Obituary.

MR. GEO. LAKE, OF FORTUNE, NEWFOUNDLAND.

Died in the Lord, on July 4th, aged 71 years.—During the residence of the Rev. T. Fox on this Circuit, our departed Brother was led to feel his desperate state as a sinner. While calling upon the name of the Lord with a penitent heart, he realized that his prayer was heard, and that God for Christ's sake had pardoned his sins. Unhappily he endured but for a season. A combination of untoward events caused his faith to forsake its hold, his connection with the church ceased, but many virtues continued to adorn his character. He was an affectionate husband, a kind father, and in him the poor found a faithful friend. His charity was not of that stoical kind which contents itself by saying "be ye warmed and be ye filled," but with a willing mind and liberal hand he relieved the wants of the poor and needy.

In January 1867, a series of religious services were held in Fortune, which were instrumental in causing him to again seek and find the "pearl of great price." He reunited with the Church and met regularly in Class, where he gave the most cheering evidence of his acceptance with God. His last illness was short and severe, but his soul was kept in perfect peace, and he was enabled to glorify God in the furnace of affliction. Very precious was it for his minister, and children, and godly friends to behold him with unshaken faith grappling with the "last enemy" and triumphing through the blood of the Lamb.

His funeral was attended by almost the entire population of the place in which he resided, and numbers from the adjoining settlement of Grand Bank were also present to pay the last tribute of respect to an old and respected inhabitant of the community.

MRS. TAMSY LAKE.

The beloved wife of Mr. Jas. Lake, fell asleep in Jesus on the 18th day of July, in the 38th year of her age; leaving a blessed testimony that she had gone from a world of suffering to one where the "inhabitant shall not say I am sick—where there "shall be no more pain."—For fourteen years she was the subject of almost constant bodily affliction, occasionably indescribably severe, which was borne with fortitude that never faltered, and with patience that seemed perfect. Our departed sister not only had to endure the pain incident to suffering humanity, but her conflicts with the "accuser of the brethren" were often peculiarly severe. Although a professed follower of Christ for the last fourteen years of her life, yet she was frequently harrassed by perplexing doubts and fears, and in heaviness through manifold temptations, but by the grace of God she obtained the victory, and endured unto the end. Her removal from earth is to her a happy release—eternal gain, but to the bereaved an irreparable loss. The parting with the faithful partner of her joys and sorrows, and her two daughters was to her a trial indeed, but here too, grace triumphed over nature, and she was enabled with the utmost confidence to leave them in the care of their heavenly Father. When she felt the time had come for the final separation, she called them to her bed-side, and gave them her dying counsel, and encouraged them with the thought that in a few years they would meet her in the mansions of the redeemed.—Although feeling that Christ was unspeakably precious—"the altogether lovely," yet she sometimes expressed fears that this might not be realized in the final struggle; and now her dear husband whose weak faith had been strengthened and failing hands upheld by her prayers and pious counsel in many times of perplexity and discouragement, was the means of comforting her soul, by reminding her of the faithfulness of God her Saviour who hath said "I will never leave thee, nor forsake thee." And so it proved, all fear was removed, the sting of death extracted, she was filled unutterrbly full of glory and of God, and with uplifted hands and looking upward, as if already beholding the white-robed multitude before the throne, she exclaimed

"How I long to be there, and their glory to share,
And to lean on my Saviour's breast."

And while her husband and godly friends were kneeling around her bed, committing her soul to God, her blood-washed spirit passed peacefully away. Her last words were "victory, victory, through the blood of the Lamb!"—"Blessed are the dead which die in the Lord."

S. T. T.

Grand Bank, N. F., Sept., 1868.

Provincial Wesleyan.

WEDNESDAY, OCTOBER 21, 186-.

Congregational Singing.

The wise and good Being has implanted in mankind generally a love of music. There are but few persons so constituted as to be impervious to its influence or oblivious to its charms. This natural love of the harmony of sweet sounds was certainly designed to promote the happiness of our existence; it is therefore to be regretted that so noble an element of true enjoyment should ever have been perverted to purposes of evil.

It is of consequence that all persons susceptible of the emotions which music inspires, should receive a musical training; at least so far as to be able to derive therefrom both pleasure and profit for themselves, as well as to prepare them to contribute to the enjoyment of others. We think that music should receive much more attention than is generally given to it in the training of youth. Every system of education which does not provide for this, is essentially defective. Proper musical instruction should be placed within the reach of all, that those capable of such culture, may obtain at least a knowledge of the general principles of musical science; but, where at all possible, a thorough and scientific acquaintance with the divine art should be given.

But our present object is especially to direct the attention of our readers to the music of our public religious services. The importance of good singing as a part of public worship, will be readily admitted by all whose opinion on this subject is entitled to deference. There is no religious exercise more fitted to afford hallowed delight, or to elevate the mind and heart above the cares and sorrows of life, or to conduct the aspirations of the soul nearer to heaven, than the service of sacred song.

