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FAMILY RELIGION,

IN ITS RELATION TO THE TRAINING OF CHILDREN.

A DISCOURSE

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As for me and my house, we will serve the Lord.—Josh a xxiv. 15.

The authority of the marriage institution rests on the express appointment of God. Nor is it possible to contemplate the various salutary purposes embraced in its original design, and its peculiar adaption to accomplish them, when unprevented by human depravity, without being profoundly impressed with the benignity and wisdom of Him of whom the whole family in heaven and earth is named. To refer this solemn ordinance to any other than a Divine origin, to reduce it to the level of a civil compact, a mere political expedient for the preservation of social order, and the protection of secular rights, is to divest it of its sacred dignity, and to ignore the teachings of the facts and lessons of the Bible, in relation to a subject than which there is none more intimately associated with the interests of the Redeemer's kingdom.

The archetype of this hallowed union is portrayed for our instruction on the opening page of revelation. And, although some of its attendant circumstances have been profanely caricatured by sceptics, the precious record will descend to the latest generation, commanding the reverence and kindling the admiration of every thoughtful and devout reader. I refer especially to the method God was pleased to adopt in providing a help meet for Adam. In the case of the animal tribes, the two sexes sprang into existence simultaneously under the forming hand of the Creator. But Adam was first formed, then Eve; and in virtue of her peculiar formation, the *two* were constituted *one*. And may there not be truth as well as ingenuity in the quaint remark? "She was not made out of his head to surpass him, nor from his feet to be trampled on, but from his side to be equal to him, and near his heart to be dear to him." Be this as it may, the creative power of imagination may be safely challenged to suggest a procedure that would have indicated with greater significance, or inculcated with more pathetic energy, the indissoluble obligation, and the mutual tenderness and endearment involved in the nuptial relation.

Why do I dwell on this topic with such particularity? I have no wish, my brethren to conceal from you the motive that prompts me. Purposing on the present occasion, especially to address those amongst you who are parents, and, with affectionate urgency to inculcate the duties God requires of you towards your children, on the faithful discharge of which so greatly depends the happiness of their earthly being and of their final destiny, I am solicitious at the outset, to impress you with the unutterable importance of the domestic constitution. t is in point of fact, the visible embodiment of the *Divine ideal* of the best system for the formation of human character. Its primal foundation was laid as we have seen by God's own hand in Paradise; and unaffected in its permanence by the shock of the the fall, it is destined to sustain the mighty structure of humanity until the earth itself dissolves in the last conflagration. Now, what think you, is the character of the structure God intended *man* to rear on His foundation? What objects did the Divine Being contemplate in the formation of an arrangement so unique, and of such potent and pervasive and permanent influence? Is it conceivable that he designed it merely to smooth, or at best to embellish, our pathway through this evanescent scene of existence?—to have no bearing, to exercise no influence, on eternity? Every well regulated mind revolts at the thought. Unsophisticated reason condemns such a conclusion, as incompatible with the majesty, the wisdom and the holiness of God, with the nature and destination of the human soul, and with the plastic power manifestly inherent in the family constitution, in order to subserve the highest ends of God's moral administration. Oh! how impressively do these considerations demonstrate the wisdom, and inculcate on every parent the practical adoption of Joshua's resolution—"As for me and my house, we will serve the Lord." The most splendid victories achieved by the illustrious successor of Moses in the conquest of Canaan have faded away among the things of the past; but this holy and magnanimous resolve *consecrates* while it embalms his memory, and will shine as a gem of celestial lustre in his coronet, at the coming of the Lord with all his saints.

I discover in this resolution of Joshua's exemplary holiness:—AN ENLIGHTENED AND HEART-STIRRING CONVICTION OF PARENTAL RESPONSIBILITY,—AN HEROIC PURPOSE TO DISCHARGE, IN THE FACE OF EVERY DIFFICULTY, THE OBLIGATIONS THAT RESPONSILITY INVOLVES, AN UNWAVERING FAITH IN THE EFFICIENCY AND SUCCESS OF HIS EFFORTS TO DO SO.

This analysis will indicate the course of our present address.

I. If, my brethren, you would emulate an example so eminently worthy of your imitation, as that exhibited in the text, you must acquire, and cherish in an honest and believing heart, a just estimate of the momentous responsibility inseparable from the parental relation.

Happily, no profound acquaintance with Christian causistry, no learned and elaborate investigation, is necessary for this purpose. If your heart be only right with God, you can not long remain without an adequate knowledge of what He requires of you. There is, in fact, no department of duty in the wide range of practical truth to which the declaration of our Lord more emphatically applies—"If any man will do his will, he shall know of the doctrine whether it be of God." The ethical intuitions of conscience, the instincts of natural affection—many of the clearest precepts, most precious promises, and awful denunciations of the Bible, illustrated by its graphic narratives and glorious examples, will pour the effulgence of their concentrated light on the way in which you ought to go, leaving to you, if you do not walk therein, no alternative but the aggravated condemnation of those who love darkness rather than light because their deeds are evil.

The lamentably prevalent neglect of family religion by those who live amid the light and advantages of the Gospel dispensation, is rebuked by the superstitions of pagan nations, ancient and modern. The Greeks and Romans had their *Lares* and *Penates*, a species of tutelary genii whom they worshipped as household gods. In every house images of those imaginary divinities were enshrined, and every hearth was an altar on which sacrifices were offered, to appease their displeasure, to acknowledge their bounty, or to invoke their favoring auspices. Such observances may awaken your pity, perhaps create a smile; and you may congratulate yourself on your superior knowledge. But do not, I entreat you, overlook the principle underlying those observances—the devout recognition of the dependence of families on the superintending care of invisible Powers. Thou who abhorrest idols, dost thou commit sacrilege, by robbing the living and true God of the honor due to his name, in neglecting to rear an altar to him in your habitations?

It is a maxim in morals that the power to do good involves the obligation to perform it, in other words, that our responsibilities are commensurate with our resources. To the rectitude of this principle you can frame no valid objection. And equally vain is the hope of alluding its impartial application in the day of final audit, for you know who has said, "Unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they shall ask the more." Let me earnestly beg of you, then, seriously to contemplate from this stand-point, your relative position as a parent—the legitimate, peculiar influence with which it invests you, and the corresponding functions for the conscientious exercise of which you are held amenable by the God with whom you have to do. Impressed with such views, instead of trifling with your parental obligations, you will rather tremble at the magnitude and solemnity of the trust they involve, unless, indeed, as is too frequently the case, habitual omissions of duty have, to an ominous extent, impaired the sensibility of conscience.

By the designation of the blessed and the only Potentate, you are constituted, at once, the king, the prophet, and the priest of your household. A sceptre of moral power over the children whom God has given you, is placed in your hands as his representative, to be wielded with equal affection and firmness, for the suppression of every form of vice and immorality, and the promotion of whatsoever things are true, whatsoever things are dignified, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely. To clothe your authority with the most solemn sanctions, the first commandment with promise imperatively requires your children to honor you; and they are so constituted that, notwithstanding their native depravity, before they are capable of recognizing their accountableness to God, their reverence and love spontaneously flow forth towards you. And then, their entire and long-continued dependence on your nurturing care, characterised by daily intercourse and most endearing assiduities, is singularly adapted to cherish those sentiments in their expanding hearts. Nor is it a fact less worthy of notice that, your influence over them commences at a period when the mind is most susceptible of moral impressions and vivid associations,—when those associations and impressions are most eagerly grasped and tenaciously retained; and, on that account, most likely to blend and incorporate themselves with the first elements of feeling—repressing the ebullitions of passion, regulating the suggestions and strengthening the jurisdiction of conscience,—thus effectively co-operating with the inworking the Holy Spirit, to impart to the character the dignity of principle, and the beauty of early piety.

In the name of God, then, I solemnly ask you, is there no practical significance in the marvellous provision which, with such consummate wisdom and more than maternal tenderness He has thus made for the religious training of your children? Has he delegated to you all this authority—distinguished you by all this appropriate influence, that they may lie torpid and inoperative in reference to the highest objects and sphere of their exertion? Can God hold that man guiltless, who buries or desecrates talents so sacred, and of such transcendent value? With what feelings, in the great day, will he meet—I do not say the flaming eye of Him who shall sit upon the great, white throne, but—the eyes of the offspring of his own body, whose everlasting destiny of weal or of woe, never produced in his bosom one throb of paternal solicitude, never elicited from his heart one fervent, effectual prayer?

There can not be a surer symptom of the last stage of deterioration in the history of a nation, or a darker omen of its impending ruin, unless a miracle of mercy prevent, than the general neglect by its population of domestic devotion and discipline. Nothing tends so rapidly and effectually to empoison all the springs of social life. It had well nigh involved the complete moral dissolution of the patriarchal world, when God, by a most signal interposition, averted the desolating catastrophe. He called Abraham, a Syrian ready to perish amid a nation of idolaters, and separated his descendents from the rest of mankind, by a line of national demarkation almost as perfect as if they had been transferred to another planet. What were the objects of that singular evolution of Divine Providence in the government of the world? Not merely that the Hebrew nation might be the depositary of his covenant and prophetic oracles, and the favored stock from which, according to the flesh, the Messiah should come; but that all their families, being hallowed from generation to generation by the leaven of revealed truth, religion purified from superstitious admixtures, might become the universal element of their spiritual existence. This view is amply vindicated by a passage in the prophecy of Malachi, which almost all the modern commentators, following implicitly in the footprints of their predecessors, have strangely misinterpreted. The prophet strongly remonstrates with the Hebrews on their formation of matrimonial alliances with the surrounding heathen, denouncing the practice as a gross infraction of the theocratic law under which they were placed, and as palpably in contravention of one prominent purpose of God in their isolated unity. "Did he not," asks the indignant prophet, "Did he not make (us) one? Yet had he the residue of the Spirit. And wherefore one? THAT HE MIGHT SEEK A GODLY SEED. It is freely admitted that, even in the best periods of Jewish history this blessed end was attained in only an imperfect degree, and to a very limited extent. The failure, however, was attributable, not to any defect in the Divine plan, or inadequacy of the provision for giving it full effect; but solely to the incorrigibly evil proclivities of a carnal and backsliding people.

Behold here, my brethren, the grand design of God still, unchanged except by a more perfect development, under the Christian dispensation,—*that he might seek a godly seed*. We are told that God loveth the gates of Zion, more than all the dwellings of Jacob; but the gates, as well as the ways of Zion, will soon mourn, if the altars of God are cast down in the dwellings of Jacob. Let the voice of rejoicing and salvation be hushed in the tabernacles of the righteous—let family religion fall into general desuetude, or degenerate into a frigid and lifeless form; and Ichabod might well be written on the walls of the sanctuary. For in such a state of things, public worship would inevitably assume the aspect of a vain and vapid ceremonial—the melancholy symbol of departed glory. "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord almighty."

Our arguments and illustrations on this fertile topic are far from being exhausted, but our limits forbid expansion. I have simply indicated a train of reflection, which your own meditation may profitably pursue to an almost indefinite extent. I cannot, however, conclude this part of the subject without an earnest appeal to your hearts and consciences, suggestive of several aspects under which your parental obligations ought habitually to engage your devout attention. Let me say them with all solemnity—If you recognize your indebtedness to God for all the domestic blessings and comforts you have experienced, and your entire dependence upon him for their continuance;—if you would consult your own highest earthly happiness,—that of witnessing the affectionate harmony, the purity, the peace and the piety of your household;—if the world has a right to claim, that you send not forth on its busy theatre, already crowded with the living victims of parental unfaithfulness, children more likely to prove a curse than a blessing to society, to add to the mass of its corruption instead of being the salt of the earth to prevent its putrefaction;—if the Church of Christ justly looks to you for accessions to fill the vacancies constantly occurring by reason of death, and to recruit the ranks of her sacramental host;—if you have any bowels of compassion for your offspring, and shudder at the thought of their perishing through *your* fault; then do you owe it to God—to yourselves—to the world—to the Church of Christ, and to the souls of your children, redeemed by the blood of the Lamb, and by Him entrusted to your care, to adopt at once and irrevocably the resolution of Joshua—"As for me and my house we will serve the Lord."

II. Cheered by the hope that the desires and purposes of your hearts respond, as I am quite sure the convictions of your judgment must, to these appeals, let me request your attention to the leading duties included in the resolution I am endeavoring to inculcate, and to the spirit of unfaltering allegiance to God, in which alone you can hope to exemplify it with preserving fidelity. "For which of you, intending to build a town, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

"The familiar precept—"Train up a child in the way he should go," is much more comprehensive than is generally conceived. Adequately apprehended, it implies the combined and continuous use of all those means and influences, those instructions, restraints and encouragements adapted to the different seasons and exigencies of childhood and youth, so as best to insure, under the Divine blessing, the earliest possible devevelopment of religious character.

Assiduous *instruction* in the facts and principles of the oracles of God, is, of course, of primary importance. The emphatic iteration with which this duty was enjoined on God's ancient people is highly monitory, nor can it escape the notice of the observant reader, that it is intimately associated with the inculcation of love to God: "Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." An illustrious example of the efficacy of *maternal* faithfulness in the observance of this injunction—and the great day will reveal similar instances without number—is seen in the juvenile proficiency of Timothy in divine knowledge, and his early consecration to the service of God. From a child, he knew the holy Scriptures—a significant proof, that, while the sublimity of the themes of inspiration, challenges the admiration, and richly rewards the research of angelic intelligences, by the inimitable simplicity of the words which the Holy Gospel teacheth, those themes are presented in a form level to the capacity of a child. How clearly does this interesting fact evince it to be the will of God, that religious instruction should be coeval with the dawn of intellect. The great facts of creation, providence and redemption, may be daguereotyped on the memory before the ability to read can be acquired; awakening and gratifying the curiosity of the opening mind with knowledge, compared with which, the silly legends of superstition and the most enchanting delineations of romance, to say nothing of their pernicious tendency, are trifles light as air. The Bible, the Bible, is, by eminence, the text-book of family tuition. Other books, when the selection is judicious it may be not only proper but important to put into the hands of children: but in the appropriate sphere of parental influence and effort in the work of education, the Bible ought ever to be the central orb of the system, while human productions, however excellent, revolve satellites in concentric orbits around it, receiving and reflecting its heavenly light. Possessed of this authentic revelation of the will and purposes of God, on what high vantage ground does the truly Christian parent stand! Coming forth among his children from the sanctuary of private communion with his Father and their Father, he resembles Moses descending from the mount, bearing on his brow the lustre, and in his hand the law of God.

Nor let me be understood to mean, that this instruction should assume a rigidly systematic form, or be confined to regularly recurring periods. It ought, on the contrary, to be free and genial as the atmosphere of domestic affection, seizing, with the spontaneity of holy impulse, every passing opportunity to instil the principles of truth and duty. "In the morn sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

But the family cannot be sanctified, even by the word of God, without *prayer*. No parent who has himself tasted that the Lord is gracious, will think of demanding an express precept enjoining family devotion, as though he could be induced to yield this tribute of homage to God only in reluctant compliance with imperative requirement. There are duties of such obvious obligation, so clearly written on the tablet of the heart, and so consonant to the dictates of reason and conscience that it would seem scarcely to accord with the majesty of the Supreme Legislator specifically to command them. To this class, beyond all question, belongs the duty of domestic worship. Every principle and impulse of true godliness prompt to the blessed exercise. And he who does not regard it as a privilege of priceless value, as well as a becoming observance, has yet to learn what that meaneth, "I will behave myself in a perfect way; O when wilt thou come unto me? I will walk within my house with a perfect heart."

If God does not expect and require the devotional acknowledgement of families as such, what means that most fearful of prophetic imprecations? "Pour out thy fury upon the heathen that know thee not, and *upon the families* that call not upon thy name." Moreover, the prescriptive authority of immemorial usage lends its sanction to the practice. The first form of social worship was that of the family. Wherever Abraham pitched his tent he built an altar. You read of Job sanctifying his sons and daughters by offering expiatory sacrifices for them. *Thus*, it is added, *did Job continually*. David at the close of one of the busiest days of his life in the public service of God, returned, we are told, "to bless his household." It was while Cornelius, who was only a proselyte of the Jewish religion, was engaged in family prayer, that an angel was commissioned to assure him that his prayers and alms had ascended in memorial before God. More venerable and authoritative precedents—more unequivocal indications of the Divine will, in relation to this branch of parental obligation, it were highly unreasonable and presumptious to require. From the altar of morning and evening prayer in the family radiate all the divine influences that constitute it a church in miniature, and add wonderful force to the inculcation of filial duties.

