

Admission by the recollection that you have to give account to God. This was one of St. Paul's great motives: "Knowing, therefore, the terror of the Lord, we persuade men." In another place he says: "For we must all appear before the judgment seat of Christ." Bear in mind that you are stewards of a sacred trust and deposit, for which God will call you to account.

Added to these motives you have, what I have before noticed, the exquisite blessedness of winning souls to Christ. There is no pay like that. It is a great blessing to a minister to hear, as he goes from place to place, people tell him that he was the means of their conversion to God. Aim at this; and then, when the Lord cometh, he shall say unto you, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Obituary.

Died at Newport, October 4th, 1862, SOPHIA, wife of Mr. James Mosher. She was converted to God, about two years ago, at a protracted meeting held in the Methodist Chapel. During her last affliction, which was of short duration, she was divinely supported. The night before she died—she opened her mind freely respecting her spiritual state. After the doctor had said there was no hope—she said she was happy in the love of God and expressed her confidence in Christ her Saviour. She repeated several hymns, said she was going home to die no more, and exhorted her husband and relations to prepare to meet her God—and follow her to that bright world above. She then said, "Tell Mr. Henniger from me, he was the instrument of bringing my poor soul from darkness to light. She selected her funeral text—and hymns to be sung on the occasion—and gave every satisfaction to her friends that she died happy in the Lord. W.S.

Provincial Wesleyan.

WEDNESDAY OCT. 15, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circles within the bounds of the Conference, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

Sermons on behalf of the English Operatives.

According to previous intimations, Charity Sermons were preached in the Wesleyan Churches in this city on Sabbath last. There was a good attendance, we hear, in both churches; and a gratifying interest exhibited in the subjects brought under consideration. The Rev. Mr. Addy's discourse, founded upon Col. III. 14,—"Above all these things put on charity," was appropriate and excellent. He ably set forth the nature, operations and motives of christian charity or love; and closed by a touching presentation of the claims of the suffering operatives of Great Britain upon the practical sympathy of the benevolent, dwelling at some length upon the remarkable patience and submission of those suffering thousands, as showing the influence of christianity in preventing the spirit of riot, and in inducing the deepest feelings of loyalty to the government;—and which are likely to be felt in even much greater severity during the coming winter—and the spirit in which those sufferings are endured, place these subjects of distress before us as most worthy objects of charitable relief. We regret we cannot give a more lengthened report of this Sermon, or do greater justice to Mr. Addy's effort.

The Rev. Mr. Latham's text was the important inquiry, "And who is my neighbour?" upon which a discourse was given admirably adapted to the occasion. The inquiry was ably answered upon the principles taught in the parable of the good Samaritan; and its application, as suggesting our duty to our fellow-creatures, was forcibly made by the preacher. The appeal was founded upon the relationship subsisting between us and those sufferers—a relationship so unambiguously established by the teachings of our Divine Redeemer—and was brought home to the best feelings of the audience.

We are sure that this effort on behalf of a class of our fellow-creatures having the very strongest claims upon our benevolent regard, must be attended with gratifying results, not merely in the collections taken up for this object, and which amounted for both churches nearly to \$400, nor merely in the satisfaction afforded to the large congregations who listened with so much attention to the enforcement of the duty of showing kindness to the poor—a topic which, under the circumstances, is felt to be invested with all the more than ordinary interest—but also in the reflex moral benefits of such an appeal in breaking up the monotony of our selfishness, and calling into exercise those finer feelings and graces which christianity inspires and nurtures. We are gratified to be able to present a summary of the discourse delivered by Mr. Latham, which, we doubt not, even by those who had the pleasure of listening to its delivery, will be read with interest.

TEXT.—"AND WHO IS MY NEIGHBOUR?" Luke x. 29.

1. The genius of Christianity is essentially philanthropic.

During the performance of a Comedy in a Roman theatre, one of the actors gave utterance to the expression: "I am a man; nothing therefore that is human can be foreign to me." The audience were so much struck with the novelty and disinterestedness of the sentiment that it was greeted with thunders of applause. But there is more of disinterestedness and true benevolence shined up in the every-day precepts of christianity—precepts, which if found in uninspired writings, would be deemed, by many, worthy of being written in letters of gold. Only from the lips of the Divine Redeemer could emanate that memorable saying: "It is more blessed to give than to receive." Only an inspired apostle could urge the precept: "Look not every man upon his own things; but every man also on the things of others." The first institution of charity was of christian origin.—The first Collection ever taken up for the relief of suffering and distress, was that taken up by the churches of Macedonia for the poor christians at Jerusalem. No precept of beneficence and tenderness can we find in the writings of men who lived and taught before the christian era, nor amid those magnificent ruins of Greece and Rome, or of the long buried cities of the Herulians and Pompeii—ruins of temples, of palaces, and of monumental and triumphal erected to the pride and passions of men—can we discover a single fragment, or decipher a single inscription, telling us of an asylum for human want, or for the alleviation of human suffering.