For ages music has been employed as an aid to devotion, and regarded as of the highest consequence in the worship of Almighty God; and at an early period in the Church the congregation was expected to take part in praising God. There were then in divine worship *trained* singers, and players on instruments; yet both in the temple service and in the synagogues, there were psalms chanted by the people, while it was not only desired but directed, that the whole congregation should lift their hearts with their voices in song unto the Lord. "Let the people praise Thee, O God; let all the people praise Thee.

We believe fully in congregational singing. To listen to sacred music artistically performed, cannot but afford gratification, æsthetically considered. But in the worship of Deity a decided prominence is to be given to singing by the great congregation. As we cannot pray by proxy, neither should we wish to sing by proxy. It may not be ours to lead the devotions of others in singing, any more than it is in the power of every one to lead in prayer; but as each should be able to pray for himself, and to join with others in prayer, so it is most desirable that all should be able to unite in singing to the praise of God.

We wish earnestly to recommend the necessity of congregational singing as contradistinguished from merely quartette or choir singing; where a select few perform the musical part of the service, while the congregation listen and admire. Not that choir singing should be superseded; it has its use. It seems indispensable, and the more highly cultivated it is, consistently with its main design, the better. So also it is desirable to have choice instrumental music in churches. Both are valuable, not so much for the gratification of musical taste, but chiefly as a means of assisting and promoting singing by the congregation; leading and sustaining the musical efforts of the worshippers.

But then congregational singing should be conducted agreeably with musical taste. With those whose musical powers have not been trained, uncultivated singing may not only not interfere with the proprieties of worship, but may really be associated with the highest and purest devotion. Yet it is only right that what is offensive to the correct ear or to cultivated taste, should be obviated. No one capable of forming a right judgment on the subject, can possibly raise objections to a choir, under proper management, to lead the musical exercises of public worship. On the contrary, it must be admitted that, to sing the praises of God "with the spirit and with the understanding also," is worthy of the very best attention that can possibly be given thereto.

There should be in every congregation a good choir of singers, meeting regularly for practise, and having the sympathy and cordial support of Minister and people. There should be also instrumental music, if possible a good organ; not for the purpose of exhibiting the skillful performances of the organist,—this offence so often committed, should be guarded against most studiously—nor with the design of drowning the singing, but to sustain the choir, that both organ and choir may lead the music of the congregation, and thereby secure in the proper and best sense of the expression, congregational singing.

It will readily occur to those most interested in this subject, that in every congregation there are those who cannot sing, whose attempts to do so are an annoyance to all who hear them. But if those who are capable of musical training were to receive it, and if all who can sing would employ their vocal powers as they are able, the discords made by the uncultivated voice, or resulting from a defective ear, would be heard by but few, and could not greatly interfere with the grand effect produced by a multitude of voices engaged in singing the praises of the Lord.

Very much more might be said on this subject in pressing its importance and necessity upon our readers, but which we must reserve for another occasion. We will only further venture to suggest the great benefit that might be made to result from a weekly meeting of the choir and congregation combined, in every church where practicable, for the purpose of promoting congregational singing; at which meeting tunes suitable for worship could be correctly learned, new tunes introduced, some knowledge of the elements of music communicated, and the errors commonly committed remedied. By this means many who now hesitate to join in singing in the congregation, would acquire confidence to do so, and others who now make discord, would probably learn to sing to edification. We often hear persons attempting to sing alto, tenor or bass, who with training could be made a great help in singing, but who now, without being aware of it, do not contribute much either to the melody or to the harmony.

Another advantage would result from such an arrangement, viz., the improvement of our singing in week night services. It sometimes happens that in churches where there is good singing on the Sabbath, the week-night music is torturing, rendering such services unattractive, and even interfering sadly with the devotional feelings of the hour. This defect, with others that might be named, could be, to a great extent, corrected by a meeting for an hour or less, once a week, with the design of encouraging and improving congregational singing.

Our Sabbath Schools.

No institution is more popular than the Sabbath school. It is thus with the churches generally—and in every place. The interesting fact easily admits of explanation. Long may our Sabbath schools be held in highest estimation, by all the people of Christ. The *day* on which they assemble is the best of days, suggestive of holy thoughts of the risen Saviour—and of the final and eternal rest of heaven. The *exercises* of the school are the most quiet, pure and peaceful—the mind is there familiarized with "the truth as it is in Jesus." Lowly *prayer* and fervent *praise* assist in imparting foretastes of the joys of heaven. Then how interesting beyond adequate expression are the little ones who form the classes! They are the hope and delight of their parents—subjects of ever changing gladness and sorrow—they are beloved by the Good Shepherd as the lambs of his great flock, and he has given this commandment concerning them, "Feed my lambs." Sabbath school exercises conducted in the spirit of the gospel always produce results of highest value to men and honour to the Father of spirits.

All therefore who are engaged in this branch of christian work may well cheerfully persevere, looking less on the inconveniences which may sometimes be felt, and more at the hopefulness of the labour; and the great reward of fidelity.

