

**For the Weekend:**

Never emerged the Sun more beautifully from the grey tints of dawn, in the broad expanse of heaven, unobscured by one cloud, spreading its enlivening beams o'er Nature's green vegetation, blending in magnificent harmony the variegated colours, alternately shading and tinting the tall sons of the forest, which appeared to vie with each other, as rearing their stately heads towards the deep blue heaven. Hills and dales dotted with shrubs, and fir, added their own peculiar beauty. A serpentine noisy stream completed this lovely landscape, to the Eastward of the pretty village of Chelsea.

One of New Scotia's daughter's, a noble lady, slightly past the meridian of life, gazed from her chamber-window, absorbed in admiration, of so lovely a morning, almost inaudibly murmured, "There is but one object wanting to complete this charming scene. Our lovely little village is destitute of a Church. We must really have one." A new thought moved her for she again bent her form in prayer, earnestly pleading at the throne of Grace, well knowing all was naught without the blessing of the Almighty. We seek not to dive into the secrecy of the closet. "For our Father in Heaven who seeth in secret will reward openly." With a placid brow and firm reliance upon her God, Mrs. Clayton proceeded upon her usual duties; but at the close of the day, after her family had mingled their aspirations, she thus addressed them—

"When I look upon the seas, and daughters given me by God, when I consider, how blessed I have been in temporal, and spiritual affairs—when I feel and see the goodness, and loving kindness of my Saviour, how mercifully he has dealt with me, and preserved my useless life to the present—I experience such feelings of reproach for the little arduous I have manifested in his cause, the energies, and capabilities which have been so long dormant, I am now determined, with His Grace, to pursue nobler objects, worthier ends. Our Village needs a Church—and one we must have. I shall dedicate the land opposite my house for this purpose. Will not my brothers, and sons, aid me in another sister, as they have been prospered on on offspring? After a short discourse, she agreed to give the land, and build the church, as soon as the burning had expired. But just now, their mother could not expect the fulfilment of their promises."

Beloved, respected, and fervently religious, Mrs. Clayton, commanded love and veneration, from the pure minded, and simple villagers, whose exemption from the allurements of this vain world, conducted to their piety, industry and virtue. Enough to supply their frugal wants from the exportation of lumber, superficial extravagancies were unknown among them. Therefore the erection of a Church seemed too great an undertaking, and deviation from the plans, and habits of their honoured ancestors. Many shook their heads in ominous silence at the proposition, and referred to debts on the Church in the neighbouring town, which laid heavily on its members. How then with their narrow means, could they support this great project?

Month succeeded month, but no effort was made in favour of the prospective Church. Indeed by some it was regarded as chimerical. Others dismissed the idea with ridicule, but a few, among the poorest, understood the advantage, and secretly determined to maintain Mrs. Clayton in her views, and not to be backward in the hour of need. Hope sustained Mrs. Clayton; her determination remained unshaken, and numerous plans were laid for the consummation of her favourite scheme. The brothers and sons thought there was time enough for a Church. At their death, something should be left for its rival. "They for not—Now is the accepted time." The school-house had always sufficed—now it was rather small—still it could be enlarged, at little expense—but Mrs. Clayton must have things on a grand scale, and when the Church was built—who was to pay for the building contract? This reasoned in their own light these wealthy capitalists.

True the School-house had sufficed—the influence of the Holy Spirit had been poured upon the fervent, kneeling souls—the Book of life had been expounded, by learned, pious, and excellent men. Many dated their souls' salvation from instructions received in this time-honoured place, and loved this house of prayer. But families were extending, emigrants had taken spots of land to cultivate, and the stranger intruded not in this humble place of divine worship.

### The Influence of Man on his Fellow Man.

When we come to examine the constitution of society, we shall find ourselves surrounded by an atmosphere of influence, in which every element is in constant and vigorous relation. Here man speaks, and eloquence is heard; here

sings, and poetry melts and entrances; he desires, and art becomes his hand-maid; he defines and resolves, and law reigns; he reasons, and philosophy ascends her throne; he unites his will with the will of his fellow men, and a world of his own appears. Here every word projects an influence and acquires a history. Every individual is a centre constantly radiating streams of influence. From the first moment of his active existence his character goes on daily and hourly streaming with more than electric fluid—with a subtle, penetrating element of mortal influence. A power, this which operates involuntarily; for, though he can choose in any given instance what he will do, yet having done it, he cannot choose what influence it shall have. It operates universally, never terminating on himself, but extending to all within his circle, emanates from each of these again as from a fresh circle, and is thus transmitted on in silent but certain effort to the uttermost circle of social existence. It is indestructible; not a particle is ever lost, but the whole of it taken up into the general system, is always in operation somewhere. And the influence which thus blends and binds him up with his race, invisible and impalpable as it is, is yet the mightiest element of society.—*Harris' Man*  
*Principled.*

**YOUTH.**

The most important period in life is that of youth. It is truly the spring season of life, and, if permitted to pass away unimpaired, the loss sustained can never be fully recovered. The farmer, who in spring neglects to plow his ground, and to sow his seed, might as well expect to reap in autumn an abundant harvest; as those that misimprove the golden period of youth, might expect in after life to reap a rich harvest of usefulness and happiness.

