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"NOTHING BUT LEAVES."

By MARY E. HERBERT.

"And when he came to it, he found nothing but leaves.—MARK, xi. 13.

"Nothing but leaves. Oh, Saviour grant, That not to me these words be spoken— But now the gracious influence send, Of inward life, a blessed token.

"Nothing but leaves." Alas, alas, My spirit sighs with vain endeavor, To find throughout the barren past, Much fruit that shall endure forever.

"Nothing but leaves." Thy grace alone, Can make me wise, and strong, and holy. Here then, in me, vouchsafe to work, While to Thy hand I yield me solely.

"Nothing but leaves." I left fruit abound, In clusters rich, last, sadly grieving, I, when thou passest by, should be A fruitless tree, thy curse receiving.

Dartmouth, N. S., Oct. 31st, 1871.

DOCTRINAL SKETCHES.—No. 21.

SANCTIFICATION—ITS NATURE.

The experience of pardon constitutes a turning point in the history of the saved. Inexpressibly joyous and no less sacred is the hour when faith first realizes its object, and a vital union is effected between the sinner and his Saviour. That design of God, which gave direction as well as to His providential dealings as well as to the visitations of His Holy Spirit, is now, at least in part, accomplished; "This my son was dead and is alive again; he was lost and is found." The believing penitent himself is conscious of the greatness of the change which has passed upon him. Out of darkness, he has emerged into "marvellous light." Guilt is cancelled. The terrible dread of final punishment exists no more. In his heart the love of God is shed abroad, and his lips are opened to declare, "O Lord I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me."

But it were wrong to suppose that the work of grace is finished, or that its completion is even virtually secured by this act of the divine goodness. There remains much to be done in the soul of the believer. True, that he is delivered from the power of sin, but it is the purpose of God that he should be cleansed from all its inwelling and defilement. He is enabled now to walk in newness of life, but it is the will of God that he should be sanctified wholly, and be preserved blameless unto the coming of our Lord Jesus Christ. Henceforth he must guard the sacred trust which has been committed to him. He must diligently use his every talent for the glory of God. And he must seek for the full renewal of his nature, and the entire consecration of his powers and possessions, that he may present the whole, a living sacrifice, holy and acceptable to the Lord. To obtain this grace is the privilege of every true believer; but if destitute of this holiness, "no man shall see the Lord."

The proper idea of sanctification involves three distinct elements. First there is separation to the service of God. Next there is the indwelling with the grace and power of the Holy Spirit. Then there is the dedication and employment of our various faculties according to the dictates of revealed truth. To secure this result, on the part of His followers, was the end of our Saviour's appearance in the flesh, of His sufferings and death, and of His resurrection and ascension to the right hand of the majesty on high. Thus His solemn appeal unto the Father: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

Now let us see how this answers to the condition and character of true believers. It is claimed as their spiritual birthright. "Ye are washed, ye are sanctified," said St. Paul to the members of the Church at Corinth. The believing Hebrews were "holy brethren"—"Saints" is the term which he commonly uses in his epistles to the several churches, and which indicates that as many as had trusted in Christ had been set apart and sealed as his peculiar property. So, again, St. Peter, in addressing the Jewish converts to Christianity, calls them "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ;" and elsewhere, borrowing his figure from the sacred tribe of Levi, designates them "a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." To the same purpose are the words of St. John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself even as He is pure."

The very fact of regeneration implies all the elements of sanctification as above stated. To whom is the Spirit of God imparted? Only to those who come out and are separate from an ungodly world. Repentance is the renunciation of sin, and of Satan's yoke. Faith in the Redeemer is an unreserved surrender of the whole man to be cleansed from the stains of guilt, and to be endowed with "power from on high." And only when this surrender and sacrifice is unreserved does the Holy Ghost descend upon the soul. Then, however, it invariably does; and from that moment the believer is "created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."

But though the work of sanctification begins with the "washing of regeneration and the renewing of the Holy Ghost," yet it is not perfected at once. Unholy dispositions and tendencies will still lurk within the heart. Faith in Christ and the power of the Holy Spirit may hold them in check, may weaken them, and at the same time serve for the development and increase of the graces of the new birth. Nevertheless, a further work is necessary: sin must be wholly purged from our nature. We must not only possess and exemplify the mind which was in Christ Jesus. Our whole spirit, and soul, and body, may not only be made holy, but, despite the evil influences of a wicked age, despite the subtlety and

power of our adversary the devil, despite even our own natural infirmities, all may be preserved spotless and pure till the Lord shall come. And this is the end to be kept constantly in view by the Christian. He may not look back, loyally, or regretfully on the sins or follies of his unregenerate state—he is separate. He may not loiter in the way, or rest content with the grace which he has attained—he is a partaker of the spirit of power, of love, and of a sound mind. He may not feebly, or spasmodically lay himself out for the acquisition of perfect love, or the illustration of it in his entire deportment—he is not his own; he is pledged, dedicated, given wholly away unto the Lord. To be honest to his own resolutions, he will not seek simply to grow in grace, but endeavor to attain the measure of the stature of a perfect man in Christ. This one thing will he do. And to achieve his purpose, he will, like the great apostle of the Gentiles, count all things but loss for the excellency of the knowledge of his almighty Redeemer.

It is worthy of consideration, too, that the commencement of the work is the earnest of its fulfilment. He who saves in part can save completely. Regeneration is the infusion of an entirely new life into the soul; but entire sanctification is the perfection of a life already consciously enjoyed. It must further be the desire and intention of the author of all our good to finish within us that new creature which reflects so fully His own glorious image. He who says, "Be ye holy, for I am holy," will surely perfect that which concerneth us. The giver of promises, exceeding great and precious, cannot deny his own word, on which He hath caused us to hope. Well then may we be "confident of this very thing, that He which hath begun a good work in us, will perform it until the day of Jesus Christ."

C. S.

GUYSBOROUGH CORRESPONDENCE.

SKETCH OF TWO SERMONS PREACHED BY THE REV. JOHN CASSIDY.

It is the custom of those who travel to bear the great waters. When in New York, Beecher must be heard; in London, Spurgeon; and in Guy'sborough, the Rev. John Cassidy. Wherever he goes, he claims our attention; and another voice is raised to swell the praise of the great speakers. Why cannot we who attend the ministry of the Word of Life in our churches declare that there are ministers and preachers in our Conference who can preach too? There are men who have enlisted in the work of God, not because they wish to make a great name, or to win renown in the world, but because they have been called of God to proclaim the Word of Life, and who do proclaim that Word by Divine help, with much earnestness, intensity of feeling, depth of thought and eloquence of language. We do not here wish to refer to those who recite the productions of other preachers in a pleasing manner, so as to arrest the attention and soothe the mind, which we would be glad to hear, for they are not to be considered as having any claim whatever to the title of honest workmen who need not to be ashamed.

It was my pleasing lot, last Sabbath, to listen to two sermons preached by Rev. J. Cassidy of Guysborough.

Perhaps it may not be just for us to give an outline of these sermons, as we feel we cannot do justice to them; as in the morning service particularly, every sentence was loaded with some weighty truth, and one truth followed another, until the whole system of experimental Christianity was included, beginning at the entering of light into the soul of man, and ending in the salvation of man, but in the glory of God.

The sermons were delivered in the peculiar style of the preacher, with a marked degree of originality and earnestness. The texts were expounded in a simple and direct manner, but with weight and have some grand truths enfolded in it.

I may, however, perhaps be allowed to attempt a brief outline, though it certainly will be a very imperfect one.

The text in the morning was Ephesians i. 13-14. He first stated that Christianity has its history in the world, and it was always profitable to trace that history, and to see in its development, if according to God's Word the light has shown itself to be a correct light or a deception. Also if it was perverted, if God's Word was not true. Both results have been shown. Sometimes when the Gospel has been imparted in purity it has been perverted, and the precious seed has been blighted, and the effect most distressing. In other cases the Word has been delivered in simplicity, developed in power, and has grown up to God's glory.

