

their very comfort, to the pleasure of doing good, and of making others happy.

The noblest element in generous action, after our desire to use the wealth God has given us, is that we are generous of what they seem to possess, in self-sacrifice. One of the most difficult lessons for the generous to learn is to be just first; but if this quality is wanting, generosity is spoiled of half its merit and beauty. Now, having satisfied justice, generosity becomes commendable. Ascertain the wants of others; see how far they can be satisfied by practicing a wholesome self-denial, and then give with a discretion which may double the value of the gift. Discretion in giving, or knowing 'when to give and how to give,' is the rare faculty which makes generosity doubly acceptable. I have just used the expression, a wholesome self-denial, and I mean by it to condemn the want of justice to one's self, which is the temptation of some over zealous and over-generous individuals.

It is not an uncommon thing to hear persons say that they would delight to be generous, but this is a pleasure denied to them by their narrow ability. I would reply to this, that I never yet saw a person, not reduced to absolute beggary and starvation, who could not find means and opportunity to be generous. If he desired to, I have already recorded the generous act of the poor needle woman, dividing her small supply of work with her still poorer neighbor. I could add to this almost innumerable instances of the manner in which an unselfishly generous nature will go to manifest itself. One of the most generous persons with whom I am acquainted lives upon so small an income that, in these days of high prices and extravagant expenditure, the truth, it is known, would excite incredulous surprise; yet from this small sum she saves enough to do a hundred liberal things. An extra shilling a week goes to her washer-woman in the extreme cold weather; at a rate shilling a day to the seamstress she occasionally employs if the 'times are hard,' as she says, or, if the work is difficult to be obtained; delicacies food their way to the poor and infirm; the neat and warm dress is given just when it is most needed, and when it had seemed impossible to procure it; the empty coal-bin is found out in some wonderful manner, and is wonderfully supplied; and poor 'Aunt Amy's' poor weak eyes have a supply of fine old handkerchiefs before the course one can procure for herself has been exhausted. So much discretion is exercised as to what and when she gives, that a dollar bestowed by her, without regret, is worth five times the amount given by others.

And how is this generous course sustained? By a rigid economy in her own expenditure; by careful housekeeping in which nothing is allowed to be wasted; by the wearing of thick, plain shoes, and not over-fine dresses, and bonnets that are not always in the latest fashion; by a constantly careful consideration of all accidents and apparently trifling expenses.—*Spring of Action.*

Provincial Wesleyan.
WEDNESDAY, JULY 21, 1869

[The Editor being unavoidably prevented from taking his position as early as was anticipated, the present issue comes out under the supervision of the Ex-Editor, who is gratified in being able to furnish the first article from the pen of the Rev. J. R. Narway, A. M., who may properly be regarded as contributing Editor, rather than as sub-Editor.]

On the Threshold.

At times during the few weeks recently past the official life and ministry of the Methodist Church in Eastern British America have been busily engaged in reviewing the operations of the ecclesiastical year just ended. In Quarterly Meetings, District Meetings, and Conference Sessions, this important work has been carried on patiently, systematically and thoroughly. The result is that the position of our Church within the boundaries of our Conference, financially and spiritually has for the time been determined and defined. As a consequence, thanksgivings have been chanted for victory and setbacks and aches, as it were, put on for defeat and disaster. The sources of the triumphs vouchsafed have been adoringly recognized; the causes of humiliation experienced have been explored and lamented. Many among both the laity and the ministry have been solemnly pondering the weighty questions, whether, during the year gone, more might not have been done by them for Christ than was accomplished—whether they might not have brought to His service a heart more devoted, more pure, more impassioned with ardent affection toward Him, a zeal more strenuous and steady, and a faith more vigorous and inspiring than marked their course. But the past, with all its opportunities, has departed forever. Its results and its lessons alone remain.

Now we stand upon the threshold of a new Christian year. How full of mystery to us it is! How impossible to conjecture what it may have in store for us! It will bring to us duties and responsibilities; perchance also, dangers and sorrows. The obligations of duty we may now be able to weigh; but the perils, the trials, the calamities that may fall to our lot, who can foresee and describe? It is well that we cannot—unhappily the uncertainties that lie before us. But it is not well that we should be indifferent to their possible character. Before some of us great and other again, in Conference assembled, voices that now speak to us from the Savior and with the Savior for sinners, may die out in the silence of the tomb. Shining lights that now gleam brightly in the pulpit, in the pew, in the class-room, at the altar of the household, may be quenched in the cold waters of Strong and stately pillars that for many a long day have borne the burden may crumble into dust at the touch of the destroyer. Sweet faces whose soft smiles gladden our hourly life may fade out of our daily vision. Gentle forms may vanish from our side or our circle into the chill shadows of the distant valley, never to meet our gaze again till we gather beyond the river. Fierce storms may lash our seas into tempests that may strew the coast with shipwrecks or send down into the yawning depths many a once gallant bark that proudly braved the waves full freighted. Utterly wretched or unkindly frosts may sow the ground with blossoms that we fondly hoped to see ripen into fruit.—*Yea, disappointment and loss, sorrow, suffering, illness, solitude and the night may come to some perhaps sooner than we are aware of.*