But the mission of christianity is one of philanthropy and love. As a scrap of parchment, the throne of God, bearing in her hand the fruit of the Tree of Life, the leaves of which are for the healing of the nations, she speeds her way to the sorrow-stricken millions of earth, wiping the

tears from many eyes, assuaging the sorrows of many hearts, breathing peace on earth, and good-will to men.

2. Christian Philanthropy is unrestricted in its exercise. "And who is my neighbour?" was a question which excited a deep interest in the mind of the Jewish nation at that time. But their sympathies were entirely local. The Gentile was not their neighbour, the Samaritan was not their neighbour. And the precept; "Thou shalt love thy neighbour as thyself," was deemed equivalent to a command that they should love each other. But Jesus taught, and this parable teaches, that every man is our neighbour, and that every man is our sympathizer.

Philanthropy has sometimes been restricted by considerations of nationality and denominationalism. It has not been allowed to pass the boundary of another country, or to cross the threshold of another Church. But the good Samaritan, who was a model philanthropist, asked no questions of race or of religion, he saw before him a helpless sufferer, and, as such, he ministered unto him. Philanthropy has sometimes been narrowed in its range by the stingy egotism, "Is the object worthy?" but when imbued with the spirit of Divine charity, it seeks to imitate the example of Him who cameeth his sin to shew upon the evil and the good, his rain to descend upon the just and the unjust, and who is kind to the unthankful and the evil.

It has been common with many men, of a semi-individual school, to scoff at the public charities of the day, as though these were essentially narrow and bigoted. And they have spoken as though they had a monopoly of all that is benevolent in feeling, broad in sympathy, and pure in philanthropy. But when did christianity teach such a sentiment as that so openly expressed by Walden Emerson, in his clever but egotistical Essay on Self-Reliance: "Are they my poor? I tell thee thou foolish philanthropist! I grudge the dollar, the dime, the cent, I give to such men as do not belong to me, and to whom I do not belong."

It is not enough to give a contribution to some popular charity, or to make a thrilling speech on the platform of the annual meeting. There must be deeds as well as words, toll as well as tears, self-sacrifice as well as sentimentalism. There must be working for the world's wants, as well as weeping for the world's woes. It is easy to manifest a great deal of fine feeling when the object is distant, or when it costs us nothing. It is especially desirable that those who are provisionally placed in comfortable circumstances should leave their own circles, and come into contact with sorrow and destitution in their various forms,—and such

Large charities do never soil, But only whiten soft-white hands.

Some of the noblest men, and the noblest women too, have done this. Such a man was John Howard, whose sympathies were excited in behalf of the suffering captive—whose wealth and personal effort were consecrated to the cause of humanity—whose life was a living sacrifice—whose death was a holy martyrdom, and whose name will be held in everlasting remembrance. Such a woman was Florence Nightingale, who, during the war in the Crimea, left her fashionable home, for the purpose of ministering as an angel of mercy, to the lonely sufferers in the hospitals at Scutari;—and whose shadow, as the silently fitted to and fro in her ministry of love, was pressed by the grateful lips of the pale-faced warrior as it fell upon his dying pillow.

4. Genuine Philanthropy ministers to the temporal as well as to the spiritual.

If this wounded man had needed only religious consolation—a little spiritual comfort—the Priest and Levite would probably have been quite ready to minister unto him. Christianity has been reproached because of its lack of sympathy with the temporal distresses of men. But if the various appliances of christianity have more special reference to the soul, than to the body, it is only because the greatest evils by which humanity is afflicted are of a spiritual kind. It does not overlook, nor despise the wants of the body. They are too real and too pressing. When the Redeemer was on earth he prayed, and he taught us how to pray. Marvellous were the petitions which He offered: "Hallowed be thy name, Thy kingdom come, Thy will be done, as in heaven, so on earth; give us therefore as sinners. It would seem as if the Redeemer had lost sight of men's wants and earth's wretchedness, and thought only of God's kingdom and of heaven's glory. But the very next petition is for bread, even before the forgiveness of sins, and the deliverance from evil, we are instructed to ask for our daily bread.

In this divine prayer, also, we are taught to recognize the great Fatherhood of God, and the universal brotherhood of men. It is not my bread; but our bread. Give bread to the famished ones, give bread to that tottering widow and her thin, pale, hunger-stricken children. Give bread to those suffering thousands, who, in consequence of blighted harvests, or interrupted commerce, or the desolations of war, are reduced to circumstances of want and destitution. And let us remember that if we have more bread than we need, for the supply of our wants, we have received it on the principle of stewardship, and we are entrusted with it as almoners of the Divine bounty.

