





INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY.

A. D. 54. LESSON XI. PAUL AT EPHESUS; or, The Gospel of the Holy Ghost. Acts 19, 1-12. September 9.

EXPLANATORY.

APOLLOS. We have his former history in part in chapter 18, 24-28. Eloquent, learned, thoroughly conversant with the Scriptures, fervent in spirit, he had heard the story of Christ, and had known of the baptism of John. Like any earnest man, he went immediately to work teaching as much as he knew, but gladly received instruction from the humble tent-makers. He became a powerful worker. See 1 Cor. 3, 3-23. Ephesus. The capital and chief city of Asia. Its temple of Diana was one of the seven wonders of the world. It is now an utter desolation. Disciples. Thank God, perfect knowledge is not necessary, to discipleship. These were doubtless the result of the preaching of Apollos. Have ye received. The personality of the Holy Ghost, and the importance of his dwelling with every disciple, is plainly taught. Have not so much as heard. Alas! too many still know not the power and presence of the Holy Ghost.

UNTO WHAT? If they had not heard of a Holy Ghost they could not have been baptized in the name of the Father, Son and Holy Ghost, (Matt. 28, 19.) yet Paul acknowledged them as Christians, an example of liberality worthy to be followed. Repentance. Mark the difference between repentance for sin, and the acceptance of salvation through a crucified Redeemer. We must repent and believe.

WHEN THEY HEARD. Readiness to accept the truth is evidence of true discipleship. Baptized. This instance of rebaptism has given rise to much discussion. It would seem to show that only baptism in the name of Jesus, and with a full knowledge of its meaning, is "Christian baptism." Laid hands. See similar instance in chap. 8, 17. Tongues. Whether this was in other languages as in Acts 2, 4-7, or in unintelligible words, as in 1 Cor. 14, we cannot say, but, like them, it was an evidence of the Holy Spirit. Twelve. A striking coincidence with the twelve apostles, once also disciples of John. We have, however, no record of their rebaptism.

BOLDLY. Much is made of boldness in this history. It required courage to face such opposition and hatred. Despising. Paul was ever ready for discussion, but mark the subject. He had no time for less weighty matters. Hardened. As the finger by repeated pricks of the needle becomes callous, so the conscience, by repeatedly rejecting the word, becomes insensible to its power. Lange translates "hardened themselves." Separated. He withdrew the disciples from those who would infect them with their own infidelity. Tyrannus. A Greek philosopher, or sophist, otherwise unknown. Here Paul disputed daily, whereas the synagogue had been open only on the Sabbath; and, as this continued for two years, we may well conceive that the Gospel was preached to all in Asia. "Asia" here means "Proconsular Asia," which included the provinces of Phrygia, Mysia, Caria, and Lydia. The "seven churches of Asia" (Rev. 1, 11) are all within one hundred miles of Ephesus.

SPECIAL MIRACLES. That the great apostle was also a great miracle worker, we know from incidental references, like 2 Cor. 12, 12; Rom. 15, 18, etc.; but here God wrought "uncommon works of power" in attestation of his apostleship, mainly by the laying on of the hands of Paul, and also by means of his handkerchiefs by which he had wiped the sweat from his brow, and the aprons used in his days toil. See chapter 20, 24. These miracles have no parallel except the healing of the sick woman by touching the hem of Christ's garment. They are characterized as special or extraordinary.

GOLDEN TEXT.—For our gospel came not unto you in word only, etc. 1 Thess. 1, 5.

DOCTRINE.—The baptism of the Holy Ghost. The next lesson is Acts 19, 17-28.

ALWAYS SERENE.

Whether the excitement be a war, or a funeral, or a comedy, or a confata, there is one person who may sit serene amidst it all, because each alike brings grist to his mill, and money to his till—that is the PUBLICAN.—The Devil's Chain. "True politeness is one of the rarest things; it may be met with in the hut of the Arab, in the courtyard of the Turk, in the cottage of the Irishman, and it is excessively rare in ball-rooms. It is independent of accent, and of

form; it is one of the constant and noble attitudes of men, wherever and howsoever developed. We venture to define it thus: Politeness is natural, genial, manly deference, with delicacy in dealing with the feelings of others, and without hypocrisy, sycophancy or obtrusion. Politeness is the last touch, the finishing perfection of a noble character. It is the gold on the spire, the sunlight on the corn-field, the smile on the lip of the noble knight lowering his sword-point to his lady-love. It results from the truest balance and harmony of soul."—P. Bayne's "Life of Hugh Miller."

