The Provincial Wesleyan.

Provincial Wesleyan

THURSDAY, JULY 21, 1853.

Strive to Make Home Happy.

Don't let a fretful, fault-finding disposition destroy your happiness; for, as sure as you indulge a morose and cross temper, you destroy your own comfort and the comfort of all around you; the influence of your example will be felt for generations. Let there come one cross, discontented spirit into a family, and it will turn a happy home into distress and confusion; for even sickness is not so distressing, where there is cheerfulness and patience, as the constant contention of a fretful and impatient spirit. The little ones of the household are generally influenced by the example of the fretful and cross. When they are spoken to in a cross and fretful manner, they soon pass it along, and a little brother or sister is soon treated in the same manner. And if their influence ended in their childhood it would not be so bad, but it does not—not except with their death. It is the duty of *each one* of the family to make home happy; but it is the special office of a woman to make home the happiest place on earth. In all the relations of life, as a wife, mother, daughter, sister, let cheerfulness reign.

The spirit of kindness is glorious in the aged. When we look on the cheerful and resigned countenance of a good, kind *grandmother*, we cannot but love and venerate her; and although she may not be able to do much with the hands to benefit the household, yet by imitating Lois of old, she may do much for the family. While she relieves the mother of some of her pressing duties, she interests the little ones, and gains their love and affection, and renders herself a blessing to all.

In the *mother* nothing can be more beautiful than a meek and quiet spirit. There is no adorning compared to it. The mother who possesses such a disposition can do more for the lasting well-being of her family, although she may be feeble, than the cross, impatient spirit, even if she possesses the power of Hercules. The one throws around her a halo of love and joy, and makes her home happy; while the other scatters mildew and death.

In the daughter, a gentle, cheerful and quiet spirit is a crown of beauty. It is a pearl that renders the possessor more lovely than the richest jewels or the most costly raiment could make her. She has a kind word for all. The little ones look up to her for example and encouragement; they put confidence in her, knowing that she is always gentle and obliging; and the encouraging smile of the gentle sister will stimulate the brother to good and noble actions. Let every member of the family, male and female, strive to make home happy, and they may render home a "sweet home," even a heaven upon earth!

How to Escape Doubts.

Are you in depths and doubts, staggering and uncertain, not knowing what is your condition, nor whether you have any interest in the forgiveness that is of God? Are you tossed up and down between hopes and fears, and want peace, consolation, and establishment? Why lie you upon your faces? Get up, watch, pray, meditate, offer violence to your lusts and corruptions; fear not, startle not at their crying to be spared; press unto the throne of grace by prayer, supplications, importunities, restless requests; this is the way to take the kingdom of God. These thing are not peace; are not assurance; but they are part of the means God hath appointed for the attainment of them. —*Owen on the 130th Psalm.*

Long Prayers.

Mr. Knapp, the great "revival preacher," when in Boston, gave a caution to his hearers: "Don't talk too long, my brethren," said the Elder, "don't pray too long. When you pray, make up your mind what you're going to pray for before you start. Then pray at it. Don't go round and round it. My brethren, if Peter when he was overboard, had done as most of you do when you pray, and instead of asking for what he then most needed, had gone round his subject, he would have been forty fathoms under water, before he could have cried out, "Lord, save, or I perish!"

"I am but one, but I am one. I cannot do much, but I can do something; and all I can do I ought to do, and by God's grace will do."

Obituary Notice.

MR. GODFREY HARTY, OF CANSO, N. S.

Died at Canso, on Thursday, June 30th, aged 73 years, Mr. Godfrey Harty, in the full hope of eternal life, through the merits of his crucified Redeemer. The deceased had labored under a painful disease during a long period, but it was not until within a few months of his death that he experienced peace through the blood of Christ. He not only had not, during his long life, professed vital religion, but had been deemed hostile thereto, inasmuch as that he evinced a decided disinclination to converse on the subject. About four months ago, however, he was very faithfully dealt with by Mr. Kirby, a member of the Methodist Church in Canso, and was brought, in view of himself as a sinner, to shed tears. On Mr. K. visiting him again, about three weeks after, he told him, that he was dying, but that he had found peace with God through the blood of Jesus Christ, and that his mind was full of peace and hope, and sweetly stayed upon his Redeemer. The writer of this sketch, being in Canso, shortly before the demise of Mr. H., visited him several times, and found him enjoying much mental comfort, while suffering great bodily pain, declaring that the evidence of his acceptance with God had been bright and clear for a month past, and was increasing day by day. He seemed to enjoy the reading of the scriptures and prayer deeply. A few days before his death, Mr. K. again called upon him—he found him very low—he could scarcely speak—he said, however, "*Read me, once more, a portion of that precious—precious book*"—(the Bible.) These were his last words to Mr. K., who did not see him again. The day before his death, being asked how it was with him—he could hardly make himself audible—he was perfectly sensible, however, and his words were "my peace is made."—On the night of his death, his son, who was with him, says "he *was talking to the Saviour, as though he were with him!*"—and so, no doubt, he was—although not visible to human eye, for wherever there is a dying believer, there also there "is one like unto the Son of Man"—and He says—"Fear not!. I am with thee—I have called thee by thy name—I have redeemed thee—thou art *mine!*"

