

MISSIONARY CLEANINGS.

The missionary periodicals for the present month, just issued by the principal societies in England, are full of the most interesting information, and afford glimpses of the progress of the work of God in various parts of the world well calculated to gladden the hearts of the true friends of missions of every Christian denomination. In the period of some of them, kindly forwarded to us in advance, before their publication, we have been greatly edified, and sometimes ready to exclaim with Mr. Spurgeon, in reviewing the recently published "History of Wesleyan Missions," "Glory be to God that such records could be written! May the next half century witness still greater prosperity in this department of the work of God in foreign lands!" If we mistake not, the missionary intelligence to which we refer will be found admirably adapted for the private prayer-meeting, as well as for private reading in the domestic circle; and, with skillful, warm-hearted comments, will do much towards preparing the way for profitable and productive anniversary services at this season of the year.

These remarks will apply to the missionary periodicals for the month of March generally; but especially to the "Wesleyan Missionary Notices," to which we now call the attention of the reader. After brief notices of India and China, the number now before us contains a long and interesting communication from the Rev. William Impey, the respected General Superintendent of the Grahamstown District, in Southern Africa. Let the reader follow the devoted missionary in extensive journey through the wilderness, over rugged mountains, rapid rivers, and sandy plains, far away to Beaufort, Adelaide, Bedford, Somerset East, Graaff Reinet, Pearson, Cradock, and other places, if he would have a correct view of mission life in these dreary wilds. There are all colonial towns in the Eastern Province of the Cape of Good Hope, where the Wesleyan Missionary Society has important circuits or out-stations, and where the scattered settlers and fragments of native tribes would often be entirely destitute of religious instruction and the means of grace, if it were not for the self-denying labors of the zealous agents which this institution sends among them. But to visit some of these stations, even at long intervals, requires an amount of travelling, exposure and hardship, known only to those who have experienced such hallooed toils. It is no easy matter to travel a circuit like Somerset East, in which there are preaching places forty, fifty and even sixty miles distant from the circuit town, where the missionary resides, and where the roads are sometimes impassable, and storms and floods are very frequent, to say nothing of other obstacles which have to be encountered.

Writing under date of Tuesday, November 22nd, 1870, Mr. Impey says: "Left Somerset for Pearson on the road to Graaff Reinet. Crossed the Little Fish River several times, and narrowly escaped a serious mistake of the road, which would have led us up to the mountain pass lying between Cradock and Somerset. Caught in a violent thunder-storm, which in a few moments deluged the whole country; every gully pouring with water, and the roads assuming the appearance of turbulent and rapid streams." A few days afterwards he writes: "Crossed the mountain, halting for breakfast on its summit. Roads execrable. There is scarcely any traffic between Graaff Reinet and Cradock; occasionally travellers like ourselves or the judge on circuit pass this way; but so little is used, that during three days we did not pass a single vehicle of any description. The locusts are in myriads, destroying every green thing. Grass has disappeared entirely. The farmers are spending day and night in vain attempts to save their crops; nothing escapes; vines, fruit trees, leaves and bark all are attacked. For seven years successively the pest has ravaged the country; but this year apparently, the numbers are greater than ever. To a person who has not seen them the swarms are utterly inconceivable. Day after day one may pass through an almost unbroken mass; it can scarcely be called anything else. Once near the foot of the mountain, the swarms suddenly took wing and rose like a dense cloud of dust, literally hiding the mountain from view." The next day he says: "Reached Cradock in pouring rain, thankful to have passed this road, and with firm purpose never, if possible, to travel it again."

Yet amid all these difficulties the missionary is able to report a pleasing measure of progress at many of the stations which he visited. The brethren were everywhere toiling away in good spirits, rejoicing over instances of saving conversion to God, and indulging sanguine hopes of ultimate success. The account of the Herald-town Institution is especially gratifying, inasmuch as it shows that both native teachers and preachers are there being prepared for useful and active service, whose future labours cannot fail to produce a powerful effect upon their fellow-countrymen throughout the length and breadth of South Africa. Concerning the Diamond-fields to which there has been such a rush of population, Mr. Impey gives a salutary warning to intending emigrants. He says: "I fear the representations in some of the English papers are too highly coloured; doubtless they are true, but they require a little more of a less brilliant tone to make them the whole truth. So far as I can learn, apart from the lottery, in which a man may chance to pick up a fortune, or get nothing at all, diamond-seeking on an average brings in a moderate return for persistent labour. No man ought to go to the fields without a little capital to his pocket, enough to keep him going for four or six months, and to bring him away again should he prove unsuccessful."

In the same number of the "Notes" we have also interesting accounts from Western Africa. The Rev. T. J. Marshall, the native minister at Abbeokuta, reports an improved state of things there. The opposition which had formerly impeded the progress of the work has in a great measure passed away, and the services are now held without interruption. But the missionary was not satisfied with mere rest from persecution, and the general observance of the outward means of grace. Having to mourn over the low and languishing state of the Church spiritually, he appointed times of special prayer-meetings to seek for a revival of the work of God. These services were crowned with signal success. He says: "While the congregation was singing, over seventy persons came forward to the front seats before the communion rail, and knelt down seeking the Lord. About half-an-hour after there were heard cries, every one was earnest in prayer for deliverance. Such was the power of praying that an answer soon came. Before the close of the service twenty-one souls confessed to have found peace with God by faith in our Lord and Saviour Jesus Christ. It was difficult to depart, every one seemed to be happy and joyous, and afresh baptized with the Holy Ghost. Praises were heard from all lips. We could not leave the chapel till half past six p. m." The missionary then gives interesting instances of individual conversions, which would bear a favorable comparison with

(From the Wesleyan Missionary Notices for March.)
From Rev. John S. Peach, Caribonca, December 26th, 1870.

On Saturday evening last the news reached us, that our dearly beloved Bro. Dutton was no more; it came upon us so suddenly, that we were overwhelmed with consternation and grief, particularly so as we did not know he was sick. I had a letter from him, in which he said he had been poorly, but was all right again. It is like a dream. Only two months since we parted with him in full health and vigor. The sickness is said to be typhus fever; yet the doctor says there is no other case in the place. I cannot tell you, dear Sir, what I have felt. I never met with a young man that I loved so before; others of the brethren who saw him share with me in this affection. And we were anticipating the pleasure of meeting him at the District-Meeting; but alas! our expectations are cut off. A gentleman with whom he lodged in St. John's remarks, "I never met with a young man toward whom I was so drawn, upon an acquaintance of forty-eight hours, as Mr. Dutton." Had he been spared to us, he would have been a blessing to many, and a general favorite.

