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Religious Miscellany.

The Sweetest Word.

One sweet word of holy melody,
Cometh to me o'er and o'er,
And the echoes of its music
Linger ever—evermore.
Trust—no other word we utter
Can so sweet and precious be,
Turning all life's jarring discords
Into heavenly harmony.

Clouds of thickest blackness gathered
O'er my soul's dark sea of sin,
And the port of heaven was guarded
From my guilty entering in;
Then came Jesus, walking to me,
O'er the surging waves of sin,
Calling clear above the tempest,
"He that trusteth, heaven shall win."

Now, through all the sacred pages,
Where my we and do had been,
Gleam those golden words of promise,
"He that trusteth, heaven shall win."
Blessed, sure, and blood-bought promise,
Let me drink its sweetness in;
He that trusts his soul to Jesus,
"He that trusteth, heaven shall win."

Trust—O Saviour! give it fullness
To me at thy feet in prayer;
Grant my dying lips to breathe it,
Leave its lingering sweetness there—
Sweetness there, to stay the breaking
Of the heart that loves me so;
Whispering from my silent folds,
"Trust the hand which laid me low!"

Loved ones, as ye read the marble
Pure above my waiting dust,
Grave no other word upon it,
But the holiest, sweetest—TRUST;
Forth its password keep the angels,
Guarding at the pearly door—
Password to the blessed presence,
Whom I trust forevermore.

—Herbert Newbury.

From Taplow to Taunton.

Through the politeness of one of the clerks at the Taplow Station, on the Great Western Railway, I was fortunate enough to secure a seat for my long journey by the night train of June 22, 1868, in a compartment where there were several gentlemen but no smokers.

Until we arrived at Didcot nothing special occurred. On losing some of my fellow-passengers I took a corner seat, and found myself opposite a gentleman of classical education and good position in society, fashionably dressed, and evidently desirous of ascertaining something about his fellow-traveler. Addressing me, he said, "Have you read 'Paul Play'?"

I said, "No. What is the subject of it?"
"O, love," was the reply.
I intimated that there was a great deal of trash sold at the book-stalls under such titles, to which my friend at once agreed, concluding with "I am not a fast man myself. No, not by any means—decidedly not fast."

After awhile he began asking me if I was acquainted with various churches in London, especially singling out the Ritualist. On my assuring him I had been in one of them he addressed a gentleman on my left. A conversation ensued, which brought out from the latter that he was neither High Church nor Low Church, but medium; while my opposite neighbor affirmed that his notions were "high—yes, decidedly High Church." I had hitherto refrained from any expression of opinion, but now ventured an observation disapproving of Ritualism, especially, as respects vestments, bowing, and intoning, when I was at once branded as a Low Churchman.

"It is quite pitiable," said my friend, "to observe the careless and negligent mode of worship which obtains among you Low Church people. I am sure our service, as performed by the Ritualist, is very elevating and ennobling; the intoning is beautiful, and the whole service attractive; but yours is quite the reverse, and you seem to despise the sacraments altogether. Now, if you could but see it, it is quite right for the priest alone to receive the wine of the Holy Communion. There is a beautiful significance in it which you do not appreciate."

"Indeed, said I, 'but I thought our Lord Jesus Christ passed the cup to his disciples, and said, 'Drink ye all of it.' And St. Paul instructs all the Corinthian Christians how they should partake of it."
"Is it so?"
"Yes, you will find it in the Bible."
"O, I never read the Bible."
"You don't? Why not?"
"O, it is such a mysterious subject, far above my comprehension, and it so frequently contradicts itself!"

"Well, I have read it all the days of my life, and find it beautifully plain and simple in all that concerns my salvation; and as to contradictions, I never met with one."
"You Low Church people—"
"You call me a Low Churchman, which I am not. I am neither High Church, Low Church, nor Broad Church."
"What are you, then?"
"I am a Christian. I bless the Lord that I can say God has, for Christ's sake, pardoned all my sins, and shed abroad his love in my heart. I thank him that he has given me the full assurance of faith, so that I know that I am a child of God as surely as I have my ticket in my hand."

"How can you tell that?"
"By the infallible word of God, which says, 'Ye are all the children of God by faith in Christ Jesus;' and that all that believe are justified from all things." I know that I am saved, because I, a poor, ruined sinner, have accepted Christ as my Saviour. I trust in him. Jesus himself said, "He that believeth on the Son hath everlasting life." Now, I have this by believing on Jesus. It is not that I shall have it when I die, but I have it now. And I have settled peace and solid joy by taking God in his word. My Bible also says, 'Blessed ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' The Spirit itself beareth witness with our spirit that we are the children of God." Now what do you think of that?"

"I think, sir, you are a strong minded man." "No, sir, I am by nature a sinner, deserving Hell; and it is infinite mercy and grace alone that could have done such great things for me. May I ask, sir, do you know your sins are forgiven?"

With a deep sigh he said, "Ah, no; I wish I had the peace you seem to enjoy; but I must strive more by prayer, and good works to obtain the favor of God."
Then by that means you will never get it! God does not say, "Pray, and you shall be saved; do good works, and you shall be saved." But he says, "Believe," that is, cast your poor, guilty soul on Christ for pardon. He died that you might live. He was wounded for our transgressions. He was bruised for our iniquities. He paid the dreadful penalty we had incurred; and we are saved by trusting in him, and in his alone."

"But I always seek to be guided by God's priests, who are learned men, and whose business it is to attend to these matters."
"God's priests! Why, my dear sir, they are all dead and gone long ago, and all their bullocks, and rams, and turtle-doves. There are no priests in this world to offer up other peoples sacrifices now, and we don't need any, for there are no sacrifices as of old. The sacrifices which God accepts are those of a broken and a contrite heart, and in that sense every man should be a priest. The Scripture says, 'There is one God, and one Mediator between God and men, the man Christ Jesus;' and again, 'We have not a high priest that cannot be touched with the feeling of our infirmities, but one who is in all points tempted like as we, yet without sin.' This is the only mediating priest in God's universe."