The responsibility of parents is materially augmented by the possession of yet another element of influence which, though briefly alluded to in a previous paragraph, is here entitled to more prominent notice:—namely, the authority vested in them for the wise and efficient *government* of their families. The estimation in which God holds fidelity in the exercise of this prerogative, may be assuredly gathered from the memorable testimony by which he has encircled the name of the father of the faithful with everlasting honor:—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." To insure the most salutary efficacy of domestic rule, I need scarcely say, it must be characterized by dignity without despotism, by the utmost tenderness of affection without any compromise of religious principle.

On this topic, permit to quote the forcible and felicitous words of one whose memory I cherish in affectionate veneration—the celebrated Dr. Olin. Referring to the period of childhood he says—"Over this period of human life, the laws of society, no less than the laws of heaven, make the parents' authority supreme. The father represents the divine Lawgiver, whose vicegerent he is for carrying out the gracious designs of an infinite benevolence, in the establishment of upright principles, and the formation of a pure, virtuous character. Almost everything depends on pre-occupying the soul with right habits, of which none is so intimately connected with favorable religious developments as the habit of *obedience to legitimate authority*. This is a strictly fundamental principal in religion, and should be the *first* object in family government. Every parent who claims and exists this unquestioned dominion over his child, does in the same degree entail upon him a curse of fearful omen. He fosters the inborn enmity of the heart to the claims of religion and so radicates and strengthens its opposition to the government of God, that the usual agencies of the Gospel are very likely to prove ineffectual to the great end of piety and salvation. That this dereliction of parental faithfulness is one of the most common as well as inveterate hindrances to conversion, all experience and observation offer their concurrent testimony. It may be laid down as a Christian axiom, that the rebellious spirit which refuses obedience to parents will be the last to render it to God."

If the remarks now offered to your consideration have aided you in forming an intelligent appreciation of your parental duties, they have no doubt also suggested some formidable obstacles to their faithful performance. But, if your determination be only fixed to meet, and by the grace of God, to overcome these difficulties, they will prove in your experience less real than imaginary. It is certain none of them is invincible. Resolutely encountered they will fly before you like a routed foe, leaving you in undisturbed possession of a heritage of blessing that will amply compensate, even in this life, every sacrifice you make for its attainment. After all, the most formidable obstacle may exist within your own heart. You have failed perhaps practically to observe *the order* of Joshua's complex resolution. He *first* determined to devote *himself* to the service of God, and *then* to associate his family with him in the blessed consecration. Go, and do thou likewise. If you could be induced to enter on the duties of family religion without *personal* dedication to God, one thing you would still lack, and that one thing of all others the most essential to quality you for a right discharge of them. Neglect of *your own* salvation would neutralize all your efforts for the good of others. An unction from the Holy One—the unction of regenerating grace, is not less necessary to prepare you for the sacred office you *ought* to sustain in your family, than was the precious oil poured on the head of the Jewish high priest to consecrate him to his office in the temple This alone can give to your precepts, to your prayers, and to your domestic rule, the persuasive resistless enforcement of a holy example. This alone can bathe your soul and spirit in a positive element of moral efficiency" which, mingling with the tide of daily life, will emanate forth in hallowed, healing influences on each loved object of your parental solicitude.

III. The divine conditions of success being satisfied, *have faith in God*, that he will crown your prayerful efforts for the conversion and salvation of your children with results proportioned to your largest hopes.

It is encouraging to mark that on this point Joshua entertained no paralyzing doubt. He was strong in faith, giving glory to God. Why then should you indulge unbelief amid all the auspicious presages, provisions and guarantees of a dispensation under which grace doth much more abound? The promises given under the old economy, be it remembered, are not superseded, but richly supplemented under the new. And the most memorable of those promises to God's people it should be noted with adoring gratitude, explicitly comprehend their children: "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and unto thy children after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God. This is my covenant between me and you, and thy seed after thee. Every man-child among you shall be circumcised." Peter proclaimed on the day of Pentecost, "The promise is to you and to your children," and in the same hour the oracle was verified in the copious effusion of the Spirit on their sons and daughters. That cheering promise stands unrevoked on the page of Inspiration, and derives a richer lustre from the sun of righteousness, now risen on them that fear his name, with healing in his wings. Its fulfilment is committed to him who, with ineffable condescension and grace, has said:—"Suffer the little children to come unto me and forbid them not, for of such is kingdom of heaven."

If christian parents fully apprehend and faithfully fulfil all that is implied in *training up a child in the way he should go*, why should they not appropriate the consolation of the divine assurance that "when he is old he will not depart from it? Nor ought the doctrines of constitutional depravity and moral agency to repress this inspiring hope, but rather to operate as incentives to greater assiduity, by loving effort, and trustful prayer, and improved example, in full reliance on the power and plenitude of redeeming grace, to counteract the native proclivity of the heart to evil. From such efforts, prosecuted with the courage of faith, the labor of love, and the patience of hope, the especial blessing of God, unless his covenant fail, cannot be withheld. Stagger not then, at the promise of God through unbelief. Do not hesitate to pledge your house as well as yourself to the service of God. Have you already done so? Hail! thou highly favored of the Lord; the Lord is with thee. Continue instant in prayer. Bow before the Mercy-seat sprinkled with the blood of Calvary's transcendent sacrifice, and urge with unfainting importunity the petition, than which none is more acceptable to God. "Show thy work unto thy servants and thy glory unto their *children*." Doubt not that He who turns the hearts of the fathers to the children, in yearning, ever-breathing desire for their salvation, will turn the hearts of the children to the fathers, in responsive evidences of early penitence and piety. All animate with this blissful anticipation, nor bating aught of heart or hope, bear up in the face of every discouragement, and, fixing your eye on the pole-star of duty, steer right onward. And—

As a bird each fond endearment tries,
To tempt her new-fledged offspring to the skies,
Employ each art, reprove each dull delay,
Allure to brighter worlds, and lead the way.

This discourse being so practical and hortative in its character throughout, I deem it superfluous to attempt any detailed application of its lessons. I close by addressing a few sentences to two classes of parents respectively, assuming that both recognize the scriptural propriety and obligation of infant baptism: the one, however, making conscience of dedicating their children to God in that ordinance, but the other, from some cause, neglecting to do so.

Let me remind you whose children have been solemnly presented to God, and impressed with the visible seal of his covenant, that, while the promises of that covenant are God's, its reciprocal vows and conditions are yours. Have you laid them to heart? Are you bringing up your children in the discipline and admonition of the Lord? You willingly labor that they may not want the bread that perisheth, and grudge no expense to procure for them the best mental cultivation in your power. But do you care with proportionable solicitude for their *souls*? Are you training them for God? You justly stigmatize that man as an apostate from the faith, and worse than an infidel who provides not for his own, and specially for those of his own house: and is your inconsistency, think you, less flagrant or fearful if you are neglecting to make provision for the *eternity* of the objects of your most tender affections?

I turn, in conclusion, for a moment, to those who have never dedicated their children to God in baptism, though convinced that it is both a duty and a privilege so to do. I am no believer in the papal dogma of baptismal regeneration, that figment of superstition on which so many build the hope of heaven for themselves and their offspring. Nor do I entertain the shadow of a doubt respecting the salvation of all, without exception, who die in infancy, whether baptized or unbaptized, since "of such is the kingdom of heaven." But this consideration, instead of diminishing your obligation to place your children by baptism in visible connexion with the church of God, makes that duty the more imperative. They belong to *Him* more than to *you*. The Father of the Spirits of all flesh claims them. The blessed Redeemer, through whose righteousness the free gift has come upon all men to justification of life, claims them. The Holy Spirit who even now spreads over them his wings of love, and dove-like sits brooding on their nascent faculties, claims them. And will you deny to the triune God the grateful homage of a public acknowledgement of his claim? Bring them, I entreat you, without further delay, to the sanctuary, the most appropriate place for an office so solemn, and offer them as living, acceptable sacrifices on the altar of God. You will thus gather around yourself and your children the genial, holy sympathies of all the pious in the congregation of God's people, who will not fail to pray that thenceforth the high resolve may be written on your heart, and exemplified in your life, AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD.

MRS. FLETCHER RECEIVES THE BLESSING OF PERFECT LOVE.

"'Tis done: thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

In the years 1761 and 1762 there was a very great revival among the societies, both in in London and many other places; and an earnest desire was stirred up in many hearts after full salvation. Prayer was made without ceasing by the faithful, that the Glory of God might "go forth as brightness," and his salvation "as a lamp that burneth." These prayers were answered in a very powerful manner. The Spirit was poured out on some in such a degree as can hardly be conceived, but by those who felt the divine influence. Not only Mr. Wesley and Mr. Maxfield were in an uncommon manner blessed in their preaching; but many simple persons, both men and women, were lively harbingers of the approaching Pentecost, and cried aloud, "the kingdom of heaven is at hand!" The mighty power of God was seen on every side! Christ was held out as a complete Saviour; and represented to the eye of faith, as crying out on this festal day, "If any man thirst, let him come unto me and drink: he that believeth in me, out of his belly shall flow rivers of living water." The rivers did indeed flow from heart to heart. The gift of victorious faith was given to many, not only for themselves, but for others. A clean light shone on these truths: "They that are in Christ are new creatures: old things are passed away, and all things become new." The blood of Jesus Christ cleanseth from all sin." The whole soul, with every faculty, shall be so "brought into subjection to Christ," as to feel, "I live not, but Christ liveth in me!"

Some portion of this river seemed now to reach me also. The means of grace were as marrow to my soul: and often these words were applied, "If thou canst believe, all things are possible to him that believeth." But I could not believe so as to give up my whole heart to the Lord. I knew him mine; but other things had yet life in me, though not dominion over me. I was now assured the blessing of sanctification (or, in other words, a heart entirely renewed,) could not be received, but by simple and naked faith; (by simple faith, I mean taking God at his word without reasoning; and by naked faith, I mean, stripped of every other dependence, but on Christ alone,) and my soul groaned out its desire in these words:—

"That mighty faith on me bestow,
Which cannot ask in vain;
Which holds, and will not leave me go,
Till I my suit obtain."

One day, as a few of us were praying together at Brother Gilford's, we were so drawn out that we were, I think, four hours engaged, when I really thought we had not been above one; and this was frequently the case with us. Another day, as I was at a meeting for prayer at a friend's house, when we had continued for some time, I seemed as if I had lost all. Deep discouragement seized my spirit; but I wrestled on, and was as in an agony to "love God with all my heart." Brother Gilford was praying for me, when in a moment, Brother Gilford changed prayer into praise, telling the Lord he had heard and answered; he had set me at liberty, and now he would praise him. This surprised me, as I had not given the least sign, by either word or motion, of what I had felt within. He concluded his prayer with that act of praise. He asked me how I felt myself. I answered, I could not fully tell, but I found that the love of the will of God had brought an unspeakable peace into my soul: that, however, I did not feel joy; only a rest in that thought, "The Lord reigneth," and "His will shall be done." As I was walking home, I found the presence of the Lord to be with me. He seemed to say, "Round thee and beneath thee are spread the everlasting arms." I felt they were so, and my faith seemed to gather strength continually.

Yet for some days I was much exercised with temptation, and continually accused, that I had thought, said, or done something amiss. But after a little time I found a more solid rest, and sensibly felt my will and affections were fixed on God; and most powerfully was I penetrated with these words:—

"Their daily delight shall be in his name,
They shall as their right His righteousness claim;
His righteousness wearing, and cleansed by his blood,
Bold shall they appear in the presence of God!"

—*Moore's Life of Mrs. Fletcher.*

HOW WAS SAUL OF TARSUS BAPTIZED?

Was he dipped, or immersed all over in water? This, we think, was impracticable, if not impossible, in the circumstances mentioned by the sacred historian. At the time of his baptism he was staying in the house of a man called Judas, in Damascus. According to the directions which the Lord gave to Ananias, he went to the house of Judas and found Saul there, unable to see, who had been fasting and praying, no doubt, for three days. Ananias met this man humble and penitent, and, "putting his hands on him," said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as if it had been scales, and he received sight forwith, (*anantas*, standing up,) and was baptized. And when he had received meat (food) he was strengthened."

Such in detail were the circumstances of the baptism of the late persecuting Saul of Tarsus. In his weak and faint condition, having neither eaten nor drank anything for three days, would they not offer him some refreshments before taking him from the house of Judas to a river or pool, if there were any in the city, to be immersed? It is unaccountable, if he were actually dipped in water, that there is not a word to intimate the fact in a history so circumstantially narrated as this of Saul's baptism. Besides, it appears from the words of the history that he was baptized in the house in a standing position, which must have been simply impossible if he were immersed. After the rite was administered, and "when he had taken food, he was strengthened."

We must bear in mind that Saul of Tarsus, who is known to us as Paul the Apostle, was a Jew and a Pharisee, and had been accustomed to see baptisms performed by sprinkling from his childhood. Of the diverse baptisms mentioned in the Epistle to the Hebrews he speaks of three rites, and these three were *all performed by sprinkling*. In the Jewish law we find the word *dip*, or *dipping*, eight times: but they were dippings in blood and running water, or dipping in oil, or in the waters of purification. But no one of these dippings can mean *immersion*; not one of them is the dipping applied to the whole person; not one of them is an act of purification; but in seven cases out of the eight the dipping is preparatory to an act of purification by *sprinkling*.

The word *sprinkle* occurs ten times in the Jewish laws, and in every case but one it denotes the rite of purification, and in four cases it is applied directly to the person. In two instances it is used by the prophets, in both of which it refers to the work of purifying to be effected by the coming of the Messiah.

Considering, then, the education of Paul as a Pharisee, familiar with the rite of sprinkling as an act or symbol of purification and of consecration to God, what must have been his ideas of the mode of baptism? He would have been amazed if told that he must be dipped all over in water to be received into the Church of God under the new dispensation inaugurated on the day of Pentecost.—*Christian Observer.*

THE PASTOR OF THE FUTURE.

ONE of our *Quarterly Reviews* has the following news as to the "Pastor of the Future:"

Newman Hall preaches in Surrey Chapel, where Rowland Hill, a man of ten times his pulpit power, once preached: but the work done for Christ by Newman is tenfold greater than that wrought by his eloquent predecessor. He preaches through the organization that he has developed and inspires and administers; through his benevolent society, relieving the sick poor at their dwellings and reaching eight hundred cases yearly; through his Christian Institution Society, visiting all the neighbourhood with tract distribution; his Dorcas and female Clothing Societies for poor women; his School of Industry for the training of neglected girls; his Sunday-School-Society, with its four-hundred and seventeen teachers; his open air meetings and lodging house prayer meetings conducted by laymen; his popular works, lectures and musical entertainments for the working classes; his Young Men's Christian Association—through all of which it is calculated that not less than one hundred thousand are annually brought under the influence of Christianity. Now, it is true that this is an eminent instance of the power of the minister as organizer and administrator. But conceive once what the influence of Newman Hall would be if his strength were solely or mainly in the pulpit. Shear away from him the organizing, and administrating work which has made Surrey Chapel such a camp of Christian forces; and then, by the contrast, learn what might be the efficiency in his sphere, and according to his opportunities and capacities, of the minister who now is putting the best of his strength and hope into his pulpit work.

* * * * * * * *

Clearly, I think the business of preaching in a settled church and for a man of ordinary power, is not chief, but subordinate. If as pastors, we can find something for every man to do, can mark out each one's place, and rouse an individual interest in specific Christian work, we shall have no trouble in finding interested hearers. But simply to preach from Sunday to Sunday to a people as one lectures to a lyceum, with no other immediate objective point than to say something fresh and stirring, is of all work the most depressing. It is no wonder that the modern minister is ever seeking some new place. There is nothing the way of means that can freshen the pulpit like bringing it into direct contact with the co-operative work of the pews. The organizing, administrative preacher will never be dull to his co-laborers; and his work with them, and through them will most rapidly increase the number of those who from an interest in the work of Christ, will find an interest in the word of Christ.

A clerical joke at the expense of a brother of the cloth is going the rounds. It is said that a clergyman who preached in a prison, a Sunday or two since, began his dicourse in his traditional way by saying, "I am glad, my friends, to see so many of you here this morning."

Provincial Wesleyan.

WEDNESDAY, SEPT'R. 13, 1871.

In his magnificent speech before the British Conference at Manchester, Mr. Punshon informed his admiring audience that it was no unusual thing in the history of the Canadian Conference for young ministers of that body to withdraw for a time from pastoral work in order to fit themselves the better for its performance by graduating at some college; and he indicated with sufficient distinctness that that was an example that some young English ministers might copy with profit to themselves and advantage to the cause. In due time, perhaps, Mr. Punshon's suggestion may bear good fruit. But how much better would it be if in the Canadian Conference, the British Conference and in all other Methodist Conferences whatsoever all ministers were properly fitted for the effective discharge of their public duty prior to their ordination. To accomplish that most desirable result is one of the serious tasks to which Methodism the world wide over will soon have to address itself in downright earnest.

