# NCE OF HEALTH

his own Physician WAY'S PILLS. oway's Ointment!

of the Stomach. and Bowels.

ration are the natural consequents brain, it is the source of head-resssion, nervous complaints, and resssion, nervous complaints, and
The Liver becomes affected,
lous disorders, pains in the side, ympathise by Costiveness, Diarry, and the practical action of these mach, and the liver, lungs, bowarticipate in their recuperative perations.

and Salt Rheum n this con in an To these the isfly antagonistic, its modus op-radicate the vemon and then com

Old Sores and Ulcers years standing, that have pertina-by yield to any other anenedy or-variably succumbed to a ewap owerful unguent.

ons on the akin,

d state of the blood or chronic cated, and a clear and transparent by the restorative action of this passes many of the cosmetics and nces in its power to dispel rashes

le Complaints. young or old, married or single womanhood, or the turn of life, ines display so decided an infa ed improvement is soon percepti-of the patient Being a purely on they are a safe and reliable re-ses of Females in every condition

and Fistula.

feature of these prevalent and is eradicated locally and entire-is emolient; warm fomentation application. Its healing qual to be thorough and invariable. nt and Pills should be used in

Swelled Glands Sore Legs,
Sore Breasts,
Sore Throats. ores of all kinds

park in every leaf of the book of each pet or box; the same may holding the leaf to the light. A ne, knowing them to be spurious manufactory of Professor Hol Lane, New York, and by all re

a affixed to each pot and box.

ny well-known medicines can have
plars, &c., sent FREE OF EXssing Thos. Holloway, 80 Maiden

# WOOD BITTERS!

# RY DAVIS' le Pain Killer. Family Medicine the Age!

TERNALLY, CURES oughs, &c, Weak Stomach, Gen rsing Soie Month, Canker, Live-epsia or Indigestion, Cramp or each, Bowel Complaint Painters, olera, Disrrhœa and Dysentery. TERNALLY, CURES, Old Seres, Severe Burns and ses and Sprains, Swelling of the and Tetter, Broken Breasts, Chibbians, Tootache, Pain in the

ILLER is by universal consen on for itself a reputation unsur-story of medicinal preparations. affect in the entire eradication and an family, and the unso testimony of the masses in it best advertisements.
which enter into the Pain

irely vegetable, render it a per-cacious remedy taken internally rual application, when used ac-us. The slight stain upon lines ernal applications, is readily re-in a little alcohol. justly celebrated for the cure of en before the public over twenty

ind its way into almost ever

seffect in Relieving Pain and when used according to IN HILLER

Family Medicine, and should be ily for immediate use. Persons always have a bottle of this It is not unfrequently the case tacked with disease, and before procured, the patient is beyond y. Captains of vessels should ving post, as by doing so they ion of an invaluable remedy to f accident or sud an attacks of

es of the Cholera, d in a single case, where it was on the first appearance of the

ve so long used and proved the e, we would say that we shall our Pain Killer of the best and bation as a family medicine Y DAVIS & SON,

proprietors, Providence, R. I ax by Avery Brown, & Co., cogswell & Forsyth. Also, by ts, apothecaries and Gro Sept 12.

## AL WESLEYAN. AN OF THE Church of E. B. America:

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tine, and Jon Work of a

# Provincial Ateslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XX. No. 34.

Religious Miscellany.

The Sure Refuge.

Oh! I know the Hand that is guiding me

When faints and fails each wilderness hope.

For I see, though vailed from my mortal sight,

Though the darkness at present be not light.

I can wait till the dayspring shall overflow

For I know there's a blessing for every woe,

Yes, I feel that the Hand which is holding me

And the strength of the arms that are folding me

No Leisure.

BY THE DEAN OF CHESTER.

(Concluded).

now, before God and in regard to Christ?

those among our politicians who feel this and

might we have a confident hope that " all things

would be so ordered and settled upon the best

and surest foundations, that peace and happiness

truth and justice, religion and piety, would be

4. And this truth is equally applicable-and

perhaps it is more necessary to enforce, because

it may be even more likely to be forgotten-in

established amongst us for all generations."

act thus. If such were more numerous, then

-Crewdson.

Through the shadow to the light;

I know that the thorny path I tread

And I know that all betiding me

Is ruled with a golden line :

The brighter the rich design.

On the bitter chalice brim.

God's plan is all complete ;

And the bitter be not sweet.

The night of pain and care ;

A promise for every prayer.

Will ever hold me fast ;

Will keep me to the last.

