

Provincial Wesleyan.

WEDNESDAY, MAY 15, 1872.

THE SACKVILLE INSTITUTIONS.

The Sackville Institutions have reached an important crisis in their history. After the close of the present Academic year, the grants to those Institutions from the New Brunswick Treasury will cease. So it has been determined by the New Brunswick Government and Legislature.

It is useless to enquire whether the policy in this case adopted is founded in justice or inspired by wisdom. It is much more to the purpose to consider whether it is likely to prove irrevocable, and to enquire, what is now to be done? That is a question of momentous importance to Eastern British American Methodism.

The primary consideration of this question will devolve upon the Sackville Board of Trustees. Its ultimate decision will lie with the Conference of the Eastern British American Methodist Church. It is not our business to anticipate on this subject the conclusions and suggestions of the Board or the judgment of the Conference. But it is evident that every minister and every intelligent member of our Church has a deep interest in this matter, and must earnestly desire that the emergency which has arisen may be dealt with in the most energetic and judicious manner. There can we presume be but one opinion entertained among us as to the main question involved, which is, are the Sackville Institutions to live or die? On that question there must be absolute unanimity of sentiment among instructed broad-thinking Methodists within our Conference bounds. That sentiment would find expression in the assertion that the Sackville Institutions must at all sacrifice necessary be maintained in all their departments in ever increasing vigour. There are, we believe, but few persons who have given more patient thought to this subject than we have, and it is our inalienable conviction that the fortunes of the Methodist Church of Nova Scotia, New Brunswick, Newfoundland and Prince Edward Island, are to a material extent interwoven with those of the Methodist Schools of learning located at Sackville. Were it otherwise the touching traditions associated with the origin and development of the Mount Allison Academies and College would render the crippling and still more the extinction of those Institutions a most mournful spectacle for true-hearted Methodists in the Maritime Provinces to witness. But endeared as those noble seminaries of learning are to our intelligent people by the recollection of the princely munificence in which they had their origin and by which they were fostered, their existence is felt to be indispensably necessary to our healthful progress as a Church. It seems to us that it is one of the most pressing duties of the Methodism of the Lower Provinces to place those Institutions upon a thoroughly stable financial basis, that their powers for good may be developed to the utmost limit of their capacity.

It is much to be lamented that the blow about to fall on the Institutions is coming so suddenly. Were its delivery postponed for twelve months longer, its effect could be much more neutralized by an energetic and skilful preparation than now seems possible. But as indicated before, no profit will come merely from the indulgence of vain regrets. Prompt, vigorous, united and persevering action is the requirement of the situation. It is to be hoped that the gentlemen upon whom the initial responsibility rests to commence the action requisite will be found equal to the demands made upon them. Meanwhile it is desirable that the best heads and the most liberal hearts lay and clerical in the Connexion may be occupied for some time to come with the consideration of this matter in its manifold bearings.

We observe from time to time in American Methodist journals sundry Editorial lucubrations respecting the progress of Republicanism in England and regarding the imperfections and probable fate of Monarchy in the Parent Land. The writers of these articles seem only slightly acquainted with the subjects on which they descend, and by no means plentifully endowed with that philosophical faculty which would fit them to discourse upon those subjects discriminatingly and impartially. Republicanism on paper may be made to wear a symmetrical and scientific aspect. Republicanism in practice, fairly administered among a highly intelligent and law-abiding people, may moderately well accomplish all the just objects of secular government. So much may be cheerfully and gratefully admitted. It may also be conceded that great evils may exist and flourish under every sort of monarchy that human beings are made subject. But it may with truth be contended that the range of personal liberty enjoyed by the subject in Britain is everywhere as great as that granted to the citizen in the United States, that in the former country, the influence of intelligent public opinion upon the policy of the supreme government is greater than in the latter country, that legislation, the administration of justice, and the conduct of the civil service of the country is vastly more pure in Britain than in the United States, that while in England in the administration of affairs the general tendency is toward economy and simplicity, in the United States the tendency is toward extravagance, that if the British House of Lords may need in process of time some reconstruction, the time is fast approaching when the constitution of the United States Senate, in which little Delaware, with one-eighth of a million of people wields as much power as New York with nearly four millions and a half, will be considered an anachronism, and that, in fact, it is the merest nonsense for anybody to be predicting that a political millennium will glide into Britain in the wake of the Repub-

lic while the Monarchy slides out to make room for it.

The two countries may learn from each other through all coming years, and promote each other to good works for the common benefit. Good men on both sides should rejoice when in either country laws are repealed, when proved grievances are redressed, when gauged political or social excrescences are pruned off and when solid advance is made along the highway of civilization. But our worthy brethren across the border should not find it difficult to believe that their kinsmen and ours who abide in the old homestead across the great sea need a great many things more than a Republic of any pattern whatever.

J. R. N.

METHODISM AT THE ANTIPODES.

Methodism at the Antipodes seems a long way off. The subject may therefore be considered somewhat far-fetched, yet a glance at it may not be deemed uninteresting.

There exists in the Southern hemisphere a Methodist Conference, affiliated, like that of Eastern British America, to the British Methodist Conference. This Southern Conference has charge of the Wesleyan Methodism located in Australia, Tasmania, New Zealand and Polynesia. Its President is yearly appointed on its own nomination by the British Conference. The statistics of this body for 1871 show that in Australia, Tasmania and New Zealand, it had charge of a membership of 27,585 and on trial, 1,836 and in its mission field a membership of 32,064 on trial, 5,639 and of Sunday School scholars, 127,818. In three years it was able to exhibit a gain in Ministers of 55 Churches, 332 Members, 8,997 Sunday Schools, 290 S. S. Teachers, 2,451.

There are five towns—Melbourne in Victoria, Sydney in New South Wales, Adelaide in South Australia, and Launceston and Hobart Town in Tasmania—in which in succession this Conference is accustomed to assemble. Its eighteenth session was held in Melbourne in January last, and was attended by about one hundred ministers. It received fifteen probationers into full connexion, and retained on probation fifty-three, besides receiving a considerable number on trial, the most noteworthy among whom was a distinguished Chinese convert whose education in China had occupied seventeen years, and whose preaching capacity and theological attainments were reported on most favourably by Mr. Cox, the Wesleyan Missionary at Hankow in China, whose presence at the Melbourne Conference seemed to afford it great pleasure.

There were connected with this Australian Conference in 1871 no less than 355 ministers and assistant missionaries, not one of whom died during the year. One would be apt to think from this circumstance that hard work agrees well with good men in that southern world.

Glancing over the reported proceedings of this Conference in Committee and otherwise, we are not surprised that its session lasted over eighteen days. For irrespective of the routine matters with which we are all familiar, its attention was occupied with many questions of more or less importance, mooted at the time or commended to its notice by various District Meetings. Its Children's and Educational Funds, were not it was thought, in as flourishing a condition as was desirable, though the allowance per capita was fifty dollars from the former and over sixty from the latter. Young ministers at that Conference do not pay up their subscriptions to the Supernumerary Fund as they ought, it appears, for it was resolved by the Supernumerary Fund Committee that the Conference be recommended not to appoint young men upon their being received into full connexion to married preacher's circuits unless they have paid their subscriptions to this fund. One brother of peculiar views, endeavored in vain to get the Conference to pledge itself to allow any minister having labored say 27 years to retire whether sick or well on the Supernumerary Fund.

