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THE STARRY CROWN.

Take this courage, fellow pilgrim,
There's a glorious life in store;
When the conflict here is o'er;
Let thy lamp be trimmed and burning,
For the Bridegroom draws nigh,
Thou shalt be his guest at supper,
In His Father's Courts on high.

Firmly stand at post of duty,
His presence will be near.
Those who march beneath His banner,
He'll banish every fear;
He'll banish every fear;
The grand review is coming,
When all His saints shall stand
Before the King's headquarters
In the radiant Spirit Land.

Be ye steadfast to the ending,
The Master's gone before—
There's a starry crown awaits us,
When the conflict here is o'er;
Ye then shall hear the plaudit,
"Thy work is nobly done,
Enter into My Kingdom,
Thou hast the victory won!"

—Fervid Companion.

From the Christian Miscellany.

METHODISM AND THE AGE.

Methodism has acted upon the Churches till she has acted upon in almost every particular—her practical Christianity, her system of finance, her peculiar doctrines, and even her polity. Is her own work accomplished? Churches have, at some point, attained their meridian, and then turning from a Divine to a human standard, to circumstances, a resting upon the past, a smoothing away of rough, angular, and jagged points which might offend the taste of a morbid and unenlightened refinement. Will such be the history of Methodism? Has she reached the meridian? God forbid! She has yet much to bequeath to posterity, and we see no necessity that the future historian should ever sketch her decline.

There are two features peculiarly her own which Methodism, under God, has stamped, we hope indelibly, upon the Church at large—out-door preaching, and revivals. We do not mean to say that these were not known in the Church till the time of Wesley, but Wesley brought the old weapon, "Out-door preaching," out of the scabbard, and showed how it could be effectively used.

The spiritual life which existed in the Churches of the Reformation had all but expired. Men had come to view Christianity from a worldly standpoint. True, there was a dim vision of something nobler beyond, a confused notion that Christianity had something to do with reformation of character and a life beyond the grave; but that the Church should descend to preach to, labour amongst, and live for the uneducated and the poor, that the preacher of the Gospel should go beyond the Church-walls, and discourse to sinners at the well, or by the wayside, in courts or lanes, or on the hillslope, was both incomprehensible and repugnant.

But God sent forth a few earnest men to slay a proud and soul-deadening formalism. Out-door preaching is no longer ours exclusively, but, as in former times, "the poor have the Gospel preached to them."

Revivals were at first confined to Methodism, but now they have spread from Church to Church, till few that bear the name evangelical have without these times of refreshing.

A present salvation was once considered a Methodist innovation, and the climax of fanaticism. It was deemed beyond the bounds of credulity for the returning prodigal to know in the first moments of his return that God was reconciled to him; but the doctrine was of God, and was proclaimed, felt, enjoyed, till the united testimony of the gathering hosts has become too strong for opposition, and now this doctrine is no longer ours alone, but the heralds of the Cross proclaim it from the pulpits of various forms of evangelism throughout the length and breadth of the land.

Salvation for all has been longer in finding its way to the heart of Methodism, but it, too, is going forth to conquer. The questioning of the infallibility of the Westminster Confession of Faith, which has arisen amongst the thinking minds in the Calvinistic Churches of Scotland, and which threatens to become the question of the hour, is one amongst many evidences of this.

There are still two peculiarities of Methodism which as yet are all but its own, but that may be—yet are—the heritage of the Church Universal; and we are thoroughly convinced its mission will never be accomplished till it has given them to all other branches of that Church. The one is the doctrine of full salvation, the other is Christian fellowship. It is not necessary here to enter into the details of the former; but class-meetings, owing to objections, require more than a passing remark. The superiority of class-meeting over every other form of Christian communion must be apparent to the thoughtful observer. Even at the Sacrament, though the number is limited, the character and tone of mind of the communicants must be to a large extent hid from each other, as well as from the minister. But in class-meeting the spiritual life of each member is pretty accurately known to the leader, and the leader's qualification for office is known to the board of which he is a member, and to the minister who presides; thus through class-meeting the individual character is not lost in the mass.

We do not say there are no Christians amongst us who do not meet in class, but those who desire to "see from the wrath to come," will generally find their way into the class-meeting; those who do not are unfit for membership. Error and truth are ever in deadly conflict; and while we have been acting upon these forms, and waning piety, they have been acting upon us, and possibly tinging us with the very evils we have been trying to remove.

the modern reform; "out of season" has been to a great extent dispensed with. Collision with the authorities, proclaiming Christ to the mob, preaching anywhere and everywhere according to the Wesley, Whitefield, Nelson and Ouseley system, would be imprudent, if not dangerous. Not to court opposition is wise; but to "avoid it by all" means is a modern "improvement." We have given out-door preaching to the Churches in rough outline; shall we accept the "improvement" in return? It may be argued that Christianity is more acceptable now than in the olden times. True; but not to the extent *improvements* would have us believe. Let the men who argue thus labour with the same unflinching heroism in the streets and fairs of Ireland as their fathers, and we guarantee them an almost, if not altogether equally warm reception.

As to revivals, while being the medium of communicating these to others, have we not allowed them, both for themselves and us, to remodel the plan? The storms of feeling which agitated the masses, the cries for mercy, have they not been compressed into more polite bounds? The wail of anguish, and the bursting shout of praise, have not these ceased to be features in our more refined religion? Should we not be able to rejoice in all outward signs of an inward decision for God.

As to Home-Missionary enterprise, ha, Mission work not merged unnecessarily, too often, into the pastoral? We would not by any means throw out these suggestions by way of blame; but in the midst of rapid changes in Church forms and governments, in the midst of increasing tendencies to error on the part of those who were once firm in the faith, we think it not out of place to remind our brethren that we are not exempt from the mutability possible—we might say, common—to all; and while we stand and gaze at the changes in the character of the Churches, possibly we ourselves are undergoing similar transitions. Let us see to it that in all our reforms or remodelings we retain the essentials of true progress. Our motto as a Church should be, expansion and advancement; not by breaking down our boundaries, and allowing our hitherto felt and enjoyed Christianity to be swamped by the tide of formalism, all distinctive tests between the Church and the world being abolished; not by modifying our doctrines, or our discipline, in accordance with the carnal mind's conception of refinement; may, let us rather seek out the old paths, re-erect more emphatically our standards, re-apply our essential tests, and give to the Church of the present and the future unvarnished and unalloyed our Scriptural and soul-saving and sin-destroying doctrines, and our grand yet simple Christian forms; loved by ourselves, honored even by our enemies, and unequalled, not only since the Reformation, but since Apostolic times, for the promulgation, diffusion, and progress of true piety.

J. M.

PETER AND CORNELIUS.

OR

INFANT BAPTISM AND CLOSE COMMUNION IN A NUTSHELL.

Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we.—Acts x. 47.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I should withstand God.—Acts xi. 17.

Read the account of Peter's visit to the house of Cornelius, as recorded in the tenth chapter of Acts, and his rehearsal to the church of Jerusalem given in the 11th chapter, and see if the following propositions are not abundantly sustained:

1st. That the miraculous gifts of the Holy Ghost, bestowed upon the primitive Church, were a divine attestation (1) of the resurrection and ascension of Christ, and consequently of the divinity of the Christian Religion; and (2) that those on whom these gifts were bestowed were his acknowledged and accredited disciples.

2d. That the baptism of water was the outward sign ordained by Christ, by which his spiritual effusion was prefigured and symbolized.

3d. That Christ is the sole administrator of the baptism of the Holy Ghost; and the Church (through her accredited minister), the sole administrator of the baptism of water.

4th. That the baptism of the Holy Ghost is Christ's attestation of true discipleship, and the baptism of water the church's recognition and acknowledgment of his signature.

5th. That loyalty to Christ demands that the church should recognize and acknowledge that signature.

6th. Whom Christ endorses as a member of his spiritual kingdom, cannot be denied membership in his visible church, and when he bestows the spiritual grace, the church is bound to bestow the outward ordinance.

7th. That as no authority can justify a minister from withholding that ordinance in such a case, so he cannot voluntarily withhold it without "withstanding God."

Now let us apply these principles.

1st. To the case of infants.

Are our little children members of the spiritual kingdom of Christ? Has not Christ himself pronounced them such? are they not, therefore, of right, members of this earthly kingdom of Christ? and if so, are they not entitled to recognition as such? If Christ took them in his arms, ought not the church to take them in hers? who then "can forbid water that these should not be baptized?" seeing Christ has put his own seal upon them?

But again. Are our little children who die in infancy saved? Are they received into heaven without being holy? Then must they have either been born holy, or made holy? If born holy, how fitting that the church should symbolize that holiness by the ordinance of baptism? If made holy, how else than by the Holy Ghost? And is it not, indeed, evident that the gifts of the Spirit rests upon their young hearts? "Can any man (therefore) forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?"

2nd. To the case of adult believers.

Are there any true believers other than those who are members of the Baptist Church, or of the same faith and order—believers on whom Christ has bestowed the gifts and graces of the Holy Spirit—even the "like gifts" with themselves—who have received the Holy Ghost as well as they? Pardon the question. It is as legitimate as it is startling.

If so, are not these believers members of the spiritual church of Christ, and of right, members of his visible church?

Is the Baptist Church, or communion, exclusively the visible church of Christ, or only a part of it? "the household of faith?"

If but a party only, what right has it to assume to itself the exclusive possession and enjoyment of a common heritage?

If but a party only of the "body of Christ," have not the other parts an equal right to authoritatively recognize the divine signature, and induct believers into the visible church of Christ, and are such believers, so inducted, really members of that church, and as such entitled to recognition by all other members of Christ's body?

If members, have they not a common right to all the common privileges of the church of Christ?

Is not the "Table of the Lord" one of these common privileges? Is there but one such table? Have not all the children an equal right to sit around it?

Who has a right to forbid them, seeing they have also received the "like gifts" of the Holy Ghost?

Who dare assume such a responsibility? Not Peter, though an Apostle. Not the Jews who were with them, though astonished and bewildered at seeing all their creeds upset, and all their church rules ignored, and all their prejudices outraged. Not the church at Jerusalem who "held their peace and glorified in God." Yea, not the whole college of Apostles, who were compelled to endorse the sentiments of Peter.

Forasmuch as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, who was I that I could withstand God.—Richardson Christian Advocate.

(From the Christian Guardian.)

AN IMPORTANT QUESTION.

What shall we do with the coming year? is a question that should interest all Christians. Our church year begins with July. The annual meeting of the Conference becomes the starting point for a new period. Many of our preachers enter on a new term of ministerial service, in a new field. The close of the year is the natural time of review and reflection. The beginning of another ecclesiastical year is just as naturally the time to look forward and forecast the future. What shall the year upon which we are now entering be to us as a church? Shall it be barren and unproductive, or crowned with the rich fruits of Christian labor? The young are often told that their future life will be what they determine it shall be. A firm and self-reliant purpose can mould the varied circumstances of life into a grand and consistent life. So with regard to the results of the coming year, they depend on what we shall do with the year. If it be a year of faithful unselfish work for God, our labour shall be not in vain in the Lord. If we waste our opportunities in selfish gratification, we shall reap little in the harvest time.

