

The Family.
WHAT I LIVE FOR.
I live for those who love me,
For those I know are true,
For the heaven that smiles above me,
And awaits my spirit too;
For the human ties that bind me,
For the task my God assigned me,
For the bright hope left behind me,
And the good that I can be!

I live to learn their story
To emulate their glory
And follow in their wake;
Bards, martyrs, patriots, sages—
Whose deeds crown history's pages,
And Time's great volume make!

I live to hail the season
By gifted mind foretold,
When men shall rule by reason,
And not alone by gold;
When men shall rule by reason,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old!

I live to hold communion
With all that is Divine;
To feel there is a union
'Tis Nature's heart and mine;
To reap from fields of fiction,
Grow wisdom from conviction,
And fulfill each grand design.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the crown that needs resistance,
For the wrong that lacks assistance,
For the future in the distance,
And the good that I can do.

of Syracuse agreed to give \$100,000, when the \$400,000 was secured. It was assumed that \$700,000 would be necessary for buildings and endowment. Recently the \$400,000 has been completed, and the city of Syracuse has redeemed its promise, and issued bonds to the university; for \$100,000. The first regular meeting of the Board of Trustees was recently held, and it was resolved that the building and endowment fund should be raised to \$1,000,000. Fifty acres of land have been procured as a site, and the contracts for extensive buildings have been arranged. The students and professors of Genesee College are at once to be transferred to the Syracuse University, and form the basis of the institution. But the most extraordinary instance of liberality in connection with this grand enterprise is that of Mr. F. Remington of Syracuse. In a letter to the N. Y. Advocate last week the Rev. George Lansing Taylor says: "We cannot close without adding that at the last session of the Board Rev. Dr. Peck, presented the check of E. Remington Esq., the celebrated manufacturer of fire-arms at Lion—\$50,000, paying up and doubling his former subscription and of \$25,000 in addition to his munificent present to the church last week of the St. Charles Hotel property purchased at a cost of \$120,000 and so given as not to cost the Church a farthing, to be used for publishing and educational purposes. Such a discharge of the high trust of a Christian stewardship of wealth will carry victory to the cause beyond the range of any title that will ever be made in Lion. No wonder that Mr. Taylor adds: 'The fact is that a few such noble examples are setting the Christian people of Central and Western New York, and especially the Methodists, in a blaze of enthusiasm, which, if met intelligently predicted, had not yet reached its climax. From Christian men, rich, consecrated to God, and fired with such a glorious idea, no magnitude of liberality must be thought surprising. They are capable of almost anything. May their grandest hopes be realized in the Syracuse University and its results.'" This is the way our American country goes to work, while we are tugging and straining to raise \$100,000. Some will say, "O they have the wealth or they could not give it." This is true, but we are more struck with their liberality than their wealth. We have wealth enough in Canada, if it were only liberally applied, to carry out our present university project to a triumphant success. We call the attention of our readers to this great enterprise in Syracuse, because of two or three lessons which may be learned from it. We see that the Christian people of the United States are convinced that their young men should be educated under some reliable system of Christian culture. We may learn that many of the views entertained among us respecting the claims and requirements of a university are inadequate and contracted. And we should be inspired by such noble examples to emulate their princely liberality. Our necessity is greater than theirs. Many of our friends have done well; but there are many who could easily double or treble their donations to the Endowment Fund, and never feel it. The enterprise is worthy of the hearty and liberal support of our whole people, and should receive it. Who will be our Canadian Remington?—*Christian Guardian.*

