

Provincial Celestian.

WEDNESDAY, DECEMBER 16, 1868.

Separate Schools.

We have on different occasions expressed our views in relation to the existing Educational system in Nova Scotia, as being ill adapted, if worked out as it ought to be, to afford the benefit of free Education to every child and youth of our Province. The School Law, as it stands on our Statute Book, is the result of the experience of the best Educationists in our own and other countries; and in framing it the ablest minds among us, of every shade of religious and political opinion, gave to it the most careful attention, so as to render it as nearly perfect as possible. It may, as time elapses, require modifications in some immaterial respects; but as it is, it challenges the admiration of those abroad competent to form an opinion of its merits, while it will bear comparison with the best School Laws of countries famed for their Educational privileges. What we have to do is to work the system that afforded us to the best advantage possible. If it presses us hard, by the taxation it imposes for the erection of School buildings and the support of teachers, let us bear this patiently, remembering that succeeding generations are thereby to be benefited. Let our aim be directed to uphold, and generously sustain our Higher Schools and Colleges, so that they may afford us a supply of well educated, liberal, and useful citizens. It is too soon to expect much fruit from our newly introduced School system, yet already are its benefits apparent; and as the public mind becomes more awakened to the necessity of having first class schools, and as the teachers become better qualified for their important work, and their services better appreciated, we may hope to see Nova Scotia occupying a proud position in regard to the best of Education.

We very deeply regret that our Legislature should interfere with the beneficial operation of the Common School system, by an attempt to introduce an amendment that would separate or denominational Schools; to be supported on the principle of the existing statute by general taxation. The measure introduced, and which was postponed until the next Session, would admit of a minority in any school section, or a combination of minority school sections, with the consent of the Commissioners and of the Council of Public Instruction, to establish a distinct School. The design of this amendment is to allow the establishment of common schools under ecclesiastical control, in which denominational tenets shall be taught, and yet be supported by general taxation. It is objected to our present School system, that it is "godless." This we cannot admit. As regards religious teaching it is every common school system ought to be. It provides that the instructors given in our Schools shall be based on sound moral principles, embracing lessons from the Holy Scriptures, without at all encroaching on the domain of sectarian opinions, or infringing upon religious liberty. Our School Law as it now stands allows of moral and religious instruction by the teacher, to the utmost that any common school teacher ought to be permitted to do; while the School Trustees are left at liberty to make such arrangements as they may deem desirable, bearing in mind the spirit of the law. The Schools accordingly may be opened under the direction of the Trustees, by Scripture reading and prayer; but so jealously religious freedom is protected, where such opening exercises are authorized, the attendance of those children whose parents or guardians object thereto is not compulsory during such opening religious services. By this arrangement every reasonable demand is met. There is no kind of denominational views, and yet to allow more than this in the way of religious instruction in our common schools would be to afford State support for the inculcation of sectarian principles; while, on the other hand, to oblige School Trustees, contrary to their religious convictions, to ignore the Book of God and other recognition of Christianity and of religious obligation, would be unworthy of the age and of the country in which it is our happiness to live.

Several modes of combining secular and religious instruction in our common Schools have sometimes been recommended; but to every one of these, except the plan advisable by our present School Law, grave objections may be urged. We have the strongest conviction that school instruction should be based on sound religious principles. We are also alive to the great importance of giving to youth a thorough religious training. But our persuasion is, by the publicity of our schools, to be the kind and amount of religious teaching which every young person should certainly receive. This important part of Christian education can be best discharged by Christian parents, Christian ministers, Sabbath school teachers, or by such other methods as the churches may severally choose to adopt. In our judgment the introduction of our common schools of any amount of religious instruction beyond what is available under our existing School Law would be injurious to the existing system, and would be a retrograde step in the educational interests of the Province; and such an enactment as one that would assuredly have a most injurious bearing upon our present school system. It would defeat the intention of the present law, it would break up many existing schools or standing in their efficiency and grandeur. It would establish two or more schools in sections not able to support more than one good school. It would sow broadcast sectarian animosities, and distract communities. It would afford opportunity for factions and division, which should be harmony and peace. It would give the separate school no matter how small, a minority such denomination might be in a school district; and it would oblige persons to submit to taxation for the support of views regarded by them as heretical.