What, then, shall we do with the coming year? What use shall we make of its opportunities? In what sphere and in what spirit shall we work for the Master? Many may not pause to study or answer these questions; yet they are questions that directly concern our personal growth in holiness, and our influence in the church. A great deal depends upon beginning the year right. This is so, especially with the ministers. The opening of their mission to a new circuit should be adapted to give the work a new impulse. There are some things a minister can do better at the beginning than at any other time. His very ignorance of the state of things on his new charge may have its advantages. He can ask questions, as a stranger, that he might feel considerable hesitation in asking after he has become acquainted with the people. In his first sermons he should press the truth upon the conscience, and work for direct results. Much may be accomplished by close practical appeal, before the people learn to shield themselves from his method of attack. The very curiosity and expectation felt, throw the people off guard, and leave their hearts specially open to the truth. Do not wait for winter time, or protracted meetings, before you expect conversions. The Lord is ever nigh unto them that call upon Him in truth. He is not more ready to save at one time than another. According to your faith so shall be unto you. The ministers are the captains of the Lord's army. Their example will be influential with others. By their faith and earnestness, their meekness and patience, they banner the church up higher, and silently preach their most powerful sermons. On the other hand, ministerial lukewarmness, dependency, or inconsistency, will quench the holy fire and damp the energy of the whole church. When we speak of our dependency upon the power of the Holy Ghost for success, we should not forget that the Divine Spirit operates through the agency of holy and living witnesses, and not in any capricious or arbitrary manner. Truly great is the responsibility of those who lead the armies of the living God, to battle against the powers of sin. O, that a double portion of the spirit of power from on high may be given, this year, to the heralds of life, that they may preach the word with boldness and power; that signs and wonders may be wrought in the name of the Holy Jesus!

But it is a serious and mischievous mistake to assume that the work of the Church is to be done by the ministers, or exclusively by regular church services. Every member in the church, the lowliest as well as the most gifted, has a work to do for God in the coming year. All are under obligation to labor to spread "the common salvation." Each one has some talent to improve; some darkness to enlighten. The minister who is most successful in enlisting the members of his church as workers for Christ, and prompting them to holy diligence in this blessed service, will accomplish the greatest results. There is a vast amount of unemployed power in our congregations that waits to be developed and applied. The appeals which the world makes for Christian sympathy and effort, are urgent and affecting. Infidelity and worldliness are scattering their poisonous seed in the minds of the young, by the agency of fictitious literature. Thousands, under the shadow of the Church, are living in alienation from God; and within the Church the spirit of conformity to the world extensively prevails, clouding her light and enfeebling her power. Other denominations are concentrating their forces and girding themselves anew for the work, and though we cherish no spirit of unlovely rivalry towards those whom we regard as "fellow laborers to the truth," we are not willing that our own division of Christ's army in this country should occupy any secondary position in extending the kingdom of love and holiness. Amid the intense activities of the times, when men are lashed into untiring earnestness in all departments of human action, we need in a higher degree than ever before an earnest Ministry, a working Church, and a wise recognition of the wants of the times, in order to vanquish the numerous and powerful enemies of the Cross, which oppose the progress of truth and holiness in the world. Let us begin the year with renewed consecration to the service of our Divine Redeemer, and with united prayer for the baptism of the Holy Ghost; so shall we see the glory of the Lord in the work of salvation, and prove His willingness "to do exceeding abundantly above all that we ask or think."

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THE FAMILY ALTAR.

There are few memories that are so fresh and powerful in after years, as the memories of the household altar. I can travel back over the path of forty years and recall the very tones of my father's voice, as he reverently read the Bible, and devoutly prayed in the midst of his family. I can remember how he prayed for his children, how faithfully he taught them the lessons of Christian truth and duty in those thoughtless days of youth, and I bless his memory now for what I did not appreciate then. I believe that the memories of Christian parents and the early associations of a Christian home, scarcely ever die out of the heart. Rev. Dr. Adams, in his beautiful book on "Thanksgiving Memories," gives us the following incident: "In the Cathedral of Lincolncathedral hangs a chime of bells which was cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first rung, that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to a distant land, and their maker himself became a refugee and exile. His wanderings brought him, after many years, to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon suddenly the evening chimes pealed from the cathedral towers. His practised ear caught the sweet sound, and he knew that his lost old friends, his beloved native land, all the best associations of his life were in those sounds. He laid himself back in the boat, crossed his arms upon his breast, and listened to the music. The boat reached the wharf, but still he lay there, silent and motionless. They spoke to him, but he did not answer. They went to him, but his spirit had fled. The tide of memories that came vibrating through his heart at that well-known chime, had snapped its strings!"

And so, sometimes in after life, when the feet of some wayward man have strayed far away from the home of his youth and his heart has wandered far from his father's God, some memory of the past, like the sweet, sad melody of the evening chime, may wake long-sealed fountains; and a father's counsel and a mother's prayers will come up again from the sacred burial places of the past with wondrous power to melt and win the wayward heart.

Yes, a family ought to be a little Church of Jesus Christ. The father should be its pastor, conducting the daily worship and leading the dear circle in the path of truth and duty. Every one which binds one living heart to another, should be made stronger, and more tender by the influence of a common tie to Jesus. Such a household will have a happy home. Their circumstances may be humble and their lot may be lowly, but if they have Christ in the family, there will always be sunshine and peace. That house cannot secure the highest domestic joy, which like the inn at Bethlehem, has no room for Jesus.—Rev. Dr. Rogers, in Observer.

A STAND-UP FIGHT WITH THE ADVERSARY.

The following relation was made in the Full-street prayer-meeting concerning a young man, intelligent, worthy as a moralist, fashionable, occupying a high social position, married to a gay, fashionable wife, living in one of the fashionable avenues in the city himself, wife, and one sister making up the family, dwelling together in peace and comfort so far as their pleasures were concerned, and entirely given up to his pleasures.

In the progress of events that young man was brought under the amazing and mysterious power of the Holy Spirit—he never could tell how. For many days he was sad and sorrowful, and his wife and sister knew not what to make of the fact that one so full of fun and frolic and gayety and nonsense, as well as serene, should all at once become taciturn and indifferent to all the pleasures of the world within his reach. Was he sick, or had he met with some great reverse in business? or what was the matter? They could not tell.

The young man all this time was coming daily to these meetings, and his family knew it not. At length he found joy and peace in believing in Jesus. Good home he said to himself, "Now I must serve the Lord Jesus, and I will begin at once. I must go home and tell the wife and the sister, and pray with my family." The tempter said:—"Not to-night; not so soon." "Yes," said the young man, "to-night." "No! no!" said

the tempter, "don't be in such a hurry. Wait till you get a little stronger; wait a few days." "I cannot wait a few days; I must begin at once. I will pray in my family to-night."

"Yes," said the tempter, "and you will fail to-night, and break down, and make a fool of yourself."

"Oh! I have made a fool of myself all my life, and to-night I must begin to act a sensible part, and do my duty. I must pray," said the young man.

"You must pray, must you?" the tempter rejoined. "What do you know about prayer? You have never prayed, you have never learned the alphabet of prayer scarcely, and you had not better begin to do to-night what you have never done in all your life—pray before your wife and sister. You don't know the language of prayer. You will surely fail and make yourself ridiculous, and then think how much harm you will do."

"I must do my duty," the new convert replied. "I am not responsible for consequences."

"Yes, you are responsible for consequences," said the tempter. "Wait a few days. Get a little experience. Do you not know how important that is? Experience clinches the nail. The meeting is all the time talking about experience, and you have no experience worth speaking of. Besides, you don't know that you are a Christian. This is all a sudden business with you. Wait till you know what all this is."

"I shall not wait. I shall pray to-night. Get thee behind me Satan. I must pray, and I will pray. I have told Jesus all about it, and I am sure that He will help me."

When he went into his house the young man sought his library, and there he poured out his heart to Jesus. He confessed the struggle which he had, and he prayed for grace to do his duty, and make open confession of his faith in his divine and adorable Saviour, and asked for grace to own and honor Him.

He went into his humbly furnished parlor. The gas was shedding its mellow light from the burners. His wife and sister were there. The time for prayers had come. The wife noticed with a kind of awe the great change in her husband's countenance, but said nothing. This wife he loved as he did his own soul. He turned, and said in a tender, loving voice, which she felt:

"My dear, have you any objection to our having family worship?"

"Not in the least," she answered with true politeness, "if it is your pleasure." At the same time she regarded him with perfect amazement and wondered what would come next. She could not but have been astonished that she was.

"Then get the Bible, if you please," said the husband, "and draw up around the table, and we will read and pray."

He read, and then he knelt down to pray; but he observed that he alone was kneeling as he opened his mouth to speak in prayer. Both wife and sister were sitting bolt upright in their seats. This disconcerted and embarrassed him for a moment; and sure enough the tempter's prophecy had come true.

At length he burst forth into the imploring cry, "God be merciful to me a sinner," and God was merciful. His tongue was loosed, and he poured forth an earnest, agonizing prayer that God would have mercy on his spot wife and sister, and convert them on the spot.

As he went on, the heart of his wife was overcome. She slipped down from her seat, knelt beside her husband, but her arms round his neck, and ere she was aware, her prayer was, "God be merciful to me a sinner," and she burst into a flood of weeping and sobbed aloud.

The sister knelt down on the other side of him, and put her arms around him. She sought a Saviour's mighty power to save.

The peace of that family now flows as a river, and all are hoping with assurance forever that their sins are forgiven, and their iniquities are blotted out to be remembered no more.—Baptist Union.

ADVERSION TO CLASS MEETING.

The Methodist Recorder, London, in assigning reasons for the decrease of 1,200 years in the Wesleyan Connection the past year says: "We are reluctantly brought to the conclusion that the main cause of the decrease is a growing aversion to class meeting. We have more than once given the advantage of our advocacy to this old institution. It is, we believe, essential to the very life of Methodism. We can not, however, disguise the fact that it is greatly imperiled. The literature, the fashion, the amusements, the self-indulgence, and the Mammon worship of the age, are opposed to the simplicity of purpose and sanctity of character without which the class-meeting is disastrous and a drudgery. A person who goes to class meeting merely for the sake of Church membership, or to get a qualification for Church office, will derive no good to his own soul, and communicate no good to others.

In another part of the article the Recorder thinks that the ministry are not sufficiently consecrated to their work. Secular cares have too much occupied their hearts and minds, and "wherever this is the case there the work of the Lord declines." It concludes by saying that nothing but a revival of earnest godliness, both on the part of the ministry and the membership, will prevent an annual decrease, and assure a spiritual prosperity that will not only gladden the hearts of all Methodists, but all who love Christ.

THINGS THAT MUST BE DONE.