But also the coveted joys may come. The river of God is full of life and the overflowing skies are flooded with genial moisture and vivifying sunbeams. If these, each in its proper season, each in regulated measure, each where at the moment most needed, should come down upon our heritage, what then? Then? Ah! then the still waters, beautifully replenished, would frigate their tuffed banks with emerald. Then the drooping deserts would freshen and achen into verdure. Then the scented meadows would gleam with the fragrance with the sweet odors wafted from the spire-bearing hills above—the flocks of the Great Shep-

herd would lie down in green pastures. Then the trees of God would be full of sap and be clad in their summer beauty. Then the voice of the turtle-dove would be heard in the maddening groves. The valleys would be covered over with corn. Harvest would trickle down with nightly dew. Echoes would be multiplied with ripening clusters. The polished sickle would sweep through the rustling corn in the early morn; and the song of the reaper would rise heavenward like the voice of the lark. The bosom of the gleaner would thro' gratefully beneath the welcome weight of gathered sheaves at eventide; and the shout of the harvest-home would ring far and wide through the land.

Yea, where the plentiful rains will descend at the needed harvest—where the warm life-breath will cheer their fallen vitality—where the pendant fruitage will put on its richest coloring, and where the yellow harvest will prove most abundant, none can predict. But there cannot be a Circuit within our Conference bounds that does not desire that its portion of the great Gospel field may be numbered among the places this year most favored by the Lord of the harvest. Neither can there be a minister just entering or re-entering upon his appointed sphere for the year, but must be earnestly praying that it may be his happiness this year to scatter precious seed on good ground, to thrust the seed into the soil, to bind the sheaves heavy with golden grain, and at the fitting time, to return again rejoicing bearing them with him. May the desire of each suppliant minister and each anxious circuit be more than fulfilled during the year which we have entered!

There will, without doubt, be difficulties to confront and obstacles to surmount. These, in some cases may be greater than anticipated, and appear when and where least expected. Faithful ministers may feel harassed by the fear that they are ill-adapted to the requirements of the field assigned them, or chilled by the consciousness that their lot is cast in a sphere not congenial to their tastes. They may be depressed by the dread that their efforts will be unappreciated, and that they will be fated to labour without cooperation on the part of a people unsympathizing and unhelpful. But then, how many considerations there are under such circumstances, calculated to console and sustain. There is the fact that one is not always most useful where one is best pleased to labour. There is the recollection that God's servants of old reaped largest where they went forth weeping at the forbidding prospect before them, and where, with little hope and much fear and trembling, they scattered seed, and over lifeless and unyielding clods. There is the knowledge that there have been fields of labour of which ministers have unwillingly taken charge, but which in the issue they have been still more unwilling to relinquish. There is the reflection that it may be possible to win the sympathy at first withheld, and conquer the co-operation at first refused. If these all fail, there remains the supreme consolation that ministers who do their duty, according to their measure of wisdom and strength, humbly, honestly, perseveringly, and with unflinching confidence rely upon the truth that their work is with the Lord and their judgment with their God. For the Director takes note rather of the sincere and earnest endeavor than of the measure of brilliant accomplishment.

