

It is a question well worthy of consideration by intelligent Methodist parents whether they are as painstaking as would seem to be their duty to be cultivated in the minds of their children an affectionate loyalty to Methodism. It would require but little reflection probably upon the part of many such parents to convince them that in this matter, as in some others of no less importance, they have but feebly discharged weighty and imperative obligations.

Christian parents of the ordinary Methodist type need more thoughtfulness than do parents of the common class belonging to other Christian Communions to enable them effectively to accomplish the task referred to. The genius of Methodism is pre-eminently favorable to the culture of fraternal feeling toward all the members of the great Christian brotherhood. It frowns upon bigotry, exclusiveness and isolation among the sons of God. It attaches no undue importance to mere doctrine, though its theology is exceedingly beautiful and attractive, and has upon all sides modified the views of professed adherents to other dogmatic forms with which it has been fated to come into contact. It lays little stress upon ceremonialism as any sort, though it would not have Christian sacraments held in light esteem nor Divine worship conducted in other than a most reverent and solemn manner. It cherishes no superstitious regard for this, that or the other form of church polity, but rather suggests that that kind of church government is in any given case the best which under the circumstances, produces the best results. Consequently, Methodists imbued with the spirit of their faith hold that the one above all things needful for all men is that they should love God with a pure heart fervently, and that when men thus love, it matters not in what temple they stand up to praise Jehovah or at what altar they bend low humbly to adore Him.

Under the influence of such noble, expansive and truly Christian sentiments, Methodist parents are liable to be less anxious than they ought to be that their children should cherish a discriminating but deep and abiding attachment for Methodism, and early and permanently identify themselves with it and all its great interests in the world. This is to be lamented, for while Methodism ought to gain much by its earnest and faithful endeavors to lead perishing men to the safe shelter of the Cross, its loss should be merely nominal from desertion by those born and bred amid the very gleam of its sanctuary lamps. Its loss from this cause would be merely nominal were Methodist youths everywhere trained with needful care to comprehend and feel the claims upon their loyal affection possessed by Methodism.

Methodist children of every rank ought to be thoroughly instructed concerning the grand position now occupied by Methodism, the great part it has already sustained in the history of God's cause in the world, and the magnificent destiny apparently in reserve for it. Were this good and necessary work faithfully accomplished, greatly-to-be-desired results would naturally ensue therefrom—results which would bring much glory to God and great profit to man.

The American Methodists are displaying much zeal and liberality in founding and endowing Colleges and Universities. But it would seem that in many instances that zeal and liberality are injudiciously directed. Our brethren appear to be quite overlooking the matter in respect to number. Their Universities should be few. These should be located in central positions, richly endowed, thoroughly equipped in every point of view, and rendered as efficient as abundant means and first-rate men could possibly make them.

J. R. N.

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH OF THE UNITED STATES.

The General Conference of the Methodist Episcopal Church of the United States commences its session to-day in Brooklyn, New York. This is the Supreme Court of the Chief Branch of American Methodism. It meets only once in every four years. This year it numbers a membership of four hundred and twenty-six, comprising five Bishops, two hundred and ninety-two Ministers, and one hundred and twenty-nine Lay Delegates. Seventy-two Annual Conferences are represented in General Conference on this occasion, including one in India, one in Africa, and one in Continental Europe. The Home Territory networked by these Annual Conferences stretches from Maine to Texas, and from ocean to the other across the American continent. The Conferences, however, belonging to Northern Episcopal Methodism, located in the Southern States, are but few and feeble, the Methodist Episcopal Church South having chief possession of Methodism in those States. The Methodist Church of the North has its principal seats in the Middle, Western and North Western States, though it is making vigorous progress in other directions. The aggregate membership of this Church amounts to more than fourteen hundred thousand souls.

The General Conference that opens to-day will perhaps be regarded as in some respects the most memorable one of American Methodist history thus far. The circumstance that lends to it its chief interest is the fact that it receives into its composition for the first time a large and powerful lay element. Take it for all in all it must be viewed as an extremely influential Ecclesiastical Assembly. Its clerical members, for the most part carefully chosen, comprise within their ranks a large proportion of the very cream of their Order, made up of men distinguished for their genius, their

learning, their sagacity, their eloquence, their saintliness, their administrative capacity, their marked success in the Christian pastorate or their general weight of character. Its lay members count among them many men of mark, including judges, able barristers, princely merchants, distinguished statesmen, powerful journalists, noted philanthropists, and persons eminent for zeal and success in the service of their Divine Master, and for their general goodness.