There are some things that must be done. The sooner we do them the better. The longer we wait, the heavier the burden grows, and the harder the work seems to be. There is a time for all things; and things are more easily done at the right time than at any other time. We conquer in the fight of faith by instant obedience. Delay is disobedience, and disobedience is death.

A British officer in India once had to attack about a thousand mutinous Sepoys with fifty or sixty men. His men hesitated, the danger

seemed too great. If they failed they would surely be destroyed. The officer said to them, "Now my fine fellows, you have got to do it. The longer you look at it the less you will like it. At them and they will scamper."

The men gave a cheer and ran forward. The mutineers did not wait for them. They fled right and left, in every direction, as if a thunderbolt had fallen amongst them.

Just so our troubles and temptations vanish if we rush forward with a brave heart, obeying God, and following Christ our Captain, while if we wait, and hesitate, and delay, we lose the victory and share the coward's fate.

"Stand up my soul, shake off thy fears, And gird the Gospel armor on, March to the gates of endless joy, Where thy great Captain's gone."

THE LAST JUDGMENT.

What discoveries will be made then? What development of hidden virtue and of what secret vice? How that which is covered now will be revealed; and how that which is hidden now will be displayed, as upon the housetop! How those who in the present world have been despised and rejected, on account of the character of their earthly employment, will be found exalted to the high places of honor; while those who have held high station in the world and it may be in the professing church will be found in a station of everlasting shame and contempt. What discoveries will be made then?

And what unions will occur then? The saints of God, from various climes, and in various ages, reciprocally unknown to each other at all will mingle together; while those who have trodden the same path of pilgrimage will rush to each other's arms, under the sanction of the great President, acknowledging themselves to be to each other a glory, a crown of rejoicing and a joy in the day of his coming. What unions will be then?

And what separations will be then? Besides the grand separation of the classes, the righteous and the wicked, what separations will there be of those who formerly were joined in social habits and relations of life, pastors from people, teachers from scholars, husbands from wives, parents from children, friends from friends; and the separations irrevocable. It will be the season of everlasting farewell! How overpowering then is to be that great event, when the assembly shall separate, never to approach and never to commingle more! Rec. James Parsons.

GETTING WHAT IS SOUGHT.

"When a man can say, 'I am going to the house of God this morning, and oh! my God meet me there!' he will not long be there in vain. When a hearer can declare, 'As soon as I take my seat in the congregation my one thought is, 'Lord bless my soul this day!' he cannot for long be disappointed. Usually, in going to God's house we get what we go for. Some come because it is the custom, some to meet a friend, some they know not why; but when you know what you come for, the Lord who gave you the desire will gratify it. I was pleased with the word of a dear sister this morning when I came in at a back gate; she said to me, 'My dear sir, my soul is very hungry this morning. May the Lord give you bread for me.' I believe that food convenient will be given. When a sinner is very hungry after Christ, Christ is very near to him. The worst of it is many of you do not come to find Jesus, it is not he you are seeking for; if you were seeking him, he would soon appear to you. A young man was asked during a revival, 'How is it with you now?' 'Sir,' he said, 'I think it is because I have not sought him.' It is so. None shall be able to say at the last, 'I sought him but found him not.' In all cases at the last, it Jesus Christ be not devout, it must be because he was not devoutly, earnestly sought, for his promise is 'Seek, and ye shall find.'"

THE SCANDINAVIAN METHODIST VESSEL.

The New York Tribune has this pleasant sketch:—

Among the shipping along West street is a curious looking craft moored to a pier near the foot of Carlisle street. In the prow, which is turned toward the shore, is a rude belfry. The visitor enters on the forecastle deck by an iron gangway. This vessel is the hull of an old steamer which once ran in the West Indian trade, and was called the Carrier Pigeon. It is now the Bethel Ship of the Scandinavian Methodist Mission, and bears the name of John Wesley. The interior is fitted up for worship and contains a hall for services and a lecture-room. The latter is in the hold. On the Sabbath the Bethel is always crowded by a motley assemblage of Scandinavian seamen and emigrants. The scene is peculiar—men in their strange sea costumes, with faces and hands the blasts of old ocean have made rough and brown, sit in the dim musty cabin of the old ship, and listen with marked reverence, to the earnest words of the preacher. To themselves the scene is often a novelty; for they are wide wanderers in the earth, and often only enter the old Bethel at intervals of long years, strangers among strangers. The Rev. O. G. Hedstrom who has been the pastor of the Mission since its birth, is a man of about forty years, with a deep, sympathetic voice, such a reader, and still the hearts of the rough men with whom he has been so long in contact. Like most Methodist preachers, his style of speaking is impassioned and electrical—a manner of exhortation well suited to his place of work. Mr. Hedstrom is a Swede by birth, and was the first minister of that nationality in America. A singular fact of his life is that he preached over thirty years in English, and had almost forgotten his native language when he commenced to labour among his fellow-countrymen in New York. About twenty-six years ago, (it was sometime in 1844) the first vessel for this purpose was purchased and fitted up. It was the Hindoo Leeds, a packet ship running to Liverpool, and it was the first church of its kind in America. Like the present ship, it was rechristened John Wesley.

Mr. Hedstrom began to preach in it without a single member. For a long time services were also held in English, but were at length discontinued when the labor in the Scandinavian department increased. After fourteen years of services, the first John Wesley was succeeded by the carrier Pigeon, which had been purchased for \$5,600, and was fitted up at the expense of \$1,100. Religious services, temperance and prayer meetings, and Bible classes are now held in the Bethel throughout the year. The congregation throughout the little church is widely spread over "the world of waters," and the teachings of its pastor literally go to the ends of the earth. Not the least foreign missionary work done by this Mission is the distribution of useful literature among the seamen. The Rev. Hans Johnson, a Norwegian Methodist exhorter, visits vessels in port, distributing books and acting as interpreter. He is also Scandinavian agent of the New York Bible Society. He is no stranger to the sea, and true to the instincts of a sailor, he makes the John Wesley his home, living there in truly natural style.

GOOD NEWS FROM INDIA.

Rev. J. D. Brown, late of India, writes:—"Recent letters from some of our fellow-laborers in India contain good news. Our native preachers are becoming men of power under the blessed baptism which is being poured upon them from on high. Of one of them Bro. Scott writes: 'Indeed, Chinnam Lal to all appearances is just now accomplishing more than any other man in this mission.' This converted heathen, going forth under the impulsive power of a new affection, 'is winning souls to Christ; and yet, giving his entire time to this work, he costs the Missionary Society only seven dollars a month. Almost any class in our home churches could afford to have a preacher at work in India on such terms. Bro. Scott, writing about the work in his district, says, 'We are fast putting up a fine church in Bareilly—fine for our mission.'"

THE TRIP SERRY.—A few months since a young minister of our Church offered himself for foreign missionary work, proposing to support himself in the mission for at least two years, supposing that during that period he could so far master the language as to be able to commence his ministry to the people in their own tongue wherein they were here. His earnest missionary spirit and satisfactory testimonials seemed to indicate that he would be a faithful and successful laborer, and the Bishop determined to appoint him to India. It was thought best, however, to decline the proposition of self support, and send him out on the same terms as others had gone. On learning that the Bishop had appointed him to India, and that his proposition to meet his own expenses had been declined, he wrote to the Mission Rooms, under date of June 22, 1871, as follows:—

"Of course I understand the modesty of the society upon this point, but 'I'll take exquisite vengeance in a donation, so that my glorying shall be not in vain.' I transmit herewith a deed for one hundred and twenty acres of land in —, and will send, as soon as it is returned

OUR COMING MINISTRY: WHAT IT OUGHT TO BE?

It should not be left to ministerial candidates to decide with what amount of general culture or of specific training they shall be permitted to pass "into full connection" with the ministry of the church, or to engage as probationers in pastoral work. A certain standard of acquirement ought to be set up by the church both for those entering into full connection and for those commencing their probationary career on the actual field of labour.

We take the opportunity of saying that we think the proposal an excellent one, and that we shall greatly rejoice if the plan can be so extended as to embrace in its operation not only Nova Scotia, but also New Brunswick and every other part of the Dominion. Let us have but one Board, and that an independent, impartial one, authorized to examine all candidates for literary and scientific honors and degrees in Nova Scotia and New Brunswick and even in all British America, and then these Degrees when secured will be recognized as possessing significance and value.

Very many years ago some such plan was suggested to us by the reading of an able pamphlet on College Education, which had been published, if we are not mistaken, by a now venerable professor of Acadia College.

Ten years ago the managers of the Mount Allison Educational Institution at Sackville, N. B., when preparing to effect the organization of a proper Collegiate Department—as a natural and needed outgrowth of the Academy, which had been in most successful operation nearly twenty years, determined to apply to the Legislature of New Brunswick for the establishment of such a University Body in that Province; and the Conference of the Wesleyan Methodist Church of Eastern British America gave its sanction to such an application by passing at its annual meeting held in St. John, in June 1861, the following resolution, viz.:

"That this Conference, fully concurring in the opinion that the establishment of a proper Provincial University, distinct from all teaching institutions, to be the sole source of University Honors and Degrees, upon the plan essentially of the London University in England and the Queen's University in Ireland, would be of great and permanent advantage to the cause of liberal education, gladly consent with the request of the Board of Trustees of the Mount Allison Wesleyan Academy, and of the President and Secretary of the Conference, with the Superintendent of the Fredericton Circuit, to act with the Executive Committee of the Academy, as a joint Committee, to bring the matter under the notice and consideration of the Government and Legislature of the Province of New Brunswick, in such a way as shall seem best calculated to secure the establishment of such an institution."

This Committee brought the matter under the notice of the Legislature, during the Session the following winter by petition; but as the Government of the day was not prepared to do so, it was a government measure, nothing could be then done to carry the proposed plan into effect. The Mount Allison Wesleyan College was, therefore, established in 1862 as an independent institution, under the authority of an Act which had been passed by the Legislature a few years previously; and there is no reason to suppose that its diploma are of any less value in public estimation than those of any other Collegiate Institution in the Maritime Provinces.

We believe, however, that its Board of Governors will readily consent to a suspension of its degree-conferring power, whenever its sister institutions shall be found prepared to severally agree to a similar suspension, in order that this common power may be centralized in a single independent University Body.

following resolution was moved by Professor Hind, and seconded by the Rev. Dr. Hensley, Vice President of the College: Resolved, That the Alumni consider that great advantages would be conferred on Collegiate education in Nova Scotia if a uniform system of examinations were established throughout the Province, under suitable control, for degrees in Arts, Science, Medicine, Law and Music.

The Alumni would cordially co-operate in any scheme the Governors might adopt tending to elevate the standard and secure a uniform examination for degrees in Arts, Science, Medicine, Law and Music, and while jealously guarding all the privileges now enjoyed by this University in conferring degrees in Divinity, they would gladly assent to a plan approved by the Governors for affiliating with a Central University which shall not be a teaching corporation, but whose powers shall be restricted to the supervision and control of the examinations for all degrees in Arts, Science, Medicine, Law and Music in all Colleges in Nova Scotia receiving Government assistance, and that such Central University shall also possess the power to confer degrees in Arts, Science, Medicine, Law and Music in any Colleges receiving Government aid.