Circuits as well as ministers have their fears, their anxieties, and their regrets. They may have reluctantly parted with pastors useful and much-beloved. They may have failed to obtain the ministers most earnestly coveted. They may doubt the fitness of the appointments made to them. They may anticipate a year dull, unprogressive and unsatisfactory. But circuits also have their consolation. If they possess an intelligent comprehension of the Method of polity, they know that, taking it all in all, it is superior to that of any other section of the Christian Church; and they will reflect that in the very nature of things the working of that polity involves the occasional sacrifice of preferences and some other feelings upon the part of both ministers and people. But this sacrifice when needed, will be more easily made than otherwise it would be, when it is remembered by circuits that ministers whose appointment was most earnestly desired and who, when appointed, were most warmly welcomed, were not always as useful as was expected. Whereas in some instances, on the other hand, it has turned out that appointments at first deemed unwise and unpromising, have proved in the event to be fruitful and providential. Ministers who have been received coldly have been retained, to the last moment allowable by our usage, joyfully, and given up at last with unfeigned regret. Financially, circuits have it in their power to avoid responsibility for the failure, if the needed and craved for prosperity should not come. They can resolve to place no obstacles in their minister's way, but rather to remove them, if possible, where already existing. They can suppress the voice of discontent, restrain the movements of faction, surround their ministers with an atmosphere of love and sympathy, and accord to them the fullest co-operation in every department of their Christian work. These things done, the chances are a thousand to one in their favour that the year will be one of comfort and prosperity. O! that it might be so everywhere throughout the bounds of our Church. May the prayers of the thousands of our Israel be answered with untold blessings from the Father's right hand!

J. R. N.

From our English Correspondent.

Visit of the Viceroy of Egypt—Shocking Tragedy in London—Proceedings against a Scotch Clergyman—Proposal in the House of Lords for to Endow Popery—Election Riots in Paris—Increase of the Prussian Navy.

The Viceroy of Egypt, who gave so magnificent a reception to the Prince of Wales during their recent tour eastward, has just been spending a few days in this country. He spent an evening with Her Majesty and the Royal Family at Windsor Castle, and in company with the Queen attended a grand military review in Windsor Great Park. On Tuesday last he went, accompanied by several members of the Royal Family to the Crystal Palace, where a concert in the afternoon, and a display of fireworks in the evening was got up on a scale of splendor scarcely ever equalled before in England. The lavish attentions bestowed on the Prince and Princess, and the great importance of our commercial and political relations with Egypt combined to give the visit of the Viceroy unusual interest, and all classes heartily united to do him honor. He must have been very favorably impressed with the warm welcome which he everywhere received.

A terrible tragedy occurred in London a few days ago. The police authorities received a letter on Monday morning signed 'J. W. Duggan,' informing that if they would proceed to the writer's house they would witness a very unexpected sight. Some policemen were accordingly sent to the address given in the letter, and they did indeed see an unexpected and awful sight. The man Duggan, his wife, and six children, ranging in age from about one year to 12 or 13, all lay dead in the two upper chambers of the house. The whole of the family were in bed,

the children had evidently died several hours before their parents, who had administered to them prussic acid, and then themselves taken the deadly poison. The bodies of the poor children looked as if they had been washed and laid out, and their clothes were neatly folded up.

The wretched father had been suffering for some time from disease of the lungs, and the complaint growing upon him, he was compelled to leave his situation. He had received notice to quit the house he occupied, and fled with despair, he resolved to put this fearful feat in his domestic prison. He mentions this in a letter to his brother, and adds some other particulars of apprehension for his wife and children. It is an appalling event, and tells a most mournful tale of English and despair unrelieved by trust in God.

Ecclesiastical proceedings have recently, after a long delay, been commenced against the Rev. Charles Voyer, Vicar of Healaugh a parish in the diocese of York, who in a work entitled 'The Sling and the Stone,' has uttered decided opinions of the most precious verities of the Christian faith. Not content with rejecting such fundamental doctrines as the Trinity in unity, the divinity and incarnation of Christ, justification by faith, etc., he uses language so grossly and so unrespectfully profane—language, in fact which I should not like to quote. The proceedings against this man, who if he had any proper sense of honor would resign his office, will be tedious and expensive, for it is a most difficult thing to secure the condemnation of a minister of the Church of England on the ground of teaching false doctrine, no matter how apparently clear the charges may be against him. Subscriptions have been commenced to form a defence fund on behalf of Mr. Voyer; and among the contributors there has actually appeared the name of Dr. Stanley, Dean of Westminster, whose all-embracing 'Broad Churchism' would doubtless comprehend pretty nearly all extremes, from the highest Ritualism to the most negatve Socialism.

The debates on the Irish Church Bill in the House of Lords show a strong disposition to purchase certain privileges for the Established Church at the price of more largely endowing Popery. One proposal is to erect houses and assign glebe of ten acres with them for the Roman priests and the Presbyterian ministers, on condition that the same advantages shall be retained by the clergy of the disestablished Church. The Archbishop of Canterbury, the Bishop of Oxford, and the Bishop of St. David's have pressed themselves in favor of what is called 'consent endowment.' But on Wednesday night the Government representative peer in the upper house declared against the scheme. The Premier has distinctly stated that it would be in the teeth of one of the most essential features of the Bill which the House of Commons, by so immense a majority, has passed; and one of our principal daily journals in a leading article yesterday observes, 'Another Ministry, another House of Commons, and we may say, another England will be necessary in order to give effect to the policy of consent endowment in Ireland.' Still the utmost vigilance will be requisite on the part of the Government to prevent the bill from being carried.

