



"No," replied Dr. —, with a puzzled look. "I don't think it is now, but it was when I heard it."

The *Brooklyn Union* tells a similar *faux pas* made by Mr. Sander:

"At dinner, one, was called on for a story. He said:

"Once a little girl hunted for and wide for a pair of shoes. She at last only succeeded in buying a pair of gutters down a little alley. Her mother told her they were the little crocodiles."

"No one laughed, no one saw the point."

"Why don't you laugh?" said Sander; "I laughed when I heard it,"—at which the table roared; not because the story was funny, but because Sander's mother laughed. Finally, however, a wag suggested:

"I think the mother intended to call the shoes little alligators."

"Well, said Sander, "it never occurred and alligators the same?"—*Edman and Heffner.*

### Words for Workmen in the Lord's Vineyard

"The words of the Lord are as gold."

Our duty is to him chiefly at our own expense. It belongs to God to enlarge and exalt us.

Never expect religion to flourish in your flock if it is allowed to decay in yourself.

A small degree of knowledge is not sufficient for a minister of the Gospel. Above all things he ought to understand the Holy Scriptures, and to make them his treasure. His knowledge does not consist in being furnished with a great variety of human learning, but in being well-versed in whatever concerns the kingdom of heaven, and the art of conducting souls thither.

Better throw away all the libraries in the world than be guilty of the loss of one soul.

*Mr. Weight.*

"I feel that it is heaven to please God, and he just what he would have me to be. How shall I yield ten thousand times more honour to him? What shall I do to glorify him? O that I could give myself, soul and body to his service forever."

No Holy Spirit will visit the region of "outer darkness." No word of God will there affect its teachings or comforts; no religious ordinances to impress or sanctify a soul once there; that soul can never therefore become fit for a change to the better life; in God's heavenly kingdom.

Faith seems to put the almighty power of God into the hands of man; whereas unless enabled to tie up even the hands of the Almighty.

### Obituary.

MRS. SARAH DURLAND OF WILMOT.

Died, on Hanley Mountain, Nov. 22, 1867, Sarah, widow of the late Daniel Durland, in the 89th year of her age. She was the mother of 12 children; has left 90 grand children, and 141 great grand children. She was brought into the enjoyment of true religion some 27 years ago, in a great revival that took place under the ministry of the late Rev. Wm. Saterfield, of blessed memory! Sister Durland, having found peace with God, and feeling a love for God's cause, and a delight in his service as in the fellowship of saints, joined the Methodist Church, and till death, lived a pure, peaceful and devoted life. And as she lived, so she died, in peace with her God, and love and good will to all her family and neighbours. To God alone be the glory.

*Christian Messenger* will please copy.

MISS SARAH CHESELY, OF WILMOT.

Died, at Middletown, Wilmot, Nov. 25th, 1867, in the 82nd year of her age, Miss Sarah Chesley, a kind and godly member of our Church. Sister Chesley experienced religion and joined the church during the great revival of 1830 on Hanley Mountain, some 37 years ago. Her end was peace.

G. M. BARRATT.

MR. EDWARD FAIRNE, OF NEW ALBANY.

Died, at New Albany, Annapolis County, on the 8th ult., Mr. Edward Fairne, aged 64 years, leaving a large family to mourn his loss. Mr. Fairne was called by E. Saterfield for 14 years more or less; he was a member of the church; he was great; but he experienced true religion during his last year's suffering, and died very happy in the Lord. His last words were "happy, happy."

G. M. BARRATT.

### Provincial Wesleyan.

WEDNESDAY, JAN. 29, 1868.

