

arch in such relief if it were not for the cloud on which it rested? Let not dear brethren be disheartened. Let them to their knees and to their ranks. Such was once an inspiring watchword, and they might well repeat it. Let them pray and put forth the effort, and the promised fulness of blessing was theirs. Faith in that promise was an important duty. Without it vain would be their seemingly observance and propriety of outward conduct, vain their solemn litany or loud hosannas! Let them have faith, and their lives would be lighting, or if their lives were not lighting, it did not matter that their words were thunder. Let them have faith, and by its loving gentleness it would make them still more abundantly active, and useful, and great. Let them have faith, and men should be converted, and the world should fall enfeebled at their feet, and the proud waters should retire abashed before the Lord's Israel, and the fire, forgetful of its fury, should be but a bright slave to light them on their pathway home. Oh, it there could be the prayer, as the sound of many waters, from all the sacramental host, "Lord increase our faith," he could ask for them no higher gift than that, and as it went up to heaven the Father would condescend to give the blessing, and in answer would say, "He stooped towards them. 'Great is thy faith: be it unto thee even as thou wilt,' and let all the people say, 'Amen.'"

Provincial Wesleyan.

WEDNESDAY, AUGUST 30, 1871

COMMITTEES OF REVIEW AND LAY DELEGATION IN CONFERENCE.

None of the reported proceedings connected with the Manchester Conference have had more interest for us than those which took place in the Committees of Review, just prior to the commencement of the Conference session. These Committees, as perhaps most of the readers of the *Wesleyan* understand, are mixed bodies of ministers and laymen selected from year to year by Conference, to review at the close of each Methodist year the operations conducted in the different departments of church work during that period. In the performance of the duties devolved upon them, these Committees not only pass under review the transactions of the previous twelve months in the respective departments whose affairs and conditions are investigated, they also place on record such suggestions of change or improvement in the working of the various departments as they may deem it desirable or necessary for the Conference to effect. Those suggestions are invariably treated with great respect by the Conference and are not unfrequently adopted by it. In this way, the representative laymen of the Connection exercise a decided and occasionally an almost controlling influence upon the results of Conference deliberations.

This year the discussions which took place in the Committees of Review were unusually frank and spirited, though some times, if we mistake not, they took a range transcending the strict limits of relevancy.

Observing the part played in British Methodism by the Committees of Review, and noting how real a power for good they exercise on the course of Methodist affairs, some wonder why the laymen who compose so prominent and influential an element in those bodies are not permitted to become members of Conference, and thus exercise the influence by their voice and their vote directly which they bring to bear on Conference legislation indirectly. There are several reasons why this is not done.

In the first place, such a change is demanded by no considerable body of the British Methodist membership. A voice here and there and now and then advocates a change in the direction indicated, but the vast majority of the British Methodist laity do not feel or believe that such a change is a necessity of their times. Intelligent British Methodists clearly perceive that in one way or another the English Methodist laity now wield a most powerful influence in the administration of British Methodist affairs of every kind. Being an extremely practical people, the British Methodists do not attach much importance to mere constitutional theories, however symmetrical or scientifically developed they may appear to be; and we fancy they scarcely ever seek ecclesiastical changes merely for the sake of illustrating or fulfilling the requirements of a theory, however specious it may happen to prove. A practical grievance has more weight with them than a volume of eloquent abstract theorizing. But English Methodism seems to know no such grievance or defect in the working of its church system as would justify the getting up of a vigorous agitation to secure lay representation in its chief court.

Then, in the second place, there are certain legal difficulties in the way of introducing lay representatives into the British Conference,—difficulties not, as we believe, by any means insuperable, but yet sufficiently grave to forbid any serious attempt being taken by sensible men to secure such introduction, until the necessity for it shall be generally felt to be imperative. Technically speaking, the British Conference is properly composed of one hundred ministers, the legally appointed successors of the hundred men formed into a Conference by Mr. Wesley. Without the assent of the majority of that hundred no enactment of the more general Conference can become Methodist law, and in that hundred is to a certain extent vested the vast property of the church in trust that it may never be diverted from its destined uses. It is deemed a difficult task to find a method by which representative laymen may be admitted directly to a share of the power vested in the legal hundred. But if ever the necessity arises for so sharing that power, the prudent method of doing it will not long remain awaiting. Meanwhile, it is our firm belief that even after the introduction of lay representatives into the General Conference of the Methodist Episcopal Church of the United States, British Methodism as it is,

will be found to offer a really larger margin for the efficient play of the lay element than American Methodism, unless, indeed, other important changes besides that involved in the adoption of lay representation shall be speedily effected by our great sister communion of the neighboring republic.

With us, lay representation, in the sense used above, is not a practical question, and would not be probably for a long time to come, were we to remain as we are, unconnected with the Canadian Conference. And even should we form a union with that Conference, as is likely, the lay representation question may remain in abeyance for a number of years. It will doubtless come into prominence some day; but meanwhile we might account ourselves favored if our Preparatory Committees were relatively as well attended by our most influential laymen as are the British Methodist Committees of Review. Such an attendance would infuse new life and energy into some important departments of our church work.

THE PASTORAL ADDRESS.

Of the Conference of the Wesleyan Methodist Church in Eastern British America, to the Members of the Church under its care.

DEARLY BELOVED BRETHREN:—The return of the season for our assembling in Conference affords us the opportunity for addressing to you our Christian and pastoral salutations. We do it not in cold conformity to custom, nor in spiritless response to the call of duty, but in obedience to the behests of love and as filled with solicitude for your welfare, gladly recognizing our obligations to take heed unto ourselves and to all the flock over the which the Holy Ghost hath made us overseers, to feed the Church of God which He hath purchased with His own blood.

Our session has been greatly distinguished by the presence of the spirit of love. In the discussion of all matters, even those allowing greatest room for differences of thought and action, we have proved how good and how pleasant it is for brethren to dwell together in unity. The public services have been seasons of grace and holy joy. The preached word has been in demonstration of the Spirit and in power. The interest of our several Anniversary Meetings has been well sustained, and from this we augur increased prosperity in the various departments of our work which they represent.

The pleasure and profit of our several services have been greatly increased by the presence of the Rev. Jesse T. Feck, D. D., and the Rev. George D. Currow, D. D., representatives of the Methodist Episcopal Church of the United States, and the Rev. Samuel D. Rice, D. D., representative of the Canada Conference. These revered ministers, coming to us from powerful and progressive branches of the Church and being men of rare gifts, withal have aided us by their sagacious counsel, and have greatly encouraged us by their word of hearty cheer.

