CHILDRI

A FRIEN

CIRCUIT INTELLIGENCE

MONCTON.-The lecture by the Rev. Wm. Lawson on Monday evening, under the auspices of the Ladies' Temperance Union, was a most excellent one and we are glad to say was well patronized. As a rule Moncton does not extend a hearty greeting to Lecturers, and lest Mr. Lawson should feel unduly flattered by the large attendance, we may as well inform him that the excellent business-like and energetic management of the affair by the Ladies of the Union did more to bring out the people than the brilliancy of his superior talent br the fame of his reputation. Over twenty dollars were realized, leaving a snug balance above expenses,-Moncton Times

WINDSOR The religious meetings will probably be continued for a time longer. Upwards of fifty heads of families have expressed their intention of uniting with the Methodist Church, and in all, about 170 persons have stood up to be prayed for in that church, or privately expressed their desire to the Rev. Mr. Heustis to connect themselves with it.

MRS KENT MASON lectured upon " Intemperance" in the Methodist Church on Saturday evening. The Church (the largest in Windsor) was filled. The Rev. Mr. Heustis introduced Mrs. Mason to the ardience. The lady had been unwell and hardly did herself justice. From the continual work to which she subjects herself, it would not be surprising if she broke down physically and had a serious illness. On Sunday evening she lectured in the Methodist Church, Brooklyn, for the Rev. Alder Temple. The church there was crowded. On Monday evening Mrs. Mason lectured again in Windsor, in the Baptist Church, which was so crowded that seats had to be placed in the aisles. The Rev. D. M. Welton introduced Mrs. Mason to the audience. The lecture was much superior to the one delivered on Saturday evening. Words were exceeding well chosen, and there were several hard hits at the vendors of liquor. Mrs. Mason is very fluent and earnest, in fact. her rapidity of utterance is so great, that we heard some persons who sat a little back in the Churches, complain that they lost a good deal of what she said. Mrs. Mason left here on Tuesday morning for Elmsdale, where she lectures next. Windsor Mail.

METHODISM IN FREDERICTON. - On Sunday evening last, in the Methodist Church, Fredericton, three persons were baptized and some twenty-five to thirty, embracing persons of both sexes, were taken into the church and had extended to them by the pastor, Rev. Mr. McKeown. the right hand of fellowship .- News.

MATTERS IN MARYSVILLE AND GIBSON. -Our correspondent informs us that the good work continues in the above places and a large number of persons are seeking the pearl of great price. A blessed revival is in progress at "Robinson," and some 40 persons have avowed their determination to seek and serve the Lord. From present indications we are safe in saving that the membership of the Church in both Circuits will be more than double d News.

SYDNEY.-On Monday 28th Feb., the members of society and a number who had found peace through believing, met in the church. Of the latter, twenty-one were received on trial, each being present ed with a copy of our general rules. The work of grace which we are enjoying has been a means of quickening to the church as well as of salvation to many souls.

PORTLAND. St. JOHN .- A correspondent writes :- The special services in the Portland Methodist Church continue with increased interest and power. Rev. Mr Pickles, of the Maine conference. receive ed on Monday night a very generous expression of the high esteem in which his services are held. No preaching (except on Sunday), short and pointed exhortations and prayers, lively singing and scripture recitations, are characteristics of the meetings. No more efficient and willing workers can be found than those who compose the official branch of this church and its membership. Important aid has been rendered during these meetings in Rev. Mr. Pickles and Rev. Mr. Allen (of Careleton !!

Rev. Mr. Duncan, the pastor, has recovered so far as to grace the meetings since last Sunday morning with his presence-which is a matter for gratitude and praise to God. In looking over the large gatherings, marking the spirit of the services and numbering those who nightly crowd the altar for prayers, one is led to remerk. "It is the Lord's doings. and marvellous in our eyes."-News.

Job Printing neatly and promptly executed at this Office.

CORRESPONDENCE

DALHOUSIE COLLEGE.

