyprus and Cyrene, persecuted and hated, shake Antioch with their preaching, and turn multitudes to God, while we, prosecuting the same mission, placed in communication with the same power, authorized to expect the same 'signs following,' have occasion to inquire despondingly again and again, 'who hath believed our report, and to whom is the arm of the Lord revealed?'

First, allow me, my dear brethren, to suggest the possibility of a defect in our personal piety.

How many of us wear the white robe of personal holiness? How many can experimentally and explicitly testify that the 'blood of Jesus Christ his Son cleanseth us from all sin?' Ah! is there *one,* on whose forehead shines this jewel of heavenly depth and brilliance,—*one,* who wears what our fathers so extensively wore? No wonder that we are feebler than they were. No wonder that our lives are less illustrious, our examples less attractive, and our labours less fruitful.

Our piety should be much loftier in its character than that of the generality of Christians around us. The teacher should stand on a higher spiritual platform than the taught. This is the case with some; but others, I fear, are only on an equality; and a few, no doubt, are lower in the scale of personal piety than the average of those to whom they minister. Let the searching interrogative be put by each one of us, '*Is it I?*' If the piety of the pulpit be no higher than that of the pew, the spiritual elevation of the latter is quite out of the question. Would we learn the secret of evangelical power? let us listen to what the inspired biographer says of Barnabas: 'He was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.'

Second. Perhaps our pulpit unfruitfulness arises from a want of *earnest, persevering* prayer.

The past history of the church rings with the availings of the fervent effectual prayer of the righteous man. Had we supplicated as Abraham did, we should have had no occasion for 'O, my leanness!' Step after step does the patriarch rise in his humble and disinterested importunity for Sodom; and step after step does Divine tenderness promptly follow the suppliant. God lingers until Abraham is done. 'I will not destroy it for thy sake,' is the emphatic response to the final 'Peradventure.' Or had we prayed as Moses prayed in behalf of his rebellious charge, till, as if fettered and bound by the voice of a man, Omnipotence cries out, 'Let me alone, that I may destroy them,' idolatry would have been driven from the church. Or had we wrestled as Jacob did, during the long hours of that memorable night, when the evening set upon Jacob the suppliant and the morning sun rose upon Israel the Prince, we too should have had power with God and prevailed. Or had we prayed as did Daniel, the man greatly beloved, for full three weeks, with 'fasting,' 'supplication,' and 'ashes,' surely God would have given us skill and understanding in the work of winning souls.

Cold, brief, ordinary prayers are not the weapons which have fought the Lord's battles in past times. Who was it, that in the solitude of the mountain spent the hours of the live-long night in prayer? Was it not our Divine Model, our ever living, ever present Master? Who was it that under one sermon at the kirk of Shotts, saw five hundred souls brought to God? Was it not the devoted John Livingstone? He remarked afterward, 'I never preached *one* sermon which I would be *earnest* to see again in *wryte*, but two; one was *one* Munday after the communion at Shotts; and the other was on *one* Munday after the communion at Holywood; and both these times I had spent the whole night before in conference and prayer with some Christians.' Who was it that carried through the circuits in which he laboured a burning series of apostolic revivals? Was it not William Bramwell, of whom we read that he habitually spent six hours of the twenty-four on his knees? My dear brethren, let us rouse ourselves. Let every sluggish feeling and dormant power be stirred up to take hold on God.

"What though our shrinking flesh complain,
And murmur to contend so long,
We rise superior to our pain:
When we are weak, then we are strong!
And when our all of strength shall fail,
We shall with the God-Man prevail."

A want of directness in our pulpit efforts, is another cause of our non-success.