And the lamp of faith burns dim,

O! I know where to find the honey-drop

Is meted out aright.

HALIFAX, N. S., WEDNESDAY, AUGUST 19, 1868.

An Enthusiastic Dunce.

contains the following, which we commend to

those who study queer characters. The Church

week on the subject of the use of the word 're-

lowing choice bit of information: I received re-

cently a letter from an Episcopal clergyman in

ing to that Holy Sacrament three children who

had been washed by Methodists. Their parents

the Ranters because they could not obtain Epis-

Churchmen in their own favorite theory."

Evangelical Organizing.

which he used the following language: 'Last From hopes and joys I've cherished here:

The Protestant Churchman, of New York,

is firmly securing and sedulously using sacred posed on him to be a more consistent Christian shown by Luther at the Diet when he declared, seasons of privacy and prayer. Of all men in the world this whole lesson as he, are commanded to be "lights in the here I stand; I cannot do otherwise; may God which we have been considering is most seriously world." Now, I will test you. To-morrow help me!" This historical fact, which had

be insiduously at work, such as the love of mere gathered in my name, there am I." Now with the despotism which forbade free thought, and My eye is keen, my limbs are strong; And I know that the darker life's tangled thread, party-spirit, the pleasure of planning and ar- you, you willingly, deliberately, and wickedly, common sense to bear on religious matters. His done, and what they had taught." Then it was disobey his law and promise; and when you rethat He said, and said to them, " Come ye your- turn to your home in the " wee sma" hours of selves,"-ye as well as others-ye more than any the morning, before you repose your aching others-we might almost venture to say that this head-on your pillow, kneel down and thank

we has into the world of politics. But I am verse, they departed into a desert place by ship for your fidelity. not quite sure that this is always the case. No privately." one questions the noble character of a struggle | Now we come to our practical question :where the public good is at stake, or the great- How are we to deal with this subject, so as to

ness of the issues that depend on right legisla- retain some benefit from the thoughts which have tion. But when our thoughts turn to the sepa- been passing through our minds? rate spiritual condition of the men, one by one, First, we must look upon this our busy wants who are engaged in such conflicts-and this is of time, this our inadequate sense of responsithe point of view from which such subjects, and bility in regard to time, this our neglect of prayer, infirmities. Gal., vi : 12. all subjects, must be contemplated here in this just as we should look upon any other sin. Rashort interval of sacred time-then, just as in ther we ought to treat it as a very formidable sin. considering other sections of human existence, because it is the fruitful parent of so many sins. 16. very grave and anxious misgivings, whatever our We must go to Christ in all the simplicity of own political opinions may be, immediately arise. true repentance, and confess the sin, and so ob-First of all there is, what was spoken of just tain forgiveness. He died for this sin, as for now in regard to business, the absorbing and others. And in regard to this, as in regard to engrossing nature of such pursuits, to those who all sins, forg veness must be the starting-point of private before it is mentioned to others. really give their minds to them. And many a new and better life. To seek for pardon by things combine to make the devotion to political means of previous amendment is to invert the life peculiarly strong-such, for instance, as the divine order. With perdon from the cross of charm of being connected with a winning cause, Christ, and only thus, comes grace to give us

or perhaps, the still greater charm of endeavor- power for amending what has been wrong. o overcome an obstinate and organized re- And next, this grace being taken for granted from numbers acting together, the love of popus as we should in the correction of any other fault, how glorious, how god-like it is to forgive, and thus prevent them from 'growing up unregener- he could save me. He'd know how, because he'd lar applause, and the consciousness of exerting resolutely and definitely looking the matter in how unlike a Christian it is to revenge.power over other minds. All this aggregate of the face, and considering where it is, and how it Eph., iv: 2. exciting influences, in none of which is there is, that we have failed, what our own particular great tendency to throw into the shade the need from doing right. We find that in this conof rest, and of silent thought for the individual tinual "coming and going" of "many" around soul. So "many" are "coming and going," us, our souls have been suffering for want of there this end. especially in periods of political crisis, that "leisure." We must make plans and arrange-" leisure " must be both peculiarly needful, and ments, then, for accuring, at whatever sacrifice peculiarly difficult to secure; and yet without this time which we so much need, this "coming leisure" the soul can neither be healthy nor apart into the desert place," this "rest" with