Dr. Rice visited us not only to express the fraternal feelings of our sister connection, but also to invite us to consider the practicability of a union, into one grand and powerful Church of the different Methodist bodies of British America. We have cordially received him and his mes- sages, and have appointed a Committee to confer with a similar Committee from the Canada Conference on the subject of such union.

Now that the results of the year's prayer and toil are tabulated, so far as it is possible to express these by figures, we find, on careful review, that we have much occasion to remember with gratitude the way in which the Lord our God has led us. Many of our Circuits have been the scenes of special manifestation of saving power. From the lips of many have we heard the cry of repentance, and many are the souls we have been privileged to guide to the cross of Christ.

We regret that we could not record a greater actual gain, but the figures expressing the net increase by no means represent the good accomplished. For in addition to the removal of many by death, the tide of emigration for several years past setting westward has carried many from us. They go, we trust, to swell the membership of the churches in other lands. But we are not satisfied with these results. When we consider the number of our instrumentalities, the extent of our opportunities, and above all the rich investiture of spiritual power offered to us by our enraptured Lord we are greatly humbled. He who walketh in the midst of the golden candlesticks saith to us, "I know thy works." We invite you dear brethren, to join with us in renewed dedication to Christ and his work that greater faithfulness may characterize us in doing our part to win the world for God.

We commend again to your sympathies our connexional interests. We hope and believe that the importance of our several funds to our efficiency and prosperity as a church will be yet more fully appreciated. We thankfully recognize a considerable increase in the Home Mission Fund. But we remind you that year by year this Fund is made a greater necessity to us, and unless it be largely augmented we cannot hope to extend our work, nor even to maintain the efficiency that which we have already undertaken. Meanwhile from every side come to us the appeals of longing souls who look for the hastening "feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

We may expect under proper management and with God's blessing there shall come forth for the labours of the Ministry, workmen that need not be ashamed, who shall rightly divide the word of truth. Let us then commend these Institutions to your deepest interest, and for both those who teach and those who learn let your prayers be daily offered at the throne of grace.

In this connection we bring before you notice again the Educational Society of the Conference, one of whose chief objects is the aiding of young men, who, in response to the call of the spirit, desire to be equipped for the work of the ministry, but have not the means to obtain it. The just anticipations with which this Society was organized a year ago have not been fully realized, but we abide in the conviction that its specific objects must commend itself to all of our people who will give them the thought they deserve.

We have great satisfaction in saying that under the faithful and judicious management of the Rev. Dr. Pickard, the affairs of the Book Room and Provincial Wesleyan Office continue to improve. These Institutions of our church we deem to be of great importance. We know that they must continue to exert an influence ben- efitial to our connexion, and our country, and we hope to see them at an early day freed from pecuniary embarrassment, and placed on a strong financial basis. Next to the faithful preaching of the Gospel by the living lips no instrumentally can compare with a cheap and sound religious literature, and in this respect we are greatly pleased, with a sincere regard for your welfare, we again commend to your notice our Connexional organ, and the large and varied assortment of books always kept at our Book Room, in Halifax.

Death has been at work in our ranks during the year. Three of our members have fallen in the fulness of their days, in the midst of bright promises and hopes. We dare not question the wisdom of God herein, and we know that they do not. Upon God's dealings with us in this matter the cloud rests which we cannot penetrate, but there is no cloud nor mystery to them. They left indubitable evidence of their triumph over death; and now they are forever with the Lord. We are comforted by their early removal, and we resolve anew to work while it is day; to night cometh when no man can work.

Five of our Brethren have been compelled to retire, for the present, from the active work of our ministry. Some of these we regret to say are young men whom severe toil has laid aside. Let us together pray that they may soon be restored to the work of their high vocation.

Eighteen young men have been received as candidates for our ministry, ten of whom, however, have come to us from beyond the Atlantic. Even with this accession to our numbers, twenty-four Circuits are left without the necessary supply. We lay this matter upon the hearts of our people, and they would earnestly desire to be faithful in the specific duty enjoined by the Great Head of the church. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest. We extend our Christian young men, upon whom God has conferred the necessary gifts, and whom, by His Spirit, He is calling to the work of proclaiming the Gospel, that they be not wanting in number. Encourage, discharge the duties of his office, with becoming modesty and courtesy to the Brethren.

Christian harmony prevailed during both the forenoon and afternoon sessions. It was good to be there. Attention to financial matters in the right spirit, does not exclude the presence of the Master from our midst. But the business was not all of a financial character. Reading the word of God, singing, prayer, and spiritual conversation re- sulted in religious experience, and the state of the cause of God, formed a considerable portion of the exercises of the meeting. Our only regret was the absence of all the circuit stewards, except one, Bro. Bent of Berwick.

In carrying out the desires of the Conference concerning our Educational Society, it was resolved, "That every Preacher, requested to have at least one meeting in the entire bounds of his circuit, be present before the people to claim the Society's aid."

On the evening of the day of our meeting, a Home Missionary Meeting took place. The attendance was as large as we generally obtain at this season of the year. The chair was occupied by Bro. England, whose lucid remarks, after the reading of the resolutions of Conference, bearing of the subject by Bro. Spangole, presented the voluntary neglect of this institution of our church is a sure sign of spiritual decay. Not only as a test of church membership, but as a source of church life and power, we prize this method of communion, which God, in His Providence, has made so popular with our people.

Some kindly remarks respecting the duty of exerting ourselves on behalf of the *Provincial Wesleyan*, were made by the Chairman, in our afternoon session.

This important interest of our work will not be forgotten by this district.

Yours, &c.,
G. O. H.

SACKVILLE DISTRICT.

FINANCIAL COMMITTEE MEETING.

The brethren of this District met at the advertised time, and were greatly rejoiced to find so many of the brethren and the Circuit Stewards in attendance. The co-operation of the laity is a necessary element for our prosperity as a church, and we thankfully note any increase of interest on their part in our affairs.

Nothing occurred to mar the harmony of the session; the financial part of the business occupying little time. In connection with the reading of the Liverpool Minutes the presence and sage counsel of our venerable Father Snowball added to the solemnity and deep interest of the occasion. Our respected Theological Tutor was also present during a part of the session with a portion of his class. His address, and that of our beloved Chairman, were full of weight and wisdom. Not a brother at the District Board realized in its full force, the importance of the work entrusted to him, and not one that did not then and there renew his dedication to God and to the work of the ministry.

Among other things it was decided that a public meeting in the interests of the Educational Society should be held on each Circuit in the district. We hope for increased sympathy from the members of our Church and Congregation in this direction. Brother Pike was absent owing to an unfortunate and somewhat painful accident. The brethren sympathized deeply with him in his misfortune.