If we preached for souls, souls would be converted. Our desires and purposes on this subject, to a considerable extent, are the measure of our success. Of Alleine, author of the 'Alarm to Unconverted Sinners,' it is said, 'He was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching.' Bunyan said, 'In my preaching I could not be satisfied, unless some fruits did appear in my works.' Doddridge, in writing to a friend, remarked, 'I long for the conversion of souls more sensibly than for anything besides.' David Brainerd could say of himself, on more occasions than one, 'I cared not where, or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things; and when I awaked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen; and all my hope was in God.' John Smith said, 'God has given me so powerfully to feel the value of precious souls, that I cannot live if souls are not saved. O give me souls or else I die.' One of the latest utterances of the venerable John Angell James, is, 'Never at any former period of my life, was I more impressed with the idea that the conversion of souls is the great end of the Christian ministry. Every thing short of this, I feel to be utterly unsatisfying.'

To what extent, my dear brethren, do these Christ-like yearnings touch chords of sympathy within ourselves? The palpable want of visible and continuous results, supplies an answer sufficiently and unhappily conclusive. Perhaps you are saying, 'I attend punctually to all my appointments.' Undoubtedly. 'I preach with all plainness, a free, full and present salvation.' Granted. 'The people are instructed, profited and pleased under our ministry.' Cheerfully granted. But all this is insufficient. If men are 'not turned from iniquity,' if sinners are not converted from 'the error of their ways;' if there are no actual results of this character attending our ministrations, our work is improperly done and we shall fail of our full reward.

My brethren, let me urge upon you the indispensable necessity of anxiety for fruit. You have no conception what force this singleness of aim will give to your character, and what irresistible power it will infuse into your ministrations.

There is something awful to my mind in making preaching an *end* and not a *means*; in passing through the same customary routine of sermonizing, and exhibiting no eagerness for visible results, being perfectly complacent if the service has been performed with propriety, and the congregation has been tolerably gratified with the performance. O this damnable Laodicean formalism! How respectably does it leave the victim in the paw of the lion! Let your text be chosen, and your sermon made, with all-pervading reference to the rescue of souls. Let brain and heart contribute to this one result. With mighty prayer clothe yourself with the power of Pentecost. In apostolic singleness of purpose say, 'This one thing I do.' Every movement shall then result in conquest. Good men will glorify God in you, and wicked men will shake beneath your breathing thoughts and burning words. Christ will be glorified by the trophies of your toil; and men will say of you as the celebrated Dr. Priestly said of Mr. Thos. Mitchel, one of the first Methodist preachers, a man of slender abilities, and defective education, under whose preaching the Doctor had unintentionally sat as a hearer, 'This man must do good, for he aims at nothing else.'

Portraiture of "Father Taylor."

During the last war between England and the United States lived, in an obscure suburb of the city of Boston, a poor but devoted English woman, who, having lost her husband soon after her emigration, depended for her subsistence on the errnings of her needle. Her neighbors were of the lowest class, ignorant and vicious. She felt in her poverty and toils that God might have cast her lot in these unfavorable circumstances for some good purpose, and began zealously to plan for the religious improvement of her neighborhood. Among other means, she opened her small front room several times a week for prayer-meeting, and procured the aid of her Methodist associates in conducting it. Much of the good seed thus scattered with a faith that hoped against hope, and in a soil that seemed utterly arid, produced good fruit. Amid the attendants at the evening meeting was a young mariner, with an intellectual eye, a prepossessing countenance, and the generous susceptibilities of a sailor's heart. Amid the corruptions of his associates he had been noted for his temperance and excellent disposition. And yet this child of the sea had been a wanderer on its waves from his earliest years. He could scarcely trace the tie of a single family on earth, and had known no other friends than the ever-varying, but true-hearted companionships of the forecastle. A natural superiority of head and heart had raised him above the moral perils of his lot. His fine traits interested much the English Methodist and her religious friends, and they could not see why God would not make some use of him among his comrades. He had received no education, but could read imperfectly. She hoped that Providence would in some way provide for his future instruction; but in the midst of her anticipations he was suddenly summoned away to sea. He had been out but a short time when the vessel was seized by a British ship, and carried into Halifax, where the crew suffered a long and wretched imprisonment.