The Conference made a strong delivery on the Liquor Traffic question, pronouncing in favour of a Permissive Act allowing rate-payers to control the issue of Liquor Licences. The Conference also denounced the Polynesian Labour Traffic system, which is only a slightly disguised form of slavery, and passed a resolution expressive of its sympathy with the Episcopalian Missionary Society that mourns the loss of one of its devoted agents—the lamented Bishop Patteson.

The propriety of making the first Conference Session always an open one was recognized. The decision of a Local Preacher's meeting on matters within its jurisdiction was, in answer to a question referred to the Conference, declared to be final. Legislation ordering the public recognition of persons entering into full connexion with the Church was declined, because of the alleged practical difficulties standing in the way.

The introduction of Lay Representation in Conference had been recommended by three districts, but the consideration of the subject was postponed to that more convenient season whereat more light on the matter would be forthcoming from England, Ireland and America.

The necessity believed to exist for the establishment of an Institution for the Higher Education of young ladies was pressed upon the attention of Conference, but was relegated to the College Committee for fuller consideration, to be reported on hereafter.

But by the most important subject of a special character on which Conference took action was that of the establishment of a General Conference, with Subordinate Annual Conferences. This question has

been prominent among our Southern brethren for many years. It has been discussed by them exhaustively again and again. Each succeeding year rendered the necessity of the adoption of such a measure more and more apparent and pressing. At last the time seemed to have arrived when the matter ought to be brought to an issue. Accordingly after lengthened deliberation, and a very free interchange of sentiment, between the representative men in Conference, it was decided to ask the sanction of the British Conference to the plan agreed upon, the details of which are not comprised in the account before us; but which contemplates the creation of a General Conference to meet every third year and the formation of four Annual Conferences—An Eastern Conference including the Colonies of New South Wales and Queensland, which shall have the management of the Polynesian Missions; a Western Conference, including the Colonies of Victoria and Tasmania; a South Australian Conference, and a New Zealand Conference. There can be no doubt, we presume, but that the British Conference will on due consideration sanction the plan referred to, though the parent Conference may deem it in certain respects susceptible of improvement. The new measure will go into operation immediately after receiving the approval of the British Conference. We need not dwell on the suggestiveness of these important facts.

J. R. N.

(Reported for the Provincial Wesleyan.)
THE GENERAL CONFERENCE.
METHODIST EPISCOPAL CHURCH, BROOKLYN.
First Day.—The Resolution providing for the admission of the lay delegates, and inviting them to seats in the Conference was adopted before adjournment, on the first day of the Conference; yeas, 279; nays, 1; absent 12.
A motion for the call of the list of Lay Delegates was adopted, whereupon seventy-nine laymen answered to their names, and took their seats as members of the Conference.

Second Day.—On the second day of the Conference Bishop Simpson officiated as President. The Academy of Music, in which the Conference is held, is an immense and handsomely furnished building. It will seat considerably more than a thousand persons, and the body and lower gallery were well filled. Although the day was fine and the sky cloudless, the building is so dimly lighted from without that even at noonday the gas is kept burning. There are not many aged men among the delegates. Most of the members of the Conference are men in the prime of manhood. Among the number are a few colored brethren.

Four Assistant Secretaries were elected, two of whom are laymen. Dr. Strong read an address submitted by the lay members. It was an admirable paper, and was listened to with great interest.
Third Day, Friday, May 3rd, Bishop Ames presiding. The Rules of Order for the government of the Conference were discussed and adopted. It has been the custom in previous General Conferences, as in other deliberative assemblies in the Republic, to sometimes have at one time before a meeting a resolution, and a substitute, and amendments to both, and again amendments to both amendments. Dr. Curry stated the parliamentary practice which generally obtains in England and which he had not more than three motions before a meeting at one time. This practice was substantially adopted, inasmuch as it was decided that three questions only should be before the Conference: one time, namely, a resolution, and a "substitute," and an amendment.

The several Standing Committees were appointed on Episcopacy, Itinerary, Bounties, Book Concern, Missions, Education, Revivals, Sunday School and Tracts, Appeals, Church Extension, Freedmen, and State of the Church.
Fourth Day.—Rev. Mr. Hunter presented a paper on the Book Room controversy, which brought on an earnest discussion, in which Dr. Lantahan and others took part. This discussion was the forerunner of others yet to come on the same subject.
A committee was appointed to consider the subject of a monument over the grave of Bishop Kingsley, who is buried at Beyrout, Syria.
A number of petitions, appeals, &c., from the Annual Conferences were read. Dr. Eddy presented a memorial from President Grant, Chief Justice Chase and others, Trustees of the Methodist Metropolitan Memorial Church, Washington, on the subject of that Church.

Fifth Day, Monday, May 6th.—Bishop Ames occupied the chair. The reception of the Fraternal Deputations was made the order of the day for Wednesday, May 8th, at 10 o'clock.
The Report of the Book Committee for the past year was read. It is very lengthy, and would probably fill more than a dozen columns of the *Wesleyan*. This Report traverses the whole field of the late painful Book Room controversy, and is a very able document. It is strongly condemnatory of the position taken by Dr. Lantahan, who had made serious charges against the management of the concern. The Report of Mr. James P. Kilbreth, an expert, and the referee appointed to investigate the charges against the establishment, was also read. This Report is also very voluminous, as well as thorough. It is substantially throughout in accord with the Report of the Book Committee, and is generally favourable to the management of the concern.
These Reports were listened to with great interest by a large number of visitors, as well as delegates.

Among the visitors present to-day were Revs. J. Lathern, of Yarmouth; W. M. Punsion, of Toronto; Luke H. Wiseman, T. Bowman Stephenson, and Alex. McKay, of London; Joseph McKay, of Ireland; Geo. H. Dewart, Editor of the *Christian Guardian*, Toronto; and A. Sutherland, of Ontario.
Messrs. McAuley and Stephenson both spoke at the Allen Street Church here, yesterday, with great eloquence and acceptance. They have almost positively promised to favour us with their presence at our approaching Conference at Halifax.
D. D. C.

(New York, May 6th.)
SPECIAL SESSION OF THE LAY DELEGATES, ADDRESS.

After the adjournment of the General Conference on Wednesday, the Lay Delegates met, pursuant to a call made in Conference, in the lecture-room of the Washington-Street Methodist Church. Judge Goodrich, of Chicago, was chosen Presi-

dent, and Prof. Wells, of Union College, Secretary. Dr. Strong, of the Drew Theological Seminary said: "In view of the events of this morning, this should be something more than an ordinary meeting. The action of the General Conference was a great work, and this will henceforth be a great and memorable day in Methodist annals. It seems proper that we should appoint some one to especially represent us in the larger body, and give a prominent expression, by speech or resolutions, to our gratitude."

In this view a committee of three was appointed to draft resolutions expressive of the sense of the body. This committee consisted of Dr. Strong, Senator Harlan, of Iowa, and Chas. Beale, Esq., of Maine. After some miscellaneous business, mainly consisting of rectification of residences and mutual introductions, the Committee returned and reported an elaborate address, which was read and accepted, after a thorough revision with a view to eliminating any features calculated to commit the Lay Delegates to fixed policy in regard to the disputed points of our Church policy, or in any way cause the laity to be committed to a line of action in advance. The most emphatic desire was expressed, in the course of the debate, to harmonize entirely with the ministry in the discussion of current questions, and opposed to separate action of the laity.

