playing in the streets, "Aaron, you rascal," or, "Come hither, Jacob," is not at all complimentary to the patriarchs. Let parents, then, consider, before they determine upon a Bible name. Your children are entirely in your hands; they are unconscious of what is passing, their future may, in some measure, be affected by the names you give them. Do not expose them to ridicule and shame by singularity in this matter.

Provincial Wesleyan.

WEDNESDAY, JULY 31, 1867.

Mount Allison Celebration.

In another column will be found all necessary information respecting the celebration to take place next week in connection with the Dedication of the New Academy Edifice at Sackville, N. B. The occasion will undoubtedly be one of surpassing interest; there will be a gathering of old Students of the Institution, and other friends, from far and near, to take part in the exercises and participate in the enjoyments of a Grand Re-union, which it is expected will prove to be not only in the highest degree pleasant, but also intellectually profitable. We think the Faculty and the Alumni are acting wisely in availing themselves of a season so auspicious for the furtherance of the interests of the Institution, and we hope that all the friends of Mount Allison who can possibly attend, will muster there in strength. An opportunity is thereby afforded for advancing the cause of Education, in connection with a pleasant excursion, and the enjoyment of a real good time. Those going from Halifax should not be later than by the Truro morning Train on Tuesday next, which leaves the Richmond Depot at 6.15.

Those going over the N. S. Railway to attend the celebration, by presenting at the Ticket Office at Truro or Windsor, a certificate signed by the President of the Institution, will receive a return ticket *free*. A similar arrangement, it is expected, will be made with the N. B. Railway.

The Conflict of the Age.

The triumph of pure Christianity in the earth, confidently anticipated by a large portion of evangelical Christendom, must involve the overthrow, not only of Pagan and Mohammedan systems, but also of all those forms of error which assume the Christian name. It is a question with some whether the Great Apostacy is upon the whole losing its strength, or whether it is establishing itself more widely and more firmly in the earth. This enquiry is not very easily answered. There are evidences of the decline of Romanism very manifest in some quarters; while in others there are indications of increasing power. We mark simultaneously the signs of decrepitude, and the manifestations of marvellous vitality. The increase of Papal influence in Protestant countries, and in some Churches of Protestantism, is a significant sign of the times. The great Council of Roman Catholic Prelates at Rome, at the present time, from all parts of the earth—the largest and most magnificent gathering of the kind held in modern times—is worthy of note. Yet these symptoms of new vigour are not sure tokens that the fall of Babylon the Great is as yet far in the distance. The process of decay is steadily working. Though there is apparent progress on this Continent, there is a counterbalance in a rapidly diminishing influence in Europe. Coeval with the advance of liberty in Roman Catholic countries, Protestantism is making headway. There is nothing in present appearances to shake Christian confidence as to the final triumph of a pure gospel. There is every thing to warrant the belief that such triumph will not be long delayed, but that as the lightning darts swiftly from one part of the heavens to another, so shall be the coming of Christ's kingdom. The instrumentalities which the Lord will honour in bringing about His purposes of salvation for the world, are not yet to be created; they exist in the Church. There are appliances sufficient to meet every necessity of the case; and these rendered mighty by the power of the Spirit of God, will be seen to be as effectual in bringing down gigantic forms of superstition and sin as they were in the times of early christianity. We copy from the *Christian World* for August, as well worthy ot perusal, an Address delivered by the Rev. Dr. Talmage, of Philadelphia, at the recent Anniversary of the American and Foreign Christian Union, forcibly presenting the instrumentalities which should be vigorously employed by the Protestant Churches of America to meet the wants of the present time:—

ROMANISM.—*How to battle it!* That is the great question of to-day. Not whether Napoleon or Bismark shall have Luxemburgh, but whether Jesus Christ shall have the whole earth. Not the re-establishment of our own government, but the reconstruction ot all nations by the power of a pure Gospel. In assaulting this castellated superstition, what weapons to wield, what tracts to print, what organizations to favor, what colporteurs to employ, what spirit to exhibit? There has been expended in this cause enough ink, enough voice, enough genius, enough money, enough ecclesiastical thunder, to have torn off all the cassocks, and to have extinguished all the wax candles, and to have poured out all the holy water, and to have rent open all the convents, and to have turned the Vatican into a Reformed Dutch Church, and the convocation of cardinals into an old-fashioned prayer-meeting, and to have immersed the Pope and sent him forth as a colporteur of the American and Foreign Christian Union.