This resolution was discussed at considerable length, but it was judged expedient to defer any definite action upon the matter until the next regular meeting in June 1872, with the understanding that in the meanwhile the matter should receive all possible publicity.

We take the opportunity of saying that we think the proposal an excellent one, and that we shall greatly rejoice if the plan can be so extended as to embrace in its operation not only Nova Scotia, but also New Brunswick and every other part of the Dominion. Let us have but one Board, and that an independent, impartial one, authorized to examine all candidates for literary and scientific honors and degrees in Nova Scotia and New Brunswick and even in all British America, and then these Degrees when secured will be recognized as possessing significance and value.

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It aims at providing for a uniform standard of acquirement for all academic degrees in all Colleges which receive aid from Government. It assumes that when the public contribute toward the support of Collegiate Institutions, the public have a right to enquire whether the education for which they in part pay, is fairly represented by the degrees conferred; whether the privilege of writing a Bachelor of Arts or Doctor of Medicine (B. A. or M. D.) after a man's name is really any guarantee to the public that the recipient is a properly educated person, and one duly trained to fill those offices, duties or situations in life for which Bachelors of Arts, or Masters of Arts, or Doctors of Medicine are, or supposed to be respectively titles, supposed to be qualified.

The degree or title ought to be a guarantee to the public of a certain amount of efficiency. But if one college adopts a standard of acquirement clearer than that of another college, it is clear that the degree is no guarantee, and the public are unequally served. They do not get their money's worth from all alike, and in the race for public patronage inducements are held out to the authorities of Colleges to lessen the standard of acquirement, in order that the lecture rooms may be filled and a fictitious success secured, for which the public pay and suffer to a greater or less extent, and collegiate education becomes a sham.

On the other hand when the standard of examinations for degrees is made uniform in all colleges receiving government assistance under the control of an independent and disinterested body, the public have a guarantee that they are fairly served, and that those who pass the required examinations are really properly educated men and fitted for the duties and position to which the honour and standing they have acquired entitles them.

A disinterested examining Board, must necessarily stimulate both professors and students to work and do their duty. The careless, incompetent or supine, would soon go to the wall, and give place to more zealous teachers and students.

The whole system of Collegiate honours is really no test of merit where the standard of examination can be modified year by year to meet the peculiar circumstances of a College, a thin attendance of students or the indolence and inefficiency of a professor.

It is however in our Grammar Schools and consequently in the general higher education of the youth of the country, that a disinterested and central examining university Board would exercise the most speedy and beneficial influence.

Raise and make uniform the standard required for Matriculation in all colleges receiving Government aid and you instantly secure efficiency in Grammar schools or in Private schools which lead to the Colleges.

A spirit of widespread and thoroughly healthy rivalry is at once aroused throughout the country. The Do-the-boy's Hall will speedily succumb and sound learning and training supercede. Masters and Scholars must work, to pass the general examination admitting them to the privileges of college education. The professors and students must work, to enable them to pass the yearly or degree examinations. Masters and students will be necessarily become inseparable, they have but one interest and the public eye through the central examining Board is continually on them. Earnest work will be rewarded by public approbation, indolence and apathy will exclude the student stamp the professor as unworthy of his profession.

Each denomination has a right to educate its own ministers and to give them whatever degrees they choose in Divinity. The Morning Chronicle of the 22nd inst., in an article on COLLEGIATE REFORM well says—

The first duty with regard to educational matters of a sparsely settled and struggling province like this, is to firmly establish and develop its Common School system. That is the ground work upon which the higher education must be built. We cannot expect to compete with older countries, where wealth has been accumulated for centuries, and where no inconsiderable portion of national wealth has been devoted to collegiate endowments. The common school system comes properly under the care of the Provincial Government. All the money that can be raised for the purpose of education is little enough to give efficiency to that system, and our colleges must necessarily depend for the greater part of their support upon the aid of the various denominational bodies with which they are more or less closely connected.

Miscellaneous.

PROBABLE MURDER OF A CLERGYMAN.

A Quebec despatch of the 13th inst., to the Montreal Witness says:— "The Rev. Mr. Muraire, the French colporteur, who was beaten by a ruffian mob of cowards in uniform at Levis camp last Monday, is this morning reported as dying from internal injuries. This outrageous gentleman is a French Protestant, and a native convert, as has been erroneously stated."

Later it is reported:— "The Rev. Mr. Muraire is still lying between life and death in Quebec. A number of parties accused of ill-treating (murdering) him are to be brought to trial immediately. Depositions are in the hands of Judge Doucet, and the Council-General of France is watching proceedings on behalf of Mr. Muraire, who is a native of France."

The Quebec Chronicle publishes the following deposition of M. Muraire, giving the particulars of the attack upon him at the Camp at Pointe Levi:— "The day before yesterday (10th July) in the morning, I went to the Volunteers' Camp, at Pointe Levi. In the first tent of the 9th Battalion of Quebec, where I entered, after having spoken amicably with some soldiers, I was preparing to go out of that tent, when a tent pin, thrown with violence, struck me on the forehead, and I fell back. After having recovered from the shock caused by that blow, I went out into the camp to discover what was the cause of that unforeseen attack. I saw a great group of men with hostile behaviour standing at a distance, which made me understand that they were the cause of my misfortune. Seeing the deportment of these men, I wished to leave the camp; but hardly had I taken some steps when a piece of firewood, large beef-bones, and stones came to strike me on the back. I returned, and seeing an officer some steps off, I went to him, and he told me that I had not made two steps till fresh stones and potatoes came to strike and dirty me. I continued my march; but, about fifty steps further on, a considerable number of soldiers having come to form an ambush, they fired upon me, and I was severely wounded by the trees, to assail me fresh with stones; for scarcely had I begun to advance towards them, when an enormous piece of rock fell at my feet, without touching me. I turned round, undecided whether I ought to continue my march. I saw then an officer, who I cannot name, who came towards me, and I approached, and he said to me, 'You see, Sir, how these men conduct themselves, will you protect me?' He took me under his protection; but there came up another officer, who demanded of me what was my religion. I answered him, a Protestant. He then said to me, 'You are the first of his soldiers.' I approached, and he said to me, 'When he knew that I was a Protestant, he said to me that his soldiers had done well to beat me, and that he would make my case me. He who had given me this protection, withdrew it from me, saying, 'I had known that you were a Protestant, I would have protected you, but I have not called a man whom he ordered to chase me. This man accompanied me some fifty steps, abusing me, and assuring me that if I ever returned to the camp, they would smoke me (en menfumerait) as a heretic. Mr. Officer LePage was present at the incident, who was in the party of the other officers, without taking part in it. When I had quitted the officers and the man who chased me, I was again assailed with blows of stones by the soldiers, who did not stop till the distance did not permit them to hit me."

From the Montreal Witness, 18th inst. INDIGNATION MEETING LAST NIGHT.—Last night a public meeting was held in the Mechanics' Hall, to express indignation at the treatment of Rev. Mr. Muraire by certain volunteers at Point Levi, and also the refusal of the Hon. Mr. Joliette to give protection to Father Chiniquy on the occasion of his preaching there on Sunday last, one week ago.

Mr. Dunbar Brown occupied the chair, and Mr. T. R. Johnson acted as Secretary. The hall was crowded by a very respectable number of persons, who were all in favour of the resolutions proposed.

The Chairman in fitting terms, explained the object of the meeting, stating that they were there to uphold the principle of civil and religious liberty.

Father Chiniquy followed in an enthusiastic speech, in which he related the particulars of the case of the government, and the tacit endorsement of the popular vote. They have few crosses over the country. They have no less than seven evangelical congregations in the capital, including four chapels. There are forty-four such congregations in other towns and not a few elsewhere in process of organization. A Protestant theological seminary has been opened, and several native youth are studying for the ministry. Mexican preachers have become Protestant missionaries, and the good work is moving forward triumphantly.

The policy of our own papists, in usurping the public moneys, had been carried to such an extreme, and the Church had become so immensely wealthy, while the people were sunk under its pressure into abject poverty, that a profound and irresistible reaction has set in. This, argument, against the ecclesiastics, is so obvious that it tells on the common mind where all others might fail. It states the people directly in the face, as it has in Italy and Spain, and hence Mexico has been able to follow the example of these countries, in laying a strong confining hand on the Church property. We hope and pray that Juarez may be spared to make through work with the ecclesiastical mischief-makers, and clean out the Augean stable of the Church.

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The following are a few of the many facts which a study of these tables reveal:—

quences. A proud nation, hitherto foremost in war, as in many respects, also in peace, has had to bow humiliated, before a people whom it was too prone to despise. The military supremacy of Europe has been transferred from hands that have wielded it for two hundred years, and has been given into the grasp of one that, a year ago, was assumed, would be able only to act on the defensive. Seldom has human appearance been so signally falsified. On the medal of late there seemed inscribed, "Bitterness," but how soon it was turned, showing the awful words "each Paris!" Battles, almost unequalled in weight and rapidity of succession, took place; and in six weeks the heretofore arbiter of Europe, and the proud proclaimer of war, surrendered his sword at Sedan, and signed the wrecks of his army. Paris, the proud, the beautiful and the gay—and shall we not add, the pre-eminently irreligious!—was invested, and in due time, in spite of her immense fortifications and the desperate efforts for her relief, was compelled to capitulate. It might be thought that the conquest of bitterness which France had to drink was now full. But no! Her own people had to add to its crimson contents till they ran over in the blood shed by civil war. The capital that, after having been formally entered by him, had just bought off the foreign conqueror, shut its gates against the victors, and the long-aching elements therein of domestic discord, of social and political heresies, of ideas destructive alike of morality and of order, boiled in the caldron of this fiery capital, whose own inhabitants at length in the depths of their despair and rage, began to erect its proudest monuments. The terrible scenes of the second siege of Paris need not be here recapitulated. They have cast a temporary oblivion over the first; but the year with its events, must ever stand forth as a red letter one in the calendar of our Victorian nation, has known no greater or fiercer tribulation than has France in so brief a period. Events do indeed march fast in this nineteenth century. The age of romance and wonders, on a grand scale, is not yet past. The hand of Providence is still working, as it is ever most work, not only mysteriously but irresistibly, and so as to confound the counsels of the mighty. Terrible social forces are now at work, which will go far either to disintegrate the bodies politic of the world, or to build them up anew. Society is constantly, though almost imperceptibly, moulding itself into new and more natural forms. Communism was felt, but never before so distinctly seen.

