



THE HOME RELIGIOUS TRAINING OF THE YOUNG.

ARTICLE II.

The great object of all religious instruction of the young, is, *their conversion to God*. How may parents best promote its attainment? We answer: first, by *giving themselves to the Saviour*. In all effort to teach others, we must be that which we desire our pupils to become, if we would succeed. This universal law, pervades, in an especial manner, the domain of religious instruction. It is in vain that we point out to our children the way of life, while we ourselves follow the road to destruction. Example is mighty. There is a specialunction about a "living epistle." Such, is truth embodied; it is the Gospel beaming in the eyes, breathing through the lips and preaching in the lives of its subjects. Like all the most mighty operations of nature, it is silent in its influence, but it is, withal, such a "manifestation of the truth," as commends itself "in the sight of God," to the conscience of every man who beholds it. Such a life of consecration, is an absolutely indispensable condition of success, in the effort to bring our children to Jesus; and efforts put forth in compliance with this condition, seldom fail of attaining their object.

We are met just here, with the assertion, that the children of the pious are as bad as those of unconverted parents, if indeed they are not worse. The remark is sometimes made in good faith; more frequently as a flippant semi-serious joke. D. L. Moody, a few weeks since, in his plain, vigorous, fashion, declared the statement a lie; and referred to a well-known fact, that this question has been set at rest by actual investigation. In a certain district in the United States, it was found that of children above a given age, two thirds of those both of whose parents were Christians, were church members; while, of those children, neither of whose parents were Christians, only one tenth were following Christ. Almost every community will teach, substantially, the same lesson. Again, out of a class of 120 students for the ministry, in a certain college, five-sixths of the whole number, were sons of pious parents! These facts (they indicate an universal rule) present in a startling light, the correctness of our proposition already stated, viz.:—we must be, what we desire our children to become, if we would make them Christians. Nor can we reasonably expect success, from any efforts towards this end, while those whom God has constituted the first and dearest guardians and instructors of their children, themselves ignore the way of salvation. Children think their parents the best people on earth. The parent's word or deed is the child's moral law, by which all disputes which arise in the child's mind, as to the right or wrong of any course or act, are summarily settled. O how tremendous the responsibility which rests upon parents! How constantly are we educating our children, by our every word and look, writing lines upon their souls which shall endure as long as the throne of God! "What manner of person ought" we "to be in all holy conversation and godliness!" First of all, therefore, we say to all parents; if you would see your children walk in the way of peace, "Be ye also followers of God as dear children, and walk in love." Let "Holiness to the Lord" be the grand principle by which your personal and home life shall be guided and inspired, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Secondly, Give all diligence to instruct your children in the truths of God's Word. One of the sins that cry the loudest against Christian homes to-day, is the neglect of this duty. O it is saddening to see how hollow and heartless a thing is "family worship" in many households! The careless, hasty reading of a portion of Scripture, with neither a question asked, nor a moment of converse; and then the old old prayer, so cold and destitute of soul! That half-hour is a loathing to those children, and why should it not be? Such a "Worship," is like the distorted semblance of life in a galvanised corpse—there are no warm arms going out to gather the household to a real heart; nay, the very appearance of life repels

you, more than would all the quiet marks of death! We may make our little ones to loathe the time of worship, and to shrink from it; or to love it, and gather eagerly around us, and drink in our words, as we "talk of the things of God and reveal" them unto them. and the most abundant facilities have been given us by the kind Father above, by using which, we may make the occasion of "family worship," a "thing of beauty and a joy forever" to our children. The blessed Word abounds in material which is so easy of access to the simplest mind, that the failure to employ it is really inexcusable. And here would I enter an earnest protest against those senseless rhymes which so largely constitute the nursery "stock in trade," and with which we volunteer to load the mind of the child, almost from the very dawn of its intelligence. Do you say that this is a matter of small moment? Do you know how tender and sensitive a thing the soul of that child is? How carefully the photographer guards the plate and papers and chemicals, employed in his beautiful art, and what exact attention he pays to the minutest details, in connexion with their use! He desires to turn out a perfect picture, and he knows that perfection is made up of trifles. O! I want the soul of my child to be taken from the camera of life, without a blemish and without a spot; that, having passed through the momentary darkness and floods of death, it shall come forth as bright and beautiful, that angels will welcome it to heaven, and God himself smile upon the work, His own "Well done!" Let us remember that every trifle is of momentous interest, in fitting a soul for God. Why should we burden the memory of our children with stubble, when with as little effort, and at no greater cost, we may set therein a radiant pearl? There are scores of narratives in God's Word, which are true and simple, and are moreover, invested with the most thrilling and significant interest; there are hundreds of precepts in the precious Book which the humblest intellect can grasp; there are, also, thousands of sweet hymns, each of which, once implanted within the memory, shall continue to lift the soul heavenward, with strong attractive force. See to it that the tender mind of your child is stored with these sacred lessons of grace, and great shall be your reward, on earth and in heaven.

But you excuse yourself from this duty. "I have no time." And what is your time for, if not for this? You have given these children their existence; with you rests the responsibility of making their eternity glorious or wretched, as it does not rest with any other being on earth. You must meet them at the dread Bar. Dare you say, I have no time to prepare them for this? Nay, you can afford to neglect houses and land, stores and ships; but you cannot afford to sacrifice the eternal well-being of your children, for any worldly interest that ever man strove for. It is a sadly perverted view of obligation and privilege, which causes a parent to neglect the spiritual training of the child under the plea of, "I have no time." We say to such, Take time; by all that is sacred in love, by all that is dreadful in fear, by all that is solemn in responsibility, take time to train your children for God and glory!

"But I am not capable." It is just as easy to teach a child one story, as another, one lesson as another, one rhyme as another; and in proportion to our sense of the value of our children's souls, and of our own obligation to them, shall be our capability to labour for their salvation. Get this sense; and with it you will find both ability and time to instruct them.

