

want too? And I know, dear wife that you wouldn't like to hear the little maid go a-frettin' and sayin' 'There, the cold winter be a-comin', and whatever shall I do if my mother should forget me.' Why, you'd be hurt and grieved that she should doubt you like that. She knows that you care for her, and what more does she need to know—that's enough to know—that's enough to keep her from frettin' about anything. Your Heavenly Father knoweth that ye have need of all these things. That be put down in his book for you, wife, and a-purpose for you, and you grieve and hurt him when you go a-frettin' about the future and doubtin' his love.

"Ah, Franky, I wish I had your faith," says she. And I let her go on with her work, hopin' she would think it over.

"It be a poor thing to go a tracin' him. But it be a blessed thing, sure 'nough, to put your trust in him. And I can't understand how anybody can help a-doin' of it. Why, when things have come to the worst, and I do know what that be—when the money's been done, and the cupboard been empty, and I haven't seen a way out of my trouble, and the devil has come a temptin'—for he do love to hit a man when he's down—I've gone 'pon my knees, just like as if I got down under the cross for a bit o' shelter there. Well, let me lift my eyes to Jesus, and see him there for me, with the crown of thorns, an' the nails in his blessed hands and feet, and very soon my heart be so full as ever it can hold. 'Eh, Franky,' I cry out, 'the King o' glory died for thee—died like that. One drop of his precious blood is more than all worlds, but for thee his heart emptied itself. He gave himself for me.' The old man's voice grew hoarse with deep emotion as he went on: 'Why, I kiss those bleeding feet, and every bit o' life and strength in me cries out, 'My dear Lord, I can starve, I can suffer, I can die. But there be one thing I can never do; never—never—never. My Lord, I can never doubt thy love!'

Franky's deep feeling filled every heart—as if indeed it were more than full, the feeling of the little company seemed almost naturally to overflow in the words which Dan'el gave out. "Let us sing a verse or two, and we will go on again.

"I rest beneath the Almighty's shade: My griefs expire, my troubles cease: Who, Jesus, whom my soul adore, Wilt keep me still in perfect peace. Me for thine own thou lov'st to take, In time and in eternity; Thou never, never wilt forsake A helpless worm that trusts in thee."

"The Lord bless thee, Franky," cried Dan'el. "I'm a'most glad that you're shut up as you are with nothing to do but to think over his love, and to come and tell us about it. You've done my heart good, anyhow. But I've had my say.

"It might cure us to think what a set of ignorant creatures we are, and what mistakes we keep making when we think we can trace him—mistakes that I reckon will be almost enough to spoil heaven itself when we wake up and find out how we've wronged our Blessed Father. There was Jacob, he tried his hand at tracing the Lord, and a mess he made of it, making himself and everybody else miserable for half a lifetime: going away now and then to the secret place where he kept the coat of many colours; taking it out all stained with faded marks of blood; going over the story again, shaking his head and saying bitterly, 'Doubtless some evil beast had devoured him. I'll go sorrowing down to my grave.' And the old man goes in and out, refusing to be comforted, tearing the wound open again when it did begin to heal, and loving to have it festering. And there all the time his Father in heaven was preparing to feed them all and keep them alive in time of famine. If Jacob was like me, I know he'd feel dreadfully ashamed of himself when he got down to the land of Goshen and found his son there, the great man of the land, and he would go grieving then that he had gone grumbling before.

"That is what comes of tracing the Lord, and it must always be so, I think, for we see only one side of it—we can't see the Lord's side. Here's the coat we wanted to wrap Joseph in—right before our eyes; but we don't see fine linen and the royal robes that are being woven down yonder in Egypt. Here's the empty chair"—for a moment Capt'n Joe's voice faltered; the grave was not yet green in which he had laid his bright-eyed eldest boy—"Here's the empty chair," he went on, "and the place were he used to sit but we

can't see the throne that God is leading him up to. It is so with all that God takes away. Our eyes are upon our lost, and we think of what is gone, but we don't see that God has taken them away only to enrich them and enrobe them with majesty and splendour, and one day to give them back to us exalted and enriched as kings and priests. We can't afford to go tracing the Lord; we make such bungling work of it.

