

Provincial Wesleyan.

WEDNESDAY, NOVEMBER 27, 1872

ALMOST every Heathen and Mahomedan country in the world is now accessible to Christian missionary enterprise. The fact is wonderful. It unmistakably indicates the purpose of Divine Providence in regard to the nations that know not God and enjoy not the gospel of the Lord Jesus Christ. It is marvellous how many and what diverse influences have been made to co-operate in leveling the barriers that once frowned defiance at the Christian Missionary. Adventurous exploration by land and by sea, foreign conquest, civil strife, popular insurrection, military revolt, political revolution, scientific discovery, ingenious invention, the demands of luxury, the requirements of industry, and commercial enterprise have all played a part in preparing the way for the messengers of peace to the uttermost part of the earth. The time is not far distant when the general work of barrier-leveling will be absolutely complete, and every portion of the habitable globe will be open to the approach of the Christian Missionary. At the present moment, as we have indicated, but little comparatively remains to be done in this way. In Central Asia a few petty Mahomedan powers have to be brought to book, and Russia seems predestined to perform that task. In Central Africa undiscovered nations need to be brought to light, but Livingstone and his early successors will accomplish that object.

As the Heathen and Mahomedan countries now stand, one hundred thousand Christian missionaries at least could find employment in them in proclaiming the unsearchable riches of Christ. One hundred thousand is a large number. But we believe that the clergy of all kinds and degrees in France and the United Kingdom in the aggregate reach that number. The population of these countries scarcely exceeds seventy millions. But the population of Heathen and Mahomedan countries must be more than ten times greater, and it can not be far from eight hundred millions. One hundred thousand missionaries to eight hundred millions of Heathens and Mahomedans would only be at the rate of one missionary to every eight thousand men outside of Christendom. Small as that proportion would be, who now living will survive to see it established? Alas, the harvest is great. It is ripening and rotting, but the labourers are few, distressingly few for the work requiring to be done.

Small as it is in number absolutely, and still smaller relatively, it is more than doubtful whether they have all been distributed as judiciously as they might have been. It is the duty of the Church to do her best toward fulfilling her great commission to preach the gospel to every creature. But until she is able to accomplish that object she should make the selection of fields of labour in the wisest manner possible under the circumstances. She should send her missionaries where, according to all the light procurable on the subject, they will be likely to do the most good. She should set on the principle which the new settlers in a new country proceed on, select the land which, all things considered, will make the most valuable returns for the labor expended. There will come a time when logs and swamps are to be drained, when sandy and stony ground should be subjected to judicious culture, no wise husbandman would neglect his good ground, his rich and fertile loam, for the sake of working miracles of skill on unimproving soil; it is to be feared that the Church has not always acted like a wise husbandman in this respect. She has sometimes scattered with a lavish hand precious seed on the bare bosom of the unyielding rock, when she might have cast it on the fat soil, palpably prepared for its reception by the hand of the living God.

But there is reason to believe that not only have mistakes been made in some instances in the selection of fields of labour, but also in the distribution of laborers in well chosen fields. In too many cases, the policy has been to establish quite a number of unindustrial centres of operation instead of concentrating a strong force at commanding points, and operating from those points vigorously. There are indications that in the future mistakes of the kind noted will occur less often than in the past. It is gratifying to observe such indications. For it seems indisputable that if the Church is as yet able to put forth a comparatively small amount of energy in the vast mission field, that energy should be expended so as by the Divine blessing to produce the largest possible results.

It is hard to say whereunto things will grow ecclesiastically in England. It is startling to learn, that the Bishop of Winchester, the son of that distinguished evangelical layman, William Wilberforce, a week or two ago interdicted Mr. Maguire, a noted evangelical Episcopal clergyman of Clerkenwell, London, from delivering a course of lectures setting forth the claims of the Church of England as a Protestant Church in opposition to the Church of Rome, in an Episcopal church in Southwark, though his Rector and churchwardens were most anxious to have them delivered in it. Yet this is but one of a thousand signs of the direction in which the current is flowing in the Anglican Establishment.

J. R. N.

NOBLE LIBERALITY.—That was a good work done for education by the California Methodist preachers, at the late session of their Conference. Out of their poverty they subscribed \$25,000 to endow a chair in their university, some of them giving their notes for their subscription. The good laymen present were prompted by this good example to subscribe \$44,000 more.

FROM HALIFAX TO MUSQUODOBOIT.

THE ASPECTS OF THE COUNTRY are anything but prepossessing. Nature has been working faithfully through many ages, ameliorating, redeeming, ennobling, but she has been powerless against the scars and deformities produced during that cruel Glacial Period, when at least the outlying borders of this Continent were ruthlessly scoured by awful currents of ice. Huge boulders are lying on as the inundation left them. Scattered over the barren plain, resting on the mountain's peak, crushed and buried in the hard, stony soil, are the perpetual tokens of earth's merciful deliverance. But it was a scathing bondage. Like the other traditions of history it has released the captive with such injury to its constitution that many generations shall not be able to remedy. It has left its deep and indelible brand on the face of the earth.

