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Religious Miscellany.

Deeds, Not Words.

[illegible]

The Wholeness of Religious Christian Character

[illegible]

Some good men would be improved if they should become less religious; it need not that they might become more moral. They might be better in secular affairs, [illegible] though at the other [illegible] doings. Their [illegible] and Christian life [illegible] good proportions. Less in [illegible] the whole world improve them. If the bridges are outside, the spiritual [illegible] commend a railway or [illegible] pillar and [illegible] perfectly reliable [illegible] operator in the [illegible] bath school, and prayer-meeting [illegible] ing when there is no revival—such a Christian has a roundness, a well-proportioned development of his piety. The wholeness and the holiness of the man reminds us of the original identity of those two words.—*British Messenger.*

Discord Healed.

I reached my appointment in time to preach that day, and then went down the lake shore, preaching every day, and the Lord was with me and kept me in my way through those wild and dangerous scenes. There was one [illegible] the circuit in quite a disturbed state. It was divided by two parties, and many attempts had in vain been made to unite them both, by myself and the Presiding Elder. One evening I had an appointment among them, and, while speaking, the Spirit of God descended upon me, and upon them; his love seemed to fill and overflow every heart. They were all melted into tenderness. Now, I thought, is a good time to talk about a reconciliation, and accordingly I said to them, "If you are now willing to settle your difficulties, and forgive and forget what is past, rise and meet one another in the middle of the floor, shake hands and then go office to office and kneel to another."

They instantly rose, seized each other by the hand, some weeping, some praising God aloud, the women kissing one another, the men falling on one another's necks and sobbing. Thus their old difficulties were ended by the healing influences of the Holy Spirit and they were bound together as the heart of one man. I believe that most of the discords which occur among Christians originate in the absence of divine love, from which alone the love of the brethren can spring. The best cure of public troubles in the church is, therefore, a revival of the personal piety of its members.—*Life and Times of Nathan Bangs.*

Giving to the Cause of Christ.

What is the proportion [illegible]?

Reasoning by analogy, and governed by Scriptural example, a tenth of our income should be given for benevolent purposes. [illegible] tenth of *all* God entrusted him with. Abraham gave a tenth to Melchisedec. And God was pleased with it as a general thing more than this. If those do not, they follow Christ [illegible] portion was given, surely with our [illegible] ages, and if more light, we should give more, if not more.

The argument that such a [illegible] to bankruptcy is specious. [illegible] the financial position of the Jewish nation. What immense wealth they possessed. The name was synonymous with [illegible] proverbial expression, "as rich as a Jew." Persons among us, who have [illegible] matic giving, have [illegible] year showed a larger balance [illegible] when they were honest with God, than when they were penurious and slight. Public [illegible] tions to the Canadian [illegible] plicable to every [illegible] "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." [illegible] should your [illegible] should the [illegible] regulator. [illegible] our minds in [illegible] tural principle. [illegible] Missionary [illegible] and heavenly [illegible] then the [illegible] should not be [illegible] ing is a duty, [illegible] ed without being [illegible] The low and grovelling [illegible] worldliness [illegible] rule is the Word of God, and [illegible] must be obeyed.

To [illegible]

As the work of [illegible] important of all works, [illegible] our first attention, and [illegible] has established, and [illegible] of time, the church [illegible] church to supply its [illegible] his part engages to [illegible] is consequently [illegible] to this.

But [illegible] ed? How many [illegible] talents, influence, body and soul, have been given up to God's work, [illegible] of their fashion [illegible] strain that [illegible] paid. How [illegible] and worldly [illegible] counts to pay, [illegible] because [illegible] minister [illegible] who [illegible] gold. [illegible] sation, and [illegible] and back the [illegible] is no common [illegible] Look into the [illegible] is revealed. The [illegible] ary. He was to have, according to Conference arrangement $400 dollars per year, which is he received but $300, so that the church owes him $100, which would have paid all his debts, and he would have gone to his new field of labor with a cheerful heart, and much better prepared for serving the cause of God.

The remote, but actual cause of this is found in the smallness of the contributions of very many of the church members. It is no uncommon case that the minister, who does not own one acre of land, contributes more to God's cause than the man who owns a fertile farm, and paid for. This is a fact. Can we expect, in the nature of things, God's blessing to any considerable extent, unless these things be remedied? The missionary cause, the Bible Society, and other kindred institutions among us come in for a share of what God entrusts to us. And the poor—many of them pious—have claims upon us. Let us do our duty in this particular of giving, as conscientiously as in other things, and we will do better in our own affairs—temporally and spiritually. If you think a tenth of your income too large, try a fifth, for one year, and see how it will answer. What I urge is a system. Keep an account of your financial affairs and devote sacredly and cheerfully to God's cause a fixed sum. Do so regularly, and you will soon have occasion to thank God for having done so. Whatever you give, less or more, give it to God. Many persons lose the sweets consequent on giving, because they give to *man*, not to their Master.

Remember you are a steward, and you must soon render an account of your stewardship. Have you done what you could? Have you done as you should? May not your present embarrassment arise from unfaithfulness in this particular? God trusts those who trust Him. Standing by the cross of our dying Saviour, we ask for His sake, your present candid attention to the course of SYSTEMATIC GIVING TO GOD'S CAUSE.—*Cor. Chris. Jour.*

Dividing with God.

A merchant, in answer to inquiries, refers back to a period, when, he says, "In consecrating my life anew to God, aware of the ensnaring influences of riches, and the necessity of dedicating on a plan of charity before wealth should bias my judgment, I adopted the following system:—

"I decided to balance my accounts, as nearly as I could every month; and reserving such a portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, *one-tenth* of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths. I further determined, that any time my net profits, that is, profits from which clerk-hire and store expenses had been deducted, should exceed $500 in a month, I would give twelve and a half per cent; if over $700, fifteen per cent; if over $900, seventeen and a half per cent; if over $1100, twenty per cent; if over $1300, twenty-two and a half per cent; thus increasing the proportion of the whole, as God should prosper, until, at $1500, I should give twenty-five per cent., or $375 a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale, until I had acquired a certain capital, after which I would give one quarter of all net profits, great or small; and on the acquisition of another certain amount of capital, I decided to give *half*, and on acquiring what I determined would be a full sufficiency of capital, then to give the *whole* of my net profits.

"It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been astonished to find what large drafts it would bear. Even, during some months I have encountered a salutary trial of faith, when this rule has led me to lay by the tenth, while the remainder proved inadequate to my support; but the tide has soon turned, and with gratitude I have recognised a heavenly hand more than making good all past deficiencies.

"This system has been of great advantage to me, enabling me to feel that my life is directly employed for God. It has afforded me happiness, in enabling me to portion out the Lord's money, and has enlisted my mind more in the progress of Christ's cause. Happy privilege, which the humblest may enjoy, of thus associating the common labors of life with the grateful service of the Saviour, and of making that which naturally leads the heart *from* God, subserve the highest spiritual good.

"This system has saved me from commercial dangers, by leading me to simplify business, and avoid extensive credits. It has made me a better merchant; for the monthly pecuniary observations which I have been wont to take, though often quite laborious, have brought me to a better knowledge of the state of affairs, and led me to be more cautious and prudent that I otherwise should have been. I believe this system tends to enlarge the Christian's views, increase his disinterestedness, and lead him to shun the tricks of trade. My own observation also confirms the belief, that even warm-hearted Christians *must determine beforehand* on the system they will adopt, if they would secure the benefits of the gospel plan to themselves, under the grace and providence of God, or its happy results to the cause of Christ."

Religious Intelligence.

The Influence of the Bible.

Substance of an Address delivered at the St. John, N. B. Bible Society Meeting, by the Rev. A. W. Nicolson.

It might be expected, that coming from a land in which the Bible has achieved some of its most signal triumphs, by elevating a once fierce[illegible] and idolatrous people to moral, social, and spiritual happiness, the advocacy of an Institution, which aims at the universal diffusion of Revelation, with all its attendant blessings, would be but a natural sequence of education and prejudice. To have been cradled amid the dust of Old Scotia's martyrs, might be regarded as an honour to which no rational being could readily prove recreant. And thus infidelity might classify the spontaneous utterance of my heart among the general sacrifices of servile homage offered at the altar of a despotic national faith. But observation and reflection, it may be honestly affirmed, have blended with devotion in eliciting my humble testimony to the mighty influence of the Bible. By some strange coincidence, I have been instructed with a resolution to whose every cause of gratulation, since they have passed under my personal notice, I can heartily subscribe. The untiring agencies in this particular department of christian enterprise, demand, indeed, "acknowledgment, while they invite to emulation." In Newfoundland, on whose rugged but hospitable shores quieter God-fearing thousands; in Cape Breton, where spiritual light and darkness are strangely interspersed; in Prince Edward Island, our Colonial Canaan, rich in secular and sacred promise; in Nova Scotia, the home of piety and patriotism; everywhere throughout these advancing provinces—now among the fairest gems in Britain's princely diadem—destined perhaps to be yet Britain's friendly rival—the Bible is conferring, through the Auxiliary Societies, imperishable honour upon the people. After a somewhat extensive survey of their operations in the provinces already designated, and from a stand point not the most unfavourable for general observation, I cheerfully assent to the sentiment of the resolution.