After referring to his reception, and the arrangements he had made for classes, Sabbath schools, &c., he writes: "I have very comfortable lodgings with the old lady that the Ministers lodged with; I think that in a few days I shall feel quite at home. O! 'tis blessed to feel we are just in the place where God designs we should be. I had two blessed seasons while preaching on the Sabbath." In a second letter he said, "Thanks be unto God, I am not left alone. He is ever near to save, help, guide, and direct. If I lack wisdom, He exhorts me to ask of Him and he will give it. May I ever seek by earnest prayer the wisdom which cometh from above! The people in these parts are much from home; the work does not seem as yet to go on very well. But I am saved by hope that things by and by will be the blessing of God, have a more blooming aspect—that the time for Zion, yes, the set time will come. O! dear Sir, this is what I earnestly long, and pray, and work, and, I trust, live for—a mighty revival of the work of God."

Provincial Wesleyan.

WEDNESDAY, MARCH 29, 1871.

THE LADIES' ACADEMY BAZAAR.

The Ladies' Academy Bazaar, designed to take place in June next, on the beautiful grounds of Robert Reed, Esq., St. John, ought to prove a great success. The object intended to be aided by that Bazaar is a most deserving one. It is proposed in various ways to improve the Ladies' Academy Building, that it may be better fitted than ever comfortably to fulfil the purpose of its erection. This is a proposal that ought to awaken an interest in the minds of a great many worthy people in the Lower Provinces. It must be remembered that the Ladies' Academy at Sackville, was not founded as a private financial speculation. Neither was that institution got up by a joint stock company, for the acquisition of wealth. Nor has it at any time been operated for money making purposes. It was established by Christian benevolence to meet a want long and pressing felt in the Maritime Provinces of British North America—the want of an Institution in which, in their own country young ladies might obtain a liberal education, conducted under Christian auspices. This was the want which the founders of the Sackville Ladies' Academy desired to aid in supplying. No desire could well be more patriotic or praiseworthy.

It ought also to be borne in mind that although this Institution was founded by Wesleyan liberality, and is conducted under Wesleyan supervision, it is in no respect sectarian in its character, its training or its aims. Its curriculum does not embrace the study of Wesleyan Theological dogma; and no attempt is made or has been made, or is supposed to be made within its walls, to unsettle the religious views of any young lady seeking the acquisition of a sound, and thorough education in its classes.

The educational work that has been done in this Seminary, has been well done. The purpose of those connected with this Institution is, with augmented means and appliances, to render their operations more effective and complete than ever before. And we think it quite practicable for the Sackville Ladies' Academy, with richly deserved increase of patronage, by the excellence and finish of its work in every branch of an advanced female education, to render it wholly unnecessary for any young lady to go abroad from these Provinces to obtain a Collegiate training. Writing under a strong conviction of our responsibility, and carefully measuring the force of the words we use, we think we have made it sufficiently plain that the object of the Bazaar referred to is one well worthy the patronage of an intelligent Christian public. How that object must commend itself to the cordial approval of the many ladies who have spent profitable months and years at the Sackville Ladies' Seminary, and to our large-hearted Ministers and their families, it would seem altogether superfluous for us to say.

Apart from the excellence of the object whose achievement is to be aided by the Bazaar, we cannot but allude in glowing terms to the picturesque beauty of the grounds on which it is contemplated to hold

those of any Church or country. When it is remembered that the writer of the above and the agent in this work is himself an African, and the fruit of missionary labour, we may well rejoice in the assurance that there is yet hope for the evangelization of the Land of Ham.

We have also missionary intelligence of thrilling interest from the West Indies and from America, conveyed in papers and private letters just to hand; but this must stand over till a future occasion, as our space is exhausted. Let the friends of the missionary enterprise ponder these statements, and seek to be more earnest in prayer to God for his blessing on his servants and his work; and let them attend the anniversary services which are being held in various parts of the country with benevolent purposes, and large expectations, and showers of blessing will descend upon the heritage of the Lord.—*Watchman.*

Presently he throws his glance across the valley which, from almost every side separates, from what lies beyond the noble height on which Mr. Read's residence reposes. What a splendid panorama then unfolds itself to his view! The city and its environs seem to lie around him at his feet. Scarcely a striking architectural work in brick, hall, mansion or Church, of which St. John or its suburbs can boast, but what stands exposed to the view. There, too, is the river, the harbour, and the bay, and away in the blue distance, the wavy outline of the Nova Scotia coast. Truly, one might travel far without meeting another such entrancing sight.

But beautiful exceedingly as are those grounds in the clear summer sunlight, their appearance is perfectly enchanting when surveyed by night, illuminated by a thousand glowing lamps pendant and flickering among the verdant groves, and shedding floods of golden, crimson and purple light on the brilliant scene.

Methodism and politics. Under this heading we find an excellent leader in the Toronto Christian Guardian of the 8th inst. As it gives admirable expression to the principles in regard to politics, upon which we consider ourselves bound to act, in conducting the Provincial Wesleyan, as the organ of the Wesleyan Methodist Church in Eastern British America, we take the liberty of adopting and appropriating the most of it, substituting "PROVINCIAL WESLEYAN" for "CHRISTIAN GUARDIAN" wherever the latter title occurs.

It is the well understood policy and purpose of our church to maintain a neutral and independent position, with regard to all political parties. Whatever may be the opinions of individual members or ministers, as a church, we cannot commit ourselves to the policy of any political leaders of opinion whether in office or out of office. Neither the Conference nor the Provincial Wesleyan assumes the right to control or direct the members of our church, in the exercise of their political rights, as electors of members of the different legislative and municipal bodies, which manage and control the business of the country. Our Church, as an organized agency, exists for a higher purpose. She is to hold up the standards of truth and holiness in the world; to proclaim the fit and fullness of God's provisions for the world's redemption, and to lead guilty myriads of earth to know the day of their redemption. Every instance in which she has in any degree turned to the right or left from steadily pursuing this high purpose has been a mistake.