But somehow there has been a great waste of effort; our shot has not struck the mark, and in the same morning paper in which we read the report of our anniversary speeches, we noticed the building of new cathedrals, and the establishment of new Bishoprics, and intimate and endearing letters of confidence between some United States Cabinet officer and the Romish Archbishop, that reminded one of the love of David and Jonathan. And all the garlands that were placed upon the coffin of John Mason and Archibald Alexander were as nothing compared to the honors that in Baltimore, Albany, and New York were heaped upon the catafalque of the dead Roman Catholic bishops. Meanwhile one-eighth of our population are disciples of the Papacy, and the Bible is expelled from many of the schools, and our politicians dare not vote until they have found out what the priests are going for; and while the city missionary is down on the back street spending the afternoon in persuading a woman to give up the superstitions of the Papacy, one thousand Roman Catholic emigrants, each man with a trunk, and each woman with a bundle, come through the gates of Castle Garden, and our nurse on a pleasant day having taken out our little child for a walk, brings it back with the holy water trembling all over its innocent forehead.

The plain fact is that Romanism has to-day, in the United States, ten-fold more power than when we first began to bombard it, more schools, more priests, more cathedrals, and more political influence at Harrisburgh, Albany and Washington. We have denounced it. We have caricatured it. We have unlimbered all the batteries of indignation against it, and have poured upon it a raking fire, enough to have shaken down all the walls of superstition between Montreal Nunnery and New Orleans Cathedral.

Has it never occurred to you that it would be better for some of us to change our style of warfare? Let me venture the statement that bitter denunciation and caricature on the part of good, but mistaken men, never pulled down one Roman Catholic church, but has built five hundred. Whatever a man takes as his religion holds as sacred, and not to be laughed at, and all the satire of the ecclesiastical Tom Hoods, and Charles Lambs, and Sydney Smiths of the world, never yet captured the smallest bead of the rosary. There is only one way to make a man give up his religion, and that is by showing him a better. When a missionary goes into a Chinese temple he does not begin by striking the god, but taking out his New Testament, reads in loving tones, "Behold the Lamb of God which taketh away the sin of the world." And if you want to redeem a man from any kind of superstition, you had better not begin by striking his god. Dragon teeth, whether sown by Christian or infidel hand, make a harvest of armed men. Violence of *infidel* assault resulted in Bridgewater Treatises, and the Boyle Lectureship, and Chalmers' Astronomical Discourses; and violence of *Christian* denunciation only rouses up opposition. Depend upon it, if we use worldly weapons and a worldly policy, Romanism will beat us. They are more than a match for us in anathema. The Pope and his officials once a year, with "Bell, book and candle," curse all heretics. They curse their eyes, and curse their tongues, and curse their feet, and curse everything about them. We are in anathema no match for them. We cannot compete in bitterness with a church that burned John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and exterminated the Albigenses, and dug the Inquisition, and roasted over slow fires Nicholas Ridley, and had medals struck in honor of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts till under the trampling of their feet the blood foamed to the lip of their impearled chalices.

The weapons of *our* warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong-holds. To the entrenched forces of superstition we make no surrender. No, we propose a more tremendous fight; but instead of war by worldly weapons we propose to bring into action that principle of holy *Love* which can sweep from eternity to eternity.

To the penances, the costly indulgences, and fatiguing genuflections of Romanism, we will oppose a broad-armed Gospel that without money, and without price, and without penances, and without crossings, invites a world to be saved—a free Bible—a free salvation—a free heaven! We will try the force of that Gospel which says, "Whosoever will, may come." "I thank God," said Richard Baxter, "for that word *Whosoever*. If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought He meant some other Richard Baxter; but when He says *whosoever*, I know that includes me, the worst of all Richard Baxters."

Against the be-dwarfed Roman Catholic literature, we will bring the battering-ram of a Christian printing-press: more Bibles, more tracts, more periodicals, more Advocates and Journals, more New York Observers, more Independents, more Christian Intelligencers, more Evangelists, more Banners. A sanctified printing-press is the needle-gun that is to conquer the world. Swab the barrel! load quick, and FIRE! Books! books! books! In Germany there is a statue of John Guttenberg, the inventor of the art of printing. He stands with a half-opened scroll in his hand, on which are written the words, "Let there be light." That is the object of the press. Light for church and convent. Light for prison and scaffold. Light for soldier's tent and ship's cabin. Light for festal hall and death-bed chamber. Light for time and light for eternity. *Let there be light!*

To the celibacy of the Romish priesthood I oppose the happy households of the Christian ministry. We have no objection if the Romish church prefer that all its priests be bachelors; but if the idea were introduced into other churches it would, to say the least, cause great inconvenience. Among the heresies Protestants are disposed to copy from that church, we have not noticed many instances of the introduction of this error. The only way to contend against this Romish notion is to point to the happy households of the Protestant clergy. It has often been said that ministers' families are but poor specimens; the children turn out badly, and the wives are queer. But we saw an estimate of the comparative number of conversions in families of twenty clergymen and twenty laymen, and it was found there were more conversions in the families of ministers. And there are no brighter, happier, or well-ordered homes in Christendom than those of the ministry, extraordinary exceptions notwithstanding. If the ministers are good, the wives are better than the ministers. It must disturb the conscience of a Romish priest when on a Sunday morning on his way to say mass solitary and alone, he meets a Christian minister, on his way to church with his arm well-taken, and followed by a group of boys and girls in the regular line of apostolic succession.