And thus Mr. Harty died full of peace and happiness, rejoicing in the hope set before him through Christ crucified—and thus to the land of light went another spirit to join that blood-washed host, who cease not day and night, but cry "Worthy is the Lamb that was slain, for He has redeemed us with His blood out of every kindred and tongue and people and nation"—"Blessing and honor and glory and power be unto Him that sitteth on the throne, and unto the Lamb forever!"

W. Mch.

Guysborough, July 7, 1853.

Christian Influence.

That as social beings we are capable of exerting through society a power for good or evil, and that such power is by us constantly and widely exerted, are facts too evident to meet with contradiction. What may be the weight of this power, and what the measure to which it reaches, —directly and indirectly—on the present and on coming generations—are questions but very partially felt or understood. They are questions, however, of the deepest moment, because of the nature of the interests involved—interests relating to God, to our fellow men, and to our own souls,—interests, in their vastness and continuance, extending to the immeasurable, interminable depths, and heights, and lengths, and breadths of infinity itself. Is it not then reasonable that as rational and accountable beings we should labour to understand our position in this respect, as far as it may be understood—that we should not only have correct ideas relating to it, but that those ideas should be deeply engraven upon our minds and hearts, so as to be felt in some degree commensurate with the greatness of the subject; and that these intelligent convictions of the seriousness of our position, and of the importance of the trust committed to our hands, should be cherished and strengthened, so as to operate effectually in moulding our whole character, and in prompting us ever to the faithful discharge of all of life's duties and responsibilities.

But Oh! how few, even in enlightened christian communities, seriously ponder on the mighty power they are exerting. How few duly consider the influence of their position and example upon society with regard to the things of the present world, much less do they estimate aright the bearing of every act upon the interests of the future state: and yet it is not to be controverted that man's social influence is an element of great power—that each individual of our race is the centre of a circle whence rays, potent in their energy, radiate in every direction—that every event of life leaves its impress upon society —that in each moment of time, with every word uttered, and every action performed, man strikes a chord of influence, producing a vibration that shall never cease—that the nature, tendency, and strength of that influence depend on the character we sustain—that we shall be reckoned accountable for all the evil we might have checked, as well as for all the good we might have promoted—that we are obligated to enlarge our influence for good to the fullest extent—that in order to the exertion of a right influence, there must be the formation of a right character—that no man can exert a proper moral power upon society without the possession of divine grace in his heart—and that the extent of christian influence depends not so much upon position in life, or other adventitious circumstances, as upon the maintenance of a holy walk with God, the cultivation of the graces of His Spirit in our heart, the increase, and proper employment of the talents committed to our trust, and the uniform christian consistency of our life.

Instances of a diversity of christian power are daily before our view. Two men may move in the same sphere in life, and may possess the same mental capacity, and the same general fitness for usefulness; and yet one, by reason of his consistent christian character, may exert great power for the moral and religious benefit of mankind; while the other, by reason of his worldliness, his low state of piety, the coldness of his love and zeal, or by some inconsistency, perhaps little in his own estimation, but sufficiently great to damage his character in the estimation of others —materially lessens his influence, and is comparatively powerless in his attempts to promote the Redeemer's cause. Then how very much depends upon the consistency and devotedness of the Lord's people. If they would honour their Master, they must walk worthy of their high vocation, and be in every word and work living epistles, known and read of all men. If they would act upon the world as their Lord intends they should, they must maintain in their hearts, and exhibit in their lives, the holy power of a living Christianity,—they must be intent upon the faithful discharge of the duties of their stewardship, adding to the talents already possessed, and aiming constantly at the attainment of increased facilities for doing good. *Ye are the salt of the earth. Ye are the light of the world.*

[FOR THE PROVINCIAL WESLEYAN.]

Wesleyan Academy, Mount Allison.

BRANCH INSTITUTION FOR FEMALES, ENDOWMENT FUND, &c.

The attention of the numerous readers of the "Provincial Wesleyan" is respectfully, but at the same time very urgently, invited to the following explanations and statements relative to our educational interests in these Provinces!

Education, in the proper sense of the word—*far-reaching, right-principled, religiously conducted education*—is a pressing necessity of our race, and especially in this age. And facilities for acquiring such an education at all extensive —such an education as will form our youth into men and women for the times, can be secured neither at home, nor yet in the immediate neighbourhood of most of the homes of a country such as these Colonies constitute.