MR. EDITOR,-Allow me a few words apon this subject, at present occupying so much attention. We are glad that the different College

Boards, who are supposed to have the interests of their respective Institutions more particularly in charge, have at last moved in the matter. There need be no fear about their being supported by those whom they represent. That they have remained quiet so long is all the proof that needs be adduced of their kindly feeling towards an institution engaged with them in the same great work. There is a point, however, at which a man loses his self respect by yielding to aggression. even if the aggressor be his brother. That point, it is thought by the colleges who have sent in their protest, was reached last year, when our Presbyterian friends applied for, and obtained the additional grant of \$1,800 for Dalhousie. If there is a reaction, and their monoply be in danger, they have only themselves to thank for it -it is the last straw that breaks the camel's back. Had it not been for this or some action of a similar kind it is possible that the other denominations might have allowed Dalhonsie to go on as it was going-calling itself a Provincial University, and making use of Provincial money to educate Presbyterian youth. As the matter has come up now. however. it is admitted by all that it will have to be settled. The question is-how?

It is well known that the political papers, supposed to be organs of the present government, supported and led by the Presbyterian Witness,' have always adocated the policy of repression towards the other colleges, and the development of Dalhousie. From this fact. and the readiness with which this College has been subsidized, as well as from present utterances, we judge that many of those who rule us are in favour of the Provincial University scheme. It is true that some of these papers at present advocate a different course; but it is under protest as a matter of expediency rather than of jusice. As a consequence, it is to be feared that any measure introduced now may be intended simply to heal the hurt of the daughter of my people just as slightly as will enable them to cry-peace! Such measure, however, will be useless. Dal housie, as a denominational college is well enough, it is doing good work, perhaps as good as any of the rest, but as a Provincial University it is a failure, as it ever must be. It has had a trial, it has been ong enough; it has done what it could to fulfil the promise of its inauguration, it has been little enough; it has had all the advantages possible—and they are many, and yet it can scarcely hold its own among those whom it was to absorb. The affair has been a mistake, and must be rectified. It is of no service to patch up a rotten edifice-it must be taken down to the foundation, and built on the solid rock of justice and fairplay. If the present government will not introduce a measure to set the matter right, we do not believe that this will prevent its being done; and if it can be settled in no other manner, it will have to be determined at the polls. The other denominations know their rights and are not inclined to submit to injustice. Outside of Halifax and the Presbyterian body, we doubt if there are a hundred individuals who will support the Dalhousie

I need go to no trouble to prove that it is practically a Presbyterian Institution. Disguise the fact by verbiage as you may, apply to it names and titles ad libitum. obtest, protest, legislate as you like, the fact still remains. It is and must ever be a Presbyterian College, simply from the fact that no other denomination of any note will or can have anything to do with it. It is doing for Presbyterians exactly the same work that Sackville and Acadia and Kings are doing for the denominations to which they belong; and differs from these colleges in no respect worth mentioning, except that it is not supported by Presbyterian money.

We do not say that this was intended in the scheme by which it was launched on its career—we will not impute motives. but we do say that if it had been intended. no better plan, none more sure of attaining the object could have been devised than the one which was acted upon. It is all very well, in a race, for the umpire to wait till four out of the five competitors. have their hands and feet tied, and then to set up the prize to be striven for, and it is very well for the successful party to cry out "a fair race! a fair race!" and then claim and receive other prizes gratis. simply because it won the first-but others may think differently. We would not judge harshly, but it does seem that such a course does need a good deal of casuistry in its defence.

But let us look a moment at this matter of a Provincial University. It is a mooted question. We will not go into the pros and contras. Indeed, we have no objection to such an institution, if the scheme could

be initiated with any prospect of success. But does anyone believe that it is practicable? We would not intimate insincerity on the part of this great object. Nova Scotia had some half-a-dozen denominational colleges. They thought that she had entirely too many, so they established another practically of the same kind. They thought that the walls of sectarianism should be thrown down in matters pertaining to the Higher Education—they adopted a course which any man of common prudence must have known could only have the effect of building them higher and setting up the gates thereof. Why have they done these things? For

