

everything for Christ, business, wealth, a permanent home, even the many luxuries to which he had been accustomed, and of which a large family and not large salaries had prevented the possession. He had worn himself out in the Master's cause. The zeal of His house had eaten him up. When therefore consumption struck him, he yielded quickly to its control, and despite rest and travel, failed rapidly and steadily. His end was serene. Trusting to his Divine Redeemer, he breathed his life out sweetly on His loving, supporting breast. Few brethren in the Conference will be more missed or more lovingly remembered. The Boston Preachers' Meeting passed these resolutions on the announcement of his death:

Whereas this Preachers' Meeting has heard with deep emotion the decease of our beloved brother, Rev. Samuel Tupper, therefore

Resolved, 1st. That Brother Tupper in a life of devotion to the cause of Christ, in the gospel ministry, has shown himself to be an earnest and successful laborer in the vineyard of the Lord, a man of one work, and that work well done.

2d. That in the decease of brother Tupper, the New England Conference has lost one of its most devoted members, and we, as ministers, a loved and cherished associate, and an ever true and genial friend, and we shall ever cherish his memory as a choice and valuable legacy.

3d. That we assure his bereaved family of our warmest sympathies in this their great bereavement, and of our earnest prayers that the God of all grace may be with, and comfort and sustain them.

4th. That a delegation of the members of this Meeting, be appointed to attend his funeral as our representatives.—Provincial Wesleyan.

The following is published by request of the Silver Lake Lodge of British Order of Good Templars, at Billtown, Cornwallis.

LODGE ROOM, B. O. OF TEMPLARS, Jan. 27th, 1869.

TO REV. JAMES PARKER AND LADY.

Respected Brother and Sister.—Having heard with unfeigned regret of the sudden and painful death of your dearly beloved son in a foreign land, we in behalf of our Lodge tender you our sincere and heartfelt sympathy. And we sincerely hope that God in his wise Providence will bless this sad bereavement to you and your family.

Submitted in Faith, Hope, and Charity.

FRED. BEST, FRED. L. HALE, ANNIE ELLS.

DONATIONS.

PARADISE, FEB. 12TH, 1869.—An excellent donation was made to me on Jan. 28th, by a few of the members of Brother Vidito's Church, the church at Dalhousie, and other friends in the vicinity. Since I came to this place, I have been endeavouring to publish salvation in the name of the Lord Jesus, both where I live, and in Dalhousie, and my dear friends have rewarded me by giving me a handsome donation of \$56, mostly in cash. They have also supplied me with firewood and assisted me in many ways. The evening was spent in a very agreeable manner. Our dear sisters gave us an excellent tea. We had good speeches from Bro. Vidito and other brethren. Their theme was the blessings of the gospel. Truly we sat in heavenly places. May the Lord reward all these kind friends in every needful way and at last receive us to his heavenly Kingdom.

Yours sincerely, JAMES REID.

Religious Intelligence.

CHESTER.—Acknowledgement of blessings temporal and spiritual.—Mr. Editor.—Permit me through the Messenger to tender our sincere thanks to our friends who have kindly contributed to our comfort by the presentation of things needful for the body. On two several occasions a few friends have quietly dropped in—furnished tea—spent a happy social evening, and departed leaving substantial tokens of attachment to the Pastor and his family. Numbers of others who have not paid us a formal visit, have given evidence that our temporal welfare is not forgotten by them. Wood, hay, oats, vegetables, &c., &c. all useful articles, as well as some of that commodity which "answers all things" Eccles. x 19, have found their way to our premises. All these things have a value in Dollars and cents not to be overlooked, but they have a far higher value as tokens of regard.

One visit deserves particular mention. On Christmas Eve, near the hour of 12, we were startled by a smart rap at the door, which was repeated several times; but to the interrogation as to the name, no answer could be obtained.—On opening the door, however, there stood an individual with two heads but neither neck, legs, hands, nor feet, weighing 196 pounds—wearing hoops, but not to spread the dress; rather to keep it from spreading—no indications of life were apparent, but the staff of life was there.

The reader may imagine that the silent pleadings of the stranger for admission were not in vain. Should this meet the eyes of the friend or

friends who kindly conducted this welcome visitor to our door we assure them that they have our warmest thanks.

Our meetings continue with unabated interest. Last Sabbath we felt the need of a larger house at the Basin, as a large number had to go away for want of room. Eight persons were baptized in the morning, from eighteen years of age upwards of eighty—making fourteen since I last wrote.