5. Christian Philanthropy imperatively claims, for the furtherance of its benevolent purposes, the practical sympathy of all true friends and followers of the Redeemer. This will be admitted by all who have the mind of Christ. It is indeed a test of christian character. If we love not our brother whom we have seen, how can we love God whom we have not seen, how can we love God, who will love humanity for the love of God. And not only is it a duty, but a glorious privilege to do good to our fellow men. It is more blessed to minister than to be ministered unto. We are so constituted that we cannot seek to promote the comfort and well-being of others without weaving palpations of pleasure and joy around our own hearts. There is a beautiful thought wrapped up in the lines of Leigh Hunt: "Alas Ben Adhem—may his tribe increase—Awoke one night from a deep dream of peace, To see a host of angels in a book of gold, Who were passing had made Ben Adhem's name."

"Alas Ben Adhem—may his tribe increase—Awoke one night from a deep dream of peace, To see a host of angels in a book of gold, Who were passing had made Ben Adhem's name."

Go forth then in such ministrations of charity as you are able to perform. And in drying up a tear, or in binding up a wound; or in breaking bread to the hungry, or in giving a cup of cold water to the thirsty; or in succouring the helpless stranger, or in throwing a garment around the shivering in the wintry cold; or in breathing a message of mercy to the erring, or in saving a soul from death, you will fulfil your own trust, and secure your generation, and secure the approbation of the Redeemer who will say "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

The foregoing outline affords but an imperfect idea of the ability with which the subject was treated by Mr. Latham, and of the effectiveness with which the cause of the suffering poor in Great Britain was pleaded.

Italy; or how Providence Anticipates.

The great Ruler of the world delivers nations neither by armies nor by miracle, but by the apprehension of and submission to great truths. It is the errors and delusions of mankind that plunge them into slavery; it is the errors and delusions of mankind that retain them in slavery; and there is no possible way of emancipating them but by dispelling these errors and delusions. It is TRUTH—scientific, political, and above all, religious—that is the great liberator. The Bible, if we may here be permitted to say so, emphatically declares that it is the Truth that makes free; and the whole of past history, and the existing condition of every nation on earth, strikingly confirm its teaching. Liberty can never be the gift of arms. Fatal but common mistake! In vain would you eloquently persuade an assembly of deaf men;—you must first give them the faculty of hearing. In vain would you shine the sun upon a nation of blind men. First give them the gift of sight. The faculty of knowing and using liberty must come before liberty itself. Give it to a nation unprepared for it, it will be trodden in the dust. Though the most precious jewel of all political blessings, liberty will be contemned and cast away. France has thrown it away again and again. Italy has now twice cast it off, and, what amounts to the same thing, has refused to seize upon it when brought within its reach. Or if freedom comes as the result of a revolution or of a battle, as in some instances it has done, it has been liberty was already virtually acquired; it has been because that measure of enlightenment necessary for the possession of liberty was already attained, and along with it the union, the concord, the courage, which were required for challenging on the field of battle the rights which the conquerors were prepared to enjoy. In the hands of Providence, then, the liberation of nations is simply a process of enlightenment. How different the Divine from the human programme! With man it is a process of fighting battles; with Providence it is a process of opening blind eyes. With man it is a process of pulling down tyrants; with Providence it is a process of pulling down errors. These are the real oppressors of mankind. No nation can be free beyond the measure of its enlightenment; an inexorable decree has made the boundary of national knowledge the boundary of national freedom; and if by some sally of force or some sudden revolution a nation goes beyond that line, it is but for a moment; the next day, or the next year sees it back again into its former position.

As Providence then conducts it, this affair of Rome is not the emancipation of a city, but the demonstration of a truth. In this truth is wrapped up liberty; and whenever the Italians shall have learned it, the gates of Rome will be opened to them. Till then these gates remain inexorably closed. What is that truth? As the affair proceeds it is coming plainly and palpably out. Italy's career has been unimpeded and triumphant till she reached the gates of Rome. They are old and time-worn; a tottering priest sits within; and yet Garibaldi, Victor Emmanuel, and a nation twenty-two millions strong cannot enter. Why is this? This is the grand problem which Italy is bidden solve,—which Europe is bidden solve. And till it has been solved, Italy may as well attempt to move the Alps from their foundations as to open these gates. Turn where Italy may, still the question meets her, Why cannot she have her own capital? "Because," says some, "Louis Napoleon garrisoned it with his soldiers." Very true; but why does he so garrison it? In whose name, or for what cause, does the Emperor of the French keep Rome? He keeps it for the "Holy Father." For the cause of the "Papacy." "A miserable pretext," it is again said, "Louis Napoleon cares nothing for the 'Holy Father.' True once more: he cares nothing for his 'Holy Father,' but he cares something for his own throne; and he knows it to be as certain as the rising of to-morrow's sun, that if he permits the throne of the Pope to be pulled down, his own will go with it. To evacuate Rome means a moral revolution in Europe; it means the breaking up of the Papacy; it means war with Austria and Spain, together with such an outbreak of priestly agitation and conspiracy as neither Louis Napoleon nor Victor Emmanuel can face. Till he has made terms with the Papacy for its total abolition, which he never will, Louis Napoleon cannot evacuate Rome; and hence we have seen that all his attempts to quit Rome by negotiation, as Garibaldi's to enter it by arms, have signally failed. And thus, by a process of practical demonstration, the Italians are being now shown what it is the one great obstacle between them and freedom. It is that miserable superstition of which they themselves are to this hour the bigoted devotees and supporters, which keeps its seat and centre in their capital, which has thrown off this superstition? If so, the gates of Rome will open of their own accord.