Thirdly, If we would see our children saved, we must pray with and for them. There is power in prayer; and if ever "the oppositions of science, falsely so-called," were effectually answered, it is in the honor which God is putting upon the prayers of His people for the salvation of men. And if we would find the highest form of overcoming prayer, go to the closet where that mother, with splash of tears and yearning that knows no speech, wrestles with God for the salvation of her children. Parents! do the memories of your own childhood, crowd upon you while you read, as mine do, while I write? I re-

vere the memory of those devoted ones, who once taught me in the Sabbath-school, sacred lessons of grace; but there is one whom I honour above all other; and I recall at this hour the seasons, when away back in the dreamy years of childhood, my mother took me away to some quiet spot, to plead with God for me. Bright years were those, when as children we wandered together in the fields, or clustered around the old well-curb! Some of the dear ones now roam in "the sweet fields of Eden," or cluster around the "fountain of life." But my footsteps still linger here; and thank God! my mother waits with me! Those occasions of pleading with God in some quiet room with me by her side, have, no doubt, passed from her memory; but some of them stand out in my recollection amidst all the scenes of succeeding years, as do giants amongst men; and to-night my heart thrills to the pleading tones of a voice that poured out strong cries and tears for a wayward boy, and to the touch of a hand that drew me down beside her, while she *pleaded with me*, for Jesus! The weight of years is heavy now upon that dear form, and my mother will probably go to the graveyard before me. But if so, I'll remember how while we were yet under the parental roof, some of us used to go to our beds before the rest, while all presently followed and slept; and so patiently I'll wait my appointed time; and then I'll go yonder, to meet my Saviour, and to cast my crown at His feet; and next I'll greet my mother, "Here mother! here's your boy over whom you wept, for whom you wrestled! safe home!"

Parents! Sabbath-school Teachers! "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Tears" and "weeping," "joy" and "rejoicing!" Heart-earnestness that never flags; and certain and glorious triumph! Let us exemplify the condition; and the harvest, in all the height and depth of its inspired meaning, shall one day be ours!

J. S. COFFIN.

TEMPERANCE.

ARCHBISHOP MANNING ON TOTAL ABSTINENCE.

For many years Archbishop Manning has taken the most radical ground in favor of total abstinence, and has done all in his power to push on the temperance reform in the Catholic Church. His latest utterance on the subject is in the following letter, in response to an invitation to address the Catholic League of the Cross, in Exeter Hall, London, recently. It reads as follows:—

"Archbishop's House, Passion Sunday.—To the members of the League of the Cross, and to all of my flock who have come together in honor of the feast of St. Patrick by promoting in themselves and others one of the virtues that St. Patrick loved best:—Only today I had been earnestly hoping to take my place among you to-morrow, but I see it will be out of my power. I am kept to my house by an ailment which, though in no way serious, has given me fourteen days of constant pain. You know I would be with you if I could, and I know that you would not wish me to come at the risk of being made worse. I am the more sorry that I cannot be with you because for the first time a number of good Catholic laymen who have never been with us before have promised to come and give their help to the work of the League of the Cross. You do not need any words from me. I trust that to-morrow night many will make up their minds to give up the use of intoxicating drink. I call especially upon those who, in times past, have fallen under its power, or who are in danger now, to give it up as they hope for the salvation of their souls; and I call upon those who have never fallen, and who are in no danger at this time, to give up intoxicating drink as an example to others who are in danger and for their encouragement, and with the help of God to make reparation and expiation for the sins that are being committed by drunkenness everywhere and every day. I call especially upon fathers for the sake of their wives and children,

and upon mothers for the sake of their homes, and I earnestly pray you to bring up your children from their earliest years in complete absence from all intoxicating drink. If they have never tasted they will never be tempted. If you give it them they will learn to love it, and when once they have learned to love it, they may be soon beyond your control and their own. May the blessing of God rest upon you and give you strength to be steadfast and to persevere in total abstinence.—HENRY EDWARD, Cardinal Archbishop."

UNIVERSITY OF HALIFAX.

The following gentlemen have been appointed to examine in the respective branches allotted to them, candidates for matriculation and First B. A. in the University this year:—

Classics.—Rev. Dr. Chisholm, Sydney, C. B.; Professor R. V. Jones, A.M., Acadia College.

Mathematics and Natural Philosophy.—Professor R. C. Weldon, A.M., Ph. D., Mount Allison College; Professor J. E. Oram, B. E., M. A., Kings College.

English Language and Literature.—Professor James DeMill, M. A., Dalhousie College; F. W. Kelley, M. A., Ph. D., Montreal.

Chemistry.—Professor George Lawson, Ph. D., L.L.D., Dalhousie College; Prof. Henry How, D.C.L., King's College.

Logic.—Prof. James B. Ingh, A. M., Mt. Allison College; Rev. Ronald McDonald, A. B., Pictou.

Modern Languages.—Professor James Liechti, Dalhousie College; Professor De Froumentin, Kings College.

The regulations for Matriculation and Degrees in Arts, Law and Medicine, can be obtained on application to the Registrar of the University.

The dates of the examinations this year are:—

Matriculation, Tuesday, September 4. Bachelor of Arts—First B. A., Tuesday, July 17; Second B. A., no examination will be held this year.

Bachelor of Laws—First L.L.B., and Second L.L.B., Tuesday July 17.

The latest dates for the receipt of the certificates to be sent in by each candidate to the Registrar are:

Matriculation—Tuesday, August 21. Bachelor of Arts—First B. A., Monday, June 18.

Bachelor of Laws—First L.L.B. and second L.L.B., Monday, June 18.

ONE THING LACKING.

