mer, or servant. They are pricked and stung at every motion they make, and wonder why it is that others are permitted to float along so peacefully, and they never suffered to have a moment of peace in their lives. And the very simple reason is, that life is a field of nettles to them, because their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad mind with them, they would fret at the good angels, and the climate, and the colors even of the roses.

Obituary.

Recent Deaths on Bedeque Circuit.

I was glad to see in a recent issue of the *Provincial Wesleyan* a short notice of the death of Thomas Wigginton, of Crapaud, copied from an Island paper. In addition to what is there stated, suffer me to say—that during my short acquaintance with our departed Brother, I found him to be a man of God *of rare sterling worth*. As a Class Leader, he was most indefatigable,—always at his post. As a Society Steward he was most faithful and persevering. All who [illegible] Wigginton speak of him as a man *of God*. His house has always been a home for the Methodist Preachers, and no man ever felt greater pleasure than he to minister to their necessities according to his ability. His death was improved on the 20th ult. in the Orapaud church to a crowded audience, who listened [illegible] Friday the 27th [illegible] his spirit took its last trip [illegible] Calvary's to Zion's height. His language [illegible] "thank God I am ready."

WILLIAM WRIGHT, SOUTH SHORE BEDEQUE.

Died, on the 26th ult., Bro. Wm. Wright, in the 73rd year of his age. He had been a consistent member of the Methodist Church for nearly 40 years, and for a long time sustained the offices of Class Leader and Society Steward. He had the happiness of seeing all his children save one brought to God and united in church fellowship to the church of his and their choice. A week before the death of Bro. Wigginton, our Bro. Wright was visited and prayed with by him little thinking they would so soon meet in eternity. Thus the Lord is thinning our ranks, taking away some of our best men. But thank God "our people die well" and

We gladly let them go
From a suffering church below,
To a reigning church above.

R. WEDDALL.

MARY ELIZABETH TOBIN,

Was the daughter of Abner Hill, Esq., who, during his life, was one of the chief supporters of Methodism in Milltown, and whose name is mentioned with great respect to this day. In early life she was remarkable for the amiability and sweetness of her disposition, and won the esteem and love of all who knew her. About fifteen years ago she married Capt. T. J. Tobin, and thenceforward spent the greater portion of her time on the sea and in distant lands. During a voyage to Australia, some ten years ago, she entered into the conscious possession of the favour of God. Her religion was no mere intellectual apprehension of the truths of Christianity, and no mere succession of joyful emotions, but it was the living presence of the Spirit of God, developing and sanctifying her character, and rendering doubly beautiful a life whose sweet and gentle interest would, under any circumstances, have won the love of all. While in New Orleans, during the past summer, her husband's ship was visited by that direful scourge of the South, Yellow Fever. While he and a portion of his crew were ill, she waited upon them with patient and unremitting attention, and by her incessant labours, and long and anxious watching, made herself an easy victim for the destroyer. When a few days at sea, on the 11th August, she died in full hope of a bright immortality. Away upon the broad Atlantic, far from any shore, under circumstances which must have made it a peculiarly trying hour to him, her husband read the burial service, and left her in the depth and silence of the sea. No earthly friend can visit her grave, but the Omniscient eye will mark the spot, until the seas and the shores shall answer the voice "which wakes the dead and bids the sleepers rise."

H. S.

Provincial Wesleyan.

WEDNESDAY, NOV. 27, 1867.

New Subscribers.

We greatly desire a large addition to our list of subscribers for the ensuing year, and as an encouragement to any not now taking *The Provincial Wesleyan*, immediately to commence, we offer to send for the remainder of the current year *free of charge* to those who now become subscribers. Two dollars will pay from this [illegible] to January 1869. We beg most respectfully that our Agents and friends would bestir themselves to the utmost to add largely to our List, as well as to secure a renewal of the subscriptions of all our present patrons.

Christ's Love t[illegible]

The love of Christ to [illegible] of highest, and most o[illegible] are truly His; it evokes their devo[illegible] felt thanksgiving, and by the strongest [illegible] prompts them to earnest endeavours to [illegible] and to please Him their best Friend. Jesus is [illegible] Brother and Friend of every human being, for He assumed our nature that He might taste death for every man, and hath thereby provided salvation for the world. But while He has an interest in all that relates to humanity, and with pitying tenderness regards the whole of Adam's fallen race, yet His peculiar love, His love of complacency and delight is restricted to those who have by grace been made "His own;" and such are they who have truly believed on Him as their Saviour, have cordially embraced His offers of mercy, and have yielded themselves to be His devoted servants and people. The claims of Christ are fully recognised, the benefits of His love are heartily appreciated, and the obedience he enjoins cheerfully rendered by those who are admitted into the friendship of the Saviour. "If ye continue in my word," said He, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." And again, "Ye are my friends if ye do whatsoever I command you." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