**Murder no Crime!**

We have before us the *Wilmot Herald* of the 9th inst., containing a reply to the strictures which we felt bound to pronounce on a former article in the editorial columns of that paper. We regret to be obliged to say that this fresh production is by no means calculated to atone for the sorrow inspired by a personal of its predecessor. But our confidence in the soundness of our own position and principles is strengthened by the fact that our contemporaries are unable to detect any flaw in an opponent's logic, had to leave our main argument unanswered, and indeed unthought, and to content himself, after a preliminary flourish of trumpet, with trying to torture from an incidental allusion to our article, inferences which might seem to suit the purpose. We were deeply satisfied if the antidote were circulated extensively as the *Herald*, but we deeply deplore that the *Herald's* here and unjustifiable attacks will be read by thousands who will know nothing of our humble efforts at defence. We think "our neighbour" would have shown more confidence in his own cause, had he dared to give his readers some fair idea of what was urged on the other side.

The *Herald* does not want that we are "sensitive." We take this as an admission that in our friend's opinion our country and her government have a reputation to lose. If we can help it, they shall not be deprived of this prejudicial and ill-founded assistance.

What follows is very well for the most "radical" of Republicans—"Had these three Irishmen plotted the murder of Victoria and done the deed, no American would have questioned the propriety of their execution." But mark its well-aimed sarcasm as the poor fellow whose death was compassed and effected was only a policeman trying to do his duty to his country. Americans—this is the miserable question to which our contemporary is driven—do you question the propriety of their execution?

The assertion is then repeated that the offence was a political one. No one denies that the men who were executed were engaged in a political cause, but how was it arranged or in any way affected, the guilt of those who committed deliberate murder to secure their release we fail to see. The verdict of the civilized world is that this was a case of murder of a policeman in the discharge of his duty. Who that reads the *Herald* only would think that these three Irishmen were tried by a lawful jury; that they enjoyed the protec-

tion of every safeguard which British law throws around the accused; that it was only after a calm, patient, unimpassioned sifting of evidence, that they were convicted of a crime of which the *Herald* ventures to say they were "as innocent as their own mothers." Truth compels us to say two things, very reluctantly we confess. First, that if the *Herald* had stated in precise terms that these men were never tried by jury, never sentenced by judge, but seized and hanged by the government of its own motion, and in its own responsibility, no different impression would have resulted from that which is now calculated to produce on minds not otherwise informed of the facts of the case. If our contemporary afraid of the truth? He certainly suppresses it. Secondly, we have great doubts as to whether the writer who thus summarily and unconditionally condemns the British administration for an act, which was only taken in part, ever read the evidence that was taken at the trial, the pleas of the advocates, or the charge of the presiding judge.

And yet in the face of this patent ignorance we are coolly told, "It will never do to venture this act." To the "why?" which we venture most humbly to put forth we are told that "it has been received the last opinions of all the men in Britain and everywhere else." Now we have a great respect for "true men" wherever they live, and to tell the truth, feel very shaky when our own opinions conflict with theirs. How much worse must we feel when in addition to these, "all the real men and real reformers of England" are thrown at our head? These we would call Gladstone, Bright and Hughes are put forward as their types, "did all they could to prevent it." But stop! we have learned to distrust our friend as an authority. He will have to cut Mr. Gladstone off from his list of "true men," and "real men and real reformers." Gladstone did not "try to prevent it," but on the contrary justified it. We have been told, and Gladstone, Bright and Hughes are put forward as their types, "did all they could to prevent it." But stop! we have learned to distrust our friend as an authority. He will have to cut Mr. Gladstone off from his list of "true men," and "real men and real reformers." Gladstone did not "try to prevent it," but on the contrary justified it.

### Our Distressed Fishermen.

In this favoured portion of Her Majesty's vast dominions, we live almost entirely exempt from the terrible calamities, that are now visiting other parts of the earth. It would seem as if the horses, which the venerable exile of PATMOS, saw in the mysterious light of prophetic vision, were now marching through the earth, and executing the judgments of God. War, Pestilence, Earthquake, and divers plagues, are ravaging and destroying the fairest portions of the globe. In India, in Japan, in Turkey—on the shores of the Mediterranean—and regardless alike of climate and of latitude, they go on performing their strange and terrible work. Appalling accounts of awful visitations reach us almost daily by the wireless telegraph, and despatches and telegrams, like the speckling angel, are constantly bringing us accounts of stunning disasters; and crying "Woe, woe, to the inhabitant of the Earth."