It may be true to say, that increasing attention is directed to Sabbath Schools in every part of the Methodist Church, whose widening limits are now almost coextensive with the habitable parts of the earth. Reference shall here be made only to the Conference of Canada, to that of Britain, and that of Eastern British America, with the single design to quicken the lovers of Christ, and the souls of men in their helpful regard to these seminaries of the church.

The Committee of the Conference of Canada (Ontario and Quebec) present each year an elaborate report—and make practical suggestions for the increasing efficiency of the schools. The report for the current year is most encouraging, a brief quotation will subserve our purpose. It begins "Your Committee are happy in being able to come before the Conference with tidings of cheer from our Sunday Schools in every part of our extended work." In the schedules there appears "an increase of 89 schools; but it is believed the net gain does not exceed 50, and that the remaining 39 should have apeared in the returns of last year. The increase in the staff of Teachers is 698, and of scholars 3,126. There is also an increase of 705 *scholars meeting in class*. The amount raised for Missionary and Sunday school purposes is $17,358,05, an increase of about $2,500 over the previous year."

The Book Steward publishes at Toronto for scholars the "Sunday School Advocate" fortnightly—and for teachers "The Sunday School Banner," which is a monthly paper. The Conference has adopted a Constitution of the Sunday School Union of the Wesleyan Church in Canada." Also a "Constitution for a single school." At present their schools number 810—the teachers are 7608, whilst the scholars amount to 51,321, of whom 4,311 are meeting in the classes of the Society. By the general adoption, and harmonious working of the recently published constitution for a Sunday School Union," it may confidently be expected that this department of the Church may rapidly extend, and become fruitful as the garden of the Lord.

Concerning the growing interest in Sabbath Schools by the parent Conference in England, it must suffice to say that for a few years past it has set apart one of its very able and energetic ministers—the Rev. John Clulow, who relieved from mere circuit responsibility gives his whole time under the direction of the general Education Committee to visit Sunday Schools—to consult with the officers of them, and to collect all kinds of appropriate information with a view to promote the greater efficiency of these institutions.

Most beneficial has been the result of this appointment, perhaps the first of the kind in the universal Church. This valuable agency has greatly raised the Sunday Schools of the Methodists in the father land. The school teachers—and scholars are rapidly increasing in numbers In the "select classes" there are upwards of 17,000 scholars, an addition of many hundreds to those of former years. The cost of Sunday Schools at home is more than £35,000 stg., per annum. Mr. Clulow's observations in widely separated sections of the country—combined with the experience of superintendents and teachers, have resulted in the formation of a new set of Rules for Sunday Schools, which has been adopted by the Conference whereby an improved system of management will be introduced into the schools, and their instrumentality for good be largely increased. Thus the great work of religious instruction of the young goes bravely on. All are anxious for its progress—every one lends a willing hand towards it. The issue cannot be doubtful. Pure religion shall thus be perpetuated in the existing families of Christians—and their number shall be constantly enlarged.

If now a view be taken of our own Sabbath Schools as they are presented in the minutes of Conference it may give occasion to useful and seasonable thoughts.

The Conference of Eastern British America, fully alive to the importance of suitably caring for the young of our church, resolved soon after its organization that a Committee should be formed to consist of one minister from each District, whose business it should be to collect, and preserve the statistical and other reports of the Sabbath schools of our church, and to report thereon to the Conference. This Committee have discharged their duty it is to be hoped faithfully each year, for besides a statistical table, the published minutes of Conference have exhibited wise and thoughtful observations on the general subject.

Let us here compare the tabulated returns to the two last Conferences. The results perhaps may be unexpected to some. The number of schools in 1867 was 281, and in 1868 it is 268, being a decrease of nearly 13 schools. In the former year the number of teachers was 1989, and in the latter 1965, a falling off of 24 teachers. In 1867 the scholars amounted to 14,961—in 1868 they were only 14,679, showing a loss of 282. In one respect however the number is higher in the latter year, that is in the books in the Libraries. They are now 21,309, an addition on the year of 1889 volumes.

This comparative view of the numbers in our Sabbath Schools during two consecutive years may well suggest several questions—as, Whether the returns were collected in the same manner in both years? Whether enquiry was made in any District Meeting into the reasons for a falling off in this vital department of our work? And when the Committee's report was presented to the Conference, whether the Districts and the Circuits on which the Sunday school decline appears were particularly noticed, and the Chairmen of those Districts, and the Superintendents of those Circuits were allowed an opportunity to explain to the Conference the cause of smaller numerical returns in this part of its great charge? And then one might ask whether the apparent decline in our Sunday-schools might be regarded as an indication of the diminished influence of the gospel in the places concerned—or whether it arose from entirely other causes, the operation of which might be expected to be temporary, as their existence is local? And whether any pledge was taken that this matter should receive the best, the earliest attention that could be given to it. The writer is more than willing to believe that the state and prospect of our Sunday-schools did receive adequate consideration both in the regular District Meetings and at the Conference. He will, therefore, cherish the hope that the returns next year, whoever may live to make them and receive them, will exhibit such an advance in their progress as will call forth abundant thanksgiving to the glory of God.