The session closed at 5 p. m. and a few minutes afterwards the majority of those present were wending their way homeward.

Circuit Intelligence.

YARMOUTH EAST CIRCUIT.

Mr. Edron.—Presuming that intelligence from this Circuit would be of interest to some of your readers, I take the liberty of recording with a few lines. We returned to our work here at the close of Conference, and on July 9th, the new church at Arcadia was dedicated. As already announced by you, the preachers on that occasion were, the Rev. Dr. DeWolfe, T. M. Lewis, Esq., of Yarmouth South, and the Rev. Mr. Pihlaido. It was a day of hallowed enjoyment. As we might be accused of immodesty if we attempted to analyze or describe the sermons, we will simply say, that the grand old doctrines of the Bible under the practical and nervous power of Methodism, were sent home with thrilling effect to the hearts and consciences of the hundreds of listeners who crowded within the walls of the new sanctuary. We rejoiced with many others in having Dr. DeWolfe with us on this occasion. It will be remembered by some, that more than thirty years ago, young and single, he laboured for God and Methodism here. After grazing with honour many of the most important positions in the Methodism of Eastern British America and Canada, he came again to sympathize with, and encourage those godly men and women, who are still labouring with prayer on the fields of his early toils and successes. He could rejoice with them in the steady growth and marked prosperity of this portion of the Church of Christ.

It is matter of thanksgiving that this church enterprise, commenced last autumn in much weakness, has been brought so soon to a successful termination. The entire cost of the erection—nearly \$3000—is either paid or provided for, but we will have a debt of about \$400 on our organ and other furniture. We have been well aided by friends from abroad. The large-hearted and benevolent inhabitants of Yarmouth Town contributed nearly half the cost of the building. The bible and hymn-book were sent us by friends in Halifax; and the elegant pulpit cushion and tassels were a gift from St. John's. The pews are built of chestnut and walnut, while the pulpit, a model of comfort and beauty, is of solid walnut. The entire building, with its buff-colored walls, and ceiling of light blue between ornamented rafters, and its subdued light from windows of plain obscure glass, has with it an air of cheerfulness and neatness rarely met with in country churches.

Despite the obstacles thrown in her way, Methodism, by the purity of her doctrines, by the compactness of her church government, and by the strength of her discipline, is still commending herself to thoughtful minds in this country. We have had success during the past year, and the Lord is still with us. On Sunday, the 6th inst., we baptized two probationers in our new church, and two others previously baptized united themselves with us. We continue to pray, that not only here, but throughout the entire bounds of our Conference, the year upon which we have entered may be crowned with signal success in the conversion of souls to God.

August 18th, 1871.
T. ROGERS.

WALLACE CIRCUIT.

Bro. Wankon writes, Aug. 24, 1871:—"I am thankful to say that there are signs of good among us. At one of my appointments some are enquiring, 'What must I do to be saved?' Our prayer meetings at the Harbor are seasons of power and delight. May the Divine Father send us showers of grace."

On August 23rd, the Sabbath Schools of Lower Horton, Wolfville, and Fenwick, united in a Pic Nic excursion to Oak Point, Avonport. About four hundred persons including the scholars and friends gathered on the grounds.

After having beheld the beauties of the surrounding scenery, partaken of the good things prepared by the ladies, listened to the singing of those beautiful anthems, "Nearer my God to Thee," and "Shall we gather at the river," we were entertained by a few appropriate and well chosen remarks from Rev. Mr. Johnson. Rev. Mr. Huestis then presented the thanks of the schools to the friends of Avonport, for their kindness, and to the owner of the grounds for his generosity.

All returned to our homes feeling that we had spent one of the happy days of life.

R. W.
Kentville, N. S., August 26, 1871.

Miscellaneous.

THE RELIGIOUS PRESS.

The Advance emphasizes the fact that this is a day of new departures in politics and religion the world over, and hopefully accepts this step forward in the name of Christianity.

"Nor should a Christian man relocate at any new departure for which the providence of God may clearly call. It is not the divine plan, to reveal to an individual or to a community an entire career in advance. Rather is it God's way, to make plain one step at a time, and it should suffice us to follow as He leads. We have no fear that the free and living churches of Christ will be unable to adapt themselves to the work of the closing years of the nineteenth century, a period which owes its freshness, its activity and its power so largely to Christian influences. The best preparation for future responsibilities will be a new baptism of the Holy Spirit, such as prepared the little company of disciples at Jerusalem for the new departure, which the church of God took on the day of Pentecost. We must not assume that all our past notions are necessarily right, and then turn prayer into a simple petition that we may be confirmed in them, and that other men may be converted to them. If those good men, who chance to differ from us should do the same, what answer should God return in order to advance his kingdom? Let us believe in more light, as well as pray for it!"

In respect to the Sabbath question the *Advance* says:

"How are poor men to be advantaged by Sunday recreations, which include processions, bands, excursions by boat or car, public gardens, saloons, etc., etc. These are usually exhausting rather than refreshing, interfere with the higher objects of the day, are attended with much expense, and require the services of thousands who should be enjoying a day of rest. To these latter, such a Sunday is surely an oppression, as much so as to the servants of a rich man, who makes that the most laborious day of the week to his own household, in order that his own pleasures may be increased!"

Zion's Herald is combating the "color" prejudice in the Methodist church this week. It says:

"The color of the skin is a hindrance to-day to promotion in all our churches. There is no chance yet from the ablest and lightest colored of those brethren occupying any desirable

position in the church. Yet they compose about one fifth of its members and ministers. James Lynch, Secretary of State of Mississippi, is as competent as the editor of *The Westerner*; so is William Butler, of New York city, or the presiding Elder of the Savannah District, and the pastor of the Clark street Church in Nashville. But none of these can come in because of their color. In some way, either from our own ranks, or by union with the Zion's Church, or by making Bishop Roberts fall Bishop must have in our General Superintendency an account of color must be rebuked."

The *Herald* also gives voice to the late great disaster thus:

Prepare! Be ye also ready. Had those Sunday excursions been ready, how many less had been on that boat. Some might have been there, for it was a regular ferry-boat, and duty might have called some to take passage in her. But those who were going to the island to wander or to visit, would have all been elsewhere. Prepare, not in silliness and fear, but in calmness and confidence. Prepare, by faith in the Lord Jesus. Repent, believe, be baptized. Then, whether death come sudden or slow, in a flash of fire, or a gradual wasting of disease, you will meet him serenely. You will go to be forever where all the improvements do not intensify danger; where death does not lurk in every device of angelic wisdom, but where every advance is to save life.