Two serious evils must follow any attempt on our part to commit the church to any party in the state: (1.) The members and ministers of our church are divided in their opinions on political questions, and in their adherence to political parties. If the Provincial Wesleyan should become the advocate of the special views of any party, it would thereby cease to be equally entitled to the support of all the members of the Methodist Church. Such a course would naturally alienate from it the sympathy of those whose party and opinions it opposed, and would introduce a source of discord among our own people. (2.) For the Church to use her organized agencies for political purposes, and to incur the expense of electioneering, and to injure her usefulness. No organization or agency organized for a specific work, can direct its energies to the achievement of other purposes, without serious loss to the original object. But in the case of the Church becoming a political party, there is more than the mere destruction of its usefulness, and the legitimate work; there is a distraction that largely disqualifies her for accomplishing the true end of her existence. The past history of all branches of the Church evinces, that the Church has never become actively political without injury to her spirit. Just in proportion as any church has advanced in political importance, it has declined in moral and spiritual influence.

We express no opinion as to the desirability or undesirability of political parties. We have no doubt that a parliamentary opposition is a natural outgrowth of the right of free speech, in our legislative bodies; and that such an opposition, whatever may be the motives of its members, renders valuable service to the state, by acting as a check on the party in power. But like all human arrangements, it has its disadvantages; and one of the most serious is, that it creates a political obligation on the part of politicians and political managers to support a certain party, whatever its measures may be. And, if this is often embarrassing to the consciences of politicians and journalists, to a church it would be a slavery destructive of all independence to the political party which it supported. The idea of a church being organized to support a certain party, whatever its measures may be, and if this is often embarrassing to the consciences of politicians and journalists, to a church it would be a slavery destructive of all independence to the political party which it supported.

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clearly, by the aid of a new translation, and all the treasures, hidden so long, are unlocked. We are "baptized for dead," i. e. We are baptized as being dead, for "BAPTISM FOR THE DEAD." "Christians are baptized for, or on account of their death to sin." The translation "baptized for dead," displays a delightful disregard for the preposition *per*, and for the article *per*. No doubt this translation is original with Mr. McKenzie, and we do not think any one will seek to take from him the honour. It defies every rule of Greek construction, and could never have been made by any one not seeking to force immersion into the text, at all hazards. If we take such liberties as this with the original, we shall make the Bible speak all kinds of absurdities.

The preacher proceeds—"the dead are buried" therefore the Christian, being dead, must be buried, i. e. Immersed in baptism; became this death unto sin and resurrection to new life," is the idea designed to be expressed symbolically in Christian baptism." Knowing the Preacher's predilections we might have been prepared for this; but, certainly, we were not prepared to hear him make Baptism the symbol of half a dozen other things.

These are his words: "He" (Paul) reminds them that when they went down into the Baptismal waters they signified their crucifixion of the flesh—their death to sin—their giving up of the carnal life—their renunciation of the world—their union with Christ by a spiritual renewal, and their resurrection to walk in newness of life." By what way Mr. McKenzie would administer it to make it symbolic crucifixion? All this is but enough; but what must we say when we are called upon to believe even more than this, viz:—"as a symbol it is the gospel of the Nazarene crystallized into formula, or rather vitalized into a conscious, joyous incarnation." Going on in this way we shall soon have great difficulty in deciding of what Baptism is not the symbol. But really Mr. McKenzie ought to know that it is simply absurd to make anything the symbol of a figure. The death of the Christian is a figure implying his willingness to endure all things for Christ, and it is absurd to make Baptism a symbol of it. This is the way in which the Preacher unlocks the text by means of immersion; and in order to do so has had to resort to a wrong translation and to build a structure based in absurdity.

We might stop here, and sufficient would be written to show the character of the man teaching of the sermon; but there are so many other things in it, that ought never to have been spoken, that we cannot let some of them pass without notice.

Does Mr. McKenzie preach that Paul taught baptismal regeneration? We do not like to think so; but what does the following mean? "Hence, says Paul—'Know ye that so many of you as were baptized unto Jesus Christ—i. e. solemnly pledged yourselves to Him in the ordinance of Baptism—were baptized into his death,—i. e. died with Him to sin?' If in their Baptism they died to sin, what can be meant if not baptismal regeneration? Mr. McKenzie does not seem able to entertain such a view of the salvation of those who hold "the sacrilegious perversion of Pedobaptism" for he says, in a doubtful way, it is true, "we stop not to inquire whether obedience to the divine command has any vital connection with our salvation or not." He has already unchurched the various sects of the Pedobaptist fraternity, and now he is not quite certain whether he can allow them, or not, the right of admission to heaven so long as they hold to their "heresy." If they persist in refusing to obey the divine command in the manner he chooses to say they should, well, well. . . . What does the following mean? "The Bible idea of a Christian much needs to be elevated." . . . And the following? "It is easier for us to argue for Baptism than to live it."

We were not quite prepared to hear such a high position assigned to Baptism as is given to it by the peroration, which, representing Baptism as "the flag of an army," says, "Wrest his flag from him (the soldier) and he feels that he has lost all." Now, Mr. McKenzie may consider that if Baptism is lost, all is lost; but we hope, for the credit of Christianity, that he will not find many who will agree with him.

In conclusion, we may say, we find in this sermon a dogmatism which will not tolerate dissent, and which will not recognize the possibility of any other persons being right if they disagree with what is advanced here. With such positiveness of assertion as should not, for a moment, have place in speaking on a subject on which learned men disagree, the preacher declares his opinion to be the only scriptural one. Indeed, if an angel were to come from heaven and tell him anything different, he would not believe him.

Mr. McKenzie ought never to have preached the sermon at all; but, having done so, he ought to have allowed it to be forgotten as soon as possible.

Circuit Intelligence.