**TIME**

Time is a valuable talent, committed to our trust for improvement, and it will never be likely to be improved by us until we place a high estimate upon its value. Dr. Franklin has said that "time is money," but it is more than money—it is knowledge, it is wisdom, it is virtue, it is eternal life. Much may be done by improving the leisure moments which those have who are engaged in the active business of life. One of the most profound works in our language is said to have been composed by its author while working at the trade of a shoemaker. The young should remember that every hour they have is a golden one, and that on its improvement or improvement, depends in some measure their future happiness or misery in this world. Bonaparte once visited a school of young men, and in some advice he gave them he remarked, "Young men, remember that every hour you now lose, leaves a chance for future misery."

**PERSEVERANCE.**

There must be an exercise of perseverance to accomplish any object of much importance.— This is especially true in regard to acquiring knowledge. Our parents and friends may have a great deal of knowledge, but they cannot impart it to us without persevering labour on our part,— there is no royal road to knowledge! Many try to obtain a desired object, but because they are not successful in gaining it after some effort, they give up in despair. This should not be the case. When we fix our minds on any laudable object, we should continue to try, and to keep trying, and not be so ready to despair. Tamerlane, a celebrated warrior of the East, once learned a lesson of perseverance from an insect, to which, no doubt, his success afterwards as a military commander was owing. When once closely pursued by his enemies, he took refuge among some old ruins, and while there in his musings he spied an ant dragging along a kernel of corn. There was in its way a certain point of projection, which it attempted to pass over several times, and was unsuccessful in trying sixty-nine times, but succeeded the seventieth time. The example of this little insect produced a lasting impression on the warrior's mind, and he departed, determining never to be so easily discouraged again as he was before.

### TEMPTATION.

All are exposed, more or less, to temptation. The young are especially exposed to temptation, to which many yield, and are ruined both for time and eternity. The only safeguard against temptation for the young, is the religion of Christ. They are never safe unless they have this; they may feel strong without it, but destitute of strength from God, they are perfect weakness.—*Sunday School Advocate*

"Mela Would not Hear me say my Prayer."

So said a bright, kind, affectionate little girl of two years. She had been taught by a pious, judicious, indulgent step-mother, possibly a prayer on retiring to rest. Night after night, her words

and months had the best, the kindest friend the little innocent child possessed, sat at the head of her bed to listen to her sweet voice. As she uttered her short, appropriate prayer; after which she would sink into a refreshing sleep, from which she would not awake till early dawn. One night an affectionate sister put her into bed in a dark room and left her. Soon we heard her sobbing and crying as if her little heart would break. Her step-mother went to her bed and kindly inquired the cause of her weeping so bitterly, "Mela [Amelia] would not hear me say my prayer." Amelia had forgotten it. Again her sweet little voice was heard—again she uttered her prayer, and her pure, conscientious soul was at *rest*. She was very soon sleeping sweetly. The darkness, the stillness of night did not frighten her, for she had committed herself to God.

My little reader, do you not think God heard that girl's prayer? Do you not think his protecting arms were thrown around her? Do you not think he kept her from harm? O yes, the Lord heard her sweet voice; he listened to her prayer; he answered her prayer; and possibly he sent a kind, beautiful angel to guard her in her debtless hours. Possibly that angel sat at the head of her bed during all that long night, and sung to her the songs of heaven. How happy her soul—how edified and peaceful she rested! *Will you not pray too?* — Zion's Herald.

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BEGINNING AT THE RIGHT END.

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PLANS of operation, to be successful must be conducted on correct principles. The end must not only be good, but the instruments of working must be right, and adapted to secure the end in the most direct and efficient manner. Neglect of this plain common-sense rule has resulted in the loss of much—otherwise valuable—labour, and in the frustration of many laudable schemes. Among the essentials of the successful working out of utile projects, we give a prominence to the principle involved in our motto—beginning at the right end. Its practical character may be briefly illustrated in one important particular.