safe. To a thoughtful Christian hardly any event Christ. is so startling and solemn as the death of an And then to encourage us, and to make a hard eminent statesman. All that laborious exercise thing easy, we have in this case, as in all cases, of thought is now over-that light, which was the example of our dear and blessed Saviour. so clear and was seen so far, is put out. And See how we can trace, in the record of His days then comes the question, which we have no autho- and nights on earth, these times of retirement, rity to answer, but which is greater than all other side by side, and alternating with, His active as thyself.—Christian Observer. questions: What was he really during his life, labours in the concourse of men. Al! the Evanwhat was he in death, and therefore what is he gelists concur in setting before us this feature of His character and experience. "At even" He But we may not stop at this point in our esti- has been healing all that were " sick of divers mate of the religious dangers of an eager politi- diseases," and casting out many devils : " all cal career. There is no need to allude here to the city" was gathered together at the door, those low coarse forms of vice and fraud which " and in the morning, rising up a great while are too often seen in electioneering contests, and before day, He went out and departed into a which are excused, and even encouraged, by solitary place and there prayed." And on anothe higher regions of party-organization and sand-"Then straightway Jesus constrained His public debate, how much there evidently is of disciples to get into a ship and to go before Him unfairness on all sides-what readiness to excite unto the other side, while He sent the multitude passion, to do whatever is likely to lead to suc- away, He went up into a mountain spart to pray,

cess, to use against opponents the arguments and when the evening was come, He was there which are equally conclusive against ourselves ! alone." should be very much forgotten in the heat of our Saviour thus gave up His time for us. This party strife; and what difficulty often to a really may not be the form under which the thought of lies within the Southern Confederation. The oppscientious mind! What a question, for in- His stay on earth most commonly presents itself. fact that the chief of the North German Confed-Stance, is this: How far is it right to enter into But as it is true that He gave for us His life, intimate personal friendship with men whose His love, His sympathy, His blood,—so also it at a public ceremony in that city, may be acceptcharacter is bad, and who are hostile to religion, is true that He gave to us His time. He withbecause they can help our party, and may be drew, as it were, out of eternity, and became raged after the defeat of Sadowa, between the useful in furthering some political success? It subject to all our human limitations. All our Northern and the Southern Germans, is beginis not for those who are not in contact with such experience, which is gathered up in the lapse of ning to subside; and thus, Martin Luther, three of the ministers and office-bearers of the Wesleydifficulties to dogmatize too confidently in regard life, hour by hour, all this He knew. And how to the casuistry of public life. The Divine Spi- willingly He listened to the lonely sufferer! How a man of war all his lifetime,—becomes a minisproblems; and the Divine Spirit is not heard, stronger argument remains to persuade us to Victoria added to the importance of the occasunless there is silence. Again we are brought to listen to that gentle expostulation which has ion by arranging to be informed by telegraph of hymns. the same point—the need of "leisure," the come down year by year, to soul after soul, the day's proceedings, and by sending a telagraresponsibility under which we all lie, and espe- through the Christian centuries, and now speaks phic message in reply, conveying the assurance responsionity under which we are not actively engaged in again with pointed emphasis in this busy and that Protestant England sympathized with the ed the most difficult, dangerous, and self-denythe concourse of men, for making sure time for exciting time, "Could ye not watch with me reflection and prayer. And no doubt there are one hour?"-Good Words.

> A Word to Daneing Christians. The following is the close of a lengthy diaogue between two professing Christians on the

subject of dancing. Jane, after the usual arguments pro and con, acknowledges to Fanny that if she saw it in the same light, she would be willing to change both her views and habits .--Fanny closes the discussion as follows:

Now, Jane, it is not in my power to change another quarter still. Ine life of active venevo- vous views on this or any other subject. But I such a concourse assembled as met together last lent German lady. need of "leisure" as any other career that can will endeavor in my poor way to direct your week to assist at the uncovering of his statue. be named. Mere activity is not the whole of a thoughts into a channel which, by God's grace, Ninety thousand visitors assembled in the quaint life of Christian benevolence; and work, however energetic, in a cause however religious, can you go from the communion table to the ballever energetic, in a cause nowever religious, can room? Would you go from the "hop" to the and Switzerland, and from France, England and very great danger lest the excellence and useful- Lord's supper? If not, why not? Is Christ America. An English clergyman was one of the very great danger lest the excellence and useful. Less observing and loving of his children at one speakers on the occasion; he seized the opportues of such engagements, and the high respect less observing and loving of his children at one in which they are held, should hide the necessity place than another? If you were sure you tunity of protesting against Puseyiam as a modof something deeper. Who can doubt, it may would meet Christ at his table, would you turn ern form of Popery, denouncing the Bishop of be asked, that a life so devoted to the good of away from that place, and go to a place where of asked, that a life so devoted to the good of you know he has not promised to be. You The most remarable speech of the day, howwiners, so remote apparently from any form of know the ball-room is no place for Christians. ever, was that of the Mayor of Worms, himself self-indulgence, must be inspired by a true religious motive, and strengthened day by day Would you like to see your pastor and elders a Roman Catholic, as are three-fourths of the through communion with God? And certainly whirling and balancing in the mases of the population. When the monument was made we have no right to doubt for him; but the man giddy dance? Why not? Christ is no respectory to the municipality of Worms, he accepted we nave no right to doubt for him; but the man grows used to the minister has no order imhimself may well doubt, unless he knows that he ter of persons. The minister has no order imhimself may well doubt, unless he knows that he