But meanwhile what should young ministers and ministerial candidates do, for whose proper training no sufficient provision has been made, or who have been providentially thrust forth into the field slenderly equipped for their sacred avocation? Should they, if conscious of their unfitness for their work, despair of the future? Or should they, in reliance upon their providential call, content themselves with their meagre preparation for the performance of their weighty task? Oh no, a thousand times no! If without rendering ourselves greatly liable to the charge of presumption, we could offer a few words of counsel to young brethren anywhere thus situated, we would sympathizingly urge them first to be of good cheer. They are not condemned by any imperious necessity to be mere hewers of wood and drawers of water in the Tabernacles of the Lord. The way is most certainly open to them for the attainment of what when measured by the current standard of literary acquirement in the respective Christian denominations, may be regarded as a goodly mental culture.

We urge secondly that young brethren should take pains to form an accurate estimate of their precise mental condition and of their mental necessities. To do this they must know what they ought to be in an educational point of view, as well as what they really are. In setting about this task they need not go to work at random. Let them get the Calendar of any respectable College. In that Calendar, they will find the course of study outlined by mastery of which students at those Institutions become well educated men. Let that course be noted carefully. It is drawn up with an especial view of securing for those who traverse it, an equally balanced mental development.

Let the young enquirers faithfully mark how far short of the termination of a College curriculum their own education has stopped. This done, we urge thirdly that vigorous steps should be taken at once for the resumption of the educational journey which had been so early and unhappily arrested. The best thing to do would be forthwith to repair to a suitable Academical Institution, there to remain until the preparatory educational process should be complete. If this, however, should be quite impracticable, then the young brethren athirst for learning should brace themselves for the pursuit of knowledge under difficulties, and manfully set about the work of self culture. In doing this they should form a broad and comprehensive plan of study, and prosecute it in an orderly and consecutive manner. Their aim should be to secure sooner or later a degree of intellectual development equal to that obtained by those who are favored with a Collegiate education. If their mental training even in matters elementary has been quite defective, they should imagine they were preparing to matriculate at College, and step by step render themselves fit for matriculation. Having got thus far, let them in the same systematic manner proceed to master the subjects allotted for the first year's course of study at College and so on till the entire College Curriculum has been satisfactorily passed over.

This can be done by every man of at least average natural ability yet young in years who finds a place in the ranks of the Methodist ministry. It or something very much like it has been done. It can be done now more easily than ever before; because the helps for such a work are abundant and efficient. In almost every direction an energetic private student can on easy terms obtain assistance from well educated men. And the aids to self culture now yearly issuing from the press and bearing on every branch almost comprised in a collegiate course are of priceless value to solitary students. By the judicious use of such aids private students may proceed on their course with comparative ease and almost perfect accuracy.

But it may be said that it would take a long time to complete such a course. What if it should? What if it should take ten, fifteen or twenty years to do it, would not the man travelling over it be going in the right direction all the time? Would not his profiting appear to all men? He could not it is true accomplish this work without much self-denial, much economy of time, much firmness of resolve, much persistence of purpose and great patience. But would not the persevering cultivation of such habits and qualties be of infinite service to him, apart even from the valuable acquisitions which their exercise would bring him? Of course he would have to guard against allowing his mind to be too much absorbed in his task of self-culture, and against making that an end which should be only a means by which he should be the better qualified to proclaim the unsearchable riches of Christ, and by the blessing of the Divine Spirit bring men to the knowledge of the one true God whom to know aright is life eternal.

J. R. N.

ENGLISH CORRESPONDENCE.

4TH CONFERENCE LETTER.

DEAR MR. EDITOR,—The services held in connection with the present Conference are far too numerous to secure detailed notices; and as they were scattered over a very large area, and distributed among many towns, it was a difficult and arduous undertaking to attend even a fair proportion of them. The reception of the returned Missionaries was a service to themselves and their friends of a deeply interesting character, but it was held many miles from Manchester. The candidates for ordination were distributed into three companies, in Chapels very wide apart, to narrate their conversion and their call to the work of the Christian Ministry. By means of this arrangement the Conference services have been seasons of deep interest and hallowed joy to the people of many towns contiguous to Manchester. The ordination services are held in high esteem, and for many days before they were held it was a matter of difficulty to procure tickets of admission to either of the Chapels selected. They were crowded in every nook and corner, and comfort during the protracted exercises, was out of the question. No other Conference Session is held during the day, and in truth an attendance during the whole of the proceedings amounts to a pretty fair day's work.

The charges to the newly ordained Preachers were delivered by the Ex-Presidents nearest to the Chair, the Rev. John Farrar, and Dr. Jobson. Reports speak of these charges as being unusually excellent, rising above the ordinary level of the valuable series of discourses which have become the heritage of Methodism. Their delivery was accompanied with marked influence and blessing from on high, and although a free use of the manuscript was made all through the discourses, proof was given that Methodist preachers can upon special occasions and under the pressure of great responsibility, wield great power and bring down blessed influences upon the congregation, although using a written sermon.

Again we return to the Free Trade Hall, and observe that it is again filled to its utmost capacity. The admission is by the Society Ticket, the token of Class and Church membership. The meeting is held for strictly devotional purposes, and the exercises are confined to praise, prayer, and two or three short addresses. It is difficult to describe a meeting of this nature, so powerful in its influence, and which produced most gracious results. The singing was glorious, it swelled up from five thousand voices, and was as the sound of many waters. It was led by Mr. Curnock, the well-known Precentor of our Conference, and just the man for the post to which his fine musical abilities have led him. The prayer conducted the immense gathering to the footstool of Divine Mercy and into very close fellowship with the Father of their spirits and the God of all grace. The exhortations were pointed, short, and intensely practical. The whole service was eminently successful, and will long be held in loving remembrance as a season of grace and refreshing, coming as from the presence of the Lord.

The business of the Conference proceeds somewhat slowly during the time occupied by the great public gatherings to which reference has been made. A number of Committees contrive to meet, read documents, hear evidence, and prepare to report to Conference. In the larger number of cases these reports are at once adopted without discussion, Much deference is paid to the opinion of the brethren forming the Committee, and the valuable time of the Conference is economised and saved.

The affairs of the General Education Committee, and its proposal for the establishment of another Training College, occupied a long time and were freely critised and discussed. The Committee appointed by the Conference reported in favor of the new scheme, and even went beyond the original proposal by recommending the appointment of a Ministerial Secretary. Dr. Rigg remains at Westminster at the head of the Parent Establishment, which is from henceforth reserved for the training of male teachers. Mr. Olver goes to the new College (recently purchased) at Battersea, as Principal of the Female Training Institution; and Mr. G. O. Bates is the new Educational Secretary. The Conference did not yield to the extension of its educational work without much anxious enquiry, and careful calculation of the requirements of the time, and the probable operation of the new Education Law of 1870. If we do not provide for the training of the pupil teachers, who will soon be ready for further instruction, they will be forced into other Institutions, where all Methodism will be driven out of them long before their scholastic course is complete. The majority of the Conference regard the proposed extension as a wise prudential step, and a course that will amply repay in due time all the trouble and outlay. An increase in the Tutorial staffs at our Theological Institutions was asked and obtained from the Conference, and an important change in the course of study was decided upon. Only those whose previous training warrant the step will be put to classical studies, and more attention will be given to a class of studies that will tell more immediately and directly upon the great object of their life, and their separation from the world.

The business of the stationing Committee occupies much time and commands unusual attention. Conference sits during the absence of the men in whose hands the destination of so many at present rests, but the business transacted at such times and under the Presidency of one of the venerable Ex-P's, is of a commonplace and very routine character. Reports are read, addresses pass in review, a little legislation is attempted, but the thoughts of many wander away to the room where their fates are under discussion, and the time seems very long and dreary until that important second draft of stations shall be in their hands.

The close of this great assembly is near. Your correspondent, now at a distance, has received the final draft of stations, but is not yet advised of the precise time of closing. Your readers, Mr. Editor, will by the time this has been perused, conclude they have heard about enough concerning this great Manchester Conference of 1871.

"B."

Aug. 11, 1871.

THE CONFERENCE SPECIAL COMMITTEE ON FINANCE.

WHAT WILL BE EXPECTED OF IT.

No. 1.

This committee, appointed at the recent Conference in St. John, "to consider the whole financial economy of the connexion, and to suggest, after due deliberation, any changes which may seem to promise to subserve the interests of Methodism throughout the Conference, consists of the President and Secretary of the Conference, Revs. H. Pickard, D. D., J. Taylor, S F. Huestis, L.Gaetz, A.W. Nicolson and J.G. Angwin; G. H. Starr, J. B. Morrow, C. W. Wetmore, W. E. Dawson, S. D. McPherson, J. Dixon, and W. K. Dudman, esquires, and one minister and one lay gentleman to be appointed by the Newfoundland District.

By the Minutes of Conference it will be seen that the time of meeting is fixed for Monday the 24th June at 9 o'clock, A. M. As the general Committee work of the Conference must begin on the following day, it it would seem unfortunate that so limited a season as six or eight hours only should be devoted to the consideration of plans and details which will occupy the attention of business men called from all parts of the Conference limits. We shall endeavour to show in the course of our remarks upon this subject, that very complicated and important questions are to be presented; and upon the equitable solution of some of these will depend the satisfaction and comfort of a hundred Ministers and the prosperity under God of our entire Ministerial and Methodistic enterprize.

The suggestion of this Committee, originating we believe with the Book-Steward, arose out of monetary considerations which, for many years have harassed and perplexed a certain class of our Circuits and Ministers who are most immediately interested in their details. Committees have attempted to deal with these questions on different occasions, taking them one by one as they forced themselves on the attention of the Conference. But though they have been carried up to the general higher court and most thoroughly discussed with a view to their adjustment, some of them remain still, in a relation neither equitable nor desirable. The Conference simply bears up under difficulties which it knows to be increasing in some instances year by year, hoping for a safe and harmonious deliverance through the combined wisdom and integrity of those who may be called to consider their complications. We will begin with a subject which has not yet received any attention in our Committees, or Conference, but, notwithstanding, lies to some extent at the foundation of our entire financial economy, namely,

The necessity of systematizing and consolidating our Home Mission Work, and other Branches.

Every one who has paid any attention to English Methodism within the past fifteen years must have noticed the wisdom which has characterized the appointments of the Conference to the superintendence of interests within certain departments. When Dr. Coke died, the concerns of Foreign Missions were erected into a distinct branch of operations, and some of the wisest men set apart to its management. For many years this great enterprise, unceasingly widening, possessed the only Bureau within the Conference. In recent times Education, Home Missions, Chapel Building, Sabbath schools, &c. &., have each assumed such proportions and involved interests so valuable as to require the oversight, specifically, of individuals well experienced in their different modes and working. Thus there is to-day a long list of officials holding these relations to the Conference.

Did these systems mature directly and naturally? Not at all. It was in the face of the strongest opposition by men well studied in all kinds of objections, that any systematizing was adopted. The cry was ever against the creation of new offices, the removal of ministers from the regular work, the increase of machinery and the corresponding loss to the Connexion. And with all that the venerable body had gained by richest experience there are not wanting to the present day prudent prophets who utter their lugubrious notes of warning in the face of a new appointment. It is pitiful to look back now and think of the opposition which was offered to Mr. Clulow's appointment as Superintendent of Sunday school work. His engagement have twenty times justified the hopes of his friends and renumerated the Body which consecrated him to so noble a duty.

The truth seems to be that when any feature of ecclesiastical operation assumes by the blessing of God a considerable importance, the mode of entrusting its management to some judicious and qualified individual is not only safe but highly profitable Our Fathers beyond the Atlantic have found this by lengthened experience. When any question is presented in Conference bearing on these important branches of work, the representative is ready with statistics and decisive information. At central meetings where great movements are discussed, these men are present to afford a bird's-eye view of the entire subject. Thus our people are informed, and their liberality, naturally following such confidence as can be inspired in business men only by systematic management, is the wonder and admiration of the world.

We have reached a period in the history of our own Conference when some systematic regulation of different Branches has become a necessity. Indeed we are now behind some of the other churches in this respect. It is well worth the time to study how the financial economy of the Presbyterian church is managed in Halifax. What has been accomplished by our Brethren in Canada through the agency of individuals entrusted with important portions of their work, is known so well as to dispense with any necessity for details.

No Committee, holding its sessions for a few hours just at the approach of Conference can do full justice to an enterprise involving the labours and support of many ministers, or the conservation of objects which affect the progress of our general work. We must have some one to think for our Home Missions particularly; visit them, plead for them, supervise them; to counsel the Brethren on these stations and stand as connecting link between them and the subscribers to our Home Mission cause, as well as to hold a direct relation to them in the Conference. The result would soon repay us fifty-fold. But, renumeration apart, the rate at which we are now receiving Probationers for the Ministry, and the relation which Home Mission organization bears to the future support of our Ministers, will not only seem to justify the realization of some such scheme as we are advocating, but render it an imperative necessity.

This we shall endeavour to establish in our next article.

A. W. N.

SUPPLY FOR VACANT CIRCUITS.

We regret to have to announce that the prospect of obtaining a sufficient number of suitable young men from England to occupy the vacant places in our circuit work does not seem to be very encouraging according to reports which reached us by the last mail. We are sure that the Rev. Dr. Scott and Bro. Thomas Angwin are doing all they can to secure for us the much needed ministerial assistance. We learn from the report of the English Conference proceedings, published in the *London Watchman*, that on the 27th of July:—

The Secretary having introduced the Rev. G. Scott, D. D., as representative of the Eastern British American Conference, proceeded to read the Address of that Conference. It spoke of the loss by death of three good and useful young ministers; of eighteen candidates for the ministry, some of whom have been appointed to circuits, and others to colleges; of arrangements for the colonial Book-room; of the success of the Connexional collegiate and academic institutions; of deep sympathy awakened in home missionary operation, and of prospects of union among the various Methodist bodies throughout Eastern British America. The Rev. R. Scott, D D., G. T. Perks, M. A., and Fred. Macdonald were appointed to prepare a reply.

Dr. George Scolt, as representative, then asked permission for a few moments to address the Conference. He said that when appointed to preside over the Eastern British American Conference, he had been much affected by the earnest piety of the good men who composed that Conference. It had been his lot to introduce to their notice the importance of establishing home missionary meetings. These as it, appeared from the address, had been exceedingly successful, and they were now in a better financial position than in 1866. There was one matter confided to him by Mr. Pope and Dr. Pickard, which to him was a cause of anxiety. There was need that ministerial laborers should be sent out to Eastern British America, and he (Dr. Scott) had been invited to select and send out to them suitable young men. He wished to do this without in any way interfering with arrangements which the Missionary Secretaries might make. The Eastern British American Conference were willing to receive young men who had the guarantee of having passed the March quarterly meeting, and been recommended by the district meeting, though they might not have been accepted by the Conference, if he (Dr. Scott) was satisfied that they would do good service. Such young men must go out at at once and at their own cost. They would receive appointments at once, and if their conduct was satisfactory that year would be counted to them. Last year he had induced six young men to go in this way, and he was glad to hear they had rendered good service.

And in a private note addressed to us, and dated Bury, August 21st, 1871, Dr. Scott writes:—

Your's of the 15th ult. reached me in due course, and the address a fortnight afterwards happily a copy had been forwarded to the President which I saw on the 26th, the first day of our Conference. The Minutes have not yet reached me, and they were wanted for the when and where of your next Conference.

I feel much indebted to my Brethren for their kind appreciation of my services, and I hope that this year also I may be able to further the interests of Methodism in E. B. America.

I am corresponding with a few likely young men, but after the experience of last year, and knowing that Bro. Angwin is also looking out, I feel convinced that my course is to confine myself to such Brethren as have passed the Quarterly and District Meetings. * * *

The case of a Cornish miner interests me much; he is likely to do good service for Christ wherever he may go, but he says he is too poor to pay his passage out, and does not think it right to go into debt even for such a purpose. I wish that one of our New Brunswick Shipowners could offer him a free passage out.

Our late Conference was memorable, for the number of Ministers, about 800, in attendance; for the brotherly love constantly maintained mid all diversities of opinion, no discordant element was introduced to foster and sever, we parted loving each other more than ever; for the determination to stand in the ways and see, to ask for the old paths which is the good way and to walk therein, the Class Meeting is no longer an open question left to doubtful disputations, but the decision of the Conference in favour of upholding this method of Christian fellowship is unmistakeable; for the manifested presence of God in our devotional exercises, especially when surrounded by the office bearers and members of our Church, the Conference prayer meeting, the open session, the devotional meeting, attended by more than 4000. never can be forgotten by any who were privileged to be there; for the spirit of expectation that God is about to work for the glory of his name in the salvation of souls which prevailed. As I left the Conference on Friday evening, the 11th August, I could not help saying to my son-in-law, (the Rev. R. Stephenson,) thus closes one of the best Conferences I ever attended.