Modern Infidelity gets notice, from which we take the following:

Infidelity is assuming dangerous phases, and making gradual approaches toward the foundation of our faith. One great need of the age is the presence of such men as McCosh and Morley simplified in every library, public and private, and in the hands of every young man of our country.

Hay and Bret Harte are giving the nation the inspiration of saloon and bawdy-house poetry and fiction, and men of this caste are trying to hew a way to heaven broad enough to admit the nastiest of the unwashed multitudes. It is time some Christian men hauled off their gloves, and put these men before the masses in their true character.

No man is entitled to Christian respect who is trying to break up the foundations of Christian faith.

The *Watchman and Reflector*, after noticing the strange fact that a man, though fastidious and careful in respect to poison, in other edible and bibulous things, will, nevertheless, persistently drink liquor which he has every reason to believe adulterated, and poison may so make the following suggestion:

"The law exposes and punishes the dishonest milkman; why should it not much more expose and punish the liquor-poisoner? Let it be an offence punishable by fine and imprisonment to sell adulterated liquors, and let there be properly authorized inspectors—to mix—to seize and examine liquors, and expose the dishonest seller, and nine-tenths of the dealers would be found guilty, and the thorough execution of such a law would do more in behalf of temperance than law could describe. By day let the names of those who sell bad liquors be printed in the daily papers, as is the case of dishonest milkmen, and liquor saloons and bar-rooms would rapidly diminish in number.

The *Examiner and Chronicle* makes the following pertinent inquiries in respect to the vacation question:—

"Ought not the natural seasons of rest to suffice for the supply of needful refreshment from the labors of business? It should surely not be impossible so to regulate the life as to render the annual vacation, if it be deemed worth while to take one for another than a mere matter of choice. We are strongly inclined to the opinion that such a course would be far more conducive to health and uniform excellence of work than the common one, by which the powers of mind and body are severely overtaxed for most of the year, in the hope of an after sabbath rest—a brief vacation will make all good again. And in this opinion we are sustained, not alone by scientific theorizing, but by observing the jaded spirits, languid step, and pale, thin faces of those who, in accordance with pernicious custom, disobey the laws of health for eleven-twelfths of the year—and take the consequences in the shape of exhausted energies and shortened lives.

Does the vacation answer the purpose to which it is usually put? Is it not rather a "delusion and a snare," into which we should take a good heed lest we fall, to our hurt?"

The same paper also insists that—

"In some way, at any rate, our foreign population must be taught that the price which they are to pay for protection and a home is—becoming thoroughly Americanized. In view of what they lose in the Old World, and what they gain in the New, this is none too much to ask.

The *Congregationalist* writes forcibly of the Ministerial Burdens. The following is his number overdrawn:—

"No man's heart is so worked upon, ordinarily speaking, as the minister's. He can only be successful as he is possessed of large sympathies, and these sympathies are in constant exercise. By reason of his very calling he is more sensitive than other men. His relations to the community are so delicately balanced that he is at once the most independent and the most dependent of men. He is the servant of all, and as such his task is severe, but so far as he is faithful in that capacity he becomes the master of all, with responsibilities which are most weighty. He is indeed a burden-bearer either way. Others see occasionally the sorrows, but he is a witness to sorrows innumerable. He is knowing to wants and needs and miseries which altogether escape the notice of the majority of men. While others walk in sunshine, he is called to grope among dark experiences, and to make himself familiar with wretchedness that avoids the light. The physician deals with bodily hurts and becomes accustomed to them; the minister with moral hurts, and it is in the nature of things that instead of becoming accustomed to them, he should find them to be more and more trying every day. Sickness and poverty, pain and death are his constant acquaintances, but his heart does not become callous by intercourse with them. The minister takes a heavy load upon his heart as well as upon his mind, when he becomes the pastor of a people, and in most cases will testify that it is a load which grows heavier day by day.

He is exhausted, not with brain work only, great as that has been, nor with merely heart-lifting in addition, much of that has been called to do, but more than all with the nervous strain and wear that comes upon him as a man of strong convictions and intense purposes, devoted to the most solemn and momentous service which can engage human attention.

The *Christian Union* has no patience with so much dictation as to the minister's vacation. It has its say out thus:

"When a minister has not sense enough to know what he wants, the parish should send

ANNAPOLIS DISTRICT FINANCIAL MEETING.

On Wednesday the 23rd inst., in the beautiful village of Laurenceton the meeting was held. A more convenient, charming and romantic spot could scarcely be found in the unrivalled valley that stretches from Annapolis to Bloomfield. Human nature influenced by Divine grace, re- sulted in agricultural scenery to augment the enjoyment of the Brethren assembled. All the ministers expected were present except Bro. M. and F. W. Pickles super- numeraries, and Bro. Giles who was absent by permission of the chairman. Fathers Davies and Bent, were on hand to aid us in counsel with their long and varied experiences. The Rev. Mr. Edron, chairman, Bro. England, discharged the duties of his office, with becoming modesty and courtesy to the Brethren.

Christian harmony prevailed during both the forenoon and afternoon sessions. It was good to be there. Attention to financial matters in the right spirit, does not exclude the presence of the Master from our midst. But the business was not all of a financial character. Reading the word of God, singing, prayer, and spiritual conversation resulted in religious experience, and the state of the cause of God, formed a considerable portion of the exercises of the meeting. Our only regret was the absence of all the circuit stewards, except one, Bro. Bent of Berwick.

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Mr. Edron.—Presuming that intelligence from this Circuit would be of interest to some of your readers, I take the liberty of recording with a few lines. We returned to our work here at the close of Conference, and on July 9th, the new church at Arcadia was dedicated. As already announced by you, the preachers on that occasion were, the Rev. Dr. DeWolfe, T. M. Lewis, Esq., of Yarmouth South, and the Rev. Mr. Pihlaido. It was a day of hallowed enjoyment. As we might be accused of immodesty if we attempted to analyze or describe the sermons, we will simply say, that the grand old doctrines of the Bible under the practical and nervous power of Methodism, were sent home with thrilling effect to the hearts and consciences of the hundreds of listeners who crowded within the walls of the new sanctuary. We rejoiced with many others in having Dr. DeWolfe with us on this occasion. It will be remembered by some, that more than thirty years ago, young and single, he laboured for God and Methodism here. After grazing with honour many of the most important positions in the Methodism of Eastern British America and Canada, he came again to sympathize with, and encourage those godly men and women, who are still labouring with prayer on the fields of his early toils and successes. He could rejoice with them in the steady growth and marked prosperity of this portion of the Church of Christ.