It may be thought, however, that lands long favoured with civilization afford no direct testimony of the Bible's influence and power. To such lands we are not limited. In visiting foreign shores, and especially those just emerging from the darkness of superstition, as yet but partially emancipated from the thraldom of a most cruel idolatry, it was to me ever the predominant question of interest—What are here the results of those holy teachings which civilization at home ever honors as its guide and guardian? I have seen the Bible in the hands of Africa's swarthy children. I have listened to the hallowed strains of its unequalled poetry chanted on that sterile coast, in music unsurpassed for pathos and melody by any voices in the world. Its pure doctrines, above all, have I witnessed faithfully reflected in the integrity and devotion of a race whom civilization hath not yet taught to weave a garment; and in response to the enquiry—shall the Bible or civilization be the pioneer in heathenism?—the conclusion has come with tenfold force to my judgment—*the Bible, not the Bible!* Were influenced, therefore, by considerations purely secular; with no higher home for British interest than its extension and permanency; with no gleam of light flashing up on faith's dim vision, to reveal a destiny holy, blissful, immortal, for the lost race of Adam, I would select from all earth's instrumentalities that Book of Books wherewith to elevate and ennoble mankind.

When the Secretary presented this Resolution with a request to move it at the present meeting, the hand which was reluctantly outstretched to take it in response to the demand of a righteous duty, had just laid aside the alcoran of Mohammed. Imagination, ever the willing magician of the mind, immediately conjured up a *Koran* meeting in the centre of Turkey or Arabia. Dignitaries and advocates were easily supplied. The impassioned disciples of that stern old imposter, the deceiver of a blinded continent, mounted the rostrum. Their report brought tidings from Turkey, Persia, India, Arabia, Tartary and Bokharia. Territory to the extent of six times the size of all Europe, had been traversed, permeated with Islamism, and conquered. From the Himalaya Mountains to the Mediterranean Sea; from the mouth of the Nile to Africa's equatorial regions; from Egypt to the Atlantic ocean, the flag of triumph had waved, and the hordes of the Moslem had fiercely followed. The crescent had succumbed to the crescent—the Prophet had supplanted the Redeemer. But here the record failed, and truthful history must fill up the vacancy. Imagination turns shuddering from the scene, and inflexible reason begins its stern enquiries.

What has all this conquest effected for the East? In what respect has Mohammedan combination rendered its once conflicting tribes more swift and formidable? Have the amelioration of evil and the dissemination of virtue corresponded with the aggrandizement of territory and riches? Let history reply. Its answer is, that this doctrine which has subjugated nearly as large a portion of the globe as the religion of Jesus has set at liberty, has conquered only to enslave, has flourished only to die. That the bonds of unity have been drawn by it around tribes and nations, only to render them more potent as the dire agencies of misery and death. That the advancements of conquest have been employed by it, for the suppression of knowledge and the free exercise of licentiousness.

But the Koran lies, and with it dies the entire fabric resting upon its unsubstantial basis! It is an effete monstrosity—a withering upas. It is rapidly passing down to the tomb of all the Capulets. Enlightened opinion, which has long ago consigned to oblivion systems equally false, Ptolemaic Astronomy, and the Aristotelian Philosophy, wants to commit the Koran to the grave. No requiem will soothe its departing spirit: its thrice corrupted body will be denied a resurrection.

But what of the Bible? Enlightened opinion from every branch of cultivated science, has examined and assailed it. Its theology, its history, its astronomy, its chronology, its cosmogony, its geology, have all been scrutinized. Yet does it survive. The hoary astronomy of three thousand years has passed away. The philosophy of Greece has vanished. The nations whence it emanated, the languages in which it was written, the countries of its birth, scarcely exist save in its own marvellous pages—yet it lives!

"The Bible—the holy book, on every line
Marked with the seal of Inspiration,
On every leaf is flowed with drops of love
Breathe—blot with the eternal love's tears,
And signed in red (O I Almighty stamp!)
From Heaven to last!"

It lives, pure and perennial as the first rays of the morning. Its doctrines and promises are engraved as in eternal brass. The extinction of the Bible! Ah, Sir, that were indeed a calamity—but a calamity, thanks be to God, which finds its place in the penitent's prospective vision.

The votaries of the Koran claim for it a miraculous authentication of its doctrines, and a special providence in its author's preservation. When his pursuers reached the cave in which the Prophet sought refuge from the assassin's dagger, a dove flew from its entrance. Some historians say, a spider threw its gossamer web athwart the opening. The innocent bird would seem too pure to be associated with a being so vile. Indignant Christianity would give him the benefit of the murderous spider. In either case momentous results succeeded: the pursuers changed their course—an impostor was saved, and a continent was cursed.

There is a fond tradition, which traces the origin of the Bible Society to a circumstance equally trivial. A pastor in Wales requested a child to repeat the text of the previous Sabbath. A gush of tears was the response, eliciting from the benevolent man a quick demand, "What, have you no Bible?" The Holy Spirit communicated at that moment the thought which became the germ of the Bible-distributing organization. The sorrows of humanity, be the tradition true or false, have originated a system whose pure life blood flows from its great heart through veins and arteries, everywhere imparting new vigour and vitality. And if the philosophy be true, which declares, that since light requires time to fly from one point to another, it follows that we see everything in the past; that for every event in the past history of the world, there is a corresponding point in space, and if we were situated on a star in that point, we would, on looking down upon the earth, see the corresponding event transacted: if this be a correct opinion—and it has the sanction of repeated high authority—it requires no undue exercise of the imagination to invest with supreme importance and interest the star which overlooks the little Welsh maiden, as her tears suggest the dissemination of a thousand millions of Bibles! It is one of eternity's most eloquent stand-points for angels and men. The star which overlooks the animal architect of Mohammed's fortunes, weaving the folds of its infatuate web to screen the murderer of devoted nations, may be of equal interest as the resort of spiritual students in awful mysteries; but if angels ever weep, the soil of that world from which this event is visible, must be saturated with tears of holy commiseration.

The closing sentiment of the Resolution congratulates the Auxiliary Society of Nova Scotia—a few years in advance of its New Brunswick coadjutor—in respect to the jubilee which it has recently observed. It is a wise economy this, in Christianity, which perpetuates the memory of Jewish festivals, through whose observance the people were preserved in holy brotherhood, the memory of retrospective mercies cherished, the Divine holiness illustrated, the sorrows of poverty ameliorated, and unrighteous exactions checked. These moral and spiritual issues have doubtless been clearly reflected in the history of Bible Society operations during the half century which has just terminated in the sister Province. No trumpet-blast may communicate, as in those more pompous days, ecstatic joys to listening multitudes. The husbandman who has sown in tears may be content to reap in grateful silence. Yet shall Christian philanthropy have its exultant demonstration nevertheless. The trump will succeed, if it does not accompany the captive's liberation. Jewish concourses were but specks in the sunbeam compared to the myriads from every land who will listen to the joyful recognition of "the Lion of the tribe of Judah, who was worthy to open the Book, and unloose the seven seals thereof," as the long anticipated sentence will be uttered, "Well done good and faithful."

The Mission on the Pacific.

The following brief report of a second tour to the gold mines of Cariboo by our much esteemed friend and brother, the Rev. Dr. Evans, the Chairman of the Pacific District, accompanied by the Agent of the Canada Bible Society, needs no commendation. The incidents now communicated confirm the conviction, that the Wesleyan Missions on the British Pacific are opportune; and there is good hope, that spiritually and financially, their liberal supporters will yearly have increased reason to rejoice, that by them the Gospel is diffused in its light and power.

Extract of a Letter from the Rev. Dr. Evans, dated Victoria, V. I., Nov. 3rd, 1863.

With deep gratitude to Almighty God, I report to you my safe return on the 21st ult., from my tour to and in the Cariboo Mining District. I left home on the 14th June, accompanied by the Rev. Lachlin Taylor, Agent of the Bible Society, to whom I, personally, and on behalf of our Wesleyan Church, feel much indebted for the deep interest evinced in the success of our Mission to that country. I arrived at Richfield, on William Creek, on the 17th of July, having preached the word at Lillooet, Pemberton and Soda Creek, at each of which places I spent a Sabbath. At the two latter places, Divine service had never before been held, and I was glad of the opportunity to proclaim the sinner's friend to a number of residents and travellers.