"And talking about Jacob brings to my mind the way people go wondering what they'll do if all kinds of troubles came upon them—losses and sorrows and death. Jacob had lessons enough, as Franky says, to teach him the blessedness of trusting the Lord. There was Esau coming up to him with a great company of armed men. He was dreadfully frightened, for the fierce hunter had been cruelly and foully wronged, and now he would surely avenge himself. And Jacob began to trace things. He couldn't have seen anything else than this, look as long as he would: his flocks and herds seized, his sons carried into slavery, and himself slain. And at last here they were right before him, the hundreds of spearmen, fierce fellows whose eyes shone at the sight of so much plunder. And Jacob came up bowing and trembling and saying, 'my lord' and 'my lord.' But Esau ran, generous man that he was, and fell on his brother's neck and kissed him, and wept with very joy, and pressed him to come and dwell with him in his own country. Where Jacob traced destruction he found loving welcome and blessing; where he traced loss and death, he found a brother's love and a wonderful deliverance. That's the way with us. We can only see the fierce Esaus, armed and angry, that are coming to slay us. But the Lord can touch the heart with his finger; and turned in a moment, it is all love and peace and blessing. We can't afford to go tracing him; we can't afford to do anything else but trust in him.

"Besides, when we go tracing him, there's one thing we never see, and that makes all the difference in the world: we never see the special grace that our good Lord will give for special seasons. Seeming to me that these people that are always wondering what they'll do if such and such things happen, want to have the grace now for all their lifetime. The children of this world are wiser than the children of light, in this too, as in a good many other things. "Aye; that be true," interrupted Dan'el somewhat fiercely, with a look as if the little eye had shot out a lightning flash, and this was the attendant thunder. "Men never are such fools anywhere as they be in religion."

Cap'n Joe continued, "For folks to keep on wondering what they'll do in the future is just as if you were to meet a man going to work with a sack of flour on his back, and a stone of meat, and a bundle of clothes. 'You know,' he says, 'I shall be hungry in three months' time, and I shall want food and clothes then, so I carry it all with me. Now nobody was ever mazed enough to do that. The man just takes his day's dinner with him, and goes to his day's work; and he believes that where to-day's meal came from to-morrow's will too. And that is what we want. The Lord gives us one day's grace for one day's need; and to-morrow's supply will come out of the same fulness, and what more can anybody want!"—From Daniel Quorm and his religious notions:

For the Christian Messenger. REVIEW NOTES. No. 1. LIFE OF GREGORY THE SEVENTH. BY M. ABEL FRANCOIS VILLEMANN, OF THE FRENCH ACADEMY. Translated by Jas. Baler Brockley. Two Volumes, pp. 400, 357. London. Gregory VII, the Hildebrand of the eleventh century, was an ecclesiastical despot of the hardest type. The aim of his whole life was to subject all men and all institutions to the Church of Rome, plunging into ruin all who resisted. The success he met with emboldened others to tread in his steps. We find in these volumes a fair account of the medieval Pope. His story is told with tolerable impartiality. One cannot but marvel at the skill with which the inventions of Catholicism are dovetailed into the policies of kings and nations: Thus—Sacraments are declared to be necessary to salvation. Deprive man of

these, and he is lost for ever! None but priests can consecrate the Eucharist, or absolve offenders. If a king adopts a course which is disapproved by his spiritual adviser, and refuses to retrace his steps, the Eucharist is denied him: he is excommunicated, and hell, he is taught, awaits him at death. What an instrument of tyranny and vengeance is wielded by a Romish ecclesiastic!

Gregory died at Salerno, whither he had retired when he was driven out of Rome by his opponents. His last words were, "I have loved justice and hated iniquity, and therefore I die in exile." These words, which as Dean Milman observes, "have something of proud bitterness," "might not be intended as an arraignment of Divine Providence; but where was the beauty of resignation? Or was it a Pharisaic reproach on the wickedness of mankind, blind and ungrateful to his transcendent virtues?" (Latin Christianity, iii. 199.)

Pius IX is an imitator of Gregory. His Syllabus may be compared with Gregory's Dictatus. Both were coined in the same mint. Archbishop Manning, should the tiara ever crown his head, will be as great an adept in cursing as Gregory himself. The elements of Hildebrandism are largely developed in him. He would rejoice to repeat the ruffianism of Canosa.

RECOLLECTIONS AND SUGGESTIONS. 1813-1873. BY JOHN, EARL RUSSELL: pp. 462. London.

Earl Russell was born in 1792. He became a member of the British Parliament in 1813, and has lived the life of a statesman ever since. Now, in the eighty-third year of his age, we have the record of his "recollections": his "suggestions, the results of long experience, cannot but be entitled to very respectful regard.