To the Roman Catholic schools and colleges, in which but little is taught save the peculiarities of their religion, we will oppose free schools, admirably conducted, having on each teacher's and scholar's desk in full round type, a copy of King James' translation. So we will educate the heart as well as the head. Educate only the head and you have an infidel. Educate only the heart and you make a fanatic. Educate them both together and you have the noblest kind of a man. God will consume forever the man who attempts to take the Bible from the school!

In opposition to the Latinized service of Romish churches, we set plain prayers that all may follow, and plain preaching that all can understand, not obscure dialectics that confuse and bewilder the hearer till he does not know whether it is Easter or Christmas; but warm-hearted sermons like Christ's, salt-savored, and lily-twisted, and grass-twined, and wing-swept and rain-dashed: preaching for to-day: no belabouring of the Hittites, and rehanging of Absalom, or counting of the number of teeth in the jawbone with which Samson slew the Philistines, or taking of an hour to show who Melchisedek *wasn't*, but the finding of men as they now are, sinful and undone, and then taking the Gospel and thrusting it right at them.

In opposition to Romish cathedrals, dark, damp and fetid, we will set the cheerful churches, with fresh air and plenty of light. In some of our Protestant churches people shiver under the shadow of gloomy arches, and do magnificent penance, and they think they must be getting more religion or something else, for they feel so very chilly. It is not more religion they are getting, but chills and fever. More light! more air! more comfort! With cheerfulness of church architecture, let us contend with the Papacy.

In opposition to the artistic chanting in Romish cathedrals, I set congregational singing.

There are no grander artistic performances than by Roman Catholic choirs. Many of the great masters were born in that church, and their spirits still wail in her "Miserere," and weep in her "Stabat Mater," and triumph in her "Te Deum Laudamus."

And all the attempts of our churches to surpass theirs in the science of music will be ineffectual. But there is a power in good, hearty, unanimous, congregational singing to drown out the cathedrals. Churches of the living God, lift up your voices.

"Let those refuse to sing,
Who never knew our God,
But children of the heavenly King,
Should speak their joys abroad."

We have yet fully to test this influence in battling with superstition. In the time of the Reformation, cardinal Cajetan said in regard to Luther, "He has conquered us with his songs." In those days a congregation assembled at mass: at the close of the service two boys began to sing one of Luther's chorals, and the congregation joined in, and they who came Roman Catholics, went away Protestants. SING! SING! What has made the Methodist church the most extensive of all denominations? Because it surpasses all others in heartiness of singing. The Methodists all sing; I have travelled up and down the land, and have seen many strange and curious things, but I never yet saw a Methodist that could not sing. They sing with their throats. They sing with their hands. They sing with their feet. Set a Methodist man and his wife down in the middle of a western prairie, and they begin to sing, and in a short time on one side of them comes up a meeting house: and they keep on singing till up comes a whole conference; and some autumn, we look over and find the prairies all on fire with a half dozen old fashioned revivals. SING! SING!

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

When four wood-larks are allowed to do all the singing in the forest, and four seraphs all the singing in heaven, then can our Protestant churches afford to depend for singing upon four persons who stand in the loft, with their throats yet sore from singing at the opera, executing their fugue tune and torturing our good old hymns in the following style:

"Oh! for a man
Oh! for a man,
Oh! for a man-sion in the skies."

"We'll catch the flee
We'll catch the flee
We'll catch the flee-ting hours."

"Send down sal
Send down sal
Send down sal-vation from above."

"Pity our pol
Pity our pol
Pity our pol-luted souls."

"He'll take the pil
He'll take the pil
He'll take the pil-grim home."

"With reverence let the saints appear,
And bow—ow—ow before the Lord."

Oh, for a hearty, unanimous singing in all churches! Napoleon's army came to a pass in the Alps where the rocks could not be surmounted by the ammunition waggons. He went to the leader of the band and asked for his portfolio: then leafing over till he came to an inspiriting march, he said "Play that!" The whole band struck the air with their instruments, and over the rocks went the ammunition waggons. And I tell you that over all obstacles, and over all superstitions, the church of Christ will march triumphant when we can gather the great hosts of the living God and hurl them against the battlements with some grand uplifting of Antioch, Woodstock, Mt. Pisgah or Old Hundred.

Lastly, in opposition to the bigotry of the Romish church I set the broad platform of Christian brotherhood. All outside their church are cursed as heretics. We oppose that procedure by offering our blessing to all who believe in the Lord Jesus Christ, be they Protestant or Roman Catholic, Calvinists or Arminian, sprinkled or immersed: one Lord—one faith—one baptism—one cross—one Holy Ghost—one judgment seat—one doxology—one heaven!