Delegations from other churches will convey fraternal salutations to this General Conference. The Parent British Methodist Conference will have its greetings presented by men whose praise is in all the churches of universal Methodism, Messieurs Punshon and Perks. Other British Methodist Communions will also be represented before the General Conference. The Canadian Wesleyan Methodist Church and the Canadian Methodist Episcopal Church both send deputations to this great gathering; and our Conference will be worthily represented in it. Most of the leading Protestant denominations in the United States will interchange brotherly courtesies by deputations with the General Conference.

Much interest will be excited in Conference proceedings among people of all classes in the United States. It will be felt that the doings of such an important body, representing so large a portion of the Christian people of the Republic, cannot fail to have an important influence on the moral and spiritual well-being of the country. Hence even the secular press of the Union and especially of New York will devote ample space in their columns to the records of Conference debates and decisions; and a Daily Christian Advocate, containing a full and authentic report of Conference proceedings will be issued during the Conference session by the Publishing authorities of the Church.

We cannot but hope and pray that the deliberations of the General Conference may in a truly eminent degree be characterized by the wisdom that cometh from above, and that all its decisions may prove to be of a nature fitted by the Divine blessing to promote the advancement of the interests of true religion throughout the vast field operated in by the Methodist Episcopal church of the United States.

RELATIVE LENGTH

OF LIFE ENJOYED BY METHODIST MINISTERS.

Life is longer upon the average among members of the clerical profession in Britain and the United States than among many other classes of the general community in those countries; and in England Methodist ministers especially are upon the whole a long-lived race. But it would seem in the United States, and we fear also in Eastern British America, among the Methodists, Ministerial life wears out sooner than among some other Protestant Denominations. As regards United States Methodism, the fact named appears tolerably well ascertained, and it is accounted for by the circumstance that a large portion of every winter is occupied by Methodist ministers in that country in the exacting toils connected with numerous protracted special services. In England pastoral labour is more evenly distributed over the entire ecclesiastical year. Which, in the issue is the best method, the English or the American one? Taking everything into consideration, which results in achieving the greater amount of good?

J. R. N.

DOCTRINAL SKETCHES.—No. 29.

THE INITIATORY SACRAMENT.

Our Lord Jesus Christ appeared on earth to found a Church, as well as to reveal the truth, or to suffer for the sins of mankind. These special ends blend harmoniously, or rather conjointly serve to complete the design of Him who came to seek and to save that which was lost. By the cross, salvation is effected—it reconciles God to man, and draws man to God. The truth of the Gospel conducts us to the Saviour. But the saved are united together, not only in affection, but also by an outward and visible organization, in order both to their training and improvement in the Christian religion, and to their employment in its conservation and its extension among men. It was in reference to this fact that our Lord marked out his followers as "the light of the world," and as "the salt of the earth." He declared that they were not of the world, even as He was not of the world, and that Himself had chosen them and ordained them that they should go and bring forth fruit, and that their fruit should remain. It is in a peculiar sense these sayings were meant for the Apostles, yet doubtless they were intended also for all whom they should believe on Him through their word. In the final commission given to these ambassadors of Christ, they were required not only to "teach all nations," but to make disciples of them, but "to baptize them in the name of the Father, and of the Son, and of the Holy Ghost," and this evidently with another object in view, "teaching them," says our Lord, "to observe all things whatsoever I have commanded you." It was with the design of adding force to this injunction, and of assuring all succeeding ages of its perpetuity and its advantages that our Saviour sealed this commission with the emphatic words, "Lo, I am with you always, even unto the end of the world."

Baptism, then, is a solemn rite, initiatory into the Church of God under the Christian dispensation. If we admit the authority of Christ—if we acknowledge a Church called by His name, united to Him as a body is to its head, and set apart to His service then we cannot but acknowledge the importance of this institution. It is the formal pledge of discipleship. It is a covenant transaction between God and ourselves, signifying the grace of redemption, and sealing the divine testimony respecting that grace to the subject of baptism; while at the same time it signifies on his part the need of redemption, and in accordance therewith, a true dedication to the worship and service of the triune God. Thus far, there is probably a substantial unity, among professing Christians, on this interesting subject. On subordinate points there has been much difference of opinion, and this again, it is but saddening to say, has not seldom been