than is imposed upon you. You and I, as well "I have not been convinced; I cannot retract; to be pondered by those, who by their office are night there is a prayer-meeting in our church. changed the aspect of Europe, deserved to be consecrated to spiritual duties in regard to the Our blessed Lord commands, "neglect not the commemorated by a national monument. "Even am an old man! I am an old man." souls of others. In the discharge of such duties assembling of yourselves together;" and has those nations who have not adopted his religious I wake at last; I've dreamed too long, there is the utmost facility for false motives to especially promised, "where two or three are tenets enjoy their blessings; for he has put down human approval, the desire of mere success, this command and this precious promise before he gave back to every nation the right to bring ranging new schemes, the delight of consciously disobey the command, and turn your back upon translation of the Bible induced people to learn exercising personal influence, and the habit of Christ's promise to meet you at the prayer- to read; schools and academies came into exis- And though this pulse seems full of life, working for work's sake. In the midst of such meeting. There is no use in blinking the ques- tence, and in his own time be was considered perils as these, what need there is of careful and tion; it is too serious a matter to be mealy the German Cicero." It is strange to read these frequent retrospection; and this cannot be with- mouthed; the plain honest truth is this: you utterances of a German Roman Catholic, and to Strange that I never felt before out the "coming apart" at times and frequently who have the vows of God upon you will to- compare them with the comments made in this into "the desert place." When we are viewing morrow night declare before God, angels, and country every week by members of what is callthis side of the subject, it is most instructive to men, that you prefer willingly to break his law, ed the Protestant Church of England, in which observe the occasion on which, and the persons despise his promise, and give up heart and soul the Reformation is denounced as a sin and a And yet I love their murmuring swell, to whom, our Saviour addressed the very words to the enjoyment of the dance; and when your disgrace, and the name of Luther is consigned which have furnished the material for our Lord is meeting his disciples, and his disciples to the limbo of heritics. But in Germany the thoughts. The twelve had recently been sent are praying, you will be given wholly to the current of religious opinion and feeling is runout to heal the rick, and actively to proclaim the idolatry of worldly amusements. Jane, do me ning more and more distinctly and rapidly in a hirgdom of God : and we read in this passage this favor : after you are bedecked for the direction opposed to the doctrines and pretenof St. Mark, that when they returned, "they "hop," go into your closet, and on your bend- sions of Rome. Would that the same could be gathered themselves together unto Jesus, and ed knees ask God's approving smile and bless- sffirmed, with equal truth and to an equal ex- You brooklet, leaping o'er the sands, they told Him all things, both what they had ing upon you and your purpose to despise and tent of Protestant England !- London Paper.

is implied--come ye "into a desert place and God for the pleasure you have had in breaking rest awhile;" and the Evangelist adds the signi- his holy law and despising his precious promiseficant explanatory phrase, " For there were many Do this for me, will you, dear Jane? coming and going, and there was no leisure so I will not go to the "hop," Fanny, but wi generation' in our office of baptism, gives the folfirst sight that we rise into a higher aphere when much as to eat." So, he continues in the next meet you at the prayer-meeting, and thank God

> Rules to Promote Harmony among Sunday I had the pleasure of giving a blow myself Church Members.

> 1. To remember that we are all subject failings and infirmities of one kind or another. 2. To bear with and not magnify each other's are English Church people, and only resorted to 3. To pray for one another in our social copal ministration. I was very glad indeed to

prevent these children from growing up unremeetings, and particularly in private. Jas, v . generate and children of the devil.' We can imagine the joy of this Semi-Papist in thus—as 4 Always to turn a deaf ear to any slanderany person till well founded.

5. If a member be in fault, to tell him of it is 6. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment. 7. To observe the just rule of Solomon, that they not, in a true spirit of philanthropy, conseis, to leave off contention before it is meddled crate some water-taking care to keep their

with. Prov., xvii: 14.