Truth grows from small beginnings. It was so in Ephesus. Paul touches it in his second missionary journey, but promises to visit it again, which he did in his third journey, and remained there two years, teaching and preaching the Word of Life. He found there a partial opening, as some of John's disciples were there. He asked them, "Have ye received the Holy Ghost since ye believed?" they answered, "we have not so much as heard that there is a Holy Ghost," which showed the darkness of John's ministry, although it intimated such light and pointed to it. Paul opens to those disciples the gospel more fully. John's ministry had produced great results, even in the distant Ephesus his disciples were to be found, and had prepared the way for the coming of the Sun of Righteousness. To those disciples who had believed in Christ, Paul addresses this epistle, which is full of Divine and holy thoughts.

In the text Paul opens a wide field of thought, of Christian knowledge and the storehouse of Christian blessings. He first speaks of the bearing of the truth. "In whom ye are trusted after that ye heard," &c. This shows the way God deals with his creatures. He has respect to the nature of the creature to be saved. His means of saving souls is the proclamation of the truth, making known to man his state, his creation, and the salvation provided by God, and the method of that salvation.

The preacher then spoke of the great degradation of fallen man. The degradation of the spiritual nature so low that the great, dark ignorance is felt. To meet this God had given

His Holy Word, and the light must shine into the heart before we can realize the evil there. The first cry in creation was, "God said let there be light," and the first cry of the soul is "Give us light." In the Bible the light is given and the soul is led on one stage after another, and it is led to the truth as it is in Christ. All God's revelations to his creatures are developed around the fact of a Redeemer for the world. Christ's command was "Go teach all nations," applying to the intellect. Only in the Gospel is there truth to salvation. Knowledge will not save, only the truth of God. Man cannot be saved except first having the light shine into the heart, and having a correct knowledge of the way to come to God. He referred to Rom. 10, 14, and proved that only by this light can man grow up to that standard in Ephesians 4-13. He said that here the preacher was taught how to present the gospel. Not talking about dreams and visions, inner-light and revelations which many do, having no basis, such are not after the image of Christ; nor presented with eloquence of words, but God's truth presented plainly, in sermons freighted not tinged with the truth. He spoke of Paul's teaching and preaching for two years in Ephesus and the results.

He then said Paul shows the way in which salvation is realized. "In whom ye also trusted." The burden of the gospel cry is, repentance and faith. Though Paul appears to ignore repentance, he did not do so, as he takes two steps, and enters at once into faith which he touches the very point, when the soul passes from death to life. The first idea of faith in repentance, the second is the saving act, confidence, trust, reliance of the soul in Christ. He then spoke of the different ways in which men believed the gospel,—some because they were brought up to it,—some because of the force of the expressions of that Gospel,—others because the truths contained are consistent with reason, but it is necessary to go a step further, to trust in it. It is the heart's trust in Christ, a running and laying hold of Christ, a committing all to Christ.

He spoke then of another part of the text, "After that ye were sealed, &c." This, he said, is salvation realized. It may be, and often is, said that there is nothing so important as the salvation of the soul. If so, the heart wants some witness that it is saved. The soul is often suspicious of itself, and if there is no evidence of true faith, the Christian is truly of all men most miserable. He then described a weak believer, knowing the value of his soul, yet oscillating between hope and fear, sometimes a faint gleam of hope will come, and again doubts will arise, which shut out the possibility of peace. So if there was no evidence of true faith, there would be no comfort or joy. Faith is not a fable nor a phantom, but a laying hold of things eternal and divine, and it may have the assurance that it has not believed in vain. As the seal is the testimony of important actions or agreements in worldly things, so in spiritual. This sealing is the divine attestation, the divine testimony to the heart, the spirit of adoption and not of bondage. And not only does the seal attest, but it stamps on the nature what is on the seal. When the seal is impressed it leaves its impression. So when the spirit comes it leaves His impression, and the heart is changed. Some put this work of the Spirit before repentance and faith, but he believed not correctly. The testimony must be after the blessing. "After ye believed," &c.

Again he said, "It is faith in Christ that is necessary." "In whom," &c., not in any creed, system, or Christ's mercy, or Christ died, or that He lives again,—simply, but by taking hold of Christ as the Redeemer, in whom all truth is found; and he who takes hold of Christ, takes hold of all the truth of God, then comes the divine testimony. Sometimes, he said, bad advice is given to penitents. "Believe that you are saved, and you are saved." Can believing a life give peace? No. "The spirit shall testify of Me." He then said there was a step further that the text takes us. The glorious consolation, "Which is the earnest of your inheritance." The spirit is the pledge of the inheritance, and he that has the spirit has a pledge that what God has promised He will perform, and not only a pledge, but an earnest, part of the inheritance given beforehand, part of the realization of the covenant.

He said there was yet another step "until the redemption of the purchased possession." I will not attempt to follow the preacher here, as even to try would be presumption in me, as he rose to grand, sublime heights in contemplating the inheritance of the saints in light, and yet he had not exhausted the subject, as there was yet another step, "unto the praise of His glory." God is the centre of all. Could we touch the centre of the universe, we could touch the throne of God. And it is not the salvation of man that is the grand consummation of the gospel, but the praise of the glory of God. We talk of the salvation of souls and stop there, but Paul does not, not even at the accession of the saints triumphant, but at the "praise of His glory." The whole scheme of salvation is not the saving of man, but of glory to God. And it will take eternity to unfold that praise.

In the evening he took for his text, Rev. ii. 18. He spoke of the sublimity of God's word, and of the unfoldings of revelation to the true Apostle. Of this portion of the Bible being mysterious, and of the many unsuccessful attempts at interpretation. Yet, he said, there is enough that we can understand to afford religious instruction. He spoke then of the beauty and magnificence of this book, showing the Redeemer's intimacy with His Church.

He said the text divided itself naturally, Conflict and Reward. He then spoke of the opposition to the Christian, of the many enemies that beset his pathway; and it is not the fighting which will bring the reward, but the overcoming. "To him that overcometh, &c." He went from the conflict to the reward, and he took the latter part of the promise first. "And I will give him a white stone and in the stone a new name written, &c." He said the "white stone," as he wished to interpret it, indicated justification at the last day. He said some try to tell what the "new name" will be, but they only show

their ignorance. He thought we would not be known by our earthly names in heaven, but by the new heavenly name. Jacob was so more called Jacob but Israel, a prince of God, and our spiritual life. Christ promised in another Epistle to him that overcometh will I write upon him the name of my God. All heavenly names have the name of God in them, or as a basis, and this indicated the blending of God with the salvation of Christ. What a divine blending, and this name written upon His people. He then spoke of the former part of the promise: "Will I give to eat of the hidden manna." Israel was sustained in the wilderness, and at the entering in at Canaan, God commanded to gather some of it and lay it up in the ark. It was stored up in the Holy of Holies, where the Divine Light ever shone, where no human eye ever saw it. "This is a symbol of the rich glorious provision of G. d. which he has stored up for his people. "Will I give to eat, &c." He referred to the manna laid up in the ark as a momento of what God had done for his people, that was not given them to eat, but in heaven it will be different. Heaven is not a place of contemplation merely, but where we shall participate in all the glory.

He again spoke of the glories of heaven and said, could we draw aside the curtain, or hear the voice that John heard, how our hearts would be quickened, strengthened to fight and beat all our enemies for Christ. A little more conflict and all will be over, then comes the glorious victory.

Thus we give imperfectly, a few of the many excellent thoughts brought forth by the preacher, hoping the sketch may be a blessing to some others, as were the sermons to one at least who heard them. R. T. Nov. 1, 1871.

A PROFITABLE VISIT.