If, then, the youth of these Provinces are to have the advantages of a high course of educational training, proper arrangements must be made to secure it for them away from their own families. Institutions must be established and maintained which will afford all desirable facilities for a thorough course of intellectual training, and at the same time make adequate provision for the guardianship and efficient supervision of youth who are away from the influences of home and the immediate care of their parents.

The following things are necessary for such an Institution: 1. Buildings sufficiently commodious to afford a comfortable, convenient, and pleasing common residence for all the members of the Academic family, and also suitable apartments for Library, Laboratory, Lecture and Class Rooms, &c. 2. Furniture, Books, Maps, Philosophical, Chemical, and Astronomical apparatus, &c., &c. 3. A sufficient staff of *properly qualified, rightly disposed* officers, to accomplish all the purposes of ceaseless supervision, efficient control, and thorough instruction.

And in order that the privileges of such an Institution may be within the reach of the greater number, there should be some sources of permanent income to aid in meeting the current expenditure, so that the ordinary expenses of students may be as low as possible.

To secure these objects it is evident that a very considerable amount of money is indispensable.

With the leading facts in the history of the Mount Allison Wesleyan Academy, up to the present time, most of the readers of the *Provincial Wesleyan* are doubtless already somewhat familiar. Through the enlightened, wisely directed, and never-to-be-forgotten Christian philanthropy of Charles F. Allison, Esq., aided by generous donations of numerous friends of education in these Districts, and the continued Annual Grants made by the New Brunswick and Nova Scotia Legislatures, the Academy for Males, which was opened in 1843, has been maintained in successful operation now more than ten years. In this time more than five hundred different individuals, collected from almost every part of the lower British North American Colonies, have been connected with its classes, and have here pursued, during periods varying from less than a single term to five or six years, courses of study more or less extensive. The total expenditure up to the 31st December last, had been between twenty-eight, and twenty-nine thousand pounds, of which a sum of more than ten thousand pounds had been invested in the necessary buildings, furniture, apparatus, &c., &c., so remaining a fixed capital, for carrying on the business educational in the future.

These facts demonstrate that such an Institution was needed, and also that its establishment and support were practicable. It has, however, been long seen and felt that the provision for Academic Education, for which the Wesleyan Church in these provinces was responsible, was only half-made, at the most, when arrangements had been perfected for the training of only the sons of our families and friends. Hence, at the united meeting of all the Preachers of these Districts, and several of the leading lay friends from different places, which was held in this place in June 1847, a resolution was unanimously adopted—declaring that an Academy for Females, similar to the one then in existence for Males, was necessary, and acknowledging our Church responsibility for making early provision to meet this necessity. A Committee was then appointed to conduct a correspondence in relation thereto, and, I suppose, to watch the openings of Providence. Early in the following year Mr. Allison intimated to this Committee his willingness to contribute one thousand pounds towards the foundation for a Branch Institution for Females, to be established here; and other friends in this neighbourhood, upon being called upon, seconded his offer, and subscribed to the amount of about another thousand pounds. But although those upon whom the responsibility of determining what should be done under these circumstances, promptly decided to accept these generous offers, yet owing to the business depression, and other discouragements of the times which followed before the preliminary arrangements could be completed, it was not judged expedient to bring the matter formally before our friends in other places, so as to give them the opportunity of determining whether the work of establishing such an Institution here should be undertaken or not, until last year. In the months of June and July, 1852, the subject was submitted for the consideration of some of our friends in the Halifax, St. John, and Charlottetown Circuits; and they so promptly and so encouragingly gave their hearty sanction to the proposed undertaking, that the Board of Trustees regarded it as their duty, to proceed at once with the erection of a suitable edifice. Contracts were accordingly entered into, last autumn, with competent parties, and the work of the erection is now rapidly progressing. But, to ensure the completion of the design, and the comfortable maintenance of the Institution in both its Branches and all its Departments, the hearty co-operation and support of all the friends of our Church, and of Education generally throughout the three Districts, must be obtained. This united co-operation the Board of Trustees have confidently counted upon, feeling assured that when properly called for, it would be cheerfully yielded.

The time having now come when this co-operation is required, Agents are to be simultaneously employed, with the consent and under the direction of the respective Chairmen, in the three Districts to bring the subject as soon and as generally as possible before our friends on every Circuit. The Rev. John Allison, of the New Brunswick, District; the Rev. John McMurray, of the Nova Scotia West District; and the Rev. J. Herbert Starr, of the Nova Scotia East and Prince Edward Island District, are already engaged for this service and they are to enter at once upon the work of the Agency in their several Districts,

This article is only designed to introduce them as the appointed Agents for the accomplishment of a purpose of prime importance to the successful prosecution of the enterprise to which we as a people seem to be so honorably called. On behalf of the Institution, the Church, the youth of both sexes in our provinces, and the general interests of education, we would most respectfully bespeak for them a favorable reception everywhere, and an attentive consideration of the well founded claims for assistance which they will urge, we hope successfully, upon every person to whom they may find access. If this is granted all that is desired will, we are confident, be secured.