And here it may be remarked in conclusion, that the gigantic military struggle, that has thus terribly signified the year of our jubilee, is a warning to us, that we are to be the authors of that violence. I approached him to beg his protection. He replied that he had seen nothing, and that I had no need of his protection. I insisted, however, in begging him to come himself to accompany me out of the Camp. He refused, saying that his duty detained him. Then I took the road which leads to Pointe Levi, but I had not made two steps till fresh stones and potatoes came to strike and dirty me. I continued my march; but, about fifty steps further on, a considerable number of soldiers having come to form an ambush, they fired upon me, and I was severely wounded by the trees, to assail me fresh with stones; for scarcely had I begun to advance towards them, when an enormous piece of rock fell at my feet, without touching me. I turned round, undecided whether I ought to continue my march. I saw then an officer, who I cannot name, who came towards me, and I approached, and he said to me, 'You see, Sir, how these men conduct themselves, will you protect me?' He took me under his protection; but there came up another officer, who demanded of me what was my religion. I answered him, a Protestant. He then said to me, 'You are the first of his soldiers.' I approached, and he said to me, 'When he knew that I was a Protestant, he said to me that his soldiers had done well to beat me, and that he would make my case me. He who had given me this protection, withdrew it from me, saying, 'I had known that you were a Protestant, I would have protected you, but I have not called a man whom he ordered to chase me. This man accompanied me some fifty steps, abusing me, and assuring me that if I ever returned to the camp, they would smoke me (en menfumerait) as a heretic. Mr. Officer LePage was present at the incident, who was in the party of the other officers, without taking part in it. When I had quitted the officers and the man who chased me, I was again assailed with blows of stones by the soldiers, who did not stop till the distance did not permit them to hit me."

From the Methodist. GOOD PROSPECTS IN MEXICO. The success of Juarez, in the late Mexican elections, is a favorable indication for the Republic. The reforms he has introduced since his overthrow of Maximilian have given hope to the friends of freedom that orderly democracy may yet take the place of the bulwark of self-government which has so long been played off in Mexico, as in all the Catholic republics of Central and South America. The Church party, which has been the ruin of the country, has been effectually checked and displaced. Superfluous monasteries and churches have been confiscated and turned into state schools and hospitals. Toleration has been established, and Protestantism is developing strongly in the capital and other places. A system of common-schools has been inaugurated, and has already produced visible results. The obtrusive demonstrations of Popery, its street processions, etc. (those clamorous scenes which are now being initiated in our own country), have been prohibited. Public order, efficient economy, and popular industry, have been growing everywhere. In fine, Mexico, influenced by the example of the United States, and exhausted by her frequent revolutions, seems to have entered upon a new era. Juarez has been her chief leader in this reform and it can be effectively led her for a few years more, we may hope for her regeneration.

The interest of American Protestants for this sister republic is timely. Our missionaries are doing a great work there; they have the tacit endorsement of the popular vote. They have few crosses over the country. They have no less than seven evangelical congregations in the capital, including four chapels. There are forty-four such congregations in other towns and not a few elsewhere in process of organization. A Protestant theological seminary has been opened, and several native youth are studying for the ministry. Mexican preachers have become Protestant missionaries, and the good work is moving forward triumphantly.

The policy of our own papists, in usurping the public moneys, had been carried to such an extreme, and the Church had become so immensely wealthy, while the people were sunk under its pressure into abject poverty, that a profound and irresistible reaction has set in. This, argument, against the ecclesiastics, is so obvious that it tells on the common mind where all others might fail. It states the people directly in the face, as it has in Italy and Spain, and hence Mexico has been able to follow the example of these countries, in laying a strong confining hand on the Church property. We hope and pray that Juarez may be spared to make through work with the ecclesiastical mischief-makers, and clean out the Augean stable of the Church.

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The following are a few of the many facts which a study of these tables reveal:—

The whole number of periodicals issued in the United States is 5,983, with 73 to be added for the Territories, and 353 are printed in the Dominion of Canada, and 29 in the British Colonies—making a grand total of 6,437, of which 637 are daily, 118 tri-weekly, 129 semi-weekly, 4,642 weekly, 21 bi-weekly, 100 monthly, 715 quarterly, 14 bi-monthly, and 62 are issued quarterly.

The papers of New York State have the largest circulation, averaging 7,411 each issue. Massachusetts is second, with 5,709 average; then comes the District of Columbia with 4,323. Nevada has the smallest average circulation, only 516, while Florida averages 616, Arkansas 650, Texas 701, and Mississippi 738. The average circulation of all daily papers published is 2,717 of the weeklies 1,598, and of the monthlies 4,081.

There are 458 papers in the United States which print more than 5,000 copies each issue, and 11 which print more than 100,000. The New York Weekly has the largest circulation of any of the political mediums the New York Weekly Tribune takes the lead, and among the Agricultural weeklies Moore's Rural New Yorker stands first. The New York Independent is the largest paper, and has the largest circulation of any religious paper.

Looking over the publications devoted to specialties, (or class publications,) we find the religious largely predominate over any other class, which shows the interest the public press takes in the moral and religious welfare of the country. There are in the United States 283 such publications, with 22 in the Dominion of Canada.

Seven of these are published weekly in New Brunswick and Nova Scotia; and advertisers in these Provinces and elsewhere will do well to take note of the fact that The Provincial Wesleyan has very considerably the largest circulation of this number.

HARPER'S NEW MONTHLY MAGAZINE, with its customary profuse materiality, presents itself for August, with 160 beautiful pages marvelously crowded with interesting and valuable articles, quite too numerous to read or enumerated by us this week.

The Illustrated Christian Weekly published by the Tract Society, New York, at \$2.00 a year—is a very beautiful and excellent paper. It may be ordered through the British American Book and Tract Depository.

THE MATFLOWER.—The first number of a weekly literary paper with this title has been issued by Messrs. Cabell, O'Toole & Packham, of Halifax. Its appearance is good. We have not yet had time to examine its contents, but if these are in a literary point of view equal to the getting up of the paper, it should command a large circulation.

MUSIC.—We have received from Messrs. Dixon & Co., of Boston, the following pieces of sheet music, viz.—1. "The Village Bride," a Song and Chorus by R. L. Cary, Jr., music by G. F. Morris. 2. "I'd be a Laughing Child," by Vinnie Seymour, music by J. S. Knight. 3. "Waiting for Papa," music by F. Wilder. 4. "Tribulation Song," by E. Fabst. 5. "Going to Sleep," by J. L. Rosel. 6. "The Rhine," by Henry Eikner.

THE TRUBS.—This is a new paper established in Truro. Judging from the numbers already published it will occupy a very respectable position among the secular papers of the Province. In a recent number it speaks out nobly in favour of the observance of the Christian Sabbath; and fearlessly reproves some parties from whom better things might have been expected, who are reported as flagrant transgressors of the laws of God and the land in regard to it. The report is that the Chief Justice and several Barristers recently travelled to Amherst on the Lord's day. The Sun says—

"We are compelled to pronounce the conduct of Sir William in this matter an unmitigated desecration of the Lord's day—an offence which, were ordinary sinners like ourselves detected in its commission, would be visited with a fine, and none a severer reprimand from some worthy J. P. Sir William is an august offender, the recipient of special favours at the hands of his sovereign, a person hardly amenable to the laws, the pains and penalties of which we have no doubt he would officially inflict upon our less offending heads, did opportunity offer. To do so would be commendable, but we fear he is as indifferent to the desecration of the day by his neighbor as by himself. This is not the first time he has been taken in the act, and we fear our much esteemed Chief Justice in his mellow years is showing himself to fall into the pernicious habit of travelling on that day when all right minded citizens are supposed to be in their churches. Such conduct is reprehensible, and on behalf of public morality we are bound to raise our voice against it."

General Intelligence. AN IMPOSTOR.—A lame fellow who introduced himself as the Rev. W. H. Hefferan—pastor of a Baptist church in Ontario, recently spent a week or two in Halifax, as an agent for the sale of a Lithograph Portrait of the popular orator, the Rev. W. M. Punshon. From a report which is given respecting him in last week's Christian Messenger it appears that he would be a base hypocrite and impostor—against whom the public elsewhere should be warned. So great was his plausibility that his claims seem to have passed, for a time, unquestioned in this city, so that he received brotherly recognition and admission to the pulpit in the Granville street church.

The Messenger says:—"He received the private and public attention of members of the Association and Christians of the city. But on leaving his Boarding House he took with him a servant girl, and has since been living with her as his wife. It is known that they have not been married as represented."

NEW POST OFFICES.—The following new Post Offices were established in Nova Scotia on the 1st inst.—Big Tracadie, W. O., Antigonish, Wm. Gerrie, Postmaster; Fort, Colchester, John Forbes, Postmaster; Grossmont, W. O., Colchester, N. S.; O'Neill; Metaghah River, W. O., Digby; Justinian Court; New Bridge, W. O., Lunenburg, Donald M. Lord; Parker's Cove, W. O., Annapolis, John Halliday; St. Esprit, W. O., Richmond, John Matheson; Stroud, Colchester, W. O., Annapolis, George Stronach. The following new Post Offices in Nova Scotia were made regular Post Offices: Acadia Mines, W. O., Colchester, N. S. O.; Five Islands, W. O., Colchester, N. S.; Goldenville, W. O., Colchester, N. S.; Great Village, W. O., Colchester, N. S.; Hallowell, W. O., Colchester, N. S.; York Island, W. O., Colchester, N. S.; Middleton, W. O., Colchester, N. S.; New Port Landing, W. O., Colchester, N. S.; Pirate Harbour, W. O., Colchester, N. S.; Port Williams, W. O., Colchester, N. S.; Rexton, W. O., Colchester, N. S.; Waterville, W. O., Colchester, N. S.; Weymouth Bridge, W. O., Colchester, N. S.

STUCK BY LIGHTNING.—During the thunder storm on Sunday afternoon the house of Mr. Henry Sanford, Burlington, Hants, was struck by lightning, which passed through from the roof to the cellar, and the house in consequence was slightly damaged, and the schooner "Jessie Hay," at anchor in the Annapolis river, had her topmast torn away.

FATAL ACCIDENT.—On Monday last an elderly man, named Wm. Wyse, belonging to Musquodoboit, was driving a load to market from that place, being himself seated on the tongue of the wagon; and when passing Waverley, from some cause (supposed to be from the effects of the heat) he fell off, and the wheels of the team passed over his legs. He was found on the road in a perfectly senseless, but greatly injured condition, and expired the same night. —Recorder.

ACCIDENT AT AYLESFORD.—The Kentville Star reports that Mr. Joseph Eaton, of the firm of Eaton Brothers, Aylesford, while removing a hoghead of molasses from a wagon recently laden with logs, fell from two places, besides sustaining other injuries.