The Camp-meeting held at Pownal, P. E. I., commenced on Sunday last, in the fine hardwood grove belonging to Saml. Drake, Esq.—Nature appears to have done all possible to make the place most suitable and commodious. There were accommodations for over fifteen hundred persons; but more than that number have been on the ground, though not at the same time. Only a limited number were encamped; but several hundreds were present at every service. Every day services were held at half-past two, half-past four, and half-past six. These devoted servants of Christ Dr. and Mrs. Palmer have been in labor more abundant, and the Great Head of the Church has crowned their efforts with glorious success. Young men and maidens, old men and children have been converted. Some of the grey-headed sinners have been astonishing monuments of mercy. Souls have been blessed at every service.

On Friday last nine persons were baptized. Two were infants, and the rest of various ages up to eighteen years, and very happy they confessed to be. Your correspondent left last evening, and the meetings will probably continue some days more. Bro. Burgess was assisted by his brother and other ministers, all working heartily for Jesus. We all have but one heartfelt prayer,

'O that all might catch the flame,
All partake the glorious fame.'

Yours affectionately,
J. WINTERBOTHAM,
Charlottetown, July 10, 1869.

Three Uses of Money.

The American people have three ways of regarding money. One is to make it a thing to be prized on its own account, without reference to anything beyond. There are men who see nothing in gold, or gem, or enduring in anything but money. As for faith in ideas, in things spiritual, as for following the great inspirations with which God fills up a soul that gives itself into man's inheritance, these men are ignorant and foolish. They know that the world is full of these fine notions and Quixotic philanthropies, that pay no dividends and foot no bills;—they are very thankful for brains cool enough to keep out of such folly. What fools they are and blind; Everything else, they think, but money is of little worth; very frail and leaky as to the brim of substantial value, it can never lose! They never thought of it as a curse, or that it possibly could be that to any one.

They see now and then a great estate that has come down to a man from his father and grandfather before him, increasing along the way. They look with envy on him. But there are men who have received such an inheritance, and it has been to them as a blessing and a curse. The son takes it, and takes with it the slavery to Mammon that heaped it up before his birth, and it begins working death in him. We once saw a piece of Gobelin tapestry that had utterly blinded the eyes of two or three poor artisans, who had worked on it in succession; and we had to see the great thing with all its beauty. This son's inheritance is a deadlier curse. The blackness of spiritual ruin, the growth of loss and ruin along the track it has travelled. Having ruined his fathers for two generations, it has come now to do the same thing for him! Better the negro engendered in his veins than this! Better the venom that pollutes the blood, and scales the skin, and ulcerates the flesh, and rots the bones, than a legacy that foredooms the soul! Money is a thing substantial, a thing of solid worth only to him who can use it for his own good, so much as seeking, he might thank God forever. But, worse than seeking, it left him under a load of guilt and shame that he can never roll off. Men call him rich; but it wants some word from angels' or from devils' languages strong enough to tell how poor he is!

The longer such a man keeps himself in this vile bondage the more thoroughly it rids him of

all better thoughts and higher aims. It makes away with that little store of the worth of noble things he ever had before. It sets like some dark old pig, breeding foul air that not only stifles you but puts out your light.

Another class are those who use money not as an end, but as a means, to promote comfort and domestic and social refinement. All this is not religion, it is true; but there is often a great difference between things, neither of which is religious. We have upward gradations of excellence to choose from long before we come to the highest, a severe, a bad, a good, a better, before we begin to touch on the best. A man, then, is to be congratulated who has broken the shell of this delusion that money is an end or a goal in itself, and got his eyes open to a wider horizon. He uses his money, for example, to make his home attractive. He has learned the truth, which so many are so slow to learn, that if you would keep your children in from the street, and from billiard saloons, and theaters, your true way is not to be dining in their ears the incessant negative, 'You must not go here or there; but rather, to make home so happy for them that they won't care to go. Therefore this man may be not be a Christian; we wish he was; but this man lives in one point at least—his books, and pictures, and games, and puzzles, and whatever he can get that will charm the children. These things his foolish neighbor calls luxuries; to him they are simple necessities, and many of his neighbor's necessities are luxuries that he can easily spare. To get these things he stints his table, if he need; and his wife helps him by buying less ribbons and laces.