There is reason to believe, that in some instances in our Province, School Commissioners have winked at the introduction of denominational teaching in the common schools. This is all wrong, and we hope will not long be tolerated. Some of the schools in this city were of this class, and perhaps in the change from the former arrangements by the adoption of previously existing schools, some discretionary power may have been allowed the Commissioners in

this respect. But such an allowance of sectarianism in our city schools can be borne with only as a temporary measure, or until sufficient school accommodation has been provided. There were special provisions which admitted of such procedure in regard to the city schools, but only for the present; and we hope the fruits of such a system in a neighbouring colony, the establishment of nurseries, and of schools conducted by Christian Brothers, and different orders of Sisters of the Roman Catholic Church, have but to be understood in order to know what may be looked for in Nova Scotia, if certain ecclesiastics can have their way. Let public meetings be held in every county to instruct the representatives as to their duty in this crisis; let petitions be sent from every district against the change sought to be made; and let our rulers know that no government in Nova Scotia can with impunity tilt with rights so sacred.

This question of separate schools as it is intended to be forced upon the Protestants of Nova Scotia, is one of the utmost consequence. We hope that it will be so brought before the public as to be thoroughly comprehended. The fruits of such a system in a neighbouring colony, the establishment of nurseries, and of schools conducted by Christian Brothers, and different orders of Sisters of the Roman Catholic Church, have but to be understood in order to know what may be looked for in Nova Scotia, if certain ecclesiastics can have their way. Let public meetings be held in every county to instruct the representatives as to their duty in this crisis; let petitions be sent from every district against the change sought to be made; and let our rulers know that no government in Nova Scotia can with impunity tilt with rights so sacred.

The Watchnight.

In a few days more, the last evening of the year will have come, and in many of our churches will be held "the Watchnight." A few words concerning the interesting public religious service which this name is applied, will not be unseasonable.

The origin of watchnights among the Methodists appears to have been at Kingswood, near Bristol, England, not later than the winter of 1741-2. They had neither Mr. Wesley nor any other minister for their founder. It would seem they arose from the fervent piety of the Methodist people. Mr. Wesley's first connection with the watchnight is thus mentioned by him, "I was informed that several persons at Kingswood frequently met together at the school, and when they could spare time spent the greater part of the night in prayer, and praise, and thanksgiving." The first watchnight that Mr. Wesley held was on April 9, 1742, in London. The Friday night nearest the full moon was chosen, that they might come from a distance might have light on returning to their several homes. In the days the service began at half-an-hour past eight, and continued until a little after midnight. There was usually a sermon preached, which was followed by exhortations, and prayers, wherein the society took an active, and even a principal part.

A peculiar blessing was often found at those seasons. Generally there was a deep awe upon the congregation, owing doubtless, in part, to the silence of the night. The service was commonly concluded with singing the 54th hymn in the book now used by the connection.

Hearken to the solemn voice!
The awful midnight cry!
Waiting souls rejoice,
And see the Bridegroom nigh!

Happy he whom Christ shall find
Watching to see him come!
Himself shall bear triumphant home.

For a considerable time the watchnight was held monthly in a few places, which were the chief centres of Methodist activity.

There were some persons who advised that this service should not be allowed. These objectors put Mr. Wesley upon weighing the matter thoroughly, and comparing it with the practice of the ancient Christians. He not only saw no cause why he should forbid it, but he believed rather that the service might be made of more general use. Whether the benefit of watchnights towards saving souls arose from the novelty, or the peculiarity of the thing, especially the bearing of the coming Saviour in all his glory in the awful stillness of the midnight hour, it was clearly observed that the impression then made on many souls was never subsequently effaced.

For how many years was the monthly watchnight held in not nearly so many places, and it is not material to do so, neither does it appear in what year the custom was introduced, which gradually became general. Of holding a watchnight on the last evening of the year, it is believed that the earliest record of such an occasion in Mr. Wesley's published journal was in 1762. He was then also in London, but a watchnight at the close of the year had been customary before. His words are: "Thur. 31. We concluded the year as usual with solemn prayer and praise, and thanksgiving. In the same manner, blessing and praising God."