To me the interest of the Conference was not lessened by the fact that two of my sons, George just returned from Africa, and Samuel going to a Circuit this year, were there, as well as Mr. Stephenson.

Believe me your's affectionately,

Rev. Dr. Pickard. GEORGE SCOTT.

Bro. Angwin, in addition to his private inquiries and personal appeals on our behalf, has published the following in the *Methodist Recorder* of the 25th ult:—

THE METHODIST MINISTRY IN EASTERN BRITISH AMERICA.

To the Editor of the Methodist Recorder.

Sir,—Will you allow me through your valuable paper to bring before our young local preachers the following facts. Since my arrival in this country from Halifax, Nova Scotia, I have received a letter from Rev. H. Pickard, D.D., Ex-President of the Eastern British American Conference, saying that they very much need men for the ministry in that Conference, and requesting me, if possible, on my return to Halifax, to bring with me at least six suitable young local preachers, to be employed at once in the work of the ministry. I cannot explain the matter better than by giving some extracts from the Doctor's letter to me: "These are the conditions, that if suitable young men will come out, properly recommended from England, as local preachers, with promising talents, *at their own expense*, to either Halifax, Nova Scotia; or St. John, New Brunswick, we will find them employment for the year as hired local preachers; and that, if they enter upon our Circuit work by the end of November, and pass quarterly meetings, district meetings, and Conference examination committees, so as to be received at our next Conference as candidates, or preachers on trial, the present year shall be counted as the first of their probation. Now, with the concurrence of the President, I ask you to try to look up a few such men for us, and to induce them to come out at once, and we will be ready to give them work on their arrival."

I wish to add that I expect to leave England about the end of next month or beginning of October, and if any brethren are inclined to leave home to preach Christ to those beyond, I shall be glad to bear them company, say on the 6th October, by the Allan line steamer that will sail for Halifax at the above date.

THOMAS ANGWIN.

August 21.

P. S.—If any local brother wishes to communicate with me, my address for the present will be Post Office, St. Agnes, Cornwall.

In a private note, dated August 22nd, 1871, Brother Angwin writes: "I am sorry to say that I have not yet succeeded in engaging even one man, and I am beginning to fear I may not be able to bring one with me. Some with whom I have been in communication, are too old, some are wanting to get married, &c.

* * * *

I fear you will think me a poor agent. I cannot help it. There is a greater call at home this year than usual, owing to the numbers needed for Home Missions.

I spent a few days last week with Brother John Brewster. He appears to be doing well in his Circuit; the people are very fond of him—he is to remain the third year. He was very kind to me and so were his people. I spent four or five of my happiest days in England with them. May the Lord reward them for their kindness to me!

I expected to hear Mr. Punshon lecture at Plymouth on my way west, but a few hours before the time for the lecture, a telegram came, saying he was seized with a sudden illness, and could not therefore come. I hope it is not serious, but have not heard since.

* * * *

It is my present intention to leave Liverpool homeward bound, by the steamer the 6th prox., and I do yet hope that the Lord will send some young men along with me."

No answer has yet been received to our application to the Missionary Committee for a young man for the Bermuda Mission, and for two or three for Newfoundland.

LIVERPOOL DISTRICT.

MR. EDITOR,—

The Financial Meeting of the Liverpool District was held according to announcement, in the Wesleyan Church at Shelburne, on Wednesday, the 30th inst. After a hymn of praise, reading of the Scriptures by the Chairman, and prayer by the Rev. J. Lathern, it was ascertained that all the Circuits in the District were represented by their respective Ministers, with the exception of two. We missed a few familiar faces and voices, but this loss was somewhat compensated by the pleasure of welcoming new ones.

In the best of spirits, and with the utmost energy, the Brethren set themselves to the work for which they were convened, and in a very few hours the entire business of the meeting was disposed of. Before the reading of the "Liverpool Minutes," some time was spent in discussion upon the much-debated question of *Finance*; and afterwards we freely and earnestly talked of *spiritual* things. Regular work, special services, class meetings, Bible classes, love-feast, quarterly fast, Pastoral visits, Holy anointing each in its turn received attention. No new measures were proposed, but all present resolved to observe more closely the old "landmarks," keep more carefully the old "rules," preach more faithfully the old "gospel," and adopt more fully the old watchword, "HOLINESS UNTO THE LORD!"

Brother Coffin had arranged for a Home Missionary Meeting in the evening; but when the matter was brought before the Brethren, they nearly all wished to be excused. The general plea was a desire to *depart* before the evening. Providence, however, soon sent a *settler* in the form of heavy rain, so that when the hour arrived, there was no lack of speakers. The meeting was opened by the writer; presided over by the Shelburne Circuit Steward, Brother Irwin; attended by a respectable and deeply attentive audience; addressed by Brethren Sprague, Lathern, Fulton, and Coffin; and pervaded by a most sweetly hallowed feeling throughout.

The *contribution* was pronounced the best received in that church for a long time, and no doubt when the *subscriptions* are forthcoming, the meeting will be found to have been a decided success.

Thanking Brother Coffin for his kindness, and the dear Shelburne friends for their hospitality, we bade each other adieu.

"We part in body not in mind—
Our minds continue one;
And each to each in Jesus joined,
We hand in hand go on."

R. B. M.

Port La Tour, August 31, 1871.

ST. JOHN DISTRICT.

The Financial District-Meeting of the St. John District was held in St. Stephen, August 23rd. The disposal of the Financial business, and the arrangements for holding Missionary meetings, occupied a portion of the forenoon. A short session was held in the afternoon for the consideration of the Liverpool Minutes.

Upon an examination of the Financial capabilities of the dependent Circuits, it was ascertained that the Sussex Vale Circuit had developed such resources as to be entitled to the rank of an independent Circuit. Sussex Vale being now in a new and first-class position, and having this year an additional preacher, will need to make a vigorous financial effort to increase its receipts and maintain its honorable place among the self-sustaining Circuits of the Conference. Of its disposition, and of its ability to do this, we assume it will give a good report to the next Conference.

There are now in this District eight self-sustaining, six dependent, and four Home Mission Circuits. St. David's will probably, under the able superintendence of Rev. Mr. Dutcher, be elevated to the dignity of an independent Circuit by the end of the present year. One of the Home Mission Circuits, St. George, is at present without a supply.

The unprovided-for deficiency this year is, in this District, on each dependent Circuit, one hundred and twenty-five dollars and sixty-six cents.

Some reference was made to the circulation of the *Provincial Wesleyan*. It seemed strange to some of the Brethren that the circulation of our Conference organ, in the enterprizing and intelligent County of Charlotte is so small in comparison with other parts of our jurisdiction. There are now not more than a few dozen copies of the paper taken in some localities, where there should be as many hundreds.

Rev. Richard Smith has been keeping his hand in at his old work of building churches. Ae had another church ready for dedication at the thriving village of Baring; and secured the services of Rev. H. Sprague for the Dedicatory Sermon, Sunday morning, September 3rd.

D. D. C.

Circuit Intelligence.

HORTON CIRCUIT.

Brother S. F. Huestis writes, September 4, 1871: "The gracious religious interest which began upon this Circuit during last winter, still continues among us. The past quarter has been one of happy and successful labor. Our services, both Sabbath and week evening, are largely attended, and are almost invariably seasons of refreshing and power. Since Conference, eight persons have been baptized, some of whom have sought and found the Saviour during the quarter; these, with a few others, have united with the Church. The converts of last winter, with very few exceptions, are evidently growing in grace, and have been received into full membership. Our Communion service yesterday at Lower Horton, and a few Sabbaths ago at Wolfville, were seasons of very special interest and profit.

"'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen.'"

ENGLISH CONFERENCE APPOINTMENTS.

On Thursday the 10th of August,

Mr. Arthur thought it was his duty to ask what was the mind of the Conference on a subject connected with that which had just been named. With Dr. Rigg and another brother he was instructed to prepare an address to the Canadian Conference. That Address contained a request that they would appoint Mr. Punshon as their President during the next year. He (Mr. Arthur) confessed, for one, that instead of appointing Mr. Punshon as President he wished they had Mr. Punshon at home. He had no doubt whatever that on the balance of usefulness the greater weight was on the side of home. Such a man ought to be as near the centre as they could have him. But Mr. Punshon himself said that he was in honor committed to important undertakings in Canada—that certainly he could not leave this year; and he believed he could not leave until the Conference of 1873, two years from this time. What he (Mr. Punshon) felt in honor bound to, he (Mr. Arthur) should not feel free to interfere with. On any other ground he should say, "The sooner we have him back the better." At present, therefore, he would move that the Conference accede to the request to appoint Mr. Punshon President, and express the hope of seeing him back before long.

Mr. Rattenbury: I second that. I am very sorry that his return is postponed for two years. England wants him.

The resolution was put and carried with acclamation.

The President, addressing Mr. Punshon, said: I have the pleasure to inform you that by a unanimous and most cordial vote, the Conference has just appointed you to be the President of the next Canadian Conference. And I at the same time, feel that I am expressing the mind of the Conference when I say that we very much regret to hear that you cannot return to us till about two years to come. We should have been very thankful if you had seen your way to take your place amongst us now. I beg to assure you of the warm and deep attachment of this Conference, and the joy with which we shall welcome your return.

Mr. Punshon, in reply, said: Mr. President, honored fathers and brethren,—I am sorry that my English labours have not helped me as much Canadian ones, for you will perceive that I have almost lost my voice. I must go back again, if it be only to recover it. (A laugh.) I am deeply touched with this proof of your confidence and regard. You have always had a warm place in my heart. I have never seen any reason to regret an utterance which I made some fourteen years ago, that, next to the favour of God, I most coveted a sunny place in the hearts of the great brotherhood of Methodist preachers. I feel just as much a Methodist preacher to-day as I did then; I trust a little more, because my experience has been wider, and my views of the mission of Methodism have only been matured and consolidated by what I have seen of it in other lands than my own. I rejoice to have in any measure proved myself able to do anything for Christ, and for that form of Christianity—that most earnest form of Christianity, and, as I think, that most perfect of all fallible organizations, the Church of my fathers, and the Church of my choice. As to what you have said, Mr. President, in the latter part of your very kind remarks, the wish of the Conference must ever be to me in the light of a command. (Hear, hear.) I dare not choose my own inheritance. God has taught me that lesson, if He has taught me no other. I am anxious only to find out what His will is: and then with humble earnestness to endeavour to do it. I thank you very heartily for the reception you have given that proposition this morning in the name of the Canadian Conference. I am quite sure they will feel grateful to you for acceding to their wishes; and I trust that by-and-bye we shall together rejoice in the evidences of greater prosperity in the Church we love so well. (Applause.)

On the following day the Rev. W. Arthur, A. M., and G. T. Perks, A.M., were appointed the deputation to attend the next general Conference of the Methodist Episcopal Church of America.

And the nominations of Rev. J. G. Hennigar as President, and the Rev. C. Stewart, D. D., as Co-Delegate for the Conference of Eastern British America, for the year 1872-3, were confirmed,

(From the Christian Guardian.)

REV. DR. GREEN'S LETTERS FROM THE SEA SIDE.

EXTRACT FROM NO. 6.

We are never tired of riding round the beautiful drives in and about this city, (Halifax,) and our facilities for doing so are ample; for Master James and other members of the family are daily asking if there is any other point of interest which we would like to see. Our pleasure this week has been much increased by the presence of our old friend, the Rev. Dr. Richey, who came down to see us, and is stopping with his son, Matthew Richey, Esq., near by. He is looking somewhat older than when he left Canada, but is much better than we expected to find him. We have spent several evenings with him, and have been much interested and profited in counting over some of the victories of by-gone days, when we toiled, side by side, in building up Zion's walls. The interesting services of the 18th of June, 1836, came up vividly before us, when I had the pleasure of making the first speech ever delivered within the walls of our noble academic Institution at Cobourg, and of delivering to him the keys of office as Principal of that establishment. The Dr. had strangely forgotten some of our rough and tumble journeys together in the old days of staging in Canada, and especially a tedious one from Coburg, to attend a missionary anniversary in Toronto, when we had to bring rails from the fence to pry our stage out of the mud holes in which it was stuck fast; but, still, he has a vivid recollection of a large number of friends and brethren with whom he once associated. His numerous friends will be glad to learn that his health is improving and he appears ripening for a better country than earth affords.

Yesterday, by special invitation, I visited the Halifax District Meeting, and was introduced, by the Rev. Mr. Clarke, to the Chairman. We had some useful and pleasant conversation together on the best means to be used for promoting and extending the work of God. It seemed to be the general impression that greater efforts might be used to gather the children into the fold, to hunt up the lost sheep, and to go out into the hedges and ditches after the more degraded and hopeless, feeling all the while the great importance of saving souls. It was also intimated that the Gospel should be preached in a plain apostolic manner, presenting Christ in such a way as to grip the sinner's conscience, on the one hand, and set the Church to work on the other; always presenting God the Spirit as the great available source of sanctification to the Church, raising her members up into a higher life. But I was convinced from the conversation that here, as with us, there are many fields not yet occupied, which are white unto the harvest, if labourers could be found for them.

Our brethren have very wisely asked for a number of preachers from England, and I earnestly pray they may succeed in getting them. Dr. Pickard brought up the question of the Children's Fund, which fund seems to call for some modification. They tax the circuits 82 cents per member for the support of this fund, but they pay their children $40 each out of it. This tax, I learn, from various sources, presses heavily upon the ministers in the poorer circuits. They will probably find it to their advantage to reduce both the tax on parents and the amount paid for children, and to ask the stewards to make up the amount to ministers in some other way.

CHARLOTTETOWN, P. E. I. WESLEYAN ACADEMY.

This excellent institution was reopened (for the Summer term) on Wednesday last, under very favorable auspices. About 10 o'clock, a. m., the teachers and pupils being assembled in the spacious Lecture Room of the Academy, (which is the third story, and commands a splendid view of the city and its surroundings), the Rev. Mr. Taylor, Chairman of the Charlottetown Circuit, took the chair, and commenced the exercises of the day by calling on the Rev. F. Moore to read an appropriate portion of the Word of God. The gentleman called upon read the 4th chapter of the Book of Proverbs. The Rev. Charles Ladner, of Newfoundland, then gave out the Hymn, "Wisdom divine! who tells the price," etc., which was sung with great spirit. An earnest prayer for the Divine blessing on the Institution, by the Rev. Mr. McArthur, followed. The Rev. Henry Pope, President of the Wesleyan Conference of Eastern B. N. America, had been been expected to deliver the Inaugural Address. That gentleman, however, being unavoidably absent, this duty devolved upon the Chairman. The address which followed, although, in a great measure, unpremeditated, was fraught with words of wisdom and genuine eloquence. It was thoroughly practical throughout, and was, moreover, couched in such simple and appropriate language as to be easily understood by the youngest pupil in that large assembly. His fatherly counsel and solemn admonitions will, we would fain hope, be long remembered by those who heard them.

The Principal of the Academy (Mr. Anderson) then offered some explanatory observations on the "Curriculum," and the text-books to be used in the Academy in future. The ability, zeal, and entire devotion to the work of instruction of his assistants were entirely eulogised, all of whom, he said, had come to them very highly recommended.

Mr. Heard spoke briefly as to the broad and liberal principles upon which the Academy was to be conducted, and the thoroughly unsectarian character of the education to be therein imparted.

Professor McNeill (formerly of Prince of Wales—now of Princeton College) expressed the high satisfaction he felt on that occasion. He had been a student since he was four years old, and he was a student still. He was, therefore, in a position to offer those whom he addressed some useful advice. The object of institutions such as that in which they were then assembled was not merely to impart instruction—important as that was; another part of their business was, to train the youthful mind—to teach the young how knowledge was to be acquired. Close application to their studies, on the part of the students, was indispensable. They must work. Everthing must be done thoroughly, or their time would be worse than wasted. The parents, too, should take a deeper interest in the education of their children than had been their wont; and they should see to it that at least two hours every day were devoted to study by their children out of school hours.

The Hon. W. W. Lord, Robert Longworth, John Ings, and J. B. Cooper. Esquires, being severally called upon, also delivered short addresses, cordially approving of the Institution and the noble efforts now being put forth to secure the moral training and culture of the Protestant youth, of this Colony, of both sexes.

The doxology was then sung, the benediction pronounced, and the meeting broke up, highly delighted with their forenoon's exercises.

The teachers of the Wesleyan Academy, as at present organised, are: W. W. Anderson, Esq., Principal; Miss French, Preceptress; Professor Earle, Music Teachers; Miss Spencer, Assistant do.; Miss Reid, Teacher of Drawing, Painting, etc.; Miss Narraway, Girls' Intermediate Department; Mr. Dickieson, Boys' do; Miss Mellish, Primary Department, 2d Division; Miss Coles, Primary Department, 1st Division; Miss Spencer, Infant Class Teacher.