It is matter of thanksgiving that this church enterprise, commenced last autumn in much weakness, has been brought so soon to a successful termination. The entire cost of the erection—nearly \$3000—is either paid or provided for, but we will have a debt of about \$400 on our organ and other furniture. We have been well aided by friends from abroad. The large-hearted and benevolent inhabitants of Yarmouth Town contributed nearly half the cost of the building. The bible and hymn-book were sent us by friends in Halifax; and the elegant pulpit cushion and tassels were a gift from St. John's. The pews are built of chestnut and walnut, while the pulpit, a model of comfort and beauty, is of solid walnut. The entire building, with its buff-colored walls, and ceiling of light blue between ornamented rafters, and its subdued light from windows of plain obscure glass, has with it an air of cheerfulness and neatness rarely met with in country churches.

Despite the obstacles thrown in her way, Methodism, by the purity of her doctrines, by the compactness of her church government, and by the strength of her discipline, is still commending herself to thoughtful minds in this country. We have had success during the past year, and the Lord is still with us. On Sunday, the 6th inst., we baptized two probationers in our new church, and two others previously baptized united themselves with us. We continue to pray, that not only here, but throughout the entire bounds of our Conference, the year upon which we have entered may be crowned with signal success in the conversion of souls to God.

August 18th, 1871.
T. ROGERS.

WALLACE CIRCUIT.

Bro. Wankon writes, Aug. 24, 1871:—"I am thankful to say that there are signs of good among us. At one of my appointments some are enquiring, 'What must I do to be saved?' Our prayer meetings at the Harbor are seasons of power and delight. May the Divine Father send us showers of grace."

On August 23rd, the Sabbath Schools of Lower Horton, Wolfville, and Fenwick, united in a Pic Nic excursion to Oak Point, Avonport. About four hundred persons including the scholars and friends gathered on the grounds.

After having beheld the beauties of the surrounding scenery, partaken of the good things prepared by the ladies, listened to the singing of those beautiful anthems, "Nearer my God to Thee," and "Shall we gather at the river," we were entertained by a few appropriate and well chosen remarks from Rev. Mr. Johnson. Rev. Mr. Huestis then presented the thanks of the schools to the friends of Avonport, for their kindness, and to the owner of the grounds for his generosity.

All returned to our homes feeling that we had spent one of the happy days of life.

R. W.
Kentville, N. S., August 26, 1871.

some one with him to tell him. If a minister don't want to preach let him speak up. If he does want to preach, let him speak up. Only let no man feel bound by conscience to comply to do in vacation what he don't want to do. It is the very object of a vacation to take a man out of absolute rest, if that suits him, and of vitalizing travel, or of logging, fishing, or of lying in a hammock, or of camping, or of picnicking, or of driving on the rocks by the sea, or of fishing in the mossy pines, or of forgetting the city and its noise, and above all the steel and table, for the week.

Any day, if it places him better, let him change work, and read, write, compose music, plow, reap, roll, tennis, or anything else that any free decent man has a right to do.

We protest against any such meddling about ministerial conduct in vacation. Let every minister get away where he chooses, the elders, the influence, learning, members, the elect ladies, cannot by eyes on him, and then with thanksgiving to God, and in universal fellowship with him, let him look up his heels and feel like a boy again.

PUBLIC SCHOOLS.

The education law passed by the New Brunswick Legislature at its last session, providing for the instruction of children of every rank and creed in public schools supported by the State, on a similar plan to the excellent Common School system of the States, has naturally given great uneasiness to the R. C. priests, and they have accordingly got up a petition to the Lieut. Governor, praying for its abrogation. The petition is ostensibly from adherents of the Romish Church, and sets forth that they cannot conscientiously send their children to schools where their own religion is not taught along with secular matters,—that is to say, schools beyond the control of the priests—and it prays the Governor to procure a return to the system of separate grants to sectarian schools. If anything is plain now-a-days it is that if the State desires the diminution of bigotry, crime, pauperism, and all the manifold evils flowing from ignorance, it must see to the general education of the people; and the only way that it can be effected is, by taking the matter in their own hands. The splendid results of the United States public school system are an unanswerable argument in its favor, and have drawn down upon it the hatred of the Romish priests. What the result of trusting the education of the people in their hands has been, is patent wherever they have held sway, in the British ignominy and debasement of the masses, and has led to the humiliation of poor France. This state of things, however, the nations of Europe are fast putting an end to; and we hope the day is not far off when even Lower Canada will be emancipated. It is hard to see the teaching of these R. C. and other purely secular matters, in a public school, can hurt any religion desiring the good. The only reason apparent in the above action of the priests is, that they wish to accustom the rising generation to abject submission to priestly will, and to instill into them a bigoted and intolerant spirit towards their Protestant fellows. That such is the result of their training is only too apparent in Lower Canada, as the outrage at Quebec on a Protestant missionary lately showed, not to speak of other disgraceful cases of a similar nature that have happened previously throughout the Province.—*Montreal Witness*.

THE MISSION CRISIS IN CHINA.

We (Record) understand that the Bishop of Victoria has sent home some very important and painfully interesting accounts of the present aspect of missionary enterprise both in China and in Japan. Unless the English and other leading European Governments, together with that of the United States of America, will adopt a firm and earnest tone, missionary work will be almost, if not entirely, crushed by the stringent measures of repression and persecution adopted by the authorities of China and Japan. It is not, of course, asked that the Governments of Europe or of America should, as Governments, take up or enforce missionary enterprise, and thrust the Gospel of Peace upon heathen nations by the carnal weapon of an armed propagandism; but the strongest moral pressure should be brought to bear upon the Chinese and Japanese authorities, representing that if they are to be admitted into the great family of civilized nations, their subjects should be left free to hear, and, upon conviction, embrace the Christian faith.

By the late accounts, Bishop Alford had safely crossed the Pacific and reached San Francisco; and, after a short sojourn in America, he expected to be in England about the end of July. He does not propose returning, but will on no very distant date resign the See of Victoria.

CLERGYMEN IN THE UNITED STATES.

The number of clergymen in the United States is put down at 91,000, and their average salary \$700, which is a small sum, considering the ordinary dimensions of a minister's family. As a class, the clergy are poor and suffer many privations. The few clergymen who receive large salaries are exceptions, and Mr. Huestis's \$21,000 is probably the largest stipend paid to any clergyman in the world under the voluntary system.

BAPTIST CONVENTION.—This convention on embracing delegates from this province, New Brunswick and P. E. Island, which had been in session for some days in Yarmouth, closed on Wednesday, to meet next year at St. Stephens, N. B. Six governors were elected to fill the vacancies which occur in order, viz:—Revs. F. H. Porter, J. E. Baleau, Honble. Judge McCully, A. W. Masters, Wm. Faulkner, and John H. Harding, Esq., Secretary for N. S., Prof. D. E. Higgins, Treasurer for N. S.—H. C. Creed, Esq.