SUSSEX VALE CIRCUIT.
Bro. Benjamin Williamson a Hired Local Preacher writes March 16th: God has graciously answered the earnest prayers of his people on this Circuit and granted us showers of blessings. When I arrived on this Circuit in Dec. last I found Dec. we commenced a series of meetings at Newstead, and here again we had a refreshing season—12 persons to find peace. We next pitched our tents towards the south, about 18 miles distant from the former place, viz. at Springfield, where things appeared rather discouraging at first, and I must say we had some misgivings as to the prospect for good; party strife had done much to damp the energies and quench the zeal of those who once were foremost in the cause of God, but glory to God, greater is He that is with us than all that can be against us; a good, and I trust a permanent work has been commenced here: the cause of God is now known and many both young and old will have cause to rejoice. Never were the result of this campaign. Never were the fruits of living faith in Jesus more apparent in any place than in this; their attachment to each other and to those who in any measure have been the means in the hands of God, of their salvation is indeed remarkable. May the God of love continue His love to them evermore.

GASTOWN, N. B.—Bro. G. Payson says March 16th—We have had some very good meetings during the year, about 30 have been added to the church.

LAVERPOOL, N. S.—Bro. Teasdale says:— "We have some signs of progress, but there are as on every Circuit some discouragements."

PICTOU, N. S.—Bro. Leonard Gatz, March 22nd.—"The Lord is still refreshing us with tokens of his presence. Our Sacrament service last Sabbath was a hallowed season, seven persons received the right hand of fellowship, and for the first time commemorated the dying love of Christ—As many more remain on trial. Our class and prayer meetings are special seasons of refreshing."

LUNenburg, N. B.—Bro. Joseph Gatz, March 31st.—"We have had some blessed meetings at Mahone Bay and Mader's Cove,—backsliders were reclaimed, sinners converted and believers established."

My work is very hard, but bless God strength is given in proportion to my day. It is our intention to apply to the Conference for an additional preacher next year."

MIRAMICHI, N. B.—Bro. Sutcliffe March 6th.—"Our Home Missionary meetings have been well attended, and the collections were better than we expected. Our congregations are improving and a deeper seriousness appears to rest upon them while the word of life is preached to them. We are anxious that greater power should attend the Word. O that we may soon see sinners converted, and many precious souls saved. Our friends at Derby have obtained about \$140 to be expended upon their Church. At Newcastle, by means of a Christmas Tree, &c., the sum of \$200 was collected; a friend in Toronto forwarded \$200, and a kind sister received from friends in Halifax over \$40, so that we have been enabled to reduce the debt on the Church in Newcastle more than \$400. We hope to be able, before long, to pay the balance. This is very desirable, as the pews are all free."

Rev. C. Jost, A. M., preached here yesterday on behalf of our Conference Education Fund. I have not heard the amount of the collections. Bro. Jost is to lecture for us to-night, if procure funds to aid in fitting up the parsonage, which is a good deal out of repair."

PORT MOULTON CIRCUIT.—Brother Martin writes 21st March,—"You will be pleased to hear that God is greatly blessing his work on this circuit. Already about sixty have professed conversion, and still the work goes on. To God be all the glory."

General Intelligence.

LITTLE FORTS, MARSH, MARCH 18, 1871.—A little meeting was called to-day to change the name of Little Forts, in the County of Cumberland.

Luther Baker, Esq., was appointed Chairman, and A. Hodgson, Secretary.

Moved by F. A. Donkin, Esq., seconded by Joseph Ross, and resolved unanimously:—That the place known as Little Forts be called ATTOL.

Moved by H. W. Baker, and seconded by Hans Mills,—"That the bounds of Attol be as follows, commencing at a cross, H. Smith's, including Mr. Smith's lot extending to the highway Brook, thence up Little Fort River to the Township line, and along the Spring Hill Road thence to the 'End.'"

Also resolved:— "That the proceedings of this meeting be published in the following newspapers:—Amherst Gazette, Chignecto Post, Provincial Wesleyan, British Colonist, Christian Messenger, Morning Chronicle, Eastern Chronicle, and St. John Telegraph."

ALTHEA BAKER, Chairman. A. HODGSON, Secretary.

THE HIGH COMMISSIONERS.—From information received at Ottawa it is inferred that the negotiations at Washington are proceeding satisfactorily, and that a conclusion agreeable to Canada is probable. Both parties exhibiting the Fishery question is almost certain. "Alabama" question may take considerable time, but the other will not necessarily be effected thereby. Both parties exhibit a friendly and practical disposition to meet forward and desire an early settlement.—(Ed.)

FIRE.—There were two alarms of fire on Saturday night. The first, about 8 o'clock, was a false alarm, but the second, about 12 o'clock, was much more serious. The origin was the flat of Alderman McCulloch's jewelry store, in Granville street, and spread into the adjoining buildings occupied by Messrs M. A. Buckley, W. Burton, and into a store on the ground floor, occupied by Messrs Yates and Martin, which front on George street. The upper part of both the first-named buildings was completely gutted, and the roof completely damaged. Mr. Buckley will probably be the heaviest loser, as his stock of books and stationery is large, and all damaged by water, some of it completely destroyed. The value of his stock is estimated at \$3000 in the Liverpool London & Globe office. Mr. McCulloch will also lose considerably, but the most valuable part of his stock is the safe and thus escaped damage. He is insured for \$3,000 in the same office. Mr. Burton, who also loses heavily, and Messrs Yates and Martin, are also insured. Mr. Burton for \$2000 in the same office, and Messrs Yates for \$12000 on stock. Mr. Yates loss will probably be about \$4000, but Messrs Martin will be light, and the city is responsible, their store having been broken into to save others.—*Citizen 27th inst.*

The Dominion Government have appointed Capt. Scott, formerly Commander of the Dominion Board of Ordnance, Superintendent of the Dominion Board of Ordnance, in the examination of Officers connected with our mercantile marine.

The St. John "Telegraph" says:—Our services from Ottawa says it is rumored that Mr. Sartre, M. P., will succeed Mr. B. Burrows (Montreal) as Attorney General of Manitoba. Mr. Sartre is said to speak French fluently.

PROVINCIAL APPOINTMENTS.—Provincial Secretary's Office Halifax, 17th March, 1871. His Honor the Lieutenant-Governor, in the advice of the Executive Council, has been pleased to make the following appointments, viz:—

In the County of Lunenburg: To be Registrar of Deeds—Henry Bailey, Esq., in the place of John Heckman, Esq., deceased.