What delightful words are these, and how great the privilege unfolded in them of being the special objects of the love of Jesus! How distinguished the honour thereby conferred on creatures so unworthy! If it be asked, why such regard shown by Christ to His people? The answer is, It is all of grace. Yet it will be seen that there is a propriety and seemliness in the manifestation of such love. The objects of it are those who are partakers of the grace of Christ, who have consented to be saved by Him, who are learning from Him the lessons of holy wisdom, who have imbibed His spirit, have exhibited some traces of likeness to Him, and are striving for all the mind that was in Him. There is between the believer and his Lord a moral affinity, a resemblance and agreement, warranting that holy fellowship into which Christ admits His obedient people. When asked by a disciple, "Lord how is it that thou wilt manifest thyself unto us, and not unto the world? His ready answer was, "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." The greatness of Christ's love is to his true disciples at once a ground of strong consolation, and a most weighty motive to holy obedience. What a surprising assurance does He give His people, and what an appeal to their fidelity: "As my Father hath loved me, so have I loved you; continue ye in my love."

The love of Christ to His people is shown in His unceasing care for them—in the high privileges secured for them as those who are called with a holy calling, admitted to be children of God and the heirs of the heavenly inheritance. His lo[illegible] shown also in His sympathy with them [illegible] their sorrow, and even in the sorrows [illegible] all things work together for their good [illegible] the trying, no less than [illegible] are sent in love. [illegible] and perplexities [illegible] good, and [illegible] and an eternal [illegible] have to endure [illegible] all our care, for [illegible]

It is comforting beyond measure to know that the love of Christ to His faithful people is reliable. Human friendships are often fickle and subject to change. So greatly are men influenced by unworthy motives, so much does the selfishness of our nature prevail, so crooked and perverse that nature, so full of infirmity and sin, and so liable to misconception and mistake, that we need not wonder at human friendship being subject to vacillation. But the love of Jesus to His people who with unchanged purpose pursue the way of obedience to Him, is an unchanging love; and in those exigencies of life which most need the sympathy and care and grace of an Almighty Deliverer, He will be surely near; He will not leave us then, but will be our very present help. There is a Friend that sticketh closer than a brother, and that best Friend is He of whom we are encouraged to say, "This God is our God for ever and ever, He will be our guide even unto death."

Church Accommodation.

We have received a communication, which we give below, from a gentleman deeply interested in the erection of a Methodist Church in the vicinity of the Richmond Depot; accompanied by a sketch of a building very convenient in its arrangement and in every way adapted to the locality. We are happy to know that the religious enterprise of Halifax Methodists is at last beginning to arouse to the necessity of something being done in the way of greater church accommodation to meet the wants of the Methodist community, and to afford christian privileges to those who have not had them within easy access. We learn that no intention is had of erecting a building for merely school purposes; our correspondent has found; but that the body is charged of placing on the elligible site secured a church edifice worthy of the position. We wish the enterprise great success.

Richmond, 23rd Nov., 1867.

MY DEAR MR. EDITOR,—Referring to the subject of a new Wesleyan Methodist Church to be situated on that most magnificent site fronting on two streets, namely Kaye and Young streets, I understand that it is the intention of the Building Committee, to endeavor *first* to build a school-room, and *eventually* at some *indefinite period* to build a church. Now Mr. Editor, I think that this way of patch-work building is not economical, and most frequently is productive of very unsightly effects, to buildings that may be put up at some future time. I feel certain, if any appeal was made, that this much to be desired *Church and School*, can be provided for and built, without patching the noble piece of ground, by piecemeal, with buildings that may not harmonize. A Church, with school, rooms, committee-rooms, class-rooms, &c., can be built under one roof, and could be built, with very pretty effect, and leave a large space of ground, that could be nicely laid out, and there would be no fear of at any time, being crowded up with surrounding buildings on private property.

I do not think that there is a finer church site in the city, than that owned by the Wesleyan Methodists between Kaye street and Young street, and I sincerely hope that we will not be recreant to good taste in the matter of buildings &c.

A suitable plan for the desired accommodation, for a church, school rooms, &c., under one roof, I enclose you; the idea of it I took from St. John the Evangelist Church, in Hope Street, Liverpool, England; the style of architecture of [illegible] the plan of accom[illegible] [illegible] the means of having [illegible] tigated, and acted [illegible]

HARMONY.

[illegible]ndividual Effort.

"I love your meetings for prayer," says Rev. Dr. Guthrie; you cannot have too many of them. But we must work while we pray, and pray while we work. I would rather see a man, saved from the gulf below, standing on a rock casting a life-line to others struggling in the maelstrom of death, than on his knees thanking God for his own deliverance; for I believe our blessed Master would look on that effort as the highest possible expression of gratitude that that a saved soul can offer."

