the luxury. Timid and tender persons will shrink from the thought of touching cold water—but they will sit all day over a hot stove, shivering and suffering from the want of this very thing. A little resolution to start would give them courage to go through. It would also prepare them for other duties, and fortify them against "taking cold" when they go out, and resisting diseases in the sick room.

Headache is sometimes caused by over-eating, producing a foul stomach, impairing digestion, and clogging up the system. The remedy for this is abstinence and a Turkish bath: or let "Dr Diet, Dr. Quiet and Dr. Merryman" prescribe a period of rest for both body and brain.

In conclusion keep the bowels open and free by proper diet, the skin clean and the pores open by proper bathing, the feet warm by being properly clad, by exercise and the free circulation of blood, and the head cool, free from aches and pains by keeping other parts in action and in health.

Obituary.

Bonavista, Newfoundland.

Died at Bird Island Cove, in the Bonavista Circuit, on the 25th of May last, Susanna Porter, and two days after Caroline Minty, both daughters of Mr. William Minty of that place. Both were in the morning of their days, and, until within a year or so of their decease appeared strong and likely to live many years. But how uncertain is life, and how wise and important for the most robust to ponder well the solemn advice of our blessed Lord, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh." In each of the above cases consumption was the cause of death.

To lose two daughters, nearly at one time, was a very heavy trial for the parents; and other friends felt the loss keenly. But they sorrow not as others who have no hope; inasmuch as they have good reason to believe that the departed ones have gone "to be with Christ which is far better." It is true that Susanna in the beginning of her illness was not satisfied respecting the state of her soul—she had lost the peace which she once enjoyed—but we have reason to hope that during her sickness she "recovered her forfeited peace"—and that having had the joy of salvation restored unto her, her redeemed spirit is now numbered with the "Church of the first-born in heaven." But in reference to Caroline she had not to begin the work when sickness was upon her. She had laid up in store for herself a good foundation against the time to come; and now that the time of trial had come she found the benefit of the foundation. Without reserve she would make known her exercises of mind, and propose questions in reference thereto in such a manner as to indicate that she was jealous of herself, and afraid that she should by any thought, word or deed, grieve her heavenly Father. For some time before her death all fear of the last enemy had been removed; and when the final struggle came the sting was gone, and with shouts of triumph she bade adieu to earth, and entered into that "rest which remaineth to the people of God." May those who survive prepare to meet their departed ones in a better world.

Yours truly,

CHARLES COMBEN.

Provincial Wesleyan.

WEDNESDAY, SEPT'R. 6, 1865.

The British Conference.

We gave a fortnight since some information of the earlier proceedings of the Conference at Birmingham. By last mail we learn that the Conference closed its Sessions on the evening of Friday, the 11th ult. We perceive that, in consequence of the Canada Conference having requested the appointment of a President from home, the Conference of Eastern British America, to be held in St. John, N. B., in June next, is to be presided over by the Rev. George Scott, and that the Rev. James England is to be Co-Delegate. It will be remembered by many of our readers that Mr. Scott laboured for several years as a Missionary in Sweden, with much ability and success; and for some time past has occupied some of our principal Circuits in Great Britain. He will be cordially welcomed, both in these Lower Provinces and in Canada.

Mr. Clulow, who was set apart last year for the special oversight of the Sabbath Schools of the Connexion, is continued in that office. His report was deeply interesting; its more important and suggestive portions will be published in the *S. S. Teachers' Magazine*. On the question respecting invitations to Ministers, the Conference adopted the following:—

The practice which has of late so generally prevailed of addressing such invitations to our Ministers from the September Quarterly Meetings having been found in its operations to produce serious inconvenience in several respects, and to be exceedingly detrimental to the spiritual interests of our people, the Conference therefore unanimously and earnestly recommends that the Quarterly Meetings throughout the Connexion shall defer such invitations till the March Quarterly Meeting; and it resolves that no correspondence of a Preacher with the Circuit or Circuit Stewards before the preceding Conference shall be allowed to influence the deliberations of the Stationing Committee or of the Conference in relation to such Preacher's appointment to that Circuit.

The following alterations in the standing orders were adopted:

The Conference Prayer Meeting to commence at 2 o'clock, instead of 12 o'clock.

Open Session of the Conference for hearing the Representatives of Affiliated Conferences to be held on the same day as the Conference opens.

The obituaries of deceased Ministers to be read after the ordination of Ministers; their names being read at the usual time.

The revised Stations to be taken as read the first time.

The Secretary suggested that a great improvement might be made in the mode of electing Chairmen of Districts. By having a printed form containing the name of each District and a blank to be filled up by the Ministers, one ballot might serve instead of thirty-two. These papers having been distributed and collected, a small Committee might be selected to count the votes. This would save a great deal of time and prevent confusion.

This suggestion was adopted by the Conference.

Mr. Punshon gave notice of his intention to move at the next Conference, for a Committee to consider whether any, and if any, what improvement could be made in the method of stationing the Ministers.