Yet, every Christian traveller will accept this condition of things with more than stoical resignation. There is a lesson here which philosophy could never teach—wise design, affecting future human existence. Believing these shores are fishing grounds of rare value, whose resources are only now appearing to the keen eye of Commerce. And the Creator has just dispensed his gifts here to observers, with great regard to man's happiness. The dividing line may be traced in every country between its Fishery and Agricultural inheritance. Where one ends the other begins. The shores of Newfoundland are fertile enough as far as the wealth of the fisherman extends, but beyond that, in the great arms and Bays of the Island, are undeveloped treasures of wood and soil. And this is true of most countries in which the twofold advantage is provided.

What is the inference? God seems to say by this arrangement—Man shall not pursue two different objects. His nature is designed for direct and individual study or labor. He shall not be distracted by dual interests and dual vocations. If a Fisherman he shall not be a Farmer, if a Farmer, not also a Fisherman. This country has suffered much from the unnatural violation of this decree. The soil has been neglected for the temptations of the lumber market; the farmer has been ruined too often by speculations in other pursuits. Let the merchant adhere to his ledger, the mechanic to his bench, the minister to his Bible and Parish.

Moreover, obstructions are not always injurious. When they lie between man and any coveted good, their removal aids in the development of his latent powers. While wrestling from Nature a competence, the inhabitants of this country have become possessed of stalwart frames. Had they found a tropical luxuriance, they had given their children effeminacy of body and mind. Had the soil responded with the generosity expressed of Ireland by one of its sons—"Tickle it with a hoe and it will laugh with a potatoe"—it would have reared perhaps such wits as could write a pretty proverb, but their physical powers would have declined. As it is, they are brave, brawny, noble men and women, and this new country requires to lay the foundation of a great and abiding empire.

Yet this new country requires to lay the foundation of a great and abiding empire of good qualities. Each river is skirted by a fine margin of rich alluvial soil which the industry of man has not been slow to cultivate. Streams of considerable volume are offering motive-power for endless mills and deep in these wooded regions are situated precious ore, the admiration of the world.

If the other be a lesson of God's wisdom, this is one of His benevolence. Nothing in this world is utterly ruined. The region of absolute abandonment is outside of this planet. Inwrought with the texture of this world's fabric is a single thread of gold, which passes in and out, often hidden from the eye, sometimes coming to the surface in figures of marvellous beauty. The insect which is hideous to the common gaze, is glorious with varied perfections to the microscope. The worst of crimes may glow by night. The cloud which fogs over our heads burdened with electric death, yet carries a burden of refreshing for parching harvest fields. Even man in all his creatures most degraded, has in his secret somewhere, a chord which may be touched and made to vibrate into divinest music.

THE POPULATION. From Halifax eastward we pass through villages of coloured people. The adaptedness of this tribe to our rigorous climate is one of the marvels in their character. Had those whose fathers and forefathers, say five generations back, were running wild under the blistering sun of a tropical land, are now capable of enduring the agonies of an American winter, scantily clad, poorly housed, meagerly fed, is a problem in physiology.

The Anglo-Saxon energy displays itself at once after crossing the negro boundary. Wherever nature offers a nook for shelter or an acre for cultivation, there are the marks of genius and enterprise. Mills, farms, shops, establishments for carrying fish and catching lobsters, are planted along the coast. Various types of nationality are represented among the inhabitants, but everywhere are visible the predominant spirit of the Anglo and the Saxon.

CANNOING AND BERWICK MISSIONARY MEETINGS.

A FEW weeks ago the Missionary Meetings for this region commenced at Grafton, on the Berwick Circuit. A severe rain storm prevented the holding of the Berwick meeting on the previous evening. At Grafton we had an interesting time, although the attendance was small. The chair was occupied by our warm-hearted Methodist friend, Geo. Fisher, Esq., whose opening address gave an excellent tone to the meeting. The subscriptions on the aid of the foreign missions were gratifying.

Next at Harborville the claims of missions were presented to an interested audience. Our Baptist brother Parker, on several previous occasions, ability and devotion to his cause, addressed the meeting, which was a good one. The subscriptions, not promised, but paid down, were very respectable for the place. Bro. Addy's reception of this Circuit has been very cordial. It is an encouraging field of labor, far too extensive for the labors of one man.

On Monday evening, 18th, we held at Cannoing a combined Missionary meeting; it is both the Home and Foreign work interested the audience. It was one of the ablest and most interesting meetings of the kind held in this region. The subscriptions however were excellent. I think we shall soon be obliged to hold our Missionary meetings on the Sabbath. Would it not be right to appeal to our largest congregations in behalf of missions? The Sabbath school is the only time we devote to a Missionary meeting. The subscriptions however were excellent. I think we shall soon be obliged to hold our Missionary meetings on the Sabbath. Would it not be right to appeal to our largest congregations in behalf of missions? The Sabbath school is the only time we devote to a Missionary meeting.

Bro. Addy's speech was replete with information, instructive and pathetic. It was refreshing to listen to his earnest words and fervent appeals. Our youthful Bro. Woodall was very happy and successful in his address. Among the things he uttered in his pleasing style, he told an anecdote, which I regard as too good to be passed over in silence. Two uneducated ladies recently saw affixed to a preacher's name the words A. M., and being very anxious to know the meaning of the letters, they inquired of him. He said, "It is a Methodist minister." "Yes," was the reply. "Then it means *After Money*, for these Methodists are first fellows to get money from the people."