And the hour has now come when the matter must needs be made clearer than ever. This good at least will Europe reap from the patriotic but futile attempt of Garibaldi. Victor Emmanuel has been put in the position of a man who is fighting against himself, and who has taken up arms to prevent the completion of his own power and kingdom; and Louis Napoleon has been exhibited as contemplating the peace of Europe by the occupation of the capital of Italy. The indignation which has been aroused pervades not the peninsula alone, but all the European countries; and both Victor Emmanuel and the Emperor of the French will be compelled to speak more plainly than they have yet done, and to show at whose door the guilt of this complication lies. Neither can set under the imputations to which they have made themselves liable; neither can brave the odium of all Europe; they must speak out, and tell who and what hinders. The true criminal will by and by be seen in the light of day.

We surely do not err in concluding that Providence is as benevolent in its intentions towards Italy as Garibaldi is, and is as sincerely set upon its complete emancipation. But it will do the work thoroughly; it will do it so thoroughly that it shall not need to be done over again; and therefore we may infer that it will uphold the Papacy, for the annihilation of that system is the first and most indispensable requisite to the emancipation of Italy. Till that has been done, Rome would profit the Italians nothing. Garibaldi, heroically brave and devotedly patriotic, would make a dash, and seize Rome. The prize would turn to ashes at his grasp. With a nation bowing to the spiritual Rome, what good would the temporal Rome do? Governed by the confessional, and yielding the obedience, as the Italians still do, with inflexible submission to a priest-hood, and to this hour believe, have power to save or damn them eternally, what would become of liberty? Even on the Capitol it would be but an illusion. Victor Emmanuel would yield but to a mock sceptre. The Jesuit would be the real ruler of the land. He would govern the conscience, and the King would govern what- ever might remain. So much would come of Garibaldi's cutting the knot. Providence cuts no knots: it looses them. It begins setting free the soul; and a free soul soon rends the fetters of the body. The Italians are twenty-two millions. What might not twenty-two millions of Scotsmen permit Louis Napoleon to hold Edinburgh? We are but three millions, but would even three millions of our Scotsmen endure such a shame? Certainly not! And, were not the soul sent out of the Italians by the Papacy, they would not suffer their humiliation for a single hour. They would march to Rome, let twenty Louis Napoleons stop the way.

It is worthy of notice, too, in this providential connection, what a loss Italy has sustained in this short year. Here three great instruments,—raised up and qualified, as men believed, for the work of her regeneration and deliverance,—have been suddenly removed. Cavour has gone to the tomb; Baskerville, has breathed his last; and her spiritual reform, has been suddenly withdrawn. Italy, suddenly bereft of all who had the power to help her, like its own patriot here, again lies bleeding at the feet of its ancient oppressor. What means this? It reads a lesson which we fear, Italy is not wise enough to learn nor humble enough to practice. It tells Italy that He who has arranged the drama of her deliverance will not permit it to advance at a more rapid rate than is good; and it bids her, if she hopes ever to be a free country, look higher than the arm of flesh on which hitherto she has leaned. First came Louis Napoleon, with a great army and many ships, and Italy hailed him as her deliverer, and felt assured that the hour of her emancipation had struck. Napoleon was suddenly stopped on the Minio, and turned back to his own land. Italy next turned her eyes to Cavour, and looked to his mighty genius for help; that light was quenched in a moment. There remained yet another name of magic influence, and to that name Italy now turned, offered to its owner the hosannas she had sung to the power of the Emperor and the genius of the Minister. That staff was broken in her hand. Italy has reached that stage of her emancipation which, for the present, is best; here, therefore, she must rest; and accordingly, the man who till now had been all-powerful,—whose voice could rouse Italy like a trumpet from the Alps to Sicily,—who had but to stamp his feet, and armies rose from the earth, who swept Calabria and Naples like a whirlwind, driving armies and kings before him as chaff is driven by the tempest,—is suddenly overpowered by a mountain gurg, and led away helpless. Italy now looks around her, and is unable to desert to more faster than is good; man would hasten the work, and so spoil it; not so He who arranged it, and is conducting it to its unknown issue. The cloud closes once more over Italy: the iron of oppression is drawn yet more tightly around her; and in the silence of isolation and suffering, she has time to ruminate on the lessons already taught her, and to prepare herself for the next evolution of her critical and eventful destiny. —Edinburgh Witness.

direct benefit would accrue to the Collegiate Institution in the calling forth of sympathy, the rallying of its friends, and the enlistment of intelligent and prayerful co-operation on its behalf.