The perusal of this volume has been very interesting to us; the more so, as we were accustomed, more than fifty years ago, to see him at the committee-table of one of our great Societies, meeting in London (the British and Foreign School Society), and to witness his close attention to the business of the hour. We have watched his career from the commencement. He has been a firm, unflinching advocate of civil and religious liberty, and of human advancement in all respects. Our readers will note with satisfaction the Earl's statement of his views on Colonial policy:—

"In my eyes it would be a sad spectacle, it would be a spectacle for gods and men to weep at, to see this brilliant Empire, the guiding star of Freedom, broken up,—to behold Nova Scotia, the Cape of Good Hope, Jamaica, and New Zealand try each its little spasm of independence, while France, the United States, and Russia would be looking on, each and all willing to annex one or more of the fragments to the nearest portion of their own dominions."

"It is the fashion to say that those Colonies which have adopted British Institutions, whose ministers resign on a vote of want of confidence, and whose laws are framed on a British type, are virtually independent, and have no right to look for British protection. In my opinion nothing can be meaner in spirit, nothing less wise in policy, than such assertions.

"There was a time when we might have stood alone, as the United Kingdom of England, Scotland, and Ireland. That time has passed. We conquered and peopled Canada, we took possession of the whole of Australia, Van Diemen's Land, and New Zealand. We have annexed India to the Crown. There is no going back. For my part, I delight in observing the adoption of our free institutions, and even of our habits and manners, in Colonies at a distance of 3000 or 4000 miles from the Palace of Westminster."

"It is hardly necessary to say, that when the majority in any of our dependencies declare by their representatives that they wish to separate from us, no attempt should be made to detain them."

"The minister who tries to weaken the attachment of our North American Provinces to Great Britain will be sure to rouse the generous indignation of the people of England, and will be punished, if not by impeachment, at all events by eternal infamy." pp. 198-204.

Earl Russell is a staunch Protestant. The Ritualists are semi-Romanists, and therefore he holds them in no favour.

"The primary faith of the Reform-

ers is in the words of Christ. The primary faith of the Ritualists is in Aristotle. It is not doubtful which way the Protestants of England will decide. They will follow in the footsteps of the Reformers."

"If the British nation is wise, they will not allow the Roman Church with its infallible head, or the Ritualists with their mimic ornaments, nor those who are deaf to the teachings of Socrates and of Cicero, of Bacon and of Newton, to deprive them of the inestimable blessing of the Gospel." pp. 428, 433.

III. The Life of His Royal Highness the Prince Consort. By Theodore Marlin. Vol. I. pp. 516. London.

Those who have hitherto respected and esteemed Queen Victoria will respect and esteem her the more when they have read this volume; and their estimate of Prince Albert's character will be greatly heightened. The book before us is not so much a life of the Prince Consort as a panegyric; but the panegyric is well deserved. Chaucer's description of the Knight is very appropriately quoted:—

"He never yet no villanye he sayde, In al his lyf, unto no maner wight. He was a verray perfit gentil knight."

We shall wait impatiently for the completion of the work.

The descriptions given in various parts of the volume of the domestic happiness of Albert and Victoria are truly delightful. We have often heard of "love in a cottage"; but we question if there was ever given so pleasing an account of love in a palace. The royal pair were exquisitely happy. An illustration may be given:—

In 1846 the Prince spent two days at Liverpool. While he was there the Queen wrote thus to Baron Stockmar:—"I feel very lonely without my dear Master; and though I know other people are often separated for a few days, I feel habit could not make me get accustomed to it. This I am sure you cannot blame. Without him everything loses its interest. . . . It will always be a terrible pang for me to separate from him even for two days; and I pray God never to let me survive him. I glory in his being seen and loved." p. 335.

The Queen has already survived the Prince more than thirteen years; and many more years, we trust, will be added to her life.

THE NEW ACADEMY BUILDING.

Dear Editor,—

Please allow me to acknowledge the receipt of the following sums for the above subject:—

Table with 2 columns: Name and Amount. Includes A. W. Robbins, J. H. Tobbin, Lawrence Town & West Valley Church, Mrs. Sarah Lynde, Truro, per Isaac Blair, Advocate Church, A Friend of the Cause, Colchester Co., Edwin Huber, Margarets Bay, and Previously acknowledged.

Total \$1,989.74 For the Committee. D. M. WELTON.

The Christian Messenger.

HALIFAX, N.S., APRIL 7, 1875.

AN ATTACK ON THE LICENSE LAW.

We are sorry to find that the Hon. Provincial Secretary has undertaken to introduce an anti-Temperance measure into our Local Legislature, placed in his hands as it appears, by the magistrates of Halifax County, or, as we are informed, a few of them who were present on the last day of the Quarter Session, after the others had returned to their homes.

