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Religious Miscellany.

"I PRESS TOWARD THE MARK."

Ah, tell me not of gold or treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure,
Of all the world displays for worth.
Each heart will seek and love its own;
My goal is Christ, and Christ alone.

In him I find my exultation,
My fairest vision of delight;
I feel mine eyes, mine expectation,
On him alone, my Rest my Light.
Each heart will seek and love its own;
My goal is Christ, and Christ alone!

The world and her pursuits will perish;
Her beauty's fading like a flower;
The brightest schemes the earth can cherish
Are but the pastime of an hour.
Each heart will seek and love its own;
My goal is Christ, and Christ alone.

Against this tower there's no prevailing;
His kingdom passes not away;
His throne abides despite assailing,
From henceforth unto endless day.
Each heart will seek and love its own;
My goal is Christ, and Christ alone!

His riches are too vast to measure;
His countenance is as the sun;
Apart from him there's nought of treasure;
He is the Changeless, Living One.
Each heart will seek and love its own;
My goal is Christ, and Christ alone!

And though a pilgrim I must wander,
Still absent from the One I love,
He soon will have me with him yonder
In his own glory realms above.
Triumphantly I therefore own,
My goal is Christ, and Christ alone!

(For the Provincial Wesleyan.)

LAY PREACHING.

BY A LOCAL PREACHER.

We were glad to learn that the late Conference adopted the representation of laymen, and also encouraged the convening of the local preachers. Of lay representation we have nothing to suggest at present, our remarks being confined to local preaching. When we read of such numbers employed in England and the United States, to assist in the furtherance of the Gospel, we cannot but deplore the sad want of appreciation of such help in our Provinces. The people seem to be entirely indifferent to such, and to entertain decidedly unreasonable objections to local preachers. The truth is, they have not been taught to accept them, as the Churches in the countries referred to have been; yet, when they see that the Conference recognizes them as co-laborers, and when they learn of good and excellent men who have been the instruments of turning many unto Christ, then they will learn to appreciate the services of the local preacher.

From the Conference reports it may be seen how great is the demand for laborers, and how extensive is the field, so much so that none need be idle. How many places there are in the outskirts of the city; in its allies; about the docks, wharves, ships, etc., in the country village, or back woods settlement, where Sabbath after Sabbath passes away without any service,—being spent in idleness and desecration.

Neither Sabbath school nor prayer meeting are found throughout the whole year; children growing up in ignorance and wickedness, parents fostering such growth, by their example and negligence. It is a well known truth, that the Sabbath, to those who are accustomed to labor, is a wearisome day, and in no instance are the words

"Satan finds some mischief still,
For idle hands to do."

so literally verified, as they are upon this day, in those sections where no service is held. Not only is mischief found for idle hands, but also for idle heads and hearts, hence, we we find the day devoted to very improper amusements. Card players congregate in the most secluded spot to ruin their souls, and those of others; groups may be seen playing at ball or quoits; others with fishing rod wending their way to or from the brook, whilst indoors, dime novels, trashy literature, in all its forms and names, poison noble minds,—minds, which if trained, would be ranked among earth's brightest gems. Now, if some person capable of giving a word of exhortation, or explaining some passage of scripture, or entering with heart and soul into the story of Jesus and the cross, would visit them, would not such a one be a blessing to the people and to himself? Undoubtedly.

And would it not tend to the proper observance of the Sabbath; to the training of the youths to deeds pure and noble; in a word to the advancement of the Christian Church in all its sections, scattering its blessings broadcast into localities now cursed with Satan's rule. We are glad, however, that such persons can be found in almost every locality; men whose hearts have been changed, yea, fully conrecrated to God; men, who possess talent and experience, which would make them useful co laborers with the ministers of the Gospel, if they were only put into the harness, and set to work. Again there are many, who in addition to these talents, have had good educational advantages, being good speakers and in every respect qualified for such work, and if employed, eternity alone will tell the glorious results. Such men will be found in the shop, on the farm, in the forge, and when the free system of education grows a little older, many more will be added, and will it not be a great sin to allow such to be unemployed? Never did the cause require such help more than at the present age. Satan finds hosts of agents in the popular amusements and exhibitions of the day. Our towns and villages are flooded with low and obscene literature, but why enumerate his instrumentalities, call them Legion and you will fail to sum them up. Which then we ask is the greater evil to allow such agencies to demoralize our lands, to desecrate our Sabbaths; or to secure the services of a layman, and commission him to preach, to pray, to exhort and urge his fellow beings to seek better things?