Two other notices of similar services will in this day be read with much pleasure. This distinguished servant of God was in Bath in the last days of 1778. He wrote shortly afterwards, "We concluded the old year and began the new with blessing and thanksgiving. Four or five of the local preachers assisted me. I was agreeably surprised, their manner of praying being so ardent and unlaboured, and their words so full of sense and expression."

At the end of 1779 Mr. Wesley was again in London. His account for the last service for that year is in these words, "Thur. 31. We concluded the old year with a solemn watchnight, and began the new with praise and thanksgiving. We had a violent storm at night. The roaring of the wind was like loud thunder. I kept me awake half-an-hour. I then slept in peace." His last watchnight was held where the first had been, in Kingswood, on October 1, 1789. He was then eighty six years of age, a marvel of neatness in his apparel, his face was as fair as a child's—his spirit pure and benevolent. He had very long white hair, his voice was very soft and beautiful. It is therefore not to be wondered at that he should say, "most of the people stayed till the end."

the precursor of an abundant and abiding blessing to the people.

To those who are not very familiar with the manner of proceeding on our circuits of average area, and that proceed ordinary facilities for assembling the people, it may be said the minister will proceed in some such way as this (although every superintendent will have his own modification and improvement on the sketch here given): In those circuits on which there is any room for selection, he will early choose the church, in which the watchnight will be held, and of this, intimation will be generally made without delay. The hour of commencement is varied, according to the number of persons expected to assist. Long services are found not the most profitable. Many watchnights are begun at five o'clock, and are closed a few minutes after "the noon of night." When the people receive notice of this service, they will be requested to arrange their business and social intercourse so that their coming may be promoted, and not hindered. All will be respectfully invited to attend, especially the young, and that they would be present at the beginning of the meeting. The minister will also pre-engage the help of the warm and able, that his own may be duly qualified for their respective parts at the watchnight, that their individual exercises may fit into one another as an acorn into its cup, or a hand into its glove. He will likewise request the aged and other pious persons who may not be able to attend, to pray very earnestly that the service may be one of saving grace to many.

In due time he will make arrangements that the church be made as comfortable by warmth and light as circumstances permit. He will sufficiently early place the members of the hymns to be sung in the hands of those who talent for singing he can confidently rely, that this part of the solemn service may be executed with the utmost possible propriety. The minister well knows that attention to this is the more necessary, if any of the hymns be in a peculiar metre, like that of the 46th hymn, which is often the last sung, in the earliest minutes of the new year, and, indeed, one more suitable cannot be found.

Let us now our journey pursue.
Rejoice with the rest,
And never stand still, till the Master appear.
O, that each from his Lord may receive the glad word,
"Well said faithfully done."
Enter into his joy and sit down on my throne."

It may confidently be expected that a watchnight thus prepared for, and then conducted with mingled seriousness, zeal, knowledge, affection, may be worthy of long and grateful remembrance. When it is very near midnight, the voices of all are hushed. Every one is requested, whilst passing into the new year to engage on his knees, in silent prayer. Silently thoughts then occupy the mind. Holy purposes are formed, divine grace is sought and obtained to render them effectual to conversion—holiness—salvation. Ministers may safely expect that when they labour herein shall not be in vain. When the Lord gives to his servants apostolic yearning for the souls of men, and power to proclaim, though it be with tears, the apostolic doctrine of Jesus and him crucified, He will be willing to give them also efficacious success. When thus souls are won, consolation, labour becomes joy, and "the joy shall be even as the joy of harvest, and as men rejoice when they divide the spoil."

Come, then, brothers and friends, let us see to it, and strive for it, that so far as the holy profit of the watch-night for the year 1868, may depend on the suitable efforts of our ministers, and people, nothing shall be wanting. May the great Lover of Sinners effectually succour his servants in gathering the lost home to Himself that they may be found in Him for ever.

In many circuits, and it is worthy of imitation, on New Year's Sabbath the day, not only for communion in the Lord's Supper, but also for renewal of the Covenant with God. The watchnight will afford a grand opportunity for first sufficiently urging the duty and privilege of deciding to serve the Lord; and then, of inviting all by grace so to decide to receive all into the house of the Lord, and in fellowship with his people on the ensuing Sabbath. Then again, may the prophesy be fulfilled, "In one day I am the Lord, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

December 14, 1868.

The True Ritualism.

BY W. W. IVES BUDINGTON, D. D.