I was once reading about Whitefield being the guest of a very moral, upright man, and Whitefield's heart was drawn out toward him. He was a hard man to approach. Whitefield tried several times but, he did not succeed much. The last night that Whitefield was to stay came, and he was never to meet the man, perhaps in this world again; so when he went to his room he took his diamond ring and wrote on the window, "One thing thou lackest," and then he prayed that God might touch the man's heart, that sometime his eye might rest upon it that it might be the means of his conversion. It did, it led to the conversion of that man. I would to God I could say something to-night that might go down deep into your hearts, that you might never forget that this salvation is worth more to you than all the world, for if you lack that you lack everything. What is the honor of this world when we come to the dying hour if we have not salvation? Life is pretty short, and it seems to me is pretty empty, if a man has not this one thing.—D. L. Moody.

PREACHING THE LAW.

The terror of the law should be preached not terribly but tenderly. In telling impenitent men of their doom, do it with pity. As Jesus "wept over the city doomed to unparalleled woe, so let the minister weep over the unsaved and impenitent in his congregations. Tears will often win where terrors will not alarm. The preacher should never be betrayed into a ranting manner or harsh tone of voice or extravagant expressions when on this topic.

And it is needful to keep close to the written word in preaching upon the destiny of the wicked. There are subjects which can safely employ imagination and philosophical speculation. But on this awful theme it is safe to keep to the record. Every proposition should be directly supported by a thus saith the Lord. And it is better to leave the truth as it is found in God's word without our feeble efforts to explain how and why. Why speculate about the literality of "fire and brimstone?" If we use only God's word we can safely leave the Spirit to urge home His own meaning. No man can compare God's meaning as to heaven and hell. The language is plain—its meaning is awful—but how much it means no infinite power can determine. Use the truth—the sword of the Spirit—letting it cut where and how deep it will.

It is worth something to a dying minister to be able to say, "I have not abandoned to despair unto you all the counsel of God."

Some advocates of conditional immortality have been busily circulating their tracts amongst Methodist ministers of late. They are pushing their doctrines very earnestly, and are causing trouble to many of the weaker souls who paddle and plunge in mental marshes, and no little anxiety to some of the watchmen on the ancient heights. It is much to be hoped that both Methodist preachers and people will stand firm and true to the great doctrines committed to them. The examination as to the doctrinal belief needs to be thorough, candid, and honest in the May District Meetings.

It was supposed that after the revival of the last two or three years, the number of candidates for the ministry would this year be large, but, judging from the reports of quarterly meetings, I imagine the number will not exceed, if it reaches, the average. After all the letters written on the subject I have yet, to learn why so few of our most cultured and educated godly youths offer themselves for the ministry, and am of opinion that strong efforts should be made to secure more of them. It will be lamentable if the various Churches are left to mourn for suitable men for the pulpit, while the Civil Service is getting better recruits year after year.

Another circular about the Farrar testimonial fund has been issued, giving a list of donations already promised. It bears the signature of Mr. H. W. Halland. It is clear that the aim of the promoters is likely to be secured by the Conference, and those gentlemen who intend to subscribe will do well to be prompt.

Next week London will be in the swing of "May Meetings" before May comes in. The preparatory sermons will be preached for the Wesleyan Missionary Anniversary. On Tuesday Mr. Dallinger will have his first opportunity in the metropolis, and, though the chapel is a long way from the city, doubtless many will go out to Green Lanes. The President is sure to have a crowd at the Mission House, and if Dr. Cooke is supported, as he deserves to be, Great Queen-street will be full.

The Rev. F. Galpin, United Methodist Free Church Missionary in China, was lately presented by the native Church with *wan-ming-san*, a large official umbrella, red in colour, and bearing on the outside the names of all the members of the Chinese Church at Ningpo. The testimonial was presented to Mr. Galpin on the eve of his departure for England after a long period of successful labour among the Chinese.—London Methodist.

OBITUARY.

JOHN GOODISON PIKE

was the son of pious parents. Born in Carboneau, Newfoundland, where the teachings of God's word on the subject of baptism is so closely followed he was consecrated to God in his infancy. The vows then assumed by his parents were believed faithfully carried out, and as the child came to years of knowledge of good and evil, he chose the good, and was the subject of notice because of his quiet deportment and love for the service of the Lord. During the past autumn when numbers were presenting themselves for prayer, John came too, and in his conduct and conversation showed that he had been brought into fellowship with the Father and his Son Jesus Christ. Frequently would he rebuke his school-fellows for wrong doing, and talk to them about Jesus and his love. His teacher in the day school says he was very gentle in his manner and ever ready to oblige. His teacher in the Sabbath-school says, he was always so interested and anxious to obtain information. During the month of December, he committed to memory one of Sam- my Hicks sermons and repeated it several times, particularly for the benefit of some aged persons who were unable to leave their homes. He wished also to deliver it before the Sabbath school, hoping thereby to do some good. At our Sabbath school anniversary, just at the close of the year, he gave the opening address, and as with countenance the very picture of health he invited all to meet at the next anniversary, none thought that ere the first month of the incoming year would pass away he would be called into eternity. Yet so it proved. After but a day or two of suffering the soul was released out of prison and escaped to the mansions of light. The connection was severed January 30, after continuing but eleven years. Just before this took place he called each of the family into his room and urged to a religious life and promise to meet him in heaven. May the promise then made be fulfilled, that by and by and unbroken family may enjoy the glories of eternity.

F. H. W. P.

INTERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. MAY. FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. C. 838. LESSON IX. THE DEATH OF ELISHA; or, Powerful in Death. 2 Kings 13. 14-21. May 27.

EXPLANATORY. HIS SICKNESS WHEREOF HE DIED. He whose prayer had brought back to life the Shunammite's son, must himself sink into the arms of death.