We do not wish to confer upon laymen the full and weighty responsibilities of the Church,—for these are the duties of the ordained man of God, but merely require proof of fitness and competency for the work, and license them to *preach, exhort*, and teach the gospel of Christ; also to visit the sick, to comfort the afflicted, and in whatever way they can, to work for God, and in case of the minister's absence they might be allowed to bury the dead. For these services, grant no remuneration save that which might be voluntarily made by the people; if however, the laborer should be at any expense, this we think ought to be met in some other way than by himself.

We think if a body of local preachers could be organized the benefits would be manifold. The person himself, by exercising his gifts; the people by receiving good, and then, there would be a reserve to fall back upon when "young men were wanted" to fill up the ranks of the ordained ministry, thus doing away with the trouble and expense of sending to England for help. We trust this question will receive its just attention.

July 25, 1873.

(For the Provincial Wesleyan.)

A TRIBUTE.

"Honour to whom honour is due."

By a recent number of the *Wesleyan* I obtained the first intelligence of the demise of a very worthy coloured brother, in Tucker's Town, Bermuda, who had long occupied an honored position as Leader and Trustee in our Church. Bro. Shrewsbury has paid a very just tribute in that issue to his memory—every word of which will be endorsed by every Wesleyan Minister who has laboured in Bermuda, and particularly on the St. George's Circuit. An emotion of sadness will fill their hearts, to learn that one whom they have known as "Our helper in Christ Jesus," has ended his labours and his sufferings in the Church militant on earth; but they will rejoice that he has passed to his glorious reward in the Church of the First born in heaven. Perhaps there is not a man in these sunny islands who has rendered more signal service to our ministers in the prosecution of their work, or has done more to promote the health and comfort of their families by means of his board and his plantation, than Samuel Trott—a name they will ever cherish with respect and affection.

Tucker's Town—where Mr. Trott resided, and where he owned a plantation and a comfortable residence, furnished by his industry with the enjoyments and blessings of life—is situated four miles from St. George's, across Castle Harbour, noted for its dangerous shoals and pointed coral rocks, projecting treacherously to the surface of the waters. Notwithstanding the spaciousness of this harbour, and the great depth of its waters, a vessel seldom ventures to approach its castle-guarded entrance, or the terrible undertow of its waters familiarly known as the *ground swell*—sometimes like the voice of mighty thunders heard afar off. "It is the native place of storms," and pregnant with danger to the unskillful mariner. Mr. Trott was accustomed to cross this treacherous harbour, almost daily, carrying the productions of his plantation to the market, and supplying his family with necessaries, in his own cedar boat, which he had used for half a century. How often had the good old boat carried the messengers of glad tidings on their errends of love between those Islands. According to custom they preached at Tucker's Town every fortnight on the Sabbath, at 3 o'clock, P. M; and returned for the evening Service in St. George's. True to his engagement, ere the dinner was over, his boat was waiting at the wharf; and seldom without its owner. Knowing, as he has often stated, the danger, he would not trust so precious lives, and interest, to unskillful hands; but generally brought, and returned the Preacher himself, on the same day. Besides he was ever ready to leave his work, to bring the Minister, and to aid him in Pastoral work—in preaching in the week—attending Missionary Meetings, or to take his family on the water for the benefit of their health—and all gratuitously; and often with the expression that he was more than compensated in the benefit he had received from their visits and their Ministry.

Thus for the past forty—I might say fifty years—has this good and upright Man served the Church, and especially its Ministers, whose reputation and happiness were as dear to him as the apple of his eye; and whom he loved as his own soul. Seldom have I ever seen a Man who answered so fully to our Lord's description of Nathaniel "An Israelite indeed in whom is no guile." Servant of God well done; rest from thy loved employ. Thou has traced thy *name* and thy *gentleness* and thy *love* by deeds, in ineffacable characters on the fleshly tables of the hearts of thy brethern who have spoken unto thee the word of God. Well hast thou paid them in deeds of love—and never in aught but love, for their labours. Thy next service will be, as a Guardian Angel, to welcome them into everlasting habitation:

"There all the Ship's Company meet
Who sailed with the Saviour beneath."