9. Remember that it is always a grand artifice anything very obviously to blame, must have a hindrances have been that have prevented us of the devil, to promote distance and animosity among members of churches; and we should therefore watch against everything that fur-

10. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, han we should do when acting alone, and in dulging a contrary spirit.

11. Lastly, to consider the express injunctio of Scripture, and the beautiful example of Christ as to these important things. 12. Above all, remember to love the Lord thy God with all thine heart and thy neighbor

# Religious Intelligence.

The Luther Monument. The inauguration of the Luther monument at King of Pruseia undertook a journey for the purroyal dukes than were actually present would, it a revision of the liturgy.' is said, have attended, had it not been for the fact that the chief position of the day was assigned to the King of Prussia, whom they were unwilling to recognize, even by implication, as in the dists, or rather reverting to the still more Germany. This message was received in Worms towards evening, and produced enthusiastic joy; and the English National Anthem was sung by a splendid chorus, to which all the vocal societies Right missionaries have occupied this trying of the neighboring towns had sent their most ef- field, two of whom have fallen victims to their rable Diet to which Luther was cited, and in reference to which when entreated to stay away he desiring hereafter to employ a minister of the uttered the famous words, " Were there as many Established church! A Moravian minister and devils in Worms as there are tiles on the houses, I will go"-not even at that great crisis in the history of Europe and of human progress was

established through the exertions of a benevo or had to close in consequence."

LABORS AMONG LEPERS .- The Moravians

General Miscellann,

"I'm Old To-Day." An aged man, on reaching his seventieth birthda

Where are my threescore years and ten? I well might vie with younger men. The world, its passions, and its strife, " I'm old to-day-I'm old to-day."

That I had almost reached my goal. Life's water's far behind me roll; Their distant breakers's proud array; And must I-can I say 'Farewell?' 'I'm old to-day-l'm old to-day.'

This house is mine, and those broad lands That slumber 'neath you fervid sky; Hath often met my boyish eye. loved those mountains when a child : They still look young in green array

le rocky cliffs, ye summits wild, 'I'm old to-day-I'm old to-day,' T'wixt yesterday's short hours and me A mighty gulf bath intervened; man says : - " A correspondent, writing to us last a man with men I seemed to be; But now 'tis meet I should be weaned From all my kind, my kindred dear : From those deep skies, that landscape gay

'l'm old to-day-l'm old to-day.' to the absurd dectrine of lay-baptism, by bring- Oh man of years while earth recedes, Look forward, upward, not behind! Why dost thou lean on broken reeds? Why still with earthly fetters bind Thine ardent soul? God give it wings 'Mid higher, purer joys to stray! In heaven, no happy spirit sings, ' I'm old to-day-I'm old to-day."

The Power of Music.

tion; but we must confess that-laying all questions of lay baptism aside—we should have more One evening some time since, as Mr. Theoconfidence in the Methodist 'washing' than in done E. Perkins was sitting in the room of the direct violation of the Scripture, which comthe High-Church mummery of baptismal regeneration. If these men conceive that baptism by Van Meter, they were interrupted by the enthem is so essential to human salvation why do trance of a wild looking man, who exclaimed: " Is Awful Gardiner \* here?" " No," replied Mr. Von Meter.

"Then," exclaimed the man, in accents of de- other. hands in the font while consecrating it-and ate and children of the devil?' This certainly been the same road; but now I'm lost!" and would be a highly economical style of philan- drawing a bowie-knife from under his vest, thropy, and would prove the confidence of High he was about to plunge it into his bosom when Mr. Van Meter sprang forwards and caught his arm. Seeing that it would be useless to attempt to wrest the knife from his grasp, Mr. Van Meter sought to distract the man's atten-Steps are being taken to secure a thorough tion from his suicidal purpose; but the unfortuorganization of the liberal branch of the Episconate was seized with a fit of delirium tremens copal denomination. Messrs. Canfield, Brewer,