The ritualism which Christ requires, the only one which is appropriate to the Church of Christ, is a holy and beautiful life. The religious man, that is, the devout worshiper, accords through St. James, is the man of purity and benevolence. In Old Testament times, the service of God was ordered in an elaborate and imposing ritual, a temple, magnificent and lustrous with marble and gold, an altar with slaughtered victims, the fire and smoke of sacrifice; a high priest, splendidly clothed in symbolic garments, and splendidly attended. Under the New Testament dispensation, this spectacular ritual has been abolished; and in place of it has come a simpler, sweeter, and useful life. Coleridge, in his *Aids to Reflection*, remarks, with a beauty to be seen only when his profound meaning is understood, "the outward service of ancient religion, the rites, ceremonies, and ceremonial vestments of the old law had morality for their substance. They were the letter of which morality was the spirit; the emblem of which morality was the meaning. But morality itself is the service and the ceremonial (cultus exterior) of the Christian religion. The sense of truth and grace, that became through Jesus Christ the faith that looks down into the perfect law of liberty, has light for its garment; its very robe is righteousness."

So that Christian living has under the Christian dispensation been exalted into the worship of God. Vocal prayers, and singings, and preachings, in houses built by human hands, is not worship, but only the sign and preparation for it, not the living service of God itself, but the school and tuition of it. It is as far from being the real thing, as it is the scaffolding from the building, and not less subsidiary. This is all the more true, because it was not so one. Before Christ, the worship of God was a literal ritual; it was confined to Jerusalem, was exclusively in the hands of a priesthood, and proceeded through scenic representations, a sacerdotal victim, a blood-splending and burning offering, the incense, the aromatic, the flame and smoke, all symbols and prophecies of the Christian service, which now consists not so much in psalm and prayer, and Sabbath assembly, as in the religion of which the Epistle of James is a portraiture,—a life of faith expressing itself in works like His, who went about doing good.

The distinctive feature of Christianity is just this, the exaltation of holy obedience, in walks of life, to a religious religion, that which is the end and consummation of Sabbath and Sabbath services. Since Christ died there has been no legitimate priesthood on earth, no temple of God, no ritual.

All Christians have become priests; the whole world a temple; all time holy; and the only ritual prescribed, the palm of a life fashioned after the example of Christ. This is the temple, not alone of Jesus, but of all the apostles, of the Holy Ghost, and Peter makes all Christians "a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

If these things be so, those reactionaries in this country and England, who are introducing a gorgeous ritual, like the Jewish and the Roman, convict themselves, if not of ignorance, of an anti-Christian rebellion. They are the judges of Paul's time, attempting to revive what Christ has abolished. They are Romanists, without the excuse of Romanists, and voluntarily accept the great apostasy of Rome from the simplicity and freedom of the early church, when all Christians were brothers, and religion was a new life in Christ. First came the hierarchy, offering of human ambition; and next, the Ritual, Judaism revived; and it has pleased God to devote a thousand years, and the fairest parts of Europe, Asia and Africa, to the false religion, that has risen in the usurpation of Christianity. Is not this enough, and shall we re-inaugurate the ritual in this nineteenth century, and on this virgin soil of a new continent? God forbid! This new land of ours is married to a new future. One of the ministers of the Protestant Episcopal Church in New York has been preaching a series of sermons on what he is pleased to call "The Fallure of Protestantism." As if Rome had not failed, by would have been the same of ritualistic sacraments and symbolic worship, tried over again. But what would it amount to, if the whole population were gathered every Sabbath in the church, and waited with awful reverence upon sacraments dispensed by atoid priests?—What though the medieval church were reinstated in the convictions of men? What if all the habits of the brothels and rat-pits of Water-street were converted to the ritualistic, stillchers for it after the most straitest sect of that religion, does any body imagine the mission of Christianity would be in any degree accomplished, and the worship it requires rendered? No! The world needs just one thing, and Christ requires just one thing, the power of the Gospel in Christian hearts, the religion which Christ embodied in his life, of which his good Samaritan, bending over a fallen fellow man, is a type; a religion, which in the sanctuary is a scourge of small cords to drive the mercenary man from the house of God; which honors the Sabbath by doing works of mercy, and which consecrates death not by anointing oil, but by forgiveness and prayer for enemies. This religion will kill infidelity, and all that falls short of it will feed it. This worship will uncover all before it.—*Christian World.*

ing could be more graceful and appropriate than for those who revive his memory to mark the anniversary with some useful and lasting token of their gratitude for his life. And no such token would be more appropriate and appreciated than the restoration of the church in which he preached and died. It is now sadly dilapidated. From the pulpit one may see fragments of wall and cornice lying at the broken feet of the pillars. The villagers are making a strenuous effort to raise the means for the renovation of the edifice.

