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Religious Miscellany.

THE WORLD'S WORK.

BY HORACE B. DURANT.

Look out abroad upon the world, and everywhere, beneath thine eye, Behold the fields already ripe for the harvest. See what hosts of priceless and immortal souls are ready to be saved. Or lo! eternally! Hark to the cry, For help that comes from many a distant land, And from the islands of the sea! Aye, here is work, a mighty work. Behold it all Around us: in the streets and alleys of the crowded city; in the hamlet and the town; within the quiet dell, and o'er the hill and plain; in every highway of our land, and at our very side, we see Imporing hands stretched forth for help; we hear The agonizing cry of multitudes, Fat sinking down to ruin.

Work, work, work! Oh! who will work with heart and head and hands To elevate the mind above the gloom Of ignorance and error? Who will work To break the crowning walls of churchly pride And hierarchy down, that have so long, In their misguided zeal and bigotry, Divided man from man, retarded truth, And shut out the light of heaven? Who will work To stem the tide of infidelity, And trahly, sickly sentimentalism, And fashionable vice and folly, that, From pulp, press, and stage, is flooding all Our land with mortal death?

Awake! ye who Are slumbering in idleness. The summer of Thy life will soon be ended. Very soon The reaper Death will come, with sickle keen, And cut thee down, and then thy harvest will Be passed forever. Work, so that thy thoughts, Thy words, thy deeds, as blessed fruitage, May be garnered up for heaven.

For the Provincial Wesleyan.

"LOVE AS BRETHREN."

Christian love is the highest moral excellence. Human nature, under the influence of divine grace, is capable of the noblest attainment.—Without grace no man enjoys the desirable boon. With grace all may realize the heavenly principle. Hence all may possess it for grace is free. Love is from above. "For God is love." It is shed abroad in the hearts of believers, by the Holy Ghost given unto them. Where there is saving faith, there is genuine love. And where there is love, it will manifest itself in words and deeds. The outgoings of love are just as sure to follow its existence, as a living spring to give forth streams of water. Some love, in word and tongue, but not in deed and truth. In that case it is a deceptive feeling, and not the genuine article. The scriptures beautifully blend, in necessary union both principle and practice. "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me."

In writing to the Thessalonians, Paul intimated that it was scarcely necessary for him to write concerning brotherly love,—for says he, "ye are taught of God to love one another." The new commandment, enjoins this, while the new nature prompts in that direction. "Beloved," says John, "if God so loved us, we ought also to love one another." Here is clearly the test of true discipleship, and the arrangement of grace for the conversion of the world. By this shall all men know that they are my disciples, if ye have love to one another. And how are we to know the difference between natural affection and esteem, and that of Christian love? Here is the touchstone: "By this we know that we love the children of God, when we love God, and keep his commandments."

It is to be feared that professors of religion in our day do not abound in this grace. There are happy exceptions. But the majority we fear, are seriously deficient in this important possession. As the scriptures declare that all shall be "taught of God," it is obvious, that there is either an unwillingness to be taught, or the lesson is learned very slowly. The great want is a more copious baptism of the Holy Spirit. Without this, we may imagine that we love God, and our brethren, when it is only sectarian admiration and affection. Alas, how many, discern not the likeness of Jesus in others, because they are not of their party! More zealous for their Church, or denomination, than for Jesus and his cause; use more efforts to proselyte, than to bring sinners to God.—Let us devoutly ponder the emphatic words of the beloved disciple: "If a man say, I love God and hateth his brother, he is a liar." A man would hardly be called a beloved disciple, in this day, were he to intimate that there was love in the Churches. But let the truth be told. It may lead to serious inquiry and self-examination. And what if this strong language be applicable to even ministers of the Gospel. Do they always love as Brethren? Do they not too often speak unkindly of each other? Are they not sometimes jealous of each others prosperity? In reference to Wesleyan Ministers we have reason to believe that there is in our Conference, a large measure of this brotherly love. But there is room for increase. If at our approaching Conference, we all come up, in the abundant possession of this grace, it will be of greater importance, to ourselves, and to the cause of God, than to come up without any financial deficiencies. Our conventional form of Church government, renders extremely important the cultivation and manifestation of brotherly love. Hitherto, this has been one of the secrets of the remarkable success of Methodism. May it continue, and abound more and more.

"O! sweet it is, through life's dark way In Christian fellowship to move, Blamed by one unclouded ray, And one in faith, in hope, in love."

G. O. H.

Lunenburg, April 15, 1870.

ENGLISH HOME MISSION WORK.

The Annual Report of the Wesleyan Home Mission and Contingent Fund Committee for the present year is already in the possession of many of our readers. And since it is at the March visitation of the classes that the yearly collection is made, from which the resources of this fund are largely recruited, the attention of members of Society generally will probably have been called to some of its leading facts and figures. It is with the view of exciting still further notice to the statements of the Committee, that we would discuss the report now before us.

The work of this department may be arranged in three classes, each possessing its own peculiar characteristics—viz., mission work in large cities and towns, among country or rural populations, and that carried on for the benefit of our soldiers and sailors. As the Army and Navy work is not strictly of an aggressive character, although much real Home Mission work is done by our chaplains, we may for the present omit detailed reference thereto, merely remarking that a most encouraging degree of success has attended these operations, and that it becomes more and more clearly manifest that Methodism is called upon to provide for the spiritual welfare of the many soldiers and sailors who rightfully belong to her. Recent regulations of the two services have removed various hindrances to our work, and the good seed sown at our home ports and garrisons is continually bearing fruit far away from our care.—Pious soldiers have frequently reported to the chaplains that they have class-meetings, prayer-meetings—and conversions, too—on distant stations.