A year had passed away, during which the good woman had heard nothing of the young mariner. Her hopes of him were abandoned as extravagant, in view of his unsettled mode of life, and its peculiar impediments to his improvement. Still she remembered and prayed for him with the solicitude of a mother. About this time she received a letter from her kindred who had settled in Halifax on business which required her visit to that town. While there, her habitual disposition to be useful led her with a few friends to visit the prison with tracts. In one apartment were the American prisoners. As she approached the grated door a voice shouted her name, calling her "mother," and a youth beckoned and leaped for joy at the gate. It was the lost sailor boy. They wept, and conversed like mother and son; and when she left she gave him a Bible, his future guide and comfort. During her stay at Halifax she constantly visited the prison, supplying him with religious books and clothing, and endeavoring by her conversation to strengthen the religious impressions made on his mind in Boston. After some months she removed to a distant part of the province, and for years she heard nothing more of the youth.

It was her happiness to reside again in Boston in advanced life, and to find her "sailor boy" the chief attraction of its pulpit in times when Channing, the elder Beecher, Wainwright, and other men of national reputation, were its ornaments. Such was the beginning of the long and eminent ministry of Edward T. Taylor, a man whose fame for genius and usefulness became general, whose extraordinary character has been sketched in our periodicals, and in the books of transatlantic visitors, as one of the so-called "lions" of the city; whom a distinguished critic has pronounced the greatest poet of the land, though unable to write a stanza; and a mayor has publicly declared to be a more effectual protector of the peace of the most degraded parts of the city than any hundred policemen.

In a spacious and substantial chapel, crowded about by the worst habitations of the city, he delivered every Sabbath, for years, discourses most extraordinary to assemblies also as extraordinary perhaps as could be found in the Christian world. In the center column of seats guarded sacredly against all other intrusion, sat a dense mass of mariners—a strange medley of white, black, and olive—Protestant, Catholic, and sometimes pagan, representing many languages, unable, probably, to comprehend each other's vocal speech, but speaking there the same language of intense looks and flowing tears. On the other seats, in the galleries, the aisles, the altar, and on the pulpit stairs, crowded week after week and year after year, (among the families of sailors, and the poor who had no other temple,) the *elite* of the city, the learned professor, the student, the popular writer, the actor, groups of clergymen, and the votaries of fashion, listening with throbbing hearts and wet eyes to the man whose chief training had been in the forecastle, whose only endowments were those of grace and nature, but whose discourses presented the strangest, the most brilliant exhibition of sense, epigrammatic thought, pathos, and humor, expressed in a style of singular pertinency, spangled over by an exhaustless variety of the finest images, and pervaded by a spiritual earnestness that subdued all listeners; a man who could scarcely speak three sentences, in the pulpit or out of it, without presenting a striking poetical image, a phrase of rare beauty, or a sententious sarcasm, and the living examples of whose usefulness are scattered over the seas.

He was born in Richmond, Va., about 1793; entered the American naval service as surgeon's boy in his childhood; was some time in the Spanish navy in the Mexican waters; served again in the American navy at New Orleans; went to Boston, where he joined a privateer in the war of 1812, was taken prisoner by a British frigate while pursuing a British brig. After an imprisonment of six months he returned to Boston, and, under the ministrations of Hedding and Sabin, began his Methodist career. By the Methodist layman, Colonel Binney, he had three months' instruction at New Market (N. H.) Seminary, the only academic education of his life.

His name appears in the Minutes, for the first time, in 1819, when he was received into the New England Conference, and appointed to Scituate Circuit, among his own seafaring people, under the presiding eldership of Pickering; it embraced seven towns. In his rapidly changed appointments he had a good initiation to the labors and trials of the itinerancy. His extraordinary and somewhat eccentric genius had attracted great congregations; but he had been found chiefly useful among seamen; the Church therefore, with its usual policy of placing the right man in the right place, commissioned him, in 1829, as chaplain to mariners in the metropolis of New England. His impression on the public mind in Boston was immediate and most vivid. The high culture of many of its citizens fitted them the better to appreciate the unquestionable genius and marvellous eloquence of the uncultivated preacher. He projected a mariner's Church, and, after he had labored hard in other parts of the country to collect funds for its erection, the people of Boston, without regard to sectarian denominations, took it in hand, completed it, furnished it, endowed it, and as gave it a "Mariner's Home," thus securing to the preacher a lifelong sphere of remarkable power, to which the Church has ever since annually appointed him.—*From proof-sheets of Steven's American Methodism,* vol. 4.