Mrs. Jones and myself set out for Madely, Thursday, May 15, 1794. We had a pleasant drive, but lost much time on the road, for which we suffered. We reached the house of that honorable Christian, Mrs. Fletcher, about five o'clock. My spirit was awed and humbled not only by the noble character of Mrs. F., but by the recollection of the sacred road under which I was. I would gladly have taken my seat at the threshold of the door, for I felt warmly to advance any further. But I was soon made to forget my wretched self, my attention being turned to better subjects. While in converse with Mrs. Fletcher, I felt that a profound influence which I desire ever to feel, glory be to our adorable Saviour, he condescended to be present with us, and my soul found it a refreshing season. Here indeed the Sun of Righteousness has arisen, and seems to shine continually. Here the Lord giveth rain in its season, and the souls of the inhabitants are like a well watered garden, and like a spring of water whose waters fail not. Here is a Christian indeed. Alas! what an I? what a slumbering, creeping, dragging on in my heavenly journey. Lord, in mercy speak to me, that I may go forward, and let me run the race set before me.

The first remark Mrs. Fletcher made, was on the shortness of her breath, occasioned by a complaint from which she had long suffered. With an animated countenance she said, "She often thought death could not be far distant." Some time since, she added, "I had a dangerous illness, which my friends expected would carry me off, and I began to rejoice in the belief that it was my Lord's will I should join my dear friends in heaven. But my disorder, taking an unexpected turn, I perceived my time of release was not to be yet, but that God would have me live a little longer; and blessed be his name, I found I had no choice, I could equally embrace his will either for life or death. I felt that my Lord would take care of me, and that which I could live down, and find rest and safety in all circumstances. O, it is a blessed thing to sink into the will of God in all things! Absolute resignation to the divine will baffles a thousand temptations; and confidence in our Saviour carries us sweetly through a thousand trials. I find it good to be in the balance, awfully weighed every day, for life or death."

She then gave us a wonderful and pleasing account of the Rev. Melville Horne, and read a letter with a history of his voyage to the west settlement—the storms and dangers he and his wife encountered, and how astonishingly they were preserved from anything like repining, or questioning the goodness and mercy of God, or his own call of duty in the course he was taking, notwithstanding the opposition he experienced. They had both given themselves up to him, expecting the next returning billow to have sunk the ship; and they were waiting and looking for death, not only in composure, but in a spirit of rejoicing; a strong evidence of great faith, especially when all the circumstances were considered. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stand upon his God. Mrs. F. remarked, "Then is faith the strongest, when it can lay hold on God at the time everything seems to go against us; when the way is hedged up with thorns, or, as Habakkuk expresses it, "although the fig tree shall not blossom." Lord increase our faith."

Speaking of the diseases of my own heart, she replied, "Come to Jesus" adding, "I feel sometimes as though all I had to say to everybody was, 'Come to Jesus! do not be kept back; if you feel you have done anything amiss, and have received wounds, where can you go but to Jesus? He has every thing to give to you want. In every circumstance, in every situation, come freely to your Saviour." But my treacherous memory will not retain the encouraging, inviting persuasive expressions she here made use of. O, Thou who alone teachest to profit, write them upon my heart, and bring them to my remembrance when they will be useful.

After our dear Mrs. Fletcher had prayed with us, we parted. Three such hours I was not spent for a long season. I esteem this interview as one of my choicest favors. O that I may be the better for it!

Among other things she related a dream which had been made very useful to one who had grown negligent and slothful in the ways of God.

Went to the Dale to sleep. A most beautiful and enchanting place, abounding with the wonders of nature; but no sight in this world can be half so animating and astonishing, or so beautiful, as that of a true Christian—a new creature—an image of Him in whom all the nations of the earth are blessed: a proof of what divine grace can do. Life and Correspondence of Mrs. Hawks, a lady who was a member of Mr. Cecil's church, and a bright and shining light among the Christians of her day.

READING FOR THOUGHT.

In our street cars we have seen operatives, and men used to severe physical labor, eagerly reading the writings of Darwin, Huxley, Baring Gould, or authors of a more positive skepticism. They wanted something fresh and vigorous, and they sought it in books which require mental grasp, and set one to thinking after the volume is laid aside, and while the mill wheels revolve, and the hammer rings on the anvil. Novels were trash to them.

Our conductor talks sometimes of Natural Selection. We have known the philosophy of Comte to be preached day after day in the rolling-mill, by a man whose work was to handle iron in its white heat. A gardener takes Hume to us as if it were news to us, presuming that we have never heard of his doctrine against the possibility of miracles. The carpenter near by is quite anxious to roof us over with Spinoza and Schelling, and our painter might lay Hegel and Strauss, upon us. These men are among the readers of a science and a philosophy which are doing their utmost to undermine the foundations of evangelical religion, if not of Christianity itself. They read with avidity, and, however wrong, they think.

We have made some not very pleasing observations on the reading of those who wish to have no doubt whatever of the Christian religion. Some of the best talkers we have met in travelling—well reputed Christians—seemed to be averse to solid thinking. They had in their minds nothing stronger than Charles Beade, or Anthony Trollope. It is well to have Stanley and Mommson in their libraries, but not with them on *rayons*. We apologize for this by the fatigue of travel, and yet we regard it as a sign, not very promising, of the dominion of light thinking. In a certain house we saw excellent books on the centre table as fresh as the day they left the shelves of the bookseller, while stories by Mrs. Wood and Dumas were well thumbed. In certain libraries, "chiefly religious" and under Christian management, we were told that the young people of our churches and Sunday schools scarcely look at works of history, science, and the higher literature, while they read no stores to the mind and what is worse, encircles its powers, or merely to become amused?

If it should be asserted that misbelievers are reading the solidest reading, while we can see too much ground for the assertion, we should be inclined to dispute it. It, however, were true, who would form the mightier thinkers of the next generation? Who would discuss great questions with most tact and power? Who would seem to have the advantage in the earnest debates which are frequent between neighbors, and fellow workmen, and travellers? Certainly not the present children of Christian families—the readers to-day of a literature which imparts no stores to the mind and what is worse, encircles its powers.

We point out no imaginary peril. There is real danger here, if not to Christianity, at least to a vigorous piety. In a great degree men and women are made by the books they read. It is of serious moment that these books are when we see a Christian woman at the book-seller's discouraging her son's choice of Motley or Froude, and rather prompting him to choose even so ingenious and pure a writer as Dickens, while a brazen woman walks up to the counter and eagerly inquires for the best edition of Buckle, we cannot refrain the fear that the workman's boys may grow into sturdy doubters, with whom the Christian woman's sons by and by will wrestle all too feebly.

It is high time for Christian parents to train their children to the habit of reading for thought and to occupy themselves manfully with those works, which, instead of enfeebling, deepen and broaden their views of life, and add strength to their piety. We cannot afford to leave the conduct of the next generation to weaklings and dwarfs.—The Interior.

"DAT IS MY DAILY OCCUPATION."

On my passage up the Mississippi river from Davenport, I observed a neatly dressed old colored man, whose saintly appearance induced me to accost him with the question, "You are journeying, my friend, to that good land of everlasting rest, are you not?"

His dull eye kindled, as looking up, he replied, with emphasis, "Dat is my daily occupation."

Satisfied with that comprehensive answer, we conversed together of the kingdom, when again I asked, "How did I know you were a Christian? though a perfect stranger to me, I tell you you were a disciple of Jesus. How do you think I knew it?"

"You know'd it by de mark," he replied.

De Scripture tells of de saints having a mark in de forehead. You knowed it by de mark. And now I tuk you for a young preacher of de Gospel, and I want to know why, havin' de Gospel message, you did not preach to us on dis boat?"

Somewhat startled by the suggestion, I replied, Some of the officers knew I was a minister, and they did not invite or suggest that it would be agreeable, and I did not wish to appear officious or obtrude my message.

"Ab," said he, "do old Apostle didn't wait for no invitation. Most everybody likes to hear de Gospel. T'would be no trusion (obtrusion) and you might as done much good."

I stood reproved. Never again in the world shall I have the opportunity to address that large company of souls—and I had the words

whereby some of them might have been saved. It is no excuse that most other ministers pass *incognito* up and down the river. I believe God prompted his humble old disciple to teach me a lesson, which I trust will result in my clearing my skirts from the blood of all men hereafter.

SINGING IN THE FAMILY.

Singing in the family adds greatly to the interest of devotional exercises, especially among children. It makes the family altar a pleasant place.