We make some extracts from the Conference Notes of the *Methodist Recorder* correspondent, as furnishing a pleasing glance at some of the proceedings:—

RECOGNITION OF RETURNED MISSIONARIES.

On Tuesday evening, Aug. 1st, was held one of the most blessed of the public services of the Conference. It was not very largely attended—indeed, the Birmingham people do not seem to appreciate their privileges to the same extent with those of other districts—but all who were absent have good cause to regret their absence. It was the recognition of returned missionaries. Formerly, it was the custom for the missionaries who were about to take their places in the ranks of the ministry at home to declare their convictions and experience at the same time with the candidates for the ministry. But in 1836, the [illegible] expressed his opinion that those who had fought well for Christ in the hottest of the battle ought not to be ranged with the recruits who were just donning their armour; and so a separate service was established for their recognition, and has been continued to this day. On Tuesday, we had three representatives of the West Indies, three from Hindostan, and two from Western Africa. Two of the West Indians, Theophilus Gregory and T. B. Butcher, were men of rather more than middle life. Of the Indian missionaries one was W. O. Simpson, an admirable Tamul scholar, possessing equal power and fluency in the language of Tanjore and of England; another was J. S. Banks, who, though only a young man, is a marvel in Canarese and Sanskrit learning. And the West African representatives were still young men, for the climate of that deadly region will not allow of a lengthened residence by any European. These men told their tale. They were not youngsters ignorant of life, with no scars of experience on their foreheads and hearts. They shone, not in the gay uniform unspotted by the fight, but were brilliant with the stains and stripes of honourable war. They told of what their eyes had seen, and as one thought how this man had walked through a crowd of 5000 angry Brahmins to claim at a court of justice liberty for a young Hindoo convert to become a Christian; as one thought how that man had come home with a gloom upon his heart because he had left his young wife in an Indian grave; and how that other had been compelled to carry his wife on board ship, when she was almost dead through the severity of the climate, and had, as it were, just rescued her by his flight, from a death which in another day or two would have been certain—one could not but be proud of the men who, having passed through such experiences, were still longing to go back again, with a greater eagerness than they first felt to set out. Verily, God was present of a truth. There were few dry eyes in that chapel, as these men told of what their eyes had seen, their hands had done, their hearts had felt.

DEPARTURE OF BISHOP JANES.

On Thursday morning, Aug. 3rd, there were many interesting episodes in the business of the Conference. The first was when the Conference took leave of Bishop Janes. The Ex-President's speech in moving the resolution was eloquent, careful, and comprehensive; Dr. Hannah's, in seconding it, was warm with the enthusiasm of old remembrances and attachments; and when a few other representive men had spoken, the motion was put from the chair, and the Conference rose to testify its respect and affection for the Church so ably represented by the Bishop. He is a true gentleman. His words were full of feeling and rich with godly sentiment. As in his address and sermon, so now he was aiming just at one thing, to do his work with the least show possible. When he had finished, the Conference again rose, while the Bishop's hand was shaken by the occupants of the platform. And so this good man passed away from us—he to do his duty over long weary miles of sea and land; we to do ours in this little island, not a fiftieth part the size of Bishop Janes' diocese; neither party expecting to see the face of the old man again in the flesh, each party feeling that during the last few weeks it had gained and lost a friend.

Our American brethren never did, and we believe never will, send to the British Conference a messenger in every respect more worthy to represent them than Dr. Edmund Janes, whose brief sojourn in England has come only too soon to its termination.

Dr. Janes is the very model of a Christian bishop. Sedate without demureness, and grave without austerity, with a quick perception and an admirable judgment, unassuming without bashfulness, and dignified without pomposity, in the simplicity of his manners he is equally far removed from the clown on the one hand and from the fop on the other, and presents an unexceptionable instance of the appearance and bearing of a Christian gentleman. His sermons, especially one preached two or three Sundays ago at the mother church of Methodism, City-road Chapel, in London, have been attended with such a gracious heavenly influence, such an evident attestation of his labours from above, as has conveyed to the hearts of the faithful, in a manner not to be mistaken, the certainty that he is a true servant of our blessed Master, upon whose work the Lord has set His indubitable seal. The description given in Holy Writ of Barnabas seems eminently applicable to Bishop Janes—"a good man, full of faith and of the Holy Ghost." He has given evidence also of great and distinguished ability. His expositions of the unparalleled circumstances of his country, of the nature and results of the war, of the question of slavery, and of the present condition of the freed population, have been singularly lucid and satisfactory. He has proved that it is possible for an American to be loyal to the very core, and faithful to the views of his own Church and country to the very uttermost, without wounding the susceptibilities of the most sensitive Englishman. The value of such a visit cannot easily be overrated. Such a man as Bishop Janes influences those who in their turn are capable of influencing others; and his visit at this particular juncture, has been a vast public good. His addresses, in substance at least, have been reprinted in some of the most influential daily papers, and will in this way exercise an influence far beyond the pale of Methodism. Our thanks to him must not be understood as a piece of mere customary politeness. We have the means of knowing that among the ministers present at the Birmingham Conference there is but one sentiment of admiration and respect. The bonds of union between the two Churches have been strengthened. A clearer mutual understanding has arisen. Brotherly love has been promoted, and international charity.