THE CHICAGO ASSEMBLY.
(From N. Y. Tribune.)
Country ministers will be apt just now to regard with special interest the recent proceedings of the General Assembly of the Presbyterian Church convened at Chicago. Among other efforts to promote the spiritual health of the new sense Church, the assembly is endeavoring to solve the knotty problem which has so long vexed the souls of the elders, yet a "ministerial relief," to hit upon the nice rate of salary which will satisfy both congregation and clergyman—the *juste milieu* between a rank excess of filthy lucre for the priest on one hand, and starvation on the other. The expedient proposed is that each congregation shall pay, besides the usual salary to its minister, an annual premium for the assurance of his life; and the question is submitted whether the assurance should not take in all cases, the form of an annuity.
Looking at the matter from a secular, ordinary business point, this arrangement appears to us an uncertain effort of the Assembly to dodge a very certain sense of wrong-doing. The salaries paid to ministers (outside of the large and wealthy towns), are, in all the religious sects, too small to enable a man to support and educate a family without constant care-taking. The average salary allowed by this very denomination in question to its home missionaries does not reach \$300 per annum. A dollar a day is poor wages for a laboring man, whose tastes or habits call for little more than decent clothes, bed, and victuals, and education for his children sufficient to fit them to fill honestly the position he himself holds. But that a man whose very work and position demand a more rigorous in exacting constant and fresh evidence that he possesses them, should be sentenced to a condition of penury in middle life and pauperism in old age, simply because he has chosen to devote his best gifts to his Master's service, is an injustice which no secular code of work and wages would dare to advocate.
In almost all churches there is a lurking sense of shame and delinquency in this matter, and in consequence an effort to atone by gifts, "bee," or donation parties, until finally, the old clergyman, no longer able to work, is put upon a superannuated list, and is looked upon as a burden and pensioner ever after.

Now, there is but one way of placing this subject in a common-sense light. Either the service a clergyman renders his hearers in the cause of religion ought to be paid for in money, or it ought not. If, not then, all sects should adopt boldly the platform of the Friends and one branch of the Baptists, who hold that every man should have a trade or profession, and preach or pray, as the spirit gives him utterance, without wages. But the objection urged to this system of non-payment is that a man cannot practice surgery or shoe-making through the week, and keep his mind clear for the illumination and forcible urging of higher truths in his Sunday sermons. Why then, if the money paid is intended to relieve the preacher's mind from worldly cares, is it, as a rule, so miserable a pittance that he is more tormented than any other man with anxiety from the beginning of his life-work to the end, and would be glad if the chance were allowed him to dose patients or cobble shoes, in order to keep his mind at peace and body and soul together? Congregations are apt to argue that a man of God should set his affections on things above, not of this earth, and that he should not lay up for himself treasures which moth and rust can corrupt. But the injunction is given to the man of God, as it appears to us, by his parishoners are nowhere ordered to deny him the chance to use his money well or ill; to treat him as a person in a state of penury or idleness, of whom they are guardians.
The teacher of God's word ought to be His faithful steward in doing good with money; at any rate, it is hardly Christian justice to restrict him of his just dues, under the pretence that he is the one man who will not apply them to the highest aims.

The matter will never be set right until each denomination prescribes at least living salaries for its ministers, and in the case of poor churches helps to pay them. The taxation levied by the parishes upon their "superannuated lists," lists "help for aged and infirm pastors," etc., would more than suffice to accomplish this. The present movement will no doubt be hailed as true Christian benevolence; yet what man would insult his physician or lawyer by refusing to pay his fees, and offering him instead, with or against his better judgment, a life insurance policy? When clergyman who do honest and good work are honestly paid for it, as mechanics or any other professional men are for theirs, they will give better service, and be much less apt, we suspect, to "set their affections on things below." It is when there is too little earthly treasure in the chest that we are likely to think most of it. When we are sure of to-morrow's food for wife and children, our thoughts are freer to rise to something higher.

NECESSITY OF POSITIVE EFFORT IN THE TEMPERANCE CAUSE.
No cause was ever carried by negotiation. Christianity could never have pushed its way around the world by negotiation. And thus every reform must be agitated. It must not content itself with letting evil alone. He who sees a fellow-being in danger and does nothing to assist, is guilty of the next thing to murder. We must put forth our hand to save our perishing brother. It is our duty not only to abstain from strong drinks, but to fight against their use by others. I would say finally, and the tendency of all my speech is this: Men and women in total abstinence, there is something for you to do, and there is something for me to do, something for every Christian minister and every Christian man and woman to do. What right have I as a Christian minister to stand in my place and carp at the advocates of this cause,

your father. God helping me, you shall be proud of your father yet. You shall have new clothes, a new home, new surroundings. You shall have the best pianoforte in New-York City; do you believe me?"
"I do, father," said Gerty, trembling with joy.
"So help me God I have drunk my last dram," he added solemnly.
The man knew what was in him, and how hard the fight would be; but his word once passed, he would have died rather than given up. There is something grand in those who seldom promise, but always perform it. They never having forgotten the old days, has come out bright and shining like a star, beautiful in all his own works and ways.

