



Our Periodical Literature.

If the readers of the Provincial Wesleyan will please direct their attention to the third column of our fourth page, they will be likely to see something that may prove to their advantage. In that third column they will find a list of Reviews, Magazines and other Periodicals of an excellent description for which subscriptions will be received at the Halifax Book Room. We propose this week to talk a little about the works recommended for general perusal in that column, and of the desirability of their general circulation. We set out with the assertion that every member and adherent of our Church ought to be acquainted as fully and as exactly as possible with its current history. By the term current history, we mean the record of what our Church is from day to day doing in the various departments of Christian work. That is a record well worth reading. It chronicles the fortunes of God's work among the Methodists in our own country—in our own cities, towns, villages, hamlets. It shows what is being accomplished by Methodism instrumentally in America generally; in Britain, Ireland, France, Italy, Spain, Germany, Scandinavia; in many parts of Asia, in different localities in Africa, and in innumerable islands, little and large that begem every great navigable sea. That record indicates what is doing all the world over by our co-religionists in the conversion of souls, the erection of Christian temples, the planting of schools, the founding and endowment of colleges, the establishment of Christian missions, the evangelization of the heathen, and the diffusion of sound religious literature. It is the record of a Church life full of vim, vigor, incident and interest. It reveals to us what is being done by our great Christian orators, poets, historians, biographers, scholars, critics, ecclesiastical statesmen and heroic missionaries. It discloses what our large-hearted Methodist philanthropists are planning and what our skillful administrators are accomplishing at home and abroad. It proclaims the noble position our Church is occupying in the world of thought and action. It is neither creditable nor creditable for Methodists to be ignorant concerning that position. Every supporter of our cause ought to be conversant with the history and enterprise of our Church. Heads of families pertaining to our denomination ought to take pains to instruct their children thoroughly on these heads. They would find their account in after years in so doing. Now the current history of our Church is written in its periodical literature. He that acquires himself with that literature makes himself familiar with that history. But the periodical literature of our body is not only especially valuable as containing a record of the daily life of the Church, it is also of incalculable worth as furnishing most important aid in the mental and moral training of our families. It is interesting and attractive. It deals with the wonderful ways of God in Providence and Creation. It is sound and healthful. It treats of history, adventure, science, discovery, invention and the great facts of time in a Christian spirit. It could be largely and generally studied in our families without diffusing around a bracing and elevating influence untainted by sickly, morbid sentimentalism on the one hand, or by self-conceited free thinking on the other. Entertaining these views which, if space sufficient were at our disposal, we might illustrate at length and sustain by most cogent argumentation, we earnestly recommend to all who read these remarks to make themselves if possible thoroughly familiar with our periodical literature. To this end we advise them to give their considerations according to their means, to be constant subscribers for the Reviews, Magazines and Journals named in our list. In the first place, we urge that every family adhering to Methodism within the boundaries of Eastern British America should be induced to take a copy of the Provincial Wesleyan, unless prevented from so doing by the pressure of a too heavy poverty. It is desired and intended to make the Wesleyan an increasingly acceptable and profitable family visitor. But as it stands, the organ of our Eastern British American Church, the medium of religious communication with our people, the advocate of our best interests, the defender of our scriptural doctrines, the register of our sainted dead from month to month and the record of evangelistic toils and successes among us, it should have access to every one of our families, and be warmly sustained by all of them. Next to our own journal we recommend our readers to subscribe for the English Monthly Wesleyan Periodic. Wesleyan Methodist Magazine; Christian Monthly; Sunday School Magazine; Early Days; and Wesleyan Juvenile Offering. These would furnish most profitable Sabbath day reading for both old and young. We also especially recommend the Sunday School Advocate, published at Toronto every fortnight, and offered on excellent terms, particularly when a considerable number is ordered to one address. They can afford to subscribe for Golden Hours, in addition to the above, would add largely both to the happiness and information of their boys, by taking in a copy of that highly interesting Magazine. And when the boys are provided for, probably it will not be unjust to the girls if the Ladies Repository is not a subscribed for. To those desirous of keeping themselves well posted in the movements of British Methodism at small cost, the Methodist Recorder will be highly acceptable. It is copious in Wesleyan intelligence and catholic in tone. Indeed, it furnishes a valuable summary of facts connected with the movements of all the Christian denominations in Britain. The Watchman is of a somewhat higher order of journalism. Many of its leading articles are very fine specimens of journalistic discussion of public events from a Christian standpoint. The Sunday School Journal is especially designed to render aid to those engaged in Sabbath School work, and should be in the hands of every Sabbath School teacher. The London Quarterly Review and the Methodist Quarterly Review, the former published in London, the latter in New York, make us familiar with the higher and wider range of thought in the more learned circles of British and American Methodism. A copy of each of those Reviews ought to be on the table of every well-to-do Methodist family in Eastern British America. Much of the best writing and clearest thinking of the age is concentrated in the papers published in the various Reviews. These Methodist Quarterly periodicals are taking high rank in the department of literature to which they belong. It strikes us as it would be profitable and praiseworthy thing, were each principal Wesleyan Sabbath school to take a copy of each of these Methodist Reviews for the benefit of the school staff. Not less praiseworthy would it be