May God look tenderly upon, and bless the lone widow, and the fatherless children; and may a double portion of their father's Spirit rest upon them.

G. W. TUTTLE,
Late Supt. of St. George's Circuit.

Annapolis Royal, N. S., July 25, 1873.

THE WORK IN MEXICO—LETTER FROM DR. BUTLER.

From N. Y. Christian Advocate.

[We give the following as news from Mexico with which we think our readers will be interested. But we wish it to be understood that neither this office, nor the missionary office, assume any responsibilities as to the arguments or opinions that it may express. These belong only to the writer, upon whose personal credit they are exclusively given.—*Ed. Chr. Adv.*]

We are in the midst of great excitement just now, caused by the efforts of the Governor of Mexico to expel the foreign priests and Jesuits who have lately come into the country, and who have been working hard to alienate the people from their Government by intriguing, and, in many cases, even openly preaching against liberal Constitution of Mexico.

Goaded to desperation by the cruelty, repacity, and immorral lives of the clergy of this land, the long-suffering and oppressed people rose at last and overthrew their priesthood, secularized the Church property, and promulgated a Constitution which guaranteed civil and religious liberty to all the people of Mexico.

As the result of the frantic efforts of the priestly party to regain their power and overthrow the Constitution and liberal institutions of the country—even to the exteut of inviting French intervention, with all its fearful consequences—the party of liberty have been obliged to pass what are now called "Laws of Reform," in order to guard and preserve the freedom which they have won, and to maintain the progress toward that better condition upon which the country has at last entered.

But Rome and Rome's clergy have resisted every step of this progress with the bitterest determination, and would fain drag down again to his former darkness, and degradation the millions of those now emancipated people. But the sons of freedom have met their foes with the sturdy and unflinching resolution never to surrender the rights which have wrung from them. So a series of enactments, now called "The Laws of Reform," have been passed, and this year an attempt has been made to raise these laws to the grade of Constitutional enactments, and render them permanent and unalterable. They have succeeded by gaining the requisite legislation and securing the required consent of the majority of the States.

This, of course, has made the Roman Church desperate, but the Government and the Legislature, both State and Federal, have met the opposition with calm resolution. Supposing it possible to intimidate by firing the fanaticism of those who still adhere to them, the clergy have sought aid from without, and monks and Jesuits from Rome, and other quarters have been imported for this purpose. The steamer which brought myself and family to the shores had several of these people on board, and, indeed, until within a few weeks every steamer that arrived had more or less of them among her passengers.

They have been sent all over the country to reach the people through the pulpit and the confessional, and they went at their work with such blind zeal that their sermons soon began to teem with treason. The people took the alarm, the press rung out its warnings, and public men were aroused. The walls of Congress resounded with utterances like the sample I sent you by last mail, and the demand became general that "The Laws of Reform" should be enforced against such people. One of these laws confers upon the executive the power to seize and expel from the country persons whom it designated "pernicious foreigners." Who such people are your readers can understand without being told.

The Jesuit party took the alarm at last, but too late, for a few nights since the Governor of this district, at the midnight hour, when those whom he "wanted" were fast asleep, suddenly seized nineteen of those disturbers of the peace and hurried them off to prison to await arrangements for their expulsion from the soil of Mexico. Scores more of the same "pernicious foreigners" were looked after, but they had taken the warning and fled away to the seaboard and got away. The nineteen seized are not yet expelled, pending the settlemens of some questions raised by the district judge, though it is likely they will sail on the vessel that carries this letter to you.

The official organ gives a list of the names and nativity of these men, with their ages and the date of their entrance into the republic; and what a lesson of selection there is suggested by the wide range from which Romanism drew them for the service which she wished to accomplish! One was taken from Belgium, one from the United States, one from Genoa, two from Ireland, two from Venice, two from Granada, three from Rome, and six from Spain. No doubt but they were men well fitted for the work which she sent them to do, but the vigilance of liberty proved more powerful than the arts and policy of the wily foes which schemed for its overthrow. The Government and people of Mexico refuse to believe that men who hate freedom should continue to enjoy its protection when their sole aim and effort is the destruction of its institutions and safeguards. They hold such people to be criminals against the peace and welfare of their country and its laws, and they refuse to be turned aside by talk about the the theoretic correctness of their action, and determineately tell these pests of the world (whom scores of nations have already expelled time and again) that they are not needed here, and must march out of Mexico without delay.