NEARLY A FATAL ACCIDENT ON THE RAILWAY.—A man named Michael Casey, a brakeman on the Windsor and Annapolis Railway, met with an accident which nearly caused his death on Friday afternoon last. He had arrived at Windsor from Annapolis by the evening train, and was about to get down when the engine left Windsor, Casey who was in liquor, got upon it, and was not aware that an accident had happened till the train reached Halifax. At the woodshed, between 30 and 40 rods from the depot, Casey fell off the train. No one saw him fall. He himself does not remember of what part of the train he was standing, or how he happened to fall. Charley Hall, the point-man, returning to the depot, from attending the points beyond the woodshed, saw the prostrate body of a man lying on the track. He recognized the awful looking figure as that of Casey's. The train had passed over his right leg near the ankle, smashing his leg and bones, and converting them into a fearful looking pulp. Pieces of the bone of his leg were sticking in the fractured part of the leg, and it was with difficulty that these pieces could be pulled out. In falling Casey's head struck against the rail, inflicting a flesh wound upon his forehead. The leg was amputated by Dr. Fraser, assisted by Drs. Lawson and Oulton, and it is probable that he will recover. —Windsor Star.

PRESENTATION OF A PURSE TO REV. WM. WOODS.—The officers and teachers of the Sunday School of Lower Cove Mission Church, of which the Rev. Wm. Woods has been the pastor since its establishment, presented him on Sunday with a purse containing \$42, as a token of their esteem for him as their superintendent. The gift was presented in the Sabbath school, and was accompanied by an address, which was read by Mr. J. W. Potts, Assistant Superintendent. Mr. Woods made a suitable reply on receiving the address and gift. It was then the city of Halifax, where a new field of usefulness is awaiting him. —St. John News.

A NEW CHURCH PROPOSED.—Last evening a meeting of those interested in the Wesleyan Mission work in Lower Cove, held in the residence of the Rev. Mr. J. W. Potts, Rev. H. Pope occupied the chair. After a statement from the Rev. Mr. Woods, who has been labouring in this mission for some time, the meeting was adjourned to a future date, on the understanding that a commodious church should be at once built, and that the siting in it should be free. The speeches were interpreted with singing by the children of the Mission School, under the leadership of Mr. F. Hennigar. —St. John Telegraph.

The Wesleyans of Wolford, Kent County, have commenced the building of a Church near the residence of Terrence Curran, Esq., who has given a liberal hand and taken considerable interest in the erection of the proposed place of worship.—Ibid.

A TRAGIC occurrence took place at Fredericton last Friday, when the 12th York Battalion were packing up at the Brigade Barracks. Discipline was somewhat relaxed, and the men drank freely. One David McCutchen and some other language to Alfred Clark who struck him several very heavy blows. McCutchen fell and died in a few minutes to the horror of all. Clark gave himself up, and is now in jail. The surgeon has a post-mortem examination, and were of the opinion that death resulted from a fit and not the blows.

THE P. E. ISLAND RAILROAD.—Members of the Prince Edward Island Legislative Council and House of Assembly opposed to the Government's railroad policy have memorialized the Lieutenant-Governor, praying him not to accept any tenders for the construction of the road until they are submitted to the Legislature; and asking that an extra session be called to consider that question and the Washington Treaty. The Honorable Government officials signify number request will be acceded to.

PROVINCIAL APPOINTMENTS.—John A. Beckwith and Charles S. Lugin, Esq., to be Government members of the Provincial Board of Agriculture.

James K. Hazen, to be Issuer of Marriage Licenses in the County of Sunbury.

UNIVERSITY OF NEW BRUNSWICK.—At a meeting of the Senate held at the University on the twenty-second day of June last, Mr. Vaughan...

THE CANADIAN PACIFIC RAILROAD.—Mr. J. A. Malouf, formerly one of the Western Union Telegraph explorers on Col. Bulkeley...

MANUFACTURES IN PARISH.—A company has been formed at St. Ann's, for the manufacture of edge tools.

FIRE IN FREDERICTON, N. B.—On Saturday night two destructive fires occurred in Fredericton, N. B.

MURDER AT LIVERPOOL.—A telegram to the Reporter states that a man named Foster, a constable, while attempting to quell a disturbance in a house of ill repute, in Liverpool...

P. E. ISLAND.—Prof. Dawson, accompanied by his son and another assistant, arrived in Prince Edward Island last week, and commenced a geological exploration of the island.

Hon. Mr. McDougall has written a letter to his constituents in regard to the new constitution in Washington, he takes the ground that, having been ratified by the two contracting parties, it has the force of law.

TELEGRAPH NEWS.—A terrible storm on the Labrador.—New York, July 21.—A terrible storm, which was found on a geological surveying expedition on the 12th inst., were entirely cut off on their return to a severe storm on the 14th inst., which swept away bridges and drenched the principal parts of the only road they had to travel upon.

PORTLAND, ME., 21.—The Advertiser says that as Sir William Logan has been in the city this week, the conclusion in this afternoon's dispatch that he and his party are safe, is a sound one.

LIVERPOOL, N. S., July 24.—There is great excitement here. Five American fishermen are in jail, on a charge of shooting Ambrose Foster, a constable, who was endeavoring to quell a disturbance.

ENGLAND.—The abolition of the purchase system in the British Army.—London, July 20.—In the House of Commons last evening, Mr. Gladstone announced that the Queen had solved the purchase problem by cancelling the royal warrant legalizing the purchase of commissions in the army.

At the residence of the bride's father, Douglas 18, by the Rev. W. Lodge, Mr. William Douglas, to Miss Harriet Middlemas, all of Caledonia, Queens Co., N. S.

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Every death should be registered before interment, or within 10 days after death. Penalty for neglect, five dollars.

Shipping News.—PORT OF HALIFAX. ARRIVED. June 18.—Stur Commer, Doane, Boston; barque Nora, Logan, Picot; s/s Nellie May, McKay, Grand Bank; H. M. Joyce, Leckie, Port...

July 19.—Stur Commer, Doane, Boston; barque Nora, Logan, Picot; s/s Nellie May, McKay, Grand Bank; H. M. Joyce, Leckie, Port...

July 20.—Barque Elias Oulton, Douglas, Liverpool; s/s Fleetwing, Bonnet, Magdalen Isles; s/s Gilda, Sweeney, Annet, Bell, do; Morven, McDonald, Picot, Vire, Cape Breton.

July 21.—Stur Commer, Doane, Boston; barque Nora, Logan, Picot; s/s Nellie May, McKay, Grand Bank; H. M. Joyce, Leckie, Port...

July 22.—Stur Commer, Doane, Boston; barque Nora, Logan, Picot; s/s Nellie May, McKay, Grand Bank; H. M. Joyce, Leckie, Port...

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July 25.—Stur Commer, Doane, Boston; barque Nora, Logan, Picot; s/s Nellie May, McKay, Grand Bank; H. M. Joyce, Leckie, Port...

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WESLEYAN College and Academies! THE first term of the Academic year 1871-2 will not open till Thursday, August 17th.

WANTED. THREE FEMALE ATTENDANTS for the Insane. Addressing age and nativity. W. H. WOODS, Superintendent, "St. Ann's" Hospital, Taunton, Massachusetts, U. S. A. July 5.

TIME SHINGLES. &c. 2,000,000 ft Pine and Cedar Shingles, 100,000 ft White Pine LIME, prepared to order from Irish Stone.

General Agent of the Seven Western Counties for the following: Sewing Machines, Howe, Singer, Wheeler & Wilson, Little Wander, Weed, Abbott, &c.

REMOVAL. AMERICAN HOUSE, kept by Misses Campbell & Bacon. The subscribers have removed from Windsor House, No. 12 Jacob Street, to that new and commodious house, 195 Argyle Street.

NOTICE. TENDERS will be received at this Department at OHAWA, up to noon of SATURDAY, the 5th day of August next, for the construction of STEAM FOG WHISTLES.

NOTICE. SABLE ISLAND, NOVA SCOTIA. DIGBY GUT, DIGBY CO., BRIDGE ISLAND, BRIDGE CO., ST. PAUL'S ISLAND.

NOTICE. The Department does not bind itself to accept the lowest or any tender. P. MITCHELL, Minister of Marine and Fisheries, Department Marine and Fisheries, Ottawa, 8th July, 1871.

NOTICE. Building Lot at Dartmouth FOR SALE. The Building Lot adjoining the Wesleyan Chapel to the East, measuring 60 ft. in front and 120 ft. in depth, will be disposed of upon application in the City.

NOTICE. Notice to the Public! POST CARDS. UNDER the authority of the Post Office Act, 1867, Canada Post Cards bearing an impression of a stamp of one cent are now ready to be issued for sale to the public by this Department at one cent each, and such Post Cards will be mailed at a special charge for delivery from any Post or Way Office subject to the following conditions.

NOTICE. PUBLIC NOTICE. The Mail for Europe, per Allan's Steamers will be closed at this office alternate Saturdays at Ten o'clock, A. M., commencing on July 15, instead of Friday, as heretofore. A. WOODGATE, Inspector.

NOTICE. A NERVOUS INVALID. Has published for the benefit of young men and others who suffer from Nervousness, general Debility, a treatise supplying the means of self-cure. Written by one who cured himself, and sent free on receiving a post-paid directed envelope. NATHANIEL R. MAYFAIR, Brooklyn, N. Y.

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7-30 GOLD LOAN. OF THE Northern Pacific Railroad. Completion of Spring and Summer Stock. CHOICEST GOODS! NEWEST DESIGNS!!! LOWEST PRICES!!!

HOWARD, WHITEHEAD & CRICHTON, TAILORS, CLOTHIERS AND OUTFITTERS, No. 185 HOLLIS STREET. BEG to announce that their SPRING and SUMMER IMPORTATIONS of GENTLEMEN'S OUTFITTING GOODS, are now nearly complete and will be found to comprise many fashionable Novelties adapted to the wants of the customers.

READY-MADE CLOTHING. In this Department will be found a well assorted stock of Men's Garments, manufactured from the best material in the most fashionable styles at prices that will commend themselves to the judgment of the purchaser.

UNDER CLOTHING. Always in stock, superior makes of Silk, Merino, Lambswool and Cotton Under-Clothing at economical prices.

SCARFS AND TIES. We are now showing a unique selection of these beautiful Goods, comprising the following: Fashions in shawls—Tweed, General, World Wide, Lorne, Edinboro, Noble, Favorite, Kensington, Duke, Corset, and many other new styles. Mousie, Fancy and Ragby Ties, Scarves, Favorite and Corset.

UMBRELLAS. A full assortment of Ivory and Cane Handles, Parasol Ribbed, Silk, Lashless, and Canalic Umbrellas, will be kept constantly on hand.

RUBBER CLOTHING. With Alpaca, Twilled, Paramatta and Patent Linings. The Positive adoption of a Strictly Cash System, places us in a position to offer our Stock at Unprecedentedly Low Prices.

HOWARD, WHITEHEAD & CRICHTON, 185 HOLLIS STREET. S. HOWARD & SON'S SUMMER NOVELTIES! Modes de Londres, Dresden and Berlin.

THE "Josephine" Kid Gloves! To the admirers of this choice Glove, we beg to state that we sell only the Best Glove of the Best Maker, viz: The Josephine Kid Glove, and we guarantee the wear of every pair.

Wedding Trouseaus! Elegantly and Stylishly executed by S. HOWARD & SON. Linen "Takko" Cloth! For summer costumes. Cool! Novel! Durable! Twenty cents per yard. S. HOWARD & SON.