It may be permitted here to suggest to the Committee to consider whether they should not ask the Conference to authorize more detailed reports of our Sunday-schools from every Circuit. Should it not be known what number of teachers are members of the Church—whether Teachers' Meetings are regularly held—what number of the scholars meet in class—and by what means is the Christian character of the schools preserved—and what proportion of the scholars habitually attend the public services of the church—and whether there exist separate rooms for Bible, select, and infant classes? An endeavour to ascertain the condition of our Sunday Schools in these respects will elicit useful conversation, and prompt to the wisest measures in the circumstances for the improvement of the schools in all time to come.

The entire history of "our Sabbath Schools" affords ample ground for encouragement and hope. Their progress in ten years has been marked, as any one will discover who will compare the returns of 1858 with those of the present year. There are now 281 Sabbath-schools, then there were only 189. At the earlier date there were 1341 teachers, at the later 1989. Ten years since the number of scholars was 10,400; at the last Conference it was 14,961. Most clearly showing an *increase* in this period of 92 schools, 648 teachers, 4561 scholars. In 1858 the Libraries were not reported. In 1868 the number of volumes in the whole is 21,309! It is impossible to contemplate these returns, and to estimate the wide field over which they are spread, and their adaptation to benefit the young, without feelings of thankfulness, and perceiving in them a ground of cheerful expectation for the future. If those who have at heart the religious training of the children of the church, and of those parents who unhappily are not communicants with any part of Christ's people, prayerfully persevere in the course of earnest and wise activity which has been so greatly blessed in the past ten years—still greater blessings shall reward their holy toil. Our ministers are more numerous than they were ten years ago; facilities for schools have also been advanced; general education has received a mighty impulse, and the families of the land are increasing. All these things invite to continuous, yea, to augmented effort in the blessed and beautiful task of feeding the lambs of the flock of the Good Shepherd. To perform this labour of love in His name is to be blessed in the deed—to be made a blessing to many—and to be prepared for a sure and a great reward.

In our Sunday Schools are thousands of children belonging to the people of God. These have been baptized, and are therefore within the covenant of grace. Many of them will survive to be the men and women of the future,—O, let them be taught to know, and to love God their Saviour,—*Now* is the time. In their turn they will then transmit and extend pure and undefiled religion. Others of the happy—loved—hopeful little ones, who now crowd our Sabbath Schools, will, in all probability, soon fall victims to some form of mortal disease or fatal casualty. O, that at once they may be led to Him who said, "I love them that love me, and they that seek me early shall find me." Then should they be early removed from earth, they will pass away as that dear dying child who, on being told that she was so sick that she could not recover, and was asked if she were not afraid to die, replied, "O no, I am not afraid. Do you not know that the Good Shepherd has promised to carry the lambs in his bosom? I am one of his lambs, when therefore I get beyond your power to help me, He will take me up; so I am not afraid" Happy child.

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The Silence of Scripture.

In the *Baptist Quarterly* for July Rev. Dr. Gardner furnished the essay on "The Silence of Scripture," which was received with so much favor at the Pastoral Conference, at Worcester. After tracing the *fact* of this Silence in reference to many a curious question about God, about the earthly life of Jesus, about the future world, he asks as to the *uses* of this Silence.—Noticing the claims of the mystics, like Emanuel Swedenborg, and those of the so-called spiritualists, he says:

In contradistinction from all these and the like humanizing systems and beliefs, that more or less, all of them, cater to some morbid curiosity or spirit of speculation, the Bible maintains a holy reserve. It gives us principles, life germs of spiritual truth. It touches great central facts, that affect vital interests. It never condescends to gratify an idle curiosity, or to meet with its unfoldings of knowledge a simply human and worldly want. It reveals, not the how and where of immortality, but immortality itself. It brings to man's moral wants, not excitement, but satisfaction. It deals not in riddles for the curious, nor paradoxes for the speculative, but in healing for the morally sick. It answereth not a fool according to his folly when he speaks; and again it answereth a fool according to his folly when he is silent. It enters not into the details of building up character; but it opens to our view the sure foundation Rock in Christ.—It talks not idly, not cateringly, nor patronizingly, nor indulgently, nor sentimentally, nor vaguely; but it talks to men earnestly, strongly, pungently, with great pertinency to their present and prospective wants, and with great power to stir the soul's lethargies, to enlighten, to arouse, to save. Verily, the voice of this book, which, when it speaks, speaks with authority, and when it is silent, is silent with authority, is no other than the voice of God.