It is exceedingly grateful to us to learn, from the report of our honoured brother's parting address to the Conference, that his visit to the Methodist Church in England has been satisfactory to himself. No man, indeed, could fail to understand the significance of the enthusiastic and reiterated applause with which Bishop Janes has been greeted whenever he has spoken in our public gatherings. But there have been better and richer tokens than the cheers, however hearty and prolonged, of popular assemblies. We believe that we express the conviction of all who have seen and heard him, that the Lord has been with His servant in a very eminent and peculiar manner during his stay in our country. The spirit of wisdom and grace, of meekness and love, of knowledge and power, has rested abundantly upon him. Our American brethren have been singularly happy in their selection of a representative who has done honour equally to himself and to those who sent him; and we cannot but recognize in the gracious influence which has attended his visit an answer to many prayers, offered up from both sides of the Atlantic. His visit amongst us is now a memory of the past; but it is not a mere memory. He has gone, but he has left a blessing behind him, the effects of which, we are persuaded will extend throughout widening circles, and will remain throughout future years.

THE BEARD MOVEMENT.

The beard and moustache movement has reached the Wesleyan Conference. That Conservative body is not swift to run with the multitude; but the fashion now so general has at length affected even the Methodist preachers. As one looks over the crowd of faces turned towards the platform, one sees much less face than was visible five years ago. Both on the platform and in the body many of the beards are quite patriarchal; and yonder under the gallery is a minister with quite a large brown moustache. And (can we believe our eyes?) on the other side there is even a Doctor of Divinity, whose upper lip is adorned with the natural covering! Many other beards are furtively creeping up the sides of the upper lip, as though they were hoping to gain a position there without being challenged; like the Gauls who clambered up the sides of the Capitol, and were only discovered by the cackling of the geese. There are those who defend the practice. "Why should not ministers wear these appendages?" they ask, "and so save themselves the orture of daily shaving; and, still more important, secure an admirable protection against 'clergyman's sore throat?'" Years ago, to wear a beard was to declare oneself a dandy, and consequently the habit was in the highest degree inexpedient at that time for Christian ministers. But now the followers of Esau, the hairy man, are as numerous as those of Jacob, the smooth, and a minister can now wear his hirsute covering without seeming to court singularity and notoriety. Certainly Paul and John, Howe and Baxter, wore the moustache; and thus apostolical and Ecclesiastical precedent is on the side of the prevailing custom. We cannot say that we like the innovation; but there is no stemming the popular tide in such matters, and we venture to predict that by next Conference the solitary specimens now visible will be solitary no longer.

CHAPEL COMMITTEE.

This year every day of the Conference has witnessed a noteworthy debate. The closeness and earnestness with which all subjects have been discussed, and the great number of ministers who have taken part in them, have probably been unequalled in any previous year, and offer the best possible guarantee for the continuance of mutual confidence and regard. Perhaps no question of administration has been so keenly discussed for many years, as that of the appointment of a second Clerical Secretary to the Chapel Committee. It was right that it should be conceded only to a sheer necessity. The interests of the work demand that not a man shall be spared unnecessarily from the regular work of Circuits; and least of all a man such as must needs be appointed to an important connexional post. Through all the stages of the discussion this feeling has been powerfully represented by Mr. Vasey, and Mr. S. R. Hall. But after the fairest discussion in three committees, and on half-a-dozen occasions in Conference, the question has at last been settled. The man has been granted to the requirements of that department; and, by a unanimous vote, Mr. Edwards has been placed at the side of Mr. Bedford. We do not wonder that many men are a little jealous of the proceedings of the Chapel Committee. The righteous man himself sometimes feels the law to be a little pressing. Even respectable people are seldom enthusiastic admirers of the office of a policeman, and where a Committee has entrusted to it the disagreeable duty of preventing mistakes, those who are inclined to be lax in the management of business details are not likely to feel very cordially towards that Committee. However, the justice of the case has triumphed over every opposing influence; and we must hope that thus doubly manned, the Chapel Committee will perform its work with still greater success than has attended it hitherto.

STATE OF THE WORK OF GOD.