It would seem, then, that 75 ministers were appointed by the last Conference as missionaries under the direction of this Committee.—The cost of this staff of laborers, together with the grants, ordinary and extraordinary, made to nearly 250 circuits, reaches a total of £231,000. An additional sum of between £5,000 and £7,000 is expended upon the Army and Navy, grants for furniture and to Ireland, the cost of management, and those "contingent" Conventional expenses which this fund is designed to meet. The bulk of the income, therefore, is spent upon Home Mission work proper, being devoted to the maintenance and extension of the work of God in town and country. As might be naturally expected, the metropolis and its claims largely occupy the attention and solicitude of the Committee. The case as it stands is very powerfully stated. London is divided for registration purposes into 135 sub-districts. In 47 of these there are 65 resident Wesleyan ministers, but in the remaining 88 there is not one. In a table arranged by the Rev. J. Bush, and inserted in this report, each of these sub-districts is compared with one or more provincial towns having nearly the same number of population. A column giving the number of resident Wesleyan ministers in these towns is also added. It will thus appear that whilst these 88 sub-districts, comprising a million and a half of souls, are without one Wesleyan minister, there are 103 towns, whose united population is considerably under that number, having the services of 215 ministers; or counting off one-half for the country work of the circuits of which these towns are the head, there remain 107 Wesleyan ministers for these 103 provincial towns. Certainly no right-hearted Methodist would complain if London were as well supplied with ministerial labor as the towns indicated. The crime, moral pollution, and deep wretchedness pervading the great city would be averted.

CHILDREN AND THE CHURCH.

A Baptist exchange quotes, by Rev. Anti-Pedo Baptiste, does not of course approve, a passage from a Boston letter by Rev. C. W. Bennett:—"The relation of the children to the Church as declared in the catechism, both by hieroglyphs and letters, is that of servants. Prof. Bennett here introduced numerous quotations from various inscriptions, where the children like Mary, Paul, Saul, Timothy, James and Peter, are called the servants of God. The children that die are said to rest in peace.—'We do not say,' said the speaker, 'that these representations afford positive demonstration, but belief in the doctrine of infant baptism, which is being done in the absence of all testimony to the contrary, it comes very near to demonstration.' As to the mode of baptism—the catechism abound with descriptions of sprinkling and pouring, but in no inscription is there a representation of baptism by immersion. Strange that this primitive right of the Christian Church should have been so early lost sight of!"

PERSONAL EFFORT.

Are not our ministers remiss in not oftener presenting from the pulpit and inculcating on their hearers this important duty? What more valuable to a pastor than an efficient, active church, ready to come up with him to the help of the Lord, and following up his pleadings with their own good concerning Israel? Who has spoken good concerning Israel? Who has, too, never come within the sanctuary to hear the man of God, should be sought out with the spirit of Paul, who ceased not to warn every one of us to get into the officers' office, but if any one of us is an officer, let us be diligent, that we do not fall into the hands of the Lord, who will be merciful to us, if we only repent. It is to be hoped that no foolish jealousy of the minister's prerogative detracts him from inculcating this important duty of personal effort. I recollect, many years ago, at one of the anniversaries in New York, on the subject of lay efforts, Dr. Beecher remarked: "They say, brethren, these men will ride over our heads;" then, said he, throwing up his spectacles on the top of his forehead, "let us get out of their way."

In this age of compromises is there not a disposition, on the part especially of wealthy Christians, to get rid of this obligation by giving money to the Church? It is to be hoped that the bestowment of our property, except with the sacrifice of growth in holiness. We need to come in contact with our fellow men, in personal efforts for his salvation, to enlist our sympathies and draw out our compassion for him. While we wear him of his danger, we feel our need of working out our own salvation with

some of these circuits are ceasing to claim

assistance from this fund, and rising from a position of dependence to one of self-support. In others the spirit of enterprise appears to be wanting; the assistance given by the fund seems to be regarded almost as an endowment which may be permanently relied on, and the progress made is exceedingly small. Indeed, the condition of many of these circuits is evidently a cause of serious anxiety to the Home Mission Committee, and part of the Report (pp. 24-25) is devoted to a minute analysis of their relations to the fund. Meantime the Committee remark: "It is painful for the Committee to state, as it is their duty to do, and they make the statement without comment, that while in some of the claimant circuits there has been a gratifying increase, there is, on the whole, of these circuits, a *net decrease* in the number of Church members since Conference 1863 to Conference 1869 of 1,236." During this same period, besides regular annual grants, the sum granted to these same circuits for extraordinary expenditure had risen considerably; in 1866 it was £11,064, but in 1868 it was nearly £3,000. Unless we are very much mistaken, something like retrenchment is not improbable. An extract from the letters of a Home Missionary published on p. 58 of the Report displays an amount of dependence on the fund and of the neglect of personal duty on the part of some congregations far north that must be truly depressing to their ministers. We would fain hope it is a solitary case; it is certainly an extreme one, and is calculated to raise the question whether those who can treat their ministers in such a manner deserve the assistance which the fund has so freely rendered them.