HOW DYING MEN THINK OF IT. From white lips and palsied tongues they give us their testimony. They say, "my head on this wet pillow, I look one way, and I look the other way; I see Time: I see Eternity. How brief the one! How long the other! I never saw it so before:—hand-breadths against leagues—seconds against cycles. I put my wasted and trembling hand—my left hand—on the world that I am leaving, and I put my wasted and trembling hand—my right hand—on the world that I am entering; and, for the first time, I see how small is the one, and how vast is the other." Minutes; minutes; minutes. Ages; ages; ages. Like the flight of a shuttle on the one side; on the other—for ever, for ever. This is like a vapour that appears for a little season, is gone; that—Eternity.

DISEASED LUNGS.

BRANTFORD, Ont., April 25, 1877. Messrs. Seth W. Fowle & Sons, Boston: Gentlemen—It gives me much pleasure to bear witness to a cure effected by DR. WISTAR'S BALSAM OF WILD CHERRY. My wife having been afflicted for a number of years with diseased lungs I was prompted to try WISTAR'S BALSAM. I did so, and to my utmost satisfaction, for it effected a permanent cure in her for which I heartily recommend it to the public at large as a true and most reliable cure for diseases of the lungs. In conclusion I beg to ask you to accept my thanks, also my hearty wishes for your success with your valuable remedy, believing it to be the only medicine adapted to such cases.

Fery truly yours, J. A. ABERCROMBIE. 50 cents and \$1 a bottle. Sold by dealers generally.

MONTREAL, March 1, 1877. MESSRS. T. GRAHAM & SON.

I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks, although under the best treatment I could procure. About six weeks ago I had another attack coming on with its usual severity, when a customer recommended the use of your Pain Eradicator, which he had proven himself and found in a great many cases to be an effectual cure. I gave it a trial and its results exceeded my expectation, it soon relieved the pain reduced the swelling, and I was able to attend to my business as usual in three days, and have been completely cured by less than two 25 cent bottles.

For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success.

The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses.

N. R. ALLEN. Dealer in Groceries and Provisions. 634 St. Joseph Street.

THE MOST VALUABLE GIFT—RESTORATION OF THE HEARTH.

Levi Jones, Markham, says—"I had a very severe attack of Bronchitis. I was so bad that I could hardly get my breath. I sought for a quick remedy, and seeing the "Shoshonee Remedy," so highly recommended, I procured a bottle, and am happy to say, that by the time it was taken, I was entirely well and have remained so although, I was much exposed through the winter in travelling.

Rev. F. B. Stratton, Demorestville, writes—"I have found your remedies particularly beneficial for liver complaint, dyspepsia and bronchial affections, and would advise all similarly affected to give them a trial.

John Finlayson, Athol, says—"When travelling one of my feet got sore and broke out. I could not cure it and had to return home. It became better and to return home. It became worse. I finally afterwards purchased a bottle of the "Remedy" and before they were half gone I commenced to improve, and before they were finished my foot was completely cured. It is now 17 months since, but have had no further attack. Price of the Remedy in pint bottles \$1; Pills 25 cents a box. June 15 2.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE, With Fittings of every description. BRASS AND COPPER TUBES, SHEETS ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEER BRASS FITTINGS. Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, - - - - Halifax. Dec. 22.

Victoria Steam Confectionery Works, WATERLOO STREET, We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS Some of which, will be found entirely new to the trade. We invite their inspection and solicit a share of their Patronage. WHOLESALE ONLY, J. R. WOODBURN & CO., Victoria Steam Confectionery Works, Waterloo St., St. John N.B., (dec. 15) R. WOODBURN. H. P. KERR.

JOB PRINTING Provincial Building Society Offices—102 Prince William Street, St. John, N.B. MONEY Received on Deposit at Six per cent interest withdrawable at short notice. SHARES of \$60 each, maturing in four years, with interest at seven per cent, compounded half yearly, may be taken at any time. LOANS Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security. C. W. WETMORE, THOMAS MAIN, Secretary, President, May 25.