Mourning Orders. Carefully, well, and promptly filled from best cloths, at S. HOWARD & SON. Millinery, Mantle & Dress-Making. Carefully executed, under the personal supervision of experienced English Artists, at S. HOWARD & SON.

The "Louise" Kid Glove! Only Sixty-five Cents per pair, at S. HOWARD & SON. Rich Black Silks! We are happy to inform our customers that from our late favorable purchases we are enabled to offer Extraordinary Inducements in both Price and Quality. S. HOWARD & SON. Printed Muslins! Glasgow Muslins—The French Design—at half the price of French goods. S. HOWARD & SON.

Ladies' Outfitting - - - Our Speciality! S. HOWARD & SON. May 12. HOLLIS STREET.

NEW GROCERY STORE. Wholesale Dry Goods. ANDERSON, BILLING & CO. Have received per "City of Durham," CASES ASSORTED 6-4 COLORED CO. BURGERS. CASES COTTON TWEEDS, TABLE OIL CLOTHS, BALES BED TICK, REGATTA SHIRTINGS, BLUE DRILLINGS. Also per steamer "Commer" from Boston, and "Chase" from Portland: COTTON FLANNELS, CORSET JEANS, COTTON DUCKS, Kentucky Jeans, HEAVY DUCK PANTS. WARREBORES—95 & 97 GRANVILLE STREET. may 31.

British Shoe Store, 138 GRANVILLE STREET. A. J. RICKARDS & CO. HAVE today received a large assortment of Ladies', Misses' and Children's Serge Goods, of various styles and qualities, which are warranted to give satisfaction in cheapness, durability, and finish.

To Anglers and Pedestrians, 100 pairs of the Celebrated ARMY BUCHERS, at 25. Received per Steamer "Albama." FOURTEEN packages American Hardware, Morrie Locks, Door Knobs, Chisels, Planes, Bent Screws, Sand Paper, Hatchets, Trowels, &c., &c. STARRS & MCNUTT, 144 and 146 Upper Water Street. June 7.

JOSEPH S. BELCHER, (LATE GEO. H. STARR & Co.) Commission & W. I. Merchant HALIFAX, N. S. Particular attention given to the purchase and sale of Dry and Pickled Fish, Flour and West India Produce, &c.

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The Family.

A GERMAN PEASANT HYMN. TRANSLATED FROM THE GERMAN BY THE LATE DR. JAMES HAMILTON.

Neighbor, except our parting song, The road is short, the rest is long; The Lord brought here, the Lord takes hence, This is no place of permanence.

The bread, by turns of mirth or tears, Was thine these checkered pilgrim years; Now landlord's word, shut to the door, Thy guest is gone for evermore:

Gone to a realm of sweet repose, Our convoy follows as he goes: Of toil and toil the day was full: A good sleep now!—the night is cool.

Ye village bells, ring, softly ring, And in the blessed Sabbath bring, Which from the weary work day tryst Await's God's talk through Jesus Christ.

And open wide, thou gate of peace, And let this other journey cease; Nor grudge a narrow couch dear neighbors, For slumbers won by life-long labors.

Beneath these sods, how close ye lie, But many a mansion's in you sky; E'en now, beneath the sapphire throne, Is he prepared through God's dear Son.

"Is quickly come" that Saviour sighs; Ye, quickly come! this churchyard sighs; Come, Jesus, come! we wait for thee—Thine, now and ever, let us be.

Evangelist.

LECTURE-ROOM TALK. BY HENRY WARD BEECHER.

Intemperance—Labor and Prayer. FRIDAY EVENING, June 16, 1871.

I have received a note, from which, although I cannot read it, I shall read a few lines; because, the name being kept secret, there can, I suppose, be no possibility of any person's tracing the note; and it will better answer the purpose for which it was written, for me to read it, with some remarks, than simply to do as it requests, without this introduction:

"Once before I asked your prayers in behalf of my husband. Since that he has more frequently been under the influence of liquor. O heavenly Father! aid me. My heart is breaking. Our darling children are sorrowing as few young people sorrow. What can I do? a wife cannot influence her husband against his will. Promises are of no avail. My only hope is in prayer. Why does not God answer me? Will you pray that he may have the wisdom and strength to resist temptation, and that I may be faithful and patient? I must save him from this destroyer. You know the promise where several agree touching one thing. My husband! my husband! Oh pray for him, now sleeping such a sleep! Oh! pray, pray for him!"

Such a wail as this interprets the evil of intemperance more than a thousand lectures can. Remember that this is a single instance out of ten thousand. Every neighborhood has just such cases. How little are the sorrows of suffering to be thought of, how little does pain from sickness, from disappointments in business, and from troubles of care amount to, when you come to such anguish as is depicted here! Consider a child reared in love, reared by tenderness to exquisite feeling, reared so that every sensibility is prepared for the highest enjoyment, or for the keenest suffering.

Then comes the bright and blossoming days of hope and love, and all the expectations of life. Then comes the awakening. And now every single chord of the soul is stretched, apparently to be played on by the fiery hand of anguish. Here are baffled joy, mortified pride, and maternal anguish in behalf of the children. It is not once, like an occasional thunder clark in Summer; it is day by day, week by week, month by month. You might go by the house and never know that from it a column rose to God, full of darkness and anguish, without ceasing. You might even meet this person upon the street, or in social relations, and she would cover her wounded heart with a gay face, and you should not suspect it. Here, and there, and in multitudes of places, just such suffering is existing, compared with which all common suffering is light.

What are the troubles which persons have when children are suddenly destroyed? Every day we see accounts like this: "The boat was swamped; the boy and girl sunk like lead;" and this was a great trouble. Or, "Some siding blow prostrated the head of the family; and the wife and children mourn the untimely departure of the husband and father;" and it is a great affliction—a great affliction. But what is death compared with life, if suffering have the power of producing suffering? And what in life are all the ordinary trials compared with this, that begins in the heart and never leaves it—suffering that takes hold, and wrings the very cords of life?

We are commanded in the Word of God—and this is the very spirit of religion—to remember those in bonds as bound with them. Do we, when we look upon such cases fulfill this spirit? A young man for instance, has fallen into bad habits. A few shake their heads sadly, and say, "Well, it is a great pity." A good many others are indignant at it, that with such fine prospects he should be such a fool as to throw himself away. How many persons are there who enter into the sufferings of the father or mother in respect to such a young person, remembering those in bonds as bound with them—when they see his unsteady step, when they know his misfortune and his sin? How many make the case their own according to the command of God's word? How many are able to enter into the household of grief, and to remember those who are in bonds by such sorrows as this as bound with them? How many of those are able to pray for those who are in such a trouble? How many are able earnestly to plead to God in their behalf? It is in such cases as this as occur that I think every man must feel how precious are all those efforts which are made for the reformation of morals, and for the restriction of this desolating evil.

You can get no other argument that can compare with this loving anguish of a soul so distressed. And our unknown friend (for I am utterly ignorant who this person is) pitiously desires us to pray, saying that there is nothing left but prayer.

Now, I would not discourage prayer, but I would say that there is much left besides, and that prayer must not be wholly relied upon. It must not supersede patience and perseverance and hope.

In the first place, we are to remember that this is not simply a sin. Intemperance, when it has once fastened upon a person, becomes a disease. It is a disease as much as paralysis, as much as gout, as much as insanity, and although moral reaction should be encouraged, we are to remember that one of the

Reported expressly for the Christian Union by T. J. Edlinwood.

effects of intoxicating drinks is to destroy the moral stamina, to take away that resting power on which alone a person can himself rely. We are therefore to look upon persons who are bound in this way as our patients—not simply as monsters; not simply as great sinners before God. They may not be guiltless; they are not guiltless; but after all they are not guilty in such proportion as we are wont to suppose; and they are to be borne with, and treated as you would treat a paralytic, or a person that has any other chronic alarming disease.

In the next place we are not to give them up because through periods of months; or even of years our exertions have been unblest. They promise us, and they earnestly mean to keep their promise; but they fall again and again; and we are apt to treat them as though they were responsible for the breaking of their word. We forget that the very nature of this disease is to lower the tone of conscience; to take away many of the elements of responsibility. God knows that I would have society relax the responsibility of men who are in the commission of evil in the matter of intemperance; but without a doubt, God measures men's responsibilities, and grades them, and makes a great difference between a man who is in his normal condition, and a man who has become diseased (by his own sin, admit) so as to incapacitate himself for moral conduct and moral action.

We are not, therefore, to be discouraged because promises have been made and broken. We are to wait, and wait, and wait on the Lord. And there are encouragements. In multitudes of cases where for years persons had seemed to be lost, there have been hopeful restraints brought to bear upon them; though, I admit, there are other cases that are so hopeless as not to afford ground for the least encouragement.

I would suggest further, that where it can be, the hope of restoration should be connected with institutional restraints. I think that intemperate persons should be treated in the institutions as the insane are. I believe that thus a large number might be restored. I have not a single doubt of this. That all will be cured, of course we cannot expect. No form of disease is always curable. But that medical treatment may lead in those instances where persons have lived alone, and unrestrained, and where without medical prescription they would go down, I have reason to know. I am sure it is so.

While, then, prayer is not to be intermitted, while day and night those who are interested should pray for such, it ought not to be the feeling of any one that prayer is the only thing, though it be a great comfort and a great help. And now as to prayer. There is a great deal of skepticism about it. Men say, "Would you pray for a person who had the dropsy, that God would heal him? Would you pray for a person who had broken his leg, that God would set it? Would you pray for a person who was struck with paralysis, that God would take away the stroke and restore him? Would you pray for persons that were sick with fever? Or would you send for a skillful physician and have him prescribe for them?" I would do both. First I would do the best I could. Secondly I would avail myself of the experience of a physician. But what would prevent my asking God to guide my judgment and the physician's skill? If the one and the other human instrumentality were not available, what would hinder my asking God, out of the endless resources of his providence, to heal the person? I do not think that God's providential government is to put a premium on laziness. I do not think that prayer should be made a substitute for labor; but while we are doing the best we can, I do believe it is our privilege to ask the higher wisdom of God to inspire our wisdom. And I do believe it is in the power of God so to use natural laws and natural agencies, as make it worth our while to pray. I do not suppose we shall have answers to prayers miraculously; but that God can employ the great laws of nature, and can by our importunity be persuaded to do this, I firmly believe.

Neither do I desire to see the foundation of this faith knocked out from under me. It has been a comfort and consolation to the world for ages. Prayer, I think is the weak man's sword. Prayer is the staff in the valley of the shadow of death. Prayer is that which comforts the despairing and hopeless. And if one may not cry out to God in such anguish as is depicted here, the heart, it seems to me, must break and be utterly crushed under the burdens that come in life.