PASTURING HIS NEIGHBORS SHEEP.
The story in a late number of the *Advance*, of "The Infidel's Sheep," reminds us of another story about sheep, which is almost as good. It is from the lips of the late William Ladd, of Minot, Maine, the famous old peace man of a past generation.
He said he once had a neighbor by the name of Pulsifer, who was slack and careless about his fences, and whose sheep as a natural consequence, became "breachy" and very troublesome. They often found their way into his neighbor's mowing field, and greatly irritated both himself and his "hired hands;" and so they finally threatened to shoot them if they were not kept within their bounds. But nothing availed. Pulsifer obstinately refused to mend his fences, or take any pains to keep his sheep out of his neighbor's field.
While matters were in this disagreeable condition, Mr. Ladd said it occurred to him that he was not carrying out his peace principle very faithfully in his dealings with neighbor Pulsifer. So he resolved on a different line of action; and going to the fence of a field in which he saw Pulsifer at work, he called to him what do you want, Squire?" "You see the bluff answer," replied Ladd. "I don't want to hear any thing more about the sheep," was Pulsifer's rejoinder; "you may shoot them and be damned if you want to." "I ain't going to do anything with 'em," "No," said Ladd, "I ain't going to shoot them nor hurt them; but I want you to let me take your sheep into my pasture and keep them for you." "O, yes," replied Pulsifer, "that would be a nice plan to get rid of my sheep." "Neighbor," said Ladd, "if one of your sheep is lost in my pasture, I will pay its full value." By this time Pulsifer had become sufficiently interested in the matter under discussion, to cease from his hoeing and turn toward Mr. Ladd. "Are you in earnest, Squire?" said he. "To be sure I am," replied Ladd. "You see it would be economy to pasture your sheep, rather than have them in my fields; and I will guarantee the safety of every sheep you will drive into my pasture; for I don't intend to have any more quarreling about them with my neighbor." Pulsifer looked sharply at the old peace man for a moment, and then said: "You may go along, Squire, I'll take care of the sheep." And he was as good as his word. Ladd never had any occasion to complain of Pulsifer after that day, that he was not as good a neighbor as he had wished to have.

SELECTIONS FOR NEWSPAPERS.
Most people think the selection of suitable matter for a newspaper, the easiest part of the business. How great an error. To look over fifty exchange papers daily, from which the question is not what shall, but shall not be selected, it is no easy task. If every person who reads a newspaper could have edited it, we should have less complaints. Not unfrequently it is the case that an editor looks over his exchange papers in search of something interesting, and finds absolutely nothing. Every paper is dryer than a contribution box, and yet something must be had—his paper must be out and something must be in it, and he does the best he can. To do good, the writing he has to do is the easiest part of his labor. Every subscriber thinks the paper is printed for his own benefit, and if there is nothing that suits him it must be good for nothing. As many subscribers as an editor has, so many tastes he has to consult. One wants something very smart and sound, one likes anecdotes, fun and frolic, and a next door neighbor wonders that a man of sense will put such stuff in his paper. Something spicy comes out and the editor is a blackguard. Next come something argumentative and the editor is a dull fool. And so, between them all, the poor fellow gets the worst of it. They never reflect that what does not please them, will please the next man; but they insist that if the paper does not please them it is good for nothing.—*American Protestant.*