BUCKLEY BELL FOUNDRY. Established in 1857. Superior Bell of Copper and Tin, mounted with the best quality of bearings, for Churches, Schools, Farms, Public Buildings, etc. Also Brass and Iron Castings, etc. Fully Illustrated Catalogue sent Free. WANDWEN & TEE T. 16, 1 year J. W. JOHNSON, Solicitor, Notary Public, Etc., HALIFAX, N.S. OFFICE: No. 170 HOLLIS STREET. dec 20 Job Printing neatly and promptly executed at this Office.

Ayer's Hair Vigor, For restoring Gray Hair to its natural Vitality and Color. A dressing which is at once agreeable, healthy, and effective for preserving the hair. Faded or gray hair is soon restored to its original color, with the gloss and freshness of youth. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous, and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a

HAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre and a grateful perfume. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Avery Brown and Co., Wholesale Agents Halifax, N.S.

BLYMYER MFG CO BELLS. Church Bells, Fire-bells, Fine-toned, low-priced, warranted. Catalogue via 75¢ postpaid, please, sent free. Blymyer Manufacturing Co., Cincinnati, O. FOR SALE OR HIRE. A COMPACT PREMISES, consisting of a Wharf, Store, Dwelling House, &c., &c situated at Gario—in the district of La Foile, West or Shore—Newfoundland. Here Lobsters abound, and may be manufactured to great advantage. The premises may be had on accommodating terms. Apply to ALFRED PARSONS, St. John's, Newfoundland. Fe 8—6m

CO-PARTNERSHIP NOTICE. FOSTER & FOSTER, (Successors to James & Foster.) BARRISTERS, ATTORNEYS, &c., THE undersigned have formed a Co-partnership under the above style for the transaction of Legal business in its various branches. OFFICE:—Corner Prince Street and Bedford Row, Halifax, N.S. WILLIAM R. FOSTER, AMES G. FOSTER, of late firm of James & Foster. Feb. 3—6m

NEW STATIONARY, THE "EAGLE" LEAD PENCILS. These pencils received the Highest Award at the Centennial Exhibition. They are decidedly the best pencils in the market. BEST BLACK ROUND GOLD In fine grades, Numbers 1, 2, 2 1/2, 3, 4. Put up in very neat Boxes of one dozen. Price per box 45 cents. THE SUN PENCILS. Round satin color, Gilt with Rubber top. Grade No. 2 medium. Price per doz. 50c THE CHEAP PENCIL. Cedar plain polished. A very good pencil for ordinary use. Lead all through and not brittle. per doz. 15 cents. PEN HOLDERS. The Eagle Pencil Co's. Penholders are put up in Gross and Half Gross Trays one dozen each of six different kinds in the half gross and one dozen each of 12 kinds in the large per Gross \$5.00 per half gross in 2 qualities 2 50 & 3 00 PENS. Gillet's Famous Pens—The kinds most in use Numbers No 292 Fine Point per gross 50c do. do. per quarter do. 25c No 293 Medium per do. 50c No 303 Fine do. per do. 1 00 do. do. per half do. 35c Other pens of good and fair quality from 25 cents a gross and up. FOR SALE AT THE METHODIST BOOK ROOM 125 Granville Street, Halifax, N.S.

STATIONERY, BLANK BOOKS, SCHOOL BOOKS Comprising Nova Scotia series and; COLLIN'S NEW ACADEMIC AND ILLUSTRATED ENGLISH READER And all other School requisit supplied to Dealers at lowest WHOLESALE RATES AT METHODIST BOOK ROOM.

SONG HERALD! SONG HERALD! Newest and best for Singing Schools etc. By H. R. Palmer, author of Song King. Price \$7.50 per dozen; 75 cents each by mail. GOSPEL HYMNS AND SACRED SONGS! The "Moody and Sankey Song Book" containing all the Songs (and many others) sung by those celebrated revivalists. Price, boards, \$30 per hundred 35 cents each by mail. Words only, \$5 per hundred; 6 cents each by mail. PALMER'S THEORY OF MUSIC! The Vade Mecum of Musical Knowledge. Covers the whole ground. Every teacher and student should have it. Bound in cloth, price, \$1.00 mail. Any Book sent post-paid upon receipt of retail price. Published by JOHN CHURCH & Co., Cincinnati, O. Nov. 30—1y

MOTTOES TEXT and CHROMOS A choice Assortment of these Fine Art Publications just received. GREAT REDUCTION IN PRICES. of Mottoes Texts, and Flowers. Wall Texts that formerly sold for one dollar reduced to Fifty cents. Now is the time to put beautiful and instructive Mottoes on the walls of Vestries and School Rooms. Discount to Schools as usual. METHODIST BOOK ROOM, HALIFAX.