On the way I had several interesting interviews with bands of Indians, who received me as a Minister of Christ with great respect, and listened with devout attention to what little instruction I was able to communicate in the Chinook jargon, with which I have a very limited acquaintance. They express strong desire to have instructors settled among them. But the entire question of supplying them is beset with difficulty, as they are living in parties of from twenty to perhaps eighty each, and widely separated.

On arrival at Richfield, I found Mr. Taylor in good health and spirits. He had proceeded from Lillooet in advance of me, wishing to reach the centre of population as soon as possible; leaving me to prosecute my more Itinerant Missionary work at the intermediate points. During my stay in the Cariboo country, my ministrations were chiefly devoted to Richfield, Barkerville and Camerontown, on William Creek. It is gratifying to state, that although there is a prevalence of Sabbath desecration unparalleled in any other part of Her Majesty's dominions, yet there is a decided improvement in the attendance on public worship, amounting so far as my congregations were concerned, to at least an average of two to one as compared with last year. A considerable proportion of our hearers consists of persons from Canada and the Eastern Provinces, who have been accustomed to attend our services in those countries. The residue are from almost every land where the English language is spoken.

My attention was early drawn to the importance of having places of worship erected, to obviate the necessity of holding our services in taverns and saloons, which we have generally had to do. From the productiveness of the diggings about Camerontown, and the large number of persons prospecting on the lower part of the Creek, Comerontown was fixed upon as the most eligible place for a church. A site having been kindly allotted by Judge Reilly, the resident Magistrate and Gold Commissioner, I circulated a subscription and obtained such responses as warranted me to undertake the erection of a building. Considerable assistance was afforded in labour by parties to whom it was inconvenient to render pecuniary aid. The result is that a substantial newly built church was opened on the 23rd of August, which was occupied every subsequent Sabbath until I left for home, and which I have directed to be placed at the disposal of any Protestant body during our absence, who may be so [illegible] a recognition of the oneness in Christ of those who serve him. The building is [illegible] and will be very comfortable when the openings which may be occasioned by shrinkage of timber and boards shall be closed next season, and a stove procured for winter use. The latter, I trust, will be supplied by local liberality when applied to. You will hardly be prepared, however, to hear that the price asked for a very common sheet-iron stove this autumn was two hundred and fifty dollars! The pecuniary outlay for the building, including a table, and plain seats with back rests, was about $1,600, which, I am happy to say, is [illegible] paid without incurring any debt.

The payment for the church, I have no doubt, limited the amount received by subscription for the general purposes of the Mission. But I am happy to state that the deficiency to be provided by the Missionary Committee will not be [illegible] that of last year. I am seriously deliberating whether or not to authorize Brother Robson to leave Yale for the present, and to occupy Cariboo during the winter. The whole question is beset with perplexing difficulty, but must be decided in a few days, as I have directed Mr. R. to come here by next steamer to confer with me on it.

My esteemed Colleague, Mr. Lucas, has been active and useful during my absence. His health is not very good, but I trust the Lord will spare him to prosecute a career of ministerial service in this improving country. Our congregation here is large. We want more pew accommodation, and must either immediately, or very early in the spring, add 30 feet to the length of the church and basement. I believe it can be done without increase of debt. The present debt is rapidly decreasing, and my anticipations are in process of realization.

You will see by the papers that much interest is excited by the recent discovery of gold bearing quartz leads in proximity to this town. My impression is that it exists in remunerative quantity, and if so, there will be a great increase of population, and a great impetus to every description of business.

New Westminster is doing well. I have not had any communication from Mr. White since my return, but I learn that our cause at Nanaimo is progressing, and that the Indian work there is encouraging.

Decrease of the Roman Catholic Church.

A recent number of the *Catholic Herald* contains an editorial calling upon Roman Catholics to forsake the "common schools," and patronize exclusively the "parochial schools" of the church. Of the common schools it says: "The holy father fears them. The bishops fear them. The church have lost, irretrievably lost, tens of thousands of children by them." It concludes the article with the following remarks:

"Go into St. John's Church: Who occupy its pews? Not the descendents of the Irish people who built it. The same thing is true of St. Mary's of St. Augustine's, of every old Catholic church in the city—nay, of every old Catholic church in the land. In the great main, it is new emigrants that keeps up the church in America. Why is this? Where are the children of the early emigrants—of the builders of the churches? They are lost to Rome! It is a fair calculation, that if the Irish Catholics who have come to Philadelphia during the last eighty years, had preserved in their own hearts, and instilled into the hearts of their children, the sublime catholicity that marked them at home, Philadelphia would have, to-day, twenty-five Catholic churches more than it has. Twenty-five churches—that is, a hundred thousand of Irish decent—lost to the church in a single city, in so short a space of time as four score years! Well might the illustrious Archbishop Kenrick sorrowfully exclaim, that the church in America has lost more than it has gained."

General Miscellany.

Uncle Benjamin's Sermon.

Not many moons ago, I heard Uncle Benjamin discussing this matter with his son, who was complaining of pressure.

'Holy cripes, Sammy,' said the old man, as he leaned on his staff, with his gray locks flowing in the breeze of a May morning, 'murmuring pays no bills. I have been an observer many a time these fifty years, and I never saw a man helped out of a hole by cursing his horses. Be as quiet as you can, for nothing will grow under a moving harrow, and discontent harrows the mind. Matters are bad, I acknowledge, but no place is any better for fretting. The more you groan, the poorer you grow.

'Repining at losses is only putting pepper on sore eyes. Crops will fail in all soils, and we may be thankful that we have not a famine. Bless me! I was struck notice that wherever I left the rich jewels smartly, it was as much as to say, 'Here is some thing which you have got to learn, Sammy, don't it? not that your schooling is not over yet though you have a wife and two children.'

'Ay, indeed Sammy,' you may say that, and a mighty [illegible] and two apprentices into the bargain, and I should like to know what a poor man can learn here, when the greatest scholars and lawyers are at loggerheads, and cash for their fees ten, what has become of the hard money.'

'Softly, Sammy, I am older than you, I have not got these gray hairs and this crooked back without some burdens. I could tell you stories of the days of continental money, when my father used to stuff a sugar-box with bills to pay for a yearling or a wheat fan, and when the Jersey women used thorns for pins, and laid their cash away in the garret. You wish to know what you can learn? You may learn these seven things.'

'First: That you have saved too *little* and spent too *much*. I never taught you to be a miser, but I have seen you giving your dollar for a 'notion,' when you might have laid one half aside for charity and one half aside for a rainy day.

'Secondly: That you have gone too much upon credit. I always told you credit was a shadow in a shower at [illegible] kind, which [illegible] may be a greater [illegible] follow the shad[illegible] the substance. [illegible] have fo[illegible] and the [illegible] have been [illegible]

'Thirdly: [illegible] haste to become [illegible] race.

'Fourthly: [illegible] pended upon as a [illegible] the younger race of [illegible] have a notion that [illegible] this side of the water. [illegible] blessed us, but we have [illegible]

'Fifthly: That [illegible] enough to God [illegible]

'Sixthly: That [illegible] may be [illegible] is no worse. [illegible] lence, or war, or [illegible]

'And lastly, there is one [illegible] to offer with more [illegible] your infirmity. Give [illegible]

The old man [illegible] apron, and told him to hobble away [illegible] his hows.

A Madman's Hint.

An English gentleman of fortune [illegible] natic asylum, where the treatment [illegible] chiefly in forcing the patients to [illegible] cold water: those slightly affected [illegible] knees; others, in worse cases, [illegible] to the middle; while persons very [illegible] immersed up to the neck. [illegible] into conversation with one of the patients who appeared to have some curiosity to know why the stranger passed his time [illegible]

'I have horses and greyhounds [illegible] said the latter, in reply to the other's question.

'Ah! they are very expensive.

'Yes, they cost me a great deal of money in the year, but they are the best of their kind.

'Have you anything more?

'Yes, I have a pack of hounds for hunting the fox.

'And they cost a great deal too?

'A very great deal. And I have birds for hawking.

'I see; birds for hawking [illegible] swell up the expense, I dare say.

'You may say that, for they are [illegible] in this country. And the [illegible] alone with my gun, accompanied by a setter and retriever.

'And these are very expensive.

'Of course. After all, it is not the [illegible] themselves that run away with the money; there must be men, you know, to feed and [illegible] after them, houses to lodge them in [illegible] the whole sporting establishment.

'I see, I see. You have horses, hounds, setters, retrievers, hawks, men and [illegible] for the capture of foxes and birds. What an enormous revenue they must cost you!

'Now, what I want to know is, what return do they pay? What does your year's sporting produce?

'Why, we kill a fox now and then [illegible] are getting rather scarce hereabouts, but we seldom bag less than fifty brace of game each season.

'Hark! said the lunatic, [illegible] around him. They [illegible] there is a gate behind you, [illegible] get out of this while you are safe. [illegible] doctor get his eye upon you. If [illegible] some purpose; but, as sure as you [illegible] man he will drown you.