But here, in our own dear land; in our own much loved country, we hear of the havoc which famine is making among our fishermen. From the sea-board, to the interior, are the rivers, that indent our coasts, extending from Canada to the extreme west, we are hearing every day, of numerous cases of destitution, calculated to awaken our sympathy, and excite our prompt and practical benevolence. Our Fishermen are a noble race; a large and important part of the bone and sinew of the country. They must be relieved; and that too, upon a scale commensurate with their wants. They are, in their families are suffering, not from any fault of their own; but from a cause, they could neither foresee, nor prevent; and which, neither THEY nor we, dare arraign or condemn. A voice from the dense, dark cloud, which renders the ways of Jehovah, "unsearchable, and past finding out," speak to us, saying—

"The sea, the land, by feeble sense, But trust Him for his grace; Behind a flying providence, He hides a smiling face."

Let Halifax, always ready for every good work, and work, take the lead; and in this trying emergency, set worthy of herself—worthy of her name—according to her means, and the other sections of the Province, emulating her example, will co-operate with her; and enough can be raised, and we have no doubt, will be raised, if not to remove the distress, at least, to alleviate it. For while at least, let the cry be, "CONFEDERATION"—"NOT REPEAL"—"NOT THE NEW TARIFF"—"OUR DISTRESSED FISHERMEN"—and let the prevailing rivalry, who will do the most for their relief.

### Bermuda Correspondence.

MR. EDITOR.—There are few spots on this earth more highly favored with religious facilities, compared with the population, than Bermuda; and few governments do more than care in proportion to its revenue to support religion. We have a population of civilians of about twelve thousand. Among these there labor seven Episcopal ministers and one Bishop, three Wesleyan ministers, one Presbyterian, one Roman priest. Besides two Episcopal and one Roman priest, besides two Episcopal and one Roman chaplain to the military and navy. The different Churches are supported by Government as follows:—The Episcopal Church receives from the public revenue an annuity of five thousand hundred dollars, the Wesleyan Church seven hundred dollars, the Presbyterian Church seven hundred dollars, the Roman Church one hundred and twenty-five dollars. The Episcopalians have eleven parish churches, including the Church of Ease at Hamilton. The Wesleyans have ten churches and other preaching places. The Presbyterians two, and the Roman one. Military and navy chapels not included. They will give two places of worship and one minister for every thousand inhabitants in the entire Colony. In addition to these there are more than a dozen working Sabbath Schools.

If we took but a superficial and external view of this would certainly indicate a very prosperous state of religion. But truth forces us to acknowledge that the very reverse is the fact. There are no truly pious and consistent followers of Christ. For we thank God, for by what ever name they are known they are His children. But they are only a small minority, as all acquainted with Bermuda life will know. The masses are profligate; and the ungodly are confided to no one class. They belong to the right and the low, the rich and the poor. If proof of this broad and grave statement was demanded, we might refer to a great number of incontrovertible evidences of its truth, viz., the hundreds of illegitimate children in our midst. Yes, in a population of twelve thousand, there are hundreds of children who know no more about their father than Melchizedek did about his. To whom do these children of all grades of society. Some of them to men who wish to be thought gentlemen, who may be rightly called the first class of society, and who would not condescend to cast a look of parental benignity upon their own offspring. This humiliating statement, extorted by palpable facts, shows that our advancement in morality, holiness, and love to our neighbor, has not advanced at all commensurate with our religious privileges. Indeed it may be questioned if we are any better, morally and spiritually, than we count for the comparative failure of our holy religion amidst so many apparent advantages. We are far from laying the fearful responsibility upon any one particular church. We believe that there are good men and women in all our churches—men and women of God who mourn over the present state of things, and earnestly pray for a return of primitive christianity. But we also believe that there are certain evils which must be removed, and certain errors

which must be rectified, before God will bless the Colony generally with the power of experimental religion. Of course there will be one religion to God, and good will be accomplished with it. The Prince of Peace, on whose "vesture and robes" imperishable glory is described, a KING OF KINGS AND LORD OF LORDS."