Yours truly, I. J. SKINNER.

Chester, Feb. 18th, 1869.

ANNAPOLIS COUNTY.—The following should have appeared before, but was overlooked last week:—

We are having at present an interesting season in regard to religious matters. During the week of Prayer meetings were held in the several sections of the church, and in three or four sections have been continued until the present time, and the prospects are encouraging, sinners are enquiring, What must we do, and some, we hope, have found peace in believing. May the Lord in his great mercy carry on the work, until every little hill in Zion shall be watered with the dews of grace.

Yours truly, JOHN WHITMAN.

Harmony Corner, Feb. 5th, 1869.

We hear that a number of converts have been recently baptized in the neighbourhood of Lawrencetown.

CLEMENTSPORT.—In perusing a letter received last month from our respected Agent, James E. Potter, Esq., we find the gratifying intelligence that quite a revival had taken place at Clementsport, and he adds, "our much esteemed pastor, Rev. G. D. Cox has baptized sixteen converts. To God be all the praise."

OPENING OF FOUR NEW CHURCHES.—Wickwire Station.—A neat new place of worship was recently opened near this station by a section of Rev. James Maclean's congregation, Shubenacadie. It was chiefly the work of a few public-spirited Presbyterians in the immediate vicinity.

Shubenacadie.—The new Presbyterian Church here was opened for public worship last Sabbath. This elegant place of worship reflects great credit on the generous and enterprising spirit of the community. In point of size, structure, and appearance, it is just such a building as one would expect to find erected in one of our largest and wealthiest communities. And what makes it still more creditable to the people of Shubenacadie, the whole cost of the building is borne exclusively by this one section of the congregation. The church is calculated to seat from 450 to 500 persons, and on both occasions it was crowded.

Chalmers Church, Lochaber.—This is a new church built by a section of Rev. J. F. Forbes' congregation. It is a large and elegant structure. A correspondent informs us that it has been pronounced "finer than the Antigonish church." This, if merited, is very high praise.

"King's" Church, so named after our venerable Dr. King, is another new church built by the "Union-Centre" portion of Mr. Forbes' congregation. It was built by the people of Goshen and South River.—Witness.

WHAT THE RITUALISTS MEAN TO DO.—The Rev. W. J. Bennett, M.A., vicar of Frome, the leader of the party who intend to resist the decree of the Judicial Committee of Privy Council, and who moved the amendment to that effect at Freemason's Hall, has issued a fuller statement of his views, and invites all who agree with him to join in the following "declaration":—"We, the undersigned priests and deacons of the English Church, yielding to none in devoted loyalty to her Majesty the Queen, and the crown of these realms, as in all cases ecclesiastical and civil supreme, are nevertheless constrained, by prior obedience to the Catholic Church of Christ, to repudiate the authority of the Court of the Judicial Committee of the Privy Council, which has lately pronounced a judgement in regard to the rites and ceremonies of the Church." The rev. gentleman states fully the grounds on which this repudiation is based, and proceeds—"In consequence, therefore, and in fulfilment of these premises, we, the undersigned priests and deacons of the English Church, feel ourselves bound to continue as heretofore in our several churches those rites, ceremonies, and usages of the primitive Church which have been condemned by a court purely secular and contrary to the English constitution. And this we do according to our Divine Lord's precept, which, while it enjoins us to obey Caesar in the things of Caesar, clearly enjoins to obey God in the things that are God's." At a meeting of about fifty clergy who use altar lights, held on Wednesday week, it was resolved nem. con. that "this meeting deems it advisable to continue the use of altar lights, leaving it to those in authority to interfere or not as they may think fit."

ALBANY.—Truly the Lord is with us, without any apparent excitement, which sometimes attends a revival of religion. We have been holding evening meetings for the past few weeks, and God has abundantly blessed us, in bringing to Christ over one hundred souls, who have been baptized and added to the church.—Cor. of W. & R.

SIMONY.—The Charch Review, an Episcopalian periodical, remarking on the late scandalous sales of "livings" at auction, says, "Simony, the thing, the real genuine thing, if not the name, is rampant in the Anglican Church in a form so coarse and revolting that we doubt if it would be for an instant tolerated by any well ordered dissenting sect, far less by any other branch of the Church catholic." "Jews, Turks, infidels, or heretics may and do acquire for money the right of such and such another man! 'There's a nice parsonage, £500 a year, and a bit of ground big enough to maintain a pony or a cow; heaven and hell, damnation and salvation are at stake—who'll buy? All that is required is the money: no questions asked.' True, too sadly true a picture!