Another object steadily kept in view by the Committee is the augmentation of allowances to ministers in dependent circuits. Taking an average of 108 of these circuits, the incomes of married ministers have been increased by about £20 per annum, and of single ministers by about half that sum. This certainly is gratifying, but more particularly so when we learn that there is a continuous improvement in this respect, as the average allowances are not upon a very liberal scale. Whilst Methodists have never advocated large stipends for their ministers, it has always been recognised as a correct principle to make their incomes proportionate to their needs. And we fear in some circuits there is hardly a subsistence suitable to the requirements of the office. However, we are rejoiced to note the signs of improvement in this particular. But the great proof of success, and one which Methodists know how to value, is the reported increase in Church members upon circuits employing home mission ministers. During the thirteen years which have elapsed since the revival of this department of work, the additions in such circuits have numbered nearly 14,000 members. Of course this is not solely the fruit of Home Mission efforts; but as indicating how the employment of this special agency is associated with the spiritual and numerical prosperity of our churches, it will be justly esteemed, and may be taken as an encouragement to Methodists to proceed. The Home Missionary ministers have generally been able to secure the aid of devoted fellow-laborers among the laity, both men and women. Work done in this way has never been really and permanently lost, though in exceptional cases its results may have been slow in appearing. And we have full confidence that if the fields, already white to harvest, are prayerfully and speedily occupied, grander triumphs may be won for the Gospel than we have yet seen achieved.—Witcham.

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brilliant passages; but no one before the English-speaking world of to-day can stand up in the presence of an audience and so easily, so entirely without appearance of effort, launch them upon a stream of eloquence, at once so quiet, and yet so varied, so rapid, so resistless, so absolutely enchanting. His magnetism is unequalled. He is a poet. He sees everything with the big wondering eyes of childhood.—Beneath his eloquence nothing is common-place, nothing is uninteresting. He transforms matter into gold that he touches, and his touch is rapid almost as light. Scarcely has he plucked a flower, sparkling with dew, and fresh with spring's first perfume, and held it up before us, than he flings it down to pluck another only more charming. Now he leads us in a meadow smooth and green, now amid wild and awful mountains now over the lonely sea, now sets us down in gardens beautiful as "the gardens of the gods." But nowhere does he leave us longer than a moment. The tinkle of a woodland brook swells into the thunder of Niagara. The tinkle of the ocean storm melts into the singing of the nightingale. All in change, all in movement, but all in harmony. There is no dead, no, on, we are born, without time, even to take breath. No grover does the curtain fall upon one scene than it rises upon another. Or more accurately, the curtain never falls at all; for the whole orator is a constantly moving panorama, or a series of dissolving views—each picture melting marvelously but beautifully into its successor.

Mr. Punshon's best productions are all carefully written out before delivery. When we have heard him, he has had his manuscript before him; and we are informed that this is his usual practice. Yet he cannot be said to read. His eye steals a glance at his paper now and then, but that is essentially all.

One of the most remarkable things in the orations of Mr. Punshon is the great number and variety of his quotations. Nor are they mere externalities hung upon the outside of his structure for tawdry ornament. They are polished stones wrought elegantly into the mosaic of the structure itself. All literature has seemingly been laid under tribute to produce them, ancient and modern, English and continental, prose and poetry. If we nowhere does the breadth and richness of the orator's culture appear more plainly than here; neither does his genius any where shine out more conspicuously. Nothing is more difficult than to use quotations well, to attempt none. But Mr. Punshon is a master workman, and here if nowhere else he proves it.

We said his oratory has some characteristics in common with that of Wendell Phillips. It is perhaps more like that of Dr. Chapin, of New York. He does not speak with the rapidity of our glorious orator, down the magnificent Hudson from Albany to the Palisades? An oration of Punshon's is such a sail, only more of it, that you stop by the way. More delightful, more picturesque, more variegated, more absolutely wonderful and enchanting in its rapid succession of the beautiful, the romantic and the sublime, even the splendid and unequalled panorama of the Hudson is not, than is the charming voyage over which without jar or engine or plash of wheels the silver-tongued orator almost unconsciously hurries you.

Are you a musician? Mr. Punshon is the Rosini of orators. Are you a poet or a lover of poetry? Mr. Punshon is not Bryant, or Whittier, or Lowell, or Swinburne, or Tennyson. He is Longfellow.—The Standard.

POPEY AND DISLOYALTY.

Every authentic and impartial report from Red River confirms the allegation that the insurrection was papist in its origin, growth and development. Nor need we wonder at this, for it is impossible for those who are the slaves of a system which crushes liberty of thought wherever it has the power, to cherish love and loyalty to the free Protestant Government of England. We by no means say that there are no loyal Roman Catholics. Happily there are many, in whom the sentiment of loyalty is strong, in whom the feeling of subservency to ecclesiastical domination. Nevertheless, the fact remains indisputable, that if any class in the community agrees to submit implicitly their judgment and consciences to ecclesiastical superiors, and renounce their right to hold any opinion that are in opposition to a hierarchy, that has uniformly trampled upon the most cherished personal and civil rights, when they are confronted with its arrogant claims, such persons can only be loyal, when loyalty does not conflict with the higher claims of the Church. The events of history that are transpiring in Europe at the present day, practically demonstrate the truth of this allegation. In Italy the growth of civil liberty has been in spite of the determined hostility of the Church and priesthood; and to-day the free Government of that country is sustained by the loyalty of those who deny the right of the Pope to control their political action, in spite of the opposition and disloyalty of the adherents of papal supremacy. In Spain the fetters of ages of unjust despotism have been broken, by those who have refused any longer to submit to the arrogant assumptions of the representatives of the papacy. And now, efforts to promote civil and religious liberty, by those who have seen the evil results of priestly rule; while disloyalty plots under the shadow of the Church, whose sympathy gives it life. In Ireland the same causes produce similar effects. The Fenianism, agrarian outrage, and unsatisfactory disaffection is confined solely to Roman Catholics, and springs from an ineradicable hostility to the free Government of Protestant England. If the disloyalty and disaffection of Ireland were the result of tyranny and oppression, why not the Irish Protestant Dissenters as inimitable as the papacy. And now, efforts to promote civil and religious liberty, by those who have seen the evil results of priestly rule; while disloyalty plots under the shadow of the Church, whose sympathy gives it life. 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gether. I found from him that he was going to Cariboo, to the gold mines; and that he had been working at Madoc. This man was Thos. Scott, who has lately been murdered in cold blood.