to furnish each minister on every Circuit with a copy of these stimulating and instructive periodicals. We complete our task for the present by again advising our readers to search the third column of our fourth page, and order first what they most need for themselves or their families; and if they feel no particular need of an intellectual description, then let them subscribe for the work or works there advertised which they may most fancy. J. R. N.

Fugitive Fragments of Biography.

NO. 4. JOHN FLETCHER. John Wesley, calm, logical, earnest; Charles Wesley, poetic, fiery; John Fletcher holy, serene; what a trio of names were in the history of the church, and the nation. By general consent the last name of the three has scarcely his equal in modern times for purity of life, and for holy zeal. He was a native of Switzerland, and possessed the traits of character common to his countrymen. He was active and bold in adventure, knowing nothing of fear, and reckless of danger. He once went to bathe in the Rhine at a place where the river was broad and rapid. He was drawn into the channel, and borne along rapidly. He could not reach the shore, he was borne along till he came to a creek, the creek proved a mill race. He was dashed against one of the timbers, on which the millstones, rendered serene, and carried below the mill; when he was thrown ashore in an eddy, and recovered without serious injury. At a proper age he was sent to school in the college at Geneva, to be educated for the ministry. His early developed religious sentiment marked him out for that calling, and gave promise of success. Many considerations of the exalted character of the minister; his untiring for such a work; but more especially his respect for Calvinist predestination which he must profess before he could take holy orders in Switzerland, decided him to choose a military life. Preceding to Lisbon he gathered a company of his countrymen, was appointed captain, offered his services to the King of Portugal, and was ordered to Brazil. The day he was to sail he met with an accident, which prevented his going, and had he gone he must have perished, as did all on board, as the ship was never heard from afterward. He determined to proceed to England, and to study the English language. Two years he was in London, being taken to the sons of Thomas Hill, Esq., of Fern Hill. By his amiable disposition he won the favor of his patron, and continued there for some years. He was moral, strictly upright, a constant attendant on the services of the church, but knew nothing of heart religion. By a startling dream he was aroused to thought; a vision of the last judgment that awoke him to a sense of danger. In his alarmed state he said no guide, till shortly afterward accompanying Mr. Hill's family to London he met with a poor woman, who talked so sweetly of Jesus that he could not forbear listening to her. On enquiring what had detained him, Mrs. Hill said: "I shall wonder if our tutor does not turn Methodist!" "Methodist said Fletcher, pray lady, what is a Methodist?" "The Methodist, she replied, are a people who pray from morning till night." "Then, answered Fletcher, I will find them out, if they be on earth. And find them he did, and became by his knowledge of them a new man, a burning and shining light. He turned his thoughts now to the Christian ministry, and was ordained by the Bishop of Bangor. In London, learning that Wesley was without help, he assisted him at the Communion in Weststreet. That was the first time they met together, and thereafter their souls were knit together. Madely had often been visited by Fletcher, and when Mr. Hill told him that the parish of Dunham in Cheshire was vacant, a small parish, with light labor and a salary of two thousand dollars per annum, he declined to go. "Alas, said he, Dunham has too much to suffer from the will of God." Few clergymen, Mr. Hill said, decline a call for such reasons. By exchange Madely was obtained, where he spent a most successful life. He had to face views that were repulsive to his nature, he had to meet opposition raised by men who delighted in brutal sports. Often doors were shut against him, but he would go till opposition ceased. The neighboring clergy felt reproved by his extraordinary zeal, and distinguished him. Few attended the services of the church, but by visiting from house to house, by energetic effort in doing good he succeeded in arousing attention and filling the church. By his selfless labors, the wilderness blossomed as the rose, and was beautiful as the garden of the Lord. He mingled with the poor, he assumed no authority only that of love, he was unfeigned in all his deportment; and many conceived that the minister of Madely was only the son of a common soldier, instead of a family of noble rank. Mr. Wesley rated him as a preacher far above Whitefield. He had a more striking person; an equally winning address; a richer flow of fancy; a stronger understanding; a far greater assurance of learning in language, philosophy, and divinity; and a more deep and constant communion with the Father, and with the son Jesus Christ. Though not like John and Charles Wesley itinerating through the British Isles; yet he did go for Wesleyan Methodism second to neither of them. John travelled and gave cohesiveness to the scattered societies; Charles wrote the hymns, that have given a psalmody never equalled to our worship; Fletcher with a master doctrine, that seeks its rest on scriptural basis, that Calvinism has been unable to shake. Whitefield during his American tour, by his contact with New England Puritanism imbibed the views of those rigid Calvinists. On his return to England, he separated with his early friends, and under the leadership of Lady Huntington became the chief of Calvinistic Methodism. At one conference Wesley said, "We have learned too much toward Calvinism." There he proceeded to define scriptural justification by faith: works necessary to regeneration; that is not merit of works, but works as a condition, that is our inner and outward behavior. This manifesto stirred up his opponents, and Lady Huntington called it horrible and abominable. On the arena of strife came the saintly Fletcher; who showed that piety is consistent with controversy. Shirley; Berridge; Hill; Toplady; met him, but in his cheeks, he gave them such a complete argument for Methodist doctrine, that each retired ignominiously from the field. Calvinists owe as much to Americans as the Cheeks, for they saved them from a blasphe-mous antinomianism. Forever settled among Wesleyans are all questions of Calvinist controversy, and there is no danger that any Conference will be found leaning too much toward Calvinism. And that it is all to be attributed to Fletcher's Cheeks. As a man of piety we have stated, he stands high in the estimation of his contemporaries. When the ambitious ones, whose names had been left off the Dead of Destination, were causing trouble, Fletcher came as a man of peace. He wept, he expostulated on his knees, he prayed with fervor, till the Conference was bathed