RELIGIOUS PROGRESS IN MEXICO.

The prominent Roman Catholic curate in Mexico, Manuel Agnus, has recently renounced his allegiance to Rome and become a proselyte to Protestantism, which is spreading widely since the promulgation of the doctrine of infallibility. Agnus has become now Pastor of the Protestant church at San Jose de Gracia, to the great scandal of the Catholic clergy, of which he was considered a pillar on account of his piety and erudition.

General Intelligence.

ARRESTS.—Two men were arrested on Wednesday on suspicion of robbing Mr. Geo. Ford of \$100 on the cars on Tuesday. They are now known to be professional thieves. On the person of one was found \$1000 in greenbacks. One of the two contrived to slip again into the pocket of a policeman's coat that

The Family

IS YOUR LAMP BURNING?

Say, is your lamp burning, my brother? I pray you look quickly and see; For if it were burning, then surely Some beams would fall brightly on me.

Straight, straight is the road, but I falter, And often fall out by the way; Then lit your lamp higher, my brother, Least I should make fatal delay.

There are many and many around you Who follow wherever you go; You thought that they walked in a shadow Your lamp would burn higher, I know.

Upon the dark mountains they stumble; They are bruised on the rocks, and they lie With their white pleading faces turned upward To the clouds of the pitiful sky.

There is many a lamp that is lighted; We behold them near and afar; But not many of them, my brother, Shine steadily on like a star.

I think were they trimmed night and morning They would never burn down or go out, Though from the four quarters of heaven The winds were all blowing about.

If once all the lamps that are lighted Should steadily blaze in a line, Wide over the land and the ocean, What a glare of glory would shine!

How all the dark places would brighten! How the mists would roll up and away! How the earth would laugh out in gladness To hail the millennial day!

Say, is your lamp burning, my brother? I pray you look quickly and see, For if it were burning, then surely Some beams would fall brightly on me.

THE TEMPERANCE DEMONSTRATION AT THE FREE TRADE HALL, MANCHESTER, ENGLAND.

On Thursday, the 26th ult., the Free-trade Hall was densely thronged by friends of temperance, chiefly in connection with the Wesleyan Methodist body, of which the Annual Conference was being held in Manchester.

So great was the interest shown, that a second meeting was held concurrently in the Assembly-room. During the evening a musical selection was sung by the Wesleyan chapel choir of various Manchester circuits. Mr. W. H. Whitehead officiated on the organ.

After singing and prayer, the chairman, James H. Swanton, Esq., J. P. of Dublin, made an opening speech. The powerful arguments of the Rev. S. R. Hall, at the Metropolitan-hall, in Dublin, had induced him to sign the total abstinence pledge, and he now felt a freedom he never had felt before in his Christian course, the only chain which bound him to worldly customs being broken. Alluding to the Permissive Bill meeting held not long since in Dublin, he said he recollected that at that meeting they had a very excellent man—the Mayor of Cork—in the chair, but he opposed the Permissive Bill, and one of his strongest arguments was that two-thirds of the community should not make slaves of the other third.

The reply made to him was that unless the majority had been submitted to he would not have been Mayor of Cork; and that he would not have been in the mayoral chair if there had been a majority of even one against him. It was hoped that before long the Mayor would be with them on this Permissive Bill question.

They had in Ireland, in Beesbrook, a model town—where they had many more of the kind—a manufacturing town without a single public house, and without a policeman. There was no fighting there, though they were all Irishmen, and the meeting knew what Irishmen were. There was no pawnshop in that town; it was peaceful and industrious and happy; but let the public-house come into it, and police, handoffs, fighting, and everything miserable and destructive would follow.

The following letter was read, addressed to the Rev. C. Garrett by the Rev. W. Morley Punshon:—

"My dear Mr. Garrett,—You will have gathered from my address of last night that the Conference which I represent is in full sympathy with the temperance reformation, and I am thankful to say that the moral support both of ministers and laymen is thrown into the scale to help it on. The Conference directs each minister to make a special appeal from the pulpit on the temperance question, and there is a public sentiment in its favour greatly in advance of what it seems to me, of the national sentiment at home. My own sympathies are largely with you, and I pray God to further your efforts, made in all sincerity and charity, to put those hindrances out of the way, which keep so many from comfort, from health, and the Gospel—I am, my dear Sir, yours most truly,

"W. M. PUNSHON."

The Rev. T. Champness believed the public-house was the stronghold—the very Malakoth and Redan of impiety in this country. As a soldier of Jesus Christ—a man trying to do a little good in the world—he felt that the greatest hindrance that met him as a preacher of Christ's Gospel was the public-house at every corner. He suggested that, as soldiers in the army of Jesus Christ, they should make a practical movement in trying to make men sober, and doing their very utmost wherever the enemy had planted a fort—a public-house—there to place an opposition fortification. To this he recommended the general adoption of the Leeds plan of instituting "British Workmen"—self-supporting public houses without the drink.

The Rev. Richard Hardy, Wesleyan chaplain at Aldershot, said that as he gazed upon this vast assemblage he was convinced that this great temperance movement would from this night take root and bear fruit in Methodist as it never had done before. He often wished we could have a report, comprehensive and exhaustive, of everything that temperance was doing in this land of ours—the homes it had destroyed, the hearts it had broken, the widows it had desolated, the widows it had wasted, the industry it had arrested, the brains it had driven to madness, the legion of diseases and horrible and loathsome vices which were the attendants on this accursed sin. If they could take the entire results—at least the depths of the woe and sum up the extent of the misery—then before God and man they might well ask—were they doing right in seeking simply to stem the torrent, and not to cut off the springs whence the stream of poison and death flowed. Ought they not, instead of tampering with the demon, for ever to cast it out—instead of moderating the use of intoxicating drinks, to banish them for ever from our land? In the late war on the Continent 118,000 Germans were killed or missing; but this war of intemperance was far worse—its battle never ceased, it proclaimed no truce, its insidious attacks were ever progress-

ing, death claimed its victims as day succeeded to day and night to night; hell was enlarging itself; and should they stand still and look upon all this, and do nothing to arrest this tremendous evil and drive it from our land? Mr. Hardy afterwards described his own temperance work amongst the soldiers in the army.

The Rev. William Gorman, a delegate of the Irish Conference, stated, in the course of his speech, that that Conference had this year adopted a petition to the Legislature in favour of the Permissive Bill. They were spending in Ireland, he said, about eight millions of money in drink; about two millions of money more than the entire imports of the country; about four times as much as they gave to the relief of the poor; and about twenty times as much as was spent on the national education of the people. They wanted a great strong effort to sweep away from their land this great monster wickedness.