The President of the College, Dr. Pickard, was most energetic, and untiring in his efforts, to provide for the comfort of the guests, and was ably assisted by the Principal of the Female Academy, the Rev. John Allison, M.A. The speakers on the occasion were the Rev. Dr. Clark of Amherst. Rev. Messrs. Snowball, Allison, Butcher, Humphrey, and Professor D. Allison, of Sackville.

It was a happy and profitable season. I regret, Mr. Editor, that you were not there, that with your more facile pen, and enlarged powers of description, the public might be informed of the manner in which the Sackville friends get up their Festivals, and receive their visitors. I am unable.

Yours truly, ONE OF THE GUESTS.

October 8, 1862.

Worn-Out Preachers.

We have seen aged and enfeebled men retiring from all ranks, and positions in society, to the quiet and seclusion that the evening of life demands, surrounded with its comforts and conveniences; a fruition which the world seldom fails to afford the faithful and industrious, as the pensioned soldier, the retired merchant, the aged farmer, and the prudent mechanic. There is something that you may almost envy in their lot; at all events you are not called to sigh over it; but if you have a tear to shed, you cannot withhold it from the lot of a worn-out preacher. War, commerce, mechanical genius,—civil society,—the quarrels and litigations of men, and their diseases,—earth—sea—sky, are more considerate, or the study and labour devoted to them, are productive of more temporal benefit, than the Church of God, assigns on earth to its worn-out servants. Thank God there is another world, where services rendered the cause of truth and holiness, will be better appreciated, and more abundantly rewarded.

We do not like the application of "worn-out" to many of our preachers, as it is rather a perversion of the term when applied to, probably, one half the men whom we have set aside as being in this dilapidated state.

A worn-out preacher! yes, we have seen such, but not often, save on the bed of death,—and even then strictly speaking, he was not worn-out, as his testimony to the power of Christ to save, and the faithfulness of God to preserve was never more explicit and vigorous,—not was his influence for good ever more powerful though his sphere was more contracted. It can hardly be said of a faithful minister that he is worn-out, until his body with his charge lays down and ceases to work and live. But a different idea, obtained among us, and we have made such an extensive and practical application of the idea, that we have become almost reckless, and our recklessness has led to thoughtlessness and injustice.

The idea of "worn-out" is followed with the conclusion that which is worn-out is hardly deserving of either care or attention,—a worn-out body is scarcely worth either food or clothing,—and as economy must be practiced in the Church, he is hardly allowed enough to keep the old framework together until nature dissolves it.

Then the mental powers are supposed to be worn-out, and consequently he is unfit for any Circuit or Station. Not that he can travel, and think, and preach, but because he cannot preach three times each Sabbath, and do the full work of a man of mature age and vigorous health, he is declared to be worn-out. He may be able to do as much work as a regular minister in any other Church, but because he cannot come up to this standard he is thrown aside as worn-out. His christian experience and the graces of the Holy Spirit as wrought in his heart and developed in the life,—very essential things to the Church and its Ministry,—are these worn-out?—not quite,—they are to be held in abeyance until he gets,—heaven; but for all practical benefits to the Church on earth they may be placed in the category of the worn-out. We must be a very holy, spiritually-enriched Church to be able to dispense with these mature talents and graces.

Let us take a case as it presented itself at our last Conference, in illustration of the position of aged Ministers in reference to our work as at present laid out. A venerable Minister came to Conference fully expecting to receive an appointment to a circuit, and an appointment is given him, but on inquiry, he finds that the labour is such, that he cannot take upon him his performance, on account of his advanced age and the infirmities consequent thereon; another attempt is made to accommodate him, but with no better success; so he is compelled to rank with "Worn-out Preachers." This brother has been in the itinerant ranks nearly 40 years,—a period which has given birth to fully one-half of our present active labourers. He was engaged in the arduous task of cultivating this field, when he had to endure hardship and privation. He gave his youth, his manhood and his age to the work, he maintained an unspotted reputation, he held a good position as a preacher, and filled the most respectable pulpits of an early day. He saw the Church in its feebleness and its strength; when it was rent and divided; when it grew and expanded; amidst all he was faithful and now in his old age, this very Church denies him the privilege of a place, where he might still labour, and where he is as anxious as ever to labour. But because he cannot do what God in the order of his providence has ordered he should not do, he is cut off from nearly all participation in the work of the ministry. And yet his vows are still upon him,—vows presented by the same Church, that he should faithfully perform the work of an evangelist; not to a certain and defined extent,—not for a stated and limited number of years, but that to the utmost of his ability he would give himself wholly and constantly to it.