"Well, but these good and learned men are the successors of the Apostles!"
"Yes, I suppose they are. So are you and I. Everybody must succeed somebody. My good must succeed me; but if I do not set him a good example, and if he does not follow it, he may as well have gone before me succeeded me. St. Paul, too, and St. Peter, tell us their successors should be 'gracious and lowly,' and 'false teachers,' 'bringing in doctrines heresies,' and we see how literally their words are fulfilled. I do not see that merely succeeding the Apostles makes a man holy."

"O, but they have the power to forgive sins, as the successors of the Apostles, for Christ gave the Apostles that power."
"I know that the Bible says that Jesus gave the Apostles power to remit sins. He gave them power also to heal the blind, and to cast out devils. Now, you will show me that these miraculous powers have descended to the men whom you call 'the successors of the Apostles,' and if they will prove to me their ability to cast out devils, I will then seriously entertain the question whether they can forgive sins; but until then I consider this doctrine a device of the devil to allure sinners to trust in him. It is a mockery, a delusion, and a snare. It is a device to keep the poor, sinful mortal like yourself; but I will not trust even an angel with my salvation. No one less than one who is divine can save my soul; and O, I do thank God, through Jesus Christ our Lord, for having saved me so utterly unworthily."

"I wish I could feel like you."
"So you may; but like many others, you want to feel happy before you believe. Come to Jesus, dear sir, just as you are; and even now, while this train is rolling us onward, accept him as your Saviour. Trust him as the one who bore your sins in his body on the tree, and you shall receive 'the peace of God which passeth all understanding.' It is a blessed thing to feel safe in this world of sin and dangers. Supposing our train were to be smashed in a moment, I know I should be with the Lord, for he redeemed me, and has accepted me. Now, with all your good works, and strict devotional performances, bowings, intonings, chantings, and ordinances, can you say that you are saved?"

My friend bowed his head and groaned. "I wish to God I could."
"Glory be to God, you may, for that wish shows the inward longing of a wearied soul; and Jesus says to you, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.'"
"But surely you do not ignore good works?"
"Certainly not. The more of them the better, for there are plenty of bad ones; but the difference between us, is, you use good works as a means to obtain God's favor and mercy, and you will never get it by that means, for Christ alone is 'the way, the truth, and the life;' not man, and not the Father, but by him—'not by good works. I, on the other hand, come to God as a weak, fleshly sinner, trusting only in the merits of Christ. God forgives me for Christ's sake, and in consequence of his forgiving love—'I am a sinner, and I feel so grateful and thankful to my forgiving Father that I wish to spend my every moment and talent in his service, and in working for him, and I know that poor and unworthy as my good works are, they nevertheless spring from love, and being offered through Christ, are therefore acceptable to God.'"

"But does not the Bible say that you are saved by good works?"
"Certainly not. The passage you probably allude to is this, 'Ye see, then, how that by works a man is justified, and not by faith only; while another Apostle says, that 'Man is not justified by the works of the law, but by faith.'"
"Ah, didn't I tell you the Scriptures don't agree? You see these two passages contradict each other."

"Not at all. Paul speaks of being justified as before God, and James as before men. Paul speaks of being justified by faith alone. That means, in the sight of God, who can look into my heart, and knows whether I do believe or not, and he justifies me accordingly, apart from works altogether—in fact, before I have performed one good work. Then James speaks of being justified by works. That means, in the sight of men, for no man can see my heart, and know whether I have real faith or not, unless I show it by my works; for 'the tree is known by its fruit, and true faith brings forth love, joy, peace, long-suffering, gentleness, goodness—these precious fruits of the Spirit. So you see the Scriptures agree beautifully. I am justified in God's sight by faith alone, and I am justified by my works in the sight of men; for Jesus

says, 'Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven.'"
"After a long conversation, of which I give the substance, it may be with some little variations, our train arrived at Swindon, where we alighted for refreshment. On re-entering my friend closed his eyes and remained silent. So I lifted my heart in prayer until we neared Chippenham, where he was to leave me. Before parting I grasped his hand and said, 'We shall soon separate, probably to meet no more till the judgment day. I am concerned for your soul. Yes, I love you for Christ's sake, and I shall constantly pray for your conversion. Now, my parting salutation be the very words of Jesus himself. 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.' Mind not the traditions of men, but the authority of the Church, but 'the Scriptures;' they are they which testify of me.'"

He replied in a subdued tone, and with much feeling, "I am very much obliged to you indeed, sir. I thank you very much."
Thus ended our interview, but I hope, through grace, to meet that fellow-traveler at the right hand of God.

While I sat musing, I was started by the sudden and sharp exclamation of a little man, a fellow-passenger, who, pointing to the vacant seat by my side, said, "You see where he is going—going fast to Rome."

"Well, yes," I said, "unless the Lord graciously led him, he would be in Rome long ago." "I observed," "if you wish to shake him out of such views as his, there is nothing like the simple statements of the word of God. These Ritualists make a burlesque of religion. They degrade it by their childish inventions. Do they imagine that God, the infinite God, is to be pleased with their showy millinery and multiplicity of movements? Alas! they are Satan's easy dupes, for they don't need that solemn word—'God is a Spirit, and they that worship him must worship him in spirit and in truth.' And, my friend, may I ask you if your sins are pardoned? Do you feel that you have peace with God through our Lord Jesus Christ? Now, as he will, you see mine in a metaphysical mind. It was a long time before I could reconcile the existence of evil in the world with the divine goodness. I puzzled and puzzled, until at last I solved the question as to the origin of evil to my own satisfaction."

"I replied, 'I am a member of a free brigade, and do not sound the alarm of fire given, than in a few minutes a number of gentlemen are dressed, and ready with the fire-engine to hurry to the spot. Now, it never occurs to us to say and ask, and wonder how the fire originated. It is, there is evil in your heart and mine by nature, for, unhappily, the renewed heart gives daily proof of its existence. The all-important question should be, How can my vile heart be purified? How can this evil be eradicated, or in the language of the Philippian jailer, 'What must I do to be saved?'"