the advancement of Higher Education

and the bringing in of a better system, they say. Did they believe that this end was to be secured by multiplying institutions? If love for education rose in their minds above denominationalism, if they thought, as they profess to think, that all the denominations should rally round common centre, why in the name of common sense, did they not ally themselves with some of the then existing colleges and thus to a large extent, beyond all peradventure, accomplish their object at once? Why did they not take Kings or Acadia or even Sackville the youngest of them all. Suppose—and we refer now to the latter college because we know it best -suppose they had added to its revenue as much as it now possesses, say an endowment of \$60,000 besides Theological Department, and other scources of income to their buildings and lands, valued at perhaps \$40,000 suppose, they had added as much—suppose the government had given to this enterprise what it now gives to the two institutions, any one can see that whether others were willing or not we would have had a Provincial University. Not one in name either, but one in reality. With the patronage of at least half the lower provinces outside of the Catholic interest with its noble endowment, professional staff, buildings and appliances of every kind, it would have been second to no institution this side of Harvard or McGill. Did they indulge the thought for a moment? Not so far as we know. They cast their eyes upon the well watered plains of Jordan, they pitched their tent beside Dalhousie, and called loudly upon those whom they knew to be tied hand and foot to come and feed with them upon the fat pastures. What has been the result? So far as its Provincial character is concerned if it was intended to be a failure we congratulate our friends upon their success. They claim also that it has been a success as a denominational dovecot." congratulate them upon that, too, in all sincerity, albeit, that is a kind of success which they affect to dispise. It is not too late, however, for them to

rectify their blunder. They have no interest in Dalhousie save location. It is just as easy for them to leave Halifax as it was to go there. Dalhousie, anyway is far inferior to any of the other institutions, a building utterly unfit for a Provincial University. They are the only denomination that are in a position to do what they are calling so loudly upon the others to do. They can do it without financial loss, the others cannot. If they really want a general university let them take the common sense method ot getting one. Let them set the example in what they so elquently preach. It is useless to say that the plan is impracticable, that it would be a failure. It is only the Dalhousie plan places reversed. If the plan was good for Dalhousie it is good for any other institution a fortiori. Let them give it a trial. If one college will not agree to it perhaps another will, they have never had the offer. It might fail however, and we admit that if the Uni versity men will advocate this plan, for the next ten years as earnestly, perseveringly, skilfully and as eloquently by voice and pen as they have their own pet veheme, and with as little success in convincing anybody but themselves of its possibility, then, they will be fully justified in calling it a failure. We would say, then, by all

means, give it up. But if neither our Dalhousie friends nor the Government are prepared for such a measure, and very probably they are not, let us refer to another point. There are two courses open to the Legislatur; If they adhere to the idea of a Provincial University they must recognise the fact that it can be successfully launched by means of the co-operation and support of all the leading denominations. It must be supplementary to existing institutions. not subversive of them. It must be independent of all denominations-not amalgamated with one. Either of these errors would be fatal to it. If it is to be a teaching body it must confine itself to the higher work, giving an extended course, and leaving the minor college to do the greater part of the work which they are now doing well. The first steps towards securing this object must be-we put the matter without any mincing-the placing of the Presbyterian body on the

must provide their own college buildings, pay their own professors and as far as others do, educate their own youth with the aid of such a grant as the others may receive. If, on the other hand the Government gives up its idea of a Central Teaching University, then this first act of justice must be the placing of the Presbyterian body on the same footing as the other denominations. They must build their own colleges, pay their own professors, and educate their own children. We are afraid that the two horns of the dilemma look very much alike, both pretty large and pretty sharp. But this beast of a question does not seem to have any little

We do not advocate any revolutionary legislation. We should be sorry to see Dalhousie broken up, or even crippled. It is doing good work, let it prosper, but not by feeding out of other men's larders. The Presbyterians are able to support it. let them do so. Give them time and opportunity if this can be done compatibly with justice. But we speak our decided conviction, when we say that any measure which does not look to a speedy and con. plete righting of this matter will be sop thrown in vain.

In conclusion we simply add that we have penned those lines with the warmest wishes for the success of our Presbyterian friends in everything except in securing exclusive state grants to Dalhousie. It ought to hurt no man, however to have the whole truth told him. If it does so much the worse for the man. SCRIPTOR.

Guysboro Feb. 29, 1876.

HOUSE AND FARM.

Sour Goose.-To utilize the remainder of the goose after cutting out the breast for smoking, it is prepared as follows: Cut up the flesh into suitable pieces, then take of vinegar and water equal quantities, enough to cover the meat, add a handful of small onions, and salt, pepper cloves, etc.; boil together until the mean is done. This, if put up in a cool place, will keep well, and makes an excellent dish when warmed up or eaten cold.