Now, this is the principle which must underlie all Christian work in order to its being successful; and it has found many striking illustrations in the history of the Christian enterprise When Andrew was called by Christ, he brought Peter to Jesus; when Philip was called he brought Nathaniel to Christ; when the woman of Samaria was converted at the side of Jacob's well, she returned to the city, and said to every one she met, "Come see a man that told me all things that ever I did—is not this the Christ?" and when the maniac of Capernaum was delivered from the powers of evil, he wanted to follow Jesus, but Jesus told him to go home to his neighbors and friends, and tell them what great thing, had been done for him. And as with the individual so with the Church. When Paul planted the first Christian Church in Europe, at Philippi, he gave the members to know that they were to "shine as lights in the world, holding forth the Word of Life;" the master a light, the servant a light, the child even a light—each one illuminating his own sphere, and known as brethren.

In modern times, the same principle has received apt and most encouraging illustration. When John Williams, the great missionary, and martyr of Eromanga, was a youth, he was loitering at the corner of Old Street, London, when a lady, a member of a Christian Instruction Society, in which every member had something to do for Christ, spoke kindly to him, and persuaded him to go to the tabernacle, close at hand, and hear a sermon. That night he was converted. When the late James Smith, the martyr of Demarara, was near Euston Road, a Christian friend met him and induced him to go to Tonbridge chapel, in that neighborhood, where he heard the word which brought him to Christ. And the late John Angell James, in a little tract, tells us how one Christian layman was the means of impressing about one hundred young men, most of whom were brought to Christ; and one worker in Mr. James' church, rejoiced in the belief that he had been honored to have "three in heaven."

But the most remarkable illustration, perhaps, which has been presented in these days, is that of the individual work of the members of the Baptist Churches, which have sprung from the first church formed by the Rev. Mr. Oncken, of Hamburg, now more than thirty years ago. That minister, when he had formed his little church, solemnly resolved that they would receive members only on these conditions:—First, Spiritual life in the soul. Second, That every one received would *do something* for Christ; and Third, That one and all of the fellowship should give for the support and extension of the Gospel.

For many years the original church had to face the most cruel and bitter persecution and scorn; but in the course of ten years, it established itself as a central power, with a missionary character; and now nearly 100,000 profess to be worshippers, of whom 50,000 are members in connection with the churches and mission stations belonging to the parent society, but spread all over Germany. We have heard, from Mr. Oncken's own lips, within the last ten years, the story of this enterprise; and can trace the triumphs of grace to the consecration of the individual doing something, and just what he could best do for the Master.

It, then, individual effort were realized, as it ought to be, and might be, how soon would the world be converted! Suppose, for example, there were but 200 Christians among the three millions of people in London, one million of whom are living in open neglect of the means of grace; and suppose that each Christian should resolve to be the means of converting *one* sinner in 1867, and suppose those converted should be the means of saving one each in 1868, and that this rule of conversion, one in a year, should continue for eleven years, how many would be saved? Why more than all the millions who are now making no profession of the Christian faith. Go then, brother, and do this work.

"Sow, though the rock repel thee
By its cold and stern pride,
Some clefts there may be riven,
Where the little seed may hide.

"Work while the daylight lasteth,
Ere the shades of night come on,
Ere the Lord of the vineyard calleth,
And the laborer's work is done."

—London Christian Times.

Holiness.

Holiness is moral perfection. Purity and perfection are generally regarded as identical in meaning; they are usually used interchangeably in the [illegible] but they are not so employed—not generally at least—in the teachings of Christ and the apostles. We need scarcely say that the philological import of the words is not precisely the same. There may be purity without perfection, but there cannot be perfection—in a moral sense the only sense in which we now use the terms—without purity.

St. John employs the term "perfect love" as identical with purity of heart—"Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." "And every man that hath this hope in him"—the hope of being like Christ, and of seeing Him as He is—"purifieth himself, even as He is pure." In this latter passage purification is spoken of as a process gradually accomplished. Mr. Wesley allowed that purity of heart is sometimes attained in regeneration, but that such is not generally the experience of the saved.

We take now no exception to the statement, but that the Spirit's work is gradual, either in purifying or filling the soul, from the incipient dawning of Divine light and life until the soul is taken to heaven. So that the work of holiness may be more or less complete in what we call a regenerate state. Here is the very point of divergence between controversialists on the doctrine of holiness. One class affirms that regeneration is *imperfect*, another class that it is *perfect*, when in fact that they are both partly right and partly wrong. The first day's work of creation was *perfect* so far as it went, but *imperfect* in its relation to the whole.