nd became unmangeable. Gallagher, Postlewaithe, Thrall, and Reide, rec-Mr. Perkins, not knowing what else to do, sat tors of Churches in Brooklyn, have issued a cirdown at the melodeon and began to play and cular calling for the support of those who are sing, "Come, ye disconsolate." The effect was willing to support liberal and evangelical princi-magical. The man became sufficiently calm for ples. The principles suggested are the follow-Mr. Van Meter to march him up and down the ing: " First-Unrestrained liberty to preach room, while Mr. Perkins continued to play and the pure Gospel under all proper circumstances, sing. From "Come ye disconsolate," he struck at all proper times, and in all proper places into "Jesus to thy dear arms I flee." The efwhere Providence shall open the door. Second feet was still more marked. After singing that -Unrestrained ilberty of holding full and recibeautiful hymn, Mr. Perkins commenced, " Flee precal fellowship on terms of perfect equality as bird to the mountain." As the strains of this with all 'who love our Lord Jesus Christ.' exquisite composition filled the room, the mani-Third-The liberty to those whose consciences ac paused, sat down, and covered his face with baptismal and communion offices and the cate-Worms has been regarded in Germany as an chism which are believed by all the sacramenthis time Mrs. Van Meter who was present when event possessing national importance. The tal party, and many of the evangelical party, to the man burst into the room, came in with a teach, or at least countenance the dogmas of bowl of strong coffee which she had thoughtfulthose who know better. When we come into ther occasion—after the feeding of the five thou pose of being present at the ceremony which priestly sacrifice, 'baptismal regeneration,' and ly made, and as soon as the weeping stranger was signalized by the presence of several of the the real presence, until the same can be elimibecame sufficiently composed she gave it to him. Question-book has its place, but that place is crowned heads of Germany. More kings and nated, or at least alternative forms provided by That quieted his nerves and renewed his strength, not in the school-room or the class. The sole stored to the possession of his faculties.

the Weslevans of Newcastle-upon Type had a great field day on Sunday last, holding an open sands of persons. Several stands were erected, gyman, stating the case, and asking him to come swered in the usual humdrum style. ed in procession, withi large numbers, to and to the city. The clergyman came by the first In the second place, the teacher who would who in their missionary operations have selected exclusively to the instruction and pastoral care of these wretched and loathsome beings-Journal of Music.

his wife have also undertaken the charge of a hospital for lepers at Jerusalem, which has been bler, and puglist, once noted in New York city.

Home after Work Hours.

A MODEL VILLAGE—The results of a recent

The road along which the man of business all you give them. It is implied, in the very described in an intervity and the stated in one of our travels in the pursuit of competence or wealth idea of teaching, that you communicate to your But when we see a whole school absorbed in an exchange papers: "There is not in Mahattan, is not a macadamized one, nor does it ordinary- scholars some new ideas—some facts or thoughts effort to raise a large amount of money for some Kansas,a beer-saloon, bowling-saloon, or ground- ily lead through pleasant scenes and by well- which they did not know before. Now this pro- good object, when we see lessons forgotten, spiglass-window saloon of any sort. There was a springs of delight. On the contrary, it is a rough cess is incomplete until you induce the class to ritual impressions forgotten, and the whole floodgreat revival of religion there a year ago, and and rugged path, beset with "wait abit" thorns, reproduce and give back to you, in some intellisome of the saloon-keepers became converted, and full of pit-falls, which can only be avoided gible form, what you have thus given them. The money from other people, we cannot but fee and closed, and others lost all their customers, by the watchful care of circumspection. After knowledge is really not theirs until they have that there is much precious enthusiasm—if not every days journey over this worse than rough reproduced it and given it expression. They wasted-at least not used to the best advantage. "PATRICK," said a priest to an Lishman who turnpike road, the wayfarer needs something may have some vague idea or transient impres- Good order is an indispensable thing. But had come to confess his sine of larceny, "how more than rest; he requires solace, and de- sion regarding it. But they do not grasp it when a superintendent keeps a school always on much did you steal?" "Well," replied Pat, "I erves it. He is weary of the dull prose of life, with firm hold, or with a clear and lasting appredress-parade; rings them up, and rings them may as well confess to your rivirence for the and has a thirst for the poetry at home. Warm hension, until they have expressed it in language. down, carries the "bell" mania to an extreme,

should be made a happy one .- Delawarean

How to Sleep in Church.

manner of performing it. Like all other Chris-

the worshipper attracts too much attration. We play of his devotions.

2. Nor is it proper to snore in the performance of this duty-partly for the foregoing reasons; but mainly because it is a direct infraction of the golden rule. Suppose, for instance that your next door neighbor is asleep; by your snoring he will be disturbed, probably awakened. This is not doing unto others as you would they should do to you.

3. It is wrong to injure one's health while offering worship; and all physicians admit that to sleep with the head thrown back and the mouth wide open is liable to produce sore throat and hoarseness. Besides, flies sometimes get into the mouth on such occasions, and by their injurious explorations tickle the delicate membranes and cause horrible sternutations and bough which is very injurious to health.