EXERCISE FOR CONSUMPTIVES .- The Herald of Health answers the question What form of exercise is best for consumptives? " Riding on horseback will probably suit most cases best. Rowing on quiet waters with an easy-going boat is also very excellent. Swinging is very good, too; as when the body is supported by the hands it raises the shoulders up, gives more room to the lungs, and more air is absorbed. Hunting and fishing are good. Gymnastic exercises with light dumb-bells, wands, clubs, and rings are all good if wisely used-bad if improperly used. Walking is good, but not so good as the other exercises.

FIGHTING RAMS.—Says a correspondent of the Ohio Farmer: " At certain seasons of the year, rams are apt to de velop their combative propensities, and those who keep several of them together often have trouble on account of their injuring each other. It is well known they always 'back up' to get a start to butt. Stop their backing-up and you disconcert them entirely. To do this, take a light stick (a piece of broom handle will do), about 2 or 2½ feet long. Sharpen one end and lash the other end securely to his tail: the sharpened end will then draw harmlessly on the ground behind as long as his majesty goes straight ahead about his business; but on the attempt to 'back up' he is astonished to find an effectual brake in the rear. Don't laugh and call this 'all gammon;' but if you have a butting ram, try it, and the time to laugh will be when you see him jump out sideways, and whirl round, trying to inspect the machine, which will keep behind him."

MAKING MAPLE SUGAR .- " A great many farmers," says a sugar making correspondent of The Christian at Work, residing in Ohio, "might make a few hundred pounds of superb maple sugar, and a barrel of superb maple syrup, just as well as not. They have the trees, and abundance of cheap help, and wood that would cost nothing except the labour of preparing it for the fire. The only difficulty in the way is a disinclination to engage in such a job. Let us make our own sugar this year," says the writer, and then follow his directions for doing it. "My process of reducing the sap is this:

I keep the larger pan supplied with fresh sap, by means of a spout with a coarse cloth strainer over the end, from the reservoir, so adjusted as to admit a supply Dipped n.e in ink? my parent's or my equal to the evaporation from the pan. from time to time I transfer sap from the larger to the smaller boiler, passing it through a fine woolen strainer. After accumulating a desired quantity in the smaller pan, and reducing it to a thin sirup, it is clarified by putting into a quantity which will make three or four gallons of molasses the white of an egg beaten up with about a gill of sweet skimmed milk. The syrup should not be hot enough to cook the egg. The egg and milk will entangle any sediment or foreign matter in the sirup, so that when And teach the being you preserved to brought to the boiling point everything will rise, when it is skimmed off, leaving the sirup clean. I then continue to boil it as rapidly as possible, till it is reduced to the desired consistence. I reduce my molasses to what I suppose to be about with the polite you will never do. But to 38 B. My process of making sugar is to reduce the molasses to a degree which should think to be about 48: or 50. and pour it into a cask with one head out, with a spile at the bottom, to which other lots are added from time to time, as they are made. In a short time the mass will begin to granulate; and after having stood some days the molasses will drain same footing as other denominations. They out, leaving a white and beautiful sugar."

AUNT BETSEY'S PRAYER MEETING.

BY JULIA A MATHEWS

ve been to-night to a meeting' Our own Church-meeting for prayer; knew it wouldn't be Christian To wish I wasn't there: But somehow I felt quite different From what I'd felt before. went with John and the children Into the old church door.

I went feeling chirp and happy : I'd had a good, bright day; Father'd been rakin' the meadow The boys were cutting bay; And the smell came up so pleasant Just like a sweet wild rose, I had to sing at my bakin', And as I damped my clothes

And all the day had been shiny-Indeed, days mostly is: think when they go to meetin' Folks don't remember this. It's often so in our meetin's: They go and sing and pray, But scarcely ever seem thinking Of the brightness of the day.

To-night there was many prayin', And many speakin' too; Yet there was a somethin' wantin' When they had all got through. The prayers were real good and earnest And there was wise words said. But somebow even the Scriptur' To me fell cold and dead.

They told the Lord of our failin's, Of all the cares he'd sent, Of our troubles and our trials, (Ownin' 'twas kindly meant: And they prayed for help and comfort-I know it was quite right, But all the while I was wishin They'd thank him more to-night.