Purity of heart—in the sense of "perfect love" according to St. John—is the privilege—the precious blood-bought privilege of every child of God, and may be attained at any moment, when the faith upon which it is conditioned is exercised, whether it be in the instant of justification, or at any subsequent period. The general tenor of inspired teaching, corroborated by actual experience, is, that holiness in its incipient stages is imperfect, progressing from the point of beginning to its completion. This seems to be the order of the Divine procedure. The plan of redemption was gradually unfolded through a period of four thousand years until the Incarnation. And the familiar parables of our Lord are to be understood as referring not only to the diffusion of His kingdom through the earth, but also to the development of the empire of grace in the individual soul. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." "First the blade, then the ear, then the full corn in the ear."—Now these parables while they denote imperfection, and growth do not necessarily imply impurity.

Take a couple of passages from the sermon on the Mount—"Blessed are the *pure in heart*; for they shall see God"—"Blessed are they which do hunger and thirst after righteousness"—which may be the experience of the "pure in heart"—"for they shall be"—not cleansed, not purified, but—"filled." And the prayer of the apostle Paul for the Thessalonians, in the fifth chapter of his first epistle to that Church, a passage so prominent in the controversy on holiness, may be cited: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Such a "blameless" state does not preclude further growth. The exhortation still retains its appropriateness, "Go on to perfection." The soul "filled" with "perfect love which casteth out fear that hath torment," there is still a growing conformity to the Divine law, with an increasing ability to fulfil its requisitions—still a development of the Christian graces approaching a state of complete moral excellence. [illegible] persuaded that Christians generally do not sufficiently consecrate about this. They are seeking a particular blessing, and disputing about the possibility of its attainment, while they are wanting in beauty, symmetry and force of character. A man with one arm, or one [illegible] again as the other, is not a perfect man; there is not proportion. In morals, [illegible] generous, but cautious; affable, [illegible] in religion, one man may prize [illegible] another patience, a third charity, &c.; but the perfect character exhibits all the Christian graces, and seeks their improvement.

Allow us to call up a couple of passages in the third chapter of Paul's epistle to the Philippians, to illustrate the difference between perfection of character and perfection of development. Read the [illegible] "Not as though I had already [illegible] were already perfect." Here is perfection of development—unattainable on earth. "Let us therefore, as many as be *perfect*, be thus minded." Here is perfection of character; attained by Paul and some others, but not by all—"as many as be perfect." It is a life, an attainment above the ordinary level of Christian [illegible] Have we this perfection of character? and are we reaching up toward higher and [illegible] experience of spiritual excellence and [illegible] fellowship? Can we say with Paul, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, *God shall reveal even this unto you*," "that ye may prove"—in experience—"what is that good and acceptable and perfect will of God."

"Jesus for thee we calmly wait;
O let our eyes behold Thee near;
Hasten to make our heaven complete;
Appear, conspicuous God, appear!"

—Pittsburg Ad.

Who Kindled the Fire?

BY REV. THEO. L. CUYLER.

One article [illegible] given from heaven, is this: [illegible] burst out and catch in thorns, so that [illegible] of corn or the standing corn [illegible] therewith, *he that kindleth the fire* [illegible] surely make restitution." This statute [illegible] commonly in such a hot city [illegible] Palestine, where there was a peculiar danger from accidental conflagrations. If a man burned over his stubble-field, it was necessary, before the dry grass was lighted, to see that the wind was in the right quarter, and every precaution taken that the flames should not kindle upon the property of a neighbour. If any farmer neglected to take these precautions, and the swift-footed flames went careering through vineyards and orchards, and stacks of barley, then he who kindled the fire was required to pay for the damage produced by his own carelessness.

The sound principle that underlies this law is that men must [illegible] for the evil they do through thoughtless recklessness [illegible] as for what they do with [illegible] Men are to be held accountable [illegible] not only for the injuries which they willfully [illegible] but for the injury which they occasion through wanton carelessness or [illegible] indifference. The person who throws a lucifer-match or stacks on fire [illegible] although it may be [illegible] property. The principle [illegible]

Let us apply the principle of this divine enactment to our own times, and point out the moral dangers of [illegible] day. Perhaps we may discover that some very respectable people are often very destructive incendiaries.

1. If I invite a group of young men in my house to surround a card table, I may simply design to furnish them with an hour's amusement. But perhaps a lust for gambling may lie latent in some young man breast, and I quicken it into life by my offer of a temptation. There is fire in that pack of cards! And I deliberately place that fire amid the inflammable passions of that youthful breast. On me rests the consequences of the act as well as upon him whom I lead into temptation. The motive does not alter the result by one iota.

"For evil is wrought by want of thought,
As well as by want of heart."