Persons wishing to obtain them, had better send at once either to the Book Room at Halifax, or to myself at "Cannoing." It is not my intention at present to issue a second edition. I regret that I cannot write encouragingly respecting vital piety. The indifference and worldly-mindedness of even many professors are truly alarming. We humbly trust that the Lord will bestow wisdom on this land we can fully sympathize with Bro. Waterhouse in his remarks in the last issue of the *Wesleyan*.

HILLBROOK, N. S., Nov. 16th, 1872.—We have just held our Foreign Missionary meeting here, and a blessed meeting it was. The Revs. James England, George Day, and Wm. Dobson were the deputation, and they were very interesting in their singing of several pieces by their choir, added to the general interest of the meeting; the amount raised is quite in advance of last year. A few weeks ago we held our Home Missionary meeting, and were then favored with the presence of the Revs. M. Pickles and James England, who rendered good service to the cause, and our meeting was very satisfactory and successful.

During the last three or four years, our ministers and congregation have been using various means to improve the church, and to improve our beautiful church at Bear River. Annual subscriptions and monthly contributions have been devised and more or less carried out; hence, a few days ago, quite a sum of the debt was paid off; and the Rev. Mr. Pickles, who was present, was very successful in raising for that object \$150.

When the foundation stone of this noble church was laid 16 years ago last April, we estimated the cost at about \$4,600; but we find that including interest on borrowed money, it has cost some \$6,000. But by God's blessing upon repeated efforts of both the congregation and the benevolent friends, the debt is now only about \$300, and we hope to meet this next summer. To God be all the glory. Our congregations are very good and attentive, and all our services are interesting and profitable. We are greatly indebted to the Rev. Mr. Pickles for his visit, and for the many good words he has spoken to us on high. O for a rich, large baptism of the Holy Ghost.

THE GENERAL MISSIONARY COMMITTEE OF THE METHODIST EPISCOPAL CHURCH OF THE UNITED STATES.

WE learn from the *Christian Advocate* of the 21st inst., that the Annual Meeting of this important body was held at the Mission Rooms in New York, on the 13th, 14th, and 15th insts. The Committee consists of the Bishops, (13,) the Honorary Secretary, Corresponding Secretaries, (3,) and Messengers, (2,) twelve appointed of the General Conference, and a like number of the Board of Managers. It has full and exclusive power to establish new Missions, and to make all appropriations for the year to Missions, at home and abroad. The receipts for the previous year, as reported by the Treasurer, were \$661,056.60, being an increase of \$37,597.35.

The Committee, after much consideration, concluded that they might venture upon an appropriation of \$800,000, believing that the Spirit of the Church was rising, and would respond to an advance movement in the holy work. The following is the summary of the appropriations, after three days in considering the claims of the different parts of the field, which is the work of the year:

I. For Foreign Missions, \$378,825.75
II. Domestic Missions, 70,550.00
III. Domestic Missions, Indian, 6,520.00
IV. Domestic Missions, American, \$1,000,000.00
V. Missions in Territories, 18,000.00
VI. Miscellaneous Expenses, 90,000.00

There is included in the appropriations for Foreign Missions, the sum of \$31,250 to establish a Mission in Japan. The *Advocate* says: The field is full of promise; all the arrangements with reference to it mean immediate, energetic and well-directed work. Bishop Peck, who has supervision of that department of our foreign mission movement, acting in accordance with the unanimous approval of his colleagues and of the Mission Committee, has appointed Rev. Dr. R. S. Maclay in charge of the mission, and proposes to send out with him as an aide as possible three other ministers who will be associated in mission labour. Dr. Maclay has spent many years in the mission work in China, and for several years past has had charge of our mission in Foochow. He is an able, energetic, prudent and successful, and by his thorough experience and observation in China is specially qualified for his new charge. His appointment is in all respects eminently fitting, and full of promise as to results. The whole Church will bear the announcement with gratification and hope. It is understood that St. L. Ball, the late pastoral charge in China in place of Dr. Maclay.

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Our good sisters have also, aided by the ladies, recently procured a fine toned bell for the church, weighing six hundred pounds, at a cost of \$190, and all paid for. The young people of our congregation also have been for some time past devoting means to purchase an organ for the church, and they were very successful in raising for that object \$150.

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RIVER JUNCTION, N. S., Nov. 16th, 1872.—We are just now in the midst of a most blessed revival at Barriwa. A few meetings held there have been attended with remarkably gracious results. The quickening Spirit has been poured out mightily upon the people, old and young, and still continues to descend. Some of our next door neighbors who cannot understand these things, declare that "All Barriwa has gone crazy," but we exclaim, "This is the Lord's doing, and it is marvellous in our eyes!" There is really, however, no excitement. The speaking, singing, praying, and the crowding forward of penitents, night after night, is all done in the most calm and deliberate manner.

BLESSING OF THE LORD OF THE SEA.

Blessed be the name of the Lord from this time forth and forever. The following scripture has been strikingly fulfilled among us:—"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Many send you further particulars hereafter.

ST. JOHN'S, N.F.L. ANNUAL WESLEYAN MISSIONARY MEETING. From the St. John's News 2nd Nov. The anniversary was held in the Wesleyan Church on Tuesday evening last. We were unfortunately unable to be present ourselves on the occasion, and are therefore indebted to a kind and friendly pen for the following report. The audience was large and respectable and comprised many of the friends of Christian Missions from sister churches. The opening service was conducted by the Rev. H. E. White was called to the chair, and in a short but pithy speech enforced the claims of the society, which had been wont to receive contributions from Newfoundland from an early period of its existence, and from those now residing from their labors in the West Indies and the home of the Rev. H. L. Cranford read an admirable report showing the income of the Wesleyan Missionary Society last year to be £148,585, 15s. 6d., sterling (besides £240,000 sterling mission presents at Rome and Naples and to extinguish the society's debt of former years) which \$2704,19 had been raised in Newfoundland and \$700.85 in St. John's. Many interesting details were also given of the network of missions now extending over nearly the entire globe.