The silence of Scripture on things of less moment *gives emphasis to its utterances on the great central doctrines of faith and life.*

Look at a great painting; for instance, Bierstadt's "Domes of the Yo Semite." It is only in the immediate foreground that any attempt is made to paint the grass, the flower, the moss on the rock. As the vista stretches away up the valley all these little details are lost in the generalization of the scene. The great arches recede in the overhanging cliffs; the bald domes tower up on either side in their unique majesty; and away up and on in the distance the sky and the cloud and the mountain all seemed melted together in one billowy, blue ocean of air.—There is no attempt to represent the valleys that lie between those distant domes. There are ravines, and gorges, and perhaps broad *plateaus* hid away among the mountains. You know, as you gaze, that they are there, but the pencil and brush have rather concealed than tried to depict them. They do not now distract your admiration of the great groupings of nature, revealed only in their massive majesty, not in the details of minor beauty.

It is just so with these Divine revelations.—They show us the spiritual world only in the grandeur of its outline facts, not in the details of minor incident. Take, for instance, the recorded life of Jesus Christ and the progressive development of the Christian doctrine in the writings of the apostles. Only in the foreground of His infancy do we find any of the outer incidents of His life detailed. There are the manger, the star, the shepherds, the magi,—a little group of facts that lend colour and vividness to the whole picture. Twelve years away there stands out, isolated from all its surroundings, one suggestive scene. Here a revealing ray, as a rift in the overhanging cloud, lights the picture a little. Then, eighteen years away in the distance, rise up in all their majesty and glory, but enveloped in cloud all about their bases, the mighty facts of His life and death.—And still on, partly in the mist and partly in the sunlight, the mountain domes of Christian doctrine raise their sun-lit crests high up toward God Thus mingled, the light of revelation and the shade of concealment make up a picture more vivid, and grand, and real than could have been secured by a flood of light that should, in the attempt to reveal all, have obscured it by its dazzle. God's revelations are adjusted to human eyes.

This silence of the Bible is not a defect, but in reality a glory. There is no silence in this Book on the great problems that effect of human life and well-being; no silence on the important questions of human duty; "repent," "believe," "go work." Here are reproofs and warnings; promises and encouragements; invitations and welcomes; words of comfort, hope, joy. It is enough. What if curiosity be not catered to? What if the spirit of daring speculation meet a stern rebuke in the silence of God's oracles? The chart has all the sure data for the voyage of life. The reckonings are easily made. The soul's bearings may be readily found. Every rock, and reef, and headland of temptation and doubt are laid down; what if all the rest of the wide ocean be unmarked? The mariner does not need, in order to guide his course, a sky thickly sprinkled with undistinguishable star dust, and a coast line of fire; but here and there a brilliant in the heavens and a beacon on the shore.

This silence is also prohibitive. "Why asketh thou thus after my name, seeing it is secret?" said the Angel of the Lord to Manoah. "Enter not hither" seems to be written over every gateway of doubt and speculation. To be venturesome here is to be presumptuous. "As to such points," says Whately, "we should not only seek for no explanation in Scripture, but should carefully abstain from the presumption of all inquiry whatever." No man or body of men, council or church, may presume to fill up the gaps of Scripture. All positive doctrine,—all immutable ordinances,—all direct and definite duties must rest, not on the silence, but on the utterances of Scripture. We must hold no merely speculative dogmas as essential. We must base no religious rite or ceremony on the simple silence of God's Word. "Where has Christ enjoined the lifting up of the Host?" asked one of Luther. "Where has He forbidden it?" was his *non sequitur* reply. As though we had a warrant to fill up the void of God's revelations with human conceits and devices not positively forbidden! Let no man build his faith on the silence of Scripture. Let no Church shape her ordinances by the rule of the unforbidden, or the inferential, but by the immutable "thus saith the Lord."

Close of the Exhibition.

Among the appropriate ceremonies at the close of the recent Provincial Exhibition, an able address was given by HON. JOS HOWE, some portion of which we copy:—

If it be conceded that the benefits derived from Industrial Exhibitions justify some expenditure of time and money, then we may assume that the one we are about to close has been well timed. The Province is passing through political changes. It was our duty to take stock of the present—to survey our industries, as they had been developed under our old institutions, and to put on record, in some practical and enduring method, the result of our observations. This has been done, for us and for all time, by the gentlemen who, with honourable industry and perseverance, have organized this Exhibition. What Nova Scotia is like in this good year 1868, has been made patent to the eyes of a cloud of living witnesses, many of them young enough to transmit to a new generation some knowledge of what they saw,—while the catalogues and prize lists of the Commissioners will always be open to those who in after times may desire to look back upon the past.

Those who have inspected the great International collections by which the age has been distinguished, and came here expecting to see something of that sort, have of course been disappointed. It takes a certain amount of heat to make a bullfrog croak, and many centuries are required to develop industry in all the varied and beautiful forms by which of late the earnest gaze of millions has been attracted in London, Manchester, Dublin and Paris.