magnified into occasion of strife and bitterness. It is too much to expect that belief in regard to the minor details of this controversy will ever, in the present state of human imperfection, become contemporaneous. But it may be hoped that a diversity of views, as relating either to the subjects or the mode of baptism will not be allowed perpetually to divide the body of Christ, or to separate in the order ordinances of Christianity those who expect on the same terms to gain admission to the same heaven hereafter. To our view, the Scriptures teach that primarily this ordinance was designed for those who repenting of sin did also believe the gospel. It was required of them as a visible evidence of their acceptance of the Saviour as both Lord and Christ. It was granted to them as a divine pledge that "all things" pertaining to the perfected covenant of grace were "theirs." In a peculiar sense it represented and confirmed to them the promise of the Holy Ghost, by whose agency the corruption of their nature should be "washed away," and the "renewal" of the spirit of their mind should be effected. It doubtless thus became, in many instances, the means of the blessing of which it had been appointed the token and pledge. Thus St. Peter on the day of Pentecost, said "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In like manner St. Paul testified, "As many of you as have been baptized into Christ have put on Christ. To such to it was highly proper to say, 'Know ye not that so many of us as were baptized into Jesus were baptized into his death'—this fact having terminated their life on earth, having entered them upon a new career, having engaged them to a holy walk and conversation in accordance with their new, their Christian profession; "Therefore," adds the apostle, we are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

But here the question has arisen, Have any other than believers the right to this New Testament privilege? This enquiry may be answered, first, by a reference to the principles of the economy of grace, and secondly to the practice of the Apostolic Church. From the earliest times we ascertain that the faith of the head of a household secured the outward and visible recognition of his family as a part of the Church of God. By faith Noah... prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith. "We have here but to subjoin an inspiring comment, "The like figure whereunto even baptism doth also now save us." The case of Abraham is still more definite. "He received the sign of circumcision, a seal of the righteousness of the faith which had yet been uncircumcised," and yet this ordinance was not confined to him as many as had like him, believed with the heart unto righteousness. His male posterity, until that one who was pre-eminently his "seed" should come were not only barely permitted to receive this rite, but were required in tender infancy, to be subjected to it. When Christianity was established the Church of God continued to exist, but with various changes which were prescribed either by Christ Himself, or mediately by His Apostles. The Jews were rejected from being the visible church; the Gentiles were admitted by faith in Christ to equal advantages in this respect with those descendants of Abraham who believed in the incarnate Son of God. Both must needs be baptized, circumcision had been superseded by this more significant and easier ordinance. But no change is mentioned as to the eligibility of children to become, in their very infancy, members of the Church of God. Not a word is recorded which can give the shadow of a support to such a conclusion. Had it been so the change must have been noticed. The new covenant which excelled the old one in glory, would in this respect have had no glory, in comparison with the former. In that, the children were gathered within the pale of the church, in this they would be thrust away from its inclosure. If such be the case, of course the burden of proof lies with those who hold it. Till the express prohibition can be shown in the language of the New Testament, we must acknowledge the rights of infant children to a place in the visible church as still indelible. But this is not a modern notion. It was clearly sanctioned by St. Peter on the day of Pentecost. We have already quoted his words as proving that baptism was required of all who hearing the gospel sought its blessings by faith in Christ. But it is observable that the very reasons which he urges upon his awakened auditory embrace the fact of their children's undiminished claims; of their increased privileges. Repent and be baptized, said he, "for the promise is to you and to your children, and to all that are afar off, even as many as to the Lord our God shall call." But we go to a higher authority on this matter. It was the Redeemer Himself who said, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." Whether, therefore He referred in these words to the kingdom of grace or to that of glory—as the latter includes the former—we have the decision of the Head of the church that "little children" are not to be excluded from it. That the practice of the apostles among early Christians was in perfect accordance with this view of the case appears to us to be exceedingly clear. They baptized Lydia and "her household," the jailor at Philippi; and "all his," also the household of Stephanus. "We accept these statements in the usual acceptation of the words. In our own times we should regard these terms as indicating children. If we thought that a writer who employed this phraseology really meant to exclude the idea of young persons, of the children of the family, we should say that he used misleading words. The analogy of Scriptural teaching elsewhere will not allow us to suppose that the expressions here are to be taken in any non-natural sense. Households we believe to mean parents and children, and probably domestics too; and that the faith of the former availed to bring all the others into the church of God, that they might be taught to observe all things, whatsoever Christ had commanded them.

C. S.

LETTER FROM GUARDIAN.