The Rev. Daniel Sanderson said his conviction was that if all the drink in the country were driven out of the country it would be vastly the better for it. He had once, in arguing the point with a gentleman, asked him to point out a single house at that end of the town that had not suffered in some way through strong drink. They began at one end, and got through several streets, and then the gentleman gave it up, for they could not find a single house that had not so suffered. He had been in rather unfavorable circumstances for a season of Queen Victoria's reign, and he was a great part of his life, for talking about this movement. The fact was he had lived amongst a nation of teetotalers to a great extent. Some people said strong drink could not be done without; especially, they sometimes asked him, How did you do in India, in the hot climate? Why, he was just in the very country where the native who had the slightest respect for his character would never touch either wine, or beer, or any intoxicating drink whatever. I was dining one day, continued Mr. Sanderson, with the Bishop of Madras. His Lordship called to his butler, "Why don't you bring beer to Mr. Sanderson?" I said, "I never take beer."

"What you keep up those good looks in this hot climate, after all the years you have been here, without beer?" "Yes, my lord," I said, "it is because I do not take beer that I preserve these looks. The good looks that are kept up with beer, are kept up in spite of it, and not in consequence of it. This question is of the greatest importance, to every missionary especially, and I believe to every minister of the Gospel too. I would not condemn or censure any man, but I would hold different opinions from mine. I express my own opinion only; but if every Methodist preacher and member were rigid teetotalers, we should see a very different state of things from what we do see. It is sometimes said with very great sorrow by some who conscientiously say it, that teetotalism has destroyed our society in many places. I admit it. But how? In India we have tropical rains sometimes. They come down in such immense quantities that they sweep everything from the face of the earth, if preparation is not made for them. What do we do? Why we construct tanks, artificial lakes; and instead of deluging the country, we draw it off in streams that fertilize the gardens, and make that which would be our destruction the means of life and blessing. I fully believe, that if, when this teetotal movement began, and it was greatly abused, by the justifiable ignorance of many who had experienced benefit alone from that, and who said many rash and harsh things of others—if we as a Methodist body had taken the stream into our own hands, and guided it throughout our societies, it would have been like that other stream that maketh glad the city of our God.

The Rev. T. B. Stephenson, B. A., moved in the first resolution.

The Rev. Thomas Llewellyn, on seconding it, remarked that he had been for a long time a teetotaler without saying anything public about it. Some men preached teetotalism and did not practise it; he had thought he would practise it and not preach it. But some three or four months ago they were started in Birmingham by the formation of a league of the publicans; and he found that distillers, brewers, and publicans, men of wealth, had joined themselves together, and it was no time for men like him to keep their sentiments in obscurity. He thought that otherwise the curse of Merod would fall upon him. It was time to take sides, and it did not need a moment's thought to decide which side he should take. In conclusion, he alluded to the grief that must rend the heart of any parent whose sons or daughters, taught to like strong drink at his table, became subject to intemperance. Quoting Byron, he said:—

So struck each, stretched upon the plain, No more through rolling clouds to soar again, Viewed his own feather in the fatal dart, While the gay plumes that had warm'd his heart, Went his own wings, but keener far to feel 'Twas his own pinion which impell'd the steel; While the gay plumes that had warm'd his heart, Went his own wings, but keener far to feel 'Twas his own pinion which impell'd the steel; While the gay plumes that had warm'd his heart, Went his own wings, but keener far to feel 'Twas his own pinion which impell'd the steel.

The resolution having been carried unanimously, another was moved by

The Rev. Jos. Hargreaves, who remarked that he had been accomplished already which would compel the Government to adopt some measure to restrict the most enormous evil that England had ever known—an evil worse than war with all its horrors; an evil worse than slavery with all the misery it entailed; an evil that would ruin our country if we do not, by God's help, get rid of it. He was interested in that question from the love of our country, from the admiration he had for that noble Queen referred to already. And in Queen Victoria, thank God, they had virtue seated on a throne of liberty; might that throne long endure! But if that throne was to be secured, the people of this country who professed the religion of Jesus Christ must, in the name of God, denounce and do all in their power to put down the crime of drunkenness, which would endanger everything lovely and sacred in England unless they did it down. He thanked God that in Manchester there had been so firm a stand made on the subject of Sunday closing. Christian people, whether abstainers or not, were bound to go with them for the closing of public-houses on the Lord's day. The voice of England's Christianity should be raised without mistake, without the possibility of mistake on the part of any Government or of any members of Parliament, and in that this monstrous evil should be put down. And then if they could get the public houses closed on the Lord's day—and they would have it—only half of them, and those the worst, would be closed every day in the week.

The Rev. John S. Workman seconded the resolution. He said: What a marvellous change has taken place in thirty years of my abstinence experience! At first we were looked on as men having, perhaps "a tile off"—as you say in Lancashire. "Amiable enthusiasts"—but now we are regarded as self-denying philanthropists. At first we were almost bowed out of society; now we are hailed and welcomed. At first our "creeches" had often to be spoiled; but now the apology is on the other side of the table. The resolution which has been so ably moved refers to various organizations established in this country for the sup-

pression of intemperance and the spread of total abstinence. I have watched the rise and growth, the youth and manhood, of those organizations. The British Temperance League of which Alderman Barlow is the treasurer—the large-hearted, generous man, whose life may God spare for many years! That league had been formed about seven years when I signed pledge, and the National Temperance League has taken its rise within my experience and is doing marvellous work for good in the drawing-rooms of this land, and amongst the officers and civilians, in public and in private; an amount of good which no one can possibly estimate. The Bands of Hope I have watched, and have tried to form them in every circuit, and to govern them. I have no fear for total abstinence societies producing division or strife if the ministers will take the lead and govern them. It was my honour and pleasure to be at the first meeting of the United Kingdom alliance, it is my happiness and honour to be among the first, if not the first, who formed the "Grand Alliance"—the Alliance whose noble banner is now floating on the walls of Westminster, and upheld with strong and steady hand by our brave Sir Wilfrid Lawson—that Alliance on whose colours is seen glowing the grand device, "No total prohibition of the liquor traffic." Nor do we intend to trail that banner in the dust, nor to take down the standard until we have a sooner Queen Victoria signs that law for us—the sooner she puts her delicate hand to sign that law as the law of this land, the sooner will she add to her glorious crown a pearl that will shine brightly indeed. The speaker went on to remark on the waste of money and the loss of life through strong drink. During the past thirty years, he remarked, he had passed away to their solemn account a million and a half of drunkards. He continued: I have found this liquor traffic has been the great obstacle to moral and spiritual progress. It has been the chief cause of the backslidings I have met with in my own churches. It has spared none. It has laid its traps silently for the young; it has robbed the mother and the father; it has leaped up to the pulpit, and has taken away from us the leader of his class and the local preacher, members. Young and old alike it has ruined and brought to a drunkard's grave. And am I wrong to-night in stating that drunkenness is on the increase? I know this may be disputed—it is disputed; but after lengthy observation I am come to the solemn conviction at this moment that drunkenness is increasing in our land especially amongst women—through that unfortunate Act which has licensed our grocers, and bakers our confectioners, and our tailors and our drapers, to sell the poison. I denounce this traffic, the speaker concluded, as the grand obstacle to all spiritual and moral progress—the great cause of rags, wretchedness, and woe. I denounce it as the great barrier to the pulpit and the teacher; and I ask this audience shall this liquor curse go on for ever? Long enough has it struck its scorpion fangs in the veins of liberty. Long enough has it poisoned our homes, demoralized the population, defiled God, destroyed the people, hindered the progress of all that is grand and good; and it must be stopped. And though it be upheld by the State and though it be patronised by the rich and the poor in this land, by great, and small alike, and though the three kingdoms, yet if there is truth in God's Word, and if there is love in God's breast, as this traffic is opposed to all that is good, to all that is virtuous, and to all that is holy; it must perish, and it shall; and with one loud and thrilling Amen, I say, God haste the day.