The address in its amended form was finally adopted, and the Committee was ordered to present it to the General Conference on the resuming of that body at its session next morning.
During the morning session on Thursday, Dr. Strong was invited, as stated in our Conference report in another column, to read the Laymen's address, which he did, as follows:

Dear Brethren.—An occasion so memorable as this, which brings together for the first time the great council of our beloved Zion the clerical and lay elements by direct representation, calls for more than a passing interchange of views and feelings. It is fitting that we, the Lay Delegates especially, should formally recognize the gravity and responsibility of the hour, and the train of Divine Providence, as well as of ecclesiastical adjustment, that has led to it. We desire, therefore, to respond to the summons which invites us to share in your deliberations and decisions by an expression at once of our appreciation of the privilege, and of our sentiments in accepting it, and to do so in a manner appropriate for permanent record.

First of all, we devoutly thank the great Head of the Church for the eminent degree of harmony and brotherly love that has characterized the movement in favor of "Lay Delegation" which has thus happily been consummated. Rarely, if ever, has history chronicled a fundamental change in Church policy effected with so little of acrimonious controversy; and none so never before has the world seen a voluntary surrender of power by any body of men so possessed of it by constitutional right; and yet often has there been known such modesty in acquiring it as our laity have generally exhibited. It has frequently been alleged that Methodism exhibits in her form of government some features of usurpation and despotism; we may now mutually congratulate ourselves upon this signal refutation of the calumny.

In the second place, on behalf of the lay portion of our Church, thus called upon to assume the gravest obligations, we invoke the gracious assistance of our heavenly Father, that we may so engage in and discharge the important duties imposed upon us as to meet the divine approval, and secure the greatest good to the Church at large. We feel that an assuming spirit would be in the highest degree unbecoming to those who enter for the first time upon a share of authority thus deferentially ceded to them by their colleagues, and we hope to prove by our cordial and judicious co-operation with the clerical brethren in this new relation, that their confidence in that of those who have thus hitherto, is not misplaced.

Thirdly, we would deprecate any separation of the so-called temporal and spiritual powers of this joint body as between its lay and clerical members. While we recognize the peculiar functions of the ministry in the pulpit and the pastoral; their exclusive right, as a rule of ecclesiastical order, to administer the Word of God and the sacraments of the Church; and while, on the other hand, we equally acknowledge as the special charge of the laity, in the pew and the community, to maintain the pecuniary interests of our Zion, and to be the custodians of its Church property; yet, as delegates here assembled, we conceive and suppose it to be conceded, that we all have a common and equal interest and obligation in every question that may come before the Conference for discussion and determination. Bishops, preachers, and people are, in our economy at least, the elementary constituents of the one body of Christ; and whatever affects either of these three classes, truly and sensibly concerns all the rest. Whether, therefore, we meet here as presiding officers, or as members consulting together, and finally voting either promiscuously, or, if it become requisite for a due balance of members, by separate count, we trust that no schism shall be made in this regard; so, only, can we achieve the entire benefit of the maxim, that *Union is strength*.

Lastly, we do not enter this body to propose any sudden or radical change in the practical machinery of our Church. Happily, we see no tendency among us to any considerable divergence on doctrinal questions. We hope that no hasty or serious experiments be made in our ministerial polity. We should especially regret to find the introduction of the lay element into our councils made the occasion of materially modifying the functions or contracting the sphere of the clergy, whether Bishops, Elders, or Pastors. We laymen, as being comparatively inexperienced in their capacity, must naturally be expected to feel our way cautiously along if we would tread securely and advantageously in the exercise of our new powers; at the same time we do not wish to be understood as standing committed against any advance in any legitimate and prudent direction, nor in favor of any state of things merely on account of its antiquity. Whatever measures have proved themselves in time past to be wise and useful, we would retain if they still continue efficient, or restore to their former usefulness if they have in any way or degree unnecessarily lost it. Whatever operation which experience may have shown to be erroneous or defective, or which altered circumstances may have rendered practically obsolete and inapplicable, we would freely—but gradually and not violently—exchange for sounder and more improved ones. In short, we profess ourselves at once conservative in principle, and thoroughly progressive in the guidance of Providence—the same always and everywhere in spirit—but able to adapt itself in form to the varying exigencies of time and place. We recognize its one grand aim still to be to "spread Scriptural holiness over these lands," and we trust that from this hour it shall receive a fresh impulse in its mission throughout the globe.

Signed,
JAS. STRONG,)
JAS. HARLAN,) Committee.
CHAS. BEALE,)
Brooklyn, May 1, 1872.
The reading of the paper was listened to

with undivided attention by the Conference, and to the evident satisfaction of that body, which was expressed by an appropriate resolution, followed by the singing of "Praise God from whom all blessings flow," after which the Conference proceeded with its business in its new form, and with its increased numbers.—*Daily Advocate*.

(Correspondence of the Traveller.)

BROOKLYN, N. Y., May 8, 1872.
The first portion of the morning session was devoted to some explanations made by Dr. Lantahan, in answer to his inquiry why his report was not printed in the *Daily Advocate*, as the majority and minority reports were. In the reply by Dr. Curry, editor of the *Christian Advocate* & *Journal*, was that the *Daily Advocate* and its paper, (the regular weekly) were two separate things; the *Daily* he had no more control of or responsibility for than any one in the conference.

Dr. Slair, the chairman of the minority, also tossed in a small grievance about the report of his being mutilated somewhat. But all was made satisfactory to the parties by the explanations given.

The balance of the morning was occupied in receiving official visitors, letters of creulence being read from the bodies represented, and addresses given by the delegates present. Rev. Mr. Wiseman, of the British Methodist Conference, and Rev. Wm. M. Punsion, addressing the body at considerable length the latter making one of those remarkably eloquent speeches for which he is so renowned. We saw only one man on the floor, or in the galleries, who did not pay tribute to the members, who had been so warmly received. His address was full of a genuine deluge from some pent up flood, he poured himself upon and literally overwhelmed his hearers. The deaths of Baker, Thompson, Kingsley, Clark, Sewall, and Cookman, coupled with his own comparatively recent sorrow—at the loss of his wife—probably roused him to an almost unwieldy pitch of fervent emotion.

(From the London Watchman.)
THE PROPOSED ESTABLISHMENT OF POPEY IN ENGLAND.

Surely the Romanists in England must be like them that dream. Certainly the Protestants have been asleep. Beyond all that either party could have expected ten years ago, is a bill that awaits a second reading in the House of Commons "to abolish certain restraints and disabilities now imposed upon certain Her Majesty's subjects on religious grounds." The restraints and disabilities complained of are nothing more than the conditions of a compact made with Pope in the year 1829, whereby some constitutional barriers against the political power of the Pope in this country were retained, while priests and their flock were allowed free exercise of their religion and unrestricted profession of their faith. Since that time it has been proved over and over that statements made for the purpose of persuading Englishmen that the Pope and Court of Rome did not maintain the principles attributed to them were absolutely false. The *Syllabus of Errors* published by Pius IX. in 1864, and the unmitigated intolerance which has disgusted and alienated from him every State hitherto called "Catholic," now remove our estimate of Papal arrogance from the circle of doubtful questions, and every European Government, the Government of England alone excepted, agrees that the Pope, his priesthood, and the various institutions of his Church are too dangerous to exist without restraint. All statesmen who have at heart the welfare of the States they govern, and are not blinded by moral infatuation, find that their only protection from the system most correctly designated Popery, consists in the maintenance of stern restraints, and the imposition of effectual disabilities.