CHURCH PROGRESS IN LONDON.—In London there is a weekly celebration of Holy Communion at 154 Churches. Daily Communion at 11. Early morning celebration at 135. Full choral service at 108.—Surplised choirs at 114. Free seats throughout at 155.—Church Chronicle.

PHILADELPHIA.—While there is no very special religious interest in any of our Churches in the city, yet we believe there are ingatherings into nearly all of them, and their meetings are marked with a higher degree of spirituality than ordinary.

THE RESULTS OF A REVIVAL.—Rev. E. P. Hammond has commenced a series of meetings in Rochester. He labored there six years ago, when immense accessions were made to the churches. The question is sometimes asked, "What has become of the converts?"—a question often answered discouragingly in similar cases, and not always without ground. But in this case the facts are very definitely known and stated. Rev. Dr. Campbell, pastor of the Central Presbyterian church in this city, publishes the following facts in the Rochester Democrat:

As the fruit of the revival season of 1863, one hundred and sixty three (163) persons were received into the Central church. This is not counting a large number who have united with the same church since that time who refer their conversion to that occasion. Of these 163, 153 are either in good standing in the church to-day, or have taken a regular dismission to other churches, or have died in hope. The remaining ten are marked 'unknown,' they have mostly removed from the city, but with the exception of two or three, they were, at last accounts, walking in an orderly Christian manner. This is the record of a church that was for nearly two years subsequent to Mr. Hammond's labors virtually without a pastor. Of the 163 new recruits, only ten missing at the end of six years, and those ten most of them doing well at last accounts. This statement can be relied upon, and it shows a condition of things almost without parallel in the history of revivals.

BOSTON, MASS.—At the meeting of the "Ministers' Conference" held in Social Hall Monday, Feb. 8th, very encouraging reports were rendered for the month of January. Ninety baptisms were reported, as follows: Baldwin church, 20; Twelfth Baptist, 12; First Lynn, 12; Second Lawrence, 8; Brighton, 7; Central, Salem, 5; First Concord, 5; Tremont Temple 4; Joy Street 4; Charles Street, 3; West Acton, 3; Shawmut Avenue, 1; Reading, 1; South Dedham, 1. The work of the Holy Spirit is represented as being very deep, and prevailing in every quarter in Boston and its neighborhood.

We are informed that upon a recent Saturday evening Rev. Mr. Earle preached in the vestry of the Second Baptist church, West Canton Street from the inquiry of Moses, "Who is on the Lord's side?" and at the close of a solemn, searching appeal, requested all present who were on the Lord's side to give their reason for being there. In a short space of time one hundred and sixty-seven persons, mostly adults, gave their reasons in brief sentences, with eighty-four of which we are furnished. We have not the space for them, but many of them are suggestive, and we can conceive that the occasion must have been one of tender, impressive interest. Among the answers we are delighted to find some which recognize the sovereign grace of God, such as "Jesus sought me when a stranger," "Jesus died for me," "Mercy brought me there," "I was plucked as a brand from the burning," "I was bought with a price," "I was drawn by the Holy Spirit," "He brought me up out of a horrible pit," "God draws me to Himself and holds me there."—W. & R.

POPE AND PATRIARCH.—An instructive interview has lately taken place between the Patriarch of Constantinople and a Papal Legate. The Pope is anxious to get the Greek Church to send representatives to his General Council, and with that end in view he despatched a special messenger to the East bearing a letter of invitation, which, to render it more acceptable he wrapped in a purple cover and tied with a golden thread. The Patriarch, however, to the great delight of the "Times", takes in a newspaper, and he learned from it both who was coming and what he was going to say. While not refusing to receive the ambassador, therefore, he declared it to be needless for him to break the golden thread of his despatch, because he had already quite made up his mind as to what answer he meant to give to the invitation which it contained. He declined, in fact, to entertain it for a moment. The Pope had no right by himself to summon a Council which could be called Ecumenical; and if such a council were to be called in a lawful way, one of its first duties would be to ask from the Roman Church itself an account of why it had departed so fatally and in so many ways from the Standard of Antiquity. The Pope's messenger was, one may suppose, rather taken aback by the frankness of this lec-

ture, and he ventured to ask wherein the Papacy had deviated from the Traditions of the Fathers. To which the Patriarch replied that the following, among others, were positions to which he was by no means prepared to assent:

(1.) That there is in the universal Church of Christ any bishop, supreme ruler, and head, other than the Lord; (2.) that there is any Patriarch infallible and unerring, speaking ex cathedra and above Ecumenical Councils, in which latter is infallibility when they are in accordance with Scripture and apostolic tradition; (3.) that the apostles were unequal (in contempt of the Holy Ghost, who enlightened them all equally); or (4.) that this or that Patriarch or Pope had pre-eminence of seat, not by human and synodical arrangement, but (as ye assert) by divine right.