You will hear a man who loves money too well to spend it for any such purpose, boasting that he need not these things, that he can do without feeding his mind, and wants only a simple, and clothing, and bread. 'Yes, so he says. So on a horse. And the nearer he comes to the level of a horse the less will he be troubled with any of these higher wants. And the faster you rise in your intrinsic quality of mind and heart the less you are like animals; and the more like angels, the more the better nature in you will hunger after nutriment fit for itself.

But money comes to its finest use when put to Christian service. 'But philanthropy supplying men's bodily want, is Christian service.' So it is, if you do it in love to Christ. But any one after all can see a distinction here. How many you see go to give for men's physical comfort, and to do them good, and to save souls from perdition! The day after the battle of Gettysburg, the President of the Christian Commission telegraphed from Philadelphia to Boston, 'Can I draw on you for forty thousand dollars at eight? And the message was posted up in the Exchange, and the merchants formed in line to subscribe, and in an hour the answer went back, 'draw for sixty thousand.' Very noble, certainly. But how much of that money could have been gotten for the American Board from those same men that day?

Sometimes God makes our money, or the loss of it, a Christian service that we never meant. A blinded Christian servant that we never meant all worldwides. A very dangerous prayer for such a man to put up! For, if he is to be a disciple, and there is mercy in store for him, God gives him more of an answer than he wants. He knocks the foundations of his prosperity from under him, and tumbles him down into poverty, and pounds and flails him with all manner of adversities, till he begins to suspect this is the trouble, and makes honest confessions, and cries, 'God be merciful! He understands us much better than we do ourselves. Take a little arsenic, the Deacons, say, and it is a tonic. Take a little more; it is an alterative—very useful. And a little more; it is a purgative, that leaves you a corpse. So with lay disciples, and there is mercy in store for him, God gives him more of an answer than he wants. 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The Family

Telling Fortunes

BY ALICE CARV.
Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. -Prov. 23: 20, 21.

Sunshiny Sam

At first sight no one would have thought that little Sam Berry could be happy. He had neither father nor mother, sister nor brother, and no friend but the old woman who took care of him.

Little House-Builders

'What is an architect, mamma?' asked little Susie Blake of her mother.
'If a person wishes to build,' said her mother, 'he goes to a man who makes drawings of houses. This man is called an architect; and he not only designs the outside and inside of a building, but oversees the workmen.'

answered Becky, spilling a polished wristband with the great tear that dropped on her work.
I turned to the children, who were discussing the ark as they roared the animals.

Temperance

What is Truth with Regard to Temperance?
This is a question which every individual capable of thought should consider with care and candor, resolve in his mind; for with it depends greatly his future of body and soul, for time and eternity.

Improvement

CABINET ORGANS,
PATENTED 1868.
THE MASON & HAMLIN
IMPROVED VOX HUMANA
In a new invention, now ready in several styles of the MASON & HAMLIN ORGAN, to which the manufacturers invite attention, believing that it is likely to prove the most popular improvement.

Worms in Children

THEY are perfectly safe. They act internally, and are perfectly safe. They act internally, and are perfectly safe. They act internally, and are perfectly safe.

BRITISH SHOE STORE.
A. J. RICKARDS & CO.
LADIES' PATENT SHOES
Black Round Dressing Slippers
Black Round Evening Slippers
Black Kid Opera
Black Cashmere
Black Morocco Colored Bows do.

Cash Wanted

THE Subscriber offers for sale, Low for Cash, if immediately taken from the tail of the Mill, 250,000 Feet of Matched Spruce Flooring.

TO LET

FOR a period of one or more years, from the 1st day of Oct. next, that pleasantly situated dwelling house and premises, at Bridgetown, in the County of Annapolis, formerly owned and occupied by the late Thomas Spry, and now belonging to the Estate of the late T. Lovett Hibbard.

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DRY GOODS.
Anderson, Billings & Co's
IMPORTATION FOR
The Wholesale Trade.
WE are in receipt of the bulk of the importations for the Spring Trade.

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LIFE IN A PILL BOX
Extraordinary Effects
Maggie's Antibilious Pills!
ONE PILL IN A DOSE!
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THE SCIENCE OF HEALTH.
Every Man his own Physician
BOLLOWAY'S PILLS,
And Holloway's Ointment
Disorders of the Stomach, Liver and Bowels.

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