TAKE BOW AND ARROWS. The dying man of God has no thought of self; his preparation for that hour has been made long before.

OPEN EASTWARD. Toward the scene of recent Syrian conquests in the land of Gilead and Bashan. 2 Kings 10, 32, 33. The arrow. Literally, "Of deliverance by the Lord; and of deliverance from Syria."

SMITE UPON THE GROUND. As a token of blows to the Syrian power, which was then threatening the very life of Israel.

WROTH. The energy of the prophet's mind rose above his languishing body. It was the holy indignation of an earnest soul with lukewarmness and want of faith.

THEY BURIED HIM. Josephus says that the prophet received a princely funeral. Had he been heeded while living as he was honored when dead, there would have been no need to recover lost provinces or beat back invading armies.

BURYING A MAN. A funeral procession was interrupted by the sudden appearance of enemies. The sepulcher of Elisha. Probably in the vicinity of Jericho; a case wherein lay the body, wrapped in long linen foldings. Revived. It has not said whether there was a permanent restoration to life or a momentary quiver.

SPRING DEBILITY. Languor, lassitude, and that low state of the system peculiar to the springtime of the year, are immediately relieved by the Peruvian Syrup, which supplies the blood with its vital principle of life element—iron—infusing strength, vigor, and new life into all parts of the system.

PULPIT NOTICES.

What minister, especially in a large city congregation, has not been annoyed by the propensity of people to make the pulpit an advertising board? How often must he risk giving offence to excellent people, or do violence to his own sense of propriety, when "notices" are sent to him of all sorts of things?

But Dr. Parker, of Hartford, has suggested a new method for churches in the East. He proposes that the notices be prepared in meter, so as to be sung at some interval in the services, especially during the taking up of the collection, instead of the usual organ-fantasies.

C. M. The Ladies' Sewing Circle meets On Saturday, H. M.; All garments for the Mission Box May then be sent to their.

S. M. The Busy Bees will meet On Friday evening next, Young gentlemen to tea, at six, They eagerly expect.

H. M. The deacon of this church, And the committee too, Will meet on Monday night, Grave matters to review. A full attendance is desired, And is most urgently required.

The doctor goes on to explain how the notices could be prepared either for chanting or intoning, and to show what grand devotional effects might thus be produced. Surely here is a wide field, and new, for our intoning Episcopal brethren.

But what would Dr. Parker think if, at one of our Western meetings in the country, he should be gravely asked to announce that "John Brown's gray mare had strayed," or "Billy Wilson had lost his saddle-blanket?" or if, at a certain Baptist Church near the Ohio, in Indiana, in the vicinity of a famous dueling ground, he was requested to give notice that "service will be suspended half an hour to give those that wish it an opportunity to see the duel."

HISTORY is a great painter, with the world for canvas, and life for a figure. It exhibits man in his pride, and nature in his magnificence; Jerusalem bleeding under the Romans, or Lisbon vanishing in a flame and earthquake. History must be splendid. Bacon called it the pomp of business. Its march in the high places, and along pinnacles and points of great affairs.—Willmott.

A COUNTRY GIRL wrote to her lover: "Now George, don't you fail to be at the singing school to-night." "In the bright lexicon of youth—Webster's Unabridged—there's no such word as fail.

THE MOST VALUABLE GIFT—RESTORATION OF THE HEALTH. During the past ten years the proprietor of the Great Shoshonee Remedy has faithfully redeemed every promise and guarantee made to the public over his signature.

WILLIAM R. FOSTER. OF late firm of James & Foster. Price List and Circulars sent free. HENRY McSHANE & Co., Baltimore, Md. CO-PARTNERSHIP NOTICE. FOSTER & FOSTER, (Successors to James & Foster.) BARRISTERS, ATTORNEYS, &c.,

FOR SALE OR HIRE. A COMPACT PREMISES, consisting of Wharf, Stores, Dwelling House, &c., &c. situated at Garlo in the district of La Poile, Western Shore—Newfoundland. Here Lobsters abound, and may be manufactured to great advantage. The premises may be had on accommodating terms. Apply to ALFRED PARSONS, St. John's, Newfoundland.

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

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

Provincial Building Society, JOB PRINTING Office—102 Prince William Street, St. John, N.B. REPORTS, PAMPHLETS, Posters, Handbills, Cards, Billheads, Circulars, Custom Mercantile Blanks, We are now prepared to execute all Orders for the above work AT MODERATE RATES. WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE. ANDERSON, BILLING & Co WHOLESALE DRY GOODS, 11 and 118 GRANVILLE STREET, HALIFAX N.S.

CUSTOM TAILORING! H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions April 1, 1876 WOODILL'S GERMAN BAKING POWDER, MANUFACTURED BY FRED. B. WOODILL, (FOR W. M. D. PEARMAN, Factory, 122 Upper Water Street

Mc SHANE BELL FOUNDRY Manufacture those Celebrated BELLS for CHURCHES and ACADEMIES, &c. Price List and Circulars sent free. HENRY McSHANE & Co., Baltimore, Md. CO-PARTNERSHIP NOTICE. FOSTER & FOSTER, (Successors to James & Foster.) BARRISTERS, ATTORNEYS, &c.,

SONG HERALD! SONG HERALD! Newest and best for Singing Schools etc. By H. R. Palmer, author of Song King. Price \$7.50 per dozen; 75 cents each by mail. GOSPEL HYMNS AND SACRED SONGS! The "Moody and Sankey Song Book," containing all the Songs (and many others) sung by those celebrated revivalists. Price, boards, \$5.00 per hundred 35 cents each by mail. Words only, \$5 per hundred; 6 cents each by mail.