HOP YEAST AND BREAD.
The following explicit instruction in the art of hop yeast and bread making we clip from the *Rural New Yorker*, believing it will be of service to some of our young lady readers who are about to make the attempt to prepare really good, nice-looking bread. There are various ways to prepare yeast cakes, which are more convenient than soft yeast. Here is one, which is believed to be good: On a pint of dry hops, (not over a year old) pour two quarts of water; strain the hops through a cloth into a quart jar; add two teaspoonfuls of salt, and stir in a pint of warm milk; pour these ingredients into the hole of the batter; stir it just enough to make a thin batter; sprinkle flour over the top; set the tray in a warm place; cover it, and leave until morning.
Next morning stir the batter until quite thick, and add half a pint more of warm, sweet milk; knead it for ten or twenty minutes, and then set it again in a warm place for an hour and a half; then knead it again just enough to shape it into loaves; let them rise for fifteen or twenty minutes; bake from one hour to two hours according to size. The oven should be only moderately hot. The milk may be diluted with water, half milk and half water used. If the bread tastes bitter, too much yeast has been used. If in the morning the dough is sour, add a teaspoonful of soda or saleratus, dissolved in a little warm water. Just before the loaves are done, sprinkle some clean towels with water, and roll them up tightly. When the loaves are done, wrap each one in a dampened towel and stand it up on end. To keep bread moist and fresh, the loaves should be kept wrapped in cloth, and covered from the air in a box or basket.

A NOBLE LIBERALITY.
A year ago last February, at the New York State Methodist Convention, a movement was inaugurated to establish a university at Syracuse, N. Y., with a financial basis of support that would enable it to compete successfully in the different departments of university education, with the best educational institutions of the country. The noble liberality with which subscriptions for this object was given was above all praise. It was proposed to raise \$400,000. There was a liberal response at once. Three subscribed \$25,000 each. Two gave \$10,000 each. These gave \$5,000 each, and twenty eight \$1,000 and upwards. The city

of Syracuse agreed to give \$100,000, when the \$400,000 was secured. It was assumed that \$700,000 would be necessary for buildings and endowment. Recently the \$400,000 has been completed, and the city of Syracuse has redeemed its promise, and issued bonds to the university; for \$100,000. The first regular meeting of the Board of Trustees was recently held, and it was resolved that the building and endowment fund should be raised to \$1,000,000. Fifty acres of land have been procured as a site, and the contracts for extensive buildings have been arranged. The students and professors of Genesee College are at once to be transferred to the Syracuse University, and form the basis of the institution. But the most extraordinary instance of liberality in connection with this grand enterprise is that of Mr. F. Remington of Syracuse. In a letter to the N. Y. Advocate last week the Rev. George Lansing Taylor says: "We cannot close without adding that at the last session of the Board Rev. Dr. Peck, presented the check of E. Remington Esq., the celebrated manufacturer of fire-arms at Lion—\$50,000, paying up and doubling his former subscription and of \$25,000 in addition to his munificent present to the church last week of the St. Charles Hotel property purchased at a cost of \$120,000 and so given as not to cost the Church a farthing, to be used for publishing and educational purposes. Such a discharge of the high trust of a Christian stewardship of wealth will carry victory to the cause beyond the range of any title that will ever be made in Lion. No wonder that Mr. Taylor adds: 'The fact is that a few such noble examples are setting the Christian people of Central and Western New York, and especially the Methodists, in a blaze of enthusiasm, which, if met intelligently predicted, had not yet reached its climax. From Christian men, rich, consecrated to God, and fired with such a glorious idea, no magnitude of liberality must be thought surprising. They are capable of almost anything. May their grandest hopes be realized in the Syracuse University and its results.'" This is the way our American country goes to work, while we are tugging and straining to raise \$100,000. Some will say, "O they have the wealth or they could not give it." This is true, but we are more struck with their liberality than their wealth. We have wealth enough in Canada, if it were only liberally applied, to carry out our present university project to a triumphant success. We call the attention of our readers to this great enterprise in Syracuse, because of two or three lessons which may be learned from it. We see that the Christian people of the United States are convinced that their young men should be educated under some reliable system of Christian culture. We may learn that many of the views entertained among us respecting the claims and requirements of a university are inadequate and contracted. And we should be inspired by such noble examples to emulate their princely liberality. Our necessity is greater than theirs. Many of our friends have done well; but there are many who could easily double or treble their donations to the Endowment Fund, and never feel it. The enterprise is worthy of the hearty and liberal support of our whole people, and should receive it. Who will be our Canadian Remington?—*Christian Guardian.*