The Interrupted Sermon.

One evening I was chatting with my friend the minister, in his study. My attention was turned to a beautifully embroidered text, which was suspended on the wall. It was the passage in 1 Peter i, 24, 25: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever."

"What an exquisite piece of needle-work this is!" I said. "It is quite wonderful."

"It is," he answered; "but more wonderful still were the remarkable readings of God of which this picture is a remembrance."

"Really?" I rejoined. "And would it be in-discriminate—"

"O, I shall be delighted to tell you the story," he interrupted kindly. "It takes us back some twenty-five years, when I was a young preacher. I think I am justified in saying that I tried to preach the Gospel to the best of my knowledge but I must add that my knowledge was sadly limited. I thought that to be useful I ought above all things to exercise myself in the rhetorical art and in the elegant forms of eloquence. Now certainly nobody will assert that rhetoric and eloquence are acts which a preacher of the Gospel should neglect—Robert Hall, for instance, was no less a preacher of the truth because he clothed his thoughts in oratorical language; but I overdid the thing. As my language was well pleased when I saw numbers, and especially of the higher and wealthier classes, attracted to me by the beauties of my style and the power of my oration, I selected those subjects which afforded most scope for display; and devoted almost all my time during the week to my sermons, which, after having been carefully planned and polished, were word for word committed to memory. The consequence was that the contents of my sermons became very poor and shallow; and the plain truths of the Gospel which speak of sin, of righteousness, and of judgment, if introduced at all, were all but buried under the artificial flowers of oratory."

"My dear sir, my good wife would sometimes say, 'I am afraid you are making more admirers of yourself than followers of Jesus.'"

"How so, dear? I would ask tentily 'didn't you like my sermon this morning?'"

"Well, the answer would be, 'I cannot but say that you preached beautifully, and that all you said was quite so far as it went; but there are many other precious and important truths which you seldom or never preach about, and which yet we are greatly in need of.'"

"And so she would often in her closest confidence to the matter to God, and pray him to teach me to lead those who are dead in trespasses and sins to a living, loving, and life-giving Christ."

"It pleased the Lord to hear that prayer of my excellent wife. One Sunday morning I preached as usual to a crowded congregation, chiefly composed of the principal inhabitants of the neighborhood. I was just then engaged in giving my audience a picturesque description of a sunset on the Sea of Galilee, when all on a sudden, owing to the close atmosphere, a little girl fell into a fainting fit. The disturbance which it created, though only short and comparatively insignificant, yet so much perturbed me that I became altogether confused: the rest of my sermon all at once vanished from my memory. I could not possibly recollect, in any of its simplicity and startling reality. Concerning the girl with my previous description I called the glory of man a setting sun, but which was never to rise again. I spoke of the vanity of everything human of the certainty of the destruction of this world, and of our everlasting condemnation if we were to die in the midst of our sins. In a word, I shunned not to declare to them all the counsel of God; I preached death and destruction as it is in Adam, life and salvation as it is in Jesus Christ."

"On walking home after service my wife said most wept for joy. Never in her life, she said, had she heard such a heart-searching sermon. But I was in almost deplorable mood of mind, and quite ashamed of myself, for the people must have noticed my confusion, I said; 'and what a goasp will it be all over the place that the minister broke down in the middle of his sermon! Surely, I added, 'this was the worst sermon ever preached from a pulpit.'"

"We had scarcely got home, however, when a lady desired to speak to me. The impression which her appearance made upon me was not very agreeable. She was gaudily dressed, and carried a flourish of trinkets, lace, and flery about her which created a most unfavorable impression."

"Sir," she said, while her lip quivered, "could you permit me to speak to you in confidence?"

"Certainly, ma'am."

"I am a lost woman," she said, while tears burst from her eyes; "but you, sir, can perhaps tell me whether there is still salvation for me who have so long lived a careless life."