But those who came with rational ideas of proportion—expecting only what it was fair to expect, have not been disappointed. Halifax must not be judged by comparison with great centres of industry, where science, in the lapse of centuries, has become wedded to the mechanical arts; nor is it fair to contrast the rural districts of Nova Scotia, so recently won from the wilderness by hardy pioneers, with the trim pastures of Devonshire or the corn lands of the Lothians, where a stump or a stone has not been seen for centuries, and where a weed is not permitted to grow. The fair way to judge is to contrast Halifax with cities of its age and population in other parts of the world, and to compare our agricultural districts with others where climatic conditions are equal, and where, by a comparison of the dates of settlement, the progress of industrial development may be fairly reviewed.

I know that it is the fashion, in some quarters, to speak of Nova Scotia as behind the age, as wanting in skill and enterprise. But I make the assertion boldly, and what we have seen around us for the past few days partially bears out the statement, that you cannot cut from any portion of the earth's surface, 400,000 people who, in a little over a century, have by industry, enterprise and well-directed powers of accumulation and development, done more for themselves and for their country than has been done by the people of Nova Scotia; and yet all this has been wrought out in the face of special difficulties and obstructions of a very peculiar character.

The Eastern States, with which these Provinces are often most unfairly compared by those who forget that their permanent occupation, by the British races dates a century earlier, had free trade with all the world from the close of the Revolutionary war, while ours was cramped by all sorts of absurd restrictions down to the advent of Huskisson, and was not left to our own regulation, till twenty years later. Again, the trade of the Eastern States was stimulated by a national Government, that wisely opened the great West. Our great West has been kept as a hunting ground ever since Halifax was founded, and our twenty years' struggle for some means of connection with it, has as yet resulted in no perceptible stimulant to our industry.

Then again our mineral treasures were locked up by a close monopoly till 1856, and down to this hour our hardy fishermen are compelled to wrestle for the treasures of the deep in active rivalry with the French and American fishermen, stimulated by national bounties which our people have never enjoyed, and have made the competition most severe. All these things should be taken into account when comparisons, which are unjust and offensive, are instituted.

There are other things which should not be forgotten. We are sometimes sneered at when Americans and Canadians come into our country and invest money in our mines, or in other branches of industry. I must confess that I do not feel the reproach. I have just returned from the formal opening of the Drummond colliery, which was to me a day of unmixed enjoyment. I saw a property, said to be worth millions, in the tranquil possession of comparative strangers. But what then? They were gentlemen of capital and enterprise, thoroughly up to their work. They had expended £100,000, three-fourths of which had been spent on the employment of labour, and in the long and prosperous future which I trust is before them, they cannot raise a ton of coal that will not employ labour, and stimulate consumption both upon land and sea.

Our people may well contemplate scenes like this without mortification or self-reproach, because they know that for every pound of capital that Nova Scotia possesses, three opportunities for investigation, less hazardous than mining, are presented every day. Our people then wisely choose the safer investments, and leave others which are unwieldly and hazardous, to those who have more capital to spare. But our neighbours in the United States did this in all the earlier stages of their development, and now, whenever any enterprize is beyond the available resources of their Capitalists or artizans, they invariably seek in Europe for the skill and money they require. Canada does the same, and she draws, as we do, upon the great republic, but to a much larger extent, for men and means to found her factories, sink her oil wells, manufacture her lumber and work her mines. And besides, it must not be forgotten, in any friendly and fair comparison, that Canada has had the advantage of a million and a-half of pounds sterling lent to her at a low rate of interest in 1841, and she has also had the benefit of ten or fifteen millions more, poured into her lap by the capitalists of England, who built her railroads. Nova Scotia has built her own, and paid for them, and she has never asked or obtained, by way of a loan a pound from the British Government.

Thus strugging through many difficulties, and without any special aid, our people have had to develop their industry. How have they done it? They have opened free roads all over the country—bridged the streams, and put no toll bars on them—explored the wilderness and subdued it—built churches, and endowed religion with that priceless endowment, perfect freedom. They have, besides, lighted their coasts, educated their children, and cultivated their arts of social life with that degree of success which justifies a Nova Scotian in speaking of his country with modest pride.

Beneath this roof, and in various Departments around this building, there are many evidences and illustrations of successful industry. But how much is there that is not here, and that by no effort of the imagination can we ever hope in one view to combine?

What would we not give at this moment, for one glance at that majestic fleet, which would crowd Bedford Basin anchored side by side, but which is dispersed all over the world, bearing our country's flag into every harbor and river's mouth where commerce has made a lodgment? What would we not give for a sight of that Naval Brigade of noble men who man them, who reef their sails amidst the tempest, and dream of their home when the winds are fair? God bless and preserve the manly fellows, wherever they are at this hour, and may He bring them safe to land. In this day of general rejoicing let not their bronzed faces and manly forms be forgotten, and let not those who would disparage the enterprise of our country fail to remember that the babe that was born yesterday is represented by a ton of shipping that was built before it was born.