Our present system with all its virtues, is defective and inconsistent in relation to the fathers in our Israel; for whilst we have a place for the zealous and inexperienced, the vigorous and the young, for the embryo talent, and for talent more matured, we have no place for the rich and mellancholy experience obtained by long years of labour, study and reflection. The ripest graces and the richest wisdom, the most thorough knowledge of men and things,—of the temptations of sin, and of the remedy for the evils of our fallen nature,—is thrown away as useless, because the possessor has not in his old age the physical energy enable him to ride as many miles, visit as many families, preach as many sermons, and attend as many other meetings, as when he was a young man of thirty; as though the standard of ministerial usefulness was to be solely judged by the amount of a man's talking, without regard to his wisdom and union.

to please the ear, often without affecting the heart or converting the soul,—but which is preferred by many to the simple truth,—truth as it should always be, in plain and unostentatious garb.

The work of our work is laid out as to the amount to be performed weekly is very objectionable; we have one standard—and only one,—as if there was a law in God's Book prescribing the limits. A man to be excluded from the ministry, in point of fact, and set aside because arbitrary arrangements, embracing preaching three times on a Sabbath, and fulfilling a prescribed number of duties, because it is custom to do so, and he deprived of his rights and his position, rights acquired by patient toil, and position attained by study and labour?—Canada Meth. Magazine.

Temperance Sermon.

In connection with the International Temperance Convention, held in London during last month, at which Nova Scotia was well represented, sermons were preached on the Sabbath previous in numerous churches and chapels of the metropolis. We take from a London paper the following notice of a sermon preached at St. Botolph's Church, Aldersgate Street by the Rev. H. Gale, B. C. L., Rector of Fehorugh, in Somersetshire. The text was from Luke x. 36, "Which thinkest thou of these three was neighbour unto him that fell among thieves?"

The rev. gentleman was invited to preach on the subject of "Temperance, and the Prohibition of the Liquor Traffic." He explained the parable, and cast its parochial and obligatory character upon the world, but specially upon the ministers of christian churches. St. Jerome, he remarked, had recorded that the road from Jerusalem to Jericho was called "the bloody way," for its having been so infested with thieves and murderers. He then observed that in Christian Britain a highway had been thrown up by law and at the public cost, which would cast the road from Jerusalem to Jericho into the shade; and this road the Church was sanctioning by its legal support, looking like the Priest and the Levite of old upon the victims with comparative indifference and "passing by on the other side." He implored the dignitaries of the Church, the bishops in Parliament, and all who named the name of Christ in sincerity, to come down from the high and exalted positions they may occupy and look at the facts. The lie, that strong drinks was good, was now unmasked—a lie that had debauched the nation and will nigh rot the "Church"—that Church which was otherwise the purest Church in christendom. He might be charged with severity, but it would be by unjust, though good meaning people, and that he did not mind. The very children of the metropolis were, to use a figure, pulling at his coat tails, beseeching him with streaming eyes to speak a word for them—stunned, beggared, and ruined by the drink shops. Fathers and mothers, who had been brought up in ignorance of all truth, human and divine, and only taught by low-lived liquor stores to believe in the pretended virtues of strong drink, many of them mortally wounded were crying to him for help. Crowds of fallen women, once the finest, and the brightest (beautiful, even now, in their very shame) point me to the drink as their ruin. Young men of every class, once high-minded, educated and honourable, having slid down through every grade of society, cursed the day when first they were taught by parent and minister to use the "drunkard's drink." The sullen thief, the jabbering maniac, the drivelling idiot, the blaspheming infidel, rich and poor, learned and unlearned, cry aloud for help.

He then brought home logically and clearly to the Church, the responsibility of the continuance of the nefarious liquor-laws, a responsibility shared equally by all who had any hand in making the laws. He implored them to go with him, and see the victims of these laws everywhere; of every age, clime and colour; from the sucking child to the hoary head—born, mangled, bleeding, cursing, groaning, dying, damned—to remember that this "bloody way" was constructed by law, and that the thief provided about upon it under legislative protection. It was unjust to blame the traders exclusively; the trap had been set by the Government with ten thousand yards of ingress and hardly one "escape," and the people had been caught, but the trap must be destroyed and the imprisoned set at liberty. Teetotalers and prohibitionists had not, as they were falsely charged, put their plan of the cure of drunkenness before or in preference to the Gospel; the drinkers had put their infirm system before the Gospel, and it was in direct antagonism to it, as an impassable "stumbling-block," and this, by God's grace and help, we would remove—when the precious message of salvation would have free course and be glorified in the conversion of sinners. He exhorted the "Church" by all that was holy, by the claims of justice, by the love of God, by a crucified Redeemer, by the power of the Holy Spirit, not to "look on and pass by on the other side," and thus become scarcely less criminal than thieves themselves. They the "Church," had, by consenting to various laws, made men what they were; they had dug a charnel-house and ensnared them into it, they had rolled a stone to its mouth. Help, help! Come up! in the name of the Lord, against this mighty wrong.

Altogether it was one of the boldest, and most faithful pulpit exposures of this horrible drinking system, that could have been preached.

Sabbath School Convention.