The "Infant Class"—where "the little ones are instructed by the aid of picture-lessons to think and reflect on simple truths culled from nature,—gradually leading to nature's God,"—is, we understand, a novel feature in connection with institutions of this description. Ample accomodation for about 120 of these interesting "little ones" is provided in the Academy.

The Fine Arts Department—under the able management of Miss Reid—is also worthy of special attention. The facilities for acquiring a thorough knowledge of drawing, painting, etc. here afforded will, we trust be duly appreciated, as it supplies a want long felt in this community. The musical department, it will be observed, is under the management of Mr. Earle, whose abilities as an accomplished pianist are too well known in this community to require any eulogy from us.

The Academy Building occupies the finest site for the purpose to be found in P. E. Island. It is a substantial neatly built three-story brick building. The rooms are spacious, lofty and admirably ventilated. The staircases are so constructed as to afford easy and ample means of ingress and egress. The furniture is substantial and in the latest and most improved style. The whole building is heated by steam,—the safest and healthiest mode yet discovered.—*The Islander, 12th inst.*

General Intelligence.

The Halifax *Chronicle* understands that the "Dominion Government has agreed to accept the proposals of the Local Government as the basis of arbitration for the settlement of the Provincial building dispute. The negotiations have so far progressed that the arbitrator on each side has already been named, and nothing now remains but the appointment of an umpire to bring this lengthy controversy to a speedy and satisfactory close. It is rumored that Mr. J. B. Duffy has been named as arbitrator on the part of the Nova Scotia Government, and Mr. John Boyd, of St. John, N. B. on the part of the Dominion."

MELANCHOLY ACCIDENT.—The yacht "Gazelle,"," of Shelburne, with Capt. Auley Kennedy, Mr. James Ellis, and Mr. Thos. McDonald, started for a pleasure excursion on our harbour on the morning of the 6th inst.

When off York Redoubt, from outward signs of bad weather the company were induced to retrace their steps, but in wearing fell into the trough of the sea, the yacht filled and went down.

Messrs. Ellis and McDonald struck out immediately for the shore, but from the strong lop were unable to reach it. Capt. Kennedy, not being an experienced swimmer, kept himself afloat for about forty-five minutes, and was finally picked up by a boat. Mr. McDonald, though an expert swimmer, was unable to save himself. He did not sink, but was drowned by

the wash of the sea while he floated. His body was picked up and brought to the Queen's wharf, where an inquest will be held this morning. Mr. Ellis sank, and his body has not yet been recovered.

HANDSOME BEQUESTS.—The following some of the appropriations contained in the last will and testament of Stephen Newton Binney, for religious and benevolent objects some time previous to his death:—

To Granville Street Church,	$1000
To Acadia College,	500
The Baptist Foreign Miss, Society,	500
The N. S. Home Miss. Society,	200
The N. S. Bible Society,	200
The Deaf and Dumb Asylum,	100
The Protestant Orphan Asylum,	100
The Industrial School,	100
The Rector of St. Paul's for the poor,	400
Additional for the poor,	400

It is reported that the Rev. T. H. Rand, ex-Superintendent of Schools in Nova Scotia, has been appointed to the same position in New Brunswick, superseding Mr. John Bennett, who had filled that office for many years.

THE ASYLUM FOR THE BLIND.—We are gratified to learn of the recent appointment of Mr. Dodge as physician to the Asylum for the Blind. Dr. Dodge came here a comparative stranger; the energy and skill displayed by him in treating those diseases to which he devotes his special attention, argue well for the future success of this benevolent institution—originated and so liberally endowed by the late William Murdoch. The directors could not have made a better selection, and we congratulate both parties on his appointment.—*Witness.*

THE NOVA SCOTIA AND NEW BRUNSWICK CONGREGATIONAL UNION.—The annual session of this respectable though small section of the Christian church in these Provinces was held in the Halifax Salem church commencing Thursday evening the 7th inst., when the annual sermon was preached by the Rev. Mr. Dodd of St. John, N. B. The Rev. Joseph Elliott, of Halifax delivered an address on Friday morning as retiring Chairman. The Rev. Mr. Dodd was elected Chairman for the ensuing year.

In the evening a missionary meeting was held and addressed by the Rev. Dr. Wilks of Montreal, the Rev. Mr. Dodd, Rev. Mr. Williams and others.

Several of the pulpits in other churches in the city were occupied by ministers belonging to this body, the Rev. R. K. Black, of Milton, preached in the forenoon in the Brunswick Street Wesleyan church; and the Rev. Wm. Williams of Sheffield, in the evening in the Grafton Street church—we believe very much to the delight of all who were allowed to listen to them.

DEAF AND DUMB INSTITUTION.—Mr. Hutton, Principal of the Institution for Deaf and Dumb, has returned from a very gratifying tour in Cape Breton, in which he was accompanied by four of his pupils. "He was absent from Halifax 29 days, travelled about 700 miles and held 22 meetings. He found about 20 and 30 deaf mutes, many of whom are of the right age for instruction. In one place there were five mutes in one family, in another four. One result of the tour will probably be the rescue of several of these unfortunates from their present darkness, by their introduction to the institution here as they are all freely invited to come; pay or no pay. The expenses of Mr. Hutton's progress through 22 different places, amounted only to $16.13 for the whole party—a fact which speaks volumes for the kindness and hospitality of the people. Only once had they to put up at a public house, and they were forwarded free of charge from place to place. In all other cases they were comfortably accommodated in private houses. Altogether Mr. H. considers his Cape Breton tour the most successful and satisfactory he has ever undertaken." The Directors have much pleasure in giving publicity to the foregoing statements, and they offer their warmest thanks to the good friends of that fine Island for all their generous attentions and their liberal contributions, particulars of which will be given in due time. J. C. Cochran. M. A. Secretary.

WEEK OF PRAYER THROUGHOUT THE WORLD.—A circular has just been issued by the Evangelical Alliance, calling upon Christians of all nations throughout the world to make arrangements for setting apart the week commencing January 7, 1872, for special humiliation, thanksgiving, and prayer. In the course of an address upon the subject of universal prayer, the circular says—'Christians throughout the world have been accustomed for many years past, and with increasing encouragement and advantage to consecrate the week commencing with the first Sunday in January, to united supplication. Day by day in that week they have been brought into sympathy with each other's wants, and duties, and trials; with each other's union in Christ; with each other's privileges; and with each other's participation in divine and eternal realities." The circular, after suggesting suitable topics for exhortation and prayer upon the successive days of meeting touches upon the necessity of united prayer, especially for the heathen lands, and cities the astounding fact that while 500,000,000 of the entire population of the world consists of Protestants, Roman Catholics, Greeks, Jews, and Mahomedans, the other 788,000,000 are entirely pagan. The circular bears the signatures of the Earl of Chichester, and James Davis and Herman Schmettau, Ph. D., as president and secretaries of the British branch of the Evangelical Alliance, and is also signed by the secretaries of the American, French, German, Belgian, Dutch, Netherlands, Sweedish, Turkish, and Greek branches of the Alliance.

GRAHAM'S PAIN ERADICATOR.—Effectually reduces inflamation, allays the irritation of the nerves, and gives a healthy tone and action to the system. Graham's Pills remove billious and morbid accumulations of matter from the system and purify the blood. The wide range of diseases in which the above are found to be an effective remedy, makes them a necessity in every household.

SUNDAY SCHOOL CONVENTION, ST. JOHN, N. B.

This, composed of Delegates from Nova Scotia, Prince Edward Island and Newfoundland as well as various parts of New Brunswick, was organised on Thursday afternoon the 7th inst. in the vestry of the Centenary Wesleyan Church; in the absence of the Lieutenant Governor of the Province who had engaged to preside but was hindered by a somewhat severe attack of neuralgia, A. W. Masters, Esq., took the chair, and called the meeting to order. After some time had been spent in devotional exercises—the following gentlemen were elected

OFFICERS OF THE CONVENTION.

Vice-Presidents—A. W. Masters, D. J. McLaughlin, Jr., St. John; Wm. Brown, Archibald Kennedy, P. E. I.; I. Matheson, N. S.; S. R. March, Newfld.

Treasurer—Wm. Peters, St. John.

Secretaries—H. R. Smith, St. John; J. W. Potts, St. John; J. W. Whitman, N. S.

THE FIRST SUBJECT FOR DISCUSSION.

the mutual relation of the Church and the Sunday School, was then taken up and discussed. It seemed to be very generally agreed that the Sabbath school should be worked as an integral portion of the church machinery and not as an independent institution.

A very interesting and numerously attended MEETING OF WELCOME was held in the evening in St. David's, Presbyterian Church. The Chair was occupied by Vice President, D. J. McLaughlin. The Rev. Neil McKay, Mr. Davis and F. S. Skinner delivered addresses of welcome; and Mr. Tupper and Rev. Mr. Todd spoke on behalf of the delegates in reply.

On Friday morning after half an hour spent in devotional exercises—"the qualifications of Teachers and the best mode of preparing for teaching" was discussed in a very spirited manner by various speakers up to the hour of adjournment. At the AFTERNOON SESSION—the following resolution was submitted by J. Fawcett, Esq., and the Rev Mr. Todd:—

"That the Convention, recognizing the mutual relations existing between the Church and the Sabbath School, request that the prosperity of Sabbath School work be made a subject of special prayer throughout all our churches and congregations.

"Modes of teaching," the special subject of the Session, was then taken up and an animated discussion ensued.

The EVENING session was held in the Leinster Street Baptist Church—The special subject of discourse was—"The advantage of a uniform scheme of lessons in Sunday schools." The discussion of this, it is reported, was one of the most animated of the convention.

On Saturday meetings were held morning, afternoon and evening. The question discussed at the Morning Session was "Teachers' Meetings and Prayer Meetings and how to conduct them;"—At the Afternoon Session,—"How can Sunday schools be made more attractive?"—and at the Evening Session,—"The circulation of healthy literature amongst the scholars.

THE FAREWELL MEETING, was held in the Centenary Church on Sabbath Evening, after a sermon on the duties of Sabbath School Teachers by the Rev. D. D. Currie, the chair was taken by A. W. Masters, Esq., and addresses were delivered by the Rev. Mr. Currie. Mr. Welsh, Mr. Eckersley, Mr. Stubbert, and Mr. March.

MINUTES OF CONFERENCE.

The Minutes of Conference have been sent to several Districts, as follows:—

1. Packages for Windsor, Falmouth, Kentville, Avondale, and Horton Circuits, have been sent in one parcel, per Fishwick's Express, to Rev. S. F. Huestis, Lower Horton. The packages for the rest of the Halifax District have been sent in one bundle per Fishwick's Express, to the Book Room, Halifax.

2. The packages for the Truro District were sent, per Fishwick's Express, in one bundle to Rev. Wm. C. Brown, Pictou, and should have been received at Pictou in time for the Financial District Meeting.

3. The packages for the Prince Edward Island District have all been sent, in one parcel, to Rev. Jas. Taylor, Charlottetown, per Eastern Express.

4. The packages for the Fredericton District were all sent to Rev. Leonard Gaetz, per Eastern Express, in advance of the Financial District Meeting.

5. Packages for Moncton, Hopewell, Hillsboro, Hovelock, and Salisbury Circuits have been sent in one bundle per Eastern Express, to Rev. Isaac Thurlow, Moncton. And packages for the rest of the Sackville District, except Richibucto, have been sent by the same Express to Rev. E. Brettle, Sackville.

6. All the packages for the Annapolis District have been sent, in one parcel, to the Financial Secretary, Rev. Joseph Hart, Granville Ferry, per Fishwick's Express.

7. All the packages for the Liverpool District have been sent, per Fishwick's Express, to the Financial Secretary, Rev. John Lathern, Yarmouth, in one bundle.

8. All the packages for the Newfoundland District have been sent in one bundle to the Financial Secretary, Rev. James Dove, St. John's, per Fishwick's Express.

D. D. CURRIE.

St. John, Sept. 5, 1871.

EDITORIAL NOTES, &c.

1. DR. RICHEY'S SERMONS.—We are sure that our readers will be glad to read the sermon which we are allowed the privilege of spreading before them on the first page of this week's paper. The importance of the subject discussed, more even than the high reputation of the writer, should secure for it a careful perusal in every family which our paper visits.

2 CONFERENCE SPECIAL COMMITTEE ON FINANCE.—At the late Halifax District Financial Meeting, it was suggested that a discussion, in the columns of our Conference Organ, of certain points in our Financial economy, would be likely to subserve the interests of the Connexion; and the Financial Secretary of the District was informally requested to commence such a discussion. Hence the appearance of the article from his pen, which appears on the preceding page of this paper.

3. MINUTES OF CONFERENCE.—From the notice given by the Secretary of Conference, it will be seen that these have been already sent to every part of the Conference.

They contain, this year, the reports of the Home Missionary and Conference Education Societies, and so enlarged constitute quite a book of 100 pages.

They should be carefully studied by every person who would be acquainted with the various movements and plans of our section of the Christian Church.

We design referring to them, again and again, hereafter, in order to call special attention to certain of our Church schemes; in the meanwhile we advise every one within the bounds of the Conference who would be an intelligent member of the Wesleyan Church, to secure a copy for his own careful consideration.

☞ They may be obtained from the Book Room at 15 cents each; by mail, postage paid, 20 cents.

4. WINDSOR SABBATH SCHOOL EXCURSION.—The morning of the 12th inst. dawned most auspiciously upon our Windsor friends, giving promise of one where those glorious September days which seem to be almost too perfect for our world of sin, shade, and sorrow so abound. Just as our paper is going to press we have received a telegram from Windsor saying—"Excursion just away,—twelve hundred persons—all promising." We congratulate all concerned on so satisfactory a beginning of the excursion, which we trust will be safe and joyous throughout.

RECEIPTS FOR PROVINCIAL WESLEYAN.

To 12th Sept., 1871.

From Rev. C. H. Paisley,		R. Ackenhead,	1.00
Hugh Parker,	$1.00	Thos. Swan,	1.00 4.00
From John Dilworth	67	From Rev. John Read,	
" Mrs. Jane Clark	50	Mrs. A. Hoar,	2.00
" Rev. Jas. Tweedy,		Jas. Dodson,	1.00 3.00
P. Jolamore,	$2.00		

ST. JOHN DISTRICT.

Arrangements for holding Foreign and Home Mission Meetings in the St. John District, for the current year, have been determined upon by the Financial District Meeting, and are as follow:—

FOREIGN MISSIONS.

St. John Circuits, local arrangement.
Charlotte County Circuits, local arrangement.
Sussex Vale, Nov. 20, 21, 22, 23, 24—Messrs. Daniel, Sprague and Johnson.
Grand Lake, Oct. 16, 17, 18—Messrs. Lockhart and Webb.
Jerusalem, Jan.—Messrs. Johnson and Weldon.
Kingston, Oct.—Messrs. Parker and Maggs.
Upham, Sept. 19, 20, 21- Messrs. Duncan and Sprague.

HOME MISSIONS.

St. John Circuits, local arrangement.
St. Andrew's, local arrangement.
St. David's, local arrangement.
St. Stephen, Messrs. Pope, Duncan, Currie, Deinstadt.
St. James, local arrangement.
Milltown, Messrs. Pope, Lockhart, Duncan, Hemmeon, Johnson and Cowperthwaite.
Sussex Vale, Sept. 25, 26, 27, 28, 29—Messrs. Currie, Cowperthwaite and Brecken.
Grand Lake, Sept. 18, 19. 20—local arrangement.
Jerusalem, Oct. 23, 24, 25, 26, 27—Messrs. Pope and Currie.
Kingston, Sept. 19, 20—Mr. Currie.
Upham, Feb. 6, 7, 8—Messrs. Lockhart and Deinstadt.

D. D. C.

St. John, Sept. 1, 1871.
3 ins.

TRURO DISTRICT.

HOME MISSION MEETINGS.

Truro, time to be arranged—R. Wasson.
River Philip, Sept. 20, 21, 22—J. Read, D. W. LeLacheur and M. B. Huestis.
Wallace, Oct. 17, 18, 19—J. Read, D. W. LeLacheur and Stewart Burns.
Pugwash, Dec. 19—J. Tweedy, R. Wasson and M. B. Huestis.
Albion Mines, Oct. 12—W. C. Brown.
River John, Jan.—W. C. Brown.
Pictou, Sept. 26—A. D. Morton, a. m.
Guysboro, Goldenville, Manchester, Sydney, Gabarus and Port Hawkesbury, local arrangement.

FOREIGN MISSION MEETINGS.