Sir Colman O'Loghlin's bill affirms that Romanists are liable to such restraints "on the ground of religious belief and convictions." Religious belief that an alien priest has power over every baptized person in this country; that religious liberty is an evil to be remedied; that the laws of England ought to be made, subsequent to the pleasure of the sacred Roman College of Cardinals; that the press ought to be placed under censorship; that a person daring to call himself Vicar of Christ and God upon earth ought to have a temporal estate in Italy, and that temporal rank, position and authority the whole world over—this may be called religious conviction and belief at the Vatican or at Mecca, but it is not the religion of the Bible, nor of England, nor of the civilized world in general. After the insolent preamble, Sir Colman's bill parts to enact that "every subject of Her Majesty shall, after the passing of this Act, be eligible to hold the office of Lord High Chancellor, Lord Keeper, or Lord Commissioner of the Great Seal of Great Britain, and also the office of Lord Lieutenant, Lord Deputy, Lord Justice, or other Chief Governor or Governors of Ireland, without reference to his religious belief, on taking or subscribing any oath or declaration of office not involving any religious test which now is, or from time to time may be, required to be taken by the holder of either of said offices." That is to say, that henceforth the Sovereign of this Empire shall surrender the keeping of his conscience to the highest officer of State whose duty it shall be to disclose the contents of a servant who shall disclose the contents of a servant to an ecclesiastical politician who may be in the secret and interest of an enemy, and that it shall be absolutely unlawful to protect the Sovereign of these realms against the power that is now dreaded and repudiated by most of the Powers in the whole world. As for other clauses proposed for carrying into effect the clause which we have quoted, it is not necessary to note them; but there are two others of equal brevity and boldness which the people of England will hardly suffer to pass in silence. According to one of them—"From and after the passing of this Act several sections contained in the Act for the Relief of His Majesty's Roman Catholic Subjects, for the suppression of Jesuits and other religious orders of the Church of Rome, as set forth in Schedule A to the Act annexed, shall be, and the same are, hereby repealed." Schedule A simply enumerates the sections of 10 George IV. which were intended to prevent the establishment of Jesuits in England, and to save this country from the demoralizing effects of monastic establishments. Now, if the claims of the Act referred to were altogether repealed, and if the previous legislation so far as consisted with the true legislation of the present time, and in harmony with the wisest legislation of the States which have abolished concordats with the Pope, and wrenched long abused power from the hands of the priest-hood, were once more enacted, the Jesuits would be fairly met on the arena they have chosen in the British Legislature. But if not, if a solemn Parliament and an infatuated public should ever agree to naturalize Jesuit-

ism, and make London a second Rome, and England a mediæval Italy, then *adieu* *Sacrum regna*, then come back again the troubles of the reign of Philip and Mary, and the doctrines of her confessor, Castro and the Inquisition. Gilded, only, with an exterior of wealth and of licentiousness, with a domestic virtue or Christian Sabbath, or open Bible, schools without religion. Government without safety, a great and terrible corruption of the whole social mass, will be the heritage of misery and shame that we shall leave to our children.

But this is not yet all. There is yet another little clause, short, like many that in recent Parliaments have been thrust in surreptitiously, we hear, to make way for the final sweep. "After the passing of this Act, no fee, trust, or disposition for any real or personal property for pious or charitable use shall be deemed void or unlawful on the ground that such use, trust, or disposition is superstitious, or for a superstitious object." It cannot in these days of intelligence be necessary to retrace all the steps of our ancestors, and learn over again the first principles of political economy. It can not now be needful to point out the rain which is ever sure to follow when hungry priests, men without family or home, severed from social sympathies, and held by no ties of lawful kind, build up their own order by methods unknown to honest men, and unrecognized by any other law than the law ecclesiastical made by themselves and for their own uses. Every one who has read history, and extended his observation into countries which have deteriorated under the blight of priestcraft, knows that no degree of national prosperity can possibly withstand the stealthy influence, nor live under the withering blight of such a system as that which degraded European society during the middle ages, made Central and Southern Italy a desolation and even arrested the progress of Christianity itself.

We do not spend many words in laying this matter before our readers. This is no idle cry of alarm. There is nothing visionary in these fears. The operation of such laws as the one which is sketched out in the bill before us is not to be conjectured from remote examples. The enactment of such laws for the impracticable purpose of satisfying that which is insatiable is no new experiment. The mischief is present, palpable; invariably present and palpable wherever Popery broods under the shadow of an unrighteous law. The bill was printed on the Feb. 13, and it was to be read the second time on May 24. Time is not now to be lost in words, but should be employed in action.

"OUR YOUNG MEN."
The Rev. G. O. Huettis delivered his Lecture on the above subject, before the Acadia Athenæum on the evening of April 24th. The attendance was larger than usual and their appreciation of the lecture was exhibited by frequent and hearty bursts of applause. The lecture was a compendium of sound, sensible advice to young men, interspersed with several amusing anecdotes, witty allusions and genial pleasantness, rendered in the lecturer's best style. The manner of the lecturer is, without doubt, a part of the lecture and so in this instance it was a very important part. The speaker's ready wit and genial humor infected the whole audience, and seldom we think have we heard an Athenæum lecture which was more thoroughly enjoyable.

The Rev. lecturer commenced by stating that the first inhabitant of our globe was a young man. Having the same restless impulses that characterize youth in more modern times, he was unsatisfied till he made the acquaintance of one of the opposite sex. A clear case of "love at first sight" ensued. Through their indiscretion and blind confidence in themselves they "brought death into the world and all our woes, with loss of Eden." The duties, dangers and responsibilities of our young men were dwelt upon. Our modern civilization, though producing those conditions of society best adapted for the development of a noble and godly, produced also many evils and those of such a kind as are most calculated to injure our young men. Nothing is so important as character. This does not constitute genius or talent or even reputation, but is the moral bent of the mind. We are all created with moral capabilities and for the most part form our own characters. The capabilities and opportunities of young men were never so great in the past as now, for more important interests are now entrusted to them. Well regulated ambition was recommended and the examples of Alexander, Hannibal, Cesar and Bonaparte were adduced to show the folly of mere worldly ambition. To gain the Alps, submits of our ambition we must climb, and all who do so industriously and perseveringly will certainly reach the coveted height. Never were young men so much needed as now in our pulpits and schools for in their hands largely is the future destiny of our race. Present opportunities must be embraced for youth is not a Sunday garment which we can wear carefully and lay by for the future.

The lecturer then portrayed a "model young man." He must be honest, duplicity and deceit form no ingredient in his character; truthful, for there was no evil more detestable than lying since every other vice is founded upon it as every virtue is founded upon truth; amiable, loving society; dutiful to his parents; affectionate to his sisters and brothers; and above all religious, both fearing and honoring God.

He concluded with an amusing description of a "fast young man" and some pertinent quotations as to the tendency of modern thought and our duties in connection therewith.—*Kentville Star*.