The Rev. Lucius Romilly Hall moved amidst loud cheers—

That this meeting calls most earnestly upon the various branches of the Christian Church and especially upon the followers of John Wesley, to use their influence to help forward Sir Wilfrid Lawson's Permissive Bill to put an end to the drinking customs of society, and to protect the children of our country from the abounding temptations by which they are surrounded.

Mr. Hall spoke strongly of the necessity for organized, systematic effort in this cause, and urged ladies and gentlemen the importance of abandoning the notion that there is no generosity, no hospitality, no kindness unless accompanied and the shameless bottle are produced at social entertainment.

THE RESULT OF GIVING A TITHE.

The following letter is, for obvious reasons, anonymous. Our treasurer has the most satisfactory reasons for believing its statements—No more through rolling clouds to soar again, Viewed his own feather in the fatal dart, While the gay plumes that had warm'd his heart, Went his own wings, but keener far to feel 'Twas his own pinion which impell'd the steel; While the gay plumes that had warm'd his heart, Went his own wings, but keener far to feel 'Twas his own pinion which impell'd the steel.

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The Rev. Jos. Hargreaves, who remarked that he had been accomplished already which would compel the Government to adopt some measure to restrict the most enormous evil that England had ever known—an evil worse than war with all its horrors; an evil worse than slavery with all the misery it entailed; an evil that would ruin our country if we do not, by God's help, get rid of it. He was interested in that question from the love of our country, from the admiration he had for that noble Queen referred to already. And in Queen Victoria, thank God, they had virtue seated on a throne of liberty; might that throne long endure! But if that throne was to be secured, the people of this country who professed the religion of Jesus Christ must, in the name of God, denounce and do all in their power to put down the crime of drunkenness, which would endanger everything lovely and sacred in England unless they did it down. He thanked God that in Manchester there had been so firm a stand made on the subject of Sunday closing. Christian people, whether abstainers or not, were bound to go with them for the closing of public-houses on the Lord's day. The voice of England's Christianity should be raised without mistake, without the possibility of mistake on the part of any Government or of any members of Parliament, and in that this monstrous evil should be put down. And then if they could get the public houses closed on the Lord's day—and they would have it—only half of them, and those the worst, would be closed every day in the week.

The Rev. John S. Workman seconded the resolution. He said: What a marvellous change has taken place in thirty years of my abstinence experience! At first we were looked on as men having, perhaps "a tile off"—as you say in Lancashire. "Amiable enthusiasts"—but now we are regarded as self-denying philanthropists. At first we were almost bowed out of society; now we are hailed and welcomed. At first our "creeches" had often to be spoiled; but now the apology is on the other side of the table. The resolution which has been so ably moved refers to various organizations established in this country for the sup-

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Daniel, as to Belshazzar, are entirely removed by a little document exhumed in our own day from the soil of Mesopotamia by the exertion of an English gentleman. The obscurity as to "Sargon, King of Assyria," has been cleared up by recently discovered Assyrian inscriptions; and the scholarship of the present day throws the clearest light upon St. Luke's statement as to the "taxing" of Cyrenus, which the infidel Strauss declared "contradicted history."—Record.

BUMBLE BEES.

Boys think it glorious fun to fight bumble bees, but they should not be encouraged in the warfare. Bumble bees, like all the hymenoptera, play an important part in the great field of nature. The vein-winged insects which fly from flower to flower do not injure or destroy the flowers, but make them productive by disturbing their pollen. They also rid us of innumerable noxious caterpillars and other insects, which convert into wholesome food for their offspring.

The ordinary honey bee performs its work well in the fertilization of white clover, but its proboscis is not quite long enough to enable it to reach the nectaries of the red clover. For the fertilization of the red clover, we must rely to a great extent upon the bumble bee.

Darwin has called attention to the intimate connection between the number of cats in a given district and the yield of red clover seed. The mice destroy the bumble bees, and the cats destroy the mice; therefore the more cats the more bumble bees, and the more bumble bees the greater is the red clover yield. In order to make red clover grow more abundantly in New Zealand than it does, some enterprising gentlemen are talking of importing colonies of bumble bees from England. Our young friends will thus see how earnestly the bumble bee is desired in countries where he works not. They should not protect what we have, and which performs such important services in our frugiferous meadows? We think so, even if it does interfere with the wild pleasures of careless boyhood.—Turk, Field, and Farm.

I should rejoice to hear any one of my congregation saying: "I forgot who preached, I felt so much the influence of the truths he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my cheeks. My heart was affected, it began to relent, and now it relents again when I consider by whose mercy it was that I was blessed with these feelings."

Died in Hantsport on the 10th inst. Wm. Joseph Johnson, late of Mount Denison, in the 87th year of his age. Father Johnson honored and feared God from his early youth to old age. Some forty years ago, under the ministry of the late Rev. Robert Young, Mr. Johnson became most deeply concerned for the soul's salvation; he had long been zealous for the cause of God in general; but now became anxious for a real personal and spiritual union with Christ—a saving interest in His blood. He now joined the church and entered heartily into our social means of grace, as class and prayer meetings, &c.; and in a few weeks after this, during a prayer meeting held one Sabbath, by our good brother, Mr. Daniel Scott of Windsor, brother Johnson found peace with God, through faith in our Lord Jesus Christ. He