"Ah, very true," said my metaphysical companion. But we were nearing Bristol, where he reached the termination of his journey. I travelled alone the remaining distance to Taunton, and on the evening of the night and their probable conversion, and praying that God would bless his own truth, as far as it had been enabled to declare it, to those precious souls.

When will men turn away from vain traditions, and be guided solely by the word of God? When will men relinquish their own works, and trust alone in the work of the Lord Jesus Christ for salvation? There is no other name under heaven given among men whereby we must be saved.

Christian Courtesy.

The 16th chapter of the Epistle to the Romans has always appeared to me like a gallery of monuments. These are the only pictures of the ancient worthies which the Lord has permitted to be taken and transmitted. Let us be content with their characters as they are embalmed in the Bible, and attempt not to palm upon ourselves, and others, opinions and sayings of their lives. There are many written in the Lamb's book of life within the veil; and written also in duplicate on this document, hung upon the temple gate outside for our use. When they are raised in glory, all men will see how they look, till then, let us be content with these glimpses of their new nature that are given on the page of inspiration.

This record of honored names illustrates also the love that reigned in the Christian Community, and welded all their loving hearts into one. As Corinth, Paul remembered many of his faithful Christians whom he had met at various places during his missionary journey; and he conveys a message to each of them who he knew to be at that time resident at Rome. He names them affectionately and discriminately. He does not say the same thing twice over. Although the care of many churches lay on his mind, his memory readily recalled the name and distinguishing peculiarities of all who had stood out as eminent in the community for love to the Lord, or kindness to the brethren.

That personal recognition and affectionate solicitude which was a habit among the first Christians is fitted to revive us to day. How little of cohesion in the Christian community! How little of the attraction of love-binding member to member of Christ's body in spite of differences as to condition of life! I have seen a quantity of long hairs tied together tightly at one extremity, and loose all along the rest of their length, employed for the experiment in electricity. When an electric current of one kind was sent through the bundle, all the individual hairs crept together, and lay closely and, and he justifies me accordingly, apart from works altogether—in fact, before I have performed one good work. Then James speaks of being justified by works. That means, in the sight of men, for no man can see my heart, and know whether I have real faith or not, unless I show it by my works; for 'the tree is known by its fruit, and true faith brings forth love, joy, peace, long-suffering, gentleness, goodness—these precious fruits of the Spirit. So you see the Scriptures agree beautifully. I am justified in God's sight by faith alone, and I am justified by my works in the sight of men; for Jesus

selfishness and pride springing from the earth, pervades the society, all start off from each other, and each from all. Tied to each other by one point by ecclesiastical arrangements, they separate as widely as possible, whenever they are free to move; thus they become useless one to another, and feeble before the common foe.

It is quite true that a severe light of affliction upon the Christian brotherhood in those days; and that the persecutions which they endured acted as a mighty pressure to wedge them together heart to heart, and the effect of ordinarily persecution had the effect of strengthening the disciples of Christ round each other; but all this does not in the least degree excuse the coldness that often prevails in the Church in a time of prosperity. When all around is prosperous, love should not abate, but abound the more. It is due to the selfishness and worldliness of human hearts, that the goodness of God does not in point of fact do more than the suffering of an evil day to melt all the brotherhood into one. In one point of fact, when the sun is shining, Christians seem to love each other less; but they will not stand at such a time to love each other more. Although we notice the fact that times of trial are generally times of actual love, we must beware of employing it to excuse our coldness.—*Wind Wafled Seal.*

Religious Intelligence.

New Church at London, Ont.
The London Advertiser furnishes at some length an account of the services connected with the laying of the corner stone of a new edifice in that town, from which we copy the report of a discourse by Rev. W. M. Puncheon, as also the address given at the laying of the corner-stone. DISCOURSE BY MR. PUNCHEON.

Matt. v. 16.—'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' Looking at the vast multitude that had gathered to see Him from all parts of the land, the Saviour seems to have been impressed with a feeling that the harvest was ripening fast, while the labourers were few and unskilled; so He called His disciples about Him, on the mountain's top, and there addressed to them those words of exhortation and counsel which make up this chapter. But not to those alone were they spoken; to us also they sound upon whom has descended the heirship of the ages and who dwell in the fullness of the times. In the words of the text we find the great primary as well as the secondary object of the Christian life. First of all is the glory of God. This is the object of all creation. The noon-day brightness of the sun—the solemn march of the stars—the tide in its regular flow—the hills in their measureless might—with all the moral and natural dispensations of the Almighty's power—show forth his glory. So must it be the great aim of the Christian life. But secondary to it, and subsidiary to it, he must let his light so shine before men, that by his life the glory of God may be manifested. The Christian is the salt of the earth and the light of the world. Salt is the great preservative from corruption; but in order that its influence may be felt, it must permeate. Light is the great revealer, but it must be allowed to shine. So it is not by a monastic life that the world is to be saved, nor by the seclusion of the cloister, nor by the withdrawal of the Christian from the world, but by his life shining before men, that by his life the glory of God may be manifested. The Christian is the salt of the earth and the light of the world. Salt is the great preservative from corruption; but in order that its influence may be felt, it must permeate. Light is the great revealer, but it must be allowed to shine. So it is not by a monastic life that the world is to be saved, nor by the seclusion of the cloister, nor by the withdrawal of the Christian from the world, but by his life shining before men, that by his life the glory of God may be manifested.

After appropriate introductory exercises, and the reading of the document deposited in the stone, the Rev. J. Elliott presented a beautiful stone, bearing an inscription commemorative of the occasion, to the Rev. W. M. Puncheon at the same time, and on the part of the trustees, expressing the desire that on its completion he should conduct the dedication exercises and preach the first sermon in his pulpit. Mr. Puncheon thereupon took the towel in hand, wielded it with the precision of a master mason, and, after setting the corner-stone in its proper place, pronounced it well and truly laid in the name of Father, Son, and Holy Ghost.