Captain Rowe, of Madoc, to whose company Scott belonged, in a letter to Col. Brown, says: "I have to inform you that the unfortunate man Scott, who has been murdered by that scoundrel Riel, died for some time a member of my company, and did duty with the battalion at Striving in 1868. He was a fine splendid fellow, whom you might possibly remember as the right hand man of No. 4, and I have a distinct recollection of his being the finest looking man in the battalion. He was about six feet two inches in height, and about the age of twenty-five. He was an Orangeman, loyal, and a member of the well-known gentlemen's Irishman. The men of the company, with all of whom he was a favorite, deeply deplore his fate, and I think I can answer for my company, No. 4, that they are ready and willing, both officers and men, to go and revenge his death."

The Rev. George Young, well known in this city and throughout Canada, who faithfully attended Scott to the last, has written a letter to his brother in this city. And though Mr. Young does not enter a discussion of the charges preferred against Scott by Riel, it is evident that Scott felt himself to be innocent, even to justify his alleged slaying which they seek to justify his slaying. Mr. Young's testimony shows conclusively the falsehood of the statements of the papist correspondent of the *Courier* de St. Hyacinthe, to which we refer in another column. The following is Mr. Young's letter:—

To Hugh W. Scott, Esq.: My Dear Sir,—It is my very painful task to convey to you intelligence of the most heart-rending description. I promised your late brother Thomas, in his last hours, to write you, and give you a true statement of all that transpired at his trial and end. It will be proper for me to state that statement for a little, as it might not be allowed to pass out with the mail, and might also involve me in unpleasantness.

Let me then express my deep sympathy for you and your bereaved family in this sore trouble. As you know probably already your brother was taken prisoner in the month of last, and made his escape after many weeks' imprisonment. But, joining another company of volunteers, he was again captured by forty-seven others. The day before yesterday he was single out and tried for these offences, as well as for "insulting Mr. Riel and the guards by something he said"—which he positively denied and was sentenced to be shot at noon next day. I was sent for, (having visited the prisoners regularly) and was known by him. During the evening I stood with him, giving instructions and exhortations, and engaging frequently in prayer. He was deeply penitent, and earnestly prayed before God. Next morning I went again and begged permission to do Mr. Riel, and got Commissioner Smith to do same. We urged one day more to be given him to prepare. But all in vain. He was with him to the end. He prayed frequently—"It was dreadful to put him to death"—but expressed a hope of salvation. He was held by a few feet from the walls of Fort Garry, where again he knelt in the snow and prayed—remaining on his knees until the fatal shot was given. Poor Thomas! many tears were shed for thee, but all in vain.

I have begged the body, which Riel intended to bury in the Fort, and I think, through others, we shall get it, when we intend burying it in the French cemetery, as the regulations of the Government require. If we should get the body interred in time for the mail, I will write again and enclose with it. May God sustain and comfort you. I do believe Thomas is saved. Winnipeg, March 6, 1870.

—Christian Guardian.

MARCH ENGLISH QUARTERLY MEETINGS.

The mass of "circuit intelligence" from all parts of the country which our columns of this and previous weeks have contained, will have been a source of gratification to many of our readers. As anticipating a more complete numerical returns which will be presented to the district meetings, the March quarterly gatherings have an importance of their own, and this is heightened in no small degree by the circumstance that changes in the ministerial staff are at the same time considered and decided upon. The usual departure of pastors honored and beloved affords ground for sadness; the promised advent of other labourers who have gained elsewhere the like esteem affords ground of hope; and that distinguishing feature of our Church—the itinerancy, while causing many a painful separation, is acknowledged to be a wise and beneficent arrangement.

A glance over the reports given in our present issue will enable the reader to form an estimate of the numerical position of the Church. While in few instances of remarkable increase are given, and many circuits report some progress; and in many cases there is "the promise of a shower" which may result—as has already been the case at York and elsewhere—in a glorious spiritual harvest.

In other respects there are abundant tokens of prosperity. Long-standing circuit and chapel debts are being liquidated on every hand, in some few cases extensive circuits are being so divided as to ensure their more efficient working, and scores of new chapels are being reared in towns and villages throughout the country—these latter being necessitated in many instances for the ingathering of those would-be worshippers for whom existing sanctuaries fail to provide the accommodations. Much-needed advances in the allowances to ministers in many circuits are very properly accompanying an increase in the circuit funds. Indeed, the financial position reported is most encouraging; and, while giving evidence of the zeal and liberality of the churches, betokens a growing determination to be rid of all financial encumbrances and to go forward. The success which has in various places resulted from the division of large circuits—combined as this has usually been with the extinction of all debts—has suggested similar measures in other circuits; and several movements in this direction are in progress. The visits of the indefatigable GENERAL CHAPLAIN SECRETARY, in connection with the happy completion of chapel debt extinctions, are reported from different places, and the holy and beautiful houses of our God are fast becoming His indwelt abodes. Nor are the young being overlooked. Commodious and attractive Sunday school buildings—and day-school buildings too—continue to rise as memorials of the determination of Methodists to fold the lambs of the flock. There is abundant cause, in looking over the records of the year's progress, for the joyous exclamation with which many of our correspondents have closed their communications,—"We thank God and take courage."—*Methodist Recorder*.