A NEW GREAT GIFT OF DANIEL DREW.
Bishop Ames says no laymen are so liberal as those belonging to the Methodist Episcopal Church. And it seems from oft-recurring incidents that he speaks by the book. The churches they build are more numerous, and are getting to be more costly than those of any other denomination. The same ardor which filled them, when poor, with a burning zeal for Christ and souls, makes those who grow rich, hasten to lay their all upon the same altar. Clifton, Hamilton, Rich, Cornell, are specimens of a multitude that in every place feel that what they have is not their own; it is bought with a price, even the precious blood of Christ; it belongs to His Church. The last expression of the liberality is from one of our previous most princely givers. Daniel Drew has added to his gifts to the Church, already amounting to a million of dollars, a new gift of that will yet probably equal that sum. At Carleton's native place, he proposes to found the New York Conference Seminary, giving it ample grounds, elegant stone buildings, large enough to accommodate three hundred students, apparatus, library and endowment. This splendid gift is wisely made, Carleton is about fifty miles north of New York city,

on a branch from the Harlem railroad. It is a beautiful town, rural, rocky, with a lake (Catskill) that is a favorite place of summer resort. It is accessible from the city, easily and cheaply.

This offer is not a last-minute thing. For years Mr. Rich has spent many hours over such a project, talking with Mr. Drew. He regarded such a movement, the seed sown springing up after he has gone, and bears its abundant fruit. Many thousands of souls will rise up and call the founder of this great benefaction blessed. A poor boy himself, on his native hills, where his father told his books, and where he grazed his first cattle, he erects a monument more enduring than brass. For this deed, his name will go down with honor to the latest generations.

Rumour also has it that he has promised like endowments to the New York East Conference at Stamford. This seems too good to be true.—*Zions War*.

DAY VERE'S TEMPERANCE ALLIANCE.
A large and influential meeting was convened in Temperance Hall, Bay Verre, on Wednesday evening, 1st inst., for the purpose of forming a Temperance Alliance. A. H. Atkinson, Esq., was called to the chair, Mr. James Dalton appointed Secretary, and R. W. Gooden, Esq., Assistant Secretary. The object of the meeting having been briefly stated by the Chairman, prayer was offered by the Rev. D. B. Scott, who, being the first called upon to address the meeting, on rising, made the following resolution, which was seconded by Mr. Nelson Beckwith:

Whereas, The common sale of intoxicating liquors, is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are injured, but grievous wrong is done to property and persons of the sober and industrious part of the community.

And whereas, the history and results of all past legislation, in regard to the liquor traffic, abundantly prove that it is impossible to limit or regulate a system so destructive in its tendency.

Therefore Resolved, That rising above class, sect or party considerations, we combine together to employ every moral and legal means in our power to stop the sale in our community. The Rev. gentlemen in speaking to the resolution, showed from statistics the enormous amount of alcoholic liquors annually consumed in Great Britain. He also depicted the appalling picture existing among our own Temperance men. The other speakers of the evening were Messrs. S. E. Crane, Nelson Beckwith, Henry Crane, R. W. Gooden, James Fillmore, and Stephen Gooden, who spoke warmly and energetically on the subject of temperance, plainly demonstrating, during the course of their remarks, the crying necessity of immediate and united action, on the part of the Temperance friends, in putting a stop to the illicit sale of intoxicating drinks. The resolution having been put was carried unanimously.

Rules and regulations were then read, after which an invitation was given for persons to come forward. A half a hundred immediately went forward and subscribed their names as members of the League.

The following persons were then duly elected officers of the ensuing year, viz: Mr. Nelson Beckwith, President; Messrs. R. W. Gooden, James Fillmore, S. E. Crane, Frank Gooden, Cyrus N. Gooden, Vice Presidents; Mr. James Dalton Secretary; and Wm. W. Wood Esq., Treasurer. A committee was appointed consisting of the following gentlemen, viz:—Walter Davison, Oliver Wood, Henry Crane, Stephen Gooden and A. R. Atkinson Esq.

The Doxology having been sung, and the Benediction pronounced, the meeting was adjourned till the first Thursday in June next.

R. W. GOODEN,)
Asst. Secretary.
Bay Verre 4th May, 1872.

The Statistics of Religion for the United States, just completed at the Census Office show Methodism to be largely ahead of any other denomination, both in church accommodations and value of church property. The following are the figures: Total number of church organizations upon the first of June, 1870, 72,451; total number of church edifices, 68,074; church accommodation, 21,659,503; aggregate value of church property \$304,329,081. The statistics of church accommodations for the principal denominations are as follows: Baptist, (regular) 3,997,116; Baptist, (other) 363,917; Roman Catholic, 1,999,514; Congregational, 1,137,212; Episcopal, 991,051; Lutheran, 999,332; Methodist, 6,528,209; Presbyterian, (regular) 2,198,909; Presbyterian, (other) 499,314. The value of church property owned by these denominations is: Baptist, (regular) \$39,229,221; Baptist, (other) \$2,378,977; Roman Catholic, \$60,985,666; Congregational, \$25,069,698; Episcopal, \$36,514,349; Lutheran, \$14,917,747; Methodist, \$69,854,121; Presbyterian, (regular) \$47,828,792; Presbyterian, (other), \$5,436,524.

PREBYTERIANISM IN BRITISH AMERICA.
The following facts have been compiled by Rev. S. Houston, of St. John, and have been published in the *British American Presbyterian*.—There are not less than 679 Presbyterian congregations in British North America, exclusive of Manitoba and British Columbia, and all these with the exception of 13 belong to our churches now negotiating union. The Canada Presbyterian Church reports 352; the Presbyterian Church of Canada in connection with the Church of Scotland, 137; the Presbyterian Church of the Lower Provinces, 127; and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, 40. I take these figures from the last published minutes of the Supreme Court of each Church. The other 13 embrace the U. P. Presbytery of Ontario and two small Presbyteries of Covenanters in the Lower Provinces.

The *Messenger* reports that the late Mr. Francis Parker, of South Rowland, bequeathed \$400 for a Scholarship in Acadia College, to be called the "Francis Parker Scholarship," and what further sum may be available, till the funeral and other expenses are to be paid, to the Nova Scotia Home and Foreign Missions.

General Intelligence.

FATAL ACCIDENT IN NEW BRUNSWICK.—The *Moncton Times* states that at Harvey, Albert County, on Saturday evening last, a boy named Milton West, son of Mr. A. L. West, was killed by the accidental discharge of a gun in the hands of another boy, James McAuley. The boys were returning home from a shooting excursion, when by some accident, the gun which McAuley was carrying in his left hand went off, and a verdict found in accordance with the above facts.

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The Family.

(For the Provincial Wesleyan.) SPRING.

IN WORDS OF ONE SYLLABLE.

Once more, with joy we greet fair Spring, the comes with smiles fresh joy to bring;

How soon her breath and step are felt, See how the ice and snow-drifts melt;

The streams are full of joy and life, No notes of grief; true bliss is rife;

And smiles chase gloom from fields and woods, Her smile come forth to light, ye buds.

Ere yet the earth is clad in green, A flower we see much love is seen;

First of the tribe so fair, so gay, That greet us at the close of May.

The school boys trip to hear her call, With glees they grip the bat and ball;

The dear ones keep so long at home, Wish o'er the roads and fields to roam;

Yes, we are glad to see thee, Spring, And so are birds, how sweet they sing!

They praise our God as best they can, O, hear them, hear, and blush, O man!