Of course the Romish Archbishop is in tears in thus so suddenly having to lose his auxiliaries; but it is significant that the persecution and murder of our converts have ceased in a good degree since these events commenced, so that no serious case has been reported for the past five weeks; but "His Grace," it seems is not yet going to let us have it all our own way, as he has now declared that any Romanist selling property for Protestant purposes is to be *excommunicated*! Perhaps in "The Laws of Reform" there is no remedy for this act of his, and that his fanatical followers may for a while hinder our purchasing sites for churches and houses to live in. But be will find that there are those who will sell to us, and that despite his petty persecution. We have come to stay, and our churches and schools and institutions will extend over this land and redeem it from the Romanism which has so long been its bitter curse.

Before the arrival of these foreign priests and Jesuits the Romanists of Mexico were much more peaceable and candid than they have been during the past six months. There is no question but that this teaching fomented the worst of feelings in those whom it could influence, and hence the Bible burnings, the persecution and the assassinations which have occurred of late, a long and terrible list of which I could furnish to you from the public papers if it would do any good. At present, as stated, there is a lull in this storm of wrath, but we work comparatively unmolested, with only the usual annoyances to endure.

The expulsion of the Jesuits, demanded by the law and the voice of this nation, is positively necessary to the peace and welfare of Mexico, and to the mental and moral freedom of its people, while it gives to the true patriots of the country the only thing that they require to consolidate its liberty and strength, and those are *time* and *peace*, during which they cannot promote education and develop the enlightened patriotism which will hereafter and forever guard the freedom and welfare of this great country.

Good men every where ought to pray for the Government, the public men and the editors of this land, that God may sustain them in their great task which they are trying to fulfill, to make their magnificent country the home of order, of freedom, and Christian civilization.

Since writing the above determination has has come in. His Honor affirms the decree of expulsion; so the liberals of Mexico breathe freely to day and exult in the triumph of their laws against the purposes of the Church of Rome.

Yours truly,
WM. BUTLER,
Superintendent, etc.

City of Mexico, June 27, 1873.

FUTURE PUNISHMENT.

BY L. D. M'CABE, M. D.

Having myself speculated some upon this momentuous theme, I was solemnly impressed with the following remarks upon it, from the pen of Dr. Orville Dewey, one of the great lights in the Unitarian denomination. He says:

The penal suffering of a guilty mind, wherever and whenever it comes, must be great. This is the clearest of all truths, relative to the punishment of sin. Even experience teaches us this; and Scripture, with many words of awful warning, confirms the darkest admonitions of our experience. If sin is not repented of in this life, then its punishment must take place in a future world. Of all the unveiled horrors of a future state, nothing seems so terrific as the self-inflicted torture of a guilty conscience. It will be enough, to fill the measure of his woe, that the sinner shall be left to himself; that he shall be left to the natural consequences of his wickedness. There are no agents in the universe, to work out the misery of the soul, like its own fell passions; not the darkness, the fire, the flood, or the tempest. Nothing, within the range of our conceptions, can equal the dread silence of conscience, the calm desperation of remorse, the corroding of ungratified desire, the gnawing worm of envy, the bitter cup of disappointment, and the blighting curse of hatred. The Scriptures were intended to leave on the mind the impression of some vast and tremendous calamity, without informing us precisely what it is. They reveal our future danger, whatever it be, for the purpose of alarming us; and, therefore, to speculate on this subject, in order to lessen our fear of sinning, involves the greatest hazard and impiety. There is a high moral use of the awful revelation of the "powers of the world to come." It was intended, and it is eminently fitted to awaken fear. And, after all that has been said, I hesitate not to add that we are in no danger of really believing too much, or of fearing too much. I maintain that every man should fear all that he can fear, and I actually hold a belief that affords the fullest scope for such feeling. It is not of so much consequence that any one should use fearful words on this subject, or violently contend for them, as that he himself should fear and tremble. What the retribution of a sinful soul is, we do no know; but we know that such terms and phrases as "the wrath to come," "the worm that dieth not," "the fire that is not quenched," "the blackness of darkness," "the fiery indignation," "the destruction of both soul and body in hell," import what is fearful, and were intended to inspire a salutary dread. We know not what it is; but we have heard of one who lifted up his eyes, being in torment, and saw the regions of the blessed afar off, and cried and said, "Father Abraham, have mercy on me, for I am tormented in this flame." We know not what it is, but we know that the finger of inspiration has pointed awfully to that world of calamnity. We know that inspired prophets and apostles, when the interposing veil has been, for a moment, drawn before them, have, shuddered with horror at the spectacle. We know that the Almighty himself has gathered and accumulated all the images of earthly distress and ruin, not to show us what is the retribution of a sinful soul, but to warm us of what it may be; that he has spread over the world the deep shadows of his displeasure, leaving nothing to be seen, and everything to be dreaded. And thus has he taught us, what I would lay down as the moral of these observations, and of all my reflections upon the subject, that it is not our wisdom to *speculate*, but that it is our wisdom to fear; for, as I said, we are in no possible danger of believing too much, or of fearing too much, relative to the awful theme and doctrine of future punishment.