A DRUNKARD'S PROMISE.
BY MRS. M. A. DENISON.
"They all slight me, mamma!" sobbed Gerty Gray, as she came slowly into the room, her cheeks unaturally flushed, her lips quivering and grieving.
"Who slights you, dear?" queried her mother, looking up from the faded garment she was patching.
"The girls at school, mamma; Celia May and Nora Perry, and all of them. They laugh at my old dresses, and say all manner of dreadful things about my hat. I hate it!" And she dashed off the old-fashioned head-gear by its frail strings, and then the hat parting company in the effort.
"My daughter! my daughter!" exclaimed Mrs. Gray, aghast. "Is this my little patient, loving, helpful Gerty? What evil spirit is in her?"
"I'll never try to be anything; I never can be anything, so long as my father is a drunkard," sobbed the child, her words seeming to choke her; her feverish, swollen face pitiable to look upon.
"Can't he stop, mother? Can't he see how he is ruining us, and all of us? Do you think he will die a drunkard, mamma?"
"O child! you break my heart," was the low cry for answer.
"He will break it, and then he will laugh and dance, and go to the tavern; and I shall have to live and live, and tremble to see any body I love, and have him brought home all over mud, and—"
"Stop, Gerty!" wailed the mother, springing from her seat; "you are forgetting the respect due to your parents. I cannot let you talk so."
"Then must I respect him, mother—must I, when the very girls at school laugh at him, and make sport of me because I am so faded, and pale, and darned?"
Mrs. Gray sank back again. Every word the child said stabbed like a sword, and the pain was all the sharper because it was so true—so pitifully true!
Just as Gerty came into the room with her wall of agony, tortured and spirit-broken, in her own outrage because she dare not plead her fault, Mrs. Gray, seated on the side of the bed, where he had thrown himself down an hour or two before, was just in the act of drawing on a pair of boots that were as faded as the rest of his belongings. The bedroom door was open, and Mrs. Gray did not know it. Every word his little daughter, his almost woman-daughter, said, had reached his dull perceptions. He stopped with a glance of horror, as if he stood suddenly before himself for judgment. Why, it was true—ignominiously true! He was a drunkard; his wife a drunkard's wife; his daughter a drunkard's child. He felt of his hot eyes, his unshaven face; he held up his nerveless hands; they all told the same old drunken story. He was fit neither to live nor to die.
How he thought! His brain ran like lightning. God was probing his heart for the spark of manhood He had lighted there.
Gerty sat with her face in her hands, suddenly she looked up. Her father stood before her; his gaze froze her blood. It was almost awful, it was so solemn.
"So they make sport of you, eh, my girl?"
"Yes, father." Her face was like ashes.
"They rail at you for being a drunkard's child."
"O father!" his hands were raised pitifully.
"Do you think I am going to strike you? God help me, Gerty is afraid of me!"
He sank down half sobbing. Another moment the girl hung on his neck, but he lifted her away and stood her before him.
"See here, child," he said firmly, yet hoarsely. "You shall never be laughed at again for