When told that Nova Scotia is behind other States in manufactures, we can point to our shipyards, every one of which is a manufactory, furnishing healthy employment in the open air. This great fleet is the combined result, and its renewal and extension, as freights increase in bulk and value, or ships wear out or are lost at sea, will furnish profitable employment for our people for a century to come. In this connection I may observe that, only a fortnight ago, I saw, within a distance of six miles, in the eastern part of the county I represent three fine barques and a brig, finished this summer and launched within a week. A few years ago I saw a proud Yarmouth mother point to the photographs of seven sturdy men, (her seven, sailor boys she called them.) every one of whom commanded a fine ship, and had made at least one voyage round Cape Horn. In this connection also I may remark, as creditable to the habits of our seafaring people, that, in a ride of twenty-five miles round the township of Barrington last summer, where nearly the whole population live by or on the sea, I was assured that the people drank very little spirits and that there was not a tavern to be seen.

At the head of this great branch of industry stand men like Thomas Killam, Bennet Smith, Ezra Churchill, George McKenzie, James Carmichael, Nicholas Mosher, Fred Curry, and a score of others, whose names it would be tedious to mention even if I could remember them, which I cannot. Talk of enterprise if you will, but before Nova Scotia is condemned for the want of it, I ask her defamers to point out in any maritime country in the world, a class of men who beginning with small means, have more rapidly risen to opulence, and who have done more to develope the resources of the country that gave them birth.

We have all inspected with natural pride the produce of our orchards, which has been spread before our wondering eyes in this building for a week. I am familiar with the great markets of Boston and Philadelphia, and New York. When in London, Covent Garden, the mart for fruit and flowers in the great metropolis is a favorite lounge; and I do not hesitate to say that I never saw, in either city, so fine a display of apples as Nova Scotia has sent to this exhibition. In pears the Channel Islands and the South of France beat us all hollow. I have seen pears selling in Covent Garden for eighteen guineas ($95) the dozen. In the old countries, where they have hundreds of thousands of miles of permanent enclosures, wall fruit, protected from every blast by stone and brick, can be brought to great perfection in endless variety. By and bye, when wood becomes scarce, and our enclosures are permanent, we may compete more successfully with the mother country than we do now; but it is satisfactory to know that in apples and vegetables we cannot be beaten; and in many varieties of pears, plums, cherries, gooseberries and currants, we can supply our wants so abundantly as to leave us but little to desire.

There is one description of fruit which we rarely take into account, and hardly thank Providence for any more than we do for the air we breathe. A bountiful Creator covers, our country with strawberries, raspberries blueberries, whortleberries and blackberries, every season. The wild woods, barrens and pastures are full of them; and, in a country where sugar is cheap, the whole population eat them freely all summer and preserve them for winter There is no such supply in the Mother Country, and if there were the mass of the people could not get at them without committing a trespass. We have them all, without planting, pruning, or care. It can do us no harm to thank God for them once in a while, when disposed to grumble and long for something which we have not got.

The finer varieties of fruit that have been exhibited came out of the western valley. We wish they could be shown to all the world; if they were, how very inadequate would be the idea conveyed of the beauty fertility, and social life of the region from which they came. I may be prejudiced and partial—who is not in speaking of his country?—but I have rambled about the world a good deal, and go where I will, I always come back with the conviction that there is no body of farmers on this continent, living in a region of more natural beauty and fertility, than those who dwell between the Ardoise Hills and Digby.

In England one man would own the whole, and those who tilled the soil would pay from thirty shillings to four pounds of annual rent per acre. Here every man owns his own farm, and walks erect without anybody to make him afraid. The scenery is not bold, but the mountain ranges which enclose it give it great variety. Of the "Cottage Homes" which enliven this valley, Mrs. Hemans might fairly sing:

They are smiling o'er the silvery brooks,
And round the Hamlet fanes
Through glowing orchards forth they peep,
Each from its nook of leaves;
And fearless there the lowly sleep
As the bird beneath the eaves

A sight of its fruit would give but a very inadequate idea of the social and industrial life of this valley. Forty years of personal intercourse with its people have made me familiar with their characteristics; and I fearlessly assert that nowhere, on this continent, can there be found men more rationally enterprizing and industrious, or women who combine with great personal beauty, intelligence and good manners, more of the domestic virtues, that make farms profitable and homes happy.

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But you may ask me what of the future? Of the political aspects of our country I can here say nothing, though I may take an early opportunity, in some other place, freely to discuss them. But this I may say that Nova Scotia in all the vicissitudes and trials of the past has not wanted skill and energy to guide her. Let us hope that with the blessing of a kind Providence, the resources of her statesmanship may not fail her now. Of one thing we may be assured, that her fertile soil will not fail if properly cultivated—that her artizans will prosper as they increase in skill and knowledge, that the sea will yield her treasures and our mines their wealth, if wrought with enterprise and industry. However institutions may change or politicians may wrangle, our firesides will glow, and our rivers run sparkling to the sea. The birds will sing, and the flowers bloom, and the stars shine out at night upon the youngsters making love in the good old fashion. There will be orange blossoms in the churches, and babies in the cradles to replenish the earth, and come what may let us hope that every ten years Nova Scotia may have an Industrial Exhibition, and that each one may be an improvement upon the last.

Bathurst Missionary Meetings.