*The best and most efficient means to prepare and qualify persons for the duties of life—is our thesis.*

"The duties of life"—the phrase is taken in a extensive sense. To act one's part well in domestic and civil relations, though an important part, constitutes not the whole of duty. Relations to God and His Church—the obligations and claims of religion—enter essentially into a just and comprehensive view of the duties of life. The man who lives *only* for the present world, however industrious, and honourable in all his transactions with his fellows, discharges but partly—and that an inferior part—of his duty. To compute the sum, what he must not subtract from my lawful amount of dutifulness he owes to his family and the State, he must add to that amount all that as a redeemed creature, he owes to his God and to the members of the divine family in Church and State.

innocently and fully his cares, nor divided  
the same among his affections betwixt  
God and the world. The change of God's

His Church are first in importance and urgency; all others are subordinate, though on this account not the less imperative and binding understood, in a proper sense. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it:—Thou shalt love thy neighbour as thyself." On this topic we need not now enlarge. Our readers will at once perceive the bearing of our motto on the subject in hand—the necessity of beginning at the right end in securing a preparation or qualification for discharging the duties of life.

A false principle at the commencement here, is fatal to future progress, as a yield-  
ing, unstable foundation is ruinous to a sub-  
sequent super-structure. A house built on  
the sand must sooner or later fall, if by no  
other means, even by its own weight.  
Whilst a house built on a rock will by its  
solidity withstand the rude and repeated  
shocks of the fiercest tempest. In the one  
case the beginning was wrong—in the other  
right. Corollary—take care of the founda-  
tion.

Apply this principle to a child—a man in miniature. If it is true, then preparation for a future life of piety, industry, respectability and usefulness, should commence in childhood,—with the earliest dawnings of intellect, the first exercises of understanding. This is beginning at the right end. Happily the Sacred Scriptures come to our aid in determining this point.

of departure. "Train up a child in the way he should go: and when he is old, he will not depart from it."—(Prov. XXII. 6. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—(Eph. VI. 4.) In this teaching the oracle of the Rightened Reason accords fully with that of Revelation. In this decision heavenly providence is seen—divine wisdom utters its voice.

The mind of a child is plastic, and readily receives impressions from foreign or external agencies. From its innate bias, naturally pre-disposed to evil—if left to itself—or to the influence of vicious associations—moral feeling will become blunted, conscience darkened, heart hardened, rules of conduct perverted, habits of evil strengthened and confirmed. In these circumstances, youth will exhibit a fearful precocity in sin, manhood and more advanced years yield bitter but natural fruits.

Take then the youth grown up under these unfavourable influences, and make the effort to induce him to submit to the dominion of religion, the germ of all that is true, great, and good, and honourable, and useful in man. You now find serious obstacles—an absolute hindrance—a strong feeling of repugnance. Much has he to unlearn, and much has he to resist and overcome, ere he listen to your pious admonitions, or take the first step in the way of amendment. Of the greatness of these difficulties there is a formal recognition in the strong language of JEREMIAH, the Prophet—"Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to do evil." It is true the grace of God can effect mighty changes—subdue and recover the most stubborn and rebellious. But the difficulty remains to prevail on the party either to seek or yield to that grace. Formidable obstacles continue in the way of his moral and spiritual regeneration.

On the contrary, is all religious truth the result of the Christian's Union of his faith with some of man's faculties—such as his

## UNIVERSAL REDEMPTI

The Universal Redemption of  
Doctrines of the New Testam  
REV. RICHARD WATSON.  
tion. London: published t  
son. pp. 240.

This work is from the pen of a bold and eloquent theologian, KINGSLEY, and forms a valuable part of his *practical work*, "Theological: It has been reprinted in this shape for the convenience of the general reader as a masterly apology for the present doctrine of the universe of mankind as held and maintained by the *WESTLEYANS*; characterized by an exegesis, deference to the *WOLFE* refutable argument, and *CHRISTIANITY*. It eschews the bewildering metaphysics, and subordinates its teachings of the Holy Spirit to practical, argumentative, and throughout, it carries irresistible force to the mind. With a giant's step the subject, demolishing the antagonistic system of *election and reprobation*, is divided into four Sections, the second treat of "The Testimony of the Testament as to the extent of *salvation*,"—the third contains 'a statement of certain passages of *Scripture* used to limit the extent of *salvation*'—and the fourth is taken from *different Testaments* and ex-

In the first Section **Mr. W**  
The question before us, put in  
simple form, is, whether our  
Christ did so die for all men  
salvation attainable by all men  
negative of this question is, Is it  
trine of Scripture?" The re-  
are briefly these—

"It is plainly *expressed*,  
"1. In all these passages wh.  
Christ died *for all men*,' and  
as an atonement for the sins  
world.'