2. Among other social virtues none is more popular than that of hospitality. When bountifully practiced towards the needy, it rises to the dignity of a Christian grace. And ordinary hospitality may [illegible] to the credit of a generous spirit. But [illegible] the master or mistress of a house who spread their table with a lavish provision for the entertainment of their evening guests. Among the abundant viands of that table the lady of the house places the choicest brands of Madeira wine, and on a sideboard she sets out a huge bowl of inviting punch. And among the invited guests of the evening comes a man who has promised the wife of his early love, that he will never again yield to his awful appetite and turn their sweet home into a hell. Heaven the tempter in that accursed punch-bowl and is pressed very courteously "to take a glass." He drinks. He goes reeling into his own door that night, and his whole house is in a flame of excitement, and terror, and agony and shame. Now, who kindled that fire? Let her who put that bottle to her neighbour's lips make answer! According to the Jewish law the incendiary was required to pay the damage of the conflagration. But what restitution can be made for a ruined character, a desolated home, or a broken heart?

If my house and its contents are destroyed by fire, the insurance company may restore my pecuniary loss. But they cannot replace the precious keepsakes and the relics of the loved and lost which my dwelling contained. To-day there are thousands of human houses in New York and Brooklyn—dwellings of immortal souls—that are on fire! In these burning bodies of our fellow-men are precious things beyond the wealth of Ophir—hopes, talents, faculties, affections, and an immortality of being. Who kindled those fires? We answer that every one who tempts another to the social glass is a partner in producing the conflagration. Who feed the fires? Unquestionably the vendors of strong drink, who, for lucre's sake, deal out the liquid flames of perdition. The proprietors of the 10,000 drinking saloons in our twin cities do not aim to kill their fellow-men. But they do kill them, whatever be their secret motives in pursuing their abominable traffic. At the bar of God they will be held responsible. And let me inquire just here whether those Christian citizens who do not even lift a finger to sustain the law which bankes the grogseller's fires during God's own Sabbath are not themselves partially guilty for some of the consequences of the wide-spread conflagration? We commend this question to the consciences of our neighbours on the day of election.

3. The artillery of this divine law against incendiarism has a wide range. It is pointed against that social nuisance, the slanderer. "Behold how great a matter his little fire kindleth!" The utterances of evil reports may be well likened to playing with fire. For there is but a spark required to set a whole neighbourhood in a blaze; and when the flame gets under way it is beyond all human control. No matter that the spark may have been lighted without malicious motive. The ugly scorch upon the commercial integrity of the merchant, or upon the good name of the Christian minister, or upon the reputation of the young maiden, may not have been the prompting of wilful malignity. But the scorch is there and somebody struck the spark.

A careless word sometimes makes irremediable mischief. I have read that a foolish young English clerk—fond of practical jokes—once said to a friend, "Have you heard that B——& Co., the bankers, have stopped payment?" He merely meant that the banking-house had, as usual, closed up for the night. But he amused himself by seeing how he had startled his friend. He did not stop to explain his real meaning. His friend mentioned the alarming report to another; the rumour spread. Next day there was a "run upon the bank," and Messrs. B——& Company were obliged to suspend payment! The silly youth did not mean to burn down the commercial credit of a prosperous house; he only meant to amuse himself by playing with fire. And a kindred mischief to his is perpetrated by every one who retails contemptible gossip, or gives birth to a scurrilous slander. "An abomination to the Lord is the false witness, who speaketh lies, and he that soweth discord among brethren."

4. This law against incendiarism [illegible] every utterance of spiritual [illegible] He who utters a devilish [illegible] passion, the innocence of [illegible] soul. He who and becomes the [illegible] comes under the scatters a pernicious [illegible] He who sows skepticism, same condemnation. [illegible] fire to the "standing by-words of [illegible] opinion. Beware how you play with the sparks of falsehood! Beware how you play with the fire of wicked suggestion, that may kindle a blaze of sin in another's heart! Beware how you fling an infidel thought among the growing barley of a young and sensitive mind! For in the day of final reckoning you will be called up to answer to the question, Who kindled the fire?

Joining the Church.

The phrase which constitutes the caption of this article would seem, in many cases, to be not very well understood. That it means much more than is often practically admitted, is quite evident. To join the church is to enter into a very serious and comprehensive covenant with both earth and heaven. It is to put one's self at service, to assume obligations and make promises, faithfulness in which is demanded not only by religious profession, but equally by human consistency and honor.

If a man really join the church, he adds to the sacred organization all he is, or can be, of consecrated zeal and activity. With far less devotedness, either expressed or implied, he may go into many other associations. The obligations there assumed may merely include fractional portions of his time, means and influence. This may be the full extent of the contract. The objects contemplated demand no more; performance more than performance are worthy of no more. But church connection is a thing altogether different. That is a contract with both God and man. [illegible] of the connection, a moiety of what one can effect, as an article of the compact, is manifestly inadmissible. No church organization has authority thus to stipulate. Its doors can only be opened legitimately to receive a life to its available activities.