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DOORS.
1000 KILN DRIED PANEL DOORS
In following dimensions: 4 1/2 by 8 1/2, 4 1/2 by 10, 4 1/2 by 12, 4 1/2 by 14, 4 1/2 by 16, 4 1/2 by 18, 4 1/2 by 20, 4 1/2 by 24, 4 1/2 by 30, 4 1/2 by 36, 4 1/2 by 42, 4 1/2 by 48, 4 1/2 by 54, 4 1/2 by 60, 4 1/2 by 66, 4 1/2 by 72, 4 1/2 by 78, 4 1/2 by 84, 4 1/2 by 90, 4 1/2 by 96, 4 1/2 by 102, 4 1/2 by 108, 4 1/2 by 114, 4 1/2 by 120, 4 1/2 by 126, 4 1/2 by 132, 4 1/2 by 138, 4 1/2 by 144, 4 1/2 by 150, 4 1/2 by 156, 4 1/2 by 162, 4 1/2 by 168, 4 1/2 by 174, 4 1/2 by 180.
WINDOWS.
1000 WINDOW FRAMES AND SASHES,
In following dimensions: 14 by 18, 18 by 24, 24 by 30, 30 by 36, 36 by 42, 42 by 48, 48 by 54, 54 by 60, 60 by 66, 66 by 72, 72 by 78, 78 by 84, 84 by 90, 90 by 96, 96 by 102, 102 by 108, 108 by 114, 114 by 120, 120 by 126, 126 by 132, 132 by 138, 138 by 144, 144 by 150, 150 by 156, 156 by 162, 162 by 168, 168 by 174, 174 by 180.
SHOP FRONTS
And Window Shades, inside and out, made to order.
MOULDINGS
One million feet kind of Moulding, various patterns.
Also constantly on hand—
FLOORING.
1 1/2 x 2 x 6 and 2 x 6 and 3 x 6, and 4 x 6, and 5 x 6, and 6 x 6, and 8 x 6, and 10 x 6, and 12 x 6, and 14 x 6, and 16 x 6, and 18 x 6, and 20 x 6, and 24 x 6, and 30 x 6, and 36 x 6, and 42 x 6, and 48 x 6, and 54 x 6, and 60 x 6, and 66 x 6, and 72 x 6, and 78 x 6, and 84 x 6, and 90 x 6, and 96 x 6, and 102 x 6, and 108 x 6, and 114 x 6, and 120 x 6, and 126 x 6, and 132 x 6, and 138 x 6, and 144 x 6, and 150 x 6, and 156 x 6, and 162 x 6, and 168 x 6, and 174 x 6, and 180 x 6.
LININGS AND SHELVINGS
Grooved and tongued Pine and spruce Lining, Plastering and other Dressed Materials, Joints and Circular Sawing, done at shortest notice.
TURNING.
Orders attended with promptness in a spacious, conveniently on hand—Turned Stair Balusters, and Newel Posts.
LUMBER.
Pine, Spruce and Hemlock Lumber; Pitch Pine Timber and 3 x 4; Oak—Birch, Oak, and hard woods.
SHINGLES.
Sawed and Split Pine and Cedar Shingles, CLAPBOARDS, PICKETS, LATIS, and JUNIPER Posts.
Also,—SHIP AND BOAT KEEES.
All of which the Subscriber offers for sale, low for cash, at Prince Albert Steam Mill, Victoria half, east of Victoria Street (commonly known as "half way"), near the Gas Works, Halifax, N. S., on the 1st of February, 1871.
Provincial Wesleyan Almanac.
JUNE, 1871.
Full Moon, 30th day, 2 1/2, 12m., morning.
Last Quarter, 9th day, 8, 23m., afternoon.
New Moon, 17th day, 10h., 15m., afternoon.
First Quarter, 25th day, 6h., 30m., afternoon.

Day	SUN.	MOON.	Time
1Th	4 32	7 34	5 58
2Fr	4 21	7 34	5 58
3Sa	4 10	7 35	6 06
4Su	4 00	7 36	6 14
5M	3 50	7 37	6 22
6Tu	3 40	7 37	6 22
7We	3 30	7 38	6 30
8Th	3 20	7 39	6 38
9Fr	3 10	7 39	6 46
10Sa	3 00	7 40	6 54
11Su	2 50	7 41	7 02
12M	2 40	7 42	7 10
13Tu	2 30	7 42	7 18
14We	2 20	7 43	7 26
15Th	2 10	7 43	7 34
16Fr	2 00	7 43	7 42
17Sa	1 50	7 44	7 50
18Su	1 40	7 44	7 58
19M	1 30	7 45	8 06
20Tu	1 20	7 45	8 14
21We	1 10	7 45	8 22
22Th	1 00	7 45	8 30
23Fr	0 50	7 45	8 38
24Sa	0 40	7 45	8 46
25Su	0 30	7 45	8 54
26M	0 20	7 45	9 02
27Tu	0 10	7 45	9 10
28We	0 00	7 45	9 18
29Th	0 50	7 45	9 26
30Fr	0 40	7 45	9 34

The Times.—The column of the Moon's South ing gives the time of high water at Parlow's, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.
High water at Pictou and Cape Tormentine, 3 hours and 11 minutes later than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes later, and at St. John's, Newfoundland, 30 minutes later, than at Halifax.
FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the Sun's setting, and from the sum subtract the time of rising.
FOR THE LENGTH OF THE NIGHT.—Subtract the time of the Sun's setting from 12 hours. Subtract the remainder the time of rising next morning.