The subject of Methodist Union occasionally becomes the subject of conversation and public discussion in England, and some are sanguine enough to hope that the day will come when the different branches of the Methodist family in Great Britain and Ireland will be one. The Union will certainly not be accomplished in the lifetime of the present senior leaders of the different Wesleyan bodies, with their recollections of recent contests are too vivid, and the historical scars too deep, to admit of their going very cordially into the project of amalgamation; and as Methodist man nature is not altogether free from infirmity it is not unlikely that the enow proprs of a few of

the senior leaders would cause them to look upon tendencies to Union with jealous eyes. It would not be easy for such to give up their leadership, and take a lesser position in a larger but united Wesleyan Church. But the chief question is not what the old men think; they will soon be gone. To what are the young people aspiring? That is the chief question; for much that they aspire to will ultimately come to pass. Among many of the junior ministers and laymen in the British Methodist families the desire for amalgamation is increasing; why should we continue apart when we are one in doctrine and means of grace more than any other Church in the world? Moreover those who look far into the future foresee the disestablishment of the Scotch and English Churches, and a severe struggle between Popery and Protestantism, and they believe that if all the Methodist families were one they would be the greatest Protestant power in Britain, both in Parliament and out of it.

So far as the steps which in the course of a generation or two may lead to this Union are concerned, various speculations are entertained. It is said that the admission of the laymen into the English Methodist Conference is essential so far as that body is concerned, and this step will in all probability be taken in the course of the next few years. The laymen will not be admitted into the Conference in order to have their vote overruled in the direction of Union, for the admission of the laymen will be the removal of one great barrier to Union. There are signs of the coming amalgamation in the other branches of the Methodist family. With a view to this emergency, the Irish Primitive Methodists (Clonites) obtained an act of Parliament empowering them either to join the disestablished Church, or the Irish Wesleyan Conference, or to form themselves into an independent Wesleyan Church. They have not yet joined the disestablished Church, and they desire to join the Wesleyan Conference. Their path to union with the Irish Wesleyan Conference is still open. Moreover the Irish Wesleyan Conference appointed a committee to consider the question of admitting laymen, and that committee has agreed unanimously to recommend the Irish Conference to admit them.

It is well known that the New Connexion Methodists are favourable to Union, and the Wesleyan Free Churches which came out in 1849 have already united with the Wesleyan Association or Warrentes. The English Primitive Methodists are not very pronounced on the subject. In fact there is at present no very great desire in favour of Union; but the desire is growing, and the senior leaders of that body will not live long enough to prevent its growth, even if they wished to do so.

Some members of the Church of England still cling to the hope that the Methodist body will unite with the Establishment; but the hope, however religiously intended, can never be realized. The insuperable barrier to amalgamation with the Church of England is not the legal barrier. It is a difficulty of doctrine, of discipline, of ministerial orders and ecclesiastical arrangements. In short the whole genius of Episcopalianism and Methodism must be changed before the two bodies could possibly unite. Disestablishment may make some difference. The only remote likelihood of union would be with the evangelical section of the disestablished Church. The speculation is too distant and contingent for profitable discussion.

The all but fatal illness of the Prince of Wales has forced many to reconsider their political and loyal position in relation to forms of constitutional government. The spread of democratic ideas, and the long absence of the Queen from public life, had cooled the ardour of British loyalty in some quarters, and were beginning seriously to discuss the uses of a monarch. Before his illness, the Prince of Wales was not too popular with the most religious part of the community, and this did not help to keep alive the old love for the reigning family. But when he lay at the point of death, people began to ask where the growing republicanism lead the nation? How will the constitution of the future be affected if the Prince should die? From great love to the Queen and from great reverence for her, and from sincere desire for the welfare of the Prince, the nation's prayers were for his recovery. Well, the Prince recovered, and the great National Thanksgiving is already a thing of the past. The major part of the rejoicing was truly loyal and religious, but some of the thanksgiving undoubtedly arose from a feeling of relief at the escape from an unknown political danger. God grant that Fortune and dear people are building new churches. Last year \$350,500 was raised for missions on this Circuit.

JOHN GOONISON.

WOODSTOCK.

Extract from the Minutes of the Quarterly Meeting held in the City of Woodstock, 11th day of March, 1872.—"Whereas, the Rev. John S. Adley, the Pastor of this church, has announced his intention of leaving this Circuit at the next Conference, therefore it is resolved, that this meeting devote to record their cordial approbation of the labours of the Rev. Mr. Adley for the two years of his ministrations in this pastorate, during which time they have been greatly edified and comforted by his preaching; while the ability, liberality, and broad spirit of Christian charity evinced by him has not only secured the respect and esteem of his own congregation, but also of the community generally. We sincerely trust that he may be long spared to continue to others that ministerial, Christian and gentlemanly conduct which we have so beneficially experienced."