The gentleman [illegible] on. Perhaps he thought that [illegible] the inmates of the asylum.

Obituary.

MRS. LILLIOTT, [illegible]

Died, at Westfield, King's Co., N. B., Margaret, wife of George Lillie, Deceased, [illegible] the 60th year of her age.

Stealthily death approaches, and [illegible] the flowers just blooming in spring [illegible] and they wither on earth, [illegible] in immortal youthfulness [illegible] comes, and the young feel [illegible] mows upon their beauty [illegible] too soon and [illegible] whose brows are [illegible] age, and [illegible] sorrowful [illegible] circle, as a mother, [illegible] sister and [illegible] terms of resignation [illegible] pain. In very [illegible] said, she gave [illegible] her vows, she [illegible] entirely for [illegible] in grace and experience. A few weeks [illegible] days passed [illegible] A [illegible] to her [illegible] now to God [illegible] to Him [illegible] ever remain [illegible] the [illegible] from her [illegible] a paralytic stroke [illegible] word to tell her [illegible] summons came, she [illegible] glory. We look [illegible] cease to such a [illegible] sanctifying [illegible] be freedom [illegible] be, far [illegible] and in [illegible] family, [illegible] the [illegible] deeply attentive [illegible] ed to show their [illegible] the occasion was [illegible] the words of [illegible] prosperity to which [illegible] me die the death of the righteous, [illegible]

last end be like his." In review of her life—pious, devout in contemplation of her death—tranquil, resigned, yet triumphant, not a heart but what was ready to respond, and wish for the same happy exit from this to another world.

J. SHENTON.

Carleton, Jan. 25th, 1864.

Provincial Wesleyan.

WEDNESDAY, FEB'RY 10, 1864.

Support of Christian Missions.

It is a fact that must not be concealed, that the Institutions of Christianity are not supported with that large-hearted liberality, which ought to characterize those professing an attachment to Christ and his cause. True, much in various ways is being done to bless and save mankind. Missionary, Bible, Tract and Temperance societies, are blessed realities in our day, and upon them angels gaze with pleasure. But, it is a question worthy of solemn and prayerful consideration, whether God's people are doing what they *might*, what they *ought*, and what the *Bible requires them to do*, towards the sustentation and extension of his holy cause in the earth. It is to be feared that many are ready to be taught concerning any other duty than that of giving of their substance for the support of the Gospel; in what *spirit* to give, and in what *proportion*. Some, we record it with gratitude, display pleasing munificence in this matter, and esteem it an honour to do so. These possess an enviable state of soul, and enjoy an inward satisfaction that the penurious and covetous never realize. But! how many even of those who profess the grace of God, discharge the essential duty of giving for religious purposes, with a *reluctance* which discourages their fellow christians, and astonishes the irreligious! Too many forget that they are stewards, and will be required at Christ's tribunal to give an account of their use of money, no less than of their improvement of the ordinances of religion. It should ever be remembered that the gold and silver are the Lord's;—that, what he has allowed any of his people to possess, they are only entrusted with, and will be accountable for at his coming to judge the world;—that, give what we may, we can never repay the debt we owe to Him from whom every good and perfect gift proceeds;—but must own ourselves to be unprofitable servants. Failing to do our duty in the matter of contributing to the support and spread of the gospel, how easily God could punish our remissness even in this life. Can he not send affliction and death into our families? May he not permit diseases and blights, the causes of which are unexplained, to lay waste our gardens and fields? Can he not permit a panic in trade, and bring about a monetary crisis? Can he not send the sword upon a land to devastate and destroy its costliest estates—its richest scenes? Is it not so at the present hour in the distracted and disunited States of America? We are of opinion, that with all the business enterprise, the immense wealth and growing prosperity of that country, the church of Christ in that land, did not a tithe of what they might and ought to have done towards the salvation of the world;—and now, God, in his inscrutable providence is permitting a war, unparalleled in the annals of history,—to prosecute which, thousands of precious lives have been sacrificed, rendering many homes dreary and sad,—and the expenditure of *hundreds of millions of dollars*,—which, if devoted to Missionary purposes, would furnish a christian minister to plant the gospel among every race of mankind.

It is time the followers of Jesus awoke to a sense of their duty; for surely they have slept too long. Nor has the period of indifference on the part of the Church, been neglected by the enemy. He has sowed tares. The black night of heathenism, in many places, has been unrelieved by even a single gleam of gospel light. O! christians, enjoying inexpressibly glorious privileges for which you are indebted to the gospel, no longer be chargeable with the sin of robbing God. All that you possess has been bestowed by him; 'tis yours only for a brief period, how brief, who can tell? "This night thy soul shall be required of thee," was the startling announcement that aroused the worldly and covetous man to a sense of his spiritual poverty and peril. Lest not death steal thus upon you. *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*

There are some pinching christians who are adepts at picking excuses for not giving to the cause of God. How dwelleth his love in them? Sabbath not say,

"I am such a child that I cannot give,
I know I cannot do for him."

Some give but little, and that little with a grudging heart; would, perhaps, give nothing, but *pride* will not permit them to have their name omitted from the "subscription list," or the "printed report." How different must their feeling be, to that of the Poet who sang.

"When the whole realm of nature mine,
That offering is present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

We hesitate not to say, that some who call Jesus, Lord, spend more in entertaining a few friends at a dinner party, or on an excursion of pleasure, or in luxuries, or for one article of costly furniture or dress, than they contribute in a year to all benevolent and religious purposes put together. What an account these will render to the Christ and Judge! Depositing the hundreds year after year, many, many pounds in pleasure, or in costly apparel, and offering but little for the cause of Christ. Can they please God while they act thus? Doing comparatively nothing for the spiritual interests of souls, while millions are perishing for lack of knowledge, and the Macedonian cry, "*Come over and help us*," is wafted by every wind, and so many fruitful fields of labor are opening around us for the spiritual husbandman? O! for a revival spirit of liberality in all our churches, then would the Zion of God no longer languish, but her evangelistic efforts be extended, and her ministers weep over the parsimonious expenditure for objects of pleasure or sensual gratification on the part of professing Christ's name. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

From the Christian Guardian.

A Blessing is in it.

[illegible] to the soul to read the [illegible] WESLEYAN JUBILEE reports of the Eastern Conferences and Methodist Records, to hear the language of humiliation, love and gratitude, the cries of strong heart adoration and fervency,—though it is to be feared that if applause be decorous at a Missionary meeting, it cannot be [illegible] at a Jubilee meeting, nor mention of the [illegible] of others sinful, when in the inspired epistles of St. Paul the virtues of many living characters are stated. It is delightful to see that the great public meetings, whether in the south or north, the east or west of the incomparable Island, are seasons of delight and deep spirituality—means of grace—at one of which—perhaps more—conviction came to the conscience, and then pardon. Revival meetings unawares! Times of sanctification! And for these reasons occasions of Methodist munificence. I have thought of the old lines,—

"O what an age of golden days
"O what a choice, peculiar time!"

and have said of the Missionary vocation, there is a blessing in it.

The question is important: *Whose* blessing? And it is quite as important explicitly to answer: It is the blessing of the God of Israel, who is our God forever and ever. The meetings have light—His light; love—His love; energy—His spirit of power; enlargedness of heart—the same spirit breaking fetters; hope assured—His promises applied; a feeling of generosity—His charity infused. The past to sight wondrous, the future to faith wondrous. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

This being said first, *the acts of God's people* come next, as reasons why the Jubilee is successful, and the exceedingly useful objects contemplated are likely to be accomplished for the world's benefit.

Their *prayers* are comely; and I have again and again thought how much we owe to God for endowing Charles Wesley with genius and sanctity; and when were his lines more fitting and precious? A great work merits its celebration a great place. And our fathers and brethren are wise to know, that to obtain greater things, there is first needed thanks for the great things already done. It must have been heaven began below to hear, "See how great a flame aspires," sung at Leeds.

Their *prayers* were felt to be necessary; and say it, the first meeting at a Jubilee Celebration has been a Prayer Meeting. There must be success; and whose in the last fifty years God inhabits the praises of his people, the responses to Jubilee prayers will be heard from heaven cheering the [illegible] in every chime. O for simple faith! It has been intimated that the Missionary prodigy Carey originated the Baptist Missionary Society and I would rather increase than reduce its honours; but it must be said that before Carey came forth, the Baptist Association had, in 1784 met at Nottingham, and decided on having monthly missionary Prayer-meetings, and the holy and venerable Andrew Fuller, at the same meeting, preached his popular, evangelical sermon on walking by faith. God's throne was surrounded with Missionary intercessors before long, and the Baptist Mission to India was the result. For some years the Methodists had been acting on the assurance that God hears prayer; and this is their rock and rejoicing to day; and there can be no failure, while He adds his wisdom to our ignorance, and His strength to our helplessness.