"She then briefly told me her history. She was a person held in high esteem in the society in which she moved. But she was living without God and without Christ in the world, and entirely given up to pleasure and love of dress display. Church or chapel she seldom or never visited. The places which she frequented were the theater and the ball-room. But on this Sunday morning, having gone out for a walk, her attention was struck by the singing which reached her ears from my chapel. The thought occurred to her that she might as well step in and sit down among the congregation. But here she had found that she had come just in time to learn what a two-edged sword through her heart, withering flower, dead, lost, hopeless, and hopeless. And she now besought me to tell her as the only one who was able to save from ruin."

"I need not tell you," my friend continued, "how gladly I told her of Christ. Her eyes were opened to the glory of his sin-atoning love, as well as to the beauty of his holiness. It was long before she became a member of my Church, and on that occasion she presented me with this picture."

"And what became of your sermons?" I asked archly.

General Intelligence.

Colonial.

Y. M. C. ASSOCIATION.—The lecture before the Association last week by Rev. C. B. Phipps, of St. Mary's, on "Human Progress," was a masterly effort, and was received with every demonstration of applause. Apart from the research and the literary taste evinced, there was much to please and to profit, in the Christian sentiment of the lecturer, and in the manly and noble character of his address. The text lecture will be given by Rev. Mr. Sedgewick on Tuesday evening next. Subject: "The Antiquity of the New Testament Canon." It is a continuation of his last winter's lecture.

The rumour in circulation last week of the appointment of Mr. Chas. Allison to be Governor of the Presidency is now said to have been unfounded.

ACADIA COLLEGE.—The Calendar of the Acadia College, 1868-9 is in print, containing Lists of Faculty, Students, Scholars, Course of Instruction, &c. Mr. Wm. Eder has been appointed to the Professorship of Natural Science.

Intelligence from Newfoundland is of the most gloomy description as regards the prospects of the poor people during the present winter. There is a great distress in some districts, and the government has been obliged to procure means for the relief of the necessitous.

A large quantity of pork came over the Nova Scotia steamer last week from P. E. Island, and was shipped to John N. B. Williams, who was bound to 48 Pictou, conveyed by rail to the Junction, from thence to Windsor, and shipped to Wickliffe, St. John's, and other ports. If Pictou harbour remains open, further supplies will pass over the same route during the present week.

We are pleased to learn that the "Stary Manufacturing Company," at Dartmouth, are doing a large business in the manufacture of Forbes' Patent Axle Shafts, the best ever invented; and are receiving large orders for them from all parts of the Province. They keep a large number of hands constantly engaged at work. Success to enterprise.—*Express.*

New Post Office cars are being built at the Depot, and will be ready for use in about a fortnight. They will be supplied with letters on the same plan now adopted in the provinces of Canada and the United States. As soon as the system gets into working order, it will be a great accommodation to the public. It is large, and there will be no delay in the delivery of the papers at the Post Office.—*Id.*

A woman by the name of Mrs. Williams was arrested some days ago for obtaining money under false pretences. Her position was that her husband had been drowned. In her possession were found several articles of jewelry, including a watch. It is said that her husband is still living near Windsor.

THE STORM AT WINDSOR.—The only accident we have heard of, resulting from the gale on Monday night, that has occurred in our vicinity, is that of the capsizing in the Basin of a small steamer, "The Delta," commanded by Ralph. The crew (not more than three men) clung to her side until the next day, when they were driven on shore. The sufferings which must have been endured by the crew, expecting every moment to be washed off by the heavy sea. The captain's son, (a young lad) died before they reached the shore from exposure to the cold wind.

It is said that Mr. S. J. Scovell, the defaulting banker, was utterly ruined before he began his extensive gold operations. It appears that his losses on previous transactions varied from one to thirty thousand dollars. He is reported to have lost six thousand dollars at one time by the robbery of his safe, and another sum by the failure of persons in business, with whom he was connected. In one case he took a vessel in lieu of money for a debt of thirty thousand dollars, which he afterwards lost. It is said that the vessel was blown up, in which his vessel was insured. It is thought that he has not saved anything for himself from the wreck of his banking career.