R. A. HAY, Circuit Steward.

Miscellaneous.

The Methodist says: The deputation of the Evangelical Alliance to Russia, in behalf of religious liberty, is bearing good fruit. A member of the deputation, Colonel Von Wurtemberg, in Switzerland, who is now travelling in the Baltic Provinces of Russia, reports that "thousands of former converts to the Greek Church have now publicly returned to the Protestant Church," to which they originally belonged, and which they never really renounced. "A High Russian official himself a member of the Greek Orthodox Church, told me that he estimated their number in Livonia at about 30,000 persons. There are large parishes from which the former members of the Greek Church have entirely disappeared, and several pastors have already publicly confessed and renounced their former allegiance to the Communism. It is a fact that our hopes with regard to Baltic Provinces have so far been realized; but the law still exists and is

rigorously carried out in the neighbouring Provinces where at the present hour several persons are still suffering from imprisonment or are being prosecuted on account of their religious relations." He adds: "In order to effect the liberation of these poor people, I now proceed to St. Petersburg. In the meantime the number is rapidly increasing of Russians who publicly demand the repeal of the laws which dishonour their Church. The question of religious liberty, which Filaretov was developed in a haze of political considerations, is from day to day better understood; and the efforts of the Evangelical Alliance, now seen in their true character, are much appreciated by enlightened Russians."

Circuit Intelligence.

LUNenburg.—We have just closed our special services in which we were engaged on this circuit, and have abundant reason to thank God for what he has done for us. I do not know the exact number who have experienced the joys of pardoning love, but sixty-five have united in church fellowship with us here and are meeting in class. The good work on Heckman's Island in the early part of the winter is still bearing fruit. Several have been added to the number before reported for that place. Over one hundred souls have we trust been brought to God.

A few special services held last week in Mahone Bay resulted in the reviving of the church. Yesterday a person came from "Black Rocks," desiring me to hold some services there. Next week I hope my strength will be so far improved as to allow me to go to them. Bro. Baxterdale has been laboring with me very hard and very acceptably. Our earnest prayer to God is that those whom He has given us as seals to our ministry may be among the number of the saved in the great reckoning day.

J. GARZ.

Lunenburg, April 18, 1872.

P. S. Some of my people are ready for the camp meeting.

RICHMOND.—Rev. C. J. A. M., writes April 10th, 1872.—"Very little spiritual good is visible from my labors here. Yet I am working just as hard as my strength will allow, and indeed a little harder. I am just tired out by my work at Buctouche on Sabbath and the journey 'to and fro.' We have expended about one thousand three hundred dollars on our church buildings during the year. A few weeks ago we raised by a lecture and refreshment table sixty-five dollars to re-erect and refit our church in town."

RIVER JOHN.—CHURCH DEDICATION.—True, we were nearly so long building our church as Solomon was building the Temple, but the Temple-builder had the advantage of his father's labours, who most earnestly and methodically prepared for the great work. On the 24th ult. (that very stormy day) the dedication took place. Ministers who had previously arranged to be with us were hindered by sickness, but the Master honoured us with His presence.

The building will comfortably seat upwards of four hundred persons, and in other respects is most creditable to those who have taken such an interest in its erection. When financial matters were adjusted it was found that a debt of \$1,000 had been incurred. After consideration of their position the trustees resolved not to sell the preference of pews but to rent, rent payable quarterly in advance. Already seats have been rented amounting to upwards of \$260 per annum and probably there will be considerably more raised by that means. Looking at all matters connected with this place of worship as it now stands, it appears to us that this branch of the Church with which we are connected has gained a position in the community, which it never before had. We thank the Lord and take courage.

JAS. TWEEDY.

River John, April 24th 1872.

GRAND BANK, N. F.—We have just held our Missionary meetings on this Circuit. Both here and at Fortune they were very successful. Our meeting at Grand Bank was presided over by Capn. Coon, Esq., J. P.; and that at Fortune by Elias Mager, Esq. The speakers were Messrs. John Lake, John Scott, H. J. Haddison, Benj. Lovel, James Lake, J. W. Pelley, Philip Lake, and myself. Mr. James N. Haddison favored us with special prices on the Harmonium. All the speakers seemed to have the good cause at heart, and were listened to with the greatest attention. The interest was fully sustained in both places for two hours and a half, and the people say they were the best meetings they ever attended. Within the bounds of the Conference none love the cause of Missions more than the people on this circuit. This is seen by their liberal contributions from year to year. I am happy to say that I think the collection will be equal to if not above last year, and this when in both Grand Bank and Fortune our dear people are building new churches. Last year \$350,500 was raised for missions on this Circuit.