In the County of Annapolis: To be Justice of the Peace—W. W. Chipman, Junr., Edward Bachman, and Henry Foxworth, Esq. To be a Coroner—Samuel C. Pope, of Springfield.

MISSING MONEY.—On the 21st Dec. 1870, Mr. George B. Johnston, New Annapolis, mailed a letter to the Editor of this paper, enclosing \$14. It never reached its destination. Enquiry has been made, and Mr. Woodgate has investigated the matter, but without satisfactory result. We regret to learn that his letter, containing the amount stamped with in the Post Office.—*Wit.*

BURGLARY AT BRIDGEWATER.—On Sunday night Mr. Cyrus West, of Bridgewater, discovered five men robbing the store of Mr. R. West, who lived at them. One of the burglars was taken by West, but he was helped away by his confederates, the whole of them escaping.

THE ONTARIO ELECTION.—The St. John "Telegraph" gives the following despatch from Toronto:—"Ministerialism has triumphed 42; Independent 7. Of the Independents 3 who almost certainly go with the Opposition, making the result, Opposition forty-five, Ministerialism thirty-five. The Opposition has a deputation of teachers, who will be invited to the Ontario Convention at the meeting of the Ontario Convention. The day passed without unusual violence."

A series of papers on "The War and the Papacy" is appearing in the Irish *Zionist*. In the current number the writer says:—"Nothing is more remarkable than the influence which the war has had in tranquillizing Ireland. At the commencement of the war, the Irish towns were in a state of intense excitement. Never, since the days of O'Connell and Tom Steele, do we remember anything to equal it. The Irish people were then in a state of excitement, and Irish friends hoped and expected, and it would have been difficult, if not impossible, for Protestants to have lived in many of the southern towns, but the success of the war has had more than a magical influence upon the Irish mind, and the Church Bill and the Land Bill combined, an amount of tranquillity, which is not likely to be again so remarkable in the future, since Mr. Gladstone has spoken out, and given the Irish friends of the Pope unmisgivingly to understand that the Pope will not interfere to replace his Holiness's throne, and that the Pope is not now in England; and instead of the violent priestly ban against him of last month, we have had a great calm."

A Belfast daily paper reports that at the meeting of the Committee of Management, last week, the Rev. Morley Parnham, M. A., now in Cambridge, was elected to the Presidential Chair in the College, which the Rev. William Arthur, M. A., is expected to vacate in the next Conference.

NAPOLÉON IN LONDON.—His Latest Despatches.—Napoleon reached London on the 20th inst., and the following is telegraphed to the press as his latest deliverance to a friend: "My return to France is only a question of time. Soon or later I shall return to my native land, and I shall be accompanied by my children, playing their folly and madness in shedding blood and plunging her into anarchy. My predicted deposition will never be ratified by the people. There are only two parties in France who possess real strength, the Republicans and the Imperialists; but an Empire alone is able to command the respect of the world, and imaginary liberty. The Orleansists possess no imaginary strength. They dare not venture to appeal to the popular will."

THE LATE HEAVY THAW. came as an unlooked-for season for our lumbermen, catching them while they were engaged in cutting up the large quantities of their logs in the bush, and little prospect of getting them into the streams for this season at least. The thaw has occasioned damage on the Nashwan, swelling the river to an unusual height, and carrying away the Durham bridge to the great inconvenience of the settlers. In other parts of the country the damage is also said to be considerable.—*Fredericton Reporter.*

EARLY DROUGHT.—The season is unusually far advanced. Mr. William Johnson, son of Mr. Robert Johnson, Oak Bay, ploughed on the 14th of March, a circumstance which is believed to be without precedent in this country.—*St. Croix Courier.*

THE STARR MANUFACTURING COMPANY.

It must be an occasion of surprise to the President, Directors and Stockholders of this Company, but also to all who are interested in the prosperity of our Province, to know that its business is so depressed...

NOVA SCOTIA LEGISLATURE.

WEDNESDAY, March 22. The Legislative Council finished the debate on the resolution respecting the Nova Scotia Building, moved by Dr. Parker and Mr. Annand's amendment...

On the 22nd inst., the Attorney General, by special leave, introduced a bill to secure the independence of the House of Assembly...

On the 24th inst.—Upon a motion being made to read a third time the bill to impose a tax of five cents an acre upon lands over five hundred acres held by one person...

On the 25th inst.—Upon a motion being made to read a third time the bill to amend the provisions of the Act respecting the Light House Service...

On the 26th inst.—Upon a motion being made to read a third time the bill to amend the provisions of the Act respecting the Light House Service...

On the 27th inst.—Upon a motion being made to read a third time the bill to amend the provisions of the Act respecting the Light House Service...

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LITERARY NOTES. HARPER'S MAGAZINE, APRIL, 1871.

The American Baron—Chapters IX.—By the author of "The Dutch Club," "The Cryptogram," etc.

The Pitcairn Islanders.—A. H. Guersey. With Thirteen Illustrations.

Bowery, Saturday Night.—W. O. Stoddard. With Thirteen Illustrations.

Frederick the Great—XVII.—The Close of the Seven Years War, and the Partition of Poland. With Five Illustrations.

John Eastman's Conversion.—Elsie Emma B. Cobb. With a Portrait.

The Gulf Stream and the Trade-winds.—Their Origin and Law of Movement.—William L. Walker. With a Portrait.

Along the Florida Reef.—(Third Paper)—Dr. J. B. Holder. With a Portrait.

Anna Vallery-Coster.—Benson J. Lossing. With a Portrait.

My Hero.—Annie Thomas. Dominions and the Inquisition.—Eugene Lawrence. With a Portrait.

The Mummy's Foot.—From the French of Theophile Gautier, by Mrs. H. S. Conant. Our English Literature.—Loring.

Editor's Easy Chair. Editor's Literary Record. Editor's Book Reviews. Editor's Historical Record. Editor's Drawer.

PETERS' MUSICAL MONTHLY.—The April number is to hand, and contains the following beautiful selections:—

Send the Little Ones Happy to Bed. Song and Chorus. Parley. Song and Chorus. Parley.

Alone by the Sea. Song and Chorus. Parley. Building Castles in the Air. Song and Chorus. Parley.

Somebody Loves me Dearest. Song and Chorus. Parley. Go, Pretty Flower, with Eyes of Blue. German Song. Haas.