in tears, and many sobbed aloud. What a man must he have been, when J. Wesley says of him: "Within four score years I have known many excellent men, men holy in heart and life; but one equal to him; one so uniformly and deeply devoted to God, I have not known. Nor do I expect to find another on this side heaven." On Sabbath, his last Sabbath, his loving flock gathered, but their pastor lay speechless and dying. Unwilling to leave till they had seen more his face, their desire was gratified. The door of his room was opened, and they passed along they gazed on his terrific face. They then retired to wait and weep. There in the chamber he lay; his wife kneeling by his side, a friend at his head, and one at his feet. They saw his head gently recline; they stretched out their hand, but he was gone. So closed the life of John Fletcher, the holy man; the firm friend of the devoted Christian pastor; and left the world without his peer. GLEANER.

Ministerial Education.

LETTERS ADDRESSED TO A YOUNG MAN. No. 2. MY DEAR BROTHER,—Allow me to give you a few illustrations of what the Apostle Paul is closed my letter. The Apostle Paul is an example. He was placed at an early age under the care of Gamaliel, one of the seven Jewish doctors, distinguished from all others by the title, "Rabban," whose skill in expounding the Law was such that the Talmud pronounced upon him this encomium, "Since Rabban Gamaliel died, the glory of the Law has ceased." Paul outstripped his equals in years in his profuse profiting by the lessons of his distinguished teacher, and all his writings furnish proofs of the vigor and depth of his thought and his general acquaintance with the learning of his day. Now, this man, whose intellect was more highly cultivated than that of any other of the New Testament writers, is the one who made the deepest impression upon the men of his own time, and to whose experience and writings the most constant appeal has been made during the subsequent history of the Church. Since Paul, three great Reformers have arisen, who have witnessed the broad current of heterodoxy which was oversteering the truth with its rapid wave, and have lifted up God's word as the only inflexible guide of doctrine and life. They were men of the highest intellectual culture and would have acquired a much more common reputation in whatever direction their abilities might have been applied. I refer to Augustine in the fifth, Luther in the sixteenth, and Wesley in the eighteenth century. Many other illustrations might be drawn from the history of the Church in ancient and modern times. I will mention only the high eulogium pronounced upon John Chrysostom, the "golden-mouthed," by his teacher, the celebrated and eloquent Libanius of Antioch: "When I was a child, I was told that among all the scholars would be capable of exceeding him in his school, he emphatically replied, 'John, if the Christians had not stolen him.'"