Rev. M. Harvey moved the first resolution in a laudable and masterly address, in the course of which he maintained that the extraordinary success of Wesleyan Missions was a just cause of gratitude to God, not only the part of Methodists, but also of Evangelists of all Churches who directly and indirectly had been large gainers thereby. He highly commended the society for being well able to stand the test of this practical age that everywhere asked for results in order to gain public confidence, by the use of solid work and without reserve. Her saviour whom she had served for many years, the trusted without fear and without reserve. Her saviour whom she had served for many years, the trusted without fear and without reserve. Her saviour whom she had served for many years, the trusted without fear and without reserve.

THE MUSICAL AND SOCIAL ENTERTAINMENT under the auspices of the Teachers of the Brunswick Street Wesleyan Sabbath School on Wednesday evening last, was well attended, and we believe we may say, was in every respect successful. The exercises were varied: excellent music by members of the Church Choir and other musical talent of the city; Reading by J. B. Morrow, Esq.; Recitation of N. P. Willis' Poem, "The Leper," by the Rev. W. J. Johnson; Addresses by the Rev. J. A. Rogers, Rev. A. S. Desbriary, and W. H. Webb, Esq., with several periods for general conversation, partaking of refreshments, &c., made the evening pass very pleasantly. We ought to mention that the beautiful Piano which had been kindly loaned for the occasion by Messrs. Fuller, Sichel & Co., was well played by Mrs. Tidmarsh.

FROM THE ATLANTIC TO THE PACIFIC THROUGH BRITISH AMERICA.—The first of the course of four lectures to be given by the Rev. G. M. Grant on the above subject, was delivered to a full house on Tuesday evening, the 19th inst. The *Citizen* says "the lecture was excellent. It was delivered in a discursive and even easy conversational style. It abounded in laughable anecdotes and pleasing reminiscences of travel, and it conveyed to the audience, in an attractive form, a large amount of useful information. It was a discourse difficult to criticize and still more difficult to report correctly." We have no doubt that all who were conducted by the Reverend Lecturer to Fort Garry, are anxious to be escorted by him thence across the Continent to the Pacific.

During the recent missionary anniversaries in Canada, that noble Wesleyan Methodist layman of Toronto, Mr. J. O'Banion, had made, through Dr. Punshon, an offer of \$5,000, as an investment, to aid annually the fund of the Conference, for the support of the superannuated ministers, and the widows of deceased ministers. Moreover, as the next Conference will be the jubilee Conference of the Wesleyan Methodist Church in Canada, and the beginning of its jubilee year, Mr. O'Banion is expected to do for his object, to double his offer, and make it \$10,000, on the condition that \$40,000 more are contributed, making the endowment \$50,000 for this laudable object.

Last Saturday's "Reporter" contains a letter from the Rev. J. O'Banion, pastor of Zion's Church in this city, appealing to the sympathy and benevolence of the public on behalf of the Rev. S. Desmond Smith, of Shelburne. It appears from the letter that the British M. E. Church building in Shelburne has been reared a third time after having been twice prostrated by storms; and that in its re-erection a debt of \$570 has been incurred by Mr. Smith, which his parishioners are unable to pay. He therefore appeals for the philanthropic and charitable in Halifax for assistance. His credentials are signed by all the clergymen of Shelburne. Mr. O'Banion states that Mr. Smith's present list has been kindly opened by Charles Marlock, Esq., with a subscription of \$25, and intimates that Mr. Smith is about to call personally upon others in the city, who it is hoped will imitate a good example.

CHURCH STATISTICS. ZION'S HERALD says: We noticed a few weeks since a singular statement made in an editorial note in the Boston Globe, in reference to the position of the Methodist Episcopal Church, as to numbers, among the sister denominations. We thought then that our figures, hastily gathered, would round the statistical indices of our mathematical friend, Dorchester. He properly responded with his authentic figures to the article in the Globe, but the editors refused to publish the correcting saying that their sheet was secular, and not religious, and that its readers would not feel interested in the correction. We have had an opinion that many of the statistical

COMMEMORATIONS OF THE LEADING RELIGIOUS DENOMINATIONS IN THE UNITED STATES, IN 1870.