The question is pertinent in the case of a man proposing to join the church, what is the extent of his proffered act? The Church has living, vital, mighty forces, which necessitate labors, examples, and sacrifices. Does he propose an unselfish and hearty alliance with these forces, at the price here indicated? Taking in the great idea of the Church, as God's organized workers on earth, would he join hands with the illustrious toilers, glad of the opportunity to share in their labors and triumphs? If so, he is to be applauded. Whether rich or poor, learned or illiterate, renowned or obscure, with such an appreciation of the church, he is to be regarded as an acquisition to the cause. He is of the stuff out of which the true church-man is made. He has the gold of character. One such man is worth more to the Church than any conceivable numbers of the class which constitute mere additions to the register.

To mean less than this, in joining the church, betrays an entire ignorance of the connection sought, or else a deplorable inappreciation of an institution so essentially sacred. Even more may be affirmed. If there is intended anything other than full consecration in that great sphere of exertion for God and humanity, the act is either one of egregious blunder, or culpable perversion of sanctified forms to the service of self and the devil. Interest and honor are alike sacrificed by such inadequate conceptions of things, infinitely removed from all the mere common places of earthly associations.

It is possible to comply with the initiatory formulary, without really *joining* the Church. To join an army, in any true sense, in addition to enrolment, is to practice its discipline, share in its hardships, and fight its battles. Does joining a church imply less of conformity to its essential characteristics? Enrolment here, as in the other case, introduces to scenes amid which to be faithful requires the surrender of the man to the objects sought to be obtained. In either instance, to shirk, or straggle, or play the laggard, is to violate law and merit disgrace.

Judging from developments, there are numerous cases of this professed, but false, joining the Church. Names there are, and not a few of them, on church records which are misrepresentations. As indicating those who are truly consecrated to religious enterprise, they represent no body. So far as devotedness to the objects contemplated by the institution of the Church is concerned, the men are myths, shadowy, and unreal. Living men, indeed, they may be, in other connections. Read the records aloud in the market-place, on 'Change, in political circles, and almost anywhere amid those who strive only for an earthly crown, and responses may be forthcoming. But call the same names, from the same records, where other men are striving for heavenly rewards, and then, silence answers like that which reigns among the slumbering dead!

Have not these men joined the Church? They have joined the *names* of its membership. They have joined for occasional attendance upon its assemblings, joined to take some very small part in its enterprise, joined, it may be, socially. But this is all. They mean nothing more. Either so dull of perception as not to comprehend what the Church is, or so wedded to their own ease and pleasure as to ignore recklessly any higher good than that of earth and time; despite their recorded names, they are, in no true sense, *of* the Church.

Additions to the Church are only valuable as they intimate the conversion to God of those who join, and as they promise an augmentation of the power and influence of the Church to win other souls to Christ. The Methodist Church offers inviting fields of usefulness to all who are content with the simple, unadulterated Christianity of the New Testament. In its communion, much as in that of any church in all the land, the consecrated Christian may find facilities for personal spiritual progress and usefulness among his fellow-men. But when our doors are approached, let the object be to JOIN US IN OUR WORK. Like all other churches, we have idlers enough already. We care nothing for mere names. We want men; whole-hearted Christian men: men who, knowing what our history is, what our doctrines, and what our economy—what our one and only business—prefer to join hands and heads and hearts with us in the prosecution of the mission for which we have been raised up in the land. Welcome, such! Welcome to our privileges and labors, and rewards.—*Meth. Protestant.*

Pic[illegible]

[illegible] of camp-meeting near Brownsville [illegible] the following scene, which well illustrates the character of Samuel Davidson, occurred.

It was Sabbath afternoon, and the hour was three—a very hard hour to preach. Determined to gain the attention of the immense congregation, the preacher announced his text as being too long to be read. It is, he said, "The whole Book of Revelation." "Now," he continued, "there are a great many things in this book that I do not understand, and in the discussion of my text I will first tell you what I do not understand, and then I will tell you what I do."

Father Howell Taylor, then nearly ninety years old, was present, and was in the habit of "speaking in meeting." This privilege was allowed him, and no one was disturbed by anything he might choose to say. "Well, preacher, tell us what you don't know," said Father Taylor. "Well, I don't know about the seven candlesticks, and about the great dragon, and about the sea of glass mingled with fire, and about the war in heaven, and about the beast with seven heads and ten horns." He accompanied each of these statements with some quaint remark, which called for more questions from Father Taylor, until the audience was convulsed with laughter. "Well, now, preacher, tell us something that you do understand; we are getting tired of your mysteries."

The preacher turned then to certain plain passages, and made some pertinent comments upon them. He then said, "That which I do understand best of all in this wonderful book is the description of heaven." "Let's hear that," said Father Taylor. He described the new Jerusalem, the four gates, the streets, etc.

Father Taylor.—Is there any fruit there?