Beautiful Days that are Dead. Quartet. Easter-Time. Sacred Quartet. Dreasler.

Blue Eyes Galop. Harmonium. When the Spring Comes. Kinkel. Village Belle Polka. Kinkel.

Talk Me Home. Transcription. L. Tanel. The above pieces, if purchased in sheet form, would, it is said, cost \$4.75. You can get the lot for thirty cents, by sending to J. L. Peters, 59 Broadway, New York, for the April Number of PETERS' MUSICAL MONTHLY.

S. M. Pettengill & Co., Geo. P. Rowell & Co., 37 PARK ROW, NEW YORK, AND 40 PARK ROW, NEW YORK.

Are the new agents for the Provincial Wesleyan in that city, and are authorized to contract for inserting advertisements for us at our lowest cash rates. Advertisers in that city are requested to leave their favors with either of the above houses.

BOOK STEWARD'S NOTES.

1. We have at length received such a supply of the January, February and March numbers of the CITY ROAD MAGAZINE, THE METHODIST MESSENGER and THE METHODIST FAMILY, as has sufficed to enable us to fill the orders of which we have any record. If any person has ordered either of these who has not now received the numbers ordered, we shall be very much obliged by receiving a renewal of the order. We have a small surplus of copies now on hand so that we can immediately fill orders for those from the commencement of the current volume.

2. The CITY ROAD MAGAZINE will be sent postage paid for \$1.25 per year. THE METHODIST MESSENGER—single copy for 10 cents; two copies, to one address, for \$4.00; six, for \$22.00; thirteen, for \$45.00; twenty-five, for \$75.00. THE METHODIST FAMILY at the same rates as THE METHODIST MESSENGER. We will send the CITY ROAD MAGAZINE, THE MESSENGER, THE METHODIST FAMILY and EARLY DAYS, as a Monthly Packet for \$2.00 per annum.

We hope to receive many new orders at once for these most excellent and very cheap Methodist periodicals.

3. As we must not begin to prepare to make up the Balance Sheet of the business of the year, which will end with April, we would respectfully urge every person who is indebted to either the Book Room or the Provincial Wesleyan Office, to make immediate payment.

All monies for the hands of the Agents for the paper should be forwarded as soon as possible, in Post Office Orders and Registered Letters.

We need to receive a great many remittances within the next three or four weeks in order that the Balance Sheet should be made such as it ought to be. There are a great many sums due and over-due, which, being individually small, amount together to a very large sum. We ask every one who owes even one Dollar to hasten to pay it.

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The Family.

NOTHING TO DO.

Nothing to do in this world of ours, Where weeds spring up with fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day!

"Nothing to do" in that Christian soul, Wrapping them round in selfish stole; Off with thy garments of cloth and sin, Christ thy Lord hath a kingdom to win.

"Nothing to do" There are prayers to lay On the altar of income, day by day; There are foes to meet within and without, There is error to conquer, strong and stout.

"Nothing to do" There are minds to teach The simplest form of Christian speech; There are hearts to lure with loving words, From the grimest haunts of sin's defile.

"Nothing to do" There are lambs to feed, The precious hope of the Church's need; Strength to be borne to the weak and faint, Virgins to keep with the doubting saint.

"Nothing to do" and thy Saviour said, "Follow thou me, in the path I tread," Lord, lead us, thy help the journey through, Lost, faint, we cry, "So much to do."

—The Nation.

FLIGHT OF EMPRESS EUGENIE.

Recently the students of the college invited the Faculty of Kenyon and Bexley and the citizens to meet Bishop McIlvaine at Philomathean Hall. The bishop gave us an account of Eugenie's escape from Paris, which as he had it from authentic sources, was of great interest, and contains, perhaps, facts never before made public.

It seems the safety of the Empress had been assured to her by General Trochu, who had solemnly promised to inform her of the approach of danger. For some unexplained reasons, he failed to do so; and when, on Sunday the mob began to assemble about the Tuilleries, three of her friends, Prince Metternich, the Spanish Ambassador, and M. Lesseps formed a plan for her escape and went to her rescue. M. Lesseps stood outside and harangued the mob for the purpose of detaining them, while the two other gentlemen went in search of the Empress. They found her partaking of a very frugal lunch, with one of her ladies, and her fears could not be aroused. Seeing it impossible to persuade her, the two gentlemen used force to remove her. At this she consented to make a slight preparation, and without at all changing her dress (for the mob had already entered the palace), catching up a small leather satchel, she put into it two pocket-handkerchiefs, and two books, the New Testament and a prayer-book. On her head she put a riding-hat, and then by that time thoroughly aroused, she fled through the palace; through long corridors, down, up, flights of stairs, through chamber and saloon, a long walk, before she came down to the Rue Rivoli, on which side of the palace the mob had collected. Here a cab awaited her. She, with the lady in attendance, were put into it. "Now," said the friends, "we must leave you; too well known, our attendance would bring destruction upon you; make good speed!" Yes, good speed, for she heard the cries of the furious mob, and as she was entering the cab, a little boy exclaimed, "There is the Empress!" and she thought all was lost; but it proved that there was no one there to take notice, and so the two ladies drove off. Soon they came into the excited crowd, and the lady accompanying her, questioned on one side and the other, the meaning of it all, and appeared to be greatly interested in the proceedings, while the empress sank back out of sight in the carriage. They had a long ride out beyond the Champs Elysees to the quieter parts of the city, where they alighted, dismissed the cab, to avoid giving any clue, in case of pursuit, and walked some distance. Where should she go? To whom flee? What friend trust? There was but one to whom she would venture, and that one an American gentleman of some note, who with his wife had long been a friend of both Empress and empress. So they took another cab to the house of this gentleman (whom we will call Mr. W.), arriving there to find him away from home, and his wife absent for the summer at a small seaport on the coast. The servant under these circumstances was extremely ungracious, and quite refused to admit these strange ladies, and when at last, upon their insisting, they were admitted to the house, she was unwilling to show them into an apartment suitable for them, and it was not until with some difficulty that they were allowed to wait in the library until the owner's return. When at last he returned and entered the room, judge of his surprise at the sight of the Empress. "You must get me immediately out of France, this very night," exclaimed the Empress the moment she saw him. Out of France, that very night! He told her it was impossible. He was expecting a party of friends to dinner, and would plead such business, and excuse himself, make preparations, as quickly as possible, for her flight; but, in the meantime, she must be quiet and rest. This she was prevailed upon to do, and applying herself from Mrs. W.'s wardrobe, retired for the night.