The Christian Church can happily point to men in her ministry as of brilliant endowments, both natural and acquired, as the world has ever seen. They have not, it is true, the same reputation among men, as many talented statesmen and heroes of the battle-field, have. They are not known in literary circles for their antiquarian researches, or discoveries in the sciences, or skill in the arts. But, the reason is a plain one. They have employed their talents and spent their lives in a higher and holier vocation. It is important as it is to the world's well-being that the sciences and arts be explored, and every department of knowledge explored, the noblest and grandest employment of all is that of winning souls. The world thinks differently, but the Apostle and Missionaries of the Church, "they have done what they could," but, his voice is not the voice of God. Milton, when contrasting the exploits of kings and heroes with the deeds of those who serve their "generation by the will of God," represents the latter as "important as it is to the world's well-being."

"Looking on the earth, which is his heart in Church was held in Liverpool. The proceedings were commenced by a sermon from Dr. Howson, Dean of Chester who uttered some wholesome and very suitable truths. He spoke of the desirableness of cultivating friendly relations with Nonconformists, and asked what would have become of Cornwall and other districts of the country had it not been for the evangelistic labors of the Wesleyan Methodism. Both the Evangelical, and the Ritualistic sections of the Church were represented. One of the speakers was the Rev. Mr. Macintosh of St. Alban's Church, who was warmly received by the assembly there was a tumult of hisses and cheers which the President, the Bishop of Chester was unable for some time to calm. At length, however, he obtained a hearing, but his remarks were of a practical character in no way connected with those extreme doctrines and ceremonies for which he is remarkable.

The most opposite opinions were expressed about the principal features of the Congress appeared in the widest supplies of the utter want of any true common bond of union in the Established Church of England. It is most lamentably a house divided against itself.

Irish affairs seem almost hopelessly perplexing. The demands of the Romish hierarchy are incessantly extravagant. Even now that the Protestant Church is disestablished and disendowed, they are talking about grievances which Roman Catholics suffer from Protestant ascendancy, and demand that instead of the present system of education, in which the Government Schools, children of Protestants and Romanists are taught side by side, there shall be a rigid separation, and funds shall be placed in their hands for the education of their children in the doctrine of the Roman Catholic Church.

Meetings of a menacing character have also been held demanding from the Government the immediate release of the Fenian prisoners whose term of confinement is yet unexpired. It matters not whether a Conservative or a Liberal administration happens to be in power. Ireland is always England's difficulty, and Popery is the whole and sole cause of it.

Great preparations continue to be made in Rome for the approaching Osmenial Council. The Pope has announced his intention of receiving the Bishops with the honors accorded on state occasions to royal princes. They are to be attended by chamberlains and a guard of honour. But matters by no means run smoothly. Nineteen Bishops of the Roman Catholic Church in Germany have held a meeting at Fulda and issued a lengthy document in which they expressed their disapproval of the proposed Council, and their wish that the Holy Father to mind what he is about, or he will put the Church in immense peril. Still more ominously nearly all the Bishops of Portugal have refused to attend the Council.

The Roman correspondent of one of our leading Journals says, "no fewer than seventy-two Bishops have written to excuse themselves from attending the Council, and every day swells the number of defectors."

October 22nd, 1869.

A Dialogue on Baptism.

(For the Provincial Wesleyan.)

A. Do you see that babe there—Do you think it a fit subject for church membership?

B. Do you think it would be denied admission into the church in heaven?

A. I believe it would be received through mercy there.

B. And the washing of regeneration and renewing of the Holy Ghost, for being born in sin it must be born again.

A. Yes, if born in sin it must be washed there, from by the Holy Spirit.

B. Then if it is capable of being baptized with water, and if it would be received into the church in heaven why not into the church on earth, or in other words, if Christ says "Of such is the kingdom, why should we declare they are not and forbid them?"