Truro, Sept. 26, 27, 28, and Dec. 18—G. Harrison, W. C. Brown and A. D. Morton.
River Philip, Jan. 22, 23, 24, 25—R. Wasson and D. W. LeLacheur.
Wallace, Jan. 16, 17, 18—G. Harrison and D. W. LeLacheur.
Pugwash, Sept. 18, 19—R. Wasson and G. Harrison.
Albion Mines, Dec. 20—W. C. Brown and J. Read.
River John, Oct. 23, 24, 25—R. Wasson and W. H. Emsley.
Pictou, Dec. 19—J. Read and A. D. Morton, a. m.
Guysboro, Goldenville, Manchester, Sydney, Gabarus and Port Hawkesbury, local arrangement.

HALIFAX DISTRICT.

HOME MISSION MEETINGS.

Halifax, Dartmouth and Windsor, local arrangements.
Falmouth, Sept. 25, 26, Dep. Hennigar, Wedall.
Horton, Oct. 23, 24, Dep. Rogers, Wedall.
Kentville, Oct. 25, 26, Dep. Rogers, Huestis.
Newport, Oct. 2, 3, Dep. Hennigar, Nicolson.
Avondale, Oct. 4, 5, Dep. McMurray, Nicolson.
Burlington, &c., Sept. or Oct., Dep. Nicolson, Mosher.
Maitland, Sept. or Oct., Dep. Nicolson, Johnson.
Musq. Harbour, Oct 26, 27, Dep. Desbrisay, Paisley.
Mid. Musq., Oct. 23, 24, 25, Dep. Dockrill, Howie.
Shubenacadie, local arrangements.
Sambro, local arrangements.

A. W. NICOLSON,
Fin. Secy.

ANNAPOLIS DISTRICT.

Arrangements for meeting in aid of Foreign Missions:—

Annapolis, Sept. 21, 22—Brethren Bent, McCarty, Hart and Heartz.
Granville Ferry, Sept. 25—Breth. McCarty, Tuttle and Heartz.
Bridgetown, Sept. 26, 27, 28—Brethren Hart and Tuttle.
Wilmot, Oct. 23, 24, 25, 26—Breth. Prince, Tweedy and Hart.
Aylesford, Sept. 25, 26, 27, 28—Breth. Sponagle, Tweedy and McCarty.
Canning, Oct. 15, 16—Bro. Prince.
Berwick, Oct. 17, 18, 19—Breth. G. O. Huestis and Tweedy.
Hillsburgh, Oct. 19—Breth. England, M. Pickles and Johnson.
Digby, Oct. 23, 24, 25- Breth. McCarty, Tuttle, Giles.
Weymouth, Oct. 23, 24, 25—Breth. McCarty, Tuttle, Giles.
Digby Neck, Oct. 26, 27—Breth. England and Johnson.

JAMES ENGLAND,
Chairman.

SACKVILLE DISTRICT.

HOME MISSION MEETINGS.

Sackville, time to be arranged—Bro. Temple.
Point deBute, Sept. 25, 26, 27—Bro. Waterhouse.
Baie Verte, Sept. 18, 19, 20, 21—Breth. Waterhouse and Angwin.
Moncton, Oct. 25, 26—Bro. Temple.
Dorchester, Oct. 23, 24—Bro. Thurlow.
Hopewell, Hillsboro, Havelock, Salisbury, &c., } arrangements to be made by Sup'ts. Nov. 21, 22, 23—Bro. Thurlow.
Richibucto, left with Superintendent.
Amherst, Oct. 17, 18, 19, 20—Breth. Brettle and Angwin.
Nappan, to be arranged.
Parrsboro, time to be arranged—Breth. Pike and Day.
Advocate Harbor, time to be arranged—Bro. Alcorn.

By order,
J. G. ANGWIN,
Fin. Sec.

"Johnson's Anodyne Liniment.' I believe it is the best article in the world for rheumatism.

If a horse has a good, constitution, and has once been a good horse, no matter how old or how much run down he may be, he can be greatly improved, and in many respects made of "Sheridan's as good as new, by a liberal use Cavalry Condition Powders."

Marriages.

At Shelburne, August 30th, by the Rev. Dr. DeWolfe, Mr. John W. Bateman, to Miss Catherine Conrad.

At the residence of the bride's father, Aug. 30, by the Rev. P. Prestwood, Mr. William Young, of Portland, N. B., to Margaratta Louisa, daughter of Mr. Michael Price, of South Shore, Bedeque, P. E. Island.

At the residence of the bride's father, Carleton, Aug. 24th, by the Rev. Robert Duncan, Mr. Leonard W. Lincoln, of Hodgdon, Maine, U. S., to Annie, second daughter of Mr. John Retallick.

On the 4th inst., by the Rev. W. H. DeVeber, Mr. Charles Burpee, M. P., of Sunbury County, to Elizabeth, daughter of the late George Morrow, Esq., of Blissyille.

REGISTRATION OF BIRTHS AND DEATHS.

Every Birth should be registered within 60 days after taking place. PENALTY for neglect, Two Dollars.

Every death should be registered before interment, or within 10 days after death. Penalty for neglect, five dollars.
OFFICE—No. 59 GRANVILLE ST., HALIFAX

Deaths.

On Wednesday evening, 30th ult., at Greenwich, Kings Co., N. B., Isaac Haviland, Esq., in the 83d year of his age. Mr Haviland was for many years a consistent and useful member of the Wesleyan Church. His death was in keeping with his life, calm and peaceful. His memory will long be cherished by a large circle of sorrowing friends.

At Avondale, on the 1st ult., after a severe and protracted affliction, which she bore with resignation to the Divine will, Mrs. Daniel Mosher, leaving an afflicted husband and three children to mourn her loss.

At Avondale, on the 10th ult., Hannah, the beloved child of William Mosher, in the 7th year of her age.

At the Wesleyan Parsonage, Avondale, on the 31st ult., James G. Hennigar, son of David and Bessie Eaton, aged 5 months.

At Paradise, on Sunday, Aug. 27th, after a lingering illness, endured with marked christian fortitude, Israel Longley, Esq., aged 58 years.

On the 5th inst., Robert T. Mair, in the 34th year of his age.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

Sept 5—Stmr Austrian, Brown, Liverpool; schrs Island Bride, Harvey, Newfld; Volunteer, Pertus, Boston; E Arthon, Burke, Little Harbor; Debonair, Linden, Tor Bay; George, Murray, St Ann's; Evergreen, St John, NB; Spring Bird, Smith, Sydney; Charles, Anderson, Sheet Harbor.

Sept 6—Schr Rose, Sydney.

Sept 7—Stmr Alexandria, Lees, Glasgow; schrs S Hurdley, Drinkwater, Pictou; Hector, Wamback, Portland; Lion, Westhaver, LaHave; Dart, Venow, do; Vivace, Romkey, do.

Sept 8—Brigt Hound, Bay of Fundy.

Sept 9—Stmrs Alhambra, Wright, Charlottetown; M A Starr, Doane St John, NB; barques J E Woodworth, McNeilly, Liverpool; J L Wickwire, Murray, Rotterdam; schrs Dot, Wyman, Yarmouth; Sea Queen, Hyson, Mahone Bay.

Sept 10—H M S Sirius, Capt Miller, Cape of Good Hope; stmr Forest City, Donavan, Portland; brigt Union Star, Merrium, New York; schrs Zebra, Strum, Boston; Wild Brier, McDonald, P E Island.

Sept 11—Str Commerce, Doane, Boston; schrs Sarah, Doyle, Mabou; Dr. Kane, P E I; J Pope, Pope, Sydney; Mary Ann, do.

CLEARED.

Sept 5—Stmrs Austrian, Quebec; Forest City, Portland; brigts Bishop McKinnon, Sydney; Ellen, Boudrot, do; schrs Ospray, Levashe, Newfld; E K Brown, Clements, Liverpool.

Sept 6—Schrs Ada, Whitman, Canso; Lintz, Glawson, Sydney.

Sept 7—Stmr Delta, Shaw, Bermuda; brigts Halifax, Power, B W Indies; Express, Brannon, P. Rico; schrs Maggie, Lang, Jamaica; Josephine, Farrel, Sydney; M Hopewell, Ormiston, do; C. Fraser, Messervey, Nfld.

Sept 8—Stmr City of Halifax, Herd, Nfld; schrs Ninth of June, Boudrot, Sydney; Spring Bird, do; British Lass, Forsey, Newfld.

Sept 9—Stmrs Peruvian, Smith, Liverpool; Alhambra, Wright, Boston; Milbank, St John, NB; brigts Elsie, Coady, Porto Rico; schrs Lord of the Isles, Curtis, do; Ripple, Tremain, Newfld.

Sept 11—Brigt J L Wickwire, Murray, Philadelphia; schrs Seba topol, Boudrot, Victoria Mines; Hope, Neville, Digby.

Wholesale Dry Goods.

FALL 1871

ANDERSON, BILLING & CO.,

Have received per Steamer Austrian.

Cases FANCY DRESS GOODS,
Do White Shirtings, sup. makes,
Do Hair Nets and Gloves,
Do English and French Flowers,
Do SMALLWARES,
Bales Grey COTTONS,
Do Patches and Prints,
Do Fingering Yarns,
Bales Colored Cotton Warps.

WAREHOUSES,—
95 & 97 Granville Street.
sep 13.

GREAT CHANCE FOR AGENTS

Do you want an agency *local or travelling*, with an opportunity to make $5 to $20 a day selling our new 7 strand *White Wire Clothes Lines? They last forever*; samples free, so there is no risk. Address at once Hudson River Wire Works, corner Water street and Maiden Lane, N. Y., or 16 Dearborn st., Chicago, Ill. 1y. sept. 13.

TEA MEETING.

The Ladies and friends of the Wesleyan congregation at the West Church, on the Aylesford Circuit, purpose holding a Tea Meeting at that place, on Thursday, Sept. 28th. The object to liquidate the debt on the church, Admission 37½ cents.

Doors open at 2½ o'clock, p. m.
Aylesford, Sept 13, 1871. 2w.

INTERCOLONIAL RAILWAY.

The Commissioners appointed to construct the Intercolonial Railway, hereby give public notice that they are prepared to receive Tenders for Track-laying and ballasting on 75½ miles of the line being Sections 4, 7, and 12, in the Province of Nova-Scotia. Tenders may be for the whole distance or for separate Sections.

Specifications and forms of tender can be obtained at the Commissioners, Office, Ottawa, and at the Offices of the Engineers at Truro and Amherst.

Sealed Tenders marked "Tenders," and addressed to the Commissioners, will be received at their Office in Ottawa up to 12 o'clock noon, on Monday the 25th day of September 1871.

Tenders will also be received at the same time and place for 300 tons of Spikes according to samples, to be seen at the above named offices.

Tenders to state price per ton of 2,240 lbs., delivered in equal quantities at Truro and Amherst Railway Stations. 50 Tons to be delivered at Amherst by the 16th Ootober, and 50 Tons by the 1st November next. Balance of delivery by 1st July 1872.

A. WALSH,
ED. B. CHANDLER,
C. W. BRYDGES,
A. W. McLELAN,
Commissioners.

Intercolonial Railway,
Commissioners Office, Ottawa, Aug 14, 1871.
aug 30 4w

NOW READY!

Emerson's Singing School!

Compiled by one of the most eminent teachers in the country, and arranged carefully for the use of Singing School Teaches. There is in
Part 1st—A Good Elementary Course.
" 2nd—A Fine Collection of Secular Music.
" 3rd—A number of Church Tunes and Anthems.

Send stamp for specimen Pages.
Send $7.50 per dozen for the book.
OLIVER DITSON &CO., Boston.
CHAS. H. DITSON & CO., New York.

E. J. MILLER,

General Agent of the Seven Western Counties for the following

Sewing Machines,

VIZ.:

Howe, Singer, Wheeler & Wilson, Little Wanzer, Weed, Abbott, &c.

PRICES FROM $15 UPWARD.

Address Melvern Square, Wilmot, Annapolis County, Nova Scotia.

ALL MACHINES WARRANTED.
April 12. 6 mo.

CARD.

DR. DODGE devotes his attention to the Treatment of the EYE, EAR and THROAT; also ORTHOPEDIC SURGERY, embracing Diseases of the Spine, and Hip and other Joint Diseases, Deformed and Paralysed Limbs, Club-foot, &c.

Office Hours, 9 to 12 A. M., and 3 to 5 P. M. a No. 50 Barrington Street.
July 26th. 6 months.

BAZAAR AT WOLFVILLE!

THE Ladies and Friends of the Wesleyan Congregation at Wolfville purpose holding a BAZAAR at that place, during the time of the Annual Exhibition of the Fruit Growers' Association.

A variety of Fancy and Useful Articles will be offered for sale.

Dinner & Tea

will be provided, and also abundance of

REFRESHMENTS.

The object of this Bazaar is to liquidate the debt upon the Church, and procure means to paint and furnish the building.

Donations will be thankfully received; and the patronage of the public is respectfully solicited.

HORTON, Aug. 3, 1871. aug

7-30 GOLD LOAN.

OF THE

Northern Pacific Railroad,

Rapid Progress of the Work!

The building of the Northern Pacific Railroad (begun July last) is being pushed forward with great energy from both extremities of the line. Several thousand men are employed in Minnesota and on the Pacific coast. The grade is nearly completed 266 miles westward from Lake Superior; trains are running over 430 miles of finished road, and track-laying is rapidly progressing towards the eastern border of Dakota. Including its purchase of the St. Paul and Pacific Road, the Nothren Pacific Company now has 413 miles of completed road and by September next this will be increased to at least 560.

A GOOD INVESTMENT. Jay Cook & Co. are now selling, and unhesitatingly recommend as a profitable and perfectly safe investment, the First Mortgage Land Grant Gold Bonds of the Northern Pacific Railroad Company. They have 30 years to run, bear Seven and Three-Tenths per cent. gold interest (more than 8 per cent, currency), and are secured by first and only mortgage on the ENTIRE ROAD AND ITS EQUIPMENTS, and also as fast as the Road is completed, on.

23,000 ACRES OF LAND to every mile of track, or 500 Acres for each $1,000 Bond. They are exempt from U. S. Tax; Principle and Interest are payable in Gold; Denominations; Coupons, $100 to $1,000; Registered, $1,000 to $10,000.

LANDS FOR BONDS. Northern Pacific 7-30's are at all times receivable at TEN PER CENT ABOVE PAR, in exchange for the Company's Lands, at the lowest cash price. This renders them practically interest bearing land warrants.

SINKING FUND. The proceeds of all sales of Lands are required to be devoted to the re-purchase and cancellation of the first Montgage Bonds of the Company. The Land Grant of the Road exceeds Fifty Million Acres. This immense sinking fund will undoubtedly cancel the principal of the Company's bonded debt before it falls due. With their ample security and high rate of interest, there is no investment, accessible to the people, which is more profitable or safe.

EXCHANGING U.S. FIVE-TWENTIES. The success of the New Government 5 per cent. Loan will compel the early surrender of United States 6 per cents. Many holders of Five-Twenties are now exchanging them for Northern Pacific Seven-Thirties, thus realizing a handsome profit, and greatly increasing their yearly income.

OTHER SECURITIES. All marketable Stocks and Bonds will be received at their highest current price in exchange for Northern Pacific Seven-Thirties. Express Charges on Money or Bonds received, and on seven-thirties sent in return, will be paid by the Financial Agents. Full information, maps, pamphlets, etc. can be obtained on application at any Agency, or from the undersigned. For sale by

JAY, COOKE & CO.
Philadelphia, New York, Washington,
Financial Agents Northern Pacific Railroad Co.
By BANKS and Bankers generally throughout the country. For sale also by
MORGAN, KEENE & MARVIN,
Bankers, 2½ Wall Street, New York,
Gen Agents for New York, New Jersey, Vermont, and Canada.

☞ After thorough investigation I have accepted an Agency for the sale of these Bonds, and confidently recommend them to my customers and investors generally,

C. W. WETMORE.
102, Prince Wm. Street,
St. John, N. B.

Gen. Agent for New Brunswick, P E. Island, and Newfoundland.
For sale by W. Myers Gray, 139 Hollis Street, Halifax, General Agent for Nova Scotia.
May 20.

PROVINCIAL
Land and Building Society
—AND—
SAVINGS FUND.

Established under special Act of Assembly, 10th Vic. Ch. 83.

IN SHARES OF $50 EACH.

BOARD OF MANAGEMENT.

C. W. Wetmore, Esq., President.
W. K. Crawford, Esq., Vice Pres.
James H. McAvity, Esq., O. D. Wetmore, Esq., A. A. Stockton, Esq., LL. B., J. S. Turner, Esq.

Office—106 Prince Wm. Street, St. John, N.B.
Office hours from 10 o'clock, a. m., to 4 o'clk., p.m.