Mr. Puncheon, having resumed his position on the platform, remarked that it was a pleasant thought that they were engaged in a service upon which they could confidently set the blessing of Almighty God. It was no ordinary honor to be permitted to take part in an occasion which might tend so directly in the near future to His honor and glory. But he wished them to make the home being wholly to God; not partly to some mortgagee. It could never be thoroughly and in reality God's house so long as it was involved in financial embarrassment. They were laying to-day the corner stone of a building which the pure and true word of God would be preached, in which the holy sacraments would be administered. With the hundred years since the rise of Wesleyanism, no doctrinal controversies had disturbed that branch of the Christian Church; the heritage of truth had been handed down unimpaired; and he believed the succession would run down to the latest courses of the sun. Believing man to be a sinner, it was theirs to press home upon him a conviction of his sin to persuade him of his danger, and to show him how he could be delivered from his load of guilt. This Gospel had been proclaimed hitherto with success in all lands; it had found its way into the hearts and consciences of men; many a time, under the preaching of the Word, God's love, like some beautiful rainbow, had first illuminated and ultimately dispelled the overhanging clouds. The speaker alluded to the collateral benefits of the erection of a church in a neighborhood. It was impossible to over-estimate the importance, for instance of the Sabbath School, that great, good, evangelical educational institution; various ameliorating agencies would spring up in it; and, unless the promoters of this undertaking should shun their anxiety, it would become a centre for religious and benevolent enterprises of the neighbourhood of whose influence would be ever widening. It was simply impossible to estimate the efforts, near and remote, of any good action or enterprise; just as, when you aim the means of converting a soul, you neither know the amount of good done nor the amount of possible evil prevented. Mr. Puncheon elegantly described the storm-rocked birth of Methodism; its singular babyhood; its irrepressible vigor, which the waves could not overwhelm or destroy. With a true, godly heroism, he selected the outcasts and the homeless for the objects of its care, scattering among the rough wrecks of Cornwall and the hardy pines of Newcastle-upon-Tyne. It taught men to think, for the Gospel was a spring of thought as well as of feeling; and then said, 'Give us knowledge or die!' Its organization, no less than the circumstances of its birth, showed it to be fresh-minted from the hand of the Almighty.

The speaker referred to the introduction of Methodism upon this continent. It was the largest and most influential religious organization in the United States; it was the means in this Dominion; but for all there was of Methodism on this continent, it was a self-sufficing institution, to the two men he had named, and especially to the poor Methodist preachers! He had no quarrel with other denominations. All

churches which hold Jesus Christ as the Head had his sympathy and best wishes; all true churches, he believed, had a special work which no other could perform; so had Methodism; and it asks not to be blotted out of existence, but to be allowed to continue to proclaim, in its own way, those truths for which the world's heart yearns as passionately in the nineteenth century as in the first. He would be a churl who refused to warm himself at any other fire-side but his own; but he was not half a man who did not love his own hearth-stone. Mr. Puncheon concluded by praying that the manes of the ascending prophets might fall upon those who had to carry on the battle; that those who take and those who do not take an interest in this enterprise might inherit bright and glorious blessings from its successful completion and occupancy; that the workmen might be saved from accident; that the top stone might be laid with rejoicing; and that the grace this day invoked from on high might come down richly and abundantly.

A collection was now taken up, the National Anthem sung, the benediction pronounced by the President of the Conference, and the assembly dissolved. The arrangements were well carried out, and could not have passed off to more advantage.

Roman-catholic Foresight.
One article in the recent treaty between France and China, stipulated that all the property of the Jesuits confiscated two hundred years ago, when they were expelled from the empire, should be restored to them. The emperor's ministers pronounced this impossible, as the property could not be known after the great commotions that had transpired, but promised to restore it if shown that it was once owned by the Church. After a few months the Jesuits appeared at Peking with a great bundle of yellow and time-moulded titles deeds and documents brought from Rome, commencing the ministry, but securing to them immense estates in nearly every city of the empire, bringing them now an enormous income. The Jesuits are persistently laboring to obtain possession of China. They have sent 600 priests there within seven years, since the treaty was ratified. They are picking up immense numbers of foundlings, and buying the children of poor parents, that they may be educated by the priests for proselyting work. The Jesuits are having great success in making converts, and intelligent observers state that ninety per cent of the missionary effort in China is by the Catholics.

Three Wesleyan Missionaries have made a tour of over 3000 miles through the Western Provinces of China, being well treated everywhere by the natives. They found Catholic missionaries numerous, even in south villages, counting their converts by hundreds of thousands. The empire has been divided into 24 apostolic prefectures, which have 24 colleges, in which the natives are taught Latin, philosophy and theology. They have numerous schools and orphanages, and several printing establishments. The Sisters of Charity have 8 establishments. In Canton a magnificent cathedral is in course of erection, and another in Peking, each to cost \$3,000,000. The present minister of China is well-disposed towards Protestant missions. Religious liberty is now secured, by the special proclamation, under a penalty of heavy punishment for every violation, without hope of pardon.

General Miscellany.
About Blind People.
The blind sometimes have very false and curious conceptions in regard to sight. "I can't understand," said a clever blind man, "how things can be seen to be round or square, without passing the finger over them." Seeing to a man born blind must be more or less of a mystery. Even Saunderson got so far as to conceive that the art of seeing was similar to that of a series of threads being drawn from the distant object to the eye.