Shall earth and all on earth be glad, But man? shall he be lone and sad?

Yes, till his heart of grace can sing, And in his soul he feels 'tis Spring.

Canning, May 1872.

For the Provincial Wesleyan.

NEWFOUNDLAND SEAL FISHERY.

As many of our readers are not acquainted with the *modus operandi* of this part of the trade of Newfoundland, I will, with your permission, give them a rough sketch of how the thing is done.

This is the time of year in which our people begin fitting out. Men from all parts of the Island tramp to such ports as St. John's, Harbord Grace, Brigus, Catalina, &c., to secure their berths, either in the steamers or sailing craft which sail from these places.

About the middle of February, or from that time to the last, they go into "collar," i. e. they go on board, and whatever work the captain may have for them to do. This work is various—sometimes the ship requires fresh hardwood plank, her rigging altered, her decks caulked, or the bunks made, so that for some time previous to sailing all hands are busily employed. Perhaps the harbor may be frozen, and then a channel has to be sawn with huge ice saws, at which some men are vigorously employed, generally to some lively tune in which all hands join.

At length the time comes to take aboard the "grab"—pneumons of molasses, barrels of pork and flour, bags of bread, chests of tea, bags of rice, and barrels of peas in great plenty are rolled or carried aboard. Were you to witness the quantity each craft takes you would be astonished, and wonder if they ever intended to come back again. I myself have been appalled when watching them stowing away such a quantity of provisions; and here let me say that the majority of the sealers return in "prime" order, showing they indeed have done justice to the good things aboard. Our Sealers are hearty men to eat and fine fellows to work too, when the time comes.

Now the time has come for sailing, and away they go, as I once heard one say in a Prayer Meeting, "skit akat upon the ocean." It is, I assure you, a very pretty sight to see so many vessels putting out to sea, with steamers flying, guns firing, and men cheering. Alas, how many have thus gone out, but never returned. Yes, it is a solemn thought that many of those stalwart frames will either be brought home corpses, or find a resting place either on the cold ice or at the bottom of the deep ocean.

Sometimes the vessels are out a long time before they come up with seals, and at other times they quickly secure their cargo. What a slaughter house the ice must present where such multitudes of seals are killed. I have conversed with men who have said that as far as the eye could reach the whole body of ice was literally packed with seals, and such was the noise that their ears were almost stunned. You may be sure that they were not long loading their craft.

From some that were at the fishery last year I was told that had they had ten steamers instead of one, they might have loaded them. But this is not always the case: sometimes some of our best sealing masters come in clean. Last year was a very successful one: over 600,000 seals were taken. All is anxiety here at present, and great are the surmises as to how the present voyage will turn out. But our times are in his hands who is too wise to err and too good to prove unkind. I am happy to state that last year's voyage was not attended with much loss of life. May I commend the sealers of Newfoundland to your earnest prayers. Many of them are leaders and members of our Church, and the trials to which they are exposed are of no ordinary character. Pray for them, brethren and sisters every where, and may God hear and answer prayer.

Yours,

COLONY CLERICUS, No. 2.

January, 1872.

For the Provincial Wesleyan.

LECTURE AT HOPEWELL CORNER, NEW BRUNSWICK.

DEAR EDITOR.—The Rev. S. R. Ackman (who is laboring in a very acceptable manner on this circuit) delivered a lecture at Hopewell Corner on the evening of Wednesday 24th April, which by request he repeated at Hopewell Hill on the evening of May 1st, subject—

THE LECTURER, as an introduction to the subject spoke of the wonderful enterprises of the age in which we live; of the fast times and the railroad speed of the present age; of the times of men who had risen to high position and of the necessity to push our way through life in order to reach a position. He defined success "as that which contributes to the happiness of mankind and raises a man from the lowest state to the highest pinnacle of honour;" and gave as principles of success:—"Industry, perseverance, prudence, arrangement, natural abilities, courage, calculation, foresight, prudent zeal, honouring God; and the necessity for aiming at success, as well as to labour for it, and cited as an illustration the Grecian mothers in the training of their infants. He spoke at length of the necessity of reading the biographies of

celebrated men, who had made for themselves a name on the pages of the world's history and characterized the light literature of the present day, such as novels, as trash which no one should read. He described the misery and disgrace of those who had obtained high positions by the sacrifice of higher principles and said that we must stand by the laws of God, as success came from him, and that in order to be truly successful in any of the walks of life we must remember that there is an over-riding providence, which will lead us up to eminence. In speaking of industry, he noticed the lesson it given us by animated nature and the necessity for it in order to be successful in life; and gave as examples of industrious men, John Jacob Astor, who left Germany and came to the United States where he gave his attention to the fur trade and afterwards founded the Great American Fur Company; and Samuel Budget, the great Bristol merchant, who commenced trading by finding a market for shoes which he sold for twopenny; of Sir Robert Peel (who became Premier of England) who was the son of a weaver, who afterwards became a famous inventor; of George Peabody and of his philanthropy with which the world is familiar.

In connection with perseverance, he spoke of Robert Bruce, who was encouraged to persevere by a lesson from a spider, who succeeded in reaching his web at the thirteenth trial; of James Brindley, the first English Engineer and also the inventor of canals; of George Stephenson, the great railway builder, who commenced life as a boy in a colliery pit at two pence per day; of Sir Richard Arkwright, the inventor of the Spinning Jenny who rose from the position of a barber; of James Watt, and of Professor Morse, the inventor of the electric telegraph whom the world has recently mourned.

He claimed that prudence and economy should be exercised in every walk of life. He showed the benefits of arrangement, and cited Jeremy Bents and Wilberforce as examples. He referred to the philanthropy of John Howard, who travelled over Europe and America seeking out the poor and the fallen; and also of Muller.

As examples of natural abilities he gave Sir Joshua Reynolds the great painter; Sir Thomas Lawrence and Benjamin West the child painter.

Courage, for examples of which he gave Napoleon, Prince Murat the son of a tavern keeper; Lord Wellington, who possessed a calm and deliberate courage, and Lord Nelson. As an example of calculation, foresight and prudent zeal, he gave Richard Cobden, the farmer's son, who became the great Corn Law Reformer and Free Trade Advocate.

In concluding he spoke of honouring God, and of the great good accomplished by John Williams, Dr. Carey and others, who had made good use of their time in honouring God, and appealed to the young men to ever be guided by the Bible and its precepts. "They might not have the power or opportunities to do as much good as some, but whatever they did should tend to honour God and thus they might expect to prosper and be happy in life."

The lecture, the delivery of which occupied an hour and a quarter, was illustrated with incidents from the lives of illustrious men, and was well received at both places as highly pleased, and hoped to be favoured occasionally with lectures from the same gentleman.

Hopewell, N. B., May 3rd, 1872.

A TALK FOR BOYS AND GIRLS.

BY THOMAS K. BECKER.

I am always sorry for a man that knows how to do but one thing. I have seen many such men. I gave ten dollars to one who could speak and write five or six languages, and translate beautifully; but in the middle of a hard winter he could not get a living.

I remember another man who had preached twenty-five years, till his throat failed him, and he used to go round looking very blue and sad, until people pitied him and made little donation parties for him, because he was good for nothing except to preach.

I have met many such men. One was a wool stapler, but when there was no more wool to sort he was helpless as a baby. Another one knew how to drill and polish needles-eyes, but neither he nor I had any needles to drill or eyes to polish.