The moral influence of vocal music of a sanctified character has always been happy in the extreme.

Show us the family where good music is cultivated, which the parents are accustomed of time to mingle their voices in song, and we will show you one, in almost every instance, where peace, harmony and love prevail, and where the grosser vices have no dwelling place.

Music like an angel from the courts of Paradise, can throw around the soul a thousand heavenly influences, and charm into the paths of virtue.

Is it not to be regretted that good men—heads of families—who are regular in their morning and evening devotions, should omit singing?

What more delightful scene this side of heaven than parents, with their sons and daughters surrounding the domestic circle devoutly uniting their voices in sacred song.—*Methodist Family.*

GOD ANSWERS PRAYER.

While I was living in South America, a young man came from England to Buenos Ayres and there entered a merchantile house. After continuing in this position six months, his nineteenth birthday arrived. It was the 17th of August, 1867. When the duties of the day were over, he sat down in his room and his thoughts naturally reverted to his friends at home. "What is my mother doing at this moment?" The reply which rose to his mind was, "My mother is praying for me."

"It," said he, "my mother is praying for me, I ought to pray for myself." The thought became so overpowering the image of his mother pleading for his salvation became so vivid, that he knelt upon the floor at once, to pray. He prayed long with God. He pleaded earnestly for pardon and peace. He did not rise until he had promised to give his heart and life to the Saviour. From that hour the object, the purposes of his whole life were changed. A divine, a joyous love to Christ sprang up in his soul.

By the next mail he wrote to his mother a full account of his new and happy experience. She, too, wrote to her son immediately after his birthday. Their letters crossed on the Atlantic. She told him that she set apart this day as a day of prayer for the conversion of her boy; and added, "That night I felt confident that God had heard my petition. I believe my child will become a child of God, and yet preach the gospel."

That young man is now in the United States studying for the ministry.—*American Messenger.*

WESLEYAN METHODIST MISSIONARY SOCIETY.

From the Montreal Gazette 6th inst.

Yesterday the anniversary services connected with the Wesleyan Methodist Missionary Society commenced by special services in the St. James Street Church. In the morning the building was crowded to its utmost capacity, every seat being occupied at twenty minutes before eleven o'clock. Large numbers left, unable to obtain even so comfortable a room in the pulpit were the Rev. Mr. Potts, Pastor of the Church, the Rev. William Morley Potts, and the Rev. Dr. Tiffany, of Newark, New Jersey. The sermon was preached by the Rev. Mr. Potts, his text being the 8th verse of the 1st chapter of the Acts of the Apostles.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These were remarkable and impressive words, the more remarkable and impressive because they were uttered in the last conversation which the Saviour had with his disciples after his passion, and before his ascension. Dealing with them, the preacher referred to the Being to be manifested, and to the results and design of the manifestation. The Being to be manifested was the Holy Ghost. That the Spirit was God was a matter of revelation, and this Spirit was essential to the success of all the work of the Church. The man, whatever his attainments, who ventured upon the office of the ministry, unskilled and unfulfilled by the Holy Ghost, was guilty of a sinful intrusion. The result of the descent of the Holy Ghost was power. "Ye shall receive power." The preacher referred to the universal last of power which characterized mankind. These disciples were but men and as men were effected by this common human sentiment. In spite of all they had seen, the old Jewish ambition prevailed then still. "Lord wilt thou at this time restore again the kingdom to Israel?" A patriotic aspiration, but behind it was the lust of power, the thought that with the kingdom restored to Israel, there would be twelve thrones for the twelve tribes, and would become from being the persecuted followers of the humble Nazarene, the powerful rulers in a powerful nation. The Saviour saw the motive in the question, and while rebuking them for attempting "to know the times or the seasons which the Father hath put in his own power," met their ambition with the promise, "ye shall receive power." The extent of this power, its character and influence, were only revealed on the day of Pentecost, and with it in spite of the power arrayed against them, the disciples triumphed in their mission. The same power that was with them, sustained the Church to-day, and was as influential in this nineteenth century, as it had proved to be in the first. The design in the manifestation of the Spirit was that the Church should be witnesses for

God. "Ye shall be witnesses unto Me." When power is given, there is always given a use and a mission for it. The possession of this power will be a vastly important item in the record by which we shall lastly be judged. The preacher made an earnest personal appeal to his congregation to become witnesses for the truth. They did not require to change the testimony. Christ crucified, the truth as it is in Jesus, were the themes to-day as in the olden time, and clothed with the power of the Holy Ghost, and with these the truths of the Gospel for texts, the Church would continue triumphant even unto the ends of the earth.

GATHERING OF THE SABBATH SCHOOLS.

In the afternoon at three o'clock, the Sabbath schools, connected with the Wesleyan Churches of the city, met at St. James Street Church. The children occupied the galleries, there being considerably over a thousand present; and the body of the church was filled with the parents and friends of the children. The Rev. Mr. Potts, in opening the service announced that last year, the children of the schools had contributed to the missionary fund the large sum of \$2,046.69. He was glad to make this announcement as showing that a sound missionary spirit pervaded the children of the schools. Bishop Heber's missionary hymn was then sung by the children, led by the choir of the church.

After a prayer had been offered up, the children sang:—

"O, we are volunteers in the army of the Lord."

Dr. Tiffany then delivered a brief address. He said that, as the gentlemen who were to follow him would specially address themselves to the children, he would speak to the teachers and parents. He referred to the influence of Sunday schools upon the teachers, and through them upon the Church at large, expressing the opinion that if no other result followed the system of Sabbath schools, their influence in sharpening the intelligence, improving the religious knowledge, and varying the experience of those engaged in teaching, in themselves, made a most valuable department of Church work.

The children then sang:—

"In the far better land of glory and light."

The Rev. W. Morley Potts, then came forward. He said that since he was with them, he had seen many new scenes, having been as far as British Columbia, the remotest quarter of Canada. When there he had gone about a hundred miles up a river and had seen all along its banks men digging for gold. They would be weary at this work, Europeans and Chinamen, and often unsuccessfully. He was going to tell them now of gold mine valuables. God urged them to the acquisition of gold. Buy gold of Me, tried in the fire, that thou mayest be rich. This was the gold which they should labour for. Unlike that of which he had been speaking, and for which he had seen these toilers working in British Columbia, it was found in every land, everybody could get it, and when got, any body could keep it. He referred to the Chinese whom he had seen particularly to the funeral of a Chinese man which he had witnessed in San Francisco, as showing how hopeless was their creed, believing in a future state of existence yet so blind concerning it, that they thought the spirit must be lighted on its way thither, and food prepared for its journey. Yet the gospel was making its way among them, and these so-called Celestials are becoming celestial through its influences. There were fifty-seven of them in the Wesleyan schools of San Francisco. Mr. Potts gave some account of their peculiarities, and closed with an appeal for still greater liberality on behalf of the benighted heathens.

A collection was then taken up, after which the doxology was sung, and the benediction pronounced by the Rev. Mr. Potts.

SERMON BY THE REV. DR. TIFFANY.

As it had been announced that the Rev. Dr. Tiffany, of Newark, N. J., would preach at the evening service, the church was crowded to its utmost capacity, not only every seat ordinary and improvised, but every inch of standing room being occupied. Many, moreover, were obliged to go away for want of accommodation. The rev. gentleman preached a most eloquent and effective sermon, taking for his text, II. Cor. x. 4-5:—"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ." Whatever was not spiritual was carnal. Power generally judged of power by what they saw, and could with difficulty conceive of a power that was invisible. Yet, these weapons that were not carnal were mighty weapons, mightier than anything with which they were acquainted—for their might came from God, and it was through God they were exercised. They were needed, for the whole career of this world, both physical and human, as well as spiritual was a continued struggle. So was the life of every individual soul. This fact was illustrated in various ways. The great struggle of all was with sin, which, notwithstanding present appearances, was finally to be subdued. Sin was the stronghold of the text, which was destined to be pulled down in this warfare in which Christ led them. Everything, even to the imaginations and thoughts, which exalted itself against the knowledge of God should finally be cast down. There was not the slightest doubt of it however uncertain the prospect might now seem. Christ should reign till he had put all enemies—sin and death and all that was akin to them—under his feet. The rev. gentleman passed in eloquent review the glorious changes which should take place—which were now in the act of accomplishment—throughout the dark places of the earth. He showed in glowing, earnest words, the stupendous work which should be the result of preaching the Gospel of Christ; "ye shall receive power." The extent of this power, its character and influence, were only revealed on the day of Pentecost, and with it in spite of the power arrayed against them, the disciples triumphed in their mission. The same power that was with them, sustained the Church to-day, and was as influential in this nineteenth century, as it had proved to be in the first. The design in the manifestation of the Spirit was that the Church should be witnesses for

SLAVERY FAST CEASING TO EXIST.