THE objects contemplated in the formation of this Society are three-fold, viz., First—To secure to Stockholders a profitable return on their gradually accumulating capital, by its safe investment on real estate. Second—To afford to borrowers facilities for obtaining legitimate loans on the security of their property, and to enable them to repay such loans by periodical instalments spread over a period of ten years. Third—To provide all the advantages of a thoroughly secured Savings Bank system of business, and paying a higher rate of interest than is paid by those institutions.

Shares may be taken up at any time, and matured either by monthly investments or in one amount.

Money is received on deposit, bearing interest at six per cent. per annum, compounded half yearly.

Monthly investments bear interest at six per cent, compounded monthly at maturity. Paid up shares bear interest at seven per cent, per annum, compounded half yearly at maturity.

The attention of the industrious classes of tradesmen, and of professional gentlemen, is respectfully invited to these arrangementd. The wealthy classes will find in this Society a thoroughly safe and convenient mode of investing in shares, and one that will relieve them from much anxiety in seeking after safe channels through which to make their investments.

This Society confers all the advantages of the Savings Bank, pays a higher rate of interest, with more accommodating terms and equal security.

By order THOMAS MAIN,
m 15 1y Secretary.

HARDWARE.

The subscribers invite the attention of intending purchasers to their stock of Ironmongery, Hardware, Cutlery, Garden and Haying Tools, House Furnishing Goods, Paints, Oils, Glass, &c, &c., of which a good assortment is always kept on hand and which they offer for sale on reasonable terms at the old and well known stand,

144 & 146 Upper Water Street,
STARRS & McNUTT.
May 31, '71.

Messrs. Peiler, Sichel & Co

AGENTS FOR

STEINWAY & SONS PIANO FORTES.

CHICKERING & SONS PIANO FORTES.

AND

THE MASON & HAMLIN,
& GEO. A. PRINCE & CO.,

CABINET ORGANS;

offer the above with special facility and inducements to the Public—also Instruments from other good reliable makers, to suit purchasers, at very Low Rates.

From the solid construction of the Instruments we can fully guarantee them, not only to stand this climate, but they can be exported any where else without suffering the slightest defect.

ENGLISH, AMERICAN & FOREIGN

Sheet Music & Books.

A complete assortment on hand, and orders forwarded every week to the various publishing houses A liberal discount allowed to Teachers and Academies, and any order received by mail will be carefully executed.

Orders for Tuning or Repairing of Pianos, &c. will be promptly and satisfactorily attended to.

Price List or Catalogues sent free on application.

PEILER, SICHEL & CO.,
127 GRANVILLE STREET,
may 3 Halifax, N. S.

UNDERTAKING!

P. HUMBERT,

UNDERTAKER,
64 Germain Street, Opposite Trinity Church,
Oct 27. ST. JOHN, N.B.

Completion of Spring and Summer Stock.

CHOICEST GOODS!
NEWEST DESIGNS!!
LOWEST PRICES!!!

HOWARD, WHITEHEAD & CRICHTON,

TAILORS, CLOTHIERS AND OUTFITTERS,

No. 185 HOLLIS STREET,

BEG to announce that their SPRING and SUMMER IMPORTATIONS of

GENTLEMEN'S OUTFITTING GOODS,

Are now nearly complete and will be found to comprise many fassionable Novelties adapted to the wants of their customers.

They desire to direct attention to the following departments which will be kept continually replenished with the principal Novelties introduced into the European and American Markets.

CLOTHS--

This department will be found complete with a beautiful selection of West of England Cloths, Scotch Tweeds, Biss' Trowserings, Super Cassimeres, and Does, Oxford, Cambridge and Fancy Meltons, Blue and Black Venetian, Sattara and Diagonal Cloths, Real Scotch Cheviots, Silk Mixture Coatings and Trouserings, Silk, Marcella, and Corded Vestings, Drab Livery and Scarlet Cloths.

READY-MADE CLOTHING--

In this Department will be found a well assorted stock of Men's Garments, manufactured from the best material in the Fashionable styles at prices that will commend themselves to the judgment of the purchaser.

UNDER CLOTHING--

Always in stock, superior makes of Silk, Merino, Lambswool and Cotton Under-Clothing at economical prices.

Scarfs and Ties--

We are now showing a unique selection of these beautiful Goods, comprising the following Fashionable Shapes—Times, General, World Wide, Lorne, Edinbro, Nobby, Favorite, Kensington, Duke, Correct, and many other new styles. Muslin, Fancy and Regent Ties, Scarboro, Favorite and Fancy Bows in great variety.

UMBRELLAS--

A full assortment of Ivory and Cane Handles, Paragon Ribbed, Silk, Zanella, and Cambric Umbrellas, will be kept constantly on hand.

RUBBER CLOTHING—

With Alpacca, Twilled, Paramatta and Patent Linings

☞ The Positive adoption of a

Strictly Cash System,

places us in a position to offer our Stock at Unprecedently Low PRICES..

HOWARD, WHITEHEAD & CRICHTON,
june 21 185 HOLLIS STREET.

S. HOWARD & SON'S
SUMMER NOVELTIES!

Modes de Londres, Dresden and Berlin.

S. HOWARD & SON

have received from the above cities a charming collection of

CONTINENTAL MILINERY

Personally and carefully collated from the Most Renowned Ateliers in Europe, which, notwithstanding the unavoidable absence of our usual Parisian purchases, will be found replete with the Newest, most Fashionable and

BEAUTIFUL GOODS

pertaining to the present season.

Milkado Silks!

In new Tea-Rose Colorings — Eighty Cents per yard, at
S. HOWARD & SON'S,
Hollis Street,

Batiste! Batiste!

The new material for Summer Costumes, in Freshest and most delicate hues, Eighteen Cents per yard, at
S. HOWARD & SON'S,
Hollis street.

The Best Kid Glove.

DENTS' far famed Town Made. Unsurpassed for Perfection of Fit, Quality of Kid, and Beauty of Coloring at S. HOWARD & SON'S.

THE LORNE CORSET,

This symmetrical, gloves-fitting Corset, made specially for our Retail Trade—One Dollar Twenty-five cents per pair.
S. HOWARD & SON.

Summer Dress Goods.

A large, complete and excellent assortment of the most novel and beautiful fabrics, combining Exquisite Tinting with Unique style, at
S. HOWARD & SON,
Hollis street.

The "Josephine" Kid Gloves!

To the admirers of this choice Glove, we beg to state that we sell only the Best Glove of the Best Maker, viz: The Premier Choix de Rouillon, and we guarantee the wear of every pair.
S. HOWARD & SON.
Hollis Street.

Wedding Trousseaux!

Elegantly and Stylishly executed by
S. HOWARD & SON

Linen "Takko" Cloth!

For summer costumes. Cool! Novel! Durable Twenty cents per yard.
S. HOWARD & SON.

Mourning Orders

Carefully, well, and promptly filled from best styles, at
S. HOWARD & SON.

Millinery, Mantle & Dress-Making

Carefully executed, under the personal supervision of experienced English Artistes, at
S. HOWARD & SON.

The "Louise" Kid Glove!

Only Sixty-five Cents per pair, at
S. HOWARD & SON.

Rich Black Silks!

We are happy to inform our customers that from our late favorable purchases we are enabled to offer

Extraordinary Inducements

In both Price and Quality.
S. HOWARD & SON

The Family.

SLEEP NO MORE:

BY JOHN READE.

Awake thou that sleepest, and arise from the dead and Christ shall give thee light.—Epes. v. 14.

Sleep no more! The dawn of life is breaking.
The dark-browed hills of Doubt wear crowns of gold,
And, from thy soul the chains of slumber shaking,
Arise, come forth, the light of God behold!

Sleep no more The dreams of sinful pleasure
That held thee helpless in their curs'd control,
Forget; and firmly grasp the real treasure
That Christ has purchased to enrich thy soul.

Sleep no more! A garment he has brought thee,
Blood-washed and pure from every earthly stain.
See, how His loving care had not forgot thee,
Though in the grave of sin thou long hadst lain!

Sleep no more! he brings thee heavenly armor,
For thou hast still to pass through many foes;
But though the combat warmer grow and warmer,
Fear not, for thy Great Captain with thee goes!

Sleep no more! Cast off the folds of weakness,
Of slothful pride and fruitless self-conceit;
And don thy armor with courageous meekness,
And march wherever Jesus leads thy feet.

Sleep no more! The past may well suffice thee
In wicked slumbers to have spent the days!
Let not the basilisk of sin entice thee;
With look of faith anticipate its gaze.

Sleep no more! Awake, "be up and doing,"
There's noble work for head and heart and hand;
And, still perfection's distant goal pursuing,
Go boldly forth beneath thy Lord's command.

—*From New Dominion Monthly for September.*

LOOK AT PRINCE EDWARD ISLAND.

BY THEO. L. CUYLER D. D.

VICTORIA, ST. JOHN, N. B., August 4th, 1871.

(From the New York Independent.)

Probably not one in five hundred of your readers have any distinct or satisfactory knowledge of one of the most picturesque and attractive islands in this Western Hemisphere. It is destined to become a popular summer resort when direct railway communication is completed between this city and Portland. I have just returned from a delightful vist to the Island, and have jotted down some of my pleasant impressions. But the balmy, bracing air, the repose and the restfulness, and the fragrance of clover fields cannot be transferred to this epistle.

I left this hotel in St. John (the finest, by the way, which has been opened in the British Provinces, and conducted in our Yankee fashion) on Saturday morning last. We took the cars to Shediac, reaching there at noon. The Straits of Northumberland, which separate Prince Edward Island from the mainland, are about thirty miles wide at Shediac; at Cape Traverse they are but nine miles wide, and during the long savage winter, mails and passengers are carried across on the ice. We found a staunch steamer waiting for us, and after nine hours of bewitching sail along the green shores of the islands we reached Charlottetown at nine o'clock. A full moon was throwing its silver light over the water of Hillsborough River, and over the soft lawn of the "Government House," as we passed by and headed for the pier. A group of friends met, and welcomed us with the characteristic hospitality of the Islanders. More people land at the foot of Cortland Street in ten minutes than land here in ten months; so we had not drivers to thrust their whips in our faces, and no crowd to tramp on our corns. If the Divine Teacher had dwelt in New York, instead of Judea, he might have added to the beautitudes one something like this: 'Blessed are ye when men shall no longer run over you.' In an hour after landing, I found myself domesticated at 'Mount Edward,' the hospitable villa of Charles Palmer, Esq., in the neighbourhood of Charlottetown. The first thing that struck me was the English look of the verdure. It would seem as if the British authority which rules the island had transferred to its grass and foliage that deep luxuriant green which is the charm of an English landscape. No scorching suns burn the meadows brown, or scar the forests in August, as with us. A large majority of all the trees in the island are evergreen—the few deciduous trees being white birch, maple, or oak. None of these trees are lofty in growth; nor is there anything approaching to a mountain. It is one rich rolling, arable farm from Cape East clear up to Cape North. Potatoes grow in such abundance that they can be purchased for a quarter of a dollar per bushel. Fine fowls can be got for twenty cents, and strawberries for three or four cents a quart! So that a parson there is 'passing rich' at a salary of one thousand dollars in bullion. I pay as much for carfare in Brooklyn, as many a pastor pays for house-rent on the Island! I am afraid that if the Yankees take to summering there the prices will soon be demoralized. An American's pocket is a "bag full of holes."

Prince Edward Island is about one hundred and forty miles in length. Its greatest width is thirty miles; its least is six. About ninety thousand people dwell on its fertile fields, many of them drawing their livlihood from the abundant fisheries on the shores. The income into the public treasury is so moderate that it would not keep Tammany Hall running for a week! If the municipal magistracy of our metropolis were banished thither there would not be plunder enough to keep their dexterous fingers 'in practice.' Of the population more than one-third are Roman Catholic. A few of the 'Micmac' tribe of Indians still linger on the island; but the backbone of the community is canny Scotch.

I preached last Sunday morning in St. James' kirk, to an audience which looked as if it might have been gathered from the Grampians or the Gorbals. The high-backed pews and the lofty galleries were after the approved pattern of a century ago. Of course, the old version of the Psalms was used; but the congregational singing was admirable. No operatics disfigured the devout and delightful service, nor did the people pay five hundred dollars a year to have the grand old psalms sung to the praise of—a 'soprano.' In spite of the somewhat harsh and uncouth versification, I was surprised to find the singing so melodious and effective. During the reading of the Scriptures and the sermon Bibles were opened and consulted in every pew. This Berean practice is almost obsolete in too many of our American churches. When the contribution-bags were passed, it sounded like old times to hear again the cheerful chink of coins—accustomed as we now are to the noiseless fall of 'filthy rags' on the collection-plates. When shall we hear the old music of the "siller again?

In the afternoon I addressed a large concourse of Sabbath school teachers and children in the Wesleyan Chapel; and in the evening preached once more to a third crowd in the 'Zion' church of the "United Presbyterians While the pulpits of our city pastors are being supplied by substitutes, it is a pleasant privilege to preach the Word of Life to multitudes of strangers in the places we visit for recreation. For one, I believe that my work in the vacation—when I have no study and no pastoral cares—is quite as useful as my homework in the winter. Let this fact be noted by those critics who carp at ministers for taking a needed vacation. A change of scene is rest.

On Monday last I joined with Gen. Neal Dow in addressing a huge meeting for the Young Men's Christian Association—at a corner-stone laying of their new hall. (Gen. Dow is visiting the Island delivering stirring addresses in behalf of total abstinence and prohibition.) The governor of the Island, Hon. Wm. Cleaver Robinson, Sir Robert Hodgson, the chief justice, and all the dignitaries of the little monarchico-republican colony, were present at the meeting. The governor is a shrewd Scotchman, and keeps up quite a stately mansion of vice-royal hospitality on seven thousand dollars a year! The Government House is an attractive little park overlooking the harbor. He has an easy birth, and no temptations to peculation. Prince Edward Island does not belong to the Canadian Dominion; but has a legislative assembly of its own, chosen (as to its lower house) by universal suffrage. A better governed and more contented community cannot be found than the warm-hearted dwellers on yonder beautiful Island.

I owe them a benediction for one of the happiest weeks ever spent in summer recreation. Such perfume of fir-groves and hay-fields as I inhaled there will remain as a 'sweet savor' when I encounter again the odors of city streets; and I shall often yearn for one more bright, breezy day among the rolling meadows of Prince Edward Island.

BLUNDERS OF A PIONEER.

The writer could relate many amusing instances of the ignorance of early settlers—by no means amusing to the parties concerned at the time of their occurrence, but painful proofs that experience keeps a dear school. One hardy settler who faced bush-life destitute of the knowledge necessary to success, determined to make his own sugar. As the season drew near he made due preparation. Troughs to receive the sap were provided, the stately maples were tapped, and freely gave their life-blood. Snow was removed for a fireplace, and kettles for boiling suspended in order. These were filled with sap, the fire applied, and the crackling billets blazed away, and soon the kettles boiled right merrily. As the industrious man surveyed the completeness of his preparations, he anticipated ample and early reward for his toil. As yet, how sugar was made, or in what manner it come, he knew not—other than it had to be boiled; so he boiled away. Unfortunately he had never studied the effects of evaporation, and thought the boiling process would be helped by keeping the kettles closely covered. Day after day he boiled away, and expected the sugar to form at the bottom of the kettles. Evaporation was partially secured by the steam raising the covers of the kettles, and their contents grew gradually sweeter. Fresh sap was constantly supplied, and the sugar looked for; but no sugar appeared. It never occurred to the poor fellow that, to get sugar, he must cease putting in sap, and boil all down to a certain consistency. Business brought a member of the family some forty miles from home, where he witnessed the operation, and the mystery was solved. On his return sugar was soon produced, and the family luxuriated on the delicious product of the maple, and thanked God for planting in the wilderness a tree so useful, whether living or dead. Our boiling friend acquired such intense admiration for the maple that he vowed his axe should touch them not—an unprofitable decision, as will appear. A giant crop of these favorites grew where he intended to clear for crop; all other kinds of trees were removed, and the corn and potatos planted beneath the sturdy sugar maple. Alas, the ample foliage of their wide-spread limbs so shaded and dwarfed the growing crops beneath, that the luckless settler became convinced the same ground could not yield at the same time two such crops. With feelings lacerated in a two-fold sense, his beloved maples were cut down, and in their fall so smashed the corn and potatoes that little of either was harvested, and thus his first season was in a great measure lost.—*From an article entitled "Rustic Jottings from the Bush," in New Dominion Monthly for September.*

HOW THE MINISTER CURED HIS HORSE.