Dr. Puisseux, the son of a Professor of Philosophy in the University of Paris, was in his day perhaps one of the shrewdest men of his time, having attained considerable proficiency in botany and chemistry; but he was blind. He had a wonderful memory for sounds, and could, it is said, recognize by their voice persons whom he had only once heard. He could tell if he was in a street or in a blind alley, in a large room or a small one; but he believed that astronomers were the only people who saw with the microscope, and that they had their eyes differently formed from other men. Nor was his notion about eyes in general a whit incorrect. "The eye," said he, "is an organ on which the air should have the same effect as my stick on my hand." A boy upon whom Cressiden operated for cataract, had clearly been of the same opinion. Even when restored to sight he believed that the object he looked on touched his eyes, as those which he felt touched his skin; and he consequently had no true idea of distance. He asked "which was the sense which detected him, the sight or the touch?" He wondered how a likeness of his father's face could be got into so small a space as his mother's watch case; it seemed to him as impossible as getting a bushel into a pint measure. It took him some time to learn to distinguish between the dog and the cat, until he felt them better with his own hand. It is not to be wondered at, therefore, that when sent one asked Dr. Puisseux if he "would not be glad to have his sight?" he replied, "If it were not for curiosity, I would rather have long arms; it seems to me that my hands would reach me better than what is passing in the moon than most eyes of telescopes." Even among the educated blind there must exist strangely vague and incorrect ideas in regard to the physical and metaphysical world. Cut off by the blind man, in a measure, from the rest of the world, and from many channels of light and information open to others, his isolation is said to give him special powers and aptitude for the study of abstract things of philosophy, and of mathematics. Indeed, undoubtedly so; when he wishes to think, his blindness saves him from the intrusion of external objects, and the busy crowd of ideas which wait about on the world of visible things; it might free him from some illusions

of the senses, and the states of outside appearance, he really becomes abstracted, where a man with sight would often find it hard; so far, there, for his way toward deeper thought is cleared, and it seems in his favor. Yet, although more than one philosopher is said to have plunged himself into darkness, for the purpose of intense and absolute thought, few we fancy would agree with the old woman who said to Dr. Gayer, her minister, who had suddenly become blind, "God be praised that thy sight is gone! You're more powerful than ever, now you've no sight."

It is related that a blind messenger at Edinburgh was sent with a mattress to a customer, and with it the bill for payment. The sender of the mattress was surprised to see the messenger return with the account and the mattress too. "I've brought bait, ye see, sir," said he. "How so?" "Indeed, sir, I didna like to leave 't yonder, else I'm sure we wad never see the siller—there's nae stick of furniture wither in the door." How do you come to know that? "Oh, sir, twa taps on the floor wad stick soon tell't me that."—*Harper's Magazine.*

The Difference.
Some murmur when their sky is clear,
And wholly bright to view,
If some small speck of dark appear,
In their great heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, glid
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has in their aid,
(Love that ever seems to tire)
Such rich provision made.
—Richard C. Trench.

Modern Dancing.
"If young ladies knew what is thought of their dancing by the men who select their partners, if they should hear such conversation as I heard last summer in the corridor of a hotel, among young men preparing to participate in the dancing which was going on in the parlors, I am sure no virtuous lady would consent to dance in public, at least until the present style is abandoned."
This, and much more which we cannot repeat, a gentleman said to us some time since. He was a man who knows the world well, and has no quarrel with the prudery that has latterly taken wide and deep root in the popular imagination. It is not to record his judgment, however, that we introduce this subject, but our attention has been called to it by finding, in an unexpected quarter, a statement which we suppose to be that of an expert, and which is more damaging to the votaries of this most fascinating amusement, than anything we have heard from professed moralists.

That, as commonly, indeed almost universally, practiced at balls, assemblies, and so forth, is something in the movements and posturing, and glancing of the favored dancers, which, if it does not actually awaken suggestions and feed inclinations to evil, is not easily compatible with the highest womanly purity, has long been the opinion of competent judges. The Atlantic Monthly for January, a periodical which has been admitted into fashionable society and is not apt to see notes in the sublimations of social entertainments, positively declares that the women themselves, those who encourage and those who participate in dancing, have the same view of the questionable nature of it; and that nothing but the necessity of allowing these free ways—in order to win the complaisance of men, forces them to submit to the shame of it. "The real powers in society," it is asserted, "are the young men, and they are its despots; while the young girls (and their mothers too) are the cringing supplicants and flatterers, and this to such an extent that they dare not be independent in their characters, their pursuits, or even their principles." They see that those among them who dress the best, dance the best, and are the most warmly complimented to the other sex, also marry the best and soonest. If this be disputed, witness the 'round dance' question, alone, which the young men have carried against the disapproval of the mothers, and the scolding of the daughters, simply by neglecting the young ladies who refuse to join in such dances."

So long as Byron's day he denounced the waltz, then just coming into vogue, and in a style which was prudery itself by the side of the polka and the galop. It was too hideous for the author of Don Juan to tolerate this! It is true that young ladies do not dare to be independent in their character, their pursuits, or even their principles? We believe that if many, in perfect innocence, have been persuaded to indulge in modern dancing, they will read such statements as this from the Atlantic Monthly, and learn that not only those who do not dance, but also nine-tenths of the men who do, feel as Byron felt—no matter how they disguise or disavow it, they do think and do feel so—without recognizing their perfidious pastime, cost what it may.—*Congregationalist.*

Do we Sleep Long Enough?
The following extract is from an article in the *Wide World*, combating the common idea that every hour taken from sleep is an hour gained. The evils noticed, though perhaps more prevalent in cities, are not confined to them, and probably some readers may find the description applicable to themselves.

We boast that we are a wide-awake people. So far as that relates to the quantity of our wide-awakeness, it is a serious question whether we do not pride ourselves upon a serious blunder. Our late and early hours; our night work and our night pleasures; our traveling or revelling when we had far better be down on couches or hair mattresses, recumbent, far from salt-larries to bodies, or brains, or character. There are crowds who, to get gain, indulge their railing passions, carry out their faculties at the top of their speed, toiling, thinking, planning, scheming all day, and far into the night, and counting

repose as if it were the unparadise. We hear men talk of doing nothing but stick day and day out to their business; of reading nothing but newspapers, and only the commercial portion of these; of rushing from Dan to Beersheba without stopping, as fast as steam cars carry them; of doing any amount of work, and doing it on the jump, as though they were eternally running against time. When we hear men talk thus, implying that all this haste and restlessness is a matter of their own will, we feel that there is so very commendable in their conduct, or why they should speak of such indefatigable wearing and tearing smartness as something praiseworthy.