Finding such weighty and solemn words from the pen of a gentleman so pure and distinguished, but whose denomination is so generally charged with erroneous teaching on questions of Scripture doctrine, I thought they might be useful to some members and ministers in orthodox Churches, whose tender sympathies have been so developed by the Gospel that they are liable to speculation and latitudinarianism in reference to a doctrine so fundamental and important, that it is indispensable to the progress of the great work of evangelizing a lost world.—*Wes. Ch. Ad.*

IS THIS YOUR PRAYER.—"Thy will be done on earth as it is done in heaven." It requires the triune graces of faith, hope, and love, to offer truly this prayer, and when it is truly offered it will be accompanied by the use of appropriate means. To pray for the universal subjection of human beings to the will of God, and to do nothing for making known God's will in reference to salvation and duty, is an inconsistency in terms. Such prayer is a mockery. We rejoice to know that many really pray that God's will may be known on earth, his saving health among all nations.

General Miscellany.

THE SHAH OF PERSIA AT HOME.

BY PROF. WILLIAMS WELLS.

While a host of "Our Owns" are doing up the Shah on his travels, and finding a secret enjoyment in exposing his whims and his foibles, we propose to take a peep at the "Mountain of Light,"—for this is one of his titles—in the distant regions of his Persian home, where we fear he will be found no more amiable than on his visits to his European cousins of the throne.

Of his height and weight, of his beard and complexion, of his clothes and his jewels, we need say nothing, for lo! are not these the subject of many epistles to the Occidentals? We propose to sit down and have a chat with the famous Oriental-Hungarian traveller, Vambery, and also with the Austrian doctor, Pollak, who was for some time private physician to the Oriental monarch, and both of whom know a little more about his home than any other living men. Now, since the Shah has consented to present himself to profane eyes, the accounts of these favored ones have a double interest to the world.

They declare Nassir-ed-Din to be a man of extraordinary culture for an Oriental, and Vambery, who made his acquaintance during a visit to Persia in 1862, unhesitatingly pronounces him to be the most intelligent and cultured man in all Persia. He is well read in the Arabic and the literature of his own land, handles his own pen with an easy and flowing style, is a handsome penman, and not bad at drawing. He amused himself one day in making an outline sketch of Dr. Polak's person, and handed it to the highly-favored physician. He understands French well enough to maintain an ordinary conversation in it, and is remarkably well posted in geography; this is, indeed, his favorite study, and he is very familiar with Asia, and passably acquainted with the other portions of the earth.

He is not very fond of the cares of Government nor of his residence in the capital, both of which he will gladly flee from to enjoy the retirement of his hunting-lodge, of which he makes a veritable *sans-souci*. At the chase he is a genuine Nimrod, and counts his booty like an old hunter. It is not at all uncommon for him to sit down and write out an exact diary of his day's hunt, in which he is quite careful to note what game he has brought down while on the run, and the birds that he has shot on the wing. His haunts are sometimes engaged in by a perfect army of attendents, who area llowed, as a favor, to be in his train, though more to witness his skill than to join in the sport. He spends about three fourths of the year at the chase, and this long-continued exercise in the open air during the heat of summer and the cold of winter has given him an iron constitution.