Methodist Episcopal Church, (North),	1,376,827
Methodist Episcopal Church, (South),	589,340
Total, two leading Methodist bodies,	1,966,167
Aggregate communicants of all Churches bearing the name of "Methodist," Episcopal, Calvinistic, Protestant, Wesleyan, Free, Primitive, Reformed, &c., in the United States,	2,707,784
Regular Baptist, North,	412,829
Regular Baptist, South,	906,594
Total, two leading Baptist bodies,	1,319,423

The division of the Baptists, above, is made on the basis of their two General Conventions. Aggregate communicants of all Churches, bearing the name "Baptist," Regular, Free-will, Seventh-day, Seventh-day German, Six-principle, Anti-mission, &c., in the United States, Presbyterians, Old and New School, now one body, Aggregate communicants of all bodies, bearing the name "Presbyterian," in the United States, Congregationalists, Episcopalians, 297,782

The above statistics have been carefully collated and compiled from the Minutes, Year-books, and Registers, of the several denominations, for the year 1871, and therefore they properly represent the previous year. Last Saturday's *Presbyterian Witness* reports the death of Mrs. Barnes, the wife of the publisher of that paper. The Editor in announcing the melancholy fact, says: "Our readers will learn with regret that on Monday morning Mrs. Barnes passed away from among us to her heavenly Home. She had been for months prostrated by the illness which at last proved fatal; and she bore to the first to last with unshaken firmness, good courage, faith, patience, and perfect resignation to the Divine Will. Her saviour whom she had served for many years, the trusted without fear and without reserve. Her saviour whom she had served for many years, the trusted without fear and without reserve. Her saviour whom she had served for many years, the trusted without fear and without reserve.

THE EDITORIAL DEPARTMENTS are usually interesting. The *EAST CHAIR*, treating of the charms and impressiveness of certain characters unrecognized by the world, gives an interesting glimpse of the life of Julian, given as related by Owen Meredith. *Approves of Beedler's* Wedding, where we have a delineation of the modern type of clergyman. There is a suggestive notice, also, as to children; and a graceful tribute is paid to our English writers. A new and interesting feature is added to the *EDITOR'S DRAWER*, consisting of "Our London Scrap-book," illustrated by one of the best artists of the English "Punch."

SIX pages are devoted to the *EDITOR'S HISTORICAL RECORD*, which department is extended so as to include notices of social progress, especially as indicated in educational and industrial movements.

PRESENTATION TO MR. TAYLOR.—Mr. G. Taylor, who resides from the position of Superintendent for the Maritime Provinces, was yesterday afternoon the recipient of a complimentary address on the occasion of his departure for the province of New Brunswick, by a substantial mark of esteem in the shape of a gold watch and chain of the value of \$250. The presentation took place at the residence of Mr. Taylor in the presence of a number of the employees. Mr. Taylor replied in appropriate terms.—*Chronicle* of 20th.

REMOVAL TO MONTREAL.—The removal of the railway offices from St. John to Montreal is now going forward. The drug store of Mr. John Sears, in St. John, N. B., was entered by means of skeleton keys, a few nights ago and \$270 abstracted from the safe, which had been discovered by the police. The robbery was perpetrated by an experienced burglar.

DISASTROUS ACCIDENT.—On Saturday morning last a girl named Hagg, who was engaged to work at Danforth, on the line of the N. E. Railway, took her father's rifle down to clean it, not knowing that it was loaded. While pulling it towards her by the muzzle, the hammer was caught on a chair, drawn back and suddenly released, discharging the pistol full in her face. The bullet with which it had entered her forehead, passed through her eye, and passed clear through her head, causing instant death.—*St. John Telegraph*.

LITERARY NOTICES. VICE'S FLOREAL GUIDE FOR 1873.—The Guide is now published Quarterly, 25 cents per copy. Those who attend to it will find it money to the amount of one dollar or more. Seeds may also order twenty-five cents worth extra—the price paid for the Guide. The January number is beautiful, giving plans for making Rural Homes, Designs for Dining Table Decorations, Window Gardens, &c., and containing a mass of information invaluable to the lover of flowers. One hundred and fifty pages, on fine tinted paper, some five hundred engravings and a superb colored Plate and Chromo Cover. The first edition of two hundred thousand just printed in English and German, and ready to send out. JAMES VICE, Rochester, N. Y. It will be seen by their advertisement in our columns that the great music store of Oliver Dison & Co., Boston, followed exactly on the

HISTORY OF BREVOLONT INSTITUTIONS.

Mr. S. Drapac, of the Department of Agriculture, at Ottawa, proposes to publish early next year a descriptive and illustrative work, in five volumes, on the charitable, benevolent institutions of Canada. It will embrace a full history of each, with statistical information and biographical sketches of the leading persons connected with them. It will be published simultaneously in English and French, and subscribers will obtain at half the price charged to non-subscribers. The price of the illustrated edition will be \$250, and plan \$1, payable on delivery of each volume.

The December Number of HARPER'S MAGAZINE opens the Forty-sixth volume under most promising auspices. The remarkable combination of serial stories by three such authors as Charles Reade, Wilkie Collins, and Mrs. Thackeray, is without precedent in the history of Magazine literature. The five illustrated articles in this number cover a broad field of illustration. Herbert Bright contributes a beautiful article on the history of the Congressional Library with appropriate illustrations. And, Benson J. Lossing, under the title of "The Old Romans at Home," describes, in minute and interesting details, the houses, household furniture, diet, and manners of the Romans in the time of Augustus. "An Old Sinner" continues his Recollections, giving among other things, a very entertaining account of gambling in Washington, and a curious episode in the life of John Howard Poyer, author of "Honor, Swear to Me."