Perhaps the most remarkable conversation this year, however, was that on the state of the work of God. Too often the pressure of routine business has rendered such a conversation impossible. This year nearly three hours were devoted to it. Why have we not greater success? was the question to which a hundred answers were given by a score of men. Perhaps every one of those answers were partially true; and the views of the case represented by Dr. Rigg, Mr. George Scott, and others, did each of them command it in one aspect. Inefficient leaders, numerous removals, lack of pastoral care, the want in some cases of point and directness in preaching, the peculiar commercial circumstances of some districts, and many other reasons, partially account for it. But a very general feeling still existed that no one of these theories was sufficient to account for the present state of things, and the Conference was fully prepared to adopt the view of Dr. Osborn, that there was nothing in the altered circumstances of the age, and nothing in the present method of working Methodism, which could explain and justify our temporary stagnation. Bringing forward an old volume of the minutes, the Ex-president showed from Wesley's own words that a precisely similar state of things existed in his day, and, reading one by one the advices which Wesley gave in order to the "promotion and extension of the work of God," he showed how these were applicable still, a hundred years after the conjuncture they were intended to meet: "We don't want anything new; attend to every part of the work; don't neglect any one of the old-fashioned means of grace; cherish Society meetings, love-feasts, and the Spirit which alone can make even these methods of working mighty; and we shall not lack success." This was the gist of that very remarkable speech; one which produced so great an impression that it was unanimously resolved at once to close the conversation; not, however, before a half-promise had been obtained from Dr. Osborn that he would publish the substance of those remarks in a note to his ordination charge.

The Baptist Convention and the Dalhousie College Question.

From the proceedings furnished by the *Messenger* of the Convention of the Baptist Body recently held in Berwick, we are informed of the action judiciously taken by the friends of Acadia College in relation to the Dalhousie College question. We copy from the *Messenger*:

Dr. Cramp presented the Report of the Committee appointed last year respecting Dalhousie College. The report shewed the various steps taken by the committee, before the Legislature and otherwise; and stated that the House of Assembly had voted $400 a year to each of the denominational colleges,—except the Presbyterians—by way of removing the dissatisfaction which had arisen from the attempt to resuscitate that institution in connection with the Presbyterian bodies.

Several members of the Convention expressed their dissent from the action of the committee, if so be the receipt of $400 a year was to be considered an equivalent for the nine hundred pounds and upwards per annum, appropriated to Dalhousie College. The early history of Dalhousie was related with much minuteness by the Hon. Judge Johnston. The particulars of the experiment of resuscitation were laid before the Convention by A. Longley, Esq., shewing the difficulty which sourrounded the whole question then as well as now.

Much anxiety was felt and expressed by members of the Convention that no decision should be arrived at which would be a source of embarrassment in future, or would compromise the Governors of Acadia College. Eventually the following resolution was unanimously adopted:

"*Resolved*, That the Report of the Committee be adopted; but, that, in adopting the report, this Convention do not accept the Grant of the sum of one hundred pounds per annum, as an equitable and final settlement of the Dalhousie question, but hope that some occasion may arise for a more satisfactory arrangement; and, if the government are not content to pay the said sum annually with this explanation, the Governors of the College be directed to refund the amount already received."

For the Provincial Wesleyan.

Church Dedication.

MR. EDITOR,—Believing that an account of the highly important services, conducted last Sabbath, in connection with the *dedication* of the new Wesleyan Church in Hantsport, now known as *Trinity Church*, would be interesting to the readers of your admirable journal, and especially to those ministerial brethren who have laboured on this circuit and taken a deep interest in the erection of the before named Church, we proceed to lay it before the public.

Our noble-hearted friends here made every preparation which benevolence and prudence suggested for the successful carrying out of the project. By the blessing of a kind Providence we were favoured with propitious weather.

At 10½ a.m., the Rev. Edmund Botterell of Halifax, Co-Delegate, ascended the pulpit, and found before him an immense congregation of attentive worshippers from various parts. The church was filled to overflowing, every available space being occupied. The Rev. gentleman began his commission by announcing the hymn commencing,—"Before Jehovah's awful throne, &c."—His discourse was founded upon John vi. 66–69. The sermon was clear, scholarly, doctrinal, practical and telling. At 2½ p. m. the Rev. James England of Windsor occupied the pulpit, and preached an admirable sermon from Neh. iv. 6 Eulogy upon this sermon would be superfluous; suffice it to say,—the speaker was in his happiest mood.

Again at 6½ p. m., the Rev. E. Botterell conducted Divine service, selecting for his text 2 Peter i. 1.—"Like precious faith." This discourse was chaste and elegant in expression, neat and perspicuous in arrangement, and convincing and powerful in its application. The services of this day will, we are sure, be long remembered here; and will, we trust, be productive of lastingly beneficial results in the hearts and lives of those who had the privilege of attending them.

Trinity Church, thus auspiciously dedicated to the service of Almighty God, is elegant, commodious, and comfortable, presenting an admirable appearance, and reflecting great credit upon the friends in this community generally. We feel that it is only justice, to tender our heartiest thanks to the Rev. Charles Stewart—whose absence on this occasion we regretted—for the important initial assistance which he rendered to our friends here; to the inhabitants of this place, of various sects, and to many friends from a distance, for their liberality; and especially to Jas. Elder, Esq., the architect, to whose liberality and architectural skill we are greatly indebted for this noble edifice. We may just add here, that persons desiring to have churches or dwelling houses built or repaired, cannot do better than employ James Elder, Esq. of Hantsport. On the day following the dedication the pews were disposed of, and our most sanguine expectations greatly exceeded.