J. W. JOHNSON, Solicitor, Notary Public, Etc., HALIFAX, N.S. OFFICE: No. 170 HOLLIS STREET. SUNDRIES TO G. P. ROWELL & CO., New York, for Pamphlets of 100 pages, containing lists of 3000 newspapers, and estimates showing cost of advertising. dec16

R. S. FITCH & Co. Wholesale and Retail GROCERS, No. 183 ARGYLE STREET, OPPOSITE COLONIAL MARKET, HALIFAX, N.S. N.B.—Family orders solicited. Goods packed with care. Consignments of Butter, Cheese, Pork, &c., will receive prompt attention. march17-ly CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA Steam Machine Paper Bag Manufactory THE CHEAPEST IN THE MARKET. SEND FOR PRICE LIST. ALSO BOOK BINDING, In all its Branches. G. & T. PHILLIPS

Ayer's Hair Vigor, For restoring Gray Hair to its natural Vitality and Color.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color. Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application.

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

GATES ACADIAN LINIMENT. Joyful News for the Afflicted. Hampton, Granville, February 2nd, 1877. MESSRS. CALES GATES & Co. Gentlemen—This is to certify that my wife was taken sick in Feby, 1875 with Liver complaint and what the Doctors call General Debility her stomach had become so weak that she could not retain any food on it but would be in awful distress and would throw it all up. I had three Doctors to see her she was under the treatment of two of them for about six months and did not seem to be much better and one of them told me not to flatter myself for she could not stand it long and that they had done all they could for her. We heard of your medicine and she wanted to try them. I saw the Doctor and told him that she wanted to try Gate's Medicines and he told me by all means to get it for her, he said if it did her no good it would do her no hurt, I got 2 bottles one of No. 1 Bitters and one of No. 2 Syrup she had not taken it but a few times when she stopped vomiting and began to get better she continued taken the medicine and in three or four weeks was up and about the house and is now able to attend to her household affairs. You can use this as you please for the benefit of the suffering. Yours very respectfully, HARRIS M. FOSTER, J.P.

EXCHANGE DINING HALL, EUROPEAN PLAN, 127 & 129 PRINCE WILLIAM ST., WEST SIDE. One door South Bank of New Brunswick. KING STREET DINING ROOMS South side. Near King Square. St. JOHN, N.B. The Subscriber begs leave to say the above places are fitted up in a neat and sumptuous manner, with all the modern improvements. Both places are conducted in strict accordance with the wants of the travelling public. Dinner, Breakfast and Tea served at the shortest notice. Oysters served in every style. Pastry, Ice Cream, Fruit and all the delicacies of the season always on hand. Strictly Temperance principles. The proprietor would say further that the above establishments are patronized by the respectable of the city of St. John. GEORGE SPARROW, Proprietor. ov. 18 1/2.

5 TO 20 DOLLARS per day at home Lists of 3000 newspapers, and estimates showing cost of advertising. dec16

THE WESLEYAN

The only Methodist Paper published in the Maritime Provinces.

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

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

All Wesleyan Ministers are Agents.

SATURDAY, MAY 19, 1877.

TWO MONTHS FREE.

The "Wesleyan" will be sent to any address from this date till 31st December 1877, for one dollar.

THIS WAR—CHRIST AND THE FALSE PROPHET.

Every solution of the war problem—and the explanations are numerous enough, though differing in minor details—goes to the "Eastern Question" as the corner-stone of all difficulty.

apparent to the observer to-day. A strong and almost universal feeling is growing among British people against bolstering up the nation which perpetuates a faith ever hostile to Christianity.

For all true Christians there is but one resource when national questions loom up darkly to the eye. God hears prayer.

THE SUPERNUMERARY FUND.—"Prudentia" is the exponent of ministerial thought, no doubt, on a subject of no inconsiderable moment to all who are, or expect to be, dependant upon annual grants in infirmity or old age.

Last Sabbath we enjoyed the privilege of glorious country air and sunshine in the Annapolis valley. At Lawrence-town, Wilnot Circuit, in the morning, and at Nictaux Falls in the afternoon, there were large numbers assembled for worship from different parts of the surrounding country.

Since then there have been alliances which seemed to hold England to the defence of Turkey, Mohammed's throne and principality in the present day.

will only add that our own religious cause makes headway; much in advance, we would say, of the increase of population. We see but one cause for it;—men gitted, tireless, and consecrated to this one work of preaching Christ, are gaining perpetual victories, of which the world outside hears but little.

SOME sharp letters have been passing in the Eastern Chronicle, between the Rev. George W. Tuttle and the Inspector of schools for the County of Picton. Mr. Tuttle, it seems, believes himself as under injury because of the rejection of his daughter's services; she having entered into an agreement with the trustees of a certain section, which agreement, through the influence of the inspector, was afterwards thrown out.

THE Messenger attempts to fasten upon the WESLEYAN some portion of responsibility connected with its recent attempt at deceiving its readers. It avers that we "intimated there were others inclined to go with Mr. Haynes" the recent convert to close communion.

WE have no quarrel with the Alliance Journal. It is doing its own work—we ours. The results ought not to be dissimilar. But our confrere, when he avers that he never heard of any one "hinting even that temperance is ahead of religion," forgets just the starting-point of our discussion.

Our English correspondent writes:—MY WESLEYAN come regularly and are full of interest. They please me greatly, and I often feel disposed to write upon some of the questions which ever and anon crop up.

The following extract is from the Montreal "Witness" of 3rd inst.:

At a meeting of the Quarterly Official Board of the Dominion Methodist Church, held last evening, Rev. Mr. Hunter was invited to return for a fifth year, having been nominally put down for Hull by the Conference.

Hull is a village opposite Ottawa, and has not, we believe, any distinct existence as a Circuit. In this we may be in error, though, as to the merits of the question involved, that is of little consequence.

CORRESPONDENCE. THE SPIRITUAL RELATIONS OF CHILDREN.