Preacher.—Oh, yes, there is a tree there which bears twelve manner of fruits, and the fruit is always ripe, and the leaves of the tree are for the healing of the nations.

F. T.—Any streams of water there?

P.—No sickness, no malaria poisons that pure atmosphere, no miasma infects it, no fevers burn, no disease invades, no death enters that happy clime.

F. T.—What company shall we have, preacher?

P.—We shall have prophets and apostles and martyrs, the four and twenty elders, and one hundred and forty-four thousand—a great multitude that no man can number.

F. T.—Any of our friends there, preacher?

P.—Oh, yes, all that have died in the faith; our fathers, our mothers, our wives and little ones, bid us welcome to those scenes of brightness and beauty.

F. T.—Who else is there, preacher?

P.—Why, Jesus is there. He is the light of the city. And we have no night there, for the Lord God lighteth up the city.

F. T.—Then, by the grace of God, I am going there.

P.—And so am I. I have no other thought. Come, who will go with us?

Then he commenced an exhortation which changed the entire state of feeling. We had mirth, now we had tears. He swept over the congregation like a mighty tornado. The storm of passion swayed the vast assembly to and fro, as we have seen the hurricane shake the trees of the forest. The transition was wonderful, and showed his power to play with human feelings, as a musician does with a well-tuned instrument.

The Dominion House of Commons.

We take the following from Correspondence of the St. John *Telegraph*:—The House of Commons as it presents itself to my eye at this moment is an interesting spectacle. It is an oblong room, with Galleries on all sides—the Press Gallery being directly back of and above the Speaker's Chair, which is placed in the centre of one side of the room. The other Galleries are divided into three departments, the more important personages among the spectators generally se[illegible] themselves on the side directly opposi[illegible] be seen, listen[illegible] Senators [illegible] of mem[illegible] Indeed, [illegible] leries, an[illegible] ton on the fai[illegible] to observe that an equ[illegible] Brunswick ladies would certainly present a greater amount of beauty and loveliness. But leaving the Galleries to turn for a moment to the scene below, I discover that it is nearly three o'clock, and the Speaker is momently expected to take the Chair. Members are dropping in rapidly and taking their seats. Others are moving back and forth on the floor in front of the "Throne." Tilley enters and greeting Smith, who is crossing the floor, passes to his seat. The leading members of the Opposition are already in their places, the occupants of the first line of Opposition benches range as follows:—first, John Sandfield McDonald, Premier of Ontario, who is not an oppositionist at all, but a good Government supporter. He occupies a single seat by himself directly at the Speaker's left a position which courtesy assigned to him during many sessions of the late Canadian Parliament. Then came Dorion, a slender, boyish looking man—the leader of the Quebec Rouges; Holton, tall, stout, of very dark complexion; Huntingdon, reputed one of the most finished speakers in Canada; Mackenzie, one of the Grit leaders from Ontario; then Stewart Campbell, of Nova Scotia, and by his side and at the same desk Joseph Howe, the great Anti-Confederate.

Then we have McDonald of Glengarry, brother of John Sandfield, and five others of lesser note. The second line of opposition benches gives us Forbes and Hugh McDonald, of Nova Scotia, Anglin and Smith, of New Brunswick, Kierzkowski and Blake of Ontario,—the latter a prominent leader of the Reform Party, and a speaker of much ability. Eight other members, hailing chiefly from Ontario, complete the row. The third line of benches, on this side is headed by Mr. Joe Rymal, of Ontario, a noted Clear Grit, somewhat rough but possessing much mother wit. Magill, Mayor of Hamilton, has also a seat in this line. Further to the left we find Forris and Burpee and Costigan, of New Brunswick—at the foot of the fourth line of benches; and in the same row Savary and Croke of Nova Scotia. McKeagney of Nova Scotia sits almost directly behind Croke; Chipman, Cameron, M. McDonald—all Nova Scotians, have positions in the last two rows of Opposition seats. Renaud, of Kent Co., N. B., has a seat on the last row of seats but one. It should be explained that owing to the large Ministerial majority, the Opposition benches considered the Opposition "pen" [illegible] As will be seen from the above [illegible] Brunswickers sitting on the left are Messrs. Anglin, Smith, Ferris, Burpee, Costigan and Renaud.

On the Speaker's right—in Parliamentary phrase the "Ministerial benches"—there are seven rows of twelve seats each, (as on the other side) and one single seat. This is the first seat on the first row, and is occupied by Galt. Then comes J. A. McDonald and Cartier, Tilley and Howland, Chaveau and Duncan, McGee and Cartwright, Morris and Rose, McMillan and Fisher of N. B., Langevin and McDougall sit together, behind Tilley and Howland; Tupper and Gray are seated together directly behind these again; Connell sits behind Fisher and Johnson (when he gets there,) will be seated behind McMillan. Behind Connell again, sits Botton of N. B. Wallace of N. B. occupies a seat on the fourth Row. There are no Nova Scotians on this side, except Tupper, just named. Archibald, Secretary for the Provinces, who lost his Colchester seat, may occasionally be seen seated near Galt, but not properly on the [illegible] House—a courtesy which is extended to [illegible] er public man, as the sanctity of the Commons House of Parliament is most jealously guarded—with this exception, no spectators being allowed entrance by members' doors.