JOHN GOONISON.

General Intelligence.

THE DOMINION PARLIAMENT.—The most interesting event of the week at Ottawa has been the publication of the correspondence with the Imperial Government on the Washington Treaty. The main fact brought out is that the Canadian Government strongly remonstrated against that part of the Treaty, that stipulated the surrender of the honor and the American fishermen. The colonial secretary in reply urged the desirability of ratifying the provisions of the Treaty, and of having an arrangement that would be subject to negotiation for five years. The same allowance is made of ornamental shade trees along the highways. There are now maple forests growing from which sugar is made where fifteen years ago, only the coarse prairie grass flourished.

JAS. TWEEDY.

General Intelligence.

THE COUNTY OF CANTON.—To be Justices of the Peace—James Tait and William J. Tait. To be Commissioner of Schools—Rev. John Barrett, Liscomb, District of St. Mary's. In the County of Lunenburg—To be Justices of the Peace—John Lee and James Fisher. In the County of Queens—To be Justices of the Peace—Gilbert S. Mack, and Thomas M. Dauphy. In the County of Kings—To be Justices of the Peace—Alexander Tupper, Patrick Fuller, James B. Allen, Nelson Patterson (in the place of John P. Graves, deceased), Charles Taylor, Elias S. Graves, John Foster and John S. McLaughlin. In the County of Shelburne—To be Justices of the Peace—Elisha W. Perry, Win A. Snow, Edward Crowell and Martin Thomas. In the County of Stormont—To be Justices of the Peace—John A. Porter, Rev. J. M. Fulton, and Wm. B. South. In the County of Victoria—To be Justices of the Peace—Hugh McLaughlin, John Leese, Duncan McKee (in the place of A. McKee deceased), Edward McKee, Donald McLean, John Donovan, John Morrison, and John H. Coburn. To be Commissioner of Schools—George Croby, Esq. (in the place of B. M. Bess, deceased), and James M. Leat, Michael Stone and Anselm O. Porter. In the County of York.—To be a Commissioner for giving relief to Insolvent Debtors, Robert B. Adams, Esq. (in the place of M. E. MacFarlane, deceased), Nelson Barrett, (in the place of N. W. W. Hogg), Jas. W. McLaren, Caleb Spencey, Robert K. Rose, (in the place of B. B. Moss, deceased), Charles Cabot, Esq. (in the place of S. Reynolds, deceased), J. E. Archibald. To be Commissioners of Schools—George Croby, Esq. (in the place of B. M. Bess, deceased), and James M. Leat, Michael Stone and Anselm O. Porter. In the County of Digby.—To be a Commissioner for giving relief to Insolvent Debtors, Robert B. Adams, Esq. (in the place of M. E. MacFarlane, deceased), Nelson Barrett, (in the place of N. W. W. Hogg), Jas. W. McLaren, Caleb Spencey, Robert K. Rose, (in the place of B. B. Moss, deceased), Charles Cabot, Esq. (in the place of S. 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The Family.

ORIGINAL.

ON THE 6TH PSALM.

1st. Rebuke me not in wrath, I pray, O, my offended God; Thy hot displeasure turn away And spare thy chastening rod.

Here the cough, which had twice checked him, became so violent that I saw he had talked too much. I went twice afterward. He told me he read the New Testament and then talked to his cousins, and the three read it together; and all three, taught by the Bible—and only by the Bible—had become, but not avowed themselves, Protestants.

MISS PRUDENCE PETTINGELL'S FIRST RIDE IN THE CARS.

We are indebted to a Concord, Massachusetts, correspondent for the following account of an old lady's first ride in the cars:

JOHN XV. 5.

O Saviour, grant that I may be United daily to the Vine,— In real truth a part of thee, A living, growing branch of Thine.

MRS. A'S WAY TO DO GOOD.

Very truly and pleasantly looking was the little Irish girl that brought Mrs. A. her well-washed clothes, and many a present did she take home. Christmas, Mrs. A. gave her cloth for a new dress, and folded it in a pretty Bible. Monday, when she came for the clothes in silence, but with a vexed manner, she dashed the Bible on to the table, caught up her basket and ran out.

He would rank highest amongst his fellows learn to render them the best service—let him make himself essential to them. If the object of such a man is fame, this course is the surest, and the fame acquired the most lasting.