What is considered desirable is that an Endowment Fund of at least from eight to ten thousand pounds should be secured to aid in the permanent support of the United Institution.—And upon the terms upon which the Agents are authorised to receive subcriptions, investments, by our friends in the three Districts, amounting in the aggregate to this sum would certainly be wise and safe,—profitable to all parties concerned—the Institution and the Public, Families and the Church, Parents and Children.

Signed by order of the Executive Committee.

H. Pickard.

Mount Allison, Sackville, 14th July, 1853.

MINUTE OF THE NEW-BRUNSWICK DISTRICT MEETING, RESPECTING THE WESLEYAN ACADEMY, JUNE, 1853.

"The minutes of the Board Meetings, and the reports of the religious state, the financial condition, and the scholastic operations in this Institution since the last District Meeting having been brought before this meeting and duly considered, thereupon motion made by Rev. C. Churchill, seconded by Rev. R. Cooney, A. M., unanimously

Resolved—I. That we rejoice to see in the continued prosperity and usefulness of our Academy unmistakable evidences of the ability and fidelity of those upon whom its management has devolved during the past year.

II. That we are exceedingly glad to learn that the arrangements for the establishment of a Branch Institution for Females have been completed, and that we are now likely to be so soon prepared to afford the privileges of a higher course of education to the daughters of our people and friends in these Provinces.

III. That in the opinion of the members of this District prompt measures should be employed to secure an endowment Fund for the benefit of the united Institution, and that the Chairman be requested to enter into any arrangement with the Board of Trustees, which may seem to him suitable for this District, for the ensuing year, to secure the services of an agent; and we do furthermore pledge ourselves to give all the assistance we can on our respective Circuits for the accomplishment of this object.

IV. That Charles F. Allison, Esq., and G. T. Ray, Esq., be respectfully requested to continue their valuable services as Trustees another year."

Professor Silliman says that the aggregate destruction of human life, annually, in the United States, from the use of burning fluid and camphene, is greater than by all the accidents with steamboats and railroads.

Religious Items.

The King of Prussia has, at his own expense, circulated more than two hundred and fifty thousand copies of the Bible among the troops in his army—and these are printed in six different languages.

The Free Church of Scotland is sending forth to Australia, seventeen ministers, for each of whom, applications have been received from the Colonists.

Progress of Protestantism in Ireland.—Within six years and nine months, more than 32,000 Romanists in Ireland have been brought under Protestant teaching by means of various missionary societies, many of whom have been led to the cross of Christ; and there are now upwards of 80,000, who through the same means have become restless in Popery.

The Rev. Dr. Orville Dewey, some time since, resigned his naval sinecure. Mr Fillmore made him a chaplain in the navy, at an annual compensation of $1,500, for which he did not preach a single sermon, or do any other duty during the years he held the office, except very regularly to draw the pay! This is the first instance in the history of the Government of the United States, in which office has been utterly and wholly a sinecure.

The gospel is said to be preached from the pulpits of Chicago in seven different languages. The population of the city is about 50,000.

The White House.—A correspondent of the *Christian Mirror*, "A Pastor," makes the following statement, which will gratify every pious heart:—"I am sure that many parents will rejoice to know on unquestionable authority, that the Presidential Mansion is a house of prayer. Daily social devotions, attended on Sabbath morning by all the inmates of the house, together with the constant recognition of God at table, while they mark the highest household in the Union as exempt from the malediction pronounced against those families that call not upon the name, of Jehovah, may serve to encourage Christians, and set a good example to all."

Fine Churches.—A correspondent of the *Christian Advocate* mentions a plan entertained by "Harry Hill," a wealthy cotton merchant, and a liberal-hearted Methodist, for building a Methodist Taberancle in New Orleans, in an eligible position, at a cost of $150,000. The writer says: "It is to be capable of seating three thousand persons, and occupied for preaching alone. He proposes to deed it to the Bishops, placing it under their control and that of the General Conference.