And now one single word more. I suppose that this young person, or this person (for I do not know whether it be a young man or not; I should judge from the tenor of the letter that it was a middle aged man)—I suppose that this person, when he began to drink, began with plenary courage. Very likely he was a young man of pride, and when he was exalted, he let it alone! Let it alone! said, "I am a free man; and if I cannot save myself without a pledge, and without binding myself, I think it is a pity." I have no doubt that he resented the importunities of friends, and that when they said to him, "Such and such men have gone down to drunkard's graves," he said, "That may be so; but they were weak and foolish." I have no doubt that he felt that while others might perish, it was safe for him. There is an inordinate conceit and unwarrantable self-confidence, in view of all the unnumbered part of those who indulge in the wine-cup. They make a venture without any sort of justification in prudence or experience. They exhibit a folly which is utterly presumptuous. And if one could stand and see both what are the sufferings of this person himself in this lucid interval and what are the sufferings which he entails upon those who were dear to him, and who, I doubt not, by paroxysms, are still dear to him—one could stand and see these things as the results of his dissipation, I am sure that he would see that there is no pleasure in that mode of life to put all his present life and the life to come in peril for the sake of a dash that, like shavings on fire, goes up, and then is ashes.

Let us unite in prayer: Thou that didst stop the bier; Thou whose heart was touched with the mother's tears; thou that didst speak to the young man as they bore him to the sepulcher, and didst call him to life again—Thou we come. Thou didst permit the woman that followed The into Simon's house to weep upon Thy feet, and to wipe the great tears with her disheveled locks, and didst send her away speaking peace to her soul—to Thee we come. Thou that didst everywhere look after the lost; Thou that didst go down among them, and inspire them with hope that there was a place of repentance for those that Jesus took by the hand when all others scorned them; Thou that didst open Thy heart to those who were shut out from the sympathy of respectable men—to Thee we come. O Lord Jesus Christ! Thou that didst give life and ransom for those who were doomed have compassion upon those who were in

darkness and sorrow—especially upon thy servant who is overcome by his adversary, and is a captive, bound hand and foot. Had he not a praying mother and a praying father? Then remember their prayers, if he can no longer cry out. Was he not brought up in the way of virtue and piety? Remember the innocence of his youth, and all the hope of his young manhood. Look, we pray Thee, with sovereign mercy upon this handmaid. May her heart never give up in despair. May she be so strengthened, also, that as her day, her strength shall be ended. May she be gentle and faithful and patient in suffering, and have a hope that will not give up. And while she prays may she labor and, without childing God still supplicate.

Lord, we beseech of thee that thou wilt look upon this distressed household. The dead are not there: it is the living that are there. Oh! grant their groans. Behold their tears. And grant that there may be, out of this infinite mercy, raised up an appropriate help, and that thy servant may yet one day rise up in this place, and say, I was dead but an alive again; was lost, but am found. Oh! bring him back to sanity, to health, to self-government, to purity, to divine love.

And yet this household is only one of a multitude. How many wretched places there are! How many dwellings are but halls of groaning! We pray that thou wilt strengthen the hands of those who seek to stay the destroyer. Grant we pray thee, that those who destroy, and who make their gain out of the ruin of their fellow-men, may be held back. We pray that thou wilt enforce all those influences and teach us to enforce them, by which the community are to be saved from the evils of intemperance and by those that once were lost, are to be brought back again.

We thank Thee that we have in our midst many who have been witnesses of thy power to save; many who have held with trembling hands the destroying cup, and have dashed it from them forever. We thank Thee that in many families the altar of prayer is erected where not a great while ago only blasphemies were heard. We thank for their deliverance; we thank Thee that they are being strengthened more and more; we thank Thee that they are setting an example to their fellows, and that they are an encouragement to those that are thralled, that men may be saved even from intemperance. And since thou hast done for them such wonderful things may they feel that they are called to bear burdens and sorrows in behalf of those who are in captivity. May they remember those in bonds as bound with them. May their memory of the past feed their activity for the future.

THE CANADA WESLEYAN CONFERENCE ON TEMPERANCE.

of get her a real nice warm delaine dress, and then she could go to Sunday school every week. May I get her a dress, mother?" "I am perfectly willing," answered Mrs. Raymond. "You couldn't use your dollar in a better way I think."

That afternoon Allie went down to the store and selected a pretty red and black delaine. "How surprised Prue will be!" she kept thinking. She was so excited when she reached Widow Wells's cottage, that she fairly ran up the path, and could hardly stop to knock. Prue opened the door herself. "O Prue!" cried Allie, almost out of breath, "there's a present for you! I see how you like it."

Prue wondered what the bundle was. "You don't mean that this is mine, do you?" cried she, holding up the pretty cloth, and looking at Allie, who was enjoying her surprise in great delight. "Of course I do," answered Allie. "I got it on purpose for you. Ain't it pretty?" "Oh! it is the prettiest dress I ever had," answered Prue, hugging it up closely, as if it were a doll. "I don't know how to thank you for it."

"I'm satisfied if you are," answered Allie, and ran down the path again. The next Sunday Prue made her appearance at the Sunday school in the warm and pretty new dress; and Allie felt how true that passage in the Bible is that says, "It is more blessed to give than to receive."—Local Church Missionary.

Spurgeon says: "As a general rule it may be observed that those who know the least of Greek are sure to air their rings of learning in the pulpit; they miss no chance of saying, 'The Greek is so and so.' It makes a man an inch and a half taller by a foolometer, if he everlastingly lets fall bits of Greek and Hebrew, and even tells the tense of the verb, and the case of the noun, as I have known some to do. The whole process of interpretation is to be carried on in your study; you are not to show your congregation the process, but to give them the result; like a good cook, who would never think of bringing up dishes, and pans, and a spice box, into the dining hall, but without ostentation, sends up the feast."

Obituary.

ARTHUR J. RICKARDS, OF WINDSOR. This name heading an obituary will strike many with sadness. Mr. Rickards was widely known in his native Province. When a young man he commenced business in Halifax, and proved his capability by soon outstripping many of his competitors. Had he survived to advanced age there is every probability that he would have become one of our leading commercial men. He reached only 35 years.

He once became a member of our church and brought to its aid the force of his ardent mind and energetic temperament. He allowed his business engagements to absorb his thoughts and time, after his first love had subsided, thus preparing ample reason for future self-condemnation. But his interest in the cause of religion; especially in the public service of the sanctuary never declined. His pocket-Bible, almost a Sabbath-day of Ministers and Texts, extending over a space of several years—atests to his love of truth.

Nearly two years ago this community was startled by the intoligence of a serious accident which threatened to terminate fatally in the case of Mr. Rickards. He had very reluctantly afterwards assured us abruptly left his business in Halifax to take a day's recreation with his gun. A companion laid one of the dangerous instruments, loaded, in the bottom of their wagon; the concussion discharged the entire contents of shot through Mr. Rickards' foot naturally followed from a drive of some fifteen miles with such a wound upon him. The shock to his nervous system, and the subsequent drain from his naturally delicate constitution, were such as to leave him a ready prey to that terrible disease consumption. He sunk gradually but very perceptibly, until, on Saturday 8th inst., we closed his eyes in death.

From the first of his illness Mr. Rickards began diligently to cultivate his spiritual gifts, and he sacrificed his marked religious modesty with a persistency which was nothing short of real heroism. Once his strength came up as far as he could expend his forces of love. Our church was thus being furnished, and day after day he would visit the place, giving the counsel of his refined taste, and living the Pastor's life with his own hands; it was painful to see him at such times, so patient of his own sufferings, so mindful of the comfort of others. At length the day came when in leaving the church he involuntarily turned round at the door and looking back at the finished structure, his spirit whispered—"I shall never see this again!" and the premonition was too true.

We did what was possible in affording him religious consolation. His fear was that his faith might fail in the end; so far from this was the result, that catching eagerly at the Doctor's words—"He is only living from moment to moment"—he called a friend to his bedside and whispered with a smile which meant victory and unbounded hopes—"He says I will soon be there!" The sun was setting so that the light and his spirit went out together.

Died at Salmon River, in the Hopewell circuit, N. B., on the first of June last, Foster Strong aged 26. Our departed brother was strong in the bloom of life, and there appeared every prospect of his becoming one of the most useful members of our church, in the community where he resided. When but a lad he yielded to the importunate request of his Heavenly Father, "My son give me thine heart;" and immediately connected himself with his Christian church, and from that time, his Christian course was decided and progressive. After he had attained to the age of manhood, he was many times exposed to very powerful temptations; by being surrounded by the contaminating influence of ungodly men. But wherever found, his firm religious principles were soon made manifest, and always secured for him the highest respect of all classes. Humble and unostentatious, he walked closely with God, and men took knowledge of him that he had been with Jesus.

As the closing hour of life drew near, he gave most unmistakable evidence, of the foundation upon which his heavenly hopes were being built. The last request that came to us from his dying bed, was, "Oh, talk to me of Heaven, I love it." To hear about my home above. And shortly after, calmly resting upon the bosom of Jesus—"He breathed his life out, sweetly there." On the following Sabbath, we endeavored to improve the solemn event, by pointing him out, to a large concourse of people, as one of innumerable witnesses around the throne, who could testify to the blessedness of the religion of Jesus.

ALLIE'S DOLLAR. "Ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred," counted Allie. "O, mother! I've got a dollar—a whole dollar! haven't I?" Allie's mother replied that she had. "And papa said, when my pennies got to be a dollar, I might spend it as I pleased; didn't he mother?" "I believe he did," replied Mrs. Raymond, smiling at her little daughter's eagerness. "Oh, won't it be nice!" cried Allie. "What shall I get? There's so much to buy you know; and I don't know what I want most." "Your mother has you could do the most good with it," said Mrs. Raymond. "You can use your money in such a way that it will do good to yourself, and to others at the same time."

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Also—SHIP AND BOAT KNEES. All of which the Subscriber offers for sale, low for cash, at Prince Albert, Steam Mill, Victoria. (Not to be confused with the commonly known at Bates' Lane), near the Gas Works. Ju e 22. HENRY G. HILL.

Provincial Wesleyan Almanac. JULY, 1871. Full Moon, 2nd day, 9 23m, morning. Last Quarter, 9th day, 9 55m, morning. New Moon, 17th day, 11 13m, afternoon. First Quarter, 25th day, 11 87m, morning. Full Moon, 31st day, 5h, 2m, afternoon.

THE TIDES—The column of the Moon's South, high water of high water at Parrtown, Cornwallis, Horton, Hartport, New Brunswick, and Truro. High water at Peton and Cape Tormentine, 2 hours and 31 minutes later than at Halifax. At Annapolis, St. John, N. B., and Portland, Maine, 3 hours and 25 minutes later, and at St. John's, Newfoundland 29 minutes earlier, than at Halifax.

FOR THE LENGTH OF THE DAY—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising. FOR THE LENGTH OF THE NIGHT—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

PROVINCIAL WESLEYAN. WALTERS HALL CHURCH OF S. B. AMERICA. Edited—Rev. H. P. FARRAR, D.D. Printed by the Wesleyan Book Room, 175 ANSON STREET, HALIFAX, N. S. Terms of Subscription: \$1 per annum, half yearly in advance.

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