"The Scottish Covenanters," by Eugene Lawrence, tells the story of the conflicts of Protestantism in Scotland with the elegance and vigor which have characterized all the historical papers contributed by this powerful writer to the pages of Harper's. A brief article by N. S. Dodge, on the "Astronomical Year," explains the intricacies of the calendar, and the manner in which they were solved by the decree of Gregory XIII. Two unusually interesting short stories are contributed—"A Madral," by Frances M. Pearl, author of "A Rose Garden," and "A Picturesque Transformation," by Julia Thorne, a son of the distinguished novelist. The poetry of the Number is contributed by William C. Richards, Laura C. Rodden, Kate Patman Osgood, Harriet Prescott Spofford, Edward Taylor, Kate Hillard, and Kelly M. Hutchinson.

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PRESENTATION TO MR. TAYLOR.—Mr. G. Taylor, who resides from the position of Superintendent for the Maritime Provinces, was yesterday afternoon the recipient of a complimentary address on the occasion of his departure for the province of New Brunswick, by a substantial mark of esteem in the shape of a gold watch and chain of the value of \$250. The presentation took place at the residence of Mr. Taylor in the presence of a number of the employees. Mr. Taylor replied in appropriate terms.—*Chronicle* of 20th.

REMOVAL TO MONTREAL.—The removal of the railway offices from St. John to Montreal is now going forward. The drug store of Mr. John Sears, in St. John, N. B., was entered by means of skeleton keys, a few nights ago and \$270 abstracted from the safe, which had been discovered by the police. The robbery was perpetrated by an experienced burglar.

DISASTROUS ACCIDENT.—On Saturday morning last a girl named Hagg, who was engaged to work at Danforth, on the line of the N. E. Railway, took her father's rifle down to clean it, not knowing that it was loaded. While pulling it towards her by the muzzle, the hammer was caught on a chair, drawn back and suddenly released, discharging the pistol full in her face. The bullet with which it had entered her forehead, passed through her eye, and passed clear through her head, causing instant death.—*St. John Telegraph*.

LITERARY NOTICES. VICE'S FLOREAL GUIDE FOR 1873.—The Guide is now published Quarterly, 25 cents per copy. Those who attend to it will find it money to the amount of one dollar or more. Seeds may also order twenty-five cents worth extra—the price paid for the Guide. The January number is beautiful, giving plans for making Rural Homes, Designs for Dining Table Decorations, Window Gardens, &c., and containing a mass of information invaluable to the lover of flowers. One hundred and fifty pages, on fine tinted paper, some five hundred engravings and a superb colored Plate and Chromo Cover. The first edition of two hundred thousand just printed in English and German, and ready to send out. JAMES VICE, Rochester, N. Y. It will be seen by their advertisement in our columns that the great music store of Oliver Dison & Co., Boston, followed exactly on the

The Family

RELATION OF CHILDREN TO THE CHURCH

In several of the Sunday-school Conventions which we have lately attended, the relation of children, and particularly of baptized children, to the Church, has been the subject of earnest discussion. It is a very noticeable fact that only a small proportion of the members of the Church, although a majority of them are, doubtless, the children of professedly pious parents. What has occurred in their Christian nurture, that so large a portion of these regular and cheerful attendants upon the means of grace were kind personal religious instruction is constantly given in their behalf, that their susceptible young hearts should be still indisposed to Christ and His Church? We wonder that this question, now that the census of the Sunday-school has become as large as that of the Church, has not been more persistently and anxiously asked. It is of infinitely greater consequence than "uniformity in lessons," or "blackboard exercises," or "singing in Sunday-schools," or "Sunday-school literature" even. It is indeed the great depressing fact of the hour in connection with Sunday-schools. With all our long experience and varied forms of instruction, we have not, at this moment, anything in the average Sunday-school that approaches the character of Christian nurture. We are seeking with us, and with the young, to make our schools attractive and interesting. We have festivals and excursions. We are securing for more cultivation on the part of instructors; but not a hand's breadth nearer the fellowship of the Church have we drawn the children of our schools. We are still strangely waiting for revivals and extraordinary means of grace to bring these children under the provisions of the Gospel; just as if Christian parents and teachers were not the divinely appointed agents to secure this very end. We permit, just as of old, the children to wander away into the paths of sin and unbelief before we put forth any decided efforts to bring them really and really place a high value upon their repentance and trust in the Saviour, after they have become sufficiently involved in sinful habits to make the struggle tedious and demoralizing, thus upon the ready and tender yielding of the will to the early invitation of Jesus to "little children." We are painfully working upon the superstructure of the spiritual edifice before we have effectually laid its great foundation stone.