We'd had such a real nice sunset: The clouds were gold and red. And lay on the blue so restful, I wanted one word said To thank the Lord for its beauty He did it to make us glad; But never one real thanksgivin' For that fair sight be had

O, no; they only just thanked him In a gen'ral kind of way; I wish they would speak out plainly. Of flowers, the new-mown hay, The birds, the sky, and the sunset, And all our sweet home-joys; Would tell him of all the pleasure We have in our girls and boys.

Then they talked so of our failures! Enough to fright a soul! We want some measure of courage To keep faith bright and whole f you should be always tellin' Your boys of their faults and sin Your strivin's to make them better Wouldn't be worth a pin.

I know I'm a vexin' sinner, But I don't feel I'm "vile; If I did I'm sure I shouldn't Think it was quite worth while To tell all my friends and neighbors; 1'd be so much ashamed. I'm sure I couldn't lift my head If I should hear it named.

I'd just get close to the Master. To breathe it in his ear; I know he'd be watchin' for me, Waitin' my tale to hear. But I don't believe he'll ever Let me be "lost" or "vile. For his own strong arm can hold me Close to him all the while.

So I came straight home this evenin'; I did not fret a mite To John or the boys of meetin' They'd think it wasn't right, For they're all strong meetin' goers, And they don't seem to see The want there is in prayers and things That is so great to me.

-London Sunday School Times.

EXCUSE FOR POETIZING.

We receive a great many communication ions every line of which begins with capital. It looks strange, as they are not poetic, though they sometimes jingle at the other end. The writers, indeed, frequently think that what they thus write is poetical-which would be an innocent mistake if they did not wish us to print them. We think people ought rarely to write roetry if they can help it. There seems to be a demand for a reason for so doing. Pope had to write his excuse:

Why did I write? what sin to me un-

As yet a child, nor yet a fool to fame, I lisped in numbers, for the numbers

I left no calling for this idle trade, No duty broke, no father disobeyed! The Muse but served to ease some friend, not wife. To help me through this long disease

my life; To second, Arbuthnot, thy art and care, bear.

By the way, why did he not say "your art and care," to agree with "you preserved?" This mixing of the solemn the come back to the muston-it is astonish ing that men who manifest good sense when they talk with you, and, indeed when they write prose, will make them selves poor ninny hammers by writing the most stupid doggerel, and calling poetry. Is there no remedy for this coping evil ?-Nashville Ad.

CHYLAR A group of aced children cottage in the ga was a chilly Oc sitting-room was the long entry room full of fear nestled a little tucked her apro while Tom curle

corner. "I do wish m sighed Fan, shive apron.

"But you kno any mamma, no our mamma to st up, while she g little Nellie!" s Tom swallowed throat.

" It'll be dreadf it seems worse, co said. "So dreadful

"There was a d

"Only think, Mr. noon, just as well " And didn't he for?" asked Fan.

was quite dead wh Oh dear! I shan' the cars again," sa Why then he chirped Fan, after All the children into the star-lit sl thinking only of th

the dark, desolate "I wonder if the streets and pearly Corliss, Nannie's door, beside her sis

"Mamma says th a figure, but it w more beautiful than about. It doesn't does it ?-if Mrs. C it, and was down h ing," replied Nanni

"Down here" w they all looke i up the stars, they caug warmth and light upper world.

"I was thinking " how much more h real place, to have know; and Ned's n good to a fellow,but what will they

"Her will tell (and he won't let ' said Fan, blinking The older ones lo each other.

"Do you suppos can ask God?" sai "Only think of bay loves us, to tell h need."

"But it is dread mother close to," sa "Don't let us things," said Stel stories. I know a be there was a little gi she lived with her tain, and kept goat faries and mermaids

" Dragons, perhap "Yes, there were she used to get real didn't have half enou father used to beat h strayed away she ha through the bushes a and get her feet and l But one day a bed along when she was and stopped and kiher some plums, and every day to that sa would bring her so she did; and every lady would talk so hold her rough han ones, till Lizette ached. But after ev the lady had to go a think! she was the k when she kissed Li promised never to fo she would ask the lots of beautiful that be splendid, to daughter, and have about you, and send diamonds? I like tha

"But there isn't ar ca, so it couldn't eve said Nannie. "Wa There was a click and tired little Fan half rolling down the

Mamma lighted the the fire, laid away her her sleepy, shivering The others drew the around the stove ex