THE ROY CASE. Ppurious Catholicity OR Socinianism Unmasked, By A METHODIST MINISTER. Just Published at the Western Book Room. Price 20 Cents. FOR SALE AT METHODIST BOOK ROOM, Halifax, N. S.

PARK'S COTTON YARNS. Awarded the ONLY MEDAL given for COTTON YARNS of Canadian Manufacture, at the Centennial Exhibition. Nos. 5's to 10's. White, Blue, Red, Orange and Green. WARRANTED FULL LENGTH & WEIGHT. Stronger and better than any other Yarn in the market. COTTON CARPET WARP. No. 12's 4 ply in all colors. I WARRANTED FAST. Wm. PARKS & SON, 1 New Brunswick Cotton Mills. St. JOHN, N.B. May 23, 6m

**THE WESLEYAN,**

The only Methodist Paper published in the Maritime Provinces.

\$2 PER ANNUM, IN ADVANCE  
POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda.

As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, SEPTEMBER 1, 1877.

**AN EPISCOPAL SNEER, AND WHAT IT MEANS.**

All through the controversy between Ritualism and the Evangelicals, there is one exceedingly painful feature, which students of history alone can understand. The Evangelicals are spoken of as a class of enthusiasts or zealots, with little real knowledge to correspond with their warmth. An English bishop, in a letter quoted by us a week or two ago, counselled his flock to bear with each other, explaining that the Church of England is liberal enough to admit of several classes within its pale, and that these have their ascendancy in turn—the Evangelicals, having ruled till recently, ought to be content to-day in their minority. Wesleyans have every reason for understanding what this means. "Evangelicals" are the descendants of John Wesley in the Church of England. He alone in the seventeenth century, gathering a few kindred spirits about him, dared to be singular in that righteousness which is by faith. So far as actual religion was concerned, the Church of England had been Ritualistic—a merely ceremonial body—for a long period. Wesley came to religious light and life through instrumentality outside of his own church. Carrying that light and life into the church, he insisted upon letting the one shine and the other reproduce itself. This was the most recent rise of Evangelicalism in the Church of England. It came into notoriety at once. Its disciples became a synonym for simple-minded, officious piety. The ceremonialists assumed to possess the intellect and real character of the church. But step by step the sympathizers of Wesley grew within as well as without the Church of England. Permeating the mass, evangelical religion in due time brought a soul into the great body, awakening it into activity, love and good works. This is what was involved in the bishop's allusion to the ascendancy of the Evangelicals.

It is somewhat remarkable that historic analogy does not bring to the observation of all thinking men the true character of those principles which constitute the "Evangelical" type of Christians. Our religion all through has been distinguished by the working of a vital force, which invariably separated members of the church into two classes. This began with our Lord's teachings. His most vivid portraiture in discourse were illustrations of the two types, ceremonial and evangelical. His metaphors had the same meaning, notably those of light and heaven. He was himself a living rebuke to formalism, speaking ever of an inner principle, insisting upon spiritual life, soul-growth, in special preference to the externalisms of religion. Making clean the platter; making long, elaborate prayers at the street-corners; making white the outside of the sepulchre—these might not have been wrong in themselves, but did not deserve the preference which Jewish Ritualists were disposed to give them. God looked upon the heart; the tree grew from a root in good soil; the stream became pure or impure from its fountain. Following the early Christians, we soon find Ritualism giving trouble in the church. Customs and traditions and observances began to take the place of genuine piety. The churches lost their first love, till the voice from Patmos came to rebuke and reanimate them.