There is less excuse for us as a denomination, as we have an admirable disciplinary plan, which, if faithfully followed out, would make a wonderful and blessed reformation and revolution in this matter. This admirable plan, the Christian manual directs the baptism of all young children coming under pastoral supervision, as the subjects of Christ's mediatorial grace, and then commands the enrollment of them as probationers, to be watched over, not simply by their parents, but by their pastors. Jesus did not neglect the little ones; can the same be said of our ordained disciples? Do the ministers fail to hear their Lord's command—"suffer the little children to come unto Me?" In our many churches, as soon as these children "are ten or eleven years," as directed by the Discipline, do the pastors gather them into religious classes—with "suitable leaders, male or female"—the latter, by all means, —that they may be instructed in the "nature, design, and obligations of baptism, and the truths of religion necessary to make them wise unto salvation, and to exhort and encourage them to an immediate consecration of their hearts and lives to God"—unbaptized children not to be excluded from these classes? What parent or minister ever urges baptism, if it has been omitted in infancy? Who ever says anything about it, if it has been administered? Where are these infant spiritual classes in existence in the Church? Then, when these children have attained an age sufficient to understand the obligations of religion, shall give evidence of piety, they shall be admitted into full membership, by publicly avowing before the Church to the baptismal covenant, and also the usual questions on doctrines and discipline, the Manual directs. When was this ever done except after a distinct and fresh process of penitence and faith—a new struggle, as if all previous Christian nurture had been of no service? When is effort made to recognize the piety and simple trust of little children, and to bring them into the sheltering folds of the Church? Some parents do this; thank God for it! It is not an entirely strange sight to see a whole household, including little boys and girls, kneel together at the table—a sight which angels might well envy. And a scene which does, without doubt, reach the Master's heart. Why should not the Sunday school take the place of parents when these fall in their duty, and bring the children at once, not simply to the class and catechism, but to Jesus; and draw them, as may readily be done in their sweet credulity, under the light and grace of the Holy Spirit, into the inner fellowship of the Church? They ought to be formal Church members as early as they are members of the Sunday-school, and after that they should be nourished by the "sincere milk of the Word" up into the stature of perfect men and women in Christ Jesus.

The responsibilities of early Church membership will be a wholesome restraint and guide to them. We need not fear their falling away. This will be less probable in their case, if properly and perseveringly trained, than in the instance of older persons. The religious habits they now enter upon will harden every day into unalterable courses of conduct. It is a shame for the Church to sigh and wonder over the condition of her childhood. There is nothing surprising about it. She does not bring her little children, when she can, to Jesus; and when they are old, and she pines to do so, she has lost her power over them. This question of early recognition, by Church fellowship, of little children coming to her altars for instruction, is the great and most important one at the moment, overshadowing every other. Let this be talked about in conventions; but above all, let it be made at once a matter of personal experiment, by parents and pastors.—Zion's Herald.

THE MAN AND HIS BEAST. I don't suppose that man thought, when he rubbed his old horse's nose, that he should get into a paper for doing it; but here he is, and this is how it happened: My window is three stories up, and over the way they are raising a house three stories above mine. So long as God's fresh air is free, a man can build as high into that as he pleases. It's something to know if you own a foot of land on the earth's surface that your foot is almost four thousand miles deep down to the world's centre, and nobody knows how many thousand miles up, and away to the fixed stars.

HINTS ABOUT FARM WORK FOR NOVEMBER. Some farmers are always behind hand in doing their work, and this month frequently finds them not at all prepared for its chilling blasts. Buildings not in good order should be repaired without delay, all foul places cleaned thoroughly, and heavily whitewashed or sprinkled with lime. Cattle under houses should be scrupulously cleaned, and, if possible, to avoid it, should never be used for storing vegetables, as they do not to the health of the family. Animals should be studiously protected, but only in thoroughly ventilated stables. Their food should be given four or five times during the twenty-four hours, so that none of it need be refused because it is "mused" or soiled. Many farmers whose experience has been economical prefer this plan, thinking it more economical, and more serviceable to the animals, than feeding only two or three times a day. For horses feed neat stock place lumps of rock salt in the mangers. Food must be varied to suit the kind and condition of the animals. He who would prosper as a stock-breeder or dairyman, cannot learn too much of the animal economy. Comfortable stables save food, and very materially assist in maintaining animals in a good condition. Cleansing the hide and frequent rubbing will promote health. It has become a common practice with some farmers to curry and rub down their neat stock, and we trust it may become universal. Keep fattening animals fully fed, but be careful to vary the food sufficiently to create a good appetite. Hogs should be fed on cooked or scalded corn meal, almost entirely towards the last days of their fattening. Throw lime and ashes, in small quantities, on the floors of the pen from time to time, and occasionally feed a little sulphur. Young animals ought not to be made tender by too close housing—should be treated gently and with familiarity. Steers and colts may thus be brought to a condition that will make it a very easy task to break them into the yoke or harness. Sheeps, at least thirty feet wide, with low posts, and opening into a yard on the sunny side, surrounded by buildings or a high fence, are highly approved for sheep or young stock. Thus they have an opportunity to exercise in the open air and sunlight, retiring to a well littered protection at their pleasure. Care must be used in feeding that the weaker animals have fair play. Manure making should be prosecuted with the utmost vigor. As long as the weather permits, occupy every spare hour in collecting muck, pond mud, leaves, soil, ditch scrapings, and organic deposits to be thrown under cattle, in the bog pen or manure yard. Recollect that manure is the floating capital of the farmer, and if benefit is to be derived from its use, care must be taken that it does not float off literally. Devote study and thought to this part of your farming, but do not spare the muscle, for much can be made by proper manipulation and commingling of materials.

CLERGYMAN'S SORE THROAT. Clergyman's sore throat is almost always found to have its origin in the stomach, thus the voice organs are always heated and wearied by public speaking; then going out into a cold air too soon, they are soon cooled off, are chilled, then comes the reaction of fever and inflammation, which relieves itself by an extra secretion of a viscid phlegm; this adheres to the delicate vocal cords, preventing them from vibrating freely, as glue on a fiddle string; nature seems to know the cause, and there is an instinctive effort to hawk or heave it clear away, and if successful, the voice is clear enough for awhile until a re-accumulation of phlegm takes place, to be hewed away as before. These coolings off being frequently repeated, a habit of hoarseness is set up to the very great annoyance of both speaker and hearer. But the real cause is far back of this. It there had been sufficient vigor of circulation of general health the part would not have been so easily cooled or chilled; this want of vigor in the circulation arose from the want of a vigorous, healthy digestion, resulting in poor, bad blood. This want of a vigorous digestion comes from two causes: eating too much, exercising too little; hence a European trip generally cures clergyman's sore throat, because there is a great deal of exercise, and either a very little to eat or the food is prepared in such a way that much cannot be eaten.