The London Christian Cabinet remarks upon the International Sabbath School Convention as follows: "The recent 'convention' of Sabbath school teachers in London brings up many points connected with the efficiency of the schools and their management; while their nature and objects should not be forgotten by those who expect in them the means of moulding the character of coming generations. Several points of great interest were mentioned at the different meetings, in order to show the necessity of bringing the children of the middle and higher classes to attend them, or to attend meetings of the young persons in neighbouring families for religious instruction; and perhaps the necessity exists more as a matter of instruction than of practice, for one great object of Sabbath schools is served by accustoming young people to religious exercises together, for generally the practice checks many errors in their ordinary intercourse. In this respect, these meetings of the young for worship under the guidance of the aged or experienced or intelligent, have been invaluable, and the Sabbath classes are not only places of instruction, but also of worship."

The extension of Sabbath schools under the name of Bible classes, or any other name, formed one of the leading features in the business of the convention, and none could be of graver importance, for young men imagine after they commence their apprenticeship that they are too large for a school, abandon attendance, forget all that they have learned, and thus the schools instead of making progress in the conflict with forgetfulness and bad practices, lose many whom they seemed to have found at one period, and whom they might have preserved by more judicious treatment. The schools and the world do not come fairly into competition, but the former loses its grasp just as the latter tightens its hold upon the mind of the young. The former need extension; less in breadth than in height; to meet this tendency. Young lads should be passed imperceptibly out of the school to Bible classes, meeting if possible, in a different place, but at the same time. The Sabbath schools hours are valuable to the scholar, but some other employment will be found if that use of them be withdrawn. Boys who abandon the classes search around for something to occupy those hours that the classes required, and they find a consumer of time. The church should render this search unnecessary, by filling this blank on Sabbaths, and, if possible, engaging the attention and thoughts of young people through the week, an object that may be attained by young men's societies, a difficult subject, however, which cannot be discussed in the last paragraph of these remarks, yet one intimately associated with Sabbath schools—so intimately, indeed, as to be the invariable form that they should take—a higher class in the same university.

From the account of the Convention given by the Foreign Correspondent of the N. H. Christian Advocate we make some extracts. He says: "The convention was composed chiefly of superintendents and ministers. There were over four hundred delegates in attendance from all parts of the United Kingdom, and also foreign representatives from America, France, Switzerland, Italy, Australia and the Bahamas. Dr. McCulloch, though at present a Parisian, came as a duly authorized representative of the M. E. S. U. of London. Right nobly did he perform his labor. His address at Exeter Hall to-night was characterized by his utter brilliancy and force. He astonished the audience by some of the statistics of Methodist S. S. effort in America, and made a few extracts from the last S. S. Union report, on which he commented in such a manner as to convince the four thousand English people present that our national difficulties, embarrassing as they are, should not interfere with the thorough religious education of the children who are to form the next generation. The convention itself was thoroughly catholic—ministers and members of the Established Church, Wesleyans, Congregationalists, Presbyterians and Baptists were present and participated in the exercises. Out of the seven American delegates three were Methodists, two Congregationalists, one Presbyterian and one Episcopalian."

Two features of the meetings held by our English brethren have attracted my attention. The first is the reverential manner in which they approach the throne of grace. The silence which precedes the prayer, the subdued and earnest tones of the one who leads, and the solemn responses made by the audience are very impressive. The audible "Amen" during prayer is very common amongst all denominations when assembled as at the conventional prayer-meetings, and in every English audience in which I have met, I notice that from thirty to forty seconds of perfect silence always succeeds the benediction. With us there is a rush as soon as the "Amen" is pronounced, as though the people were eager to press out again into the world from which for an hour they had been unwillingly excluded, and the benediction was the last bar removed.

The second thing I noticed in the meetings here, is the demonstrativeness of the people. A convention or aggregate meeting such as was held in Exeter Hall last night, has a voice beside that which is heard from the platform. The clapping of hands and cries of "Hear! hear!" with other boisterous demonstrations are elicited with comparative ease. I have, however, seen one man "cheered" down because he talked too long. When a "good point" is really made by a speaker there is scarcely any bound to the enthusiasm of the people. I attribute all this susceptibility to no lack of good sense or sound judgment, but to a comfortable state of mind induced by constitutional self-complacency and rosy beef. The jokes of home, which would fall flatly enough on a public audience, excite merriment in family circles. The English audience is perfectly at home—and this heartiness of demonstration is only the result of domestic peace, good nature and comfort.

Appeal on behalf of Educational Institutions.

From the October Record of the Presbyterian Church of British America.