General Intelligence.

Colonial.

OBITUARY.—We are pained to record the death of George King, Esq., of St. John, N. B., which took place in this city on Thursday last. Mr. King went to England in poor health early in the autumn, and returned by the R. M. S. *Cuba* which arrived at this port on Monday of last week. He was so debilitated as to be unable to proceed directly home. Yet it was hoped that by resting a few days he might reach his family and be spared to them for a season. But Providence otherwise ordered. He was mercifully saved from suffering, was enabled calmly to trust in his Saviour, and on Thursday morning, without a struggle passed to his final rest. Two of his sons, Messrs. Stephen and Frederick King were with him, and had the melancholy duty of conveying his remains to St. John by the *Express* on Saturday. We sincerely sympathize with the bereaved family.

[illegible] young men desiring education, who may be [illegible] able to attend the day schools, the School Commissioners of this city are making arrangements [illegible] we hope many young men will gladly avail themselves of the opportunity of securing a preparation for future life.

A man from Chezetcooke was arraigned at the Police Court on Saturday for embezzlement, convicted and fined $22.

Gold has been discovered at Gold River in Lunenburg County, giving promise of a good yield.

The various markets were abundantly supplied with nearly every description of country produce on Saturday last, which met with a ready sale at fair prices. Beef sold at from 7 to 9 cents, mutton 7 to 8, geese 38 to 45 according to size and condition, turkeys ten to 12½ cents per lb., and fowls at from 28 to 37½ cents per pair. Good butter retailed at from 16 to 20 cents per pound.—*Express.*

WINDSOR AND ANNAPOLIS RAILWAY.—The work on this line is being rapidly pushed forward. There are now twenty-five miles of the road graded and ready to receive the rails.

A fatal accident occured in St. John on Tuesday last. The boiler at Mr. B. Lingley's Mills, Musquito Cove, a little above the Falls, exploded, killing one man on the spot, and injuring three others, two of them so much so they were not expected to survive.

The Bridgetown *Free Press* states that Mr. McLean, who was robbed and stabbed on the Windsor road a few days ago, has died of the wound received.

A man named Ford has been arrested, and will be tried before the City Criminal Court for an attempt to stab a policeman.

The annual meeting of the Association for improving the condition of the poor, will be held on Friday, 29th inst., at the rooms of the Young Men's Christian Association. Chair to be taken at 7½ p.m.

A man from Elmsdale, who was wandering about the streets drunk, on Thursday evening last, was knocked down in the north end of the city and robbed.

At the burning of a house in Montreal on the 16th inst four persons were burned to death,—a man named Shaw, his wife and two children, one aged three years the other aged nine months. Shaw and his wife had been intoxicated.

FROM OTTOWA, Nov. 11.—In the Senate Mr. Campbell stated that the choice of the Intercolonial Route must receive the final approval of the Imperial Government before the loan will be guaranteed. After the survey has been completed the Canadian Government will submit and recommend a route, and the Imperial authorities will finally decide. Campbell replied to McCully's question about Postal Service that the Cunard Steam Postal Service would cease at the end of the year between Liverpool and New York, but would continue to Halifax until the thirtieth of June, by which time the Dominion Government would have its arrangements completed for continuance. That no arrangements were made for better communication with the West Indies, but that they would be provided in the postal regulation bill. That government had no power to initiate any negotiations for a renewal of the Reciprocity Treaty, but could hold communication with British Minister at Washington on the subject. In the House of Commons Jones, of Halifax, will enquire on Monday what course the Government will pursue regarding fishing licenses, if the Reciprocity Treaty is not renewed.

Nov. 22.—In the Senate to-day, Hon. Mr. Kenny, in reply to the Hon. Mr. Anderson, stated that the Government note system could not extend to Maritime Province Banks under existing Act.

Hon. Mr. Campbell, in reply to the Hon. Mr. Dickey, stated that the Canal connecting the Bay of Fundy with the Gulf could not at present be undertaken.

In answer to the Hon. Mr. Locke, the Hon. Mr. Mitchell stated that the Fisheries Bounties would be considered when the Fishery Bill was introduced.

In the Commons yesterday, Sir J. A. MacDonald introduced a bill for the punishment of foreign aggressors in the Province, and for apprehending, &c., suspected Fenians.

There was a long debate relative to the conduct of Volunteer officers at the Fenian invasion