Life of Man Bitters! FROM THE Roots and Plants of Nova Scotia CURD Drops in its worst form; Liver Complaint, Jaundice, Swelling of the Limbs and Face, Asthma of whatever kind, Dyspepsia, Biliousness, Spitting of Blood, Bronchitis, Stiff Headache, Diseases of the Blood, Female Diseases, Running Sores, Rheumatism, Erysipelas. These BITTERS are taken in connection with Invigorating Syrup, WHICH REGULATES THE BOWELS AND PURIFIES THE BLOOD. GATES' ACADIAN LINIMENT, For inflammatory pains seated in any part of the body, Chillsains, Toothache, &c. Price 25 cents a bottle. The following certificate describes a few of the astonishing cures which have been made by the use of these remedies— Windsor, April 25th, 1867.

DEAR SIR,—Being very much troubled with heart burn and sour stomach I obtained a bottle of your No 1 Syrup which I believe has made a cure, as it has been over one year since I took the Syrup. It also cured a gentleman who was troubled with the same complaint about the same time I was experiencing, and I could from what I know recommend it as a sure remedy for such complaints. J. T. BARRS. Grafton, July 6, 1871.

This is to certify that I was taken with violent and most severe cholera pain, which was terminated in death had I not obtained relief when by taking freely of C. Gates & Co's Acadian Liniment, I was freed from pain and able to continue my business as formerly. CALEB GATES, Esq., St. John, N. B.

FOR SALE AT THE Prince Albert MOULDING FACTORY. DOORS. 1000 KILN DRIED PANEL DOORS from 11.50 and upwards. Keeps on hand following dimensions, viz, 7x3, 6 ft, 10x2 1/2, 6x2, 8, 5, 6x2, 6.

RESTORE YOUR SIGHT. All diseases of the Eye successfully treated by Ball's New Patent Ivory Eye Cups. Read for yourself and restore your sight. Spectacles and Surgical operations rendered unnecessary. The inestimable Blessings of Sight is made perceptible by the use of the new

IF YOU PLEASE. Boys, do you ever think how much real courtesy will do for you? Some of the greatest men were ever cautious in this respect. When the Duke of Wellington was sick, the last leg was tea. On his servant handing it to him in a saucer, and asking if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded great armies, and was long accustomed to the tone of authority, did not overlook the small courtesies of life. Ah, how many boys do! What a noble tone of conduct they then use to their little brothers and sisters, and sometimes to their mothers! One order, that is ill-bred, and shows to say the least, a want of thought. In all your home talk remember "If you please." To all who wait upon or serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Do not forget these little words: "If you please."

Obituary. Died at Linus, Maine, on the 15th of April, George Milbery in the 80th year of his age leaving a family of one son and two daughters and a large circle of relatives and friends to mourn their loss. Deceased was a native of Salem, Massachusetts. In 1820 he became a resident in New Brunswick. In 1857 he returned to the State of Maine where he died. Bro. Milbery has been a member of the Methodist Church for the last 40 years of his life, and walked in accordance with his profession of faith. The writer has heard persons say that the Christian counsel and good life of Bro. Milbery was the means of their turning to God. My acquaintance of twenty-seven years induces me to say that he was a pillar in the church of God. And as he lived so he died, in the morning of the day of his death, he read a portion of scripture, and sang his favorite hymn, "Lord, in the morning thou shalt hear, &c." and kneeling down before the throne of grace, prayed to God who before the close of the day received him up to appear before the throne in glory. Not feeling well after dinner he lay down and requested his wife to read the 29th Psalm. The words, "and now Lord wait I for, &c." seemed rushing upon his mind. He did not long to wait. At one o'clock his spirit left the clay for the Paradise of God. "Let me die the death of the righteous, &c."

2309 Certificates of Cure. From honest Farmers, Mechanics and Merchants, some of the most successful leading professional and business men and women of education and refinement in our country, may be seen as our office. Impaired Vision; 2. Presbyopia, or Far Sightedness; 3. Asthenopia, or Weak Eyes; 4. Strabismus, or Squint; 5. Strabismus, or Squint; 6. Strabismus, or Squint; 7. Strabismus, or Squint; 8. Strabismus, or Squint; 9. Strabismus, or Squint; 10. Strabismus, or Squint; 11. Strabismus, or Squint; 12. Strabismus, or Squint; 13. Strabismus, or Squint; 14. Strabismus, or Squint; 15. Strabismus, or Squint; 16. Strabismus, or Squint; 17. Strabismus, or Squint; 18. Strabismus, or Squint; 19. Strabismus, or Squint; 20. Strabismus, or Squint; 21. Strabismus, or Squint; 22. Strabismus, or Squint; 23. Strabismus, or Squint; 24. Strabismus, or Squint; 25. Strabismus, or Squint; 26. Strabismus, or Squint; 27. Strabismus, or Squint; 28. Strabismus, or Squint; 29. 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