The royal family in Persia is widely spread through the realm, from the singular fact that the ruler chooses his wives in the midst of his subjects, without any regard to royal blood; youth, beauty, grace, and vivacity of person find favor in his eyes, and an entrance to his household. The result of this arrangement is a numerous host of royal princes, whose relations are in no way regarded by the Court; and their descendants are forced to look out for themselves, so that in Persia one may find carpenters, cooks, and even grooms of royal blood.

The private treasury of the Shah ordinarily contains some ten millions of dollars in cash, to say nothing of his vast estates, castles, etc., and his jewel-chamber is the richest in the world. It is just now pretty well depleted to provide him with the precious stones with which he is dazzling the eye of Enrope. Very few Europeans ever gain access to it; but Vambery's perfect acquaintance with the language, and his marvelous familiarity with all Oriental and Asiatic questions, secured him the favor, and he thus tells the story of his visit;

"The first and most beautiful stone is the great diamond known as the 'Sea of Light,' which Nadir-shah brought home from his campaigns in India, and which to-day has but a single rival in the Koh-i-noor, or 'Mountain of Light," of the English crown-jewels. Next to this is a valuable ruby sold to the Shah by a French dealer, and then come numerous brilliants, and three great emeralds brought from India by Nadir-Shah. A brest-sash of pearls and emeralds alternating, worn on great occasions, is of immense value, as are other articles of personal adornment, such as coats, and shawls and collars with diamonds in place of buttons; and as for scepters and swords and belts, beset all over with diamonds and precious stones, there is no end to them."

The Shah controls this private fortune of his dynasty in the most unbridled manner; and the remaining members of the family must be satisfied with what he chooses to grant to them. His wives, for example, are said to enjoy so small an income that they can scarcely provide themselves with respectable toilets; and for this reason his harem is by no means popular, many women regarding it as a misfortune to be informed that they are expected or bidden to enter it. And the present Shah is an exception to Oriental rulers in being no great friend of women; he prefers the manly pleasures of the chase to the effeminate pastimes of the harem. And he is very inconstant in his love, for without the least twinge of conscience he divorces himself from one wife to marry another, and many a beautiful Persian woman, who has regarded herself mistress of his heart, has been cruelly driven away to make room for a new favorite. These royal ladies dress very plainly in blue sack-like garments, and are seldom allowed the liberty of leaving the palace; and when they do so the only indication of their presence in the streets of Teheran are the servants that accompany them to guard them from intrusion or the gaze of profane eyes. And when they are divorced it is ordinarily without the least dowry, so that the fate of such a Persian queen is not at all enviable. Doctor Pollak relates the story of two rejected ones who were afterward reduced to marry even among mechanics to obtatain a home. These facts are fully ratified by the manner in which the Shah treated the wives whom he brought with him as far as Moscow, and then sent back again because they desired to see some of the sights that he was enjoying.

Oriental monarchs, and those of Persia especially, are extremely cruel in executions. Nassir ed-Din has followed the tradition of his race but once in this respect. The sect of the Babs have given him a good deal of trouble, and some of the adherents even made an attempt against his life. A noted one of these was put to death by the most cruel and revolting torture, and whole families have been executed on mere suspicion of being affiliated with them. The European embassadors at Teheran have endeavored to intercede for these poor wretches, but without success. There has been a great deal of friction between all the embassadors of the foreign powers and the Shah in regard to the manner in which they should appear in his presence. The Russian has at last gained the permission to appear before him booted and spurred, which is considered a great concession.

But the Shah is now destined to grant a great deal more than this, for the lessons that he is learning in Europe he must take home with him, along with the railroads, telegraph, and other modern inventions. And again, he must submit to have the vail lifted from a good deal of his privacy, without banishing from his dominions those who do it, as in the case of several of the *attaches* to the foreign embassies. He has tried in vain to carry some of his home manners with him on his travels, but finds it difficult to get along with them. It is only in Teheran that he can find giraffes trained to make obeisance to him, and we predict that when he gets home he will no longer feel like a "mountain of light."—*N. Y. Chris. Adv.*

THE MAINE PRESS ASSOCIATION.