My brethren! we cannot afford to quarrel about non-essentials. My father, and grandfather, and great-grandfather went into heaven not knowing whether they were sub-lapsarians, or supra-lapsarians, and I doubt whether they have found out yet. On this platform to-night, the lamb and the lion lie down together, and no one knows who is the lamb and who is the lion. Glory to God in the highest, and on earth peace, good-will to men. When Christians fight, the cross of Christ is hidden behind the smoke of the battle. Away with the bigotry that would make all go into heaven through one augur hole, when I read that on the East there are three gates, on the West three gates, on the North three gates, on the South three gates. In the day when the church shall stretch forth her arms to take in one embrace all nations, the bigotries and superstitions of the earth will perish. The mountains and the hills will break forth into singing, and all the trees of the wood will clap their hands. "Hallelujah! for the Lord God Omnipotent reigneth!"

"That song of love now low and far,
Ere long shall swell from star to star;
That light the breaking day which tips
The golden-spired Apocalypse."

Letter from the United States.

A NEW THEOLOGICAL SEMINARY.

The new Theological Seminary, recently established by Daniel Drew, Esq., is destined to become the leading institution of the kind in the country. The following, from the *Philadelphia Telegraph*, respecting Mr. Drew and the Institution, will be read by our readers with interest:—

"Daniel Drew, Esq., one of the most prominent capitalists of New York, has followed the wise example set by the Hon. Ezra Cornell and the Hon. Asa Packer, the founders of the Cornell and Lehigh Universities, by devoting a large share of his fortune, while still living, to the establishment of a school of learning. Men of fortune who desire thus to account for their stewardship have usually been content to continue the accumulation of wealth until their death, and then to found or endow educational institutions by provisions in their wills. But it is surely the better plan to perform such generous deeds while yet living, that with their own eyes they may behold the first fruits of the good that is to spring from their generosity. The Lehigh University, at South Bethlehem, Pa., and the Cornell University, at Ithaca, N. Y., are getting fairly under weigh, and with their magnificent endowments of half a million each at the outset, bid fair to assume a leading place among the colleges of the country.

The amount set apart by Mr. Drew for a similar purpose is $500,000, and the institution of which this is to be the foundation will be known as 'The Drew Theological School' of the Methodist Episcopal Church. We doubt if any other Divinity School in the United States has so large a fund as this on which to draw for support; and such being the case we run no risk of proving ourselves to be false prophets by predicting that before many years the Drew Theological School will become the most flourishing in the country. The Methodist denomination is one of the largest and most influential in the United States; and through the magnificent generosity of Mr. Drew, the candidates for admission into its ministry will hereafter enjoy opportunities for study and culture which have hitherto been denied to many of them. Ignorance in the pulpit is even more objectionable than it is in any other calling, while thorough cultivation in all departments of knowledge is one of the most powerful agencies for good that can be wielded by the Christian ministry. For these reasons, Mr. Drew will have the happy consolation in his declining years of knowing that the vast wealth which industry and integrity have enabled him to acquire is being devoted to the best and noblest purpose.

The location of the new Divinity School has already been selected by Mr. Drew, who recently completed the purchase of a fine estate of two hundred and twenty-five acres, situated just in the edge of the village of Madison, New Jersey, on the line of the Morris and Essex Railroad, and distant about twenty-eight miles from the city of New York. This estate is known as 'The Forest,' and about one-third of it is covered with a splendid growth of trees, already laid out with drives and walks, and rivalling in beauty and extent the famous groves which are attached to the English seats of learning. One side of the estate is bordered for a distance of a mile and a half by one of the finest roads in New Jersey, and over half of this is enclosed by a massive stone wall which is unequalled by any other in that section of the United States.

A number of buildings are already upon the ground, one of them being a magnificent stone mansion, erected at a cost of $90,000 about thirty years ago, by a former proprietor of the estate. This mansion consists of a main building with a frontage of sixty-five feet, while on either side there is a large wing, making the rear line over one hundred feet in length. The entire structure is built in the most substantial and attractive manner, the floors of the porticos and halls being laid with marble, and altogether it contains about forty different departments, furnished in the most elegant modern style. There are likewise upon the grounds an attractive stone-built cottage, a convenient farm-house, and numerous out-buildings, including a large and substantial barn of brick, all of which can be turned to good account for the purpose of the seminary. In addition to these, it is the intention of Mr. Drew to devote $150,000 to extending the buildings, and among the new ones to be erected are four handsome residences for the professors. The sum paid by Mr. Drew for the premises in their present condition was $130,000, so that of the original endowment there will still remain $200,000 after the projected improvements are carried out, for the purpose of paying the current expenses of the institution and providing a library and other accessories on an equality with the whole undertaking.