The Missionary Sermons were preached, in Bathurst, on Sabbath Sept 27, by Rev. C. H. Paisley M. A. In the forenoon, he pourtrayed the present state of the world, in its moral and spiritual darkness, and dwelt on the light which the ultimate triumph of the Gospel will bring in, shewing also the obligations that bind Christians to labour in the cause of the Gospel.

In the evening, he described the character to be maintained by persons who would labour acceptably in that great cause.

The forenoon of Monday was so very rainy that we almost despaired of the arrival of Bro. Evans, of Chatham, who was to aid us in our Missionary meetings; but, to our great satisfaction, he arrived in good time.

The first meeting was held, in the evening, at Bathurst, when a large audience assembled, notwithstanding the bad roads. H. W. Baldwin, Esq., occupied the chair. The chairman having given a short address, Bro. Alcorn read the report which was followed by speeches from Brethren Paisley and Evans. The meeting was of a most interesting character.

On Tuesday the above named Brethren, accompanied by several friends, drove to the next appointment at Tattagouche, and as the day was at their disposal they paid a visit to the falls of the Tattagouche River. The River, at the falls—and for half a mile above and 6 or 7 below—runs through a narrow and very deep gorge, cut through slate rock which is traversed in places, by Copper and Manganese ores. At the narrowest and most precipitous part, the water rushes over a height of 35 ft. into a whirling and foaming basin beneath.

By climbing to a projecting point of rock, a few feet from the falling waters, we succeeded in getting a very good view from below, while some having clambered to the tops of the banks were able, by clinging to branches of trees, to get a view from above. Just on the highest point and immediately over the fall we discovered a large pothole—2 ft in diameter and 1½ deep—which told that the rock on which we then stood, now more than 100 ft above the river, once formed the bed of some whirling stream These falls, though, perhaps inferior to the Pabineau are well worthy of a visit by tourists.

Our meeting, at this settlement, was presided over by Bro. Richd Watson, a local Preacher and zealous advocate of missions. The same programme was followed here as at Bathurst.

On Wednesday, we drove to New Bandon at the Capes. Here everything tells of grindstones. They stand against the fences or lie by roadside. The door yards are paved with pieces of them. They are filed on the shores and are to be met, as ornaments in the houses. Our meeting at this place, presided over by Bro Richd Dawson, was not the least successful of a very successful series. In the morning we paid a visit to the grindstone quarries, which are situated here, and saw the manufacture of Grindstones from 10 lbs to 8000 lbs in weight. The stone is of the best quality and is inexhaustible.

On Thursday we attended a Tea Meeting, at Bathurst, got up by the Ladies of Bro Alcorn's congregation, to pay off a small debt on the parsonage. The meeting was addressed by Rev'ds W. Alcorn, C. H. Paisley, F. Horne (Presbyterian) and E. Evans.

General Intelligence.

Colonial.

MOUNT ALLISON COLLEGE AND ACADEMIES.—We direct attention to the advertisement, in another column, of the opening of the Second Term of the Mount Allison Institutions. Students for the coming season, would do well to commence at the opening of the Term.

MCALPINE'S DIRECTORY FOR 1868-9.—We are gratified to hail the appearance of this valuable work To the business men of our Province it is indispensable It contains all the information usually given in our Provincial Almanacks, besides being a Directory for Nova Scotia. Its arrangement is very convenient, as every town and village in the Province is given in alphabetical order, so that you have before you the business men of each locality at a glance. There is also a business directory for each of the principal cities in British North America, including Halifax, St. John, Quebec, Montreal, Toronto, Charlottetown, Fredericton, &c. The work is well got up, forming a volume of over 1300 pages. It is an enterprize deserving of patronage, and we hope that Mr. McAlpine, by a large sale, will be handsomely remunerated for the valuable service thus rendered to the business men of the Dominion.

INVERNESS ELECTION.—Nomination day passed off without any turbulent excitement. Messrs Blanchard and McDonald were duly nominated. The result of the ballot to-morrow will be looked for anxiously by all parties.

ANNAPOLIS RAILWAY.—It appears that the report going the rounds of the papers that the Train would commence to run on the Windsor and Annapolis Railway between Kentville and Bridgetown in a few days is not true. The company will not operate any part of the line this year or in fact until the whole road is finished and properly ballasted. The road it is stated will in all probability be in running order about twelve months hence. It is said that two splendid steamers will, in connection with this route, be placed on the line between Annapolis and Portland direct.—*Express.*

EMIGRATION.—The Toronto *Globe* says there is to be a conference on the subject of Emigration held speedily at Ottawa, between the General and Local Governments.

WESTERN EXTENSION.—The St. John *Telegraph* says, the *Bessie Parker* from Newport, Wales, brought 863 tons of railway rails, plates, spikes and bolts, for Western Extension. The *Charlotte* had also arrived from Newport with 540 tons, making in all, 1,403 tons rails. In addition to the above the *Globe* informs us of the arrival from Liverpool of the platform cars