4. To sleep with head resting on the arms of

# The Sunday School

How to Question a Class.

Skilful questioning brings out the knowledge of the scholars, and enables the teacher to measure and record the degree of fidelity which each pupil has exercised in preparing the lesson. So far this is well. But class questioning has a much higher function. Its main end is, not to full, and sound healthy and persuasive influregister progress, but to promote it—to stir up ence, called force of character, to make him the mental activity, and add to the pupil's stock of knowledge. No matter how studious a scholar A Sunday-school is something to supply the may be, or how faithful may have been his preparation, he will come away from the recitation, f it has been rightly conducted, knowing more than he did. One hour of recitation ought to be worth three hours of selitary study.

to bring about this result?

In the first place, he must not limit himself to the questions in the Question-book. To sit down before a class and read questions out of a book demand it, of omitting those expressions in the his hands, and sobbed like a child,—or rather is about the dullest and most stupid, as well as ways up to a hundred degrees Farenheit, and the most stupifying process ever attempted .-Better that every Question-book in print were every department of the school. A superintenwith Pharoah's chariots, at the bottom of the Red Sea, than that such a process of learning lessons should fix itself upon our schools. The and in a little while he became completely re- object of the Question-book is to help in pre paring the lesson. Neither the teacher nor the Who is this man? was the question which scholar should be allowed to bring one to school; rose spontaneously to the lips of his deliverers, or if brought to school, they should be gathered But all efforts to ascertain who he was proved up and carefully piled away before the lesson fruitless. He rersistently refused to give his begins. What if the teacher in catechising the name, or to furnish any clue to his residence or class, does forget to ask some of the questions. identity. Mr. Perkins accompanied him to the or asks them in a different order from that in the St. Nicholas Hotel, where he took rooms under | book, or asks them in different words? Ten an assumed name. But in his conversation he questions, springing up as the course of inhad chanced to mention a clergyman living in quiry suggests, while teacher and scholars are Newport, R. I., whom Mr. Van Meter knew, engaged in earnest conversation, face to face. Mr. Van Meter immediately wrote to the cler- eye to eye, are worth fifty questions put and an

to the casculative passing in the conscience must solve such patiently He taught His dull disciples! No ter of peace and reconciliation. Our own Queen from the ground on which the meetings were held, singing, as they did so, various appropriate clergyman knew him well. He was a rich resident of the city of Hartford, Connecticut, a mar- only know the facts and truths which it involves ried man and the father of several children. On but he must be familiar with them. He must coming to his patrimony, he had taken to dissi- know them, as he knows the road to school. It pation, and the result is indicated in the fore- is on this point more than any other that teachers going sketch. But his day of salvation had fail. They think, if they go over a lesson and come. The clergyman took him back to Hart- study out all its bard points, so that they under mission among the lepers of South Africa, devot-ford. He threw off the thraidom, to rum which stand it, they are prepared. It is a mistake. had degraded him. He took his former position Study the hard points, of course. But what in society; and he is now living in Hartford, a you chiefly want is familiarity with the easy respected Christian man, and affording in his points. In order to teach, you must have your own person and history the most remarkable in- knowledge, not safely laid away in some remote fective members. Not even at that ever-memo- faithfulness. The mission is now closed by or- stance of the triumph of music over delirium recess of the understanding—in some understanding—in der of the Colonial government, the authorities that has ever come to our knowledge.—N. Y. ground magazine of your intellectural fortress, but brought forward into the very outworks, ready for instant handling and use-on the tip ing a half year by the prospect of a pic-nic, and of your tongue and the tip of your fingers, talk- during the next half by the prospect of a festival, ing and chalking, asking and telling, just as the we cannot but feel that, however beneficial the emergency of each successive moment calls for. pic-nic and festival may be, the giving of so In the third place, get back from your scholars much attention to them is wasted enthusiasm

whole stack; for my wife and I are going to take all the rest of it on the first dark night."

greetings from loving hearts, fond glances from this is one of the laws of mental action. We turns himself into a drill-sergeant, ah! here take all the rest of it on the first dark night."