Wesleyan Academy, St. John's, N. F.

To the Editor of the Provincial Wesleyan

It may not be out of place for a visitor to note in your columns the annual examination of the Wesleyan Academy, which took place to-day, and to make a remark or two thereupon. We had the pleasure of being present during part of the morning exercises, which comprised Spanish, Latin, English Grammar, History, Geography, &c. The classes in the two former studies were small,—three pupils in each,—still there was considerable difference in the answering. The translations from "Vivi Romæ" were creditable, and a fair knowledge of etymology and syntax was displayed. In the second Grammar class, which came next, there were some whose replies showed a good general knowledge of the contents of the text-book; and, of course, as will always be the case, some were behindhand. While the cross-questioning of the Principal and his able assistant, Mr. Chesley, occasionally elicited random and confused statements, it was pretty clear that the wits of some of the young gentlemen had been sharpened during the past twelve months; for in one or two cases there were intelligent answers in the place of that silence which seemed to betoken a neglect of study not to be atoned for even by the perfect *sang froid* of the parties concerned. Then there were two classes in Geography, and one in English History, which did well, especially the two latter. Justice demands the avowal of our opinion that, in these, the best work of the morning was done by the young ladies. Their replies were sensible and well-considered; and, though they frequently involved lengthy quotations, there was very little hesitancy or tripping, in some case nones whatever. At this stage of the proceedings we had to leave; and as, contrary to our expectations, we were unable to attend in the afternoon, our report is necessarily very imperfect. We are informed, on good authority, that the examination of the pupil teachers in Mathematics was of a very creditable character; and that the matter, style, and delivery of the original compositions deserved high commendation. The fact that so few visitors were present may excuse a passing remark. One could not but think that, had that division of the exercises which obtains in many educational establishments been made, the attendance would have been larger, and more encouraging to the principal. We refer to the practice of having all the classes examined by some persons, not connected with the institution, whose judgment may be relied upon; taking, if necessary, two or three days, so as to do the work thoroughly. If, after this, a day was appointed for the exhibitional part of the business, a large audience would not be wanting to listen with interest to the examiners' report, the recitations, and the statements of the Principal with reference to the working of the Academy and the standing and conduct of the pupils: and such a report would give the many a more correct idea of the attainments of the scholars than a detailed examination of which they are soon weary. We fear that an educator who is an enthusiast in his profession willl feel something like contempt for those who are so unappreciative; but we must condescend to facts. We venture to assert our belief that, were some such course as that alluded to adopted, the next "Examination Day" at the Academy would witness the crowded audience that ought to be found there on such an occasion; that all would leave satisfied that they knew what the institution was doing; and that neither the academicians nor the visitors would feel any weariness during the two or three hours of the exercises. Moreover, the question is worthy of consideration:—would not such an examination be, on the whole, *fairer*—to the Principal, the pupil, and the public? However, we do but state our opinion. With best wishes for the success and prosperity of the Academy.

Yours, &c.,
E. R.

A Catechism for Choirs.

1.—What is the object of a choir?

Answer.—To lead the congregation in the worship of God.

2.—How should the time of service be spent?

A.—In attending to the exercises and the sermons in the same manner by members of choirs as by other mortals.

3.—What should be the rule with regard to attending rehearsals?

A.—They should be attended promptly and faithfully, just as any other duty should be performed.

4.—How should the leader of the choir be treated?

A.—His suggestions should be carefully attended to, and his feelings treated with proper consideration.

5.—What should be done in case there is any trouble about a choice of seats?