We were prevented by a pressure of duties from being present at the reception of the party above mentioned. Their excellent and exemplary character may be inferred from the *Presbyterian Witness*, an extract of whose article on the subject we subjoin:—

When they arrived at the Halifax Hotel, the Press of the City invited them after supper to a collation where sentiments were to be exchanged and toasts proposed. It was found out at once that the Maine men, though apt enough at speechmaking, did not know how to "drink." One after another refused the wines, much to the dismay of some of their entertainers, who fancied that they had got hold of the wrong party. "How are we to entertain those fellows," one gentleman asked audibly, "for they don't drink"? And when they broke up for the night, more than one was not only puzzled what to do with them, but puzzled to explain the phenomenon satisfactorily to himself, for is it not an article of faith that teetotallers hold to their principles only when at home?

But the Maine men had a greater surprise still in store for some of our citizens. Neal Dow's State might be expected to yield some ardent teetotallers, especially as a son and daughter of his were of the company; but who expects much religious zeal on the part of members of the Press! But though they were very tired on Saturday night, and though it rained heavily enough on Sunday morning to keep half of our ordinary Congregations at home, all found their way to Church, most of them going to St. Matthew's; and learning that there was no afternoon service in Halifax, they properly arranged for a prayer-meeting to be held in the Ladies' Parlour of the Hotel at 3 P. M. A few religious friends met with them, and from 3 to 5 as pleasant a devotional meeting as we have ever been present at was held. Two clergymen, Revd. Mr. Palmer of Portland, and Emmerson of Biddeford, were of the number, and after they had opened with singing and prayer, the meeting was left in the hands of those present. A hymn from one, a prayer from another and another, cordial addresses from others—Halifax friends included—followed in rapid succession, and showed us that the old Puritan spirit had not died out of New England yet. Colonel Shaw, their President, spoke first. Then Nelson Dingley, a gentleman who has received the Republican nomination and who is therefore sure to be the next Governor of the noble Pine Tree State. He told us not to be led astray by the New York Press;—that it did not represent the people of the United States; that the true exponents of their public opinion were the ten thousand papers of the towns and villages over the length and breadth of the land, and which spoke for that great "territorial democracy" which really governs the Republic; and that these as a body were sound, that their voice was for peace, for unbroken alliance and friendship with Britain and Canada, because they spoke for a kindred and a Christian people.

EMPHASIS.

Some years since there was a student at the theological seminary at Andover, who had an excellent opinion of his own talents. On one occasion he asked the professor who taught elocution at the time.

"What do I especially need to learn in this department?"

"You ought first to learn to read," said the professor.

"O, I can read now!" replied the student.

The professor handed the young man a Testament, and pointed to the twenty-fifth verse of the twenty-fourth chapter of Luke's Gospel; he asked him to read that. The student read:

"Then he said unto them, O fools, and slow of heart *to believe* all that the prophets have spoken."

"Ah," said the professor, "they were fools for believing the prophets, were they?"

Of course that was not right, and so the young man tried again:

"O fools, and slow of heart to believe *all* that the prophets have spoken.'"

"The prophets, then, were sometimes liars?" asked the professor.

"No. 'O fools, and slow of heart to believe all that the *prophets* have spoken.'"

"According to this reading," the professor suggested, "the prophets were notorious liars.

This was not a satisfactory conclusion, and so another trial was made: "O fools, and slow of heart to believe all that the prophets have *spoken*."

"I see now," said the professor, "the prophets wrote the truth, but they spoke lies."

This last criticism discouraged the student and he acknowledged that he did not know how to read. The difficulty lies in the fact that the words "of heart to believe" applies to the whole of the latter part of the sentence, and emphasis on any particular word entirely destroys the meaning.

AN ARCHDEACON ON WESLEY AND THE WESLEYANS.

At a dinner held subsequent to a great Church choral festival at Barnstaple on Saturday, the vicar of the town in the chair, the health of the Ven. Archdeacon of Totnes, the preacher of the day, was proposed by the Mayor Thomas May, Esq.