There has been *affectionate fellowship*. And are we not to reckon the Missionary Love-feast a new thing even in Methodism? I shall be happy to be contradicted. I repeat my simple avowal. There but to be success at the Celebrations; for you cannot make the fundamental originals of Methodism practical, but the God of Elijah is present. Every spiritual good quickly follows such a recurrence to our home usages. Worldly minded, would-be innovators on the Wesleyan system have need of a first reading of Stamp's Wesley's Orphan House, to learn the alphabet of Wesleyanism; and then remember it. At the Jubilee Meetings the Methodists are becoming primitive again, or, rather, *more* primitive.

There is signal *unanimity*. It is long since Home Methodism had a more efficient President, his mind ample and vigorous, full fraught with Wesleyan truth, principles, and experience, promptly perceiving the requirements of an occasion, and expressing itself with terseness, modesty, frankness, and force; so that many think there is a special Providence in the appointment this year of Dr. Osborn, a General Missionary Secretary; and I should like to say, that cannot be a common Secretariat which has again and again given a Minister to the Presidency of some Conference, home or foreign. With the President has been associated many Ministers and Laymen at the Meetings, and it would, I fear, approach to the invidious to select names from one class or the other. It is the union of the twelve Christ which is admirable.

There is unbounded christian and benevolent *liberality*. Less was to be expected from a people, all of whom have been bettered and many greatly socially elevated, by Methodism; and besides their gratefulness, their hallowed principles have been powerful prompters, and generous are their offerings, to give expansion and perpetuity to Wesleyan Missions; and all attributes reaches of the Jubilee lists will thank God for the tenderness, gratitude, and spontaneity which distinguish the donations.

It is exhilarating and assuring that the Jubilee pulpits and platforms supply vocal exemplifications of truth [illegible] enunciated by Wesley, Thompson, Benson, Joseph Taylor, Edmondson, Beecham, Bunting, Lessey, and Watson. As to Watson's life, by the Reverend Thomas Jackson, the Methodists have not yet sufficiently estimated it. It is the biography of the most prominent disciple of Wesley, and to the time of his death, very much the history of Wesleyan Missions. These were the pioneers of Methodism, and whose labors are our authorities. Methodism is fully assigned to its place.

God, disposer of times, who summons to His work, and endows His Spirit, and exalts His love, will strengthen these to glorify Him with universality. He [illegible] the man who cares for man, and has [illegible] and yet carry [illegible] Brethren, [illegible] Divine Spirit, and [illegible] a vivant class at the command of the Divine Master the more when he has hundred by one fold, that he is permitted to do anything to extend the kingdom which never shall end.

From Our English Correspondent.

Military [illegible] in Europe—Revival [illegible]

[illegible]

[illegible] Queen still seeks retirement, and delights in works of unobtrusive piety. The other day she visited a sick woman not far from Windsor Castle, who is a member of the Wesleyan Society, read the Scriptures to her, and prayed extempore before taking her leave.

London, Jan. 22nd, 1864.

From our Scottish Correspondent.

During the last few weeks, considerable discussion has taken place in reference to the proposed Monument to the late lamented Prince Consort which is to be erected in Edinburgh. The discussion has extended to its design and also to its site: no agreement seems to have been come to as yet as to the design, but public opinion favors the vacant space in front of the New Post-office for the site. By and bye, we doubt not, the Committee, as the Town Council are moving in the matter, will bring in some report which will be satisfactory. Whilst the metropolis is wishful in this matter to do honor to the Prince and to add to the attractions of the city, other towns are moving in the same direction. In Aberdeen, the Statue in Bronze, by Baron Marocheth, is an accomplished fact, and already adds to the objects of interest in that stately city. In Dundee, it is proposed to erect an Institution to comprise Public Library, Museum, &c. Such an Institution, whilst perpetuating the memory of the Prince, will further the interests of Science and Art, and bring to bear other elevating influences upon the community. In most of the towns of Scotland, a memorial of one so wise and good will shortly be found; which, whilst gratifying to Her Majesty and the members of her Family, will reflect credit upon the good sense and sound judgment of the people generally.

Whilst referring to Monuments, I may just state, that it has been determined to erect in London a Statue to the honor of Field-marshal Clyde on account of his signal services. A Committee has been appointed for Scotland, comprising the Lord Provost of Edinburgh, the Marquis of Tweeddale, Sir David Baird and others, and a subscription has been begun.

Public Monuments of this kind, when erected to illustrious and deserving men, have their use not only in showing the esteem in which survivors held them, but in impressing each succeeding age with their character and acts. They perpetuate in lasting form—in marble or bronze—not only the name but the character and services of each individual, and stimulate others to tread in their steps. We would not like to see them unduly multiplied, as in proportion to their becoming common they will be less valuable. None, however, living in this country, will question the great services rendered by the late Prince Consort. The name of Prince Albert is a household word and will long continue so to be. To great intellectual powers he joined true nobility of soul, and had a finely cultivated taste. He was emphatically a wise and virtuous Prince, laboring hard and earnestly for his country's good. A glance at Lord Clyde's services would show, that he, too, is justly entitled to such a public memorial as is contemplated as a public servant and great General, he has conferred great benefits upon the country. His lengthened service in the army and his conduct in Spain, China, the Crimea and in India where he suppressed the revolt and finished the war in a way that is too well known even to need any reference, bear out what has been said.

Passing from Sculpture to Painting, it may be mentioned that in addition to the works of the old masters to be found in Scotland and the annual exhibition of works of living artists in Edinburgh, a few Pictures have been exhibited or are in course of Exhibition, in different towns. Mention may be made of "The finding of Jesus in the Temple" by Holman Hunt, of "The Secret of England's Greatness," by Barker, and of "The worship of Bacchus," by Cruickshanks. The last named is of large size containing nearly one thousand Figures, whilst the design and execution are admirable. The design of the Picture is to show how all ranks and conditions of men are deteriorated and corrupted by the use wine and strong drink, and every class is brought in by way of illustration. The Picture is to be etched by Mr. Cruickshanks on a large scale, and to be published at a very moderate price.—"The Secret of England's Greatness," by Barker, represents our Beloved Queen presenting a copy of the Scriptures to a dusky Chief from some distant region as accounting for England's greatness, Lord Palmerston and Earl Russel stand by gazing on. The scene we regard as imaginary, and therefore questionable on different grounds; but yet the idea is sound enough and its execution admirable. There is a grand simplicity about it which strikes the eye at once and the manner in which the countenances of the Queen and Savage are depicted is exceedingly striking.

"The Finding of our Lord in the Temple," by Hunt, which is executed in that painter's peculiar style, is considered by all who admire this school of art as a remarkably fine production. The appearance of the child Jesus, of his parents, of the Rabbis perplexed by the questions put, and of the interior of the Temple is very fine, and as the spectator gazes each picture becomes more distinct and impressive owing to the minute finish and coloring employed.

Passing from Paintings to Music, or rather to the use of one Musical Instrument—the organ—in places of worship in Scotland, it may be said, that for sometime the feeling, or as some would call it, the prejudice against its use in a place of worship has been gradually passing away. The leading Presbyterian churches however continue to regard its introduction as an innovation that must be resisted. Other churches however do not view it in the same light. Recently a splendid new organ has been inaugurated in Augustine Church (Rev. Dr. Alexander's) Edinburgh, and the result has been to render the psalmody more impressive, excellent and effective. Twenty years ago the Dr. advocated the introduction of instrumental music in the Public worship of God, but it has taken all that time to bring his congregation (Independent) round to entertain a similar view. The Dr. in some remarks made, argued for the close connection between music and devotion, and maintained that the tendency of music properly conducted was to deepen the devotional feeling and to bring forth a fuller, intenser and holier effusion of reverent and grateful adoration. We are, I fear, in Scotland, behind the age in our treatment and use of this instrument of music in worship. Sacred music is attracting more attention generally, and is being successfully cultivated; and whilst the palm must be ascribed to the organ for guiding and sustaining by its stately music the voices of the entire congregation, we trust the time is not far distant, when the fretted aisles of our Cathedrals and places of worship, will echo its solemn strains. Precedent and prejudice stand yet in the way, but they too must give place to higher considerations. An organ has been recently introduced into the Methodist Chapel (John St.) Glasgow, with advantage. Twenty years ago the proposal would not have been entertained for a moment by the Trustees and Congregation, but now it is an accomplished fact, and that too with singular unanimity of view and feeling in the matter.

Revival Intelligence.

Our readers will be gratified to hear of the prosperity of the work of God on some of our circuits. We have received intelligence from the Rev. R. A. Temple of a very blessed revival now in progress in St. Stephen, N. B., and also from Rev. C. Lockhart, that our Zion in the town of Annapolis, is enjoying showers of blessing. The following particulars, furnished by a gentleman in Annapolis to a friend in this city, we are permitted to publish:—

Already you may have heard some intimation of the revival of religion going on at Annapolis; but I am sure half has not been told to you. This is the middle of the fifth week since the work commenced, and every evening new subjects for prayer approach the altar.