A.—It is a point for the leader, and for him alone to decide.

6.—How can your importance as a choir singer be made manifest?

A.—By simply showing a disposition to do all you can. By making a special effort to be present when the weather is unfavorable, or when, for any reason, the choir is likely to be less strong than usual.

7.—Finally, what are the peculiar and ever-to-be-cherished privileges of choir singers?

A.—To assist in one part of divine service, to encourage and sustain the minister by a spirit of sympathy and co-operation with him in his labors, to lead the hearts of the congregation heavenward, and to enjoy the pleasant satisfaction of faithfully performing a most important duty.—*Musical Gazette.*

For the Provincial Wesleyan.

Colportage.

Mr. Editor,—In my last I endeavored to show briefly what Colportage is;—that it is a combination of personal christian effort and printed truth, for the single object of spreading the Gospel,—that, while doing good to all as there is opportunity as a *missionary* work, it specially seeks out the destitute and perishing, and as a *union* effort christians of every name join in thus carrying the Gospel to those who are perishing for lack of knowledge. It can not do the work of the ministry, which is the Divinely appointed instrumentality for the world's conversion. But by diffusing the truth, supplying the destitute with God's Word, and the best of uninspired productions,—by reading exhortation and prayer,—by holding and organizing prayer meetings and Sabbath schools, and thus, in various ways bringing the truth, in love, to bear on the hearts and minds of the masses. Union Missionary Colportage, is in this way a most important auxiliary in reaching the whole population with the Gospel. In pointing out the necessity of Colportage let me state a few facts. There is in many places great destitution of a preached Gospel. One neighbourhood within thirty miles of Halifax comprises thirty-nine Protestant families, nearly all of whom had no opportunity of attending a Sabbath service but once in a period of twelve years. There are many others that have preachers once in a few weeks—some once in a few months,—some once or twice a year, others not at all. The churches can not provide men to supply these destitute and waste places with preaching, and if the men were ready, the means are not.

Many families are found without the word of God. Although the whole Bible can now be had for twenty-five cents, such is the state of the human heart, such is the indifference of man respecting eternal things while unenlightened and unrenewed, that many will live all their days without this precious volume in their homes. Families have been found within sight of churches, within easy reach of Bible Depositories, families where from one to ten, and in some instances, thirteen children are growing up or have already grown up, with not a page of Divine truth. During last year two hundred and twenty-eight Protestant families were found in this condition. In this, the metropolitan County of the Province, seventy-seven families were found destitute. One neighbourhood, extending along the shore, a distance of only two miles, contained twenty families, eleven of whom had no part of the Bible, and three others had the New Testament, which was given to the children the preceding year by a lady teaching school in the district. In another place six families, all within sight of each other had no Bible. By an arrangement made with the Committee of the N. S. B. S., Bibles are furnished to the Colporteurs of the Tract Society, for distribution by sale or grant, so that those destitute, are supplied, as fast as found.

With respect to religious reading the destitution is much more extensive. A large proportion of families of some parts of the Province may be said to be *almost* wholly destitute,—many without a single book;—many more with only a few pages of tracts or one or two small volumes. In the greater part of the Province, there is no opportunity of procuring a supply but as it is carried to the homes of the people. Along the shore, from Halifax to Yarmouth, there is no intermediate point where there are any to be had for families or Sabbath Schools. From Halifax to the extreme end of Cape Breton, along the Southern coast, and back to New Glasgow, there is not a book-store or depository of religious Books. There is no way in which the great majority of the families of the land can be supplied with a religious literature, except by Colportage.

In addition to all this and as a natural consequence, great numbers of the children and youth of the Province are without either Sabbath School or home religious instruction. Parents themselves are in very many instances deplorably ignorant of the first truths of religion. The question has been asked of mothers with three to six children around them, "Who died on the cross to save us;" and the answer was, "I can't tell." A very common reply to the question "How are we to be saved," is, "Do good and keep from drinking, swearing, &c." What then must be the condition and prospects of the children brought up where there is such want of religious training?