Three members of the corps of professors have already been selected, and from the national reputation which these gentlemen enjoy, the educational advantages of the new Divinity School will not fail short of its generous endowment and happy location. The Rev. John McClintock, D. D., formerly pastor of the American Chapel in Paris, and one of the most popular divines in the denomination, is the President. The Professorship of Historical Theology is to be filled by the Rev. B. H. Nadal, D.D., pastor of the Trinity Methodist Episcopal Church of Philadelphia, and the Professorship of Exegetical Theology by the Rev. J. W. Lindsay, D.D., of the New York Conference, formerly a Professor in the Wesleyan University at Middletown, Conn., and President of Lima College, New York. The Professor of Dogmatical Theology is yet to be selected."

COMMENCEMENT SEASON.

This is what we call commencement season. Most of our Colleges close their Collegiate year about this time. It is a time of re-union and pleasant social gatherings among the graduates and friends of these institutions, and especially when a large number are favored with the A.M.'s, D.D.'s and L.L.D.'s, which this year have been very profusely bestowed. I am happy to say that the 23 Colleges connected with the Methodist Episcopal Church in the United States are in a flourishing condition. Some of these institutions are taking rank among the most efficient and successful institutions of the kind in the country.

THE NEW RECONSTRUCTION BILL

Congress has just passed a new Reconstruction Bill, supplementary to the one passed at its last session, in which the meaning of the latter is fully defined. It reaffirms the illegality of the governments of the rebel States, expressly clothes each District Commander with the power of removal, subject to the disapproval of the General of the Army, who is invested with complete authority in this respect, confirms the removals heretofore made, nullifies by adequate provisions the Attorney General's attempt to let in disloyal voters under the registration oath, defines the meaning of the disqualifying clauses of the former Acts, and supplies several details for the working of the general reconstruction plan. We shall expect now that the Southern States will soon come into working order with the other States in the Union.

VALUABLE PUBLICATIONS.

"*A Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*," by *Messrs. M'Clintock & Strong*, is being issued by *Messrs. Harper & Brothers*, the first vol. of which is before the the public, and is received with great favour. It is the work for the times, and will be regarded as exceedingly valuable by all ministers of the gospel and Theological Students. It is got up at a vast amount of labor and expense, and will be completed in six vols. The same publishers are also publishing "*Draper's American Civil War*," in 3 vols—a most able and valuable work on the subject. Their "*Pictorial History of the War*" retains its interest, and when completed, will be the great History of the War. They announce several other valuable works in press.

Messrs. Ticknor & Fields announce that they will issue the present month, "*Romance of the Republic*," by *Mrs. Lydia M. Child*; "*Wool-Gathering*," by *Gail Hamilton*; "*An Artic Boat Journey in the Autumn, of 1854*," by *Dr. Isaac J. Hayes*. Their July No. of the "*North American Review*," has just come to hand, containing several valuable articles. The one on the '*Judiciary of New York City*,' will be read with great interest.

Messrs. Lee & Shepard have just issued two exceedingly interesting and valuable works, entitled "*The Little Helper*:" a Memoir of Florence Annie Coswell; and "*Ten Months in Brazil*," by *John Codman*. This enterprising publishing house is treating the public to a feast of fat things in choice entertaining and instructive literature.

OLD ENGLAND

This is the title of a most interesting work by *Prof. J. M. Hoppin*, of Yale College, from the Press of *Messrs. Hurd & Houghton*. We make two extracts one describing *Rugby*, the home of *Arnold*, and the other, *Eversley*, the home of *Charles Kingsley*.

"Classical studies are all in all at Rugby, and in Arnold's time the school won its preeminence in these studies. He introduced a thorough drill in the grammatic elements of language, that laid a sure foundation for good scholarship. Nothing could atone, in his eyes, for grammatical incorrectness, no beauty of expression or ingenuity of construction. He threw new life into the readings of the old authors, by opening to the minds of his pupils fields of illustrative truth in history, geography, ethnology, and art. He taught his pupils to discriminate between different ages of the same language, the colorings of outward circumstances, and the changes of idiom. The consequence of this training was, that Rugby boys have studied with the zest of mature minds and have taken the first stand at Oxford. Arnold also had the courage to introduce the natural sciences and the modern languages into Rugby, and though it is said that he did not become himself a perfect German scholar, he has done for England what Stuart did for America: he opened the way to the general study of the German in English schools and universities. He changed the face of public education throughout England. But he did infinitely more than this—he drew back education to its true source. He chased out the spirit of a negative philosophy, which separated the school from all divine influences and nourished a deep immorality. In the discipline of the school, and its entire system of instruction, he let in the sunshine of the Divine Word. He Christianized the school as he would have done the state. . . . Rugby is considered rough, though standing the highest in manhood and morals of all the English schools. Eton and Harrow are the aristocratic schools." But who would not glory in such roughness as Rugby training engenders?

CHARLES KINGSLEY.