MR. EDITOR,—I for one am not satisfied with the present state of the discussion concerning the spiritual state of children, &c. I do not think your most pertinent questions concerning the recent pamphlet, by Rev. Mr. Johnson, have been satisfactorily answered.

We must look to the sequences!! Prof. Tyndall, in his famous address at Belfast in 1874, said, "The logical consequences are very important, but in the course of my experience, I have found that they were the scarecrows of fools; and the beacons of wise men."

Now if children must be regenerated, or fitted for the presence of God, before they can be saved, and this takes place only if they are appointed to die, (which is a purely unscriptural invention, to escape a dilemma) then it follows that all children are the children of wrath, under the "curse," and this, not for sin, for "sin is the transgression of the law," and "where there is no law there is no transgression," but for—let the advocates of this doctrine state what?

and he does not receive them; or, if they are then regenerated, and baptized, and so we have the doctrine of Baptismal Regeneration, which is taught in a certain Discipline, by the advocates of this doctrine, and which is another of the logical consequences, or rather an escape from them.

And also, it follows that the Creator, Father, and Saviour looks upon his helpless creatures who have never sinned, nor subscribed thereto, as alienated, guilty wanderers, enemies, &c., &c., through years of their existence, and until they actually repent and believe. More of the sequences we need not notice now.

If I am asked or allowed to give my humble opinion on this question, lest I be counted heterodox, allow me so to do. From the study of the Bible and of God in all his manifestations and attributes, I have always believed in universal depravity; apart from Christ, universal condemnation, but through Christ, the universal justification of those that have not sinned, and for those that have.

Yours, &c., J. B. HEMMEON.

NOTE BY THE EDITOR.—It ought to be possible to discuss this question without harshness or hard feelings. Thus far there has been but good temper; but fearing that other results might follow, we would advise that each be allowed to think for himself without agitation.

THE SUPERNUMERARY FUND.

DEAR MR. EDITOR,—In common, I presume, with the other members of the Lower Conferences, we have received a circular setting forth a scheme for the amalgamation of the Supernumerary Funds at present existing in our church!

We are glad that this measure has been submitted at so early a period to those interested in the matter, for as shareholders in a company which it is proposed to amalgamate with another, we cannot be expected to take final action without a full understanding of the consequences involved in such a step.

1st. What amount of Supernumerary Funds have we invested; and how much will remain to be handed over to the General Fund after the repayments contemplated by the scheme?

2nd. What is the amount of investments in the Western Conferences for the same purposes;—what is contributed by the churches annually, or was contributed, say, last year;—and what is paid annually by the ministers?

3rd. In the Western conferences what is proposed to be paid to supernumeraries—superannuated ministers' and ministers' widows from this fund; and what do they actually receive?

Full information upon these points with time to consider will enable any one, even though as ignorant as myself of connoisseurial finance to give an intelligent vote; without it we do not see how we can vote for a change. It is far better to investigate fully beforehand than to attempt to atone for the lack of this by abundance of criticism and fault finding afterwards.

We acknowledge fully the desirableness of amalgamation if it can be done upon "an equitable basis." We are afraid however of this equitable basis. Any one who has read the Guardian for the last year must have been struck by the frequent reference to their difficulties in connection with this fund. They have appropriated \$5000 of the missionary money to its relief, and yet

in the edited utter that not anore more is the CR Mr. serm just a hope sure his en homo vine that utim thing to agr entil Sin S a whole howev to our senten of Isra dragg follow captiv lowing their pr answer a this: to Baby that wen 130 yeo captiv aynia, an Habon cities of chap. T vision of an "enco ones are chap. 37. Further and depth ployed by ber of bil to apply the return to Palestin covery," a author ha "biblical been led House of Babylon, That such proof. In "So was own land to was probab turn of the this agreee chap. 5, sec the Euphrat mense mult by numbers THE T To the Editor SIR,—In following extr perance Uni tary of both trying to tal the British upon the U tion in Lodg with the Uni ning any ght but endeavor of the United gross misrep ing Lodges ing them cha come over t ders. As far as Scotia of the Templars and I beg to give denial. We damage the e gross misrep any B. T. Lo free." Nor h ing so. Grand Secre Lodge of N DEAR SIR, special servics By for some Cionly heard a his people, and sons have prof vation. This v to the young, eminent memb have decided fo We are maki New church, it and when final



WESLEYAN ALMANAC MAY, 1877.

Last Quarter, 5 day, 7h, 4m, Morning. New Moon, 13 day, 1h, 15m, Morning. First Quarter, 19 day, 8h, 42m, Afternoon. Full Moon, 26 day, 11h, 11m, Evening.

Table with columns for Day of Week, SUN, MOON, and RISES. Lists sunrise and sunset times for each day of the week.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farrisboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

TO A SNOW FLAKE IN MAY. Beautiful wanderer of the winter time, Com'st thou to visit us in days of spring; Thoughts of a far-off, wintry, northern clime, Thou bring'st in from thy pure, white downy wing.

BISHOP JANES—A REMARKABLE PROVIDENCE.

BY G. HUGHES. It was Saturday evening. On the morrow the bishop was to dedicate a neat church at Irvington, four miles above Newark, New Jersey. The trains did not run so frequently between New York and Newark in the evening as they do now.

were there I would not have given anything for your life. Did you not see a dog?" "Why, yes," responded the bishop "when I went up on the piazza and rang the bell, I saw a dog lying there quietly, but he did not attempt to molest me."

"You surprise me beyond measure," said Mr. Mead. "Why, no one, not even the immediate neighbors, dare enter those grounds in the daytime, except some one of the family is at hand. The dog is the terror of the whole neighborhood!"

"Well, the Lord preserved me, no doubt," replied the bishop, in his usually calm way. And so it was. The Lord did undoubtedly preserve him, shutting that ferocious dog's mouth, as certainly as the mouths of the lions when Daniel was cast into the den.