The above are a few facts which may indicate the condition of some parts of this Province. I know that a mere statement of facts, or any language that can be used is inadquate to convey to the christian community a proper impression of the destitution that exists. Sure I am, that if christians generally were to spend a few weeks in seeking out and becoming intimately acquainted with the spiritual dearth that exists to so large an extent at our doors, there would soon be earnest, hearty and united effort to carry to those that are ready to perish, the bread of life.

In my next I will consider the adaptation of Union missionary colportage, as a co-operating instrumentality for reaching these destitutions.

Your, &c.

A. McBEAN.

Revivals and the Bible.

Q.—Why do sceptics and opposers often try to obstruct revivals of religion when, instead of evil, they benefit in every respect the society around them; drunkards are reformed, bad husbands become good men in their families, and the best interests of the whole neighborhood or village are promoted?

Mr. H.—Their hearts are not right with God. At such times they frequently have convictions, perhaps deep convictions of sin, but the enmity of the natural heart rises up and they fight against their convictions. Hence they are warned not to strive against the Spirit of God, lest they fight against their eternal peace, and finally quench the Spirit of God. What a favorable period and rich, heavenly visitation is a refreshing season of grace! Like the sun in the firmament, it throws over the place a beautiful light, and the Sun of righteousness shines with sweet and cheering beams of love upon every Christian's heart that rejoices in the showers of mercy and grace, reviving and watering the garden of the Lord.

Q.—Yes, I have felt its power and have been made willing, I trust, in such a visitation of love, to yield to the truth and embrace the Saviour.

Mr. H.—But are you not afraid of the human lions and bears with whom you must contend?

Q.—Not if I am faithful, and keep near the throne of grace. In myself I am ignorant and weak and know I shall stumble and fall, if my Almighty Friend and dear Redeemer leave me to myself. But he promises to give grace according to my day, and says, "I will never leave thee nor forsake thee." Oh, what a kind and gracious promise! I can never sufficiently adore and bless him for his loving kindness and tender mercy in that promise.

Mr. H.—But your warfare may stretch out to sixty or seventy years, how then? Revivals of religion, too, will not always cheer your experience.

Q.—But Christ Jesus the Lord will live, and I shall rejoice in him; if he do not bless me where else can I hope ever in creation to find a refuge and a friend? I can only exclaim, "If I forget thee, O Jerusalem, let my left hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth!"

Mr. H.—But suppose an infidel meets and attacks you? He is the devil's agent, you know, and you may meet with such tools of the enemy of God and man.

Q.—I would tell him I have the *witness in my heart,* and if he throws his darts of argument, then the "sword of the Spirit," which is the Bible, will more than conquer Christ's enemies. Besides a breath of prayer, it is said, will scatter, "a thousand, and put ten thousand to flight." I believe that nothing causes the heart of a wicked man or an infidel more to sink within him with dread than a revival of religion; for I saw enough of trembling men and women, some infidels among them, in our great revival, bowed down under convictions. They may outargue me, but I am not afraid of them. They can't harm me by their cant objections against the Bible. Such an impudent expression as this: "The Bible is behind our times," and other lying remarks.