We are much indebted to our valued friend Geo. A. Lockhart, Esq. of St. John, for the valuable assistance he rendered us as auctioneer. We have good reasons for believing that when the last instalment of purchase money is received, which will be twelve months from this date, that there will not be *one cent* of debt remaining on Trinity Church.

It would be discourteous in us to conclude this letter without referring to the music, which was of the highest order. Mrs. Woodworth,—who with great grace and skill presided at the melodeon. Our true friend Mr. Newcomb, who was very deeply interested in this important part of the services,—and the members of the choir generally, who acquitted themselves nobly, deserve great praise. We are comfortably and happily situated here—labouring under the superintendence of a truly Christian gentleman and for the benefit of a kind and affectionate people. The Lord grant us continued success.

We remain, Rev. and dear Sir,

Yours very truly,

ANDREW GRAY.

Hantsport, Aug. 29, 1865.

For the Provincial Wesleyan.

A Living Ministry.

MR. EDITOR,—I doubt not but our ministers generally are grateful to you, for the many excellent selections, bearing on our calling, which have appeared from time to time in the Wesleyan. Perhaps the following extracts from a treatise styled, "*Christ's alarm to drowsie Saints*," written two hundred years ago, may be acceptable and useful.

Yours truly,

G. O. H.

"First. Here we see the reason why a dead ministry is not hooted at, but applauded in the world: Why it is as good as no ministry at all; it does not make the devil roar, it lets people sleep in their sins; whereas a living Minister can hardly come into a pulpit, but presently he is half a martyr. *Briers and thorns* were with Ezekiel. Living Ministers cannot give the world any good content. They fought against Jeremy, they played the wolves against the Apostles of Jesus. John the Baptist was counted too stern and austere, and Luther says, It is impossible for a man to be a true lively preacher of God's word and not be persecuted: There's an utter antipathy between the world and such an one, the world and such a minister can no better agree together, than light and darkness: Such a ministry stands in the world's light, it makes the world see their works are evil, it detects, it shames, it opposes their sins, that the world tumbles in, as Christ says, "I have given them thy word, and the world hates them because they are not of this world," John xvii. 14. And therefore there cannot be a lively ministry any where, but the world hath a fling at it; but now let a man have a dead ministry, that's let alone, that may stand long enough; that never comes home to men to show them their ill estates; the devil's daubers, the devil's upholsterers, that do not pluck men's pillows away from under their armholes, that deal gently with men, and they may do what they list for all them, these are the world's minions, and applauded at all hands; What a thing is this? Whereas a dead ministry is the undoing of men's souls; it lets men perish, and never draws them back.

Secondly, this may serve to reprove us that are the ministers of Jesus Christ, I desire to speak to myself, especially that we are no more lively in our ministry; that our ministry hath no more edge upon it to enter into this horny thick skin age; we complain of much deadness now-a-days; alack, how if we be found guilty of it, that we preach no more quickingly! I confess, blessed be God that we have so much lively preaching left among us, that woe be to them that are dead, and have no grace of life. But, O, that our ministry had more livelihood in it;—that it were more exciting and provoking. *If the Apostles complained of dull hearers*, Heb. v. 11. how many dull hearers have we! Why then shall we make our souls guilty of their dullness? The deader people be, we had need to be the quicker in our ministry, or else we cannot say we are pure from their blood; don't we see how many people are very near the children of wrath; how they cannot be saved except they be justified and sanctified in Jesus Christ; how few are so: how hard a thing it is to awaken men's hearts. Nay, the world and the cares of this life, carry their minds quite and clean away; how scarce any almost seriously consider their latter end? Don't we see how the devil tempts, how the flesh and the world reign in most, and how little religion we have up and down? The saints scarce, the wicked many; times very bad, the shortness of life, the irrecoverable estate after death! The immortality of the soul, the pains of hell, and the joys of heaven, and how that "without holiness no man shall see the Lord." How should we bestir ourselves to beat these truths into men's minds, that they may bethink themselves, and "flee from the wrath to come?" The cold preaching of such weighty things clean cozens the world, so that they hardly conceive any great matter in the business; live and die, and perish forever in their sins, and we give them such faint warnings; we sound the trumpet too, too low, that scarce almost any prepare themselves; we come into the pulpit, but we do little or nothing there, may be we preach good doctrine, but we do not press it to the quick, that the conscience may feel: we do not bleed for our people's security, and though they do not hear, how little does our soul weep in secret or melt in public? *Bucoleerus*, that admirable preacher was wont to say, that a Minister should preach mournfully over people's souls, beseechingly, anxiously, humbly, heartily, groaningly; as is said our Saviour Christ, he groaned for the people's unbelief; now when our ministry is deadish, as though we cared not much whether people do our doctrine or no, whether they be damned or no; this is a lamentable thing.