MATERNAL REMEMBRANCE.

A lady was riding in her carriage among the mountains, when they came upon an old woman, with a funny little hood on her head, and a staff in her hand, walking on alone. She was neat and clean, and her skin was soft and delicate, but her back was bent, and she was barefoot.

THE FADED WRAPPER.

A CAPITAL STORY FOR MOTHERS. "Are you sorry that father has gone away to stay overnight, Alice?" said one of Mrs. Montgomery's children to his sister. "It rains so hard that no one will call; and now mother will wear that faded wrapper all day. I heard her tell Barbara she would have a good long day for sewing. She doesn't think it worth while to set even the dining-room table just for us."

"To be compared to Aunt Warren," she said, "and by my own children, too! Who would have thought they were such sharp little things? They notice every trifle."

Mrs. Montgomery's spirit was quite stirred. She would not allow such a rival, she said to herself, if she could eclipse her. "You shall be disappointed about the old wrapper for once, Mr. Philip," she added, smiling; so she took a soft, white dress, just the thing to enliven a dull day.

It was wonderful how these simple additions to the toilet changed her whole appearance. A little taste does much for a woman's toilet, and yet how small, often, is the cost! A simple knot of violet or crimson velvet will make a dull dress bright, and even elegant.

"Are you going away anywhere mamma?" they asked directly. "No, dears; I am going to sew on the machine all day; so we can have a nice time together."

Little Alice hung over her chair a minute and fingered her buttons, as she said, with a smile of deep content in her eye: "You look nice, mamma."

Mrs. Montgomery smiled as she threaded the needle of the machine, while Philip added, proudly, "She looks nicer than Harry's mother, even when she has her silk dress on."

That was reward enough, she had eclipsed her rival. "I'll remember this day's lesson," said the mother in her own heart; and she did remember it.

THE ALARM-CLOCK.

You know what an alarm-clock is. It is a kind of clock made, not to keep time all day, like other clocks, but to wake persons up at a particular hour, by making a loud noise. Suppose you have one of these clocks, and you wish it to wake you so that you may rise every morning at four o'clock, you wind it up at night, and set the index-figure on the dial-plate pointing to four, then you place it on a table near your bed, or on a mantel-piece, and go to sleep.

"I want to say a few words about this matter of money. There are all sorts of reports flying about, and it is said that we are to have \$10,000, \$20,000, or even \$30,000 for preaching here this winter. Pretty good, ain't it? I want you to understand that not one dollar of this goes to either Mr. Santey or me, and also that we have never received any pay from any committee at all for preaching. In the different cities where we have been the collection has not only paid the expenses, but there has been a large surplus, which has been given to the Young Men's Christian Associations to clear debt on their buildings. In Chicago about \$85,000 was given in this way, and ever since I have been hearing that we got that money ourselves. When, fifteen years ago, the struggle came whether I would live for money or for souls, and the thing was decided, I lost all love for money, and I don't care for it to-day as much as I do for water. If I wanted to make money I would go on to the lecture platform, where I have been often offered \$200 for one hour's talk. I have got my work, and it is hard work, too, and I don't get any money for it. I get paid, and well paid too, but it isn't in dollars and cents. But if I wanted money how easy it would be for me to take my \$200 for an hour's talk and then go to a first class hotel and take my comfortable rest, instead of preaching and working in the inquiry room till eleven o'clock at night and then hardly able to stand turning into my bed. Ever since I trusted myself to God, he has taken good care of me, and I have never wanted, but I haven't laid up anything."

"But, Mr. Moody, how about that \$30,000 place and \$3,000 furniture and \$3,000 horse there at Northfield?"

"Well, there is some exaggeration here. Some of my friends insisted that my wife and children have some provision if I should be taken away (my father died at the age of forty one), so they bought a little place for about \$3,500 and furnished it simply, so that if I were taken away my family might have a roof over their heads; and as to the \$3,000 horse, take off \$2,750 and you will be about right."

There are said to have been one thousand Christian hymns in the time of Luther, and that now there are a hundred and forty thousand such. When you open your thick hymn-book, think how many have been left out.

It tells us to do, then we shall always hear it. But if we get into the habit of not heeding its warning, and not doing what it tells us to do, then, by and by, we shall cease to hear it. Our conscience will sleep, its voice of warning will be hushed, and we shall then be like a vessel at sea that has no compass to point out the right way, and no rudder to keep it in that way.

GOUGH'S CHEESE ARGUMENT.

No one knows better than John B. Gough how to use the reductio ad absurdum, or how to handle a bit of humor that, like the stocking the Irishman was swinging at Donnybrook Fair, has a rock in it. The following from his lecture, "The Foes we Fight," is a straight shot:

An L.L.D. (and I am very sorry to say he is a Massachusetts L.L.D.) was dining at the table of a lady who never furnishes wine, no matter who is her guest—at whose house General Grant spent nearly two days, during which time not a drop of wine, ale, or spirits did she present to him or his staff; and when the British nobility are sometimes entertained by her, they inquire, "Can you entertain Lord So and so?" when she replies, "Yes, but he must know beforehand that neither wine, ale, nor spirits are offered in my house."

Mrs. Montgomery's face wore a brighter look than usual that day as she entered the nursery. Her dress had actually raised her spirit, but she was hardly prepared for the burst of admiration that greeted her. It is not often that the compliments are as sincere and heart-felt as were those of her little ones that day. But her children's tones quickly changed to one of anxiety.

"Are you going away anywhere mamma?" they asked directly. "No, dears; I am going to sew on the machine all day; so we can have a nice time together."

Little Alice hung over her chair a minute and fingered her buttons, as she said, with a smile of deep content in her eye: "You look nice, mamma."