THE INTERPROVINCIAL RAILWAY COMMISSIONERS have an Ottawa telegram, which states that the Ottawa and Prescott Railway is well selected, crossing the rocky mountain ranges at the most favorable places, and possessing advantages for easy grades unobtainable by any other railway line on similar elevated ground.

A late Washington dispatch says that the route for the proposed Union Pacific Railway, claiming the title of the "Great Northern," is well selected, crossing the rocky mountain ranges at the most favorable places, and possessing advantages for easy grades unobtainable by any other railway line on similar elevated ground.

It is stated that a new line of steamers will be placed on the route next spring, between St. John, N. B., and Portland, that will make the passage in about 24 hours.

All the wooden portion of Barracks, No. 4, Fort Lafayette, built by New York were destroyed by fire on Tuesday night. Numerous shells exploded but the magazine remained safe. Loss estimated at a quarter of a million dollars.

One version of the Alabama embargo is this, that Beverly Johnson followed Seward's suggestions in the man, but the latter perceiving that the arrangement was unpopular returned it to a Cabinet meeting as ready to go to it. In the Cabinet one of the most emphatic opponents of the plan was Secretary Welles, who has nearly always been opposed to Seward's Foreign policy.

European.

Steamship *Hibernia*, from New York, Nov. 14, founded on the 26th, seven hundred miles west of the Irish coast. The passengers and crew all took to the boats, five in number. Two of the boats have been picked up, one is known to have capsized and all on board were lost. The fate of the remaining two boats is as yet unknown. It is now certain that fifty-two persons, including the captain of the *Hibernia* are saved. The missing boats is looked for with great anxiety.

The Observer of Monday gives the following list of the members of Mr. Gladstone's Cabinet:—Lord High Chancellor, Sir William Page Wood; President of Privy Council, Lord Kimberley; Lord of the Privy Seal, Earl Russell; Chancellor of the Exchequer, Hon. R. Lowe; First Lord of the Admiralty, Hugh Gifford; Lord of the Treasury, Lord Salisbury; Earl Granville; Secretary for Ireland, Charles Fortescue; President of the Poor Law Board, Mr. Gladstone; Secretary General, Gen. Sir Grey; Chancellor of the Duchy of Lancaster, Chas. P. Villiers; Lord Lieutenant of Ireland, Earl Spencer; Lord Chancellor of Ireland, Mr. O. O'Connell.

A dispatch from Constantinople states that the British Fleet, at the solicitation of Russia, continues diplomatic relations with Greece, but sent to the Greek Government an ultimatum which is supplied by the Great Powers.

LONDON, Dec. 7.—George Pashody, the American Philanthropist, has made another donation of £100,000 sterling to the poor of London.

FRANCE.—The *Moniteur* gives an account of an attempted demonstration at Mont Matre

Cemetery will fully conform to the wishes of the police, and a few streets.

FRANCE.—It has been stated that the new Minister of Finance will become temporary.

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with a smile, "the Lord... I hope I... namely, that oratory... things in a pul-... of the Holy... love of Him who... never lead a lost... Good Shepherd."

Intelligence. The lecture before... Rev. C. B. Pith... "Progress," was... with every... from the... taste evinced, there... to "proficiency" in the... and in the man-... with some of the... The text lec-... Mr. Sedgewick on... "The American... Century," being a... inter's lecture.

Our next Volume. We hope we need say nothing very urgent... reminding our friends throughout the Province... that we greatly need a very considerable addi-... to our list of Subscribers for 1899. A large... increase is required to make up for the many... defectors struck from our list during the past... year; and then it will be borne in mind that in... addition thereto, we ought to have at once sev-... eral hundred new Subscribers, to make our... Paper a good paying business.

British and American Book and Tract Society. 21 George Street, Halifax. Keep constantly on hand a good supply of STANDARD RELIGIOUS, THEOLOGICAL, AND SCHOOL PUBLICATIONS, including those of the LONDON AMERICAN, STRAITS and DENNIS TRACT SOCIETIES with great... from those of the Society's Publishers in Great... Britain and the United States.

FORBES' PATENT ACE SKATES. The only reliable and really satisfying SKATE... ever invented. No cold fingers, lost time, or cramped and... lame feet, but perfect comfort and unimpeded... on any level of the most difficult winter sports.