A. I would forbid them because of their ignorance of church duties and their want of faith, for the Bible says believe and be baptized.

B. Ignorance and want of faith do not prevent them being subjects of Victoria's kingdom—nor did they prevent them from being members of the church established with our father Abraham, nor according to your own showing do they hinder them entering the church above—why then upon these grounds forbid them entering the church on earth, your reasons for forbidding them are the reasons why they should be received, that the church may "bring them up in the nurture and admonition of the Lord as it is commanded."

A. Put the Bible says believe and be baptized and thou shalt be saved.

B. Your quotation is wrong, the words are "that believeth and is baptized shall be saved."

A. But faith is before baptism.

B. You understand enough of grammar to know that verbs ending in eth as do believe, and in the present tense, and verbs ending in ed as believed are in the past tense, if so believed must be an act of the present, while baptism is an act of the past, otherwise faith after baptism is no longer required.

A. I believe baptism in water is the command.

B. But you know there is a baptism of the Spirit, and that all believers "are baptized by one Spirit into one body," and that Jesus who never baptized with water, was sent to "baptize with the Holy Ghost," and this Spirit's baptism cannot be had by adults without faith, and without faith and the baptism of the Holy Ghost we can't be saved. You may have water baptism without saving faith but not the Spirit's baptism; so that we accord with other parts of the Scripture if we say that he that believeth and is baptized with the Spirit shall be saved. Still we would not do away with water baptism as an outward and visible sign thereof.

A. I believe in the Spirit's baptism—but here I believe it refers to water baptism.

B. How can you say that all the members of your church are not converted—will you baptize them if they should be converted?

A. No, we don't re-baptize.

B. Then how can they be saved (as they were baptized without saving faith) according to your interpretation of the aforementioned text in Mark? and are you to exclude from heaven all the great and good who have died in the Lord whose baptism or circumcision preceded their saving faith?

A. It is a command but not essential to salvation, for the thief on the cross was saved without baptism.

B. How can you say so often talking about it as if it were essential—and think that all other Christians do greatly err, and exclude them from your table because they agree to differ from your saving faith?

A. That saving faith is necessary to baptism as well as salvation is evident, for Philip said to the Eunuch "If thou believest with all thy heart (that Jesus is the son of God) thou mayest be baptized."

B. If a heathen or a Jew wished me to baptize him, I would just say the same to him as Philip did to the eunuch—baptize him, but he shall not be baptized until he has believed in Jesus being the Son of God and not having saving faith, for the devil believes and tremble—and many nominal Christians believe and hold the truth in unrighteousness—and did not Peter the apostle believe that Jesus was the Son of God, and yet he would not believe it necessary that Jesus should be crucified.

A. Well it is certainly better if all adults have saving faith before baptism, is it not?

B. Certainly, in the case of adults; but we must be careful in making conditions for baptism and salvation too—for though faith is necessary to salvation in adults upon hearing the Gospel, it is not necessary, upon your own confession, to salvation in infants. Why, then, should faith be necessary to our baptism?

A. In the commission in Matthew, "To teach all nations, baptizing them, &c., teaching them to observe all things whatsoever I have commanded," there was teaching before baptism.

B. Then if you are to baptize all you teach, you should baptize all the children of the church; for they are under the teachings of the church and being baptized, they are to obey their parents in the Lord, or to observe all things commanded; and remember you can neither teach nor baptize all nations, if you exclude little children, for there is no nation without them, and the kingdoms of this world can never become the kingdom of Christ if you exclude these little ones.

A. Do you believe that what baptism is to Christians' circumcision was to the Jew?

B. Certainly, and a milder ordinance of universal application at all times and places. Circumcision was a Gospel seal, "for Abraham believed God concerning the promise of righteousness," and circumcision was to him "the seal of the righteousness of faith," and his "seed first circumcised, and then (as we are commanded to do toward our children) to instruct them to believe as Abraham did, with the heart unto righteousness."

A. But there is no command to baptize or to receive children into the Christian church.

B. To baptize all nations is certainly a command, and nations include men, women, and children, therefore we are commanded to baptize children, as well as men and women; and of this we have an example given us by God, the God of Abraham, Isaac and Jacob, when He dispensed a nation unto Moses, baptizing them in the cloud and in the sea, teaching them to observe all things which he commanded them by Moses.