The dinner party, receiving the excuses of the host, and overcome with a sense of mystery, soon withdrew, in spite of the cordial messages and wishes of the gentleman, that they would make themselves merry in his absence. At 4 o'clock in the morning a carriage stood at the door, in which Mr. W. put the two ladies, and, driving himself, set off on their way out of France, pursuing quiet streets, then untraced roads and lanes in the country, avoiding the more public highways of the kingdom; and so on, until the horses were worn out. They were near a little village, but then came the question how to get a carriage brought to them, and explain why they could not go to it. Mr. W. went to the inn, and, having found a private carriage, which was waiting over there, agreed with the servant to come out a mile or so, and carry his party—Mr. W.'s two sisters, one of which was very lame indeed, and could not walk a step—some miles on, till they should come to a railway. This done, the lame lady, with much difficulty put in the carriage by her "brother" and "sister," they proceeded to a distance, until they came to a railway, where they let the carriage, to break up the clue, and rode a short distance in the rail-car, without attracting attention. Then they took another carriage, riding in roundabout ways, until at the end of two days they came to the little seaport where Mrs. W. was spending the summer. How must Mr. W. conduct the ladies into the presence of his wife without their being observed by every one? After some reconnoitering, this was successfully accomplished, and throwing her arms around the neck of Mrs. W., Eugenie exclaimed, "You and your husband are the only friends left to me in the world." She, with the lady who accompanied her remained in the room of Mrs. W., lest some one

should see and recognize her. No servant could be allowed to enter the room. Mrs. W. brought food to the two ladies, and served the Empress in everything, who expatiated at the inconvenience she was causing her friend, and insisted upon waiting upon herself, her behavior being of such a sweet character as still more to endear her to her friends, who were raking nearly all they possessed in her cause.

The plan was now to get her across the Channel to the Isle of Wight, and thence to England. There were but two conveyances in the harbor—both private yachts—and only one able to go out to sea. The owner of that one flatly refused to take the two ladies over, but at last, after the identity of the two ladies had been made known, and much persuasion used, he consented, and Mr. W., and the two ladies, with the retinue containing two pocket-handkerchiefs, set out the day after their arrival to the little town on their voyage to England.

This is a journey usually made in a few hours, but a terrible storm arising, it was prolonged to twenty-seven. The same night and in the same waters "The Captain" went down. But, although the gentleman in command lost all control of himself and ship, they weathered the storm.

During this time Eugenie showed the most remarkable self-possession, and evidently looked upon death as a relief from her woes. But this was not to be, and after a passage fraught with the most imminent danger, she was landed on English ground that asylum which has been sought by so many fugitives before her. And to add to her relief, her son, of whose whereabouts she knew nothing, was found to be in Hastings, not far from her.

Such is the story of Eugenie's escape from Paris and France. What a sad, sad tale of false greatness. How much must she have suffered in those days; the fury of a Paris mob in her ears, the fear of pursuit in her back, how often did she start and give herself up for lost? What threatening meaning did many an accidental phrase assume! No wonder her courage sustained the fearful storm; the thunder and lightning, the waters, however dark and cold and deep, would be far more merciful than that dreadful mob that called out her name, the mob that had shown no pity to the little child or tender woman, and derided, with the bitterest insults, the fond Marie Antoinette at the guillotine. Oh, France! when we remember those days of terror, can we wonder at this retribution?—*Canadian Herald.*

A PROFESSOR PLAYING HORSE.

The extent to which theory often fails in practice is furnished by a venerated professor, a most distinguished mathematician, whose works are still used as text-books in many of our institutions, and which occurred within the compass of our own experience.

He went to Bethel: on his return he spent the Sabbath at Lewiston. Monday morning, he was told the horse was sick. Nevertheless, he started. The horse went a few rods, fell down, and broke both thills. He then sent his wife home, and also sent to Brunswick for another horse and carriage to take him and the broken chaise home. When the driver came, they lashed the two vehicles together, and started. All went well till they came to the first road, steep hill between Lewiston and Brunswick: on its summit they held a consultation. The professor had an exaggerated idea of his strength, and said, "Mr. Chandler, it is too much for the horse to hold these two carriages on this steep descent; take the horse out; I will get into the shafts."

"Professor," replied Chandler, "the breeching is strong, and so is the arm girth."

"But the horse, Mr. Chandler; it is too much for the horse. Besides, being stronger, I know how to take advantage of the descent, and manage it much better than the horse."

"Do you, sir, intend to place me, in point of intelligence, and knowledge of mechanical forces, below a horse? I have made mathematics the study of a lifetime."

"I have no intention to be disrespectful; but I know a horse understands his own business, which is handling a load on a hill, better than all the professors in the United States. I was sent up here by my employer who confides in me, to take care of his property; if you will take the business out of my hands, and be horse yourself, you must be answerable for the consequence."

The professor had a habit, when a little excited of giving a nervous twitch at the lappel of his coat with his right hand.

"I," he replied with a most emphatic twitch, "assume all responsibility."

The driver, in reality nothing took to witness the operation, took out the horse, and held him by the bridle; and the professor, getting into the shafts, took hold of them at the ends. The forward carriage was just descending the hill, and the hinder one a little over the summit, when the professor took upon a rolling stone, which caused him to plunge forward, and increased the velocity of his load so much that he was forced to walk faster than he desired, and exchange the slanting position—with his shoulders well thrown back, and his feet braced which he had at first adopted—for a perpendicular one. At length he was pushed into a run: the carriages were going at a fearful rate. At the bottom of the hill was a brook, on each side precipitous banks. The professor was between Scylla and Charybdis, going nine feet at a leap. In order to cramp the forward wheel, he turned suddenly to the right. The shafts of the forward carriage went too fast into the bank, breaking both of them short off; the lashings of the hinder one slipped; and ran into the forward one, breaking the fender; and both vehicles turned over down hill, with a tremendous crash, the learned gentleman described a parabola,—one of his favorite figures,—and landing some rods away. He rose from the earth a dirtier and wiser man; knees skinned, pants torn, a piece of skin knocked off his forehead, and his best hat fat as a pancake under the hind carriage; and looking round he exclaimed, "Is it possible I could have been so much deceived as to the momentum? It was prodigious!"