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THE AETNA Life Insurance Company, OF HARTFORD, CONN. PROMPT RELIABLE. Assets Surplus, Policies Issued in 1867, 15,201,000. Interest on Investments, 1,100,000. Dividends Paid, 1,100,000.

132, BRITISH WOOLLEN HALL, 134. WHOLESALE AND RETAIL. KNOX & JORDAN. LADES' DRESS GOODS, in Great Variety, 40 Pieces Choice Waterproof Cloaking, 80 d. z. Woollen Cloths Newest Designs.

Nov 18. The Hon. E. B....

The Family.

The Dewdrop's Errand.

By Mrs. M. B. HOLYOKE. Sparkling little dewdrop, Nestling in the rose, Beading as with jewels Every leaf that grows.

What can you so tiny Do to man, that's good? What to the silver streamlets, Or the thundering flood.

Think of the broad river, Where gallant navies ride; Think of the sweep of ocean— What are you, beside?

In the morning gloaming, An answering note; Soft, sweet and musical, A whisper in the air.

"The tender, all-wise Father 'Mistake' grows me a dewdrop, For each He sends a mission, A love-work unto all.

"I brood all night with flowers, Beating violet eyes; Cool their cheeks' red tints, Deepen their gorgeous dyes.

"God and the stars behold The work we do within, And in the morning glory, Man knows where we have been."

I saw in it a lesson: Call nothing new or small, Fill thy lot though lowly For God hath need of all!

Eve.

The crowning piece of God's workmanship, His last, and best. Without her, creation was incomplete. So it proved to be by actual experience.

For every other thing there was a mate. Adam, of all, was alone. In vain he searched for a help-mate—one could be found among all the creatures God had made.

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How many the record does not inform us.

When Cain was born she regarded him as a gift from the Lord, and so named him. That son, however, made her heart bleed.

Where Eve lived after she left Eden, or where she died, we have no means of knowing. The number of her years also is a secret, as is the manner of her death.

Charity prompts us to indulge the hope that she strayed in Him who was to bruise the serpent's head; and that she is an inhabitant of the heavenly Paradise.

That Eve was beautiful there can be no doubt. Indeed she must have been the very perfection of beauty. How could she be otherwise, compared, as she did, directly from the hands of her Maker?

The type of her beauty has been wisely kept a secret from us. Not one word is said about it. Here is a fine field for conjecture, and artists may indulge their fancies to their heart's content.

That Eve was possessed of superior mental faculties must be left to inference. To this effect we have no positive evidence.

As a wife, Eve exercised a powerful influence over her husband. This is evident from the fact that, when she gave him the forbidden fruit, he took it and did eat.

What kind of a mother Eve was we have no means of knowing. This is certain, she raised one very bad boy. To offset this, however, she had one very good son.

In raising her family, and indeed in all else she had to do, Eve labored under this disadvantage—she had no mother before her. All had to be learned from experience.

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Agriculture.

Mulching Trees and Vines.

Mulching means any sufficient covering of the surface of the earth, and its subject is threefold.

1st. To protect and preserve the plant from the excessive heat of the sun.

2d. To equalize the temperature and preserve the soil and atmosphere uniformly moist around the roots.

3d. To keep the plant secure from the repeated frosts of the winter.

With all newly planted trees or vines, a uniform degree of moisture is necessary; and the more perfectly this is furnished the better will it flourish.

It makes but little difference as to the kind of fruit to apply it to. Strawberries love it perhaps better than any other, and give generous returns for the care bestowed.

Raspberries are highly benefited, and many varieties are used as early as the first of June.

It is a fact that all kinds of standard and dwarf fruit trees are greatly benefited, and large orchards are frequently reared by its use.

Currents and gooseberries have yielded better crops, and been more healthy and vigorous; while to vegetables and evergreens the effects are no less marked and advantageous.

The materials to be used are very various, but the following are the cheapest and most efficacious.

Decaying leaves. Almost every farmer or fruit grower can obtain abundance of this material.

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Woodill's Worm Lozenges!

They are perfectly safe. They act immediately on the bowels, and are perfectly safe.

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Extraordinary Effects. One Pill in a Dose. ONE PILL IN A DOSE!

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THE SCIENCE OF HEALTH.

Every Man his own Physician. HOLLOWAY'S PILLS, And Holloway's Ointment!

Disorders of the Stomach, Liver and Bowels.

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