More modern instances of this tendency we have in the History of the Reformation. Luther was an Evangelical. He read and wrote—prayed and preached, till animation came back to the old Papacy; and when the soul flew into dimensions beyond the capacity and inclinations of the Romish

Church, another body was prepared for it. The Evangelical spirit went out of the Church of Rome, leaving but a decaying carcass behind it. It was the turn of Methodism to come next, with a similar purpose to the Church of England. Again the spirit went out; but not till it had left enough of life to regenerate the Episcopal body. In the Church of Scotland, just before its disruption, "Evangelicals" was as common, if not as contemptible a term, as in the Church of England before Wesley, or among Ritualists to-day. Yet the evangelical spirit in the Church of Scotland has carried everything before it, and made it one of the most aggressive and successful bodies in the world. The Episcopal Church has now reached its second stage of religious agitation, occasioned by the determined purpose of the ceremonial class to oust the evangelical, or wrest from it its possessions. There can be but one issue, however. The same law that runs through human nature wherever Christianity has been introduced, is at work in the collective as in the individual organization. Flesh and spirit—form and power—are striving for the mastery; and by God's help those prophecies shall be fulfilled which point to Godliness as inheriting the earth. We would rather see this struggle continuing within the Church of England than a second disruption. Those whose motto is "Hold the Fort!"—The Church of England for Christ—may well have patience. "The law of the spirit of life in Christ Jesus" shall make them "free from the law of sin and death."

It is remarkable that in no religion outside of Christianity is there any contest akin to this. Divisions there are in every one of them. Divisions there have been among the false religions of the past, which have helped to consume them and destroy them from the face of the earth. Paganism, Mohammedanism, Mormonism, are all rent by contentions; but in all these instances the fight has been of form against form, carnal against carnal;—the lump was agitated, but not by heaven. In Christianity the vital principle grows till other principles are disturbed; then begins an agitation which can have but one termination, inasmuch as the law of life is a law of expansion, of development, of mastery.

The Presbyterian Witness must now take all the responsibility of introducing the discussion of the B. A. Book and Tract Society a second time into the denominational papers. Members of the Nova Scotia Conference will bear us witness that at the Yarmouth session this year, when this subject was introduced, we deprecated the re-opening of the question, and counselled silence. When, however, a lengthened and animated discussion ensued, during which the old ground of grievance and complaint was again fully traversed, the Conference disposed of the subject by a series of resolutions which met with no dissenting voice, so far as we could hear. Those resolutions were not published in the secular papers by our request, though that was one expressed condition upon which they passed the Conference. The Witness, in regard to the resolutions, makes two objections.

1. That the B. A. Book and Tract Society called for evidence, sought for it, but could not find it. The resolutions in fact were partly framed upon the very admission that a few members of the Conference had been asked by private circulars for proof of the Conference charges. Any one could see that such a course carried an absurdity upon its face. The committee of the Society have had the proper course of reaching the Conference pointed out to them. We suggested that course ourselves during the newspaper discussion of last year. We did the same thing privately to members of the Executive Committee, and pledged ourselves that the Conference would do itself full justice. The Conference repeated the suggestion in its resolutions this year. And finally the Secretary of Conference reminded the committee a few weeks ago that the Nova Scotia Conference had an officer whose duty it was to represent its interests in all particulars. There are regulations by which all deliberative bodies are governed, and one of these is that, when such a body takes united action on any

subject, no private member is justified in speaking for the body unless properly delegated to do so. Last year the representative officer was in Amherst, this year he is in Digby. To a recent date no communication on the B. A. Book and Tract Society had reached that officer, officially. The public will pardon us if we say that all this looked as if the Society were purposed to avoid the President and the Conference, and hold to its grievances by way of appeal to popular sympathy.

2. The Witness objects that the Conference has no ground for its charges, and instead of persisting in its course, ought to reverse its action. We will venture to say that the records of Christian journalism contain no parallel to this assertion. That a body of ministers could pass a positive declaration one year, and after having had ample opportunity for reflection, repeat that declaration at the end of twelve months, ought to be sufficient evidence that it knew what it was about. We are quite sure it would be so regarded by all disinterested men. But so far from accepting the Conference finding as being honest and truthful, the Witness began by regretting that Conference had passed the resolutions, and ended by boldly asserting that it had no ground for them and could not sustain them.

To our mind, after listening to a second discussion on the subject, the attitude of Conference has been one of forbearance. It has quietly stood by, while repeated assurances have been given to the public that its action was unjustifiable. It possessed evidence which would damage the Society irreparably; but that evidence it used only to guard its own interests, as it was required to do, if not disposed to prove unfaithful in its pastoral guardianship. That it was under any obligation to give official notice to the Society before taking action, is simply absurd. It had no connection with the Society by its own choice; and such negotiations as would be involved in correspondence of that nature would directly imply that the Conference considered itself responsible for the Book and Tract Society's conduct.