Satisfactory.—We heard the other day a good and true story of a Connecticut parson. His country parish raised his salary from $300 per annum to $400. The good man objected—for three reasons, "First," said he, "because you can't afford to give me more than three hundred dollars. Second, because my preaching isn't worth more than three hundred dollars. Third and last, because I have to collect my salary, which heretofore has been the hardest part of my labors among you. If I have to collect an additional hundred it will kill me."—*Hartford Republican.*

"Walk about Zion."—This some good men are in the habit of doing to profit; they not only "tell the towers thereof," "mark her bulwarks, and consider her palaces," but they notice where strength should be given to existing defences, and where bulwarks should be planted that palaces may be erected. A man seeks a weak and struggling society, affords timely aid, and so that which is fainting and ready to perish is made to live and flourish. How many have founded Sunday schools or prayer-meetings where now stand palaces for our God!

These thoughts came in upon us at hearing the pastor of the Bethel-ship say, a gentleman came on board to see her, and inquire into the condition of her finances, and what she was accomplishing. Upon leaving, he invited the pastor to call at his store, which was attended to at an early day after. Fifty dollars were presented as a gift to help keep her afloat, and advice to the following effect came with the $50—"When you want money to help the poor, call here."—*Ch. Ad.*

Webster's Estimate of Colportage.—A plain pious colporteur made arrangements to present the objects of his humble mission at Marshfield. When it was ascertained that Daniel Webster was to be at his home for the Sabbath, it was thought expedient to forego the full presentation of this object, that a more elaborate discourse might be preached. At the close of the sermon the colporteur was permitted to make a brief address, in which he unfolded, in great simplicity, the bearings of the system of colportage. When the congregation was dismissed, Mr. Webster took the colporteur by the hand, invited him to his house, expressed his regret that he had not occupied the entire service with his narration and appeal, placed ten dollars in his hand as a donation, and said: "You have got hold of the right string, sir; if such books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation." His comprehensive mind grasped at once the relations of a system combining simplicity, economy, efficiency and benevolence.

The Marquesas Chief.—Three months ago, a chief among the Marquesas Islanders, a man of herculean strength, and of unconquerable energy, landed at the Sandwich Islands. Though he was a savage, representing a savage people, yet he bore the signs of a solemn earnestness on his countenance; he was animated by a high and holy purpose. He came to implore that a missionary might be sent to instruct his countrymen. The savage natives of the Marquesas Islands, who had heard of what God had done on the Sandwich Islands; and who, weary of idolatry, war and barbarism, had deputed him to go in search of a Gospel teacher, were very anxious to hear the truth. Their islands, their homes, and their hearts, he said, were open to receive the Gospel and its messengers.

This fact is a cheering sign of the times. Every Christian's heart must heave and swell with divine joy, as he beholds these island savages literally "stretching out their hands to God," and crying to their Christianized heighbors," Come over, and help us!

And ere long, we may hope to see all the great heathen nations on the globe, imitating these savages of the Pacific by demanding the Gospel. For God's providence is certainly preparing the world for its conversion. The spread of Christianity over all the earth is not far distant. Soon, very soon, far sooner than the timid faith of many apprehends, the kingdoms of this world will become the kingdoms of our God and of his Christ! Amen! and amen!—*Zion's Herald.*

Miramichi Bazaar.

This Bazaar, agreeably to announcement, was opened in the capacious Hall of the Sons of Temperance, in Chatham, on the morning of Wednesday 6th inst., and the sale was kept up with much spirit and animation, during the whole day and evening, and on the afternoon of Thursday. In the evening the residue of the articles were disposed of by Public Auction.

The Hall was tastefully ornamented with flags, green boughs, wreaths, and artificial flowers; and on the different tables were placed in vases, large bouquets of roses and other flowers, contributions from the gardens of numerous friends.

The display of articles was truly astonishing, far exceeding the expectations of the most sanguine friends, comprising a handsome and varied assortment both useful and ornamental. They were supplied from various quarters—London and Liverpool, in Britain; Halifax, Horton, and other places in Nova Scotia; St. John, Fredericton, Woodstock, Richibucto, Westmoreland, and other counties and villages in this Province. Newfoundland also contributed its share, and we understand a box with a varied assortment of articles, has been on its way some time, from P. E. Island. The Committee also met with a most cheerful and liberal response from the inhabitants throughout the County in their tour of collection, and they have displayed much industry and untiring assiduity in making up and preparing the articles received.

In the hall was a piano and seraphine, on which a number of ladies and gentlemen performed at intervals, frequently accompanied with their voices, and some gentleman was always on hand, ready to assist with a flute. Several gentlemen belonging to Chatham and Newcastle who were accustomed to perform on Brass instruments, met together, and formed a highly creditable band, and performed at intervals during the first day and evening, and at the close of the second day, adding much to the entertainment.

The refreshment tables were bountifully supplied with delicacies, among which was an abundance of strawberries and cream, and as the ladies in attendance were particularly attentive and obliging, the amount of business done by them was really astonishing. In fact, we never thought before that mankind were such hungry and thirsty animals.