The time is not far distant when nowhere upon the face of the earth shall a slave be found; when no man shall dare to claim property in his fellow man; when every man shall in fact, as well as in theory, belong to himself.

When one reflects upon the essential cruelty, the God-defying usurpation and the utter shame and wrong involved in the system of human bondage, one wonders that the natural instincts of the human soul could have been so perverted or held in abeyance as to have rendered it possible, even in the darkest days, for such a system to go into general operation.

When the Roman Empire, glutted with conquest or gorged with the plunder of half a world, was ripening for the sword of the rude but free barbarian, that Empire was rotten to the core with the corruptions of slavery.

Amid the deluge that rushed upon the Roman world, the forms of Roman social life perished. But when the commonwealth subsided, and the elements of order took position and shape afresh, the feudal system appeared above the ruins of the old civilization.

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How much of this glorious work has been accomplished within the recollection of men who still live. It is but yesterday, as it were, that serfdom came to an end in Russia; and it is not very long ago that the all but enslaved masses in France and certain portions of Germany were made practically free.

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MONTREAL LETTER.

DEAR MR. EDITOR.—During the last summer among the changes that took place in this city, one was the extension of the Grand Trunk Railroad to the wharves, whereby vast quantities of merchandise are taken from ships' sides, placed immediately on freight cars, and cheaply despatched to their western destination.

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The Rev. W. M. Punsion, A. M., and the Rev. Dr. Tiffany of Newark, New Jersey were the selected preachers. Well did they sustain their merited reputation as preachers of the highest culture, fervent piety, and orators of the first class.

The afternoon the Wesleyan Sabbath schools occupied the galleries, and were addressed not only by these ministers, but by Capt. Dutton, of the steamship "Prussia." Perhaps never before was the large St. James Street church so completely filled three times on the same day.

The writer had been greatly invigorated by four months' sojourn on the sea shore. He hoped, on his return, to preach at least a few weeks, and commenced so to do. A few sermons tried his strength, and when by the absence on public duty of two of the ministers, he essayed a second sermon in the same week, painful, not to say alarming symptoms returned, which have again compelled him to desist, at least for a season, from the glorious toil of preaching the unsearchable riches of Christ.

Your correspondent has recently visited one of his former circuits in the county of Missisquoi, to which he was appointed upwards of twenty-eight years ago. He went to Dunham at the request of the Rev. S. G. Phillips, to attend the missionary anniversary services. In the first house at which he called he was welcomed by friends who had entertained him in the bygone years.

He proceeded to a flourishing village, formerly styled derisively, "Slab City." People no longer use the former half of this unclassical name, but retain the latter, and speak of Fréglisburg, itself now the head of a circuit, as "the city," which however, though a thriving place, no one confounds with the commercial emporium of the Dominion, Montreal.

In the morning of Sabbath, the 21st ult., Mr. Phillips preached in a beautiful brick church. In the afternoon he preached at Abbot's-corner, in a stone church erected (it is believed) when the late Rev. J. Brownell travelled in these parts. The evening appointment was at Cook's-corner, near which the writer had principal charge of a camp meeting twenty-seven years ago, and another camp meeting was held seven years since, by the late Rev. R. A. Flauders.

These forest assemblies for more effective preaching were productive of spiritual good, and visible improvement in the habits of many who attended them. This might be expected of the latter when it is known that Mr. Flauders' arrival on the ground with the committee who were to assist him in preparing for the meeting he said to his brethren let our first work be to ask God's blessing. He and they expected in the words of sufficient, and the straight knelt on the virgin earth, in the leafy shade, and sought by earnest supplications the guidance and sanction of Him who is the maker of the world, the God of all grace, and the Redeemer of mankind.

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to others. It was a service of consolation, especially to the afflicted one. She may yet be made to possess months of vanity, and wearisome nights may be appointed to her. May she ever have the manifold presence of our great Lord, who for all his people is the Prince of Life and the Prince of Peace.

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finish to praise and satisfaction, the parents and friends had done their part nobly by the ample refreshments they had provided; enough for all present and to spare, and of the most tempting kind. In fact nothing was wanting to make the occasion one that all present would be glad to have repeated. And though we cannot but regret the necessity of suspending for nearly half the year Sabbath School operations, we received a very favorable impression of the character and usefulness of such closing exercises.

HOPEWELL AND HILLSBORO HOME MISSIONS MEETINGS, &c.

DEAR MR. EDITOR.—I have recently returned from the last of the series of the Home Missionary meetings for the Hillsboro and Hopewell Circuits. And as accounts of such meetings are pressing in upon you so refreshingly, I am induced to report our doings here, especially as I am quite sure you will not accuse me of absorbing more than my share of your valuable space. In obeying your correspondent's denunciation was unable to attend the Salmon River meeting, but verbal report represents it as a most enthusiastic one.

The meetings at the Hill and Corner under the chairmanship, respectively, of J. Rogers, Esq., and Senator McLellan, were quite a success financially, but in our humble opinion the presence in the chair and intelligent advocacy of local lay gentlemen constituted their most hopeful feature. It was a representative. There is a fine opening for a Home Missionary down there.

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Here we are struggling under the disabilities, I would like to add—with the hopes of early youth, and so cannot hope to raise the large amounts of the Hopewell Circuit, yet our ratio of increase must not and will not be less.

An impression received before, and continually deepened through this missionary campaign, is that no happier scheme for enlisting lay sympathy and co-operation has ever been launched by our Church.

Now that my pen is running, I may say that we are very busily engaged at present completing and furnishing our parsonage. On our arrival on this Circuit, we found that under the judicious and energetic superintendence of my predecessor, our few friends here had been engaged in strenuous efforts to secure a Church and Parsonage. Hence no effort could be made to obtain furniture. Early last autumn, however, a few of our enterprising ladies resolved to make an effort in this direction.

Accordingly a "Savings Circle" was immediately organized, and labored with a will until the 20th Sept. last, when a Bazaar was held in the Albert Skating Rink, putting into the hands of the ladies a net sum of \$240. About \$70 of this amount is generously placed at the disposal of the Trustees for finishing the parsonage, the balance to be expended for furniture. In a few weeks we hope to have our parsonage premises in good condition and entirely free from debt.

Dr. Parker writes, Nov. 7th, 1871—"We are moving along here much the same as usual. The valley seems to be full of dry bones, and alas! but few signs of living breath among them. The distinction between professing Christians and men of the world here is not so marked as it should. A short time ago we had an interesting "Tea Meeting," the object of which was to pay the debt on our parsonage, and I am happy to say that we were so far successful as to be able to liquidate it to the extent of \$110.00.

Disparaging. WESLEYAN CHURCH MISSIONS. (Montreal News)

Two memorable and wonderful sermons were preached to an immense auditory yesterday at the Wesleyan Methodist Church, Great St. James street, by two burning and shining lights.

Memorable, for rarely does it fall to the lot of a congregation to listen in the same place and on the same day to such outpourings of the Holy Spirit. Wonderful for their poetry, their science, for their rhetoric, for their logic, for their keen dissection of the human heart, for their probing of modern civilization, for their exposition of the texts selected, and for their intense fervour—Paul and Apollus.