We ought to come to particulars; generals are dead; we see they leave people dead, people have a hundred tricks to put them off; but when a preacher comes to particulars, he either quickens or slays, he convinces either to life or to death: when a minister lays the truth at every man's door, he presses it upon every man's heart, he meets with many a put-off, he makes conscience say, I am the man, except they be asleep, or their minds are a wool-gathering. He darts into his hearers faces, a view of their particular estates; he touches their copy-hold, he confutes their false pleas, and knocks off the fingers that would be applying of a promise when it does not concern them, and puts it only upon the soul to whom it does belong. This is lively preaching that gives to every soul his due, terror to whom terror, comfort to whom comfort belongs; milk to the babe, strong meat to the grown, oil to the bruised, and a sword in the hard heart, "a whip for the horse, and a bridle for the ass, and a rod for the fool's back."

The Pulpit.

DEAR READER,—I have chosen the above heading as appropriate to a series of short papers, expository and practical, on Bible topics. If I can be instrumental in imparting one truth not known to you before, or in awakening an interest in religious thought, and so diverting your mind from a too constant perusal of that which is only entertaining I shall be amply repaid the labour which these papers may cost me. I do not intend to assume the style and temper of the critic. It is a kind of writing, that in morals at least, is seldom profitable. There do arise, however, occasions when to be honest to our own convictions, we have to dissent from opinions expressed by others. Such an occasion, it is my misfortune, presents itself now. I listened last night to an excellent sermon on the subject of "*Christ and the Brazen Serpent.*" The preacher when expatiating upon *love* as the cardinal principle of the gospel, referred to the apparent inconsistency which is presented by the desolations and calamities of war. He explained it as orthodoxy always explains it, by ascribing it to the *justice* of the Divine government. I venture to dissent wholly from this too common justification of war.

Let us consider the subject for one moment. Jesus inaugurated his advent with the announcement, "Glory to God in the highest, and on earth peace, good will toward men." The old dispensation of restraint and coercion had passed away. The necessity of preserving to himself a peculiar people, and forcing a way for them through idolatrous pollution, and malicious hostility no longer existed. The ark of the Covenant now reposed peacefully on Mount Tabor. The spirit of God, like Noah's dove comes with the token of love and testifies to the two enraptured witnesses of Messiah's glory, that He is the incarnate Son and the heaven-appointed Teacher of men. But the ardent and zealous Peter understood not the peaceful spirit of the gospel until he suffered the memorable rebuke from Christ on the night of his arrest by Judas and his wicked band, when Peter smote the servant of the high-priest, Jesus said unto him "Put up again thy sword into its place: for all they that take the sword shall perish with the sword."

Some attempt to justify war, from appealing to such passages as the following: "I came not to send peace, but a sword;" "There shall be wars and rumors of wars;" "Nation shall rise against nation, and kingdom against kingdom," &c. But if you are not disposed to refer most of these sayings to the calamities which culminated in the destruction of Jerusalem, as some commentators have done, they were not intended, I conceive, to justify war, either offensive or defensive. *They were prophetic.* They are of similar import to another saying of Christ.—"I am come to set a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." Would any enlightened Christian attempt to justify the cruelty which many converts to the gospel have suffered from their relatives? And do they resist? No! They are content to suffer any degree of persecution if it is the will of God *not to interpose*. Our blessed Lord knew what hostility his gospel would receive from unregenerate men, and thus uttered the prediction, and forewarned his disciples to count the cost of their allegiance. It is to be lamented that so much of human passion and human crime is through erroneous interpretation ascribed to the benevolent government of the Supreme. No! God is not in the whirlwind of human passion. He is heard in the "still small voice" of love and peace.

ARMINIUS.

Halifax, Sept. 4, 1865.

Postscript.—I will adduce two instances from amongst others from history, to show that the Christian doctrine of non-resistance is most conducive to a removal of the grievance and to ultimate prosperity. I refer to the voluntary exile of the French Huguenots, after they had vainly struggled against the persecutions which followed the re-vocation of the edict of Nantes. This unhappy and suffering people found their way into Holland, Germany, and England, where they were kindly received, and their skill and industry rewarded. A just retribution too was visited upon their persecutors, by the loss which the exodus occasioned to the national industry, and the rivalry which they had to meet from the manufactures introduced by the refugees into the countries which sheltered them; a retribution more grievous and lasting than the sword. The other instance is one nearer home; the exile of the Puritans to New England to escape the intolerance of Laud. And did not prosperity follow them?

Pastor and People.

If there is any relation on earth which should be free from narrowness distinguished for candor and generosity, it is that which exists between a Christian pastor and the flock of which he has the oversight. They are associated together for objects so simple, pure and good—so far removed from the selfish rivalries and jealousies of ordinary life—that it would appear that nothing which offends charity, mars peace, or abridges usefulness could possibly be allowed between them. Yet such are the imperfections cleaving to human nature even in its highest conditions, that men need to be admonished against its workings, and to be urged to those habits of goodness by which alone its baleful tendencies can be corrected.