The assemblage of persons present, was very great, and the noble hall, capacious as it is, during the whole of the first day, was crowded. The weather was most auspicious, bright sunshine, with a pleasant and refreshing breeze from the westward.

About noon on Wednesday there was a slight shower, which tended to cool the air, and allay the dust. In fact it was a gala day in the town, and will be long remembered.

This is the first Bazaar held in Miramichi, and consequently the Committee had to contend with many difficulties unfelt in other places where the inhabitants are acquainted with the mode of proceeding in such cases.

Too much credit cannot be given to the Committee of Ladies for their zeal and praiseworthy exertions, the tact and judgment displayed, and the judicious arrangement made to accommodate the public. Throughout it was a most creditable affair—creditable to the friends abroad, for their large contributions—to the public here for their countenance and liberal purchases at the sale, and their generosity in contributing articles—and to the Committee of management for their judicious arrangements.

We cannot say exactly what sum will be realized, but it will exceed One Hundred Pounds.

The business was closed with the performance of the National Anthem, and three hearty cheers.

We understand the Sons of Temperance at their weekly meeting on Friday night, passed an unanimous Resolution, that no charge should be made for the use of their hall. This generous act reflects much credit on that body.—*Gleaner.*

Honesty of the Confessional.

People often stare at and admire such paragraphs as this in editorial columns:

"Case of Restitution.—Yesterday one of our leading merchants was waited upon by Rev. Father ——, and paid the sum of —— dollars. It was received at the confessional. No questions were asked."

Now, this is intended for capital; and, as capital, often pays well. Not a few are willing to take money and "ask no questions for conscience' sake." The supposition is, the confessional worked this; how good a thing it is! With all its faults it does good. It is a much slandered thing, the confessional. And what honest men these priests are to stand between the deceived and the deceiver, the man that has lost and the man that has stolen, and restore to the one his clean conscience, and to the other his lost goods! Honest Fathers! How they are persecuted!

We are glad to see in these cases the evident conviction on priestly minds that the confessional is in such bad odor, and is such a suspicious system it needs these special efforts to redeem its character. Indeed, it has been surmised, that "flash cases" are sometimes got up. Five or ten dollars invested in that way pays very well. The restitution does not seek to be done in a corner, though anonymously. It is done with ostentations, and manages to get into the newspapers. This is a pretty cheap way of buying character for honesty and advertising it. The editors puff it, and the multitude are gulled by it.

Sometimes the blank above is not filled out by dollars and cents, but by articles of jewelry—watches, pencil cases, &c.

The question arises, why are these persons not dealt with like others found in possession of stolen goods? Do our laws recognize the confessional, or the priest that presides over thar reeking stye of sin, and grant them immunities not granted to other places and other persons? Are thieves protected and covered there, and that so inviolably, that no search can go beyond?

It may conciliate an avaricious man to get ten or twenty dollars (we have never heard of any very large sums) that he did not know he had ever lost, "and no questions asked." But it is questionable whether commercial honesty, and the safety of property, or reputation is benefited by such a transaction. Suspicion may fall widely about, and very unjustly; or, perhaps, the party that lost the money was *not* the party that got it back. Or, even if he got back *some* by this mysterious restitution, it may not be *all* that has mysteriously disappeared. Where is the balance? Who is most likely to have it, or to know who has it? If not the principal, at least the accessary is now known. Here is a clue to the deed,—why not follow it up? Yes, we say, follow it up, in the person of a long coat, just as if he wore a short coat, or no coat at all!

Society has seen enough of this miserable gammon, and paid dearly enough for it. We are glad to see one of the "cases" has been properly estimated. The Chicago Tribune gives the following, and heads it:

"WAS THIS RESTITUTION?"

"One of our prominent lawyers was waited upon yesterday by Bishop Vandevelde and Father McElhern, of the Catholic Church, and presented with eight dollars, which the Bishop said was a restitution made to the lawyer by one of Father McElhern's flock for a wrong done to him to that amount. What was the nature of the wrong, or by whom was it done? The Bishop and Priest refused of course to divulge, as the knowledge of it had been obtained through the confessional. The lawyer refused to take the money, offered as it was, as payment in full for a wrong done, on the ground that a wrong could not be made right by money. The person who did the wrong must confess the deed to the injured party, that unjust suspicions of innocent persons, which might have been aroused, could be removed; that the real offender could be forgiven, and the whole account squared between the parties. The taking of eight dollars from some unknown person for some unrevealed wrong, was no righting of the matter at all. So the lawyer argued; to which the priests replied by leaving the money on the lawyer's desk, and politely and quietly retiring."

It would be a sight to see these gentlemen "picked up" in the act, and such a lawyer as that allowed to "ask questions" before a jury, and no dodging. The boasted honesty of the confessional would stand a chance to suffer. It would not do then to say that these stolen goods were got at the confessional. Just as well say they were got at the cross roads, and the person they can identify, but don't feel at liberty, beg to be excused, &c. The law knows no place above another.