It is in sleep, in regular rest, in quiet and composure of body and mind, that competition for the education of the mental and physical forces are to be found. For the reason provided is made for useful repose—profound, dreamless repose—to repair the waste of the waking and active hours; and for this reason human beings should be careful to allow themselves the full maximum of slumber, leisure, stillness, and invigorating recreation they require. The consequences of their failure to do this are seen in the increase of insanity, in the common softening of the brain, in the prevalence of neuralgia, in shattered nerves, in broken frames, premature old age, and untimely graves; they are evident in the demand for stimulants and narcotics, and in the various devices resorted to patch up and keep running the physical system; may, they are only too marked in all wild excesses, in morbid feelings, in violated appetites, in fiery passions, in uncontrolled tempers, in all those mental and moral aberrations, so boggard and unnatural, telling of rank violence done to the human constitution, a violence that is as suicidal almost as would be the deliberate drinking of poison. We speak strongly, possibly a little topographically, but we speak from the conviction that the tendency of the evil we are denouncing, if not checked, is toward disaster, greater or less, to individuals and society generally. If we could have more of repose, both for the flesh and spirit, by parting with fifty per cent. of our property or diminishing by fifty per cent. the rate of our expenditure and subduing this continent and developing its resources, that repose would be cheaply purchased.

Provincial Wesleyan.

WEDNESDAY, JUNE 16, 1869.

Halifax District Meeting.

The Halifax District Meeting was held at Windsor on Tuesday, 15th inst., and the delegates arrived on Wednesday, 16th inst., to absentees among the Ministers in the regular work, except one young brother labouring in that distant part of our field. Two of our esteemed Supernumerary brethren were necessarily absent through age or indisposition. The increase in membership for the year was small, large numbers, however, being returned as on trial by circuits which had experienced gracious visitations during the year. The Home Mission reports showed that in several circuits a greatly increased interest is taken in this important fund, and generally there was a considerable advance in the amounts contributed. On the other hand there was a falling off in the contributions to Foreign Missions. Perhaps this is a sign that the working round in our funds which is, desirable,—the result of which will be that as a Church, we shall be self-sustaining, and contribute a moderate sum to Foreign Missions, instead of, as at present, raising a large amount for raising, just about as much from the Society in aid of the work in our own Conference, is advancing.

Who is the coming man who will suggest a mode of raising the Children's Fund other than that which obtains at present? It is often felt that what scheme can be devised to supply its place, and distribute the burden more fairly?

On the minutes of Conference appears a notice of a Committee for revising the order of business at District Meetings. This is not too soon; and it is sincerely to be hoped that some thing definite will be adopted this year. It might not be out of place to suggest that if any importance is still attached to the reading of the Liverpool minutes, and the conversation connected therewith, it would be well to fix a time for these at some earlier stage of the proceedings. As matters now stand, if anything has to be hurried over, it is this. Towards the close of the meeting the brethren begin to drop off, and those who remain are anxious to leave as soon as possible, having perhaps barely time to make a hasty visit to their circuits before starting for Conference. If this is the least important matter the District Meeting has to do with, it certainly comes on in the right place; if otherwise, not.

The meeting was a season of much enjoyment to the Ministers, and would have been to the circuit stewards had they been there, which they were not, with one exception. The well known kindness and hospitality of our Windsor friends, the fine weather with evening in which we were favoured, and the beautiful country in which our week was cast for the time, all contributed to enhance the pleasure naturally arising from the intercourse of brethren.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan:

MY DEAR SIR,—Here we are in our 46th Annual Conference. On the first day, more than 300 ministers were present, and now that we are in the 3rd day, there are probably not less than 150 or 160. At no former Conference were there so large a number in attendance. Notwithstanding this unprecedentedly large attendance, there has not, we believe, been unusual difficulty in providing *bettes* for the brethren. Methodism is now a power in this city, where 50 years ago, there was only a small wooden building as a sanctuary, with some 25 members, there are now 6 beautiful churches, with as many more belonging to the other branches of the Methodist church alone. The minister still lives, who laboured here, when the work was small and feeble.

The arrangements made for the despatch of business and religious services, are of the most perfect description. A printed plan was sent to every Minister appointed to preach, a circular was also forwarded, containing the name and residence of mine host, so that on arriving at the city, we all know exactly where we were to go.

The Church (Kilmock Street) is large and spacious though unhealthily in some respects are not of the most perfect nature.

Taylor, are a little in the rear of the President near to whom also, sits the Editor and the Co-Delegates. Square pews are fitted up for Reporters.

The English Conference having left the election of the President in the hands of the Conference, as soon as the Conference was organized, the ballot was taken for the election of President, and by a unanimous vote, the Rev. W. Morley Poulton, M.A., was declared to be the President of the Conference. The announcement was received with loud cheers. The President addressed the Conference, we are glad to give your readers a *verbatim* copy of this eloquent speech:

"Honoured Fathers and Brethren—From my heart I thank God, and I thank you, for the position in which you have placed me to-day. It is more grateful for me to stand as your President now than when, twelve months ago, you received me with the great cordiality which you give us to be 'entertained strangers.' It is pleasant, always, to be the subject of a bright trust—it is pleasant to be the subject of a well-considered approval; and that at the close of the year, after all its vicissitudes and trials, when you have marked the principles upon which I have tried to model my administration, when I have gone in and out among you in almost ceaseless journeying—when from Stratford to Bermuda you have known the man and his communications, you should with the freedom of choice accorded to you, have thus accredited and honored me, demands my gratitude to you, and my deeper gratitude to Him who enables me to maintain a 'good degree' in the affection and confidence of my brethren. From the days of my youthful ministry, next to the favor of God, I have coveted nothing so much as a place, 'a goodly place,' as I have often said at home, in the hearts of my fellow-laborers; and I have rejoiced with a pride that is not unbolty in that spirit of free-masonry, which like an electric chain, binds together, all the world over, the great brotherhood of Methodist Preachers. With all my heart I pray God to destroy everything which either threatens the snapping of this bond.