He went on, however, to suggest a possible mode of reconciliation—one which, if carried out in its integrity, might indeed reunite all Christendom—"THE HISTORICAL METHOD." He proposed to go back ten centuries, when the Church in the East and West held the same doctrines, and see what each had added or subtracted, and by restoring the latter and striking out the former, they would find themselves again one orthodox Church.

PRESENTATION.—The Athole Lodge of Freemasons at a late meeting, called for the purpose, presented to George Fraser, Esq., as a testimonial of appreciation of service rendered the body, a handsome Silver Fruit Epergne and Candellabra, standing 30 inches high, having on the base beautiful emblematic ornamentation and figures. The following is the inscription:—

"Presented to Past Master Brother George Fraser, by the members of Athole Lodge, No. 361, Registry of Scotland, as an acknowledgement for his valuable services. Halifax, N. S., 14th Decr., A. D. 1868, A. L. 5868."

The following are the Address read on presentation, and the Reply thereto:—

To Brother GEORGE FRASER, Right Worshipful Past Master of Athole Lodge, 361, Registry of Scotland.

RIGHT WORSHIPFUL SIR AND BROTHER,—

The Officers and Brethren of Athole Lodge, No. 361, R. S., avail themselves of the present occasion to express their approbation of your conduct, as a man and a Mason, during your connection with the Lodge, having been an active member thereof since its first formation, but more especially during the period in which you have more recently occupied the Master's Chair.—Your best exertions, on all occasions, have been used for the promotion of Masonry, generally, and the interests of this Lodge in particular.—You have ever shown the greatest willingness to impart instruction to the younger members of the Craft, and always aimed to keep before us the ancient landmarks of our time-honoured Institution. You have thrice filled the high and responsible office of Master of the Lodge, with honour to yourself and pleasure and profit to the Brethren.

Fourteen years ago, it was the pleasure of the then members of the Lodge, to present you with a valuable Past Master's Jewel, as a recognition of your labors as Worshipful Master of the Lodge for the previous two years, and it now affords us great pleasure to ask your acceptance of the accompanying Testimonial, as a token of our appreciation of your solicitude for the interests of the Lodge, from that period to the present time, and more especially for your valuable services in the Chair during the past year.

In conclusion, we would respectfully avail ourselves of this means of conveying to Mrs. Fraser and yourself, our best wishes for your present and future welfare and happiness, and we hope that the All Seeing Eye may continue to watch over you and yours for good, and that the Grand Architect of the Universe may finally bring us all in his own good time, to the Grand Lodge above, where Love, Peace, and Harmony for ever prevail.

We remain, Right Worshipful Sir and Brother, Fraternally yours, On behalf of the Lodge, ANGUS McLEOD, W. Master. JAMES M. ALLEN, S. Warden. JOHN SUTHERLAND, J. Warden. EDGAR DODSON, Treasurer. JAS. R. CHAMBERLAIN, Secretary.

To which Mr. Fraser replied as follows: To the Right Worshipful Master, Wardens and Brethren of Athole Lodge, No. 361, Registry of Scotland.

R. W. SIR, AND BRETHREN, In replying to the highly complimentary Address which you have done me the honor to present on this occasion, accompanied as it is by so valuable a Testimonial, I can assure you that language fails me adequately to express my due appreciation of the fraternal regard manifested therein.

The simple assurance that my exertions for the promotion of Freemasonry in general, and the interests of Athole Lodge in particular, had merited your approval, would of itself have been deemed sufficient recompense for my humble efforts without this additional and munificent token of your approbation.

Your kind remembrance of the Presentation of fourteen years ago, is particularly pleasing to me, inasmuch as it shows that what I then endeavoured to do for the benefit of the Lodge, has not been forgotten.

Having, during the last twenty years of my life, devoted much of my time to the interests of Freemasonry in this Province, and having had the honor, on three several occasions, of being elected to the chair of Athole Lodge, it may naturally be inferred that my desire would now be