A. But I want to see something more explicit.

B. You believe that we should obey the law of the Sabbath, and that our children should keep it, but there is no express command in the New Testament, to do so. You believe that women should observe the Lord's Supper, yet you cannot show me an express command.

A. Don't you believe that the Christian church is different from the Jewish or Abraham's church?

B. Not in its membership nor in its saving doctrine, but only in its government and forms and ceremony, for "the olive tree" is one under

Mount Allison Institutions.

MY DEAR MR. EDITOR,—Our Educational Institutions commenced to-day the second term for new students for each department are coming in, and the prospects for the term are very encouraging. The recent public examinations of the various classes gave high satisfaction to all who availed themselves of the pleasure of attending them. The improvement of very many of the students who have for some time been connected with these institutions, was to those who had witnessed former examinations, very marked; and the progress made by more recently formed classes in both the male and female branches, elicited the highest praise from competent judges.

The public exercises in the "Hall" on Tuesday afternoon were largely attended, and did not fail to give an amount of pleasure and edification equal to that afforded on former occasions. The declamations by young men of the College and Male Academy, were quite superior. The essays by several young ladies of the female department were well and distinctly read, and were so excellent in style and sentiment as to be difficult to say which was the best. The large array of drawings and paintings by the male and female students under Prof. Gray's supervision, and the music and singing under the leadership of Prof. Martin, were highly applauded.

The Professors and Teachers without exception may congratulate themselves on the successful manner in which, by the divine blessing, they have been enabled to discharge their onerous yet delightful duties. High as these Institutions have for a long time justly stood in the estimation of those who have had the opportunity of forming a just estimate of their importance and efficiency, I may confidently affirm that to-day they stand forth in undiminished glory monuments to the praise of the Christian generosity which founded them, and to the consecrated talents and devotion which have contributed to make them what they are.

Our only wish for them (which we know is shared by all who are in a position to judge of their merit) is, that they may go on to still greater prosperity, and to yet more extensively elevate and bless the present and coming generations of these and other lands. Our only, or principal regret with reference to them, is, that circumstances will not allow us and our people to avail ourselves more extensively of the high and unsurpassed advantages they offer.

Time will only allow me to add that the department of the students, both inside and outside of the institutions, has been on the whole highly creditable.

S. W. S.  
Buckville, 11th Nov.

Thanksgiving Day in Saint John, N. B.

In compliance with the proclamation of His Honor the Lieut. Governor, the 10th inst. was observed in New Brunswick as a day for Thanksgiving and Praise to Almighty God, for having given the labors of the husbandman with an abundant harvest, and bestowed upon the people of the Province manifold and great blessings during the year.

Special religious services were held in most of the churches of the city and Portland, which were generally well attended with devout worshippers. The sermons, prayers, and other exercises were in harmony with the objects for which the day was set apart. Collections for various Christian purposes were made in several of the Methodist churches, the gratitude of the worshippers thus assuming material expression in a very useful form.

The largest and most pleasant of the assemblies of yesterday was that in the Centenary church, in the afternoon, consisting of the scholars and teachers of the Methodist Sabbath schools of the city and Portland, and those of a Ragged School. The floor of the spacious sanctuary was filled by three to its utmost capacity. Many of the children's parents, and other friends of the young occupied the galleries. A platform had been erected, on which besides the Rev. Mr. Berridge, were Mr. W. Parsons, of Boston, the superintendent of the various schools, and some excellent persons who formerly served the Church in that important office. The Rev. E. Botterell, as the senior minister in attendance occupied the chair. Mr. Bastin presided at the organ, Mr. G. Smith admirably led the voices of the youthful multitude of singers.

The services began at half-past two o'clock, the Rev. J. A. Rogers, of Dartmouth offered the opening prayer. The first speaker announced was the Rev. J. Clark, A. M., of Halifax, whose topic was "Shed thoughts for new souls." He was felicitous and thorough in his address, and enforced the importance of depositing in the youthful minds divine truths which would be the seed of a harvest of purity and peace. The Rev. W. Woods expatiated on "Examples of youthful piety." He spoke with great fervor, and skillfully deduced lessons of practical piety from the unique history of the little Jewish maid, who became a Syrian captive. 2 Kings 5.