Another thing adds to my gratitude this day. Thinking upon some of the phases of my spiritual history, I can remember the time when I went heavily, and I have often said at home, in the weight and pain of my sin. I did not learn the new fashioned way of peace. I was taught to believe in, and my experience answered to the scriptural order of 'repentance toward God, and faith in the Lord Jesus Christ.' In that time of trouble it was mainly by the affectionate interest, and by the seasonable words of a Minister of the Gospel that I was led to apprehend the simple way of a sinner's access to God. Canadian Methodism is the child, or perhaps I should say, the grand-child of British Methodism—meaning that our first Evangelizing came from over the line; but it is a grateful coincidence that while I am called to preside over the Canada Conference, the minister whom I have always regarded as in some sort a spiritual father, presides over the vast concerns of the present Conference at home.

I am thankful, further, as was affectingly alluded to in the opening prayer, that in a new climate, and through the changes of the seasons and the perils of travel, I have been preserved in health and safety—having been privileged to conduct during the year 70 public services, and having travelled to render them, sixteen thousand miles. My journeys have not despoiled my impression of the great work which as a church you are called to do, and of the facilities which are furnished you to do it.

So long as there is evil to be overcome, the mission of Methodism has not ceased. And the inquiry of practical usefulness, and the inquiry of theoretical opinion should on every hand. Separation and infidelity from opposite poles as the truth. Herod and Pilate are again made friends together to war against Jesus. It needs but that we hold forth the ancient truth. We want no new doctrines, and I am bold to say, we want no new light shedding upon the old ones. The Christianity which brought us comfort and power—and mastery over self and sin, made vital by the Holy Spirit, to the hearts and consciences of men, is ordained and is sufficient for the conversion of the world.

As to the conduct of the business of the Conference, I have little to say. The happy experience of last year assures me that it is gloriously possible, that in a large deliberative assembly (I had almost said a General Assembly, for I have rarely looked upon a larger), there can be blended the utmost manliness of independence and freedom, with a tolerance of opposing sentiment, and a courtesy and kindness befitting the Christian gentleman. Let the past be the bright example for the future. Let the utterance of the first irritating adjective or wounding word be indefinitely postponed, and this we desire with the many questions, complicated and perplexing, which will come before us, let us cherish in our hearts of hearts that profound affection for each other; that confidence in each other's integrity and honor; that unfeigned love of the brethren, which are the secret at once of our beauty and of our strength. Above all, let us cultivate that habitual sense of the presence of God which will inform our business with the soul of godliness, and which will make the moments of His direct and least interesting communications, a means of grace to all."

For the first time in the history of the Conference, the Secretary of last year, the Rev. E. Lovell, was re-elected to that important office. He discharged the duties of his office very efficiently last year, and now as a continued proof of the confidence of his brethren he is re-appointed, and so far all proceeds with great precision and regularity. Business proceeds rapidly.

All the cases of young men recommended by their different District meetings for ordination, have been disposed of, and while I write, the President is subjecting them to a most rigid theological examination in the presence of the Conference. There are 12 young men thus examined. The questions proposed so far, all relate to Theology, and clearly indicate thoroughness on the President in this department of his important office, as well as all the other duties of a Minister of such versatility of talent as Mr. Poulton.

The examination of character has been gone through. Not a case of delinquency had occurred during the year. A few brethren had departed from the ministry irregularly, and either gone to the United States, or entered into secular life. Of course, the Conference disapproved of such a mode of procedure.

An unusually large number of young men have been recommended to be received on trial, as candidates for the ministry of the Methodist Church. God be praised that while some have been called from our midst since the Conference of 1868, others are coming forward to fill their places.

It has been said, that the Church, which attends most diligently to the welfare of the young, will be the church of the future. The Wesleyan church has long had a large number of Sabbath schools in connection with their various congregations, but the statistics that have been gathered prove that there is a sad disproportion between

the number of children in our schools, and the number of members of the church and adherents of the congregations. Last year it was resolved that more attention should be paid to the young. A public meeting has been held in connection with each of the respective District meetings, and last night one was held in the Conference church, for the purpose of advocating the claims of Sabbath schools. The President of the Conference presided, and addresses were delivered by Revs. Dr. Rice, and Nellis, and Messrs. Bishop, Hunter, Sutherland, A. W. Lawlor, Esq. M.P.P.; and Donnelly, Esq.

The vast audience was deeply interested by the eloquent speeches, those of Drs. Nellis and Rice were especially of the most thrilling description.

I may just say in conclusion, that our Book Steward, who is always attentive to business, has been publishing a *Daily Recorder*, which contains an extensive report of the daily proceedings of Conference. I will write again next week.

Yours, &c.,
Toronto, June 4.

For the Provincial Wesleyan
Methodism as a System.
EDUCATIONAL FUND.
No. IV.

In a very early period of Methodism, its founder the Rev. John Wesley, contemplated a Seminary of learning for his people, whether a sound Commercial and Classical education should be imparted. "Supreme regard should be paid to the morals, and piety of the pupils." He bought the ground and paid for the building, partly from the income of his own Fellowship, and partly from contributions of his friends. He also wrote an English, a Latin, a Greek, a Hebrew, and a French Grammar; with several other books for the use of the school; but he did not succeed in his effort to make a general school for the Connection, and by degrees it became exclusively a school for the education of the sons of itinerant Methodist Preachers. The locality of this establishment was at Kingswood near the city of Bristol, hence it was called "The Kingswood School."

The income of Methodist Preachers in those days was so small, as to make it utterly impossible for them to educate their children; the people therefore took hold of the matter, and sustained the "Kingswood School," that the children of their ministers, who were spending their strength and their lives for their benefit, should obtain an education to fit them for their future position in life.

The first collection reported at the Conference for the Kingswood School, was in 1766; and the amount £118 13s. 11d. This sum annually increased, and in 1796, the amount was £124 14s. 6d. The Fund was now not only able to pay all the expenses of the school; but to pay £12 a year for six years, for those boys who were educated at home; and also the sum of eight guineas a year towards the education of each girl.