The relation we sustain to the Church; an ardent desire that our friends should be faithful stewards in the management of the goods committed to their care; anxious to see them giving good testimony regard themselves as God's trustees; and that they are not their own; we entreat them to do all they can to increase the circulation of "THE PROVINCIAL WESLEYAN."

Many to whom we are now appealing have their honored parents and beloved children falling asleep in Jesus. Many have heard of how God has best the labours of our ministry in connection with that of other kindred denominations. Many reflecting upon the past and contrasting it with the present, are ready to say, "What has God wrought? Let our zeal for the glory of God—for the honour of our Emmanuel be our motto. It will never do to venture this act." To the "why?" which we venture most humbly to put forth we are told that "it has been received the last opinions of all the men in Britain and everywhere else." Now we have a great respect for "true men" wherever they live, and to tell the truth, feel very shaky when our own opinions conflict with theirs. How much worse must we feel when in addition to these, "all the real men and real reformers of England" are thrown at our head? These we would call Gladstone, Bright and Hughes are put forward as their types, "did all they could to prevent it." But stop! we have learned to distrust our friend as an authority. He will have to cut Mr. Gladstone off from his list of "true men," and "real men and real reformers." Gladstone did not "try to prevent it," but on the contrary justified it.

### Sectarianism.

BY REV. R. M. HATFIELD.

If I do not misjudge, we have at the present time among us a class of excellent men who are giving themselves unnecessary trouble on account of the division of the Protestant Churches into different sects or denominations. Some of these earnest brethren tell us from pulpits and platforms that, if their veins contain a single drop of sectarian blood, they desire to be rid of the perilous process that may be required, I not long since attended a public meeting at which the speakers vied with each other in denouncing the various sects or denominations. Some of them seemed to regard the lines that separate the different branches of the Church of Christ as the grand hindrances to the spread and triumph of the Gospel. And these addresses were delivered in a city in which there are more than two thousand licensed grog-shops with their attendant haunts of vice and crime, and where the members of the different Christian churches are not disposed to bite and devour one another. This meeting, with other things that I have heard and seen of late, have led me to a reconsideration of the question of unity among brethren, and of the propriety of our worship. It is sometimes suggested that these meetings, and those methods of conducting religious meetings, which tend to encourage, or which have hitherto been peculiarly liable to strong emotions, should be abandoned as entirely superseded by a higher education and the different requirements of the times. Here, caution needs to be exercised. We do not cling blindly to the past; we do not claim for any one of our methods that it has not been in some degree abused; but we do not see that the time has yet come when we can afford to dispense with a single agency which has rendered itself so effective in the past. Methodism as such as ever needs and must hold on to all methods of doing good. We are adding new ones, but they are only to reinforce, not to supersede the old. The instruction of the Sunday-school, the general diffusion of education, the training of theological seminaries, should not lead us to think we may dispense with those time-honored methods which have been so signally owned in the conversion of the people. Dr. Adam Clarke says we cannot have too many irons in the fire; only we should be careful to let none of them burn. Methodism certainly has strength enough to keep all her irons stirring; at any rate, she should not hastily throw away any which she has heretofore used so advantageously.