To this arrest and detection some may object that fewer stolen goods would be restored. We answer; fewer goods would be stolen.—*N. O. Chris. Advocate.*

Methodism in France.

The progress of evangelical truth in Europe forms a very interesting item in the religious intelligence of the day. There are many reasons why the spread of the pure doctrines of the Gospel in that country especially, is a subject of high importance, in connection with the general extension and prevalence of the saving power of our holy Christianity. Europe has been for centuries the great battle-field in the contest between the two principal parties into which the Christian world is now divided. There the beast has fixed the seat of his power, and long ruled the unhappy subjects of his ghostly reign; and there the Antichrist of Christianity still maintains that nominal existence which enables it to sway a vast influence over a large portion of the human race. Europe may be styled, in common language, "a Christian country," the various nations by which it is inhabited professing Christianity. In this respect it is widely different from Asia and Africa, where heathenism in its various forms still prevails. We repeat it then, that in a country whose history is so intimately indentified with the cause of Christianity, and particularly with the corruption of pure religion which exists in the system of Romanism; the workings of the leavens of gospel truth, as exhibited in the religious movements that are now taking place, furnish encouraging indications that the redemption of that entire Continent is even now drawing nigh.

We have been especially interested with the accounts which have of late appeared respecting the spread of evangelical religion in France, and among the instrumentalities there employed, Methodism is beginning to take a very prominent part. The recent organization of the Wesleyan Church in France, has thus far been eminently successful in developing more fully the resources of the system; and has placed it in more favourable circumstances for extending the sphere of its operations, for the evangelization of the millions embraced within the field of its labours. Numerous places are inviting the services of the Methodist ministers, and the openings and calls are increasing beyond their ability to supply them with more than occasional visits, and these only create more earnest desires for regular ministrations, and all the agencies which Methodism employs.

The Rev. Charles Cook, D. D., occupies a distinguished place among the Wesleyan Ministers in France. He is now somewhat advanced in age, and is considered as the patriarch of Wesleyan preachers in that country. He has laboured on the Continent for many years; but his zeal and his devotedness to his work still remain unabated.—He is highly respected for his intelligence, and exemplary piety, and with great prudence and firmness he is ever ready to avow his faith, in whatever circumstances he may be placed. He has lately been subjected to vexatious interferences by the civil authorities instigated by the Romish Priests; but he has always manifested a firm determination to suffer all that they can inflict, rather than fail of his duty to the cause of God.

In the South of France particularly, the work of God in connection with Methodism has been delightfully progressing, and has recently advanced to the very confines of Italy, and established itself in the city of Nice. For several reasons this is an important position gained. The city of Nice is in the dominions of the Pope, and is a place to which many persons resort from the north of Europe to spend their winter, chiefly for the improvement of their health.—They are generally persons of influence and distinction, and their circumstanees are such as to dispose them favourably to listen to the word of God.—*Toronto Ch. Guardian.*

Religious State of Tuscany.

The following brief survey of the *Religious State of Tuscany* is given by the European correspondent of the Congregationalist:—

"Tuscany contains about two millions and a half of inhabitants. Before 1848, if Tuscany had not a Constitution, properly speaking, yet, in virtue of the Leopoldine laws and the liberal views of the present grand duke, it was the only country in Italy, and we may say in Europe, with the exception of England, where one could live in peace. The grand duke, although a good Roman Catholic, made no scruple at diminishing considerably the exaggerated revenues of the archbishop of Pisa. The Pope Gregory excommunicated him, and exonerated his subjects from their oath of fidelity. What did Leopold? On Easter day, as though nothing had happened, he went according to custom, in great ceremony to the cathedral, and the papal excommunication evaporated in a solemn mockery. Things have strangely changed since then, and Tuscany has become the most unhappy country in the world. This same Leopold is a tyrant, a superstitious tyrant, and the people are in two-fo'd thraldom. But who are the cause of such a transition? The revolutionists; the grand duke had given a constitution to his subjects, but when the revolution of France in 1848 took place, did they not drive him to seize the arm of the clergy in order to resist the revolutionary tide which threatened him also with destruction?

"Florence is the centre of the evangelical movement in Tuscany. It is quite impossible to say how it took birth. God only knows. The Christians of America, England, Switzerland have propagated, it is true, in this city especially, the grand doctrines of Christianity; but, in general, each foreign propaganda has constantly made all possible efforts in order to couple with the gospel truth the particular form to which it is attached. This is what the Christians of Florence say: For fear of deceiving ourselves, the best way is to keep distinct from all, and instead of taking them for models, to examine the Word of God and try, so far as possible, to attain the purity and simplicity of the apostolic times.