No one could listen to these highly gifted men without deep emotion; no one could listen to them without being impressed that the Holy Spirit had been with power upon them; no one could listen to them without believing that they lived in sweet communion with the author of the Sermon on the Mount; no one could listen to them, if made of penetrable stuff, without having his heart burning within him or kindled and set on fire like the hearts of the disciples were, on the journey to and at the supper at Emmaus.

As Boaz and Jachin were the twin pillars leading to the porch of King Solomon's Temple, so were the two preachers pillars leading into the great temple of thought or the mysterious cave of knowledge. Their bright eye fancy profusely scattered thoughts that breathed and words that burned; thoughts clothed with beautiful imagery; thoughts mantled with profundity; that made their hearers feel their utter insufficiency and abasement; thoughts forcible enough to make one exclaim, "What have I done towards building up the temple of my mind? What have I done to evangelize the world or to advance the kingdom of God and His Christ? What have I done to make me worthy or rather, to give me the hope of entering into that temple made without hands, eternal in the heavens."

As Michael Angelo and Raphael displayed in their paintings great dignity and grandeur of form, intelligent and harmonious arrangement of the groups, depth and power of thought, and surprising dramatic development of events in the life of our Lord and the Apostles, so in like manner did the Rev. Morley Punsion and the Rev. Dr. Tiffany graciously and picturesquely present to their hearers a great number of beautiful and noble scenes both of nature and grace.

Those who had not the opportunity of hearing these highly gifted preachers, will do well to go to the Missionary Meeting on night at the Wesleyan Church, Great St. James street and they will then find that we have not been using the language of hyperbole or flattery. Such men waste not their toil for the vain tribute of praise; they are workers for a Master that will reward them.

STRENGTH OF PROTESTANTISM. The New York Tribune says, editorially: A persistent disparagement of Protestants and Protestantism seems to be a part of the duty imposed on the Democratic press in this city. Even the Sunday Mercury—which hates all religion with rigid impartiality—restricts its slurs and its sneers to Protestant denominations. The World continually bubbles over with assertions like the following from its last issue: "All the Christian sects together comprise a membership of about 330,000,000, while heathen worshippers count over 1,000,000,000; the Buddhists alone having 340,000,000. The Roman Catholic Church embraces 105,000,000 followers; all the Protestant folds only 68,139,000."

It is coolly assumed that the Roman Catholics outnumber all other Christians by no less than sixty millions, which is not near the truth. But we will consider more particularly the depreciation of the number of Protestants. Any fair estimate will make the Protestants of the various countries nearly as follows: Great Britain and Ireland, - 33,000,000 The German Empire, - 25,000,000 Sweden, Norway, and Denmark, - 7,500,000 Holland, Belgium, and France, - 5,000,000 Hungary, Austria, Rumania, - 6,000,000 Switzerland, German Russia, and rest of Europe, - 4,000,000 British America, including West Indies, - 5,000,000 Australia, Tasmania, and New Zealand, - 1,500,000 Liberia, Natal, and Cape of Good Hope, - 1,500,000 Egypt and the rest of Asia, - 1,000,000 Armenia and the rest of Asia, - 5,000,000 America, southward of this country 1,500,000

Total. We believe the above does not exaggerate the number of Protestants, to whom the members of the Orthodox Greek Church might properly be added (since they also protest against the claims of the Bishop of Rome to be obeyed as rightful head of the entire Christian Church), swelling the number of Christians who thus protest to at least the 190,000,000 claimed for the Roman Catholics.

THE MAINE METHODIST STATE CONVENTION. was held at Portland, commencing Oct. 10. The report on statistics indicated a very hopeful view, considering the disabilities existing in that State, arising from the Millerite notions, and the late war. It was shown that the influence of Methodism in the State was not fully appreciated. In missionary, temperance, and educational movements, our Church has done much good. From facts presented, about one fifth of the population is ecclesiastically in sympathy with Methodism. Strong ground was taken in favor of extemporaneous preaching, and a resolution was passed condemning the reading of manuscript sermons, as having no scriptural authority, unmethodical, and damaging to the efficiency of the pulpit.

WINDSOR WESLEYAN INSTITUTE. The first meeting of the Young People's Wesleyan Institute was held on Tuesday evening last in the basement of the Wesleyan Church. A very interesting report of the proceedings of the Institute last year was read by the Secretary Mr. H. G. Wilson. Votes of thanks were moved and unanimously passed to the President of the Institute, John Sterling, Esq., the Rev. A. Nicolson and Mr. Herbert G. Wilson, John Sterling, Esq., was unanimously elected President for the ensuing term. On motion of Mr. H. G. Wilson, Mr. Joseph Robinson was unanimously elected Secretary for the present Session. The former Vice-Presidents, F. W. Dakin and J. W. Webb were re-elected. This opening meeting of the members was signalled by a Tea, provided for the members by the Rev. A. W. Nicolson. It was a beautiful and tastefully prepared repast, which every one present enjoyed highly. These Teas form a regular portion (and by no means the least esteemed) of the Institute's proceedings. They are given once a month, and have contributed immensely to that success which has attended the Institute. The President made the opening speech, the Rev. R. M. Morton made some humorous remarks, a well written essay was read by Mrs. T. Smith. A musical reading was admirably given by Miss McLeod, and remarks were also made by C. E. Dawell, Esq., and a few interesting remarks were delivered by the Rev. A. W. Nicolson, to whom belongs the honor of originating the idea of the Institute.—Windsor Mail, 14th inst.

THANKSGIVING SERVICES. (St. John Telegraph, 10th inst.) Yesterday was generally observed as a day of Thanksgiving, and was almost a universal holiday. Services were held in several of the Protestant Churches, including, we believe, all the Episcopal Churches, most of the Methodist, and some of the Presbyterian.

In St. Andrew's Church, the Rev. R. J. Cameron, addressed quite a large congregation, pointing out the grounds of Thanksgiving with special reference to local causes. He exposed the superficial philosophy which refused to recognize the hand of God in what were called little things. The health of the city, the fruits of the field, the extension of steamboat and railroad facilities, as well as spiritual blessings, were all proper subjects for Thanksgiving. Mr. Cameron's excellent practical remarks were based on the words of the 105 Psalm, verse 1st, "Give thanks unto God: call upon His name; make known His deeds among the people."

In the Centenary Church the Rev. Mr. Curry preached from Psalm 26, 7. He speaks well of the disinterested benevolence of God, his favors freely given, not as man's own debt; with a view to publicity or of securing corresponding favors. He recognized God's hand in the harvests of the fields, the forests, the mine, the sea. Our commerce was sound and ever expanding, our political system worked without a jar, our young men were energetic, and above all, we had continued to us the blessings of the Gospel. The subject was very ably treated.

In the German Street Church, the Rev. Mr. Pope preached from Psalm 50th, v. 14, "Offer unto God thanksgiving." He inquired 1st, "For what we should render Thanksgiving, 2nd, To whom should we render Thanksgiving,

and 3rd, In what way Thanksgiving should be rendered," illustrating each topic in a very practical manner, and grasping, incidentally, with the Athestic tendencies manifested in some quarters. The best evidence of gratitude to God was personal consecration. His goodness was designed to lead men to repentance, and to induce men to consecrate all the powers of their body and mind, all their wealth, rank, and influence to the service of God. It was not enough to feel thankful in blessings. Gratitude should be manifested by acts akin to those of Him who went about doing good.

We should like to have noticed several other excellent sermons delivered yesterday, but the pressure on our columns, of various kinds, prevents us from doing so. Collections for the poor were generally made in the churches. The singing in the churches generally, was very good, including the rendering of some beautiful and appropriate anthems.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The first strictly public appeal of the Young Men's Christian Association in aid of a fund toward the erection of a Hall for their own accommodation, met with a hearty response on Tuesday evening last, in the large audience which assembled in the Temperance Hall to hear John Boyd Esq., of St. John N. B., deliver a lecture under the somewhat apocryphal title of "Go it while you're young."