DEPARTURE OF MR. MOODY.

Mr. Moody, the great evangelist, who has held forth here so successfully during the past fourteen weeks, has closed his labours, provided he does not accede to the request to remain in Boston three more weeks. Collections in the shape of a thank-offering were taken up at all the meetings on Thursday last, and the sum realized will help to reduce the amount of indebtedness (\$24,000) that stands against the Tabernacle committee. In this connection, a "personal statement" of Mr. Moody is worth giving, in view of the slanderous thing uttered against him by the infidel element in the city. Mr. Moody said:

"I want to say a few words about this matter of money. There are all sorts of reports flying about, and it is said that we are to have \$10,000, \$20,000, or even \$30,000 for preaching here this winter. Pretty good, ain't it? I want you to understand that not one dollar of this goes to either Mr. Santey or me, and also that we have never received any pay from any committee at all for preaching. In the different cities where we have been the collection has not only paid the expenses, but there has been a large surplus, which has been given to the Young Men's Christian Associations to clear debt on their buildings. In Chicago about \$85,000 was given in this way, and ever since I have been hearing that we got that money ourselves. When, fifteen years ago, the struggle came whether I would live for money or for souls, and the thing was decided, I lost all love for money, and I don't care for it to-day as much as I do for water. If I wanted to make money I would go on to the lecture platform, where I have been often offered \$200 for one hour's talk. I have got my work, and it is hard work, too, and I don't get any money for it. I get paid, and well paid too, but it isn't in dollars and cents. But if I wanted money how easy it would be for me to take my \$200 for an hour's talk and then go to a first class hotel and take my comfortable rest, instead of preaching and working in the inquiry room till eleven o'clock at night and then hardly able to stand turning into my bed. Ever since I trusted myself to God, he has taken good care of me, and I have never wanted, but I haven't laid up anything."

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"The bounty on the hymn-book last year nearly \$85,000, and we want nothing to do with it. All the money from this bounty is put into the hands of Mr. Stewart, of Philadelphia, Mr. W. E. Dodge, jr., of New York, and Mr. F. Wells of Chicago, and they use it as they see fit."

FAMILY PRAYER.

Reader, are you the head of a family? If so, do you have prayer in your family? He who does not read the Bible and pray with his family, sacrifices two of the most precious privileges ever given to man. There are multitudes of men we fear, who never read their Bibles at all during the day, except the brief portions read in their family devotions. A much larger portion should be read daily, but the very little that is read is infinitely better than none at all. The prayers offered round the family altar, while they are a source of exquisite blessing upon the heart of him who prays, react in the most happy manner upon the family.

I am not surprised that many children of professedly religious parents have so little regard for religion, and go to the bad as rapidly as they do. Their religious prospect at home is a dreary blank. They have no faith in the religion of their parents, because they never pray with them. As they look back over life, from their young manhood or womanhood, there is not one religious act in their family that they can recall. There has been nothing fixed or pleasant in their religious—if it can be called religious—training.

As they go out into the world to fight life's battles for themselves, they have no cheering retrospect of the hour for family prayer at home. They cannot sing, when far away, when that hour arrives. There is a scene where spirits blend, Where friend holds fellowship with friend; Though sundered far by faith they meet Around one common mercy seat. And having no ties of a family or social nature to bind them to morality or religion, it is not surprising that they frequently run into vice.

PREPARED TEA.

While at Ningpo, China, Bishop Marvin of the M. E. Church South, recently wrote as follows:

Here for the first time we were taken into a "tea-hong," where they were preparing tea for the foreign market—that is ruining it. It is subjected to a degree of heat as high as a man can bear his hand in for a short time, for which purpose it is put into iron vessels over furnaces. While in this process of heating it is stirred actively by men's hands, the men changing from one hand to the other at short intervals, the heat being too great to be borne long, even by those accustomed to it. Into these vessels a handful of coloring matter is cast, consisting of—what? I do not know what all. Prussian blue, we were told, enters into the compound, and with our eyes we saw indigo being pulverized for this purpose. I have never relished tea in America, and I think I shall never drink it there again. Here in China it is used pure. It is a delightful beverage. If I can't get it without indigo hereafter, I think I shall not take it at all. You can get no respectable Chinaman to drink it after it has been doctored for the foreign market.

THE MINISTRY OF WEALTH.

In Mr. Beecher's lecture "The Ministry of Wealth," he urges persons of property to invest the money, which they propose to devote to benevolent purposes, to such ends while alive and able to look after such disposition. He declares that his old friend, Peter Cooper, of New York, derives more satisfaction from the million dollars placed in that Art School or whatever it is, than from the four millions devoted to his own personal use. The interest comes as present payment, right into the life of the one who gives. A man who makes his money honestly is certainly entitled to all the pleasure he can derive from it, and in no other way can he get so much return from his charitable investments as that which will come to him by seeing his schemes take shape before his eyes, and be working smoothly under his direction before he dies. Then he can lie down in peace, knowing that his plans are not going to be mutilated by unwise, unprincipled or quarrelling ex-ecutors.

A SYRIAN CONVERT TO CHRISTIANITY.

A Syrian convert to christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ass or an ox that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert; "but if the ass has a habit of falling in every Sabbath day, then the man should either fill up the pit or sell the ass."

There are said to have been one thousand Christian hymns in the time of Luther, and that now there are a hundred and forty thousand such. When you open your thick hymn-book, think how many have been left out.

Grand Her... Res... God's She re... And... The e... Gra... Bland Nor... She... Yet ne... Of dis... But... Twou... Grand... And... Anoth... But, b... Ask... All... very w... on her... Insten... with... looking... seem t... flower... Nannie... obeyed... not de... membe... obey... this w... must t... unles... been... with S... Sol wa... man;... mofier... the riv... "T