Mr. H.—This remark is a vain satanic device to lessen in revivals the force of revealed truth. It is a cunning trick of the adversary to diminish our reverence for the word of God. We have heard it stated in this way: "The Bible is behind the spirit of the age." But as it often happens they invert the truth. Christianity is the source of the spirit of the age and of reviving progress. That artful inversion of fact is not new. It comes from an insidious and deadly enemy, who aims, under a covert mask, indirectly to assail the impregnable bulwark of truth. Sceptics and infidels of the present day, relinquishing their more direct attacks, now seek to gain by indirect and false insinuations what their former fruitless attacks could not accomplish. They appear in plausible lectures, in insidious reviews in magazines, in affected pretensions of respect for Christian truth in their addresses or published works, and especially in scattering their gilded but poisonous pills in popular and licentious novels. Thousands of the superficial young of both sexes are caught in this deceptive and ruinous trap. And one of the most subtle and dangerous insinuations of these masked infidels is to paint the genius of the Bible as adapted to a former age, but that the advanced stage of enlightened improvements in the present age is superior to former times. Hence they attempt to ward off conviction of the truth in revivals of religion, and to weaken the authority of the Bible by insinuating that it is too antiquated for the more liberal progress of this age. Antiquated! Does truth ever change? What were truths five hundred years ago, are they not truths to-day? Is not, in the same sense, the sun antiquated? Is not *Magna Charta* antiquated? The device of these insinuating objectors is an artful one; but it is the suggestion of a proud and corrupting enemy and the temptation of the devil. Christianity is the light of the world, at which all the tapers of men are lighted. It is the source and the centre of human advancement in research, education, enterprise, human rights, liberty, social politeness, refinement, all that can endear individual and public enjoyment, and confer happiness, prosperity, and moral elevation on man and nations. Infidels themselves are indebted to it for that state of Christian civilization which they enjoy and all the relish of actual blessings which Christianity confers. Take away the light of Christianity, and what would be the consequence? Let heathen barbarism answer! Let the horrors of the French revolution, when infidels set up the "Goddess of Reason," as an object of worship answer!—*Church Union.*

Dr. Guthrie on Compulsory Education in Britain.

At a sale of ladies work for the benefit of the ragged school in Edinburgh, the Rev. Dr. Guthrie, speaking of compulsory education, said: "I remember when I first enunciated in the music-hall, a system of compulsory education, I was sitting beside a man whose absence from our public meetings and public work I very much regret—a man worthy of all honour from society, a most useful and Christian minister—I refer to the Rev. Bishop Terrott. When I sat down, the Bishop said, 'So you are in favour of a compulsory system of education.' I said, 'Yes, ever since I came to Edinburgh and saw the vast extent to which education was wanting among the lowest classes, the lapsed classes, the dangerous classes. We must get compulsion in education when they wont take advantage of the inducements held out to them to send their children to school. I am thoroughly satisfied that no educational system will reach the very lowest classes—the dangerous classes—but a compulsory one. What think you? 'O,' said the bishop, I am quite of the same opinion.' 'Then,' I said, 'why don't you stand up and say it?' 'The people would think me mad,' he said. (Applause.) So many people then thought we were all crazed fanatics who were in favour of a compulsory system of education. But I rejoice to see that the cause is making way every day; among our countrymen, among our legislators, among our statesmen and public men, a compulsory system of education is gaining more and more favour. You will observe that society may be divided into four classes. Class first includes those who are willing and able to educate their children; class second, those who are able but not willing; class third, those who are willing but not able; and class fourth, those who are neither willing nor able. Now, in reference to the first class, those who are willing and able, the act of Parliament that says every child within the shores of Great Britain shall be educated, every parent, if able, shall be compelled to educate his own children, does not effect them, because they are already educating their children, they are willing and able. Then, in regard to the second—and this is a small number indeed—who are willing but not able, let the public do the work for them, for if parents are willing and not able to educate their children, we shall be happy to do it. Then in regard to those who are able but not willing, down comes your compulsion on them. What right has any man in this country to rear his children to be a nuisance and a danger to the community? The thing is perfectly monstrous, that a man should earn wages, and yet neglect to feed and clothe and educate his children, and shall be allowed to spend his wages on drink, to send his children to an early grave, to bring them up for the police-office or prison, to be a nuisance, or dangerous to society. People say, 'What are you to do?'—Do! I would arrest the man's wages. If a man won't educate and feed his children, I would take them and feed them for him, not at my own expense, not at the expense of a ragged school friends, but at the expense of a drunken scoundrel himself. (Applause.) I say it would be much better for him if he had 15s. taken out of his 25s. He would drink less, and his children would be fed and clothed. (Applause.) But what if he won't give it? I'll tell you what I saw at Berne, in Switzerland, some time ago. I was looking in at the bears, which are the insignia of Berne—there are some three or four of them in a pit, and I was amusing myself seeing the gambols of the bears, when I heard behind me, as it were, the tramp of a regiment of soldiers. On looking back I saw what surprised me beyond measure. I saw a body of fifty or sixty men, all dressed in a uniform, their uniform not being the blue or green or yellow of the soldiers of the continent, or the scarlet of our own; but their uniform was an exact copy of the zebra's skin, all patches and stripes. I said, 'What on earth is this?' Moreover at the head of this body there was a man with a musket and bayonet, and at the tail there was a man with a musket and bayonet to prog them on if they would not go in the right direction. Oh, I said, this will be compulsory education, and on making enquiries I found I was right. In that wise and sensible country, instead of shutting up their criminals in prison, where they feed and house them, and keep them warm and comfortable at an enormous expense to the country, the sensible people in Berne turn out the contents of the prison every morning with a soldier at their head and another at their tail, and march them to the fields where they work the whole day long, and maintain themselves. So I would say, to every man who wuld not work to feed and clothe and educate his children, let the country find a way of compelling him to do it. And there is no prospect on the distant horizon that I rejoice more in than in this, that in the course of less than perhaps a quarter of a century this country will declare by its voice and the voice of Parliament, and carry it out by the power of its machinery, that no child within the shores of Britain shall be allowed to grow up without a good, useful education, and that the country will take care to carry that into effect, as they do in Germany and other countries.—*London Weekly Review.*