He visited the home of Charles Kingsley, in Eversley, in the county of Hampshire:

"Charles Kingsley's house was the very picture of a rural parsonage, or poet's dwelling, away from noise and men. The garden and lawn were ornamental without being stiff, and the windows and walls were smothered in luxuriant vines and roses. All the apartments and bow-windows stood open, and there seemed to be a free communication with out-door Nature. - - - Kingsley is still what may be called a young man, as are indeed many of those living authors, such as Ruskin and Matthew Arnold, who have breathed new freedom and power into English literature. A relative of Froude the historian, he has perhaps thereby been brought in contact with the new and independent ideas of English history, of which he forms, as it were, the prophet or poet. And he has vigorously striven to carry Christianity into practical life, and to infuse its higher spirit into the very framework of society. He has advocated a religion which has warm blood in it, and can feel, think, run, and work. He considers religion, in the words of an old English divine, as 'the seed of a deified nature.' Let us hope that he may never be faithless to his principles, as some of his latest utterances awaken the fear of his being. He must deny himself in an unscrupulous and bad sense to become a defender of injustice or of power against the poor. If he do this, notwithstanding a great enthusiasm for him, he may go to the shades where, alas! many dead heroes have gone before him. This is indeed a small threat as far as myself is concerned, but, if I mistake not, it will also be the united judgment of an American public opinion which has heretofore passionately honored and loved Kingsley, and the entire loss of whose favor, which has been called an English author's verdict of posterity, no man living, be he ever so great, can well afford to suffer."

CECIL.

Wallace Circuit.

THE friends of Methodism at Malagash have, for some months past, been exerting themselves laudably, in the erection of a Wesleyan Church, in the place of the old chapel which, a few years ago, was accidentally destroyed by fire. They have already nearly completed the outside of the building; and the interior is so far advanced as to have the floor finished, and the sides lathed ready for the plaster.

In order to obtain means to enable them to finish the house of God, they thought it advisable to have a tea meeting; and a few days since they carried their intention into operation. The tea meeting was prepared and arranged in a superior style, and well and largely patronized. Between four and five hundred persons were present, and they did ample justice to an excellent tea, taken under cover, on tables prepared for the occasion, with nature's green and beautiful carpet for the feet. The refreshment table was placed in the building, and most abundantly supplied with almost every variety in the eatable line. I never, either in New Brunswick or Nova Scotia, saw a tea meeting better prepared, or more richly supplied. It certainly reflected great credit on the ladies, and those who assisted them in its preparation. Although the number of persons was so large, and composed of many who were youthful, I could not but admire, during my stay on the ground, their propriety of conduct. All passed off well; and the friends realized, at the close of the meeting, the handsome sum of $208.00. Thus they expect, in a few months, to have the building ready for the worship of God.

And how pleasing, to every well-disposed mind, to witness persons engaged in the erection of houses for God; doing their utmost to sustain and support an evangelical ministry. If such persons exert themselves in a proper spirit, with a single eye to the glory of God, he will not suffer them to be the losers thereby. He will bless them in their basket and in their store, in their souls and in their families, in time and in eternity! It is said, "Honor the Lord with thy substance, and with the firstfruits of all thy increase: so shall thy barns be filled with plenty!" The Lord also declares, "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. I will rebuke the devourer for your sake, and he shall not destroy the fruits of your grounds: neither shall your vine cast her fruit before the time in the field; for ye shall be a delightsome land, saith the Lord of hosts." "Bring ye," therefore, "all the tithes into the storehouse," and "prove the Lord therewith." By so doing, we have reason to believe, he will bless both individuals and the Church, with spiritual and temporal prosperity!

GEO. JOHNSON.

Relation of the Religious Press to Politics.

The following is from the *Evangelical Witness* of London, Ontario:—

We have our own political creed, but we keep it to ourselves reasonably well. Sometimes, when we see the follies which we do see, we should like to have a fling at some people we wot of, but we generally manage not only to restrain our disapprobation, but to conceal our preferences. It is a hard thing to be tied in this way—with so much nonsense going on around us, but circumstances impose silence, and we think our own thoughts, and let the world move on.

At the same time we do this, not because we think it is right, but because it is not expedient to write political articles for a religious paper, being at the same time of the opinion that if the editors of our religious papers were allowed to write politics there would be more moderation and candour than we find in the secular papers, and perhaps quite as much common sense. How much common sense there is in some of them, when the rant and personalities are taken out of them, we leave sober minded people to judge. We consider that the extreme bitterness and one-sidedness of some of these papers make them a curse to a household. They exhibit no fairness no candour in their political dissertations. The object seems to be, the setting up of one class of men, and the pulling down of another. How seldom are measures discussed on their merits. How constantly the governing idea seems to be not the measure, but the men who support it, and if these are not acceptable to the writer what fierce denunciations follow. Is it well for families, young men and young women, to be trained to view questions in this partizan light? Is it well to teach them to work up their feelings to this fierce heat on the political and social questions of the day? Is it well to assume and to teach, as most of our political papers practically do, that this man can do nothing right because he is a Tory, or that man because he calls himself a Reformer? Yet this is practically the constant cry of our political papers.