In time the school at Kingswood, was found too small to accommodate the number of pupils requiring admission. A second school was therefore erected, at WOODHOUSE GROVE in Yorkshire. Both establishments were well sustained by the Methodist public; and not only so, but their funds had so increased in 1866 as to enable the Committee to pay to each daughter of a Methodist Preacher, £12 a year, instead of eight guineas, towards her education. So that in England the case now stands thus: Every son of a Methodist Preacher is eligible to receive six years education at one of these noble institutions without payment, except a small yearly subscription; but if the father prefers educating his son at home, he receives £12 a year for six years for that purpose, and also the same sum for the same length of time for each daughter.

When these Provinces were organized into a Conference, all the ministers were members of the British Conference; and received £12 a year, for each boy, and £8 8s. for each girl, for six years towards their education; but the young men who should afterwards be called into the work, could not become members of the British Conference and therefore could have no claim upon any of its funds. It therefore became necessary to originate a fund among ourselves, which it was hoped, would in time do for the Kingswood Fund had done, and not leave their own native ministry in penury matters, behind their brethren in England.

This subject therefore came up at the first Conference in 1855, in the minutes of which under the head—EDUCATIONAL FUND FOR MINISTERS' CHILDREN; we read "Ques. X. What is the judgment of the Conference regarding the formation of a Fund to provide the usual allowances for the education of the children of our ministers. A. The Conference regards such a Fund as highly desirable, and resolves upon its immediate commencement. The fund is to be raised as follows:

A public collection shall be annually made in the month of December, in all our chapels, and Sabbath preaching places.

Every minister in full connexion shall pay an annual subscription of ten shillings; and private subscriptions are to be solicited from our more opulent friends, to whom the ministers are authorized to make application.

At the Conference of 1856, the first sum was reported as £20 7 9; of which £25 10s. was paid by the ministers. For the next four years the amount varied, from the lowest £117 0 8, which was in 1860 to the highest £1174 0 8, which was in 1861. When the accounts were kept in dollars; the income of the fund fluctuated between \$476, in 1863 to \$704.70; reported at last Conference, of which amount \$365, or more than half the entire sum was paid by the ministers themselves.

The amount now paid to the English preachers from the Kingswood fund for the education of their children, is twelve pounds a year for each child, equal to \$60 currency; and our ministers in this country reported last Conference, \$704 70, which is the largest sum realized since the Conference was formed, were divided according to the English scale; it would scarcely give the full allowance to *necesse* children of the whole Conference.

Our friends cannot properly understand this matter or the showing of our finance would be different.

None of these funds are new, they are all nearly as old as the Methodist connection itself, and by this system of funds has Methodism been worked up to its present high position, so as to be second to no Protestant church upon earth in moral power, in literature and her numerous means and appliances of doing good; and of spreading the Savior's name abroad through the world. The same system of funds is necessary for the North American Provinces; we have them indeed in name, but they are inert in operation; and for lack of them, Methodism is languid, and we hang down our heads like the bulrush.

Let our friends all of them, according to their means, take vigorously hold of our several funds; the cost to each will be but a trifle; and our

connexion will at once rise to a position analogous to that which is occupied by the Parent body.

W. WILSON.

For the Provincial Wesleyan. "Pedobaptist Quotations," at fault again!

Mr. RORTON—Permit me to call the attention of your Wesleyan readers to the misrepresentation, not merely of Mr. Wesley, but also of Dr. Clarke, by the *Christian Messenger*. Such a gathering of extracts in a most emphatic manner of a sinking cause. D. O. Parker has succeeded in displaying the weakness of the dipping theory in a very vivid light. When it needs to be upheld by such respectable authorities of meaning as his "prepared extracts" present, round arguments must be few and far between. The imbecility of despair to which the dipping advocates are reduced, appears conspicuously in their willingness to draw upon themselves the withering contempt of all scholars, if they may yet succeed in beguiling the uneducated. What must be the character of such writers' principles? As "Unstable as water." One good effect, however, cannot fail to follow such deliberate misrepresentation. That effect will be the opening of the eyes of many to the value, let alone the morality, of the arguments by which it is so assiduously attempted to shake their faith in baptism, and establish it in favour of dipping.

D. O. Parker attempts, most falsely, to show that Dr. Clarke favoured the much-water superstition, and accordingly quotes a part of his comment on page 64, carefully keeping out the words, "where he came up out of the water, he is seen again; he is alive!" He was there before supposed to throw off his *Gentile* state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments." The portion which immediately continues, but which is left out, by D. O. Parker, is as follows:—"I say it is probable that the Apostle alludes to this mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up out of the water, he is seen again; he is alive!" He was there before supposed to throw off his *Gentile* state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments." 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The Family

Mud Pies
Four little sun-bonnets, ruff and neat.
Covering little sunny hair;

John Plowman's talk about Wives
It is astonishing how many old sayings there
are against wives; you may find nineteen to the
dozen of them.

The Good Bye
The young husband turns back the door-knob,
and there was impudence in his tone and
announcement as he answered his wife's call.

Whitewashing Fruit Trees
We have frequently commended the practice
of whitewashing fruit trees in the fall.

Suppression of the Menstrues, Headache,
Hysteria, Nervousness Cured.
DE WADSWORTH'S PILLS.

Excelsior Spinner!
Look out for the Agents of TAYLOR'S PATENT
EXCELSIOR SPINNING MACHINE.

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Tract Society.
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THE GREAT PURGATIVE.
DR. RADWAY'S PILLS.
Warranted to effect a Positive Cure.

THE GREAT WANT SUPPLIED.
It is a well known fact that Physicians
have long sought to discover a vegetable
purgative as a substitute for Calomel.

MOOSEWOOD BITTERS.
Strange, but True
THAT all within eighteen months all attempts
to prepare a suitable and safe combination
for London, which could be had with satisfaction as

THE CHEAPEST AND BEST
COLLECTIONS OF PIANO MUSIC.
A Complete Library of the Choicest
Compositions, Pieces suited to all Grades of Players,

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