many thousand little arrangements for comfort another, we make it plnin to ourselves by the and enjoyment that silently tell of thoughtful and very effort to give it explanation. Or, to state expectant love, the gentle ministrations that die- the matter still more paridoxically, we learn a encumber us into an old easy seat before we are thing by telling it to somebody, we keen it by aware of it; these and like tokens of affection giving it away. The only way to be sure that and sympathy, constitute the poetry which re- your scholars are learning from you is to get conciles us to the prose of life. Think of this ye them to tell you back all you have told them. wives and daughters of business men! Think of The teacher who does all the talking, or even the toils, the anxieties, the mortification and wear the greater part of it, is making a mistake. that fathers undergo to secure for you comfort. You may talk very well, your scholars may hang able homes; and compensate them for their with rapt attention upon your lips, and yet you trials by making them happy by their own fire. may be marking a huge mistake. You are atsides. The sober and industrious man's home tempting to make a web that is all warp. Fill in the woof, if you would make a texture that will hang together. Let the long yarns of your discourse be constantly crossed and recrossed by

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the swift flying shuttle of question and answer, Assuming that it is a duty, let us consider the if you would be a weaver worthy of the name. In the fourth place, do not ask your questions tian practices, there ought to be uniformity in regularly round the class, but skip about, taking first one scholar and then another, without fol-1. It is an improper manner of performing lowing any regular order, only being sure to this duty to nod, and for the plain reason that light down on any one that is inattentive, and being: sure also to call on every one in the course are everywhere taught to avoid ostentatious of the lesson, the dull as well as the bright, the display in our worship. The Pharisees were lazy as well as the diligent. Do not pride yourcondemned for praying at the corners of the self upon puzzling your scholars, and asking street, that they might be seen of men. On questions which none of them can answer. You the same principle the nodding worshipper is may take this method sometimes, perhaps, to condemned, for he is making too public a dis- check a child that is forward or pert. But such cases are rare compared with those who are

> timid and who need encouragement. Be prepared, therefore, with easy questions as as well as hard ones, and have semething to ask which any one in the class, even the dullest and most timid, can answer. The questioning is not perfect which is not able to unloose every tongue in the class. - Sunday School Times.

> > Children at Church.

'Our Sunday-school pupils," said Mr. Studley at a late convention, " are made up of two classes, children of church-going parents, and children who have no other moral or religious guardianship than the Sunday school and the Church. The children of the first class ought to be taken charge of by their own parents, conducted to church by them, and made to sit with them, or where they can keep an eye upon the worshipper, and the face buried up in the them." To dispose of the second class of pupils cuffs of the coat, is the most improper way of of- is more difficult, but not impossible. "In the fering a sleep worship. First, because it is also first place," said Mr. Studley, " let the Church injurious to health, and, mainly because it is a assign to each and every one of them a seat Howard Mission, New York, with the Rev. Mr. mands us to let your light so shine that men own, and of which he or she shall not be deimpossible to know whether the Christian wor- the next place let the preaching be so simple shipper is as leep or awake. It is a positive case and direct that any child of ten years old, of of lukewarmness-neither the one thing nor the average intellect, shall be able to comprehend it. Let the preacher get down from the stilts of onorous adjectives, and let him so break the bread of life that the children shall be fed."-Western Advocate.

The Superintendent.

The superintendent should be a man selected for his peculiar faculties and attractions : his power of uniting, and enlivening, and warming all around him. He should have that large, corner-stone and the inspiration of the school. place of the home for the day. The superintendent should be emphatically a family manthat is, one full of geniality and love-one around whom the children would cluster; to whom the young would come for counsel, and But how shall a teacher question a class so as the old for consolation. The heart and not the head alone should be consulted in seeking a superintendent. No matter how learned the superintendent may be, it is of no use unless be has a heart full of the reddest of blood, alwith love enough to send heat and life into dent is not simply an overseer; he is to make the Sunday school attractive .- Methodist.

# Wasted Enthusiasm.

There is something about childhood that inclines it to be enthusiastic. Indeed, a child soon loses interest in anything in which his enthusisem is repressed. It requires only a tolerable amount of tast and earnestness on the part of a superintendent to awaken a storm of excitement on any subject he chooses. And he had just as well use this principle, for it will find vent in some less worthy channel if he does not. This energetic spirit is, in fact, the great strength of Sunday school as an institution. And it is likewise the principal channel through which the Sunday school influences character. But children do not think much. It does not matter much to them in what direction their enthusiasm is turned. How great, then, is the responsibility of the superintendent !

When we see a school that is using up this delicate effervescence of childhood to no better purpose than that of increasing its own numbers, a school which strives only to be lerge, we feel that it is wasted enthusiasm. When we see a school that uses it to no better purpose than to excite rivalry in the committal, Poll-parrot like, of long strings of Scripture verses, which are not understood, much less respected, loved, believed, applied-when we see a school in a ferment over a trial of the lowest order of memory with God's book for a subject, we feel that it is

When we see a school kept at fever heat dur-