The congregations have often been so large in the evenings as to fill all the seats, crowd the pulpit and gallery stairs,—sometimes the aisles—and not a few have had to turn away from the doors for want of accomodation. From the beginning there has not been the slightest approximation towards extravagance or undue excitement; but, as a matter of course, we are the subjects of much ridicule from those who "care for none of these things. Many of the Episcopalians contiguous to the town have shared in the blessings bestowed by the Divine Benefactor, and most, if not all, of these will join us. From a hasty computation it is ascertained that about 65 have professed faith in Christ—and out of these it is presumed that 60, at least, will enrol their names on the list of Wesleyans. Many are still seeking the Lord in earnest, and it is hoped the number will ere long, reach one hundred. What hath God wrought! Let *all* the people praise Him.

Truly yours, &c.

Annapolis, Feb. 3rd, 1864.

Letter from the Rev. Mr. Waddell.

The following communication from an esteemed Presbyterian clergyman, exhibits one of the modes in which those who have means at their command may do good, by the distribution of wholesome religious literature among those of our population who are cut off from public ordinances:—

REV. J. MCMURRAY,—DEAR SIR,—I am glad on occasion to send you fraternal greetings. May those happy times of brotherly co-operation continue and increase, till Zion's watchmen see eye to eye, and God bring again Zion!

In my peregrinations on these Eastern shores I find two old disciples of John Wesley who are in a great measure shut out from Christian fellowship, and even from social and domestic intercourse. Their children are scattered, and with scanty means of subsistence, they are left in a great measure to themselves. I am the only minister they see, and I seldom go their way. They have their Bible and enjoy it. I have put some religious reading within their reach, but they feel the want of the literature of their own church, while they are unable to supply it for themselves. Could not some good friend in the city send them the Provincial Wesleyan—and could not you from your exchanges and may-hap from the shelves of your book-room send them something occasionally to cheer their solitude, and help them on their way to Zion? They live at Moser's River. Address William Wooden, sent. "Necum-Tau" Way-office. The Wesleyan a week old would serve their purposes, and would probably be easily obtained.

I will be glad to give further information if required. If you send a pair of *old* spectacles for the old lady's use, they will serve a valuable purpose. Such things are not to be had on the Shore, and without them she cannot read. They have been in better circumstances, and a little kindly notice will be very precious to them,—and you know who says, a cup of cold water given to a disciple in the name of a disciple shall not lose his reward.

I am, my dear Sir, very truly yours,

JAMES WADDELL.

P. S.—When I say *old* spectacles you will understand me to mean those suited to old eyes. The old people are octogenarians. J.W.

Shet Harbour Halifax Co., Jan. 29, 1864.

Incidents in the Life of the Rev. Colony Clericus.

BY AN OBSERVER.

CHAPTER III.

The detention of their new Parson had agitated the villagers for several weeks. It was the theme of conversation in the stage, by the fireside, and on the fishing ground. Now that he had actually arrived, rumour was rife in respect to his appearance, his tastes and distates, his talents and habits. Closed out from the busy world by isolation and from literature by the misfortune of uncultivated ambition, the *debut* of a public stranger was a theme for remark. Accustomed to regard the ecclesiastical functionary, in the light of a Priest, a counsellor, a monarch, it was but natural that each should be solicitous to ascertain the most respecting him who was thus to be respected, admired and consulted for a few years at least. To him were to be brought in their season the firstfruits of all the productions which sea and land placed at their disposal. The first fish, the earliest bird, the tender esculent, would be sure to gladden his table as soon as skill or patience could procure them. One only obstruction could prevent it—the austerity or indifference of the Minister himself. With the genial soul of sympathy and love, he may in a few short days stand upon the spire of his sanctuary and looking around with genuine confidence, exclaim in words more beautifully truthful than Selkirk's own, "I am monarch of all I survey!" Hearts and homes and happiness are all his.

A company of men stood in several groups, on the Sabbath morning subsequent to the arrival of Mr. Clericus, around the door of the village church. Had he known the theme of their conversation—not the endless gossip of the general hour—that was reserved for less momentous occasions; but the qualities of the new preacher, his step, his courtesy, his promise for faithful administration—had Mr. Clericus known this, the motley assembly would not have appeared perhaps so wanting in respect to the time and place. But his mind reverted to the general evil throughout Christendom. Keen regret and indignation filled his soul as he thought of the folly persisted in by the congregations of many country places, in thus discussing their gossip, their politics, their enterprises, on God's holy day, and at the threshold of God's holy sanctuary. The emotion was suppressed, however, as the crowd passed into the building, and the vestry door was opened for his own admission. A gown and bands were adjusted upon his person for the first time, for Newfoundland worshippers have acquired a kind of love for these appendages, and they are generally indulged in the use of them. Mr. C. moved to the straight, unique old pulpit, and having climbed its steps, edged himself through the door into the centre of an almost circular little box, where undue corporeality would have found itself straitened and perplexed. The better science of pulpit and pew building, affording ample space to accord with the liberty of Methodistic doctrine and opinion, is gradually finding its way throughout the Island, but several [illegible] which w[illegible] seem to speak [illegible] of G[illegible] [illegible] and stand with st[illegible] [illegible] hundred hearers. De[illegible] men in [illegible] the refres[illegible] ing service. A [illegible] of the preacher [illegible] joy and [illegible] God, [illegible] [illegible] Hear[illegible] [illegible] Wesleyan [illegible] [illegible] [illegible]

rich, and his arguments in defence of revealed truth, convincing and unanswerable.

Among other fruits of his ministry was a young gentleman attached to the Royal Engineers, who came to St. John's April lieutenant, afterwards Captain Vickers, of the Royal volatile in his manners, and in his mind strongly imbued with infidelity. [illegible] the learning and fame of the young savant. Methodist preacher, he thought he would go and hear him, and see if he could prove that the *Bible* was a fable. The preaching and private conversation of Mr. Vickers convinced him his error, and he soon became convinced of his guilty state in nature, and sought and found the pardoning mercy of God. Shortly afterwards he was appointed to a commission in the army, and carried the gospel with him to his comrades in arms, and to the regiment in which he was a Wesleyan. The Methodist chapel in St. John's, and the lady of his choice was also a Wesleyan. The regiment to which he belonged removed from Newfoundland about two years after his conversion, but he and his wife carried the religion and their Methodism with them; and when God gave them a family they endeavoured to bring them up in the fear of God.

Hedley Vicars was the son of this gentleman; he received a military education, obtained a commission in the army, and was attached to the ninety-seventh regiment of foot. During the fearful struggle with Russia the ninety-seventh was ordered to the scene of conflict. The rough sea he thought that young Vickers had received while under the paternal roof was blessed to him, and in early life he became a subject of converting grace. Like his father he was not ashamed of the cross, but whether on the sea-girt Island of Malta, surrounded by the [illegible] of Popery; on the mountains, in the camp, before the crumbling ruins of classic interest, whether "advancing to the front," where the thinning of distant artillery, showed the [illegible] of Sebastopol, and its deadly breaches, or doing dangerous duty in the trenches, he maintained his station in his Bible classes, he boldly made the subject of his brother officers, and in return many souls, to them and to all others who were [illegible] the care of Sickness [illegible] Thus he [illegible] in peace on the 22d of March, 1855. Among his last words were "*I am willing to live patiently*," intended to convey this meaning: [illegible] and showing that he was a [illegible] in his place of danger; and words which were expressive also of the [illegible] state, as directing those [illegible] who had laboured, the way to life and immortality. An interesting life of Hedley Vicars has been published, but no reference to his [illegible] or the methodism of his pious father, has been studiously avoided.

Parliamentary.

Opening of the Legislature.

On Thursday last, the Legislature of Nova Scotia was opened by Major General Hastings Doyle, Administrator of the Government, with the usual formalities. John C. Wade, Esq., having been chosen Speaker of the House of Assembly, His Excellency approved of the choice, and opened the Session with a Speech to both Houses, as follows:

Mr. President, and Honorable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:

It affords me great pleasure to meet you in Parliament, where I hope your deliberations will be conducted in a manner to reflect honour on the country, and advance the interests of this highly favored Province.

Mr. Speaker, and Gentlemen of the House of Assembly:

The Public Accounts will be submitted for your inspection.

The Estimates for the ensuing year will be prepared with [illegible] to economy, and consistent with the [illegible] of the public necessities.

You will be glad to find, from our Exports during the past year, [illegible] of 1862, [illegible] was made [illegible] duties, the revenue of 1863 [illegible] of any former year, [illegible] in the Treasury after meeting the demands on the public service.