The Rev. C. Stewart's subject was "The importance of early connection with the Church of God." He evidently spoke from the heart. The subject was "Shed thoughts for new souls," which makes wise unto salvation. It is a green pasture, appropriate to the lambs of the flock of the good Shepherd. It is a camp wherein the soldiers of the Captain of the Lord's host are trained to successful use of the weapons whereby we may overcome the world and all things in the world that are not of God. Surely the day is coming when parents and teachers will afford us

Young Men's Wesleyan Institute.

The opening lecture for the winter before the Young Men's Wesleyan Institute was delivered by the Rev. A. W. Nicholson, to a full audience in the basement of Brunswick Street Church on the evening of Tuesday Nov. 9th, subject, "David Livingstone."

After singing and prayer, the lecturer commenced by picturing a group of figures representing Geographical, Natural and Inductive Science, standing over the map of Africa, and endeavoring to trace the footsteps of one dear to each of them, not less from the splendid contributions he had already made to their respective stores of knowledge, than from the entire devotedness of his life to the cause of truth and honesty and the indomitable energy with which he had pursued his course.

He dwelt at considerable length on the circumstances of Livingstone's early life, giving many interesting particulars which the lecturer had himself obtained from an old lady living in a remote part of New Brunswick who had often given "wee Davie" a crust of bread as he staggered bare-footed along the road in front of her door. His parents though poor were intelligent and pious and trained their son in the fear of the Lord. The very difficulties and hardships of his youth under such a training only served

to form a noble character in securing the children for Christ. The church in heaven should children order their dispensations, so should the church on earth. The covenant was established with Abraham for an everlasting covenant, and neither the Mosaic law, which was 430 years after, nor the Christian law since, has ever repealed that covenant.

A. An express command then was unnecessary?

B. Their membership being once established, it continues in force until repealed, and there is no prohibitory law excluding children. When new laws are made in any country, those who were subject to the old laws are supposed to be subject to the new, unless there is a prohibition to that effect.

A. Will not the spirit guide us all to see alike?

B. He will guide us unto all revealed truth as it is in Jesus, but he has not promised to guide us how to be baptized, how to eat the Lord's Supper, (I mean the modes thereof,) and many other forms which are obscure, which are not expressly revealed. For in these outward forms there is a difference, however useful we may find them to be, I believe to be the result of the "liberty" the spirit gives us, and dependent upon personal and surrounding circumstances; but into all saving truth the Spirit will guide all the meek of the earth.

Mount Allison Institutions.

MY DEAR MR. EDITOR,—Our Educational Institutions commenced to-day the second term for new students for each department are coming in, and the prospects for the term are very encouraging. The recent public examinations of the various classes gave high satisfaction to all who availed themselves of the pleasure of attending them. The improvement of very many of the students who have for some time been connected with these institutions, was to those who had witnessed former examinations, very marked; and the progress made by more recently formed classes in both the male and female branches, elicited the highest praise from competent judges.

The public exercises in the "Hall" on Tuesday afternoon were largely attended, and did not fail to give an amount of pleasure and edification equal to that afforded on former occasions. The declamations by young men of the College and Male Academy, were quite superior. The essays by several young ladies of the female department were well and distinctly read, and were so excellent in style and sentiment as to be difficult to say which was the best. The large array of drawings and paintings by the male and female students under Prof. Gray's supervision, and the music and singing under the leadership of Prof. Martin, were highly applauded.

The Professors and Teachers without exception may congratulate themselves on the successful manner in which, by the divine blessing, they have been enabled to discharge their onerous yet delightful duties. High as these Institutions have for a long time justly stood in the estimation of those who have had the opportunity of forming a just estimate of their importance and efficiency, I may confidently affirm that to-day they stand forth in undiminished glory monuments to the praise of the Christian generosity which founded them, and to the consecrated talents and devotion which have contributed to make them what they are.

Our only wish for them (which we know is shared by all who are in a position to judge of their merit) is, that they may go on to still greater prosperity, and to yet more extensively elevate and bless the present and coming generations of these and other lands. Our only, or principal regret with reference to them, is, that circumstances will not allow us and our people to avail ourselves more extensively of the high and unsurpassed advantages they offer.

Time will only allow me to add that the department of the students, both inside and outside of the institutions, has been on the whole highly creditable.

S. W. S.  
Buckville, 11th Nov.