Archdeacon Earle, in reply, after thanking the company for their kindness, went on to speak of choral unions, which, he said, had done very much to improve the services of the Church; but they should do more than this, they should induce among the members greater spiritual life by means of spiritual song. And speaking of spiritual song reminded him of John Wesley. If the Church owed a debt of gratitude to any man within the past century, she owed it to John Wesley. Their friends the Wesleyans had led them up to a higher spiritual tone in their worship than they ever possessed before. He did not think that all John Wesley's hymns were congregational; they were chamber spiritual songs, and he, for himself, had profited largely and deeply by his chamber study of the beautiful hymns which the brothers Wesleys had given to the world (Cheers.) The reason that he mentioned this was because his health had been proposed by an honest, broad-hearted, liberal member of the Wesleyan body. He felt that as hymnologists, as persons fond of sacred song, Churchmen owed a debt to that father of the Church whom his friend the Mayor followed; and he was very glad to find that he followed Wesley, not only in doctrine, but in the width and depth and height of love and Christian truth. Churchmen and Wesleyans had very much in common, and he was most thankful whenever he was able to meet one of that most estimable body, to express to him the debt of gratitude which he felt for many things the Wesleyans had given. He would wish with earnest hope that some day or other the union of the two bodies might be even nearer than the conduct of such gentleman as the Mayor rendered possible now. (Prolonged cheers.) In conclusion the ven. archdeacon proposed the Mayor's health, which was cordially received and suitably acknowledged.

STORM SIGNALS.—The United States signal office is about to occupy stations at Havana, Santiago de Cuba, Kingston, Ja., Porto Rico, St. Thomas, Antigua, Gaudeloupe, and St. Vincent, in the Windward Islands, and thence by the lateral cable from St. Vincent to Barbadoes, it will plant its extreme outpost at the latter island.—Barbadoes lies in the best possible position to furnish the earliest promonitions of the hurricane which is on it way to ravage the sea coasts of the United States. At most of the West India Islands the terrible roar of these revolving storms can be heard often while yet the gale is a whole day distant. But at Barbadoes, although this island was the scene of the historic storm of 1780 known as "The Great Hurricane"—it is so near the cradle of the cyclones that they have seldom acquired violence enough to be audible as they approach its southeastern shore. While in the Carribean Sea these fretful meteors have an enormous speed; but the rotation which they attain is happily very small, never more than twenty miles an hour, and seldom half as much as that. There, is, therefore, generally a period of several days intervening between the passage of the cyclone over the Windward Islands and its arrival on the Gulf or the South Atlantic coast, in which the signal office can give ample warning, both by mail and telegraph, to the endangered regions.—*Colonist.*

MANNERS IN A TELEGRAPH-OFFICE.—In illustration of the importance of good manners, a London paper recalls an incident which occurred at a Scotch telegraphic office some years ago. Lord Russel was the minister in attendance upon her majesty, at Balmoral, and one evening there came a messenger to Aboyne—a little old man, buried in a great coat, with a telegram from his lordship to one of his ministerial colleagues iv London. The message was handed to the clerk in charge, a paremptory person, who, seeing that it did not bear a signature—it was in the days of the old companies when a signature was necessary—threw it contemptuously back, with the authoritive command, "Put your name to it; it's a pity your master don't know how to send a telegram." The name was added, and the message handed back. "Why, you can't write, either!" cried the enraged clerk, after vainly endeavoring to make out the signature. "Here, let me do it. What's your name?" "My name," said the little old messenger, very deliberately, "is John Russel." It was the veritable Lord John himself, and the unhappy clerk was moved from Aboyne forthwith.

THE MECHANIC'S POOR CHANCE.—In vain does the press exhort and scold, and public orators hold their breath; the fact remains, that the comparative number of nativeborn boys who seek to enter the workshop is very small. While the country is overrun with commercial travellers, and the business-colleges crowded with students; while swarms of young lawyers, and doctors are let loose every year from the colleges; while horse-railroad corporations are besieged by applicants, and every city has numerous agencies supported at the expense of the seekers for situations, —why is it that there are so few applications for opportunities to learn a trade? And, more than this, why do so many American mechanics seek every opportunity to desert their calling?

It seems to me there can be but one answer: An engagement in mechanical pursuits does not present the same opportunity to reach those positions in life ained at by American boys that other callings do.—*G. W. P. in Old and New for August.*