The Conference did not authorize the publication of its resolutions last year in the secular papers; that was done by a private reporter. If we are not mistaken some similar understanding was reached in another ministerial body respecting the B. A. Book and Tract Society a few years ago. Why was not their action taken up as a grievance? One of two things must now be done. Either the Book and Tract Society must retract its charges, repeatedly made, against the honesty and intelligence of the Conference; or the Conference must publish its reasons for passing the resolutions. This latter course would involve explanations which must surprise and pain many supporters of the Society; but from all such consequences the Conference will stand exonerated.

The Witness takes offence at being designated the organ of the B. A. Book and Tract Society, and says this is calculated to injure the Society. If the expression of the Witness be repudiated by the Society we will at once withdraw our expression. But, while the published manifestoes of the Society tell the public by implication that the Conference has no grounds for its Resolutions, and the Witness insists upon the same charges by direct and repeated affirmations, we cannot see but that the Witness reflects the mind of the Society. There are a few members of the Committee who will not endorse this wholesale reflection upon the Nova Scotia Conference, but the public are still instructed by the manifestoes referred to, as well as by the Witness, that the Conference has no evidence, and so must have acted from motives of bigotry or jealousy. At least one member of the Committee has been striving to confirm this latter conclusion, by assuring his hearers that the opposition has been originated against the Tract Society as the rival of the Book Room. We leave it to representatives of Conference to teach him both truth and charity.

Rev. E. Brettie, President of the Nova Scotia Conference, was in Halifax last Tuesday, as were also Revs. J. G. Angwin, J. Sponagle, O. Lockhart, and C. Jost, A. M. Two or three connexional questions were under consideration.

Newspapers sadly deceive the public sometimes, and in more ways than one. The Halifax Citizen last year made much of its immense circulation, claiming to be in advance in this respect of any paper in Nova Scotia. Subscribers to other papers wondered why the Citizen could be so prosperous at a subscription rate of one dollar, while other weeklies cost two dollars. But the sequel tells the story. A few months ago the Citizen was sold out to a private individual, who doubtless imagined he had a fortune in his hands. Instead of this the Citizen has quietly gone into the Chronicle office, as an evening adjunct to that paper; while the late publisher seems to have lost in a few months all that he had gained in twelve years in another enterprise. We assume this is another comment on the theory of cheap newspapers. The New York Daily Witness has also sunk a fortune and expired.

MR. SPRAGUE'S SPEECH, before the British Conference, proved several things. The great heart of England is tender as it is brave—open to the cry of suffering, and prompt in its response. Our appeal, though, was not made by a novice. The representative marshalled his most convincing facts admirably, and his intelligence commanded universal respect. We see his speech characterized as "eloquent," too, which means there is not one standard for eloquence in America and another in England. Polished diction, with manly, Christian enthusiasm, carry away the palm in all lands where education and religion have qualified hearers to form a correct judgment. We add Mr. Sprague's name very cheerfully to that of our list of illustrious representatives.

THE WESLEYAN is pleased to copy the following sweet morsel from the "Religious Intelligencer":—"He (Dr. Fulton) then organized a little church, and is now glad to have anybody, even the devilish open communionists, to join it, so anxious is he for members."

Is this perfection? Can our brother's readers relish such food?—*Messenger*. Our neighbour knows that "such food" is never offered to our readers as a relish. Dr. Fulton cooked this "sweet morsel" himself, and offered it to close communionists for nourishment. They found that he who was asked for bread gave them a stone; so the little body to which he dispenses remains very feeble, and promises either to die altogether, or, as other bodies have done, call in another doctor. It is due to our readers that they should see the effect of a ministry which attempts to succeed by using something akin to profane language, and by endeavouring to pull down the foundations of neighbouring churches. Dr. Fulton bound his congregation to exclude Dr. Pentecost; and they replied by excluding Dr. Fulton. This is the gist of our quotation from the "Intelligencer," and the "Messenger," which is striving to persuade its readers that the world is still going out after John the Baptist, dislikes our quotations to the contrary. But we must really be excused for the determination to do what we can toward hindering all kinds of even pious delusions.