The Board of Superintendence find it to be their duty, in accordance with special instructions given them at last Synod, to bring before the Church the necessities of our Educational Institutions. In doing so the Board would remark that the maintenance of these Institutions in a state of efficiency is a matter of vital moment to the extension and perpetuation of the Church. Next to the support of the existing Ministry, the preparation of a duly qualified Ministry, for vacant congregations, for the Mission Field at home and abroad, and for future generations, ranks as the most important of our ecclesiastical enterprises, and presents the strongest claim on the liberality of our people. It is not, perhaps, the most popular—at least in some quarters—and so far labors under a disadvantage. The people hear their minister every Sabbath, see him go in and out among them, giving to each a portion in due season, and feel that whilst they are receiving of his spiritual things they have no right to boast of generosity in giving him of their carnal things. But College work is carried on out of their sight. They seldom hear of it; seldom think of it; and the benefits they receive from it, or expect their children to receive, come through a channel so remote and indirect that they lose all trace of the connection. Then the nature of the work is not such as to excite surprise, or rouse enthusiasm. The history of one session is, with slight variations, the history of two, or ten, or twenty. And the details of class work, for the most part, unintelligible to the body of the people; so that minute descriptions of College life would fall to great interest. Hence a lack of interest in the subject, or appreciation of its importance, is almost inevitable, if Ministers do not make constant science of bringing its claims, from time to time, before their congregations.

The primary importance of this scheme is obvious, from the fact that on its successful operation depend the practicability and permanence of our other enterprises. What will it avail us to collect money for Home and Foreign Missions, or to send an overflowing treasury, we have no Missionaries to send, or none who are even tolerably qualified for the office? Without a constant supply of young men duly trained for the Ministry even our existing congregations would ere long be scattered as sheep without a shepherd, and our very Presbyteries would become extinct within a quarter of a century. As arrows in the hand of a mighty man, so are the youthful aspirants to the ministry, for whose training our Colleges exist; happy the Church that has its quiver full of them.

An inquest was lately held at Newcastle, England, upon the body of Rev. W. Anderson, who was found drowned in the Tyne. He had been staying about Newcastle for several weeks, where he indulged largely in drink. He was educated for the Scotch Church, but his irregular habits led him to the Wesleyan ministry, and he brought him, as intemperance has brought hundreds of ministers, to a melancholy end. What a warning to drinkers!

The Family

Autumn

The autumn light is sleeping Upon the yellow plain; The harvestmen are reaping The sheaves of golden grain; The merry maids the furrows throng...

A Dog on the Battle-Field

Let me tell the children a story of a faithful dog whose head I have patting.

This dog belonged to one of the companies of the 8th Regiment Illinois Volunteers. His early puppyhood was spent at Bird's Point, Missouri...

Kindness to Animals

Visiting a large dairy and stock ranch in Marion county lately, we were exceedingly gratified to listen to the practical remarks of the proprietor...

Warning to the Intemperate

Charles Lamb tells his sad experience as a warning to young men, in the following language: "The waters have gone over me..."

Temperance Societies

At a Temperance meeting in Paisley some time ago, Mr. Collins, spoke at some great length and among a number of anecdotes...

Beginning Family Prayer

The commencement of this sacred and delightful duty must often be attended by difficulties where the head of the family has for years neglected it...

The Art of Catching Horses

A correspondent of the Valley Farmer truly remarks that there are few things more aggravating than to be in a hurry to go to some place...

Agriculture

Fall Plowing

Too little regard is paid in this country to advantages that are to be derived from plowing heavy lands in the fall of the year...

A Noble Boy

The spirit that is steadfast amid trial in devotion to principle always commands the esteem of good men. The person who is willing to be made the butt of ridicule rather than yield to that which he believes to be wrong is worthy of all praise...

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Purifying the Blood

A compound remedy, prepared with scientific accuracy and skill, of the purest ingredients, having for its basis that well known article which has so long and successfully stood the test of time...

Ayer's Sarsaparilla

is the great remedy, and it is the best and most reliable form of the preparation, every one who has used it will testify to its efficacy...

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AYER'S CHERRY PECTORAL

For Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease.

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JUDSON'S MOUNTAIN HERB WORM TEA

Herbs, Barks and Roots

Do you when observing the uneasy actions of a mere Cholera that afflicts it in a mild case out of season, the cause of the little sufferer anguish in Worms, and should be at once looked to.

JUDSON'S MOUNTAIN HERB WORM TEA

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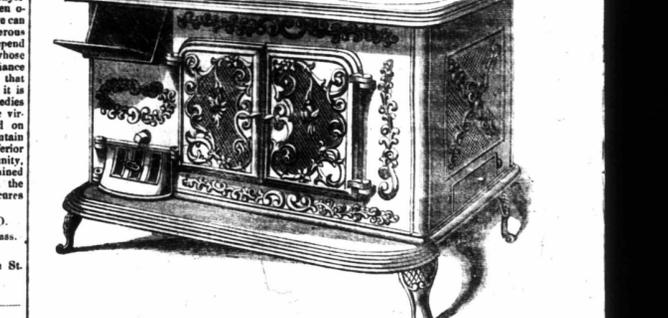
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All who have Friends and Relatives in the Army or Navy, should take especial care, that they be amply supplied with these Pills and Ointment; and where the brave Soldiers and Sailors have neglected to provide themselves with them, no better present can be sent them by their Friends. They have BISCUITS, in great variety.

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