THE DANGEROUS CLASSES.

From an article in the *Methodist Recorder* by Rev. F. W. Briggs. "Hitherto Christian efforts in behalf of 'the dangerous classes' have been only said to have been of an experimental character. Nothing proportionate to the immensity of the masses to be acted upon, and the peculiarities of their condition, has been even attempted. A few earnest men seem to have been divinely guided to this particular work, as though to demonstrate the sufficiency of the Gospel to meet the wants of the least promising and to stimulate the formation of some suitable scheme of action; but anything like real, earnest, and determined exertion has yet to be seen. Let me bespeak the reader's candid consideration of the two or three existing agencies which I am about to describe; and let him ask himself whether they do not afford abundant encouragement to the more general and vigorous prosecution of this work.

In the remaining portion of this paper I shall confine myself to an agency of an extremely modest and unpretending character. Its sphere is a part of Whitechapel, its centre being a large rented room of a kind which the most ragged beggar would not feel it a mockery to be invited to enter, and its superintendent an intelligent man, whose warm sympathies with the poor, whose enthusiastic attachment to his work, and whose uncommon powers of endurance have rendered him peculiarly qualified for his chosen office.

In the High-street, Whitechapel, a little below Commercial-street, is an arched entrance to a certain locality called George-yard. On one side of this entrance is a gin-palace, on the other a pawnshop, companion emblems of the moral state of the neighbourhood into which it leads; and a few yards within, immediately before the pawnbroker's, is the room to which I refer. Formerly it was part of a distillery; at present, and for more than sixteen years past, it has been used as a ragged-school and mission-hall for vagrants, tramps, and the poorest of the poor. If you visit it in the day-time you will find it full of children of all ages, concerning whom I may have something to say hereafter. On Sunday evenings, and occasionally on week-evenings, you may see there a congregation of men, and thin-dressed men and women listening attentively to Gospel truth, as it is preached in natural tones and with great simplicity, earnestness, and affection. The subject around a communication with which I have been favored by the self-denying man, Mr. G. Holland, by whom, with the assistance of a few friends, has carried it out from the first.

The Sunday evening service is attended by from 150 to 300 persons; the prayer-meeting has an attendance varying from 60 to 120. The Lord has been pleased to own the labours of his servants, and hundreds have been converted. Almost every meeting has resulted in some known instances of usefulness. One address on the words of Jesus, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," was blessed to the conversion of more than thirty souls. From these meetings have been gathered many who have themselves become evangelists, and have preached Christ to thousands in London and elsewhere, and been made the instruments of bringing multitudes of sinners such as they had been to Christ. Believer's meetings and adult Bible-classes are standing around the premises, and hundreds are attended. Preaching in the lodging-houses stands round the premises in the back streets and courts give marked attention to the exhortations addressed to them. God has owned very greatly the efforts put forth to stem the sin of drunkenness. Many have been induced to abstain from drink entirely. About 11,000 pledges from drunkards, and 1,000 drunkards reclaimed, 600 of whom are, as we have sufficient evidence to believe, savingly converted to God. On one occasion 120 of them were present at the same time worshipping in the house of prayer on the Lord's-day."

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Obituary.

DEATH OF BISHOP KINGSLEY.

A single star dropping from the zenith into the murkiness of the horizon never fails to fix our gaze. We sometimes stand looking in vain for the brightness that so lately marked its pathway. But at stated periods the stars fall in showers, and then the astronomer will sit up all night and wait for the glory that blazes and fades, and seek to understand the wonderful phenomenon.

Shall we be less wise? One such death, that of Harper, Cornell, McClintock, Foss, Thomson or Kingsley, would be enough to rivet our attention and move the soul to its depths; but when within a few short weeks the light of all of them has gone out, the gloom has so deepened, the providence is so mysterious that we may well exclaim like the Lamenting Psalmist, "Never have we felt more like bending our ear to hear every tone of the Divine voice than we do now. Surely God is speaking to the Church. Have we in a vanguard spirit numbered our Israel and exhibited her treasures, and is the loss of our jewels but a paternal rebuke? Have we permitted ourselves to be divided and alienated from each other, and is death God's way of bringing us nearer together? Are we less spiritual, more worldly, more ambitious, and is God only revealing to us the hollowness of all that is earthly? Let us enquire of the Lord. Let us do it with sincerity and self-abasement, willing to know the worst of ourselves. The blow has fallen alike on ministers and laymen. Few can equal in nobleness the departed Cornell, none will pretend to vie with the departed ministers."

On Saturday last, we received from Dr. Wm. L. Harris, a telegram saying that Bishop Kingsley died suddenly of heart disease. The shock that comes to our readers with this announcement will faintly indicate the bitterness of grief that came to us with this so great calamity. The last of his unpublished letters to us was already set up for this week's paper, and there it stands in mournful proximity to the announcement that he is no more. The bishop was subject to very sudden and violent attacks of bilious colic, and had it been announced that one of those had terminated fatally, it would have accorded with some previous apprehensions, but we doubt whether himself or friends had ever had an intimation of any derangement of the heart.