The laws on our Statute Book provides that Licenses shall be granted only on the petition of two-thirds of the rate-payers of any licensing district. Whilst this is not absolute Prohibition it yet gives the citizens a voice in a matter which deeply affects them and their families, and very properly allows them to say if they will have such establishments as liquor shops in close proximity to their own dwellings.

Considering the injurious influence of this business to the customers, and in many cases to the sellers of those beverages themselves, we might expect that the conservators of the peace would endeavour to prevent the extension of the traffic, and that they would endeavour to carry out the law made and provided, rather than seek new legislation for the purpose of stifling the voice of the people in such a mat-

ter as the sale of these destructive articles.

The limitation provided for by the present license law is perhaps as near to prohibition as we could get under present circumstances, and if carried out in its integrity, would soon work a moral reform of unspeakable worth in many places.

The bill introduced by the Provincial Secretary is for the purpose of allowing the Sessions to grant licenses in perpetuity to persons who have once obtained the required number of signatures to their petition, without its being necessary to petition again every year, or until two-thirds of the rate payers shall petition against such persons holding a license. This measure has doubtless arisen from an Appeal made by a majority of the inhabitants of the Eastern Passage to the Session to refuse licenses to the district of McNab's Island, as during the past year or two, the traffic has effected so much damage to the young men and women of that neighbourhood. These petitioners appeared a few weeks since before the Magistrates and besought them to save their neighbours and families from the further ruin which would follow from again granting licenses to the parties who have had them heretofore.

We do hope the Provincial Secretary will pause before he lends himself to inflict such a law on the county he represents. The whole Temperance community should rise up and denounce this movement to destroy one of the best laws upon our Statute Book.

INTERNATIONAL SABBATH SCHOOL CONVENTION.—This grand Convention of Sabbath School workers meets in the city of Baltimore on the 11th May next. According to arrangements, Nova Scotia is entitled to a representation of seven members, and our prominent Sabbath school men should avail themselves of the opportunity of taking part in this important triennial gathering.

We are requested to say that the "Halifax and Dartmouth Sabbath Association," having been in correspondence with the central committee on the subject of representation, request that any active Sabbath school workers in the Province, who may be able and willing to attend this convention, will communicate with their Secretary, W. B. McNutt, Halifax, not later than the 15th April, so that necessary arrangements may be effected.

"THE AMATEUR AND MARKET GARDENER'S COMPANION, containing simple and complete directions for the cultivation of the various kinds of garden vegetables usually grown in Nova Scotia and the Dominion of Canada generally. By an amateur gardener, Halifax N. S., published by Stephen T. Hall, 1873."

This is the title page of a little book of 98 pages just laid on our table. It has a number of suggestions and plain directions for cultivating what should be in almost every good ordinary garden, and will be found very useful to any one having the desire and opportunity of making into a garden the ground at his command.

Notices.

The next meeting of the Kings and Hants Conference, will be held (D. V.) at Berwick, on the 20th and 21st of April.

There will be a public meeting on the 20th at 7 o'clock. The Conference to meet on the 21st, at 10 o'clock.

Visiting brethren will be cordially welcomed to a seat.

S. B. KEMPTON, Sec.

RECEIVED FOR WOMEN'S MISSION AID SOCIETY.

*2nd St. Margaret's Bay Church, Mrs. M. B. Hall, \$4.50 Halifax, North Baptist Church, Mrs. J. Steele, 16.50

*This Society was organized Feb. 17th, 1875 with a membership of eighteen; Mrs. Hall, President, Mrs. C. Webber, Secretary, and Mrs. G. B. Hubley Treasurer.

M. R. SELDEN, Sec'y. Halifax, N. S. April 7, 1875.

ERRATUM.—In last weeks acknowledgment of monies for Windsor, &c., \$6.00, read \$26.00.

LETTERS RECEIVED.

N. R. Wescott, Esq. J. O. Anderson, Esq. B. C. Robbins, \$1. D. F. Crowe, \$2. J. Dimock, Esq. J. S. Witter, Esq., \$6. Rev. L. M. Weeks, \$3. James P. Foster, Esq., \$4. A. Dimock, Rev. J. C. Morse, Rev. J. L. Read, (2), \$20. M. Hunter, \$2. W. Aymar, Esq., \$14. Rev. W. Everett, C. W. Sanders, \$21. W. Sterns, Rev. C. Tupper, 2 subs., \$2. Amos Fountain, \$2. O. J. Cogswell, \$2.