"I don't know anything about momentum," replied Chandler; "but I know something about horses. I know it makes a mighty difference about holding back a load on a steep hill, whether the horse has two legs or four, and whether he weighs one hundred and seventy-five or two hundred pounds."

It cost the professor thirty-seven dollars and fifty cents to ascertain how much horse power he represented.—*Rev. Elijah Kellogg, in Opie's Magazine.*

ASHES.

There is no measure more valuable than good wood ashes, and it becomes the farmer not only to save all that is made in his own house, but to secure all that can be obtained in the neighboring village or town. The soapmakers understand this matter, and run their wagons all through the city, and even the rural districts,

sometimes even tempting the farmer's wife to dispose of the ashes that have accumulated about the premises. Unhappily, the ashes are worth very much more than the leeches, half to two-thirds more. Coal ashes is of little value, except to absorb the slops from the house, and thus applying them as a top-dressing to grass, with good results.

THE RELATION OF THE CHURCH TO THE TEMPERANCE ENTERPRISE.

A PAPER READ AT REV. A. CAMPBELL, MONTREAL, AT A MEETING OF THE QUEBEC TEMPERANCE LEAGUE AND REPORTED IN THE "WITNESS."

It is much to be regretted that the relationship of the Church to the temperance enterprise still needs discussion. In the latter part of the nineteenth century that relationship ought to be well understood, and clearly defined; yet it is much to be feared that temperance reformers on the one hand, and Christian workers on the other, have both greatly undervalued the church's co-operation in the great moral enterprise. This error arose out of the assumption that temperance was one thing and the Gospel another, and the consequent dividing asunder what God had joined together.

The enterprise began in and with the church; and well would it have been for the church, the temperance cause, and the world, had it remained in connection therewith until this day. The church should be the chief agent and actor in every good moral enterprise. She should unfold every doctrine, teach every duty, and afford every example that the world needs. God has constituted and commissioned her for this very purpose; and for its accomplishment she has given her power and opportunity which no other society ever had, or ever will enjoy. It is hers to fulfil the great commission by unfolding the Gospel of temperance.

It requires no logic to show that this is her legitimate sphere of operation, for she has no such foe as intemperance. Other enemies may have slain their thousands, but this is tens of thousands. Others may have attacked the outposts and slain her soldiers in open battle, but this has insidiously entered the very heart of the citadel and thrown open the gates of the wily foe. The church is under no obligations to the traffic, except it be the divine obligation of stamping it out of existence. But, the obligation admitted, how can it be best discharged? By every church becoming an active temperance society. And as this is an age of division of labor—as it has been found that it is best to do but one thing at a time, every church should have some special means or organization through which she might bring her whole moral power most directly to bear. She has such means in other departments of Christian labor. The Sabbath-school well enables her to Christianly educate the young—the Missionary Society to send the Gospel to earth's remotest bounds. Why has she not her Temperance Society, through which to stay the ravaging plague of intemperance? I know it may be said the pulpit is the great throne of her power, and so it is; but she needs prayer as well as preaching, and she needs the platform, and the press, in the accomplishment of the work. She ought therefore to be found operating as a church, and not as individual members, in this great work.

If she were directly and unitedly to engage in this work, great and glorious would be the results.

1st. In the first place, the traffic would be upon the verge of its master placed upon it, and all good men would withhold their influence and support. This would give the temperance cause position and power which it could wield with wondrous effect.

2nd. In the second place, suitable buildings could then be obtained all over the land in which to advocate and extend the cause. The notion by some that churches are too crowded and holy for such a purpose is simply superstitious and absurd. No building can be more holy than in the service of the Lord our God, and to that service all true temperance efforts belong, and with it I have no doubt God will be pleased.

3rd. In the third place, the sympathy, the prayers, and the labours of men of piety and power would be obtained, and this is just what is needed. In vain you expect men outside of the Christian church to accomplish this work; the ministers, the elders, the praying men and women of the world must be identified with it before it can succeed—not that I contend that none but professors of religion should be admitted into the church's temperance society, nor even that all professors should be compelled to do so. Something must be left to the conscience and judgment of each, which to advocate and extend the cause. The notion by some that churches are too crowded and holy for such a purpose is simply superstitious and absurd. No building can be more holy than in the service of the Lord our God, and to that service all true temperance efforts belong, and with it I have no doubt God will be pleased.

4th. In the fourth and last place, money would be obtained for the carrying on of this great enterprise. As I have already noticed, the platform and the press must be employed in this work; newspapers, tracts and books may all be made apostles of temperance. The historic, the scientific and the Scriptural truths of temperance now existing, could be placed in the hands of the people, their influence for good no man could tell; but this cannot be done without money, and only from those who sympathize with the cause can you obtain it. Hence the propriety of bringing the whole church into active sympathy with it.

I have not time to expand or exhaust the subject. I would that I could speak to God's embodied hosts, and rouse them to action in concert the most necessary department of Christian labour.

Wine—like man his maker—flows: Mirth mixed with many woes; But water, made by him above, Forever flows a stream of love.

THE RUMSELLER'S BAND.

I do not fear you grogshop or rum-seller. The sight of one drunkard does not alarm, although it may pain me. But when I fix my eyes upon a rum-seller, and think that he is only one of a vast army, banded together for mutual protection, and made by the very instincts of their trade enemies to virtue and religion; when I think of him as one member of a vast organization, knit together by an evil freemasonry of opinion and interest, whose temple can only rise on the ruins of legitimate trade; when I think of him as only one among thousands, who, like leeches, fasten themselves upon the throats of the nation, who feed and fill themselves upon the best blood of her industry, dropping or torn away only by being quickly replaced by others, I confess that the future glooms dark with disaster. Where, I ask myself, as I remember the law of cause and effect, is all this to end? Is it creditable that a government resting solely on the ballot can long endure when intelligence is perverted, self-restraint banished, and mortality gone.—*Rev. W. H. Murray.*

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