He was the people's bishop. No one of the body kept himself so close to the popular sympathies as he. He had arisen from a very humble estate by diligence and labor such as few endure. His life has been a struggle with insufficient resources, and he must have his family almost without means. This life of his, so full of hardship at its beginning, always beset with difficulties, gave him a soul to feel for others. It was never a stoop for him to enter into the circumstances of the lowliest.

His intellect was robust. It often scorned in its strength the little elegancies that were needful for others. He was a profound preacher; too much so at times to suit lighter minds. There were other times, however, when his mighty soul took fire, and then it towered up like a mountain forest all ablaze, and none could fail to be impressed. But a single little volume fell from his pen, and that one of the tersest, strongest arguments extant on the resurrection of Prof. Bush's theory, and is a fair specimen of his forcible thinking. His letters to the *Advocate* have been the most popular foreign correspondence they have ever contained. He was a man of God, full of pure

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First Quarter, 8th day, 11h. 33m. morning.

Full Moon, 15th day, 11h. 49m. morning.

Last Quarter, 22nd day, 11h. 52m. morning.

New Moon, 30th day, 5h. 43m. morning.

Table with columns: Day, SUN, MOON, Rises, Sets, Halitus. Rows for days 15 to 31.

THE TIDES.—The column of the Moon's South gives the time of high water at Parrish's, Cornwallis, Horton, Newport, Windsor, Newport, and Truro.

High water at Pictou and Cape Tormentine, 2 hours and 30 minutes later than at Halifax.

FOR THE LENGTH OF THE DAY.—Subtract 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, and from the sum subtract the time of rising next morning.

The Family.

For the Provincial Wesleyan.

THE SAILOR'S LIFE.

The sailor's life is one of great danger and hardship, entailing him to the regard and prayers of those who dwell at home in ease and safety.

Now plunging down the ocean's yawning cave, Now rising on the crested wave;

Through dreary nights his anxious watch he keeps,

While the smug landsman soundly sleeps,

In storms and rain on slippery deck he stands,

Steering his bark to foreign lands;

Or swiftly coming from some distant shore,

Looks out for land and home once more.

High climbing on the tall and bending mast,

Where heavy hands scarce hold his fast,

He oft must go, to furl the swelling sail,

In howling winds, and showers of hail;

Or o'er the bows upon the high jib-boom,

Hanging above the sailors tomb,

The soak'd and flapping canvas try to save,

'Midst the wild roar of wind and wave,

Then hastening down to chilled with wet and cold,

To his dark berth before the hold,

Catch, if he can, the hurried troubled sleep,

Peculiar to the stormy deep.

Then springing to the mate's imperious call,

"Come sailors come, one and all,"

On deck, aloft, or at the steering wheel,

Must rough the landmen never feel.

Where dread tornadoes rush with fearful sweep,

Or mightily coming from the deep,

Or calmly sleeping, rather stung to prey,

On the doomed ships that pass that way—

Where lightning strikes their fire around,

His weather-benches are his ground,

To the far frozen North he gladly goes,

Mid'rt ice and drifting snows,

Where floating mountains, rugged, deep and high,

Rear their tall forms towards the sky,

Or rolling burst with dread and stunning sound,

Scattering their fragments all around.

Now to the South directs his watery way,

Beneath the sun's direct ray,

'Midst treacherous rocks and coral shoals,

Where the dread whirlwind's dark and awful sweep,

Lifts high the waters of the deep,

Which, to the helpless bark, her crew, and all,

Meneas destructions are the fall;

Where towering cliffs, in frowning giant pride,

Dash into foam the rushing tide,

Where blinding mists spread darkness in the way,

Giving night's dangers to the day,

Then, the brave seaman, fearless dares to go,

High rising now, now sinking low,

Now battling with the fierce opposing gale,

Now rushing on with flowing sail,

For the world's wealth his restless life is passed

In conflict with the stormy blast:

In heats, and colds, in boisterous winds, and calms,

Partake the life's cares without its balms;

Battles with dangers on the restless main,

Toiling to serve his fellow men—

Perhaps sinks at last in death's long dull sleep

In the dark waters of the deep.

Let those who live at home in wealth and ease,

Despite the sailor if they please—

Pity, not scorn, our cheering word should be,

For the poor wanderer of the sea,

Prayer for his welfare, and his priceless soul,

Should follow him from pole to pole,

That his last voyage, safely, calmly pass'd,

Heaven's harbor, shelter him at last.

The prayer answered, none will surely be,

More lend in Jesus' praise than he;

'Midst hymning choirs his grateful note shall swell,

My captain hath done all things well.

S. W. S.

REV. DR. LEES ON BIBLE WINES.

LECTURE DELIVERED IN PORTLAND.

The first Temperance Bible commentary ever published was prepared by himself, and his accomplished friend, the Rev. Dawson Burns, M. A., where the inquirer would find examined in detail 649 texts bearing on the temperance reformation, of which the original and authoritative versions were given in plain English type. He could honestly affirm that he did not know of one text which connected the sanction of God with the use of intoxicating wine. But to-night he would endeavor to establish his proposition, not by an inquiry into words, but by such plain facts and records of the Bible as hardly anybody would dispute, and which everybody could understand. He distinguished between the Bible and the interpreters of the Bible. These might and did err, but it was impossible that any word of God, truly interpreted, could contradict any of the works of God, truly deciphered. Morally there was another unlikelihood in the position of the drinker. All the religions of antiquity and the Orient, where our Bible originated, taught total abstinence, all their sacred books—Vedas and Zendavast, Hieroglyphs, Philosophies, and Koran—inculcated it. Were Jewish prophets and Christian apostles ignorant of this, or opposed to it? Did Pagans teach the truth that drink and sen-