Mr. Boyd possesses in an eminent degree all the essentials of a popular lecturer. He is a perfect master of language, has a fine voice and a graceful action, and delineates the characters in the stories with which he illustrates his subject with a fidelity rarely met with on the stage. Though the subject matter of his addresses passed over ground that has been often travelled by other lecturers in old Hall Mr. Boyd's inimitable style clothed old hackneyed subjects in new dresses, and set them forth before his audience with an attractiveness that rivetted the closest attention during the two hours which he occupied in elucidating his subject.

Mr. Boyd, in starting, reviewed with cutting sarcasm the misuse which long young men make of the good old Saxon tongue, enumerating in juxtaposition with their proper terms, the slang phrases with which the language is disgraced. He gave several examples from within his own circle of acquaintances of the good effect of studious habits engendered in youth—some of his examples are men now occupying positions on the Bench in the Pulpit, and in the Government of his native province New Brunswick, and some fill a proud place among the merchant princes of England—all rising to their present elevated positions by manly struggles, and steadfast earnest pursuit. In contradiction, he sketched the downward career of the fast young men of his acquaintance, giving vivid pictures of the allurements of the gambling-hall and the drinking saloon, and in each case pointing a moral for the guidance of his hearers. He enforced on all having the control of the young to rule them with kindness—seeking to find out their good qualities, and cultivating those rather than exerting stern discipline in a very often vain endeavor to crush the impetuous ardor of a wild spirit, which kindly counsel might turn to nobler aims. He pointed out the beneficial effects of female society in moulding the characters and aims of young men, and strongly advised his youthful hearers of the stern sex to cultivate such associations, and to "go it while they were young" in that direction. He viewed manly exercises and social enjoyments as the best aids of the young to virtuous and useful lives. The advantages of education and intellectual training in fighting successfully the battle of life, were pointed out and the necessity of careful, thoughtful study was urged on all who desired to be useful to themselves and to the world.—He uttered a warning note, however, against making the acquisition of riches the sole end and aim of existence, and sketched a thrilling scene he had witnessed at the deathbed of one who had in his life made gold his sole idol.

Mr. Boyd passed a fitting eulogy on the philanthropic labors of Miss Rye, and held that her labors of love for suffering humanity placed her in the niche of fame in advance of England's roll of heroes, whether warriors or statesmen. Other topics were touched on and stated by the lecturer to enforce his views, but the synopsis we have given must be accepted as conveying some faint idea of the scope and tenor of the address.

P. Lynch, Esq., moved a vote of thanks to Mr. Boyd, which was seconded by J. S. MacLean, Esquire. The latter embraced the opportunity (seeing that Mr. Boyd had been so successful in his present effort in aid of the Young Men's Christian Association) to solicit his services on behalf of the Industrial School. This appeal was backed up by Rev. G. M. Grant, and by several rounds of applause from the audience. Mr. Boyd kindly acceded to the request, and named Friday evening, when no doubt, another crowded house will reward the labors of the talented gentlemen.—Colonist 7th inst.

HARPER'S MAGAZINE.—The November number of Harper's Magazine contains the Forty-third Volume—a volume which has been crowded with the most varied and entertaining matter, profusely illustrated, there having been in its 399 pages as many as 413 engravings, many of which have surpassed in excellence any that had ever hitherto been presented to the reader of a popular illustrated magazine.

WOOD'S HOUSEHOLD MAGAZINE (price \$1.00 a year) is quite a well filled periodical, containing articles by Horace Greeley, Gail Hamilton, Mrs. Stone, and other eminent writers. Published by S. S. Wood & Co., Newburg, N. Y.

General Intelligence.

THOS. E. SMITH, Esq., father of Hon. A. J. Smith M. P., for Westmorland Co., N. B., died on Wednesday last at the advanced age of 70.

THANKSGIVING.—Thursday, the 23rd inst., has been appointed by the Government of Nova Scotia as a day of Thanksgiving throughout the Province.

SEIZED.—The Collector at Amherst seized the schooner "Helen" and "Lucy Ann" at Bas de Verre on Monday, for alleged smuggling between Bas Verre and P. E. Island.

MISS RYE arrived in the Nictoria on Monday the 5th inst., with her host of 145 orphan girls. Thirty-six were for Halifax, and were soon taken in charge by those who had application for them. About 60 were despatched by railway to St. John N. B., and the rest are for Quebec and Montreal.

ACCIDENT AT TRURO.—The Truro "Sun" reports that Mr. George Ward, son of Mr. John Ward, car-builder in the Railway Hotel, Truro, while repairing a car at the siding in Truro on Wednesday, was crushed between it and some other cars which were being shunted. He was badly injured, but hopes of his recovery are entertained.

ESSAY ON TEMPERANCE.—A prize of \$50 will be awarded to the writer of the best Essay on "the importance of combined efforts in the cause of Total Abstinence from the use of intoxicating Beverages, on the part of the clergy of all denominations, and the Religious public generally, and the responsibility which rests upon them in connection with that cause. The competition is confined to Nova Scotia. The manuscript offered for competition must not exceed, in each case, 20 to 24 pages of ordinary Foolscap; the writing to be clear and intelligible, and on one side only of the paper. Each manuscript also must be properly paged so that it may be all ready for publication in case the Examiners should give it the preference.

Each writer competing will attach a mark or sign to the Manuscript, and a corresponding mark or sign must be placed on the outside of an envelope enclosing the writer's name. Parties attending to compete must have their Manuscript in the hands of the Grand Scribe on or before the 1st March, 1872. The Manuscripts will be examined, and the Prize awarded by a Committee appointed at the next annual meeting of the Grand Division S. of T.

The Essay to which the Prize may be awarded, will be published in the form of a Tract of 12 to 16 pages. Manuscripts to be sent to Mr. P. Monaghan, Grand Scribe, Halifax.

MUSIC FROM O. DITSON & Co.—"Sunrise Duet" (Galop de Concert) by Sydney Smith. Shown and not difficult. "Cherishers" Quadrille, by Ch. Fredhe. "Cupid's Chase," Valse Brillante, by C. M. B. Vocal. "Rock of Ages." This beautiful hymn is here arranged very effectively as a Quartette, by J. R. Thomas. "The day is

The Family
WE ALL MIGHT DO GOOD.
We all might do good
Where we often do ill;
There is always the way,
If there be but a word,
Though it be but a word,
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

THE BEAR'S DINNER.
"O papa! please tell us a story now, while we have nothing to do!"
So exclaimed one and another of a group of little ones, climbing round their father as he sat resting by the evening fire.
"Well, as I have 'nothing to do,' I suppose I must. What sort of a story shall it be?"
"A bear story," said one; "Oh, yes, tell us about the bear."
Papa protested that he had told that story over and over again, but indignantly gave it over again as requested.
"Well, then, too, to the story which was such a favorite with the children, and as we have never seen it in the newspapers, we thought it might perhaps amuse 'our little folks.'"
"A good many years ago," said papa, "before I was born, my father and mother went to live in the Northern part of New York State. If you look on your map, you will see towns and villages dotted about, where there were scarcely any settlements—nothing but thick woods."
"Bears in 'em?" asked a boy with wide opened eyes.
"I shouldn't think your father and mother would have liked to go and live where the bears were."
"Oh, the bears did not trouble settlers. I do not know that any ever came near my father's place. But afterward, when they had come back to the East to live, and I was a little fellow climbing on my father's knee, just as you do now, he used to tell me this story about a man who settled out there—I suppose somewhere near them:
"This man had built a saw-mill. You know its use is to saw big, heavy logs—the trunks of trees—into nice, smooth boards, to build houses with.
"Well, one day the man had been hard at work all the morning at his mill, and when he drew near noon he began to feel hungry, and thought he would stop and eat his dinner. So he sat down on a large log upon which his saw was working, with his tin plate by his side. Was he afraid of the saw? Oh, no; he could jump off at any moment, if he came too near the saw.
"While he was eating the good things which his wife had put up for him, and thinking of his work, his wife and his babies, who should come up but a rough old bear!
"The bear smelled the goodies, and thought he would put in for a share. So he quietly mounted the log on the other side of the dinner pail, and stuck his nose into it, as if to say, 'Give me some?'"
The old man was somewhat startled, you may believe, by the appearance of such a visitor. Of course he would not be so impolite as to refuse him a share of the feast; and he might take it into his head to give him a loving hug by way of thanks—so he prudently withdrew to a safe distance, and gave up the whole to him. Bruin munched and heaped up the saw, with his nose in the pail, and his back to the mill, while the owner of the dinner looked on from his hiding place, and wished for a gun.
"But in the meantime the log had been gradually working up toward the saw, and now all at once the bear felt a slight nip in his tail. At this he growled, and gave an angry snarl, moving a little along the log. Presently he received another nip, and growled more savagely. But when he was moved a third time within reach of the saw, and felt another bite, his bear nature could stand it no longer; so he turned in a rage, and hugged the old saw with all his might. And what happened then? Why, of course he was cut in two; and the man had bear meat enough for a number of dinners besides nice bear skin caps for his little boys to keep their ears warm."
Now, you have been told to look out for a moral in a story. What shall we learn from this? Why, first, that he who steals a dinner in likely to pay dearly for it.