Mr. President, and Honorable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:

I gladly avail myself of this opportunity of congratulating you on the [illegible] which has attended the efforts made to develop the resources of this Province in a creditable manner, [illegible] the local defence of the country.

The [illegible] which the people of both of the provinces have [illegible] to the Mother Country, and the remarkable progress made in organizing a system of Military movements, all [illegible] the [illegible] evidence that this Colony has improved in the advantages of British connection, and would be willing and able to rise to all [illegible] in its own defence, in any emergency which may arise.

I have [illegible] to inform the Assembly that such progress has been made in the year by the Public Service as will enable me to place the Accounts and Estimates before you at an early period.

The Revenue of the Province, which has been so long and so ably administered by the Honorable Gentlemen who now occupy the Treasury Benches, has been [illegible] during the past year, and the Public Works have been carried on with [illegible] and economy.

The Estimates of expenditure for the ensuing year will be prepared with a due regard to economy, and consistent with the public necessities.

You will be glad to find, from our Exports during the past year, [illegible] of 1862, [illegible] was made [illegible] duties, the revenue of 1863 [illegible] of any former year, [illegible] in the Treasury after meeting the demands on the public service.

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I gladly avail myself of this opportunity of congratulating you on the [illegible] which has attended the efforts made to develop the resources of this Province in a creditable manner, [illegible] the local defence of the country.

The [illegible] which the people of both of the provinces have [illegible] to the Mother Country, and the remarkable progress made in organizing a system of Military movements, all

The Family.

A Young Lady's Soliloquy.

Uselessly, aimlessly drifting through life,
What was I born for? "For somebody's wife,"
I am told by my mother. Well, that being true,
"Somebody" keeps himself strangely from view;
And if naught but marriage will settle my fate,
I believe I shall die in an unsettled state.

For, though I'm not ugly—pray, what woman is—
You might easily find a more beautiful phiz;
And then, as for temper and manners, 'tis plain
He who seeks for perfection will seek *here* in vain.

Nay, in spite of these drawbacks my heart is perverse,
And I should not feel grateful, "for better or worse,"
To take the first hobby that graciously came
And offered those treasures—his home and his name.

I think, then, my chances of marriage are small;
But why should I think of such chances at all?
My brothers are all of them younger than I,
Yet they thrive in the world, why not let me try?
I know that in business I'm not an adept,
Because from such matters most strictly I'm kept.

But—this is the question that puzzles my mind—
Why am I not trained up to work of some kind?
Uselessly, aimlessly drifting through life,
Why should I wait to be "Somebody's wife?"

—*Lady's Magazine.*

For the Provincial Wesleyan.

Bible Riddle.

"*Quod in Bucolum venerit scribitur.*"—CICERO.

Hitherward—Hitherward,
List to my story,
Full of deep wonder,
Ancient and gory!
Full of God; glory!
Riddle my riddle,
And I will excuse you,
But if you're not able
Perhaps I'll abuse you:
My master was lowly
To whom I belonged
Still I am exalted
By fame trumpet-tongued,
None ever knew him
Or heard of his name;
Yet long as the world lasts
Shall be my fame.
Despised and destroyed,
And clean cast away,
'Twas a prophet who rais'd me
From the dust where I lay.
I was not my own,
But belong'd to another,
Was bone of his bone,
And so was my brother;
We worked night and day
And ground all our bread,
Tho' I was not myself
Until I was dead,
Then God did exalt me,
And gave me such power,
That it made me a wonder
From that very hour.
When living I drank water more and more,
When dead I yielded it but not before;
When I wing I was harmless as could be,
When dead my teeth were gorg'd with human flesh and gore,
And what is more of the mystery
I saved the prophet's life,
When he fainted from the strife,
Though he had flung me away
Like a broken-handled knife,
Yet he spoke of my name,
And gave me my fame,
For by me he'd saved Israel from fetters and from shame.
So riddle my riddle
Who needs but small brains,
And if you can't guess it
I am yours for your pains.

Jacksonville, N. B. X.

Paid in Advance.

Mr. Allen was a man greatly interested in the prosperity of the schools of the township in which he lived. The district schools and the Sunday schools shared alike in his efforts. He labored to have every child that was old enough go to school. To this end he visited their parents, and urged them to attend to the welfare of their children. When the excuse for their non-attendance was the want of suitable clothing, he would furnish the clothing needed. He thus was a great benefactor to the town. He was a benefactor by what he gave, and more by what he did.

One rainy night the family sat down to tea without Mr. Allen.

'Where is father?' said little Anna.

'He has gone to attend a school-meeting in southwest district.'

'I don't see how he will ever find his way home this dark night. He has to come more than a mile through the woods, and with this rain he can't see a thing any better than if he had no eyes,' said Edward.

'Perhaps somebody will lend him a lantern,' said Anna.

'There are not many lanterns in the district, the people are very poor there,' said Mrs. Allen.

'What makes them poor there?' said Edward.

'It is a hard question to answer your question. It was not part of the township was settled long by poor people, because the land was dear.'

'What made the land cheaper there than here?'

'It is much more rough and barren. It has to be cleared up for the wood that grows on it. Most of the people of that district get a living by cutting and hauling wood to the mills. They get but a small price for it, and have to work more than a sturdy living. There is a good deal of intemperance there, more than any other part of the township.'

'Why don't they go to do there?'

'He is trying to get a comfortable school house that they so that the children can go to school next winter, and not suffer from the cold.'

'What will he gain by it if he does get a new school house built?'

'He will be the means of missing many children.'

Edward was about to ask what good that would do, but he was blamed to wait a little longer, for he was so strongly of school house built.

It was late at night when Mr. Allen returned. He was wet to the skin by the rain, and in the morning his children saw in the present a very drooping appearance. At the breakfast table he was requested to give an account of his expedition.

'I do believe I walked very dark last night coming home,' said the youngest.

'Yes, I walked dark all the way, I could not have kept the road through the woods if Mr. Sudden had not had a lantern.'

'Did you accomplish what you hoped to?'

'They voted to build a new school house. There was a good deal of opposition on the part of some.'

'Mr. Rodgers, I presume, opposed it,' said Mrs Allen.

'No; strange to say, he favored the measure, and I think his speech decided the question.'

'I am glad to hear it, though surprised. He may be kind enough when he is sober, but he treats his children very badly when he is drunk—which is the greater part of the time.

'Most of those present were surprised at what he said.'

What did he say.'

'Why, in substance that the majority of them were a set of drunken brutes, that didn't deserve to have any children—that is, if something was not done in the way of better schooling, the children would grow up to be as bad as their parents, or worse. He said, 'Do I want to see my boys, when they are grown up, staggering and swearing as their father does? Do you want to see your children going the same way? If you don't let us build a decent school-house and have a good school. If we can't pay for it in any other way, let us stop our grog for a time."

'A very queer speech,' said Edward.

'It was quite an effective one.'

'Father, do you get anything for going about among the schools as you do?'

'What do you mean?'

'Are you to be paid for it?'

'I have been paid in advance.'

'I am glad to hear it. I thought you were doing a great deal of work for nothing.'

'I have been paid in advance for all, and more than all I can do.'

'Who paid you?'

'Our heavenly Father. He has given me a happy home, children that are a comfort to me, a place in his church, and a hope of heaven—pay enough in advance for all that I can do in his service! Don't you think so?'

'Yes, sir.'

Nevertheless Edward thought that payment in money would have been a little better. The father and son differed somewhat in opinion.

Ill-Nature Rebuked.

A great many years ago, when I was a little girl, I started to take a journey to see my aunt—not in the cars, they had never thought of such a thing then, but in the stage. Now I felt very proud to be going away off without papa or mamma or nurse to take care of me, and only my Uncle Charlie alone, who was a gay, pleasant young man in college. Now I sat snugly tucked beside Uncle on the back seat, sitting very straight, and wondering very much in my silly little heart if the gentleman on the front seat would not think I was a young lady—father said I was so large of my age—and then, more silly, maybe he would think I was grown up and was Uncle Charlie's wife. Oh! how absurd it was, was it not, children, that I, only nine years old, should have ever thought of such a thing? My grown-up consequential feelings did not last long, though; for soon the stage stopped and a very feeble looking old man with a little girl, whose hood covered up her whole face, got in. The old man saw Uncle Charlie's pleasant face, and said, "If you please, sir, take your little girl on your lap, and I will mine. I like to ride on the back seat, the others make me sick." "Certainly, sir." And my dignity was very summarily disposed of, by Uncle's lifting me without another word into his lap. He only laughed, because he had no little girl, and it was a funny mistake. But I did not laugh. I pouted, and made Uncle very uncomfortable with my fidgeting about, and sour, hateful looks. I happened to look up in a few minutes and I saw the child sitting on the old man's lap, had her hood taken off, but her eyes all covered up with a great, thick bandage. Soon she spoke in the sweetest voice to the old man: "Grand-pa, maybe we could sit somewhere else, and leave the little girl sit here." How I wonder that she knew I was cross about it, with her eyes all covered up so she could not see my face, and I had been ashamed to say anything. "Oh! no," said I, sorry, and forgetting my ill-humor in wondering why she kept her eyes covered all up that way.