"The Christians of Florence are not Christians by halves, that is to say, half for God and half for the world. They declare that they have nothing to do with politics, obey the constituted authorities, and present the right cheek to him who smites them on the left. These are souls regenerated by the Holy Spirt, new creatures in Christ, true children of God, ready to shed their blood for their Divine Saviour and Master. The prisons still hold many of these confessors of His name, and the rage of the priests against them augments every day. They speak of re-establishing in Tuscany the infamous tribunal of the Inquisition; and, if God himself intervene not, we shall not be surprised to see the stakes rekindled and the steel sharpened for the disciples of Christ.

"Perquisitions are made everywhere to discover if there are not Bibles hidden, so much Rome seems to fear them! Some gendarmes accompanied by a Jesuit, having learned that New Testaments were being printed in a certain office, went and seized them, and on quitting the spot congratulated himself in an audible voice at the success of his enterprise. A young boy belonging to the printing office, hearing his exclamation of triumph, turned towards him and said, 'You have not done all yet.' 'What then,' said the wrathful monk; 'are there other Bibles hid? speak, or thou shalt go to prison.' The boy calmly replied: 'What remains for you to do is, to put the author in prison.' 'And who is he,' said the monk, "do you know him.' 'Yes, I know him,' answered the child, 'it is our good God; arrest him and lead him to prison, if you can.' Notwithstanding this active vigilance, the Christians of Florence still multiply. Many have taken flight; many others have succeeded hitherto in eluding the researches of their enemies. The Count P. Guicciardni is the first whom the Lord has made use of for the great work in Tuscany. He belongs, as is well known, to one of the most ancient and illustrious Italian families, and descends in direct line from the celebrated historian of the sixteenth century. His conversion to the gospel may be considered as the aurora of the future and approaching religious reformation in Italy. The knowledge of Jesus Christ did not reach him by the ministry of men; God manifested himself to him by his holy word. What profoundly edifies in him, is his humility and the contempt he shows for the things of this world.

A Good Example for Methodists.

The Baptist Publication Society's Report says:

One of the most pleasing features in the colporteur operations of the year is the disposition manifested by benevolent christians to sustain Colporteurs on their individual expense. An aged brother in Warsaw, N. Y., has set aside $2,500 of his property and secured it by a bond to the society, for the perpetual support of a colporteur till the world shall end. He writes with a full heart of the joy which this step has yielded him, and seeks to incite others to emulate his example.

"There is a new railroad running through our town. I was asked by my fellow townsmen to invest my property in its stock, and have since been asked by some of my acquaintance in town, if I was not sorry I did not do so. I can truly say, No! The investment I have made of my property yields me a far greater interest in joy and satisfaction to my immortal spirit than it would if it was in railroad stock, especially when I hear the cars running on the Sabbath. I do think all dear Christians that have any stock in railroads, or any other places to employ men to work on God's holy Sabbath, for the sake of gain, had better take it out as soon as they can, and spare what they can to promote the cause of their precious Saviour among the poor and needy sinners of their fellow-beings; and they would very soon be much better pleased with the interest they would enjoy in their precious souls. I do hope and that the Lord of the great harvest-field of immortal souls, where there are many perishing for want of the bread of eternal life, will induce speedily many, yea, very many, of his dear disciples, whom he has blessed with the riches of this world, to do as I have done, and much more abundantly, that sinner's everywhere, upon the whole earth, may be plucked as brands from the eternal burning, and the whole world be filled with the knowledge and glory of Him who spake as never man spake. Even so, dear Lord. Amen and amen!"

A brother in N. H. has assumed the support of a labourer in Iowa, and has increased his donation by a liberal sum to furnish books for gratuitous distribution among the destitute. A pious lady in Boston is also responsible for a German colporteur in Ohio; and several brethren in Massachusetts, New York, and Pennsylvania, are completing their arrangements for the same praiseworthy object. The sum required is so trifling, $150 per annum, that many business men of limited resources, and other persons with slender incomes, find this noble charity brought within their reach. The merchant burdened with worldly cares in the counting room; the mechanic toiling arduously in the work-shop; and the widow, cumbered with domestic solicitudes, may all preach the gospel by the lips of the colporteur, and bring upon their heads the blessing of many ready to perish.

In one of the beautiful allegories of Quevido, death is introduced pointing out to the poet, three grim-looking spectres—armed, and of human shape, and so exactly like each other that it is impossible to distinguish which is which. "Knowest thou those beings?" says Death. "No," replies the poet. "They are the capital enemies of thy soul—the world, the flesh, and the devil, and so much do they resemble each other that he who has one, in effect has all. The avaricious man clasps the world to his heart, and behold, Satan is in his arms; and the sensualist embraces the flesh, and lo! he has grasped the devil."