I knew a lady once that had taught school for twenty years till she was a poor, nervous, broken-down woman, and really didn't know how to make a dress for herself.

I know a man that wants to keep store, and he sits with his thumb in his mouth waiting for the store to come to him in his pocket.

I heard of a minister, who, when his people know how to do one thing right well, and he ought to know how to do a great many things tolerably well.

Every wise farmer has a principal crop; but he always puts in a little something else; so that if his main crop fails, he will have something to live on. Don't carry all your eggs in one basket. Don't put all your money in one pocket. If you want to get along right well, learn one sort of work to get a living by, and all sorts of work to get along with when your one sort gives out.

When a tree loses its limbs by the wind or by saw, it does not give up and die. Watch it! It bursts out from underneath the old dry bark with little ticks of twigs which it learned and laid away years ago when it was a sapling. Of course the tree chooses three or four of its twigs and lived by them; they grew and it grew; but when they got twisted off, the tree laughed and said: "There's more than one way to make a living." And so the little things that it had not thought of for twenty years began to grow just as I have seen some men and women, when they got into trouble; they stirred round and went at something that they used to do when they were young.

That's the reason why I live for all sorts of work. I believe in boys learning how to do girls' work, and girls learning how to do boys' work.

I remember once out in Indiana, before the days of railways, one of the nicest women I ever saw. She could make pies, pickles and shake carpets; but there was no end to what she could do. But one day she was sick, and there were eight in the family, and no bread, and no beef, and nothing to eat, and nobody to do this woman's work. Hold on! Not so fast. For I remember washing day, and baking day, and mending day, and that we men and boys laughed. We took off our shoes and stockings, and stamped the clothes in the sud. We rolled up our sleeves and washed our hands wonderfully clean, and made bread, and while our hands

were in, we made pies and cakes too. And on Thursday, I think the dear woman was helped along famously, when we held a sort of sewing society by her bedside, and sewed on buttons and darned our socks and stockings. I think she laughed till her eyes watered. For two or three weeks, we were as jolly as sailors or soldiers, and got along famously.

Let girls learn to do boys' work. I lent my horse and wagon to a very nice girl not long ago, and when she brought them home she hitched the horse to a post, by the large ring that the lines go through on the saddle. Of course the horse pulled and broke the halter, and did great damage.

Now, it seems to me that every girl should learn to harness a horse, and that every boy should know how to darn stockings, and every man should learn the carpenter's trade, and every tailor learn how to do everything a little, and every one or two things perfectly.

When we are young and thrifty, we ought to start half a dozen more buds than we intend to grow into branches. Boys and girls tool away enough time to learn many a thing which may be of some use to them by and by.

"I ain't going to be a girl and learn to sew." Yet soldiers and sailors are certainly manly enough, my boy; and I have seen two hundred sailors, some of them gray-haired men, setting down on the clean deck of a man-of-war with their bags and ditty boxes, making flannel shirts, or blue caps, or white duck trousers, and embroidering anchors and eagles, and other badges on their shirt-collars with white silk, just as quietly as so many sewing-girls.

At West Point, too, where they take boys, and teach them to be perfect soldiers, they have to learn, among other things, to cook, and make their own beds, and do their own sewing, and sweep, and dust; because, you know, a sailor or a soldier never knows where his duty may call him, and the man that knows how to do most things is the best sailor, the best soldier, that is to say, the most of a man.

I don't believe there is such a thing as a boy's work and a girl's work. I never saw a woman do man's work handily, but I liked her all the better for it. And I never saw a man do woman's work neatly, but I thought the more of him; for you see the work is something that needs to be done; and he that knows how to do most, will have the best chance to make money, or, which is better still, make himself feel like a useful man. For you see it is a man feels that he is of no use in the world except to be a bug in a crack, and if the crack widens, he is scared and drops, or if the crack closes, he is pinched, he is always anxious about that crack, for fear that something is going to happen, and then he will be out in the cold or else jammed; just as a man never can be happy, because he can never feel that he amounts to much.

But if a man feels that he must quit brick-laying he can go to shoemaking, and if he cannot make shoes he can carry horses, he can lay tracks, or if he cannot lay tracks he can rake stones out of the road, or spade in the garden, or take care of sick folks, or scour old coats, he is sure that he can do something that man will never feel scared. He will always have a laugh on his face. People will be glad to see him. They will say, what a handy fellow he is to be sure.

All sorts of work, I say. By the time you are fifteen you can "steal" (they call it stealing, but it is not stealing.) you can learn four trades by keeping your eyes open. You will learn one trade perfectly, and work at them a little as you go along, and be wonderfully helped by them when your own trade fails. You will learn from your mother how to help your wife when you get one. And girls, you can learn from your father how to keep things moving when your husband takes sick and is so weak that he cannot do any work.

So then, what do you say, boys? Suppose hereafter you do as the cadets do at West Point—make your own beds every morning till you can do it better than your own mother can. And girls, you learn to harness a horse till you can do it as quickly as your brother. And boys, learn how to make bread; and girls, learn how to sharpen a knife, and whittle, and drive nails without splitting a board; and boys, learn how to hem towels, run stockings, heels, and patch your trousers; and girls, learn how to grease boots and wagon-wheels, to lay shingles and ease the doors when they stick.

At some other time, perhaps, I will write a few directions to boys and girls how to become genteel; but this time I am showing the way to become strong, and cheerful and happy. I am showing the way to keep from having the blues when you grow up. Keep your eyes and ears wide open. Learn to do all sorts of work. And whenever you see a chance to work, or find work that needs to be done, just lend a hand, whether you get paid for it or not, and you will find that you will grow bony and plump, handsome and happy. But best of all, you will have troops of friends because you will deserve them.

BAD AIR VERSUS RELIGION.

Many a farmer and housekeeper wonders why it is that they must take a nap every Sunday in sermon-time. When the parson gets comfortably into the second and third head of his discourse, and his congregation have settled into the easiest position to listen, gentle sleep begins to steal over their faculties, and the good man is surprised at finding his prepared less cogent than it seemed when prepared in the solitude of his study. At home the busy matron never thinks of napping at eleven o'clock in the morning, and the man of business would consider his sanity or common sense sadly called in question should a friend propose a half-hour's nap at that hour of the day. Nevertheless, they both sleep like kittens in their pews, and logic, rhetoric, eloquence, are alike waisted in the vain attempt to rouse their sluggish souls. The question of the poet, so often sung in our assemblies,

My drowsy powers, why sleep you so?

is exactly in point, and we propose as an answer, "Because we are breathing carbonic acid gas—deadly poison; because the chapel-keeper didn't let the foul air of last Sunday's congregation out of the doors and windows, and the fresh, pure air of heaven in." Look round at the audience; that feverish flush on the face isn't heat, it is poison. The lady nodding over there, her nose and cheeks like a scarlet rose, is not too warm, for the thermometer doesn't stand over 70 degrees; she is partially suffocated; what she wants is fresh air. The hard-working mechanic or farmer doesn't sleep because he is watching with a sick child last night, but simply for the want of oxygen to keep the flame of physical and intellectual activity brightly burning. Nobody can rise on wings of faith in a poisonous atmosphere. Oxygen and religion cannot be separated in this unrighteous manner. We cannot live in conformity to spiritual laws while in open violation of the physical. While your chapelkeeper a man of intelligence sufficient to understand the necessity and reason of ample ventilation? Does he know that every human being visits, at the least

estimate four cubic feet of air every minute? Linger when the congregation leaves, and see if he shuts every door and window tight to keep in all the heat till evening service. Then see how dimly the light burns in the visitated air; how hard the minister tries to raise himself and his listeners to the height of some great argument, and how stupid they are—nodding but bad air. Now for the remedy, which costs labour and money both, for ventilation is a question of shillings and pence. Saturday the chapelkeeper should be instructed to open all the doors and windows, and let out all the dead and foul air, and to let in such as is fresh. It takes no more coal on Sabbath morning to heat the place to 70 degrees because of this purification. Sunday noon let the opening of the chapel be again thrown wide—warm and bad air will alike disappear, and, though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the Sacred Word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—The Seward and the Trovred.