A complete Church, numerically, historically, doctrinally, as the Methodist Church is, can afford to cherish, and must have the sound policy to cherish, whatever agency is adapted to any one and every class of her members and adherents. Under her broad care there is room enough for her doctrines, usages, experiences, good sufficient for all people of however various conditions in social life. If some have made the mistake of regarding her mission as exclusively to the poor and unlettered, let us not now fall into a similar, but what will prove far more harmful, error of shaping her mission too exclusively for the prosperous and refined, by a contempt and distrust of those simple and plain appliances which have rendered us so mighty among the humbler orders of community. A church for the rich, the refined, the educated, that, in its teachings and habits, draws such alone, is not such a church as Christ planned; and a church thus modelled cannot save the people. The Roman Catholic Church does not abandon her poor, but adapts her methods to them; and so must we, if we would continue truly great and useful. Meanwhile, great responsibility devolves upon those who feel themselves especially committed to the support of the peculiarities of Methodist labor, that they exert themselves to free and keep them free from perversion.—*Methodist.*

### Judge Arrington's Apostrophe to Water.

In the Rev. J. V. Watson's *Tales and Sayings*, is given the following beautiful Apostrophe, of which J. B. Gough has made frequent use; but which is the production of Judge Arrington, once a Minister of the Gospel, and lately deceased:—

"There!" answered the missionary in tones of thunder, and pointing his motionless finger at the Doubtful Spring, "there is the source of such things, these different denominations must be needed. But, taking the church as it has been, and as it is, they are invaluable in exciting zeal and in provoking to love and good works. The church as a whole is far more successful and efficient than she would be if consolidated in a single organization. We have had the results of obliterating all denominational lines in the history of the 'union churches' that are established from time to time. Such churches are better than none, and are therefore to be encouraged in communities where in their absence the people would be left without the means of grace. But they frequently lead to discord, often result in schism, and are never as efficient as churches founded in the same thing, these different denominations must be needed. 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The Family

Thank God for Little Children

Thank God for little children! Bright flowers by earth's wayside, The dancing, joyous lifeboats Upon life's stormy tide.

Feed My Lambs

Nabby Rose had reached the bottom of the basket. The socks were darned, and the buttons on all the shirts, the knees patched, and the roots in the little frocks mended.

Temperance

Speak to the young man entering that saloon! Tell him that no possible good can come to him there, nothing that he can buy, nor any association that he may meet there will ever benefit him.

The Gospel of Temperance

We hold in common with many learned expositors that our Divine Master did not create a drink to make man drunk, nor a drink that science proves to be poisonous.

The Fairy Bowl

"Oh, Ma," says Jimmy, with great animation, turning to the window where he had been watching the people go to meeting. "I'm going to live in happy land; I'm smart boy."

Save the Forest

Save the Forest! It is time to do so. More mischief than any cast restorer; And most of the landmarks of husbandry are gone.

Summerside Bazaar

THE Ladies of the Summerside Wesleyan Church and congregation are now preparing for a BAZAAR to be held next July.

Langley's Cordial Rubbarb

This beautiful preparation from Turkey Rhubarb, has the approval and sanction of some of our best Physicians, as a valuable and heroic Family Remedy.

Winter Work

The days are now happily gone by, when winter was the most laborious season of the year when the rigging of the sturdy woodman's axe

Canada Cholera

An immediate cure of this complaint is secured by the use of RADWAY'S READY RELIEF. Let them who know give it a trial.

Flowers in Winter

The best geraniums for winter blooming in the house are the different varieties of the double or semi-double family.

Sabbath School Paper

The best paper for Sabbath Schools is the Canadian Sabbath School Advocate. Published in Toronto. There is no other paper published so suitable or so well adapted to our youth.

THE GREAT Musical Establishment

481 Broadway, New York. CHARLES M. TREMAINE, Successor to Horace Waters in the Music Trade.

FOR SALE AT THE Prince Albert Steam Mill

ONE hundred thousand feet of spruce (Green Fir) sawed into lengths of 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100 feet.

THE SCIENCE OF HEALTH

Every Man his own Physician. HOLLOWAY'S PILLS, And Holloway's Ointment! Disorders of the stomach, Liver and Bowels.

Strange, but True

WHAT will within eighteen months all attempts to prepare a suitable and safe combination for leather, which could be used with satisfaction as a Dressing for Harness, Coach and carriage Tops, Boots, Shoes, York Straps, &c., and act as a Water Proof, Softener, Leather and Sutehing Preserver, as well as to renovate the article dried, have failed.

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