MINISTERIAL CANDIDATES have presented themselves in England, as already intimated in our columns, in extraordinary numbers. Thus far it may be thought our arguments, of a few months ago, upon the decline in candidates in relation to the neglect of local preachers is disproved. But it is fairly seen that the number of this year has resulted in part from the anxiety of the church to strengthen this right arm, which was thought to be declining; so that the class of young men offering are not by any means up to the ordinary standard. True, the rule which obliges young ministers to spend three years in scholastic training, will bring some polished material out of the crude mass; but on the whole our brethren across the sea are by no means entirely relieved on the subject of obtaining a constant supply of first-class candidates for the ministry.

THE EUROPEAN WAR, as far as any judgment can be formed, has been going constantly against the Russians. There seems to be on that side a sad lack of military generalship. The Emperor is

ordering out the peasants, plainly indicating that he feels the extremity. This struggle must begin to tell very soon on the trade with the West. Breadstuffs are needed yonder, and there is a large surplus on this side. But this only a poor good to put against the item of woe and death.

Brigham Young is said to be dying. What a checkered life has been his! Rising from common life, he became the leader of an immense organization. Having fled from popular vengeance he took refuge in a wilderness, which in time blossomed as the rose under the industry of his genius. Every form of energy was exhausted in building up his plans, even the schemes of blood and iniquity that are only now beginning to see the light. Had he lived a few years longer his own life would probably have paid the penalty of his crimes. But now he is hastening to a high tribunal.

"On Monday, August 27th, ARCHIBALD MORTON, an old and respectable inhabitant of this city, aged 76 years." This is the simple record given in the papers of the death of a good man. Mr. Morton was one of the most saintly of Christians. For some time he served in Halifax as a City Missionary. During later years he has been the servant of all good institutions, working for his Lord. His face and voice and influence will be missed in Brunswick St. Church.

**NOTES AND COMMENTS**

The New Brunswick Legislature opened on Tuesday last, with a view to give legal effect to certain measures for the rebuilding of St. John city. It was thought the session would end with this week.

A St. John Post Office clerk has been sent to gaol for stealing money letters. When will young men learn that iniquity weaves cartropes about the criminal—that honesty is always the best policy?

The famine in India still continues. In Madras alone £8,000,000 sterling has been expended to meet the suffering, and still the cost there is said to be £500,000 per month.

A most interesting discovery is just announced. Mars has one, if not two, satellites. The royal planet is now seen to fine advantage, being nearer the earth than for a long time. It resembles our own planet in so many respects that it seems like the nearest relative we have among heavenly bodies.

PERSONALS.—Talmage is to lecture in St. John September 5th, and in Charlottetown Sep. 10th.

Mr. Sprague has met with cheer in London. A collection was taken in the Methodist churches of that great metropolis in behalf of the St. John churches last Sabbath, with good results of course. The Conference ordered £50 to be paid to the same object from the Book Room.

Rev. Joseph Cook, the celebrated lecturer, held service in Great St. James St. Church, Montreal, last Sabbath evening.

Rev. W. H. Evans and bride passed through this city, on the way from Bermuda to Weymouth, last week. We wish them long life and usefulness.

Samuel Warren, son of Dr. Warren, who once headed a revolt in the English Methodist Conference, died a short time ago. He was author of "Ten Thousand a Year," and "Diary of a Late Physician," books which have attracted much attention.

Dr. Gervase Smith is appointed the British representative to the Australian General Conference.

A telegram from Australia reached the English Conference that Dr. Boyce, in the 48th year of his ministry, having heard of the death of Mr. Perks, one of the Missionary Secretaries, was willing to return for six months if required, and fill the vacant place. The Conference cheered this announcement.

**CORRESPONDENCE.**

DR. TAYLOR IN P. E. ISLAND.

MR. EDITOR,—Our Island this summer has been favored with the presence of quite a number of distinguished strangers. One of these was the Rev. Dr. Lachlan Taylor, from Toronto. The Dr. spent seven weeks or so on the Atlantic coast of the Island at a place called Brackley Point. As it was understood that his object on coming here was the obtaining of a little rest and relaxation after the arduous labors of the past two or three years in the mother country, he was not urged to do much in the way of public speaking by our Charlottetown and