"Well," said Reuben, the story-teller, "father always wanted a horse, because the folks in Greene live scattered, and he had so far to go to attend funerals and weddings, and visit schools, you know; but he never felt as if he could afford to buy one. But one day he was afoot from Hildreth, and a stranger asked him to ride. Father said, 'That's a handsome horse you are driving. I should like to own such a horse myself.' 'What will you give for him?' said the man. 'Do you want to sell?' says father. 'Yes, I do, and I'll sell cheap, too,' says he. 'Oh well says father, 'it's no use talking, for I haven't the money to buy with.' 'Make me an offer,' says he. Well, just to put an end to the talk, father says, 'I'll give you $75 for the horse. 'You may have him,' says the man, as quick as a flash, 'but you'll repent of your bargain in a week.' 'Why, what ails the horse?' says father. 'Ails him? He's got the "Old Nick" in him, that's what ails him,' says he. 'If he has a will to go, he'll go; but if he takes a notion to stop, all creation can't start him. I've stood and bet that horse till the sweat run off me in streams. I've fired a gun close to ears; I've burnt shavings under him. I might have beat him to death, and roasted him alive, before he'd budge an inch. I'll take the horse,' says father. 'What's his name?' 'George says the man. 'I shall call him Georgie, said father.

"Well, father brought him home, and we boys were mightily pleased, so we fixed a place for him in the barn, and curried him down and fed him well, and father said, 'Talk to him, boys, and let him know you feel friendly,' So we coaxed and petted him, and the next morn- father harnessed him and got in the waggon to go. But Georgie wouldn't stir a step. Father got out and patted him, and we boys brought him apples and clover tops, and once in a while father would say, 'Get up, Georgie,' but he didn't strike the horse a blow. By-and-by he says, 'This is going to take time. Well, Georgie, we'll see which has the most patience you or I.' So he sat in the waggon and took out his skeletons—"

"Skeletons? said Poppet, inquiringly.

"Of sermons, you know. Ministers always carry round a little book to put down things they think of when they are off walking, or riding, or hoeing in the garden.

"Well, father sat full two hours before the horse was ready to start; but when he did there was no trouble for that day. The next morning it was the same thing over again, only Georgie gave in a little sooner.

"All the while it seemed as if father couldn't do enough for the horse. He was round the stable, feeding him and fussing over him and talking to him in his pleasant, gentle way, and the third morning, when he had fed, and curried, and harnessed him with his own hands, somehow there was a different look in the horse's eyes. But when father was ready to go, Georgie put his feet together and laid his ears back, and wouldn't stir. Well, Dove was playing about the yard, and she brought her stool and climbed up by the horse's head. Dove tell what you said to Georgie that morning."

"I gave him an awful talking to," said the little girl. "I told him it was perfectly *ridiculous* for him to act so, that he'd come to a real good place to live, where *everybody helped everybody*, that he was a minister's horse, and ought to set a good 'sample to all the other horses, and God wouldn't love him if he wasn't a good horse. That's what I told him. Then I kissed him on the nose."

"And what did Georgie do?"

"Why, he heard every word I said and when I got through, he felt so 'shamed of himself, he couldn't hold up his head; so he just dropped it, till it most touched the ground, and he looked as sheepish as if he had been stealing a hundred sheeps.'

"Yes," said Reuben, and when father told him to go, he was off like a shot. He has never made any trouble since. That's the way father cured a balky horse. And that night, when he was unharnessed, he rubbed his head against father's shoulder and told as plain as a horse could speak, that he was sorry. He's tried to make it up to father ever since, for the trouble he made him.

When he's loose in the pasture, father has only to stand at the bars and call his name, and he walks up as quiet as an old sheep. Why, I've seen him back himself between the shafts of the waggon many a time, to save father trouble Father wouldn't take $200 for the horse to-day. He eats anything you give him. Sis very often brings out some of her dinner to him."

"He likes to eat out of a plate." said Dove, it makes him think he's a folks."—*Christian Messenger.*

"BE THOU THEIR ARM EVERY MORNING."

(ISAIAH xxxiii. 2.)

Saviour, from the day's beginning,
That I may be kept from sinning;
That I may be kept from harm,
Every moment be my "arm."

Work and duty lie before me,
Thoughts of fear sometimes came o'er me;
But a wonder-working charm
Lies in this—I have Thine arm,

What though many a bitter sorrow
May await me on the morrow;
Yet to-day I can be calm,
Leaning wholly on Thine arm.

In the midst of tribulation,
There's abundant consolation;
For each wound there is a balm,
If I lean upon Thine arm.

And when safe at home in glory,
I shall understand life's story;
All through that endless calm
I will lean upon Thine arm.

—*Heart to Heart.*

WHEN WE ARE ALONE

Sickness takes us aside and sets us alone with God. We are taken into his private chamber, and there He converses with us face to face. The world is afar off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which He then speaks to us. All our former props are struck away, and now we must lean on God alone. the things of earth are felt to be vanity; man's help is useless. Man's sympathy deserts us; we are cast wholly upon God, that we may learn that His praise and His sympathy are enough. "If it were not for pain," says one," I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; if it does its work before it lays me in the dust, it will raise me up in Heaven."

BAXTER AS A PREACHER.

Baxter was one of the most powerful preachers that ever addressed an English congregation. He seems to have possessed all the gifts which are generally considered to make a perfect master of assembles. He had an amazing fluency, an enormous store of matter, a most clear and lucid style, and unlimited command of forcible language; a pithy, pointed, emphatic way of presenting truth, a singulary moving and pathetic voice; and an earnestness of manner which swept everything before it like a torrent. He used to say, "It must be serious preaching which will make men serious in hearing and obeying it." Two well known lines of his show you the man—

"I'll preach as though I ne'er should preach again,
And as a dying man to dying men."

WRITING FOR NEWSPAPERS.

Some people estimate the ability of a newspaper and the talent of its editor by the quantity of original matter which it contains. The *Literary Journal* truthfully says: "It is comparatively an easy task for a frothy writer to pour out daily columns of *words—words* upon any and all subjects. His ideas may flow in 'one weak, washy, everlasting flood," and his command of language may enable him to string them together like bunches of onions, and yet his paper may be a meagre and poor concern. Indeed, the mere writing part of editing a paper, is but a small portion of the work. The care, the time employed in selecting is by far the more important, and the tact of a good editor is better shown by his selections than anything else; and that we all know is half the battle. But, as we have said, an editor ought to be estimated and his labors understood and appreciated by the general conduct of his paper—its tone—its temper—its uniform, consistent course—its aims—its manliness—its dignity—its propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. It to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they can find time to write at all.

Obituary.

(From the Christian Advocate.)

A VETERAN WESLEYAN.

Thomas S. Tuzo, Esq., father-in-law of the Rev. J. Wesley Horn, of the New York East Conference, died in Hamilton, Bermuda, July 3, 1871, in his eighty-fifth year. He was converted to Christ among the Wesleyan Methodists of the Island, and united himself with them at a time in their early history when it cost one's reputation some strain it he openly identified himself with a small and despised sect.

But Mr. Tuzo was a man of firmness and of faithfulness in his deep convictions, and hence to the day of his death, and under the blessing of God, he was known as a true and devoted Wesleyan Methodist. His standing in the community and high ability, taken together with his trustworthy piety, entitled him to be called, though not according to his modest judgment of his own own qualifications, to all the offices, sooner or later, that laymen may hold in the Wesleyan Church, and it should be stated to his honor, and to the glory of the grace of God, that he discharged every duty of those offices, through his long life, with a conscientious, persevering faithfulness which could not but attract general observation and elicit deserved praise.

His regular and punctual attendance on all the means of grace and official meetings of the society, while health and strength at all permitted, was notable. Though living, several miles away from the location of the chapel, yet it came to be as much expected that Mr. Tuzo would be in his place at the time appointed as it was certain that there was a place to receive and welcome him. Not the summer's heat nor the winter's cold, nor the rains by day nor the darkness by night, could hinder. If loved ones who usually accompanied him were ready to enliven his pathway with their company, well; but if not the presence and communion of God prevented solitude while his faithful child wended his way to the courts of the Lord's house.

Mr. Tuzo was scrupulously conscientious in discharging all the duties of the various trusts imposed upon him, and these were in the State and in the Church and in society. First a merchant, then an officer under the government and often besought to assist in settling the affairs of others, not commonly, perhaps, is such exact, unselfish justice meted out, going over rather into practical benevolence, as this upright servant of all administered; while it cannot be doubted by those who knew him intimately through his long religious life, that the blessed Master will say to him at last "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

He was a man of thoughtful habits, meditative mood, and industrious life, but of few words, though these were usually well chosen and expressive. Not that he was sour or ungenial; on the other hand he was fond of society at his own home, hospitable to visitors, and very courteous; but he was diffident in his nature, and too conscientious to use words freely without premediation. His written as well as his spoken effusions might be said to be laconic. In any opinions he might be invited to give—for he was well capable of giving opinions on men, or times, or manners—they would be expressed in only brief and indirect utterances. Of his own religious experience he spoke prudently, when the occasion required, in rather an understatement. No one ever heard him speak evil of another, nor would he listen to any tale of evil that was ready to be told.

To his regular, simple, and prudent habits doubtless, under Providence, Mr. Tuzo owed his long and healthful life; for once or twice he was visited by effusions of blood from the lungs or chest, which might easily have become chronic and fatal.

In the commencement of his religious life he eschewed all *use* or abuse of tobacco or intoxicating drinks, and threw the weight of his advice and example against them to the end. Bathing in the clear waters of the beautiful sea fast by his own home, he practiced *daily*, in summer and in winter for many years; while pleasant walks about the old homestead or down to Hamilton afforded him sufficient exercise.

He rejoiced in the works of nature, and all living creatures found sympathy with him who delighted to administer to their joys, and alleviate it he could their sufferings.

He was known as a true and fast friend to the poor and needy. None ever came to him for aid in vain. Along the road they met him "to ask and receive," and at his office in the town pensioners regulary waited on his liberality. To his family connections he was uncommonly kind, attentive, and benevolent, not sparing his own resources that they might be comforted.

The institutions of an enlarged philanthropy, such as the Missionary Society, the Bible Society, and the Temperance Society, received to the end his prayers, his co-operation, and his contributions.

His domestic life was one of extraordinary beauty and blessedness. United in holy wedlock to one who was truly the complement to his being, their married life was one long summer day, with showers and passing clouds, it is true, whose brightness and sweetness knew no abiding eclipse. With deep mutual love, respect, and esteem, they walked the various paths of life hand in hand and heart in heart, and he awaits, no doubt, on the further bank of the river the partner of his earthly joys and sorrows, to be in heaven the sharer of his love and beatitude long as deathless souls shall live. Sons and daughters grew up around them to call their parents blessed. Some of the children went before to the land of the living, while others remained to respect and revere and to smooth the pathway of their aged footsteps to the grave.

For several years past Mr. Tuzo had been almost confined to the family estate, along whose seaside walks and shady groves his faltering footsteps were content to rove. The powers of mind, ot memory in particular, first evinced decay, and then the physical man yielded to gentle but repeated strokes of paralysis. At length after weeks of slow decline, of which he seemed scarcely conscious, this true servant of God fell asleep in Jesus, tenderly watched to the last by faithful wife and children, in the home of his eldest daughter, who, with the tenderest, unremitting attention, amid many and trying cares, has fostered and comforted the declining days of her parents. The funeral services were attended at the Methodist chapel by Wesleyan and Presbyterian ministers, and afterward at the parish Episcopal Church, amid a large concourse of friends and relatives who came from all over the islands to pay their last respects to one of their own community and kindred who had been so long and universally revered, esteemed, and beloved!

Mr. Tuzo watched with steadily increasing interest the advance of Christianity over all the world, especially through the instrumentality of Bible and Missionary Societies, and was a regular subscriber for many years, until recently, for the privilege of reading the *Christian Advocate*. The subscriber feels it a slight token of deep regard to be permitted to contribute this article to the cherished memory of the deceased.

J. WESLEY HORNE.

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Christian at Work, 56c; British Messenger British Workman and Workwoman, Cottager Artizan, Child's Companion, Children's Prize Children's Friend, 25c each, postage 3c. per annum; Gospel Trumpet, Child's Paper, Children's Paper, S. S. Messenger etc, 12½c each, postage 1½c additional per annum. Single Papers, 10c additional.

Please send for circular with list and prices in full. (feb23) A. McBEAN, Sec.

NEW BOOKS.

Just received at the Wesleyan BOOK ROOM.

1. Climbing a Manuel for the Young, price	$0.75
2. Farra's Biblical and Theological Dictionary,	1.05
3. Locke's Theology, 2nd Edition	1.50
4. Grindrod's Compendium of the Laws and Regulations of Wesleyan Methodism	1.80
5. William's Exposition of Romans,	1.80
6. Jackson's Life of Charles Wesley,	1.05
7. Benson's Commentary on the New Testament, 2 Vols.	6.30
8. W. B. Pope's Kingdom and reign of Christ,	1.50
9. Wesley's Christian Theology arranged, By Rev. Thornley Smith,	.10
10. Wayland's Moral Science,	
11. Kidder's Homeletics,	1.25
12. T. Binney's Sermons,	1.35
13. True Womanhood—Memorials of Eliza Hessell,	
14. The successful Student—Memorials of Richard W. Poritay B. A.	1.25
15. Life of the Rev. Samuel Leigh,	1.00
16. Critical Commentary on the Bible, By Jamieson, Fausset and Brown 4 Vols. 12 mo.	4.50
17. Wesley's Notes on the New Testament,	1.25
and	62½
18. Memoirs of the Rev. David Stoner,	30
19. Sutcliffe's Commentary on the Old and New Testament,	3.75
20. Dr. Clarke's Letter to a Preacher.	30

II. FROM THE UNITED STATES.

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Halifax, N. S., Feb. 28th, 1871.

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June 22 HENRY G. HILL.

Provincial Wesleyan Almanac.

SEPTEMBER, 1871.

Last Quarter, 6th day, 5h. 55m., afternoon.
New Moon, 14th day, 2h. 55m., afternoon.
First Quarter, 21st day, 0h. 58m., afternoon.
Full Moon 28th day, 1h., 30m., afternoon.

D. M.	Day Wk.	SUN. Rises.	SUN. Sets.	MOON. Rises	MOON. South.	MOON. Sets.	H. Tide at Halifax
1	Fr.	5 25	6 35	8 17	1 40	7 26	9 2
2	Sa.	5 27	6 33	8 40	2 25	8 33	9 40
3	SU.	5 28	6 31	9 4	3 9	9 38	10 15
4	M.	5 29	6 29	9 32	3 53	10 42	10 51
5	Tu.	5 30	6 27	10 1	4 38	11 44	11 25
6	W.	5 31	6 26	10 35	5 24	A 47	11 59
7	Th.	5 32	6 24	11 17	6 11	1 47	A 42
8	Fr.	5 34	6 22	morn.	7 0	2 43	1 34
9	Sa.	5 35	6 20	0 5	7 50	3 35	2 51
10	SU.	5 36	6 18	1 0	8 40	4 20	4 13
11	M.	5 37	6 16	2 1	9 31	5 1	5 33
12	Tu.	5 38	6 15	3 6	10 20	5 34	6 29
13	W.	5 39	6 13	4 14	11 9	6 4	7 14
14	Th.	5 41	6 11	5 23	11 57	6 31	7 50
15	Fr	5 42	6 9	6 32	A 44	6 56	8 24
16	Sa.	5 43	6 7	7 42	1 32	7 22	8 59
17	SU	5 44	6 5	8 55	2 21	7 47	9 34
18	M.	5 45	6 3	10 9	3 13	8 17	10 10
19	Tu.	5 46	6 1	11 24	4 7	8 50	10 48
20	W.	5 48	5 59	A. 39	5 4	9 29	11 29
21	Th.	5 49	5 57	1 47	6 3	10 19	morn.
22	Fr.	5 50	5 56	2 50	7 4	11 18	0 14
23	Sa.	5 51	5 54	3 42	8 3	morn.	1 14
24	Su.	5 52	5 52	4 25	9 0	0 24	2 42
25	M.	5 54	5 50	5 0	9 54	1 35	4 15
26	Tu.	5 55	5 48	5 30	10 44	2 48	5 39
27	W.	5 56	5 46	5 55	11 32	3 58	6 37
28	Th.	5 57	5 44	6 17	morn.	5 9	7 24
29	Fr.	5 59	5 42	6 42	0 17	6 17	8 1
30	Sa.	6 0	5 40	7 5	1 3	7 24	8 39

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrsboro', Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

High water at Picton and Cape Tormentine, 2 hours and 11 minutes *later* than at Halifax. At Annapolis, St. John, N. B., and Portland Maine, 3 hours and 25 minutes *later*, and at St. John's, Newfoundland 20 minutes *earlier*, than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

THE

PROVINCIAL WESLEYAN,

ORGAN OF THE

Wesleyan Methodist Church of E. B. America.

Editor—Rev. H. Pickard, D.D.

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