Again I said: "Please don't be hurt at me, but won't you tell me what ails your eyes?" "Oh! yes," she said very sweetly, "I was coming down stairs with the scissors in my hands, and I put my eye out, and then the other got blind, too, and now I can never see out of either any more. But I am going to Boston to try and have the doctor drive do something for them, so that they won't hurt me so badly." My eyes filled with tears for the poor blind girl. "Can she never see again?" said my Uncle. "No, there is no hope of that," said the old man, very sadly. "Grandpa says I can see when I get to heaven," said she in a very low whisper, and looking very cheerful and bright as she said it. "Is she happy that way, always?" said my Uncle. "Yes, always. Every one calls her 'happy Mary.'"

She got out soon, said grandma, taking off her spectacles, and even then wiping her eyes, and I never saw her again, but I never forgot her, but I always remembered, when I was inclined to be cross over little things, poor blind Mary, who would never see till she got to heaven, and yet whom every one called "happy Mary."—*Western Christian.*

The Delegate's Story.

Years ago, after the battle of Williamsburg, I was sent down to the tent of a delegate of Christian Commission and said, "Chaplain, one of your boys is badly wounded and wants to see you right away." Hurriedly following the soldier, says the delegate, I was taken to the hospital and led to a bed, upon which lay a noble young soldier. He was pale and bloodstained from a ghastly wound above the temple. I saw at a glance that he had but a few hours to live upon earth. Taking his hand I said to him, "Well, my brother, what can I do for you?" The poor dying soldier looked up in my face, and raised his finger where his hair was stained with his blood, he said, "Chaplain, cut a *big lock from here for mother! for mother*, mind, chaplain!" I hesitated to do it. He said, "Don't be afraid, chaplain, to disfigure my hair. It's for mother, and not dy will come to see me in the dead house to-morrow."

I did as he requested me. "Now chaplain," said the dying man, "I want you to kneel down *as you would when talking to God.*" "For what?" I asked. "For giving me such a mother. O! chaplain, she is a good mother; her teachings, comfort and console me now. And, chaplain, thank God that by his grace I am a Christian. O! what would I do if I wasn't a Christian? I know that my Redeemer liveth. I feel that his finished work has saved me. And, chaplain, thank God for giving me dying grace. He has made my dying bed "feel soft as downy pillows are." Thank him for the promised home in glory. I'll soon be there—there where there is no war nor sorrow, nor desolation, nor death—where *I'll see Jesus*, and be forever with the Lord."

I knelt by the dying man, and thanked God for the blessings he had bestowed upon him—the blessings of a good mother, Christian hope, and dying grace, to bear testimony to God's faithfulness. Shortly after the prayer he said, "Good bye, chaplain, if you ever see mother, tell her *it was all well!*"

Agriculture.

Work for the Farm.

ACCOUNTS.—The present is of all times in the year the best to establish a thorough method of farm accounts. Mature a simple, easy, and accurate plan, and take a new start.

ANIMALS.—The better the shelter for horses, neat stock and swine, the less food they will consume; if ventilation be provided, and they be kept clean, they will be healthier and more profitable. Pigs as well as horses show the good of clean bedding and dry pens in winter.

COWS.—Throw earth on slippery paths about the water-trough in freezing weather. Milk young cows to within five weeks of calving, to fix a long milking habit. Feed generously, for not only the size and character of the calf is affected, but the amount of the milk during the entire season following.

CORN-FODDER.—Well cured corn-fodder is worth just as much as good hay. It needs a greater expenditure of labor to prepare it so that cattle will eat it clean, but cut up and torn or crushed as is done by some feed-cutting machines wetted and allowed to stand a few hours with a sprinkling of salt or oil-meal mixed in it, it will be eaten with great relish. When hay is high and corn scarce, it is a pity to have any of it wasted.

FENCE TIMBER.—As fence mending and setting is one of the first duties after the frost is out of the ground, so a standing job for the winter is the getting out of a good supply of posts, rails, and stakes. Let it not be forgotten.

FEEDING-RACKS AND TROUGHS should be substantial, sheltered, under roof if possible, always kept clean.

GRAIN.—Few farmers can afford to risk the holding of grain for higher prices. If possible, make sales by showing perfectly fair samples, and arrange to deliver it when there is good sleighing.

GRAIN-FIELDS.—The wandering of cattle over the grain and grass fields, particularly when covered with snow, and in thawing weather, is to be avoided. Snow-drift dams should be cleared away, and standing water drawn off.

HORSES.—All horses, young and old, should have warm, comfortable shelter, be cleaned daily, and, if used, blanketed, both in the stable and out of it—the stable blanket being the lighter, and not covering the neck. Colts and horses from which no labor is required need no blankets in moderate weather, or in a warm stable. All horses should be well shod, and the calks kept sharp in winter.

TOOLS.—Winter is the time of all others to look over and put tools in order for spring and summer work.

Temperance.

—A Scotch lady writes thus of gentlemen who use tobacco:—

"May never lady press his lips, his proffered kiss returning,
Who makes a furnace of his mouth, and keeps his chimney burning;
May each true woman shun his sight, for fear his fumes would choke her,
And none but those who smoke themselves have kisses from a smoker."

An Amusing Incident.

In the lecture at Tremont Temple, on the subject of "Peculiar People," Mr. Gough related the following amusing incident, which is more throughly maudlin and mellow than anything in "Toodles."

Two men after drinking and carousing all night at a saloon started to go home. It was a beautiful sunny morning. As they staggered along, the following conversation arose:

Inebriate No. 1—"How bright (hic) the moon shines!"

No. 2—"You don't call that (hic) moon, do ye? That's (hic) sun!"

No. 1—"Taint—it's (hic) moon."

No. 2—"I tell ye it's sun!"

No. 1—"Well, less' leave (hic) matters to first man we meet."

No. 2—"Agreed."

The two toddled along for a short distance, when they chanced to meet a man in exactly the same condition with themselves. The individual was immediately treated to the following interogation:

No. 1—"I shay (hic) old fellow.—We've got into little 'spute, want ye to (hic) 'elp us out. My fren here, says that's the sun [pointing upwards to Old Sol, who was blazing fiercely down upon them.] and I say it's moon. Now we're going' to leave the matter to you. What is it—sun or (hic) moon?"

The person addressed braced himself after much difficulty against a lamp-post, and then commenced to scrutinize, as well as he could, the orb overhead—repeating in a meditative tone of voice: "Sun—moon—sun—(hic)—moon." After a short "observation," he exclaimed: "Fact is, gentlemen, I'm a stranger in this part (hic) of the country, and I can't tell whether its sun or (hic) moon."

Thus the matter was undecided, and inebriates Nos. 1 and 2 reeled away, baffled, disheartened by the unsatisfactory result of their search into astronomical mysteries.

Her Majesty and the use of Tobacco.

It may be interesting to the public in general, and more especially to the smoking section, to learn that the use of tobacco for smoking purposes within the precincts of Windsor Castle has been prohibited by the express command of her Majesty the Queen. Cards, neatly framed and glazed, requesting that gentlemen will not smoke in the Castle, have been hung in the private rooms of the Lords in waiting and equerries of the Royal suite, and even in the rooms in the York Tower, which are being fitted up for his Royal Highness the Prince of Wales. The servants and workmen of the Castle are also prohibited from smoking within the Castle by command of her Majesty.

General Havelock's Opinion.

I ought before to have noticed that, from the time of this force entering Jellahad, our British soldiers have had no spirit rations, a great part of the not very ample supply of our commissariat having been lost. Without fear of contradiction it may be asserted that not only has the amount of laborious work they have completed without this fictitious aid been surprising, but the state and the garrison have gained full one-third in manual exertion by their entire sobriety. Every hand has been constantly employed with the shovel and pick-axe. If there had been a spirit ration, one-third of the labor would have been diminished in consequence of soldiers becoming the inmates of the hospital and guard-house on coming to their work with fevered brain and trembling hand, or sulky or disaffected, after the protracted debauch. Now all is health, cheerfulness, industry and resolution.—*Marshman's Memoire of Gen. Havelock.*

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Cases of many years standing that have pertinaciously resisted every and all manner of treatment, have yielded to the unexhausted power of applications of this powerful unguent.

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Arising from a bad state of the blood or chronic diseases, are eradicated, and a clear and transparent surface regained by the restorative action of this Ointment. It surpasses many of the cosmetics and other toilet appliances in its power to repel rashes and other disfigurements of the face.

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St John, N B, 13th July, 1863.

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