It has been customary to suppose that there is nothing so bitter as theological disputes.—But it may be fairly claimed that in our own age, at least, it would be well if the political press would imitate the religious. The asperities of the former are not found in the latter, and the progress of events is constantly producing among the conductors of the religious press a happier feeling in treating ecclesiastical and theological questions. Why cannot it be so with our political writers? Why do they so often insult our intelligence by the apparent assumption that we cannot understand an argument unless it be spiced with invective and personality? All deference to their ability, and appreciating as highly as they can desire their great industry and enterprise in keeping us informed on all the occurrences of the day, we cannot but consider that the tone in which they generally discuss public questions is not the tone of feeling in which it is desirable men should transact business with each other; if it were so we should have a troublesome life with our neighbours.

On these grounds we cannot regard it as the wisest policy to prohibit the discussion of political questions in religious papers, but while readers are so sensitive on this point it is best to keep silence, lest we should hinder the work which we specially aim to promote.

Hay-Making.

From all parts of the country we hear the same encouraging accounts respecting the probable results of the hay crop, this season. The weather in the vicinity of the city has been rather wet for making lately, but so far, we believe, very little, if any, of the crop has been injured. A good hay crop is almost the one thing essential in the annual products of a farmer's labour; a good hay crop, well saved, keeps the stock comfortable, and compensates for dreary winter and backward spring. If times are hard at present, as all allege, and money scarce, as undoubtedly it is, there is satisfaction and consolation in knowing that the earth still yields her increase; that the same good Providence watches over us now as in times past; that the same sun still shines upon us all, whether we deserve it or not; that political changes make no change in the benignity of the Creator, or the operation of the laws by which He rules the universe.

We began with the hay crop; and what a time of delights is this season of hay-making. For the next fortnight at least, from every cultivated valley and sunny hill side of our beloved land, will be heard, from dappled dawn to dewy eve, the clink of the mower's whet-stone sharpening his scythe; while the air everywhere is odorous with the breath of clover, and the shout of innocent hilarity peals from every meadow. Some farm-work—perhaps the most of it—is fit only for the strong arms and muscles of men; but every one can take a turn, at the hay, and in the rural districts, we believe, almost every one does take a turn at it. As appropriate to the season, we reprint below, an ode by John A. Bell, Esq. of this city, taken from a little Pastoral Entertainment got up for the Cadets of Temperance, and performed by them at Temperance Hall several years ago. Truly, as the song says,

"The happiest time of the summer's prime,
Is the time we make the hay."

SONG OF THE HAYMAKERS.

AIR—"Dearest Mae."

Come rouse from leaden sleep boys, the light
proclaims the day,
On rocky peak and gleaming flood, the purple
sunbeams play;
Tis time to mow the hay boys, before the sun
is high,
While sparkling yet on earth's green breast, the
jewel dew-drops lie.
The hay, the hay, sweet as the flowers of May;
The happiest time of the summer's prime,
Is the time we make the hay.

Before the sun gets up boys, before the breeze
goes down,
For fields and meadows blossoming, we'll quit
the dusty town;
Afar from dust and din boys, while the dew is
on the spray,
And all the birds are carrolling, we'll make the
fragrant hay.
The hay, the hay, &c.

We'll make the hay till noon boys, and then
together dine,
Our table and our seat the turf, beneath the
spreading pine;
Beneath the spreading pine boys, while the
linnet sings above,
And cheerful Humor sits a guest, with Temperance and Love.
The hay, the hay, &c.

We'll rest and feast at noon boys, and then
we'll spend the day,
Where hawthorn and the fern's sweet breath,
commingle with the hay;
And buttercups all gold boys, with air of conscious pride,
Look down upon the violets, that nestle by their
side.
The hay, the hay, &c.

For rural joys we'll stand boys, the joys unbought by care,
The flowers that deck the mountain side, the
water and the air;
The types of bounteous Heav'n boys, as sinless
and as true,
As old as Eden's paradise, and still forever new.
The hay, the hay, &c.

Then rouse from leaden sleep boys, the light
proclaims the day,
On rocky peak and gleaming flood, the purple
sunbeams play;
'Tis time to mow the hay boys, before the sun
is high,
While sparkling yet on earth's green breast, the
jewel dew-drops lie.
The hay, the hay, the new the fragrant hay;
The sweetest time of the summer's prime,
Is the time we make the hay.

From the Methodist Recorder

Anticipations of Conference.

The Conference campaign may be said to have commenced. On Monday evening upwards of thirty brethren arrived in the good old city of Bristol, the advanced guard of that much more numerous array which will begin to pour in to-morrow, and on each successive day of next week till Wednesday, when the numbers will be at their height, in expectation of the formal opening of Conference on the following morning. In the meantime a highly important part of the business is in course of preparation. The Stationing Committee met on Tuesday, and it may be expected that they will conclude their business this (Friday) afternoon or evening.