smality went together, and did the authors of this book, on the contrary, link their religion fast to the bottle? This was not possible, he thought. Again why did the people wonder at his alleging that the Bible was a temperance book? And at his interpreting its language in a plain and natural sense, just believing what it says, that wine is poison and a mocker? Was that a common thought in antiquity, perpetually taught and practiced by the wise and good in all the countries around Palestine? He could give a hundred examples; but one must suffice. In the Hieratic Papyri, Amen-em-ah, to his pupil Pentaur about two thousand B. C., says: "It has been told me that thou hast forsaken books, and devoted thyself to sensuality; that thou goest from tavern to tavern smelling of beer at evening. It beer gets into thee, it overcomes thy mind. In thou wisest the rod of office, men shun thee. Thou knowest that wine is an abomination; thou hast taken a pledge concerning strong drink; that thou wouldst not put liquor into thee. Hast thou forgotten thy oath? I, thy superior, shall therefore go to the taverns. But we see many like them—laters of books, they honor not God."

He had things to compare—totalism and the teaching of the Bible; and to make the comparison fair, and to commence this argument really in an intelligent spirit, they must understand what totalism was.—Drunkenness was an effect—and, as an effect, had its cause; and so long as its causes existed effects must follow. The proximate cause was drinking, which disturbed the moral by altering the nervous system of man. If there was anything true in science, anything true in experience, it was that alcohol was poison.

The Bible represents intoxicating drinks as a bad article, poisonous, seductive, and corrupting. (1) by using it as a symbolical of evil, (2) by plainly declaring it to be poisonous and polluting, and (3) by the history of its bad effects upon the pure blood of the grape, and the rock from where the living water streamed, so, contrary to that, there was an element unlike the water of that rock, and a people whose wine was the poison of dragons, and the cruel venom of asps. The Almighty uses this very word when He speaks of the "cup of his fury," and Hosea declares (vii. 6), that "the princess made him sick with the poison of wine," though the translators have disguised the truth under the strange rendering of "bottles." In the interpretation of Scripture men generally take it fit their preconceptions and, instead of reverently drawing the real truth out of it, put their own falsehoods into it. It was made to teach the very opposite doctrine to that which fits its plainest facts and expressions. "Wine is a mocker, and whoever is deceived thereby, is not wise;" "Look not upon the wine, lest thine eyes look upon strange women," was the utterance of palpable truth here. Even Dean Ramsey says that "wine allures men to excess." We see such language read in the Koran, or the sacred books of the Egyptians, Persians, or Hindoos, everybody would understand it to signify what it says; yet in the Bible it is twisted into meaning that "wine is perfectly innocent, and a moderate dose will do you good!"

Now, it was a fact that the greatest sages of antiquity, and the most pure and ancient forms of religion, inculcated abstinence as a moral duty and a religious obligation—that up to the time of Christ the doctrine gained greater and greater power in the centres of civilization, until at last amongst the Evangelists and Primitive Bishops of the Church (as Professor Jewell has shown), it became ranked amongst "the Councils of Perfection." The Bible shows how unavailing was the religion of Noah, Lot, and the priests, to preserve them from intemperance, so long as they tampered with wine; and that the progress in civilization and religion of the Jewish Church and people was arrested by their love of drink. And nearly a thousand years of training and instruction, the most remarkable to which any people have ever been subjected, including radical law, feasts and recreations, a fine climate and abundance of food and raiment, the Bible represents Jehovah as being disappointed in His just expectations. "Judge ye between me and the vineyard. What more could ye have done for my vineyard that I have not done for it?"

"Why then," it is asked, "when I looked for grapes, brought it forth wild grapes?" The answer is given again and again—because the people, the princes, and the priests loved wine. I from Amos ii. 6, in conjunction with Micah i. 11, the four sins of the Jews were enumerated in this one sin. For the judges passed unjust judgment to get wine to drink in sacred places, the people took the true prophets to be silent because they would not prophesy of drink; they tempted the Nazarets to break their pledge; and they drank with bowls to dissipate their minds and cast off all care concerning religion and country. Finally, so bad did the Jews become through drink, so little power had religion to prevent the effects of a physical agent like alcohol from besotting a nation, that the religious teachers themselves were "swallowed up of wine—they stumble in power; they stagger in judgment." (Is. xxviii. 7.) As a last resource, it is said, "Therefore shall my people go into captivity." And it is a remarkably suggestive fact, that in that captivity they were first brought in intimate contact, and friendly relationship with the Persian totalistors in the train and court of Cyrus the Great. Thus, the Bible everywhere connects evil with intoxicating wine; and every trace may be shown by its fruit.

Lastly, the Bible represents God as the inspirer of that totalist doctrine and movement which purified Judaea from intemperance, and prepared for the Christian dispensation. In the days of Isaiah "men rose up early in the morning to follow strong drink;" in the days of Peter and Paul it was a thing unknown that any should be drunk at even the third or sixth hour. "They that are drunken, are drunken in the night." It is abundantly evident from history that the pre-Christian ages saw a great preparation for Christianity—and that totalism flourished in Judaea. Entire Jewish sects, here and in Egypt were abstinents; and this influence, beginning in the captivity, where a court faction had influence, had been strengthened by the philosophy of Pythagoras and Epicurus. But, biblically, we can be at little loss to trace its origin, as provisionally, to comprehend its mission—"I raised up your sons prophets, and your young men for Nazarets. It is not even thus? saith the Lord." And if it was thus with these totalistors of old, He would not forsake us now. Let them be true to the truth, and the truth will be true to them, and bring multitudes of blessings upon them and their children.—Portland Press.