He was dead. He left a request to be buried quietly, and have no wake. "Was he conscious to the last, and how did he seem?" "Faith, ma'am, and he was after praying, all the last night of him to the Jesus and the holy virgin and the blessed saints?"

THE TEACHER REBUKED. I thought them only worthless weeds, So poor and frail they seemed to be. And doubted if such trivial work The Master had designed for me.

TWO WAYS OF LOOKING AT THINGS.

"Dear me! how strange to look at it in that way," said the bucket; "now I enjoy the thought that however empty we come, we always go away full. Only look at it in that light, and you will be as cheerful as I am."

Obituary.

Died at Ritey Cove, Lunenburg Co., Feb. 26, 1872, Elizabeth, beloved wife of John Ritey, Jun., aged 24 years, and only daughter of Capt. Ephraim and Caroline Lobbes.

STOP MY PAPER.

That injunction was an issue of my pen, but the writing of it set me to musing, and, at my call, a small convention assembled, such as I have at hand for special cases. The members gave their views.

common pain brush." Coloring matter, excepting salts and metals, may be added to produce any desired shade. Colored carths have no chemical effect on the wash.

THE TEACHER REBUKED.

I thought them only worthless weeds, So poor and frail they seemed to be. And doubted if such trivial work The Master had designed for me.

Then came his word; "Though but a weed The Gardener giveth thee to tend. Be faithful to the sacred trust— Thy blind eyes cannot see the end.

What seemeth but a graceless weed The germ of faires bloom may hold, As what the miser deems but dross May prove, at last, the purest gold."

Rebuked, I sought my garden bed, Resolved no toil or pains to spare; A lowly weed, beloved of Him, Was worthy of my highest care;

And weeping turned with tender hand The feeble petals to the light, When lo, beneath my sorrowing tears, The weeds were turned to lilies white.

"Dear me! how strange to look at it in that way," said the bucket; "now I enjoy the thought that however empty we come, we always go away full. Only look at it in that light, and you will be as cheerful as I am."

"Ah!" replied the other, "I was reflecting upon the uselessness of our being filled; for let us go away ever so full, we always come back empty."

"Dear me! how strange to look at it in that way," said the bucket; "now I enjoy the thought that however empty we come, we always go away full. Only look at it in that light, and you will be as cheerful as I am."

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NELSON'S CELEBRATED Cherokee Vermifuge.

WORMS.

Pleasant to take. WHEREVER a child is noticed to be growing habitually pale, complaining of violent pains in the stomach and abdomen, has variable appetite and a dry cough, and is frequently led, by irritation, to carry the hands to the nose,—then try

NELSON'S CELEBRATED Cherokee Vermifuge. FOR WORMS. PRICE 25 CTS.

It is hereby certified that this preparation contains no mercury, and is an innocent medicine, incapable of doing the least injury, even to the most tender infant, if given strictly according to the directions enclosed with each bottle.

Return the Money. In any case which it should fail to prove effectual, when the symptoms have indicated the administering of the Vermifuge.

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UNION MUTUAL Life Insurance Company, of Maine.

INCORPORATED 1848. No Stock or Guarantee Capital drawing interest, but in lieu thereof

OVER \$1,000,000 Surplus.

Directors' Office: 27 Court Street, Boston, Mass.

Assets: JANUARY 1st 1871. \$5,250,233.27. Divisible Reserve \$3,011,400.00. DIVIDENDS PAID IN 1870, \$953,852.88. \$84,570.88.

BOARD OF REFERENCE. HALIFAX, N.S.—Hon Charles Tupper, C. B. Don J. McMillan, James H. Thorne, Esq. F. W. Fawcett, Esq. ST. JOHN, N.B.—Hon A. McL. Feeley, Zebadiah King, Esq. James Harris, Esq. This Halibury, Esq. Jeremiah Harrison, Esq. Messrs. J. F. Harrison & Son.

The Interest earned by the Company is more than sufficient to pay all its losses for the same period. In fact, our claims and expenses to income is on the lowest scale.

Proof of Loss submitted to the undersigned will be forwarded, and the Loss paid without expense to the Policy holder.

THOMAS TEMPLE, St. John, General Agent for New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland. W. H. BEDFORD, General Solicitor.

Halifax Branch Office, 227 Hollis Street, E. D. MAXWELL, Agent.

GUELPH SKIVING MACHINE COMPANY.

FOR SALE AT THE Prince Albert MOULDING FACTORY.

DOORS. 1000 KILN DRIED PANEL DOORS from \$1.50 and upwards. Key-locks and hand following dimensions, viz. 7 1/2, 6 1/2, 10 1/2, 10, 6, 8 1/2, 5, 6, 2, 6.