OAT CHAFF FOR FEED.
A year or two ago we were, by accident led to feed some oat chaff to a few head of milking cows, and were agreeably surprised to find that they suddenly came up considerably for a day or two; when the cows fell off to their former quantity; but on feeding again, the flow again increased. Since then the value of oat chaff as a milk producer has been satisfactorily proved by us. This would then make it advisable that when the oats are thrashed the chaff should be saved for feed. It may be used in the place of cut chaff, with the usual wetting, salting and mixing of the regular allowance of meal. In years when hay is scarce as in the present, not only the chaff may be fed, but the oat straw should be carefully saved for fodder. It is quite as nutritious as timothy that has gone to seed.—Hearth and Home.

FARM STOCK.
Those farmers make the most money and have the most productive farms who do not haul off their crops to market, but drive them on foot. Not only is the value more concentrated in live stock, and the mode of moving them easier and cheaper, but they leave behind them the means of reproducing themselves, in the shape of a valuable supply of fertilizing matter, to enrich the soil for future crops. But to succeed in raising such produce a farmer must be shrewd enough to purchase such stock as he can manipulate most easily, and avoid loading himself with such as will not feed profitably; and further, he must use judgment as to the time of purchasing. There is an old adage among stock men to the effect that "What is bought late for winter feeding, will make no money for the purchaser; they need to be well filled up on grass during this month and next.—Hearth and Home.

TO RELIEVE NEURALGIA.—A New Hampshire gentleman says: "Take a large tablespoonful of cologne and two spoonfuls of fine spirits; mix them together in a small bottle; use it when you have any acute affection of the eye, neuralgia, or neuralgia, simply breathe the fumes in your nose from the bottle, and you will be immediately relieved.

GOOD FARMING.—Mr. James E. Rathbone, of Lower Horton, N. S., cut five and a half tons of hay (two crops), the past summer from one and one-eighth acres ground.

Obituary
BIOGRAPHICAL SKETCH.
Mary, relict of Mr. Sheriff Hunter, died, on Wednesday Oct. 25th, at the residence of her son-in-law, Freeman Gardner, Esq., Yarmouth, N. S.
Mrs. Hunter belonged to another generation and to another country. She was born in 1774 two years before the battle of Bunker's Hill. Manifesting many other loyalists, at the time of the Revolution, sought a home in this Province. After remaining a few years in Halifax they removed to Shelburne, then known as Port Rowley. Her reminiscences of that town, as it was in the days of the loyalists, when it contained a population of several thousands of people, and much of wealth, were singularly accurate and distinct. She remembered when the heroic and heaven-minded Freeborn Garrettson one of the pioneers of the American Revolution in Nova Scotia in 1784, a man truly apostolical in life and in doctrine, then existing in the minds of a gay and godless people, against evangelical religion—thought it might perhaps amuse 'our little folks.'
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General Agent for the Provinces of Nova Scotia, New Brunswick, P. E. Island, and Newfoundland.
Hand Family Machine, Single Thread \$15.
Do do Foot Machine \$22.
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Do do with table to run by foot, \$30.
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Machines hired by the day or week, or can be put in by weekly instalments. oct 19
REMOVAL.
AMERICAN HOUSE,
Kept by Misses Campbell & Bacon.
!!! HE subscribers have removed from Windsor House, No. 12 Jacob Street, to that new and commodious House,
195 Argyle Street,
opposite Salem Church. They are truly thankful for the patronage they received while keeping the Windsor House, and shall do all in their power to make their new house, a happy, pleasant and comfortable home for either permanent or transient families—can not but profit by the good sense and kind feelings which we have no doubt, are to-day manifesting themselves in the American House.
Halifax, N. S., 24th Oct. 1870. ly
CARD.
DR. DODGE devotes his attention to the Treatment of the Eye, Ear and Throat; also Ophthalmic Surgery, Strabismic Diseases of the Eye and Hip and other Joint Diseases, Deformed and Paralyzed Limbs, Club-foot, &c.
Office Hours, 9 to 12 A. M., and 3 to 5 P. M. No. 20 Barrington Street.
July 25th. 6 months.
Building Lot at Dartmouth FOR SALE.
THE Building Lot adjoining the Wesleyan Chapel to the East, measuring 50 ft. in front, and 120 ft. in depth, will be disposed of upon application in the City to
DR. PICKARD,
Wesleyan Book Room,
Or to— GEORGE H. STARR,
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You wish good, wholesome and Nutritious
Biscuit, Buns, Tea Cakes,
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In its use you save
Time, Trouble and Expense.
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The following are a few of the Magazines and Papers for sale at the Depository, with the prices per annum, and postage when mailed for the country—
MAGAZINES.
Sunday Magazine \$1 75; Leisure Hour, Sun day at Home Family Treasury, Good Words \$1 50 each per annum; 25 cents additional when mailed for the country.
PAPERS.
Christian at Work, 56c.; British Messenger British Workman and Workwoman, Cottage Arisan, Child's Companion, Children's Prize Children's Friend, 25c each, postage 3c per annum; Gospel Trumpet, Child's Paper, Children's Paper, S. S. Messenger, etc. 12 1/2c each postage 1 1/2c additional per annum. Single Papers, 10c additional.
Please send for circular with list and prices in full. (1863) A. McBRAN, Sec.
FOR SALE AT THE
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DOORS.
1000 KILN DRIED PANEL DOORS
from \$1.50 and upwards. Keeps on hand following dimensions, viz. 7x3, 6 ft, 10x2 10, 6, 8x2, 8, 5 1/2x2, 6.
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1000 WINDOW FRAMES AND SASHES,
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One million feet kiln dried Mouldings, various patterns.
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1 1/2 M grooved and tongued serees, and plain joints 1 in. Flooring well seasoned.
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Grooved and tongued Pine and spruce Lining Also, Shivering and other Lining for the PLAINING, MATCHING, MOULDING TIMBER JOE and CRUCIAL SAWING, done at shortest notice.
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Orders attended with promptness and despatch. Constantly on hand—Turned Stair Balusters and Newel Posts.
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Pine, Spruce and Hemlock Lumber, Oak, Pine Timber and 3 in. Plank. Also—Birch, Oak and other hard woods.
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Sawed and Split Pine and Cedar Shingles.
CLAPBOARDS, PICKETS, LATHS, and JUNCTION POSTS.
Also,—SHIP AND BOAT KNEES.
All of which the Subscriber offers for sale, low for cash, at Prince Albert Steam Mill, Victoria wharf, foot of Victoria Street (commonly known as Bates' Lane), near the Gas Works.
HENRY G. HILL
Provincial Wesleyan Almanac
NOVEMBER, 1871.
Last Quarter, 5th day, 5h. 41m., morning.
New Moon, 12th day, 0h. 54m., afternoon.
First Quarter, 19th day, 4h. 32m., morning.
Full Moon, 26th day, 4h. 39m., afternoon.
M. W. K. SUN. MOON. H. Tide
Rises. Sets. Rises. Sets. Rises. Sets. Halifax