To-morrow (Saturday) will be the first day of the Mixed Committees—those Committees at which ministers and laymen equally attend, deliberate, and vote. It may be hoped that the tendency which has been partially observable the last year or two in these committees—the tendency to lose somewhat of their deliberative character, and to assume somewhat of the form and manner of regular public meetings—will this year receive no fresh impulse. What is wanted in these committees is real discussion. They are the most valuable opportunity which our Church, or perhaps any Church in this country, possesses for the frank and unfettered interchange of thought and opinion in regard to the several departments of Connexional action. They are felt and acknowledged as a real power—as the House of Commons of Methodism; and their action and influence seem to foreshadow a time when other functions, additional to those now possessed, will be exercised by the combined ministry and laity of our Church. The meeting of to-morrow has reference to the fund for the assistance of Worn-out Ministers and Widows. We have reason to believe that the report to be submitted will be of an encouraging character, showing an increase in receipts, though not, we fear, sufficient to justify an increase in the amount of the annuities to be paid to the claimants on the fund.

On Tuesday morning the subject of Home Missions, one of the most popular and attractive subjects of the week, will come under review. For several years past there has been a continued increase of operations in this department. We trust that the managers of it will not run on too fast, and so plunge the fund and the Connexion into embarrassments which it is far more easy to create than to relieve. The country wants evangelizing, but we must not run into debt. Progress purchased in this way is but artificial, as experience in other departments has abundantly proved. It is to be hoped that the zeal of the friends of Home Missions will be tempered by prudence, and that Mr. PREST and the Committee will be permitted to lie on their oars a little—unless, indeed, the fund, contrary to our expectation, should be found to show a surplus warranting further extension, in which case we should be among the foremost to advocate it. On Tuesday afternoon is the meeting of the Sabbath Committee, which may be expected to possess this year unusual interest, in consequence of the attempts at Sabbath legislation made in the House of Commons, and of the course which has been taken in reference to these measures by the Committee to whom this important subject is officially entrusted. But we will not anticipate the points of what it may well be supposed will turn out a lively and diversified discussion. In the evening the subject of the Theological Institution comes on. Here again there is something beyond ordinary routine business. The retirement of Dr. HANNAH, who has occupied the theological chair ever since the institution was established, the probable succession of Mr. POPE to the place thus vacated, the increase in the number of colleges connected with the Institution from two to three, the relations between the Missionary College and the Institution, and last, not least, the way in which funds are to be provided for the maintenance of this essential department of the public service—these topics, even if no extraneous matter should be introduced, will be abundantly sufficient to occupy the attention of the Committee during the whole evening.

We have not space to speak at length of the grand field-day—Wednesday, and the Missionary Committee of Review. After all, this great organization claims the pre-eminence. The Divine Master's unrepealed commission still sounds in the ears of his disciples. Can it be imagined that that commission is repealed, or that its obligation is in any way weakened now, when art, and science, and industry are holding their conferences and extending their influence gradually over uncivilized nations, and when the facilities of transport are such that it is as easy to-day to reach the coasts of China or Japan as it would have been three or four centuries ago to reach the remoter villages of Scotland or of Ireland? Let us hope and pray that there may be some real enthusiasm on Wednesday—that the trumpet may give no uncertain sound as to effort and income, and that the holy fire may be set aglow in many bosoms hitherto cold and indifferent. Thus ends the programme of the mixed Conference; to be followed by the formal opening of the ministerial assembly, the vacation by Mr. Arthur of the office he has adorned during the past twelvemonth, the election of a successor in the Presidential chair, and with it the commencement of a new ecclesiastical year.

The Spectacle at Rome.

Now that the great festival of St. Peter has passed away, we are in a position to estimate at its real value the imposing demonstration which during the last few days has dazzled the visitors in Rome, and delighted the adherents of the Papal Church, wherever that Church has its votaries. The assemblage was probably the largest ecclesiastical gathering on record. If the numbers are given correctly—if there is no exaggeration in the statement that 40 cardinals, 500 bishops, and 25,000 priests assisted at the canonisation of the martyrs and the Centenary of St. Peter—there can be no doubt that Pius IX. has succeeded in bringing together such a multitude of clergy of all ranks as was never before collected. But now that the noise of orchestras, the pealing of bells, and the shouts of excited priests have ceased, now that the intoxicating fumes of incense have evaporated, and reason regained her seat, we would ask any honest Roman Catholic what he thinks has been gained by this stupendous effort, beyond a manifestation of the attachment felt by great multitudes of priests and others toward the recognised head of their Church? What had the Pope to say in his much-expected Allocution on this wonderful occasion? Did the Vicar of Christ throw any fresh light on present or future events? Did he say anything of importance which had not been said a hundred times before? According to Roman belief, this Allocution just delivered by Pius IX. is as truly inspired by the Holy Ghost as the epistles of Paul, or Peter himself. What then had this inspired man to say, on an occasion of such unprecedented magnitude? Nothing but what any decently-educated priest could have written; a wearisome reiteration of the assumptions, the platitudes, the falsehoods