WINDOWS. 1000 WINDOW FRAMES AND SASHES, 12000 each, viz. 7 1/2, 6 1/2, 10 1/2, 10, 6, 8 1/2, 5, 6, 2, 6.

SHOP FRONTS. And Window Shades, inside and out, made to order.

MOULDINGS. Our millen feet kind mouldings, various patterns.

FLOORING. 1 1/2 in. Pinned and tongued pine, and plain jointed 1 in. Flooring, well seasoned.

LININGS AND SHELVINGS. Grooved and tongued lino and spruce Lining Boards, Shelving and other Dressed Material.

PLANING, MATCHING, MOULDING TIMBER. Joints and Circular Sawing done at shortest notice.

Order attended with promptness and dispatch. Constantly on hand—Crown Sash Balancers and Nuts and Posts.

LUCKER. Pine, Spruce and Hemlock Lumber; Pitch Pine Timber and 3 in. Plank. Also—Birch, Oak, as the trade may require.

SHINGLES. Sawed and Split Pine and Cedar Shingles, CLAPBOARDS, PICKETS, LATIS, and JENNY Posts.

Also, all the Subscribers offers for sale, low for cash, at Prince Albert Steam Mill, Victoria Wharf, foot of Victoria Street (commonly known as Bates' Lane) near the Gas Works. June 27. HENRY G. HILL.

Provincial Wesleyan Almanac MAY, 1872.

New Moon, 7th day, 9h. 4m., morning. Full Quarter, 15th day, 11h. 51m., in evening. Full Moon, 22 day, 6h. 14m., afternoon. Last Quarter, 29th day, 9h. 58m., morning.

BRITISH AMERICAN BOOK AND TRACT DEPOSITORY. HALIFAX. 66 GRANVILLE STREET.

The following are a few of the Magazines and Papers for sale at the Depository, with the price per annum, and postage when mailed for the country:

MAGAZINES. Sunday Magazine, \$1.75; Leisure Hour, Sun day at Home Family Treasury, Good Words, \$1.50 each per annum; 25 cents additional when mailed for the country.

PAPERS. Christian at Work, 5c; British Messenger British Workman and Workwoman, Cottager Artisan, Child's Companion, Children's Friend (Child's Friend), 25c; postage 3c. per annum; Gospel Trumpet, Child's Paper, Children's Paper, S. S. Messenger, etc., 12c each, postage 1c. additional per annum. Single Papers, 10c. additional.

Please send for circular with list and prices in full. (18623) A. McBEAN, Sec.

Building Lot at Dartmouth FOR SALE.

THE Building Lot adjoining the Wesleyan Chapel to the East, measuring 60 ft. in front, and 120 ft. in depth, will be disposed of upon application in the City to DR. PICKARD, Wesleyan Book Room, Or to—GEORGE H. STARR, Halifax, July 16, 1871. jy36

CUNDURANGO!! THE GREAT Cancer, Scrofula, AND Consumption CURE.

Discovered in Ecuador, South America, last spring, and introduced into the United States through the Governments of both countries.

This wonderful medicine is now for the first time placed within the reach of all afflicted in these Provinces, by the appointment of the subscribers as General Agents.

All persons wishing information will enclose stamp for circular. ROBERTS & BLACK, GENERAL AGENTS, Amherst, N.S.

PULMONARY BALSAM. THE MOST EFFECTUAL REMEDY FOR BRONCHITIS, INFLUENZA, AND ALL AFFECTIONS OF THE THROAT AND LUNGS. CUTLER, BROS. & CO., BOSTON.

FOR THE CURE OF Bots and Worms in Horses. See directions on Box. Manufactured by W. J. NELSON & CO. Bridgewater, N.S.

THE MEN NEEDED. The editor of Prof. Morse suggests to the editor of Morse's Rural New Yorker the following excellent article:

Two days ago a young friend asked us what profession or vocation he should choose. We replied, that wherein and whereby you can be of the most use to your fellow men. Let him

As the season for the annual whitewashing is near at hand, we confer a favor upon our readers by giving them the following recipe for an excellent outdoor whitewash.—Slake half a bushel of lime in boiling water, and keep covered until completely slaked, strain it, and add a peck of salt dissolved in hot water, three pounds of ground rice boiled in a thin paste, half a pound of Spanish white, and a pound of white glue, previously dissolved in hot water; mix all these materials together, and add five gallons of hot water, and let the wash stand for a few days. It must be applied hot with a

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