General Intelligence.

Colonial

SABBATH OBSERVANCE.—The Committee on Sabbath Observance have in course of signature a Petition to the City Council to prevent the running of the Horse Railway again on the Sabbath. We regret very much that any attempt should be made to outrage the feelings of the friends of the Sabbath, by seeking to have the Cars in use on the Lord's day.

THE CROPS.—It is said that the grass and other crops throughout the Province are looking well; the warm bright days of the past month, with a plentiful supply of rain have given them a splendid start, and there is every prospect of an abundant harvest.

The body of a female child was found in the water, near Gas Works, on Friday. A Coroner's jury came to the conclusion that the child had lived, but by what means she came to her death they could not say.

Mr. Samuel Genge, who was stabbed by a sailor named Patrick McMullin on the 15th inst., died on Saturday afternoon, after much suffering.

The *China* made the passage hence to Boston in 28 hours.

A "grand excursion" from Montreal to Halifax, via Portland, is advertised in the Montreal papers.

MELANCHOLY ACCIDENT.—Some gentlemen out fishing on the Prospect road on Saturday were accosted by an elderly man named Mitchell, who begged them to come up to his house, a short distance away, as an accident had befallen his wife. Proceeding thither they found that the clothes of Mrs. Mitchell had caught fire from some cause and that she had been frightfully burned. Assistance was too late to be of any avail, and the sufferings of the unfortunate woman soon ended in death. The deceased was mother of Mr. Mitchell, brass-founder, of this city.

SHIPWRECK AND LOSS OF LIFE.—The fishing schooner *Dexette,* William Andrews, master, of this port, ran on Gannet Rock Ledge about 3 o'clock on Thursday morning last, and went to pieces in less than three quarters of an hour. As the vessel broke up the crew were one by one washed away, until only one beside the captain, remained clinging to the portion of the wreck that still held together. The wave which completed the destruction of the vessel, swept both from their hold; the seaman sank to rise no more; but the captain succeeded in reaching what is called the "trunk." On this frail raft he was carried by the flood tide to within a short distance of Yarmouth Cape; and again by the ebb tide a considerable distance south of the scene of the disaster. The returning flood, aided by a favorable wind, fortunately carried him into the vicinity of Pinkney's Point, just outside the mouth of Chebogue harbor, where he was picked up by Mr. William Kinney, and conveyed to his residence at Little River. When rescued, he had been fifteen hours in the water, and in a state of extreme exhaustion—*Yarmouth Tribune.*

LOUISBURG, June 10.—We were visited by a somewhat violent squall from