It should be safely assumed as the general rule, that there is the strictest mutual confidence in this relation as regards the more essential and staple duties of both parties. The pastor trusts that his people are governed by conscientious convictions in their conduct towards him and others; and also the people that their pastor is guided by the highest motives in all his work as affecting themselves and the world at large. The want of this faith implies the absence of the first indispensable condition of the pastorate. It must be believed that there is a reciprocal effort to realize the vital objects of the relation, otherwise it becomes an absurdity and a mokery. Not then to the imperious obligation or the more obvious duties of the connection do we propose to speak, but to the less clearly perceived and the less strongly felt law of mutual kindness. Those "little courtesies" by which the usefulness and happiness of the union can be so largely increased, are too often neglected. There is no reason whatever, that the bond which unites a pastor and his flock should not be fringed with flowers. Nothing is truer than that neither the shepherd nor the sheep live by bread *alone*, but by every word of God, and by no words, next to "believe in Christ," more than "gentle towards all men."

Religion is refining. It purifies the tastes, makes men particular in little things, and awakens all the susceptibilities of the soul to truth and beauty. Whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, it commands us to think on these things. One of the most beautiful traits of St. Paul's character is his nice appreciation of proprieties, the almost feminine delicacy of his feelings. So honest and broad as that he could rebuke wrong even in an apostle, and that too in no minced words, he was yet as tender and gentle as a woman where weakness and misfortune needed to be helped. He accepted also the same consideration from his converts as evidently most refreshing and grateful to his sensitive nature. Ill-manners, indeed the neglect of kindly attention, certainly find no countenance in Christianity as stated and enforced by the apostle to the Gentiles.

Why should not the pastorate relation be the nucleus of the most agreeable intercourse between the minister and the congregation, and thus all the true ends of pure society be secured? "The Church of Christ is a religious moral *society*," and thus should represent the power of Christ's spirit to promote the highest human culture. The minister must have society, the people must have it, and that for objects not strictly or technically religious, and where shall it be found other than in the Church? What does the question mean when addressed to a preacher: "Have you society in your congregation?" Or to the people: "Is your pastor kind, social?" Simply this: Are the people attentive and hospitable? Or, is the minister thoughtful—does he occasionally brighten the homes of his members by his cheering words and calls? Much of the use of the pastoral call is not to pray or to instruct, but to gain that good will which opens the heart to subsequent impressions. The pastor may not absolutely need the recurring casual visit at the parsonage, but he will feel the better for it, will strive, study and preach all the more effectively. He could have access to the most cultivated circles of community, find relaxation in them, and return to the stern work of serving those over whom he is set with perfunctory exactness; but if he be a true-hearted man, this is not what he desires. He wishes to be the friend and to receive the friendship of those among whom he labors. He would find his chief joy where he has his chief responsibility and his principal work. He regards his social powers as gifts equally to be expended for his people as any other gifts he may have received. Knowing that the social element is one of great influence, he desires to avail himself of it, within the sphere where he is called to teach the truth and to work for its fruits.

Let not the congregation fear they will burden their minister with kindness. Most men can stand a great deal. The error better be an excess of attention than the want of enough. Don't be afraid of your pastor. He is only a man, not a priest, not a gloomy supernal being without flesh and blood, without the heart which you have, and consequently is quite accessible, enjoyable and lovable, if you will come near to him. It is so foreign to an humble, truthful preacher's thoughts that anybody should shrink from him, that he cannot understand the feeling of timidity which some feel in his presence, and the reserve which he manifests, and which is put to the score of pride or indifference, oftener springs from his own sense of diffidence. It is especially necessary that as Methodists, both pastors and people should be prompt in giving their hearts and hands to each other, in order to counteract any disadvantages which may arise from the frequency of our ministerial changes. Let there be the utmost mutual enlargement in charity and courtesy, in prayers and in labors.—*N. Y. Methodist.*

Increase of Crime.

In our last we referred to the great amount of demoralization in the United States, as resulting from the war. Notwithstanding the highly satisfactory influences of the Christian Commission and of other evangelical agencies for the benefit of the soldiers, it is found that evils of great enormity are spreading widely through the land, and that to resist effectually this tide of corruption the Churches of Christ should rise in all their might. We take the following from the *Central Advocate*, as suggestive of counsel not unsuited to this meridian:

The truth is, the increase of crime is generally not local—national, not sectional. The whole land is reeking with abominations. The power of the Church to produce moral purity seems to be greatly restricted. Peculation, profanity, Sabbath desecration, licentiousness and the grossest abominations, abound. Now these all root in our sinful depravity of nature, and many of them have been greatly stimulated by the lawlessness and recklessness which a state of war always excites. But no one thing produces so much poverty, debauchery and crime, as *Intemperance;* and intemperance is frightfully on the increase in the United States. It has the sanction of law; it has the support of respectable classes in society, and interest and appetite combine to maintain and enlarge its power. Those who should furnish the public with an example of sobriety and moral purity, are leading the young men of the nation to certain ruin. Governors of State drink, members of Congress drink, mayors and councilmen of cities drink, merchants and capitalists drink, many church members and some ministers drink, of course the young men drink, and the whole nationis reeling forward in the highway of drunkenness and ruin. The Republic, saved with millions of treasure and rivers of precious blood, is in danger of being utterly destroyed by intemperance? Indisputable records show that crime increases as habits of sobriety are lost. The devil is not able to instigate men to the commission of such terrible crimes as have blackened our national character in the last four years, without the aid of intoxicating drinks. Look at the facts! Is a murder committed? whisky is at the bottom of it; is a soldier defrauded? he was first made drunken; is a citizen robbed? it was at some beer saloon. Where do the police make their arrests? Is it not at the same saloons where many of them get their drinks? In what localities are disturbances, blows, rows, and bloodshed? Is it not where the grogeries abound? How long will good citizens endure this state of things? How long will they be taxed to support paupers and punish criminals, made by intemperance? How long will they look coolly on, and see their sons wrecked in their manhood, and the lives of their daughters blighted by drunken companionships, that a few conscienceless wretches may make money out of the sale of intoxicating drinks?

Two things seem to us indispensably necessary, in order to a reform in this direction. In the first place, the pulpit and the religious press must awake to this subject, and speak out in thunder tones, till the public judgment and conscience are mightily stirred. We must have more sermons and articles on the sin of intemperance and on the terrible wickedness of making drunkards, and so making widows and orphans, multiplying miseries of every kind. We need more effectual and thorough temperance organizations. The friends of the cause should take counsel together, and devise some means to arrest this flood of drunkenness and crime. It is time for action. Our homes are not safe; our children are in peril; and country, [illegible] immortality will all be engulphed in the maelstrom of intemperance. We must [illegible] newed and multiplied efforts. Our [illegible] must be warned of their danger; and [illegible] Sabbath schools should be organized [illegible] of Hope, and the children pledged to [illegible] nence.

In the second place, no man of [illegible] habits, or who is unfriendly to temperance legislation, should be elected to office [illegible] have ignored this question in the [illegible] sake of liberty and union, but we can [illegible] gard it any longer. We can not [illegible] men to positions where they can [illegible] corrupt and destroy our youth. We [illegible] particularly honoured in being the [illegible] a member who can not deliver a [illegible] without the inspiration of a glass of [illegible] want a man for mayor who is a [illegible] of the beer gardens. We give the [illegible] understand that we shall not quiet [illegible] these things any longer. If they [illegible] up profane, disreputable, beer-[illegible] dates for office we shall do what we [illegible] them. *There is now no question of [illegible] est which can take precedence of this.* And we call on ministers every[illegible] temperance sermons, and organize [illegible] societies, and to instruct their people in regard to the social and political [illegible] they have to perform in relation to this [illegible]

We may expect opposition and [illegible] but we are prepared to meet it. We [illegible] to be reviled by the drunken, the [illegible] the unprincipled for the sake of [illegible] work. We shall have a clear conscience [illegible] widows and orphans will bless us [illegible] ers. We know, moreover, that the [illegible] cause, and that it must ultimately [illegible]

From the London Evangelical [illegible]

The Reciprocity Treaty.

Some of our contemporaries of the [illegible] press are constantly crying out against "[illegible] and decay" which this country will [illegible] in case the Reciprocity Treaty with the [illegible] States is not renewed. We [illegible] unable to sympathise with this [illegible] We earnestly desire a renewal of the [illegible] it is chiefly in the interests of our [illegible] neighbourhood with the people of the [illegible] States that we desire this. We [illegible] if we do not see that it is far cheaper [illegible] ter every way that we should trade [illegible] —and thereby give hostages [illegible] and good neighbourhood, than [illegible] put to the expense and trouble of [illegible] a policy of commercial retaliation [illegible] consequent entanglements. We [illegible] trade with them even if we [illegible] by doing so, than spend immense [illegible] ing fortifications, and thus [illegible] to fight them.

But apart from this, apart from [illegible] tendencies of commercial [illegible] unable to see how their refusal to [illegible] Reciprocity Treaty can inflict such [illegible] on our country. What we have to sell [illegible] everybody wants; and if the United [illegible] not choose to purchase from us what [illegible] sell—or to become our factors or [illegible] with the consumers whether in their [illegible] try or in Europe, somebody will [illegible] office and take our surplus produce [illegible] hands. There never is much more [illegible] in the world than the world needs in any year. It is an ordinance of Providence [illegible] there never are to be two years together [illegible] in any one year. Large surplus of grain [illegible] other products of the soil are not [illegible] where, after the year's consumption is [illegible] If there is a superabundance in one part [illegible] is a scarcity somewhere else, and this by [illegible] ordering of Providence, the consuming [illegible] keeps pace with the producing; the whole [illegible] gets enough, but there is little to spare.

If in any one year there should be [illegible] surplus, produce will be cheap, and [illegible] treaties in the world could not prevent [illegible] as experience tells us that this rarely [