An ITEM FOR THE BOYS.—A little boy twelve years old once stopped at a country tavern and paid for his lodging and breakfast by sawing wood, instead of asking it as a gift. Fifty years later, the same boy passed the same little country inn as George Peabody, the banker.

LIZZIE'S DEBTOR.

"Nellie, Nellie Colton, I say, it is no time to be poring over that rusty algebra at five o'clock Friday afternoon—just the blessedest hour of the whole week."

"What just a minute, Lizzy."

"I wish life could be made up of your minutes, wouldn't we be jolly Methusals? You're going to the nutting party."

"No, thank you, Lizzy. It's hard work that I am doing. You know that I have but a week longer to study."

The girl shivered as she spoke, and drew the folds of her breakfast shawl over her thin gingham. The action was not unnoticed.

"Do you really mean to leave school for three months more would give you the highest honors of graduation?"

"I must, but shall hope to come back next summer."

Lizzy's bright face wore an expression of puzzled thought. For full five minutes she sat beating a tattoo with the toe of her embroidered slipper. Like Nellie, she was an orphan, but unlike her she was the child of wealth and the centre of an admiring circle.

Late that evening a light step echoed along the corridor.

"It's me, Nellie. Don't look like a bargainer?" and Lizzy threw down an armful of clothing on the chair beside her. "These are my last winter dresses. I can't wear one of them, and auntie says I must give them to some one who can. So I have brought them to you."

"Lizzie, how could you?"

"Very easily indeed. They are not heavy."

"But you are not an object of charity."

"And I haven't said you were; but you are an object of affection 'for a' that, and a' that! Let me sell you the duds 'on time! Ten years from now you are to pay me principal and interest, not in money but in something that I really need, and I am not to turn up my nose so regally."

Nellie threw her arms around her friend's neck and kissed her.

"All right—that's the revenue stamp to our article of agreement. Now try on the dresses."

One by one they were examined, and greatly to Lizzy's satisfaction, fitted perfectly.

"I am glad that I have not worn them here, how very considerate of you to stop going just as you did."

"Lizzie, you don't know how much good you have done. I shall not have to leave school now. I can go on and graduate," and happy tears glistened in Nellie's eyes.

Ten years had passed with all their changes. Nellie was the wife of the principal of the academy. Lizzy, a widow with one child, all her wealth had disappeared in a few years, and when she applied for her father's admission to the academy, it was with the petition that she might pay for her tuition in sewing. This led to a mutual recognition, and Lizzy's former kindness was returned to her tenfold. How oft it is that after years given back in blessed measure the bread cast upon the waters.

RESERVE POWER.

It is not wise to work constantly up to the highest rate of which we are capable. If the engineer on the railroad were to keep the speed of his train up to the highest rate that he could attain with his engine, it would soon be used up. If a horse is driven at the top of his speed for any length of time he is ruined. It is well enough to try the power occasionally of a horse or an engine by putting on all the motion they can bear, but not continuously. All machinists construct their machines so that there shall be a reserve force, but the power required is four horse, then they make a six-horse power. In this case it works easily and lasts long. A man who has strength to do twelve hours of work in twenty-four, and no more, should do but nine or ten hours' work. The reserve power keeps the body in good repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person with no reserve force is always incapable of taking on any more responsibility than he already has. A little extra exertion puts him out of breath. He cannot increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, and gloomy—we all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depends our health and strength.

A mill on a stream where water is scanty can be worked but a portion of the time. So a man with a little good blood can do but little work. The reserve power must be stored up in this fluid. It is an old saying among stock-raisers that "blood tells." It is equally true that that blood tells in the sense in which we use the word. If it is only good blood, then the more of it the better. When the reserve power of an individual becomes low it is an indication that a change is necessary, and that it is best to stop expending and go to accumulating, just as the miller does when the water gets low in the pond. Such a course would save many a person from physical bankruptcy.—Herald of Health.

A. T. STEWART'S PRINCIPLES OF TRADE.

I have said that the problem of Mr. Stewart's career was already solved. The reason why it was there solved lies in the fact that in the little Broadway store—the very cradle of his fortunes—he adopted those rules and principles of trade and of life from which he has never swerved; and to which, in connection with his mental and physical capacities for labor, his unflagging industry, his native shrewdness and sagacity, his thorough good sense and profound knowledge of trade, his stupendous success is due.

I. His first rule was honesty between seller and buyer. His career is a perfect exemplification of poor Richard's maxim, "Honesty is the best policy," and of the poet's declaration, "Nothing can need a lie." His interest consisted in the truth, and his policy with the man, when he determined that the truth should be told over his counter, and that no misrepresentation of his goods should be made.

He never asked, he never would suffer, a clerk to misrepresent the quality of his merchandise. Clerks who had been educated in other stores to cheat customers, and then to laugh off the transaction as "cuteness," or defend it as "diamond cut diamond," found no such ethical code of morality at Stewart's little store, and learned frankness as a duty. Their representation at the peril of dismissal. Their employer asked no gain from deceit in trade.

On his part, too, in buying, he rarely gave a seller a second opportunity to misrepresent goods to him. I leave others to speak of the moral effect of this resolute conduct in general trade; my purpose is only to show its mercantile effect on the career of the trader himself.

II. A second innovation of the young dry

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