THE LITTLE BOYS' PRAYER.

During a season of special religious interest in one of the manufacturing villages of Rhode Island, a little boy some ten or eleven years of age was observed to be the object of serious and powerful impressions. His countenance indicated his deep concern, and as he went sadly to the house of God the praying souls who were gathered there longed and waited for the hour when he should confess his Saviour, and enter into rest through faith in Christ.

They waited long, the child shrinking from the cross which rested on him, till at length he went alone to a secret place and prayed: "Lord, I want to go forward, but I am not big enough to go alone. Send father to go with me, and I will go."

The little fellow went to the next meeting, and when an opportunity offered, to his glad surprise the father arose in tears and broken-heartedness, saying to the assembled saints, "I am ready to go; I want you to pray for me."

Instantly the little boy was on his feet exclaiming, "I can go now! Father has gone forward. I have prayed the Lord to send father to go with me. Now I can go!"

It was a joyful hour when father and son both entered upon the heavenly path; and when the meeting closed the little boy hurried off home without waiting for his father, and, full of joyfulness, exclaimed as he entered the dwelling: "Mother, did you ever know the Lord to answer prayer?"

"I don't know said the mother, hesitatingly. "Well," said he, "I have; for I asked the Lord to send my father to go with me to serve the Lord, and he has started, and I know the Lord hears prayer."

Father and son still walk the heavenly road, rejoicing that he who hears and answers prayer is also willing to grant grace to help in every time of need.—The Christian.

GATES' Life of Man BITTERS!

FROM THE Roots and Plants of Nova Scotia CURES

Dropsy in its worst form; Liver Complaint, Jaundice, Swelling of the Limbs and Face, Asthma of whatever kind, Dyspepsia, Biliousness, Spitting of Blood, Bronchitis, Sick Headache, Diseases of the Blood, Female Diseases, Running Sores, Rheumatism, Erysipelas.

These BITTERS are taken in connection with our

Invigorating Syrup,

WHICH REGULATES THE BOWELS AND PURIFIES THE BLOOD.

The following certificates describe a few of the astonishing cures which have been made by the use of these remedies—

Mrs. Alice Robinson, of Williamson, in the county of Annapolis and Province of Nova Scotia, deposes and swears that in the year 1840 she was fearfully and distressingly afflicted with a combination of complaints, which altogether rendered her almost entirely helpless, during which time she was treated by one of the ablest physicians residing in the county, and part of the time by two physicians for about a year, and still was not sensible of any material benefit or relief. And after a time she was recommended to a medicine at that time prepared by Mrs. Gates, of Wilmot, which in an incredibly short time acted like a charm upon her whole system and she was entirely cured of all her various difficulties and complaints, and remained, as she considered, a sound and healthy woman for about twenty-five years.

Mr. Robinson further swears that in the autumn of 1869 she was taken ill, and was under the doctor's hands all winter, and in the spring ensuing she was taken with a most obstinate and distressing cough, which the doctor was unable to cure. She was also afflicted with the piles and other troublesome complaints. At length she resolved to apply to Dr. Caleb Gates for assistance and help, and soon found them all yielding to the power and influence of his justly celebrated medicines, and says she is now completely free and cured of all those various difficulties through the kindness and skill of Dr. Gates and the efficacy of his most excellent medicine.

Mrs. Alice Robinson, of Williamson, this 9th day of February, A.D., 1872, before me,

JAMES WHEELOCK, J. P.

Lunenburg, N. S., Sept. 18, 1871.

CALEB GATES.—

Dear Sir:—I write this from a sense of gratitude for the bottle of No. 1 Invigorating Syrup you gave me last June, as I was including in the liver complaint, and one bottle removed the difficulty I was laboring under, and I believe it to be an excellent stimulating Syrup, especially for liver complaint, as the one bottle was so beneficial last spring, I want another this spring, and send it along. I am glad to know from experience that you understand the medicinal properties of some of the roots and herbs that the Lord has made for the benefit of man.

Yours truly,

REV. OBBE PARKER.

Melvern Square, April 14, 1870.

For sale by dealers generally. Parties ordering either of the above remedies, will address

CALEB GATES & CO., MIDDLETON, ANNAPOLIS CO.

BITTERS—\$1 per Bottle.

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Cherokee Vermifuge.

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Pleasant to take.

WHENEVER a child is afflicted with growing habitually pale, complaining of violent pains in the stomach and abdomen, has variable appetite and a dry cough, and is frequently led, by irritation, to carry its hands to the nose, then try

Nelson's Cherokee Vermifuge.

It is certain that the child has

WORMS.

Nelson's Cherokee Vermifuge

will certainly effect a cure, whether the patient be an infant or adult, as it is proved by its universal success, which has been such as to warrant the offer to

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In any case in which it should fail to prove effectual, the money will be returned, provided the symptoms have justified the administering of the Vermifuge.

It is hereby certified that the preparation contains no mercury, and is an innocent medicine, incapable of doing the least injury, even to the most tender infant, if given strictly according to the directions enclosed with each bottle.

PREPARED BY

W. J. NELSON & CO., BRIDGEWATER, N.S.

Sold by all Druggists and respectable dealers in the Dominion.

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COLLINS' CHEST CURATIVE FOR CONSUMPTION COUGHS COLDS CATARRH TROUP

All should buy Collins' Chest Curative who need to try any medicine for Consumption, as it is the most pleasant medicine to take. If you cough you will find it refreshing; coughs are cured by it in large doses; Croup, after an emetic, yields to it; Croup disappears before it; and Bronchitis cannot retain its hold.

This most excellent medicine for all diseases of the Chest and Throat is guaranteed to be purely vegetable; no noxious minerals enter into its composition; and myriads have blessed the day when first they were induced to try the Lung medicine with eight C's.

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W. J. NELSON & CO., BRIDGEWATER, N. S.

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Dyspeptics LOOK OUT FOR COLLINS' CERTAIN CURE PILLS.

SOLD EVERYWHERE.

No more dyspepsia for those who use them. Try one box and convince yourselves that they will cure Dyspepsia, Piles, Sick Headache, Liver complaint, Biliousness, Jaundice, etc., and all impurities arising from a disordered stomach.

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THE Building Lot adjoining the Wesleyan Chapel in the East, measuring 60 ft. in front, and 120 ft. in depth, will be disposed of upon application in the City to

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Will cure pain wherever it may exist. To be taken internally and externally.

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FOR COUGHS, COLDS, & CONSUMPTION.

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