

# The Wesleyan,

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Rev. A. W. NICOLSON,  
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## THE BIBLE IN OUR PUBLIC SCHOOLS.

"I use the Scriptures not as an arsenal to be resorted to only for arms and weapons... but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored."—Boyle.

We think that it would have been well had the authors of our free school law been imbued with the noble sentiments of the above quotation, to such a degree, at least, that they could have laid aside their peculiar creeds, and agreed upon some religious course of instruction for our public schools.

Whilst in a general way a teacher may give, yea is required to give instruction upon good conduct, honesty, truthfulness, virtue, etc., and may punish, even by expulsion, anyone who persistently uses improper language, either in or out of school, or on its premises, yet, as a class-book, the Bible is prohibited. And if a teacher should feel it to be his duty to read a few verses, and offer a few words of prayer at the opening of the school, he can only do so as long as no one objects, but he must cease when any individual sees fit to do so.

We have seen this done by principals of large schools, who have interfered with their sub-teachers, and intimated that such exercises be discontinued. There are, however, a few instances where the pupils are gathered in an audience room, a hymn is sung or a chapter read, sometimes both, and a prayer offered by the principal, then each division marches to its own department, but these are rare exceptions. True, some provision is made by which those who object to be present at such opening exercises can remain until they are over, a miserable subterfuge, or the Lord's Prayer may be used, as if indeed, any teacher would be guilty of thrusting his pet articles of belief upon the minds of his pupils through the medium of prayer.

We do not object to the use of this most beautiful and complete of all prayers, although those sects that do not consider it worthy to form a part of their worship might consistently do so, yet we think it but right that a brief prayer, consisting of praise and thanksgiving unto God for His kindness towards the school during the hours of separation; of supplication for His assistance during the day, that its labours may be beneficial to the moral as well as the intellectual training of our youth ought to be allowed. With this daily lesson they will grow up with a knowledge of their dependence upon God, and of His relationship to them as a father.

We have said that teachers are required by the Act to watch carefully the habits of their pupils, but we contend that no teacher can succeed in training his pupils, in a moral point of view, unless he has some standard authority, and there is no authority equal to the Word of God, and this word occupies only a secondary position in our schools, and can we wonder that our youth are growing up in ignorance and indifference to its most sublime truths?

We are aware that the object in view was to avoid giving offence, first to those who do not use the Protestant Bible; second, to the Protestant body itself, because of its various sects and isms. Now we admire the persistency of our Catholic neighbours, in maintaining that a religious training is paramount to all secular knowledge, although we do not agree with them in their religious views, yet we would much prefer such a religious training to none at all. For them a provision is made by which their children are carefully taught, whilst Protestant youth receive no systematic course of religious training, simply because one parent may be a Baptist, another a Methodist, a third a Unitarian, etc., and on account of such foolish adherence to some pet article of belief, as if there were no other subjects, at least as important, in the Bible, our children are sadly deficient in its most wonderful events, and also we are strengthening the very church that would most object to its use.

The Bible is full of great events, lives and characters of wonderful men, and a teacher whose mind is well stored with these, and whose heart is filled with love to his fellow men, will find neither time nor inclination to air creeds in the presence of his pupils. We need more of its history in our schools. Children are daily required to cram their heads with the great events of English History, to be

a single event either of the Old or New Testament is ever mentioned, hence they are grossly ignorant of the most important scenes and events of the world's history. They are also required to become familiar with English literature. Shakespeare, Milton, Macaulay, Bacon, etc., must be thoroughly studied, at the same time they are deprived of the works of greater writers than these ever were, yea, of the very source from which these derived their best and richest thoughts. There is no poetry, no history, no language to be compared with that of the Bible. Where can we find such simplicity and pathos as we find in the narrative of Moses? Where such sublimity as we find in the writings of Job, of David, of Isaiah and St. John? Well has it been said,—"In lyric flow and fire, in crushing force and majesty the poetry of the ancient Scriptures is the most superb that ever burnt within the breast of man." Where do we find rules of conduct equal to the wisdom of the Proverbs of Solomon? Here are lessons for every age and condition—lessons of knowledge and discretion that every young man ought to learn and treasure up as his daily monitor in the midst of worldly cares and vexations. In argument, in composition, this Book is unquelled. There is no literature to be compared to it and it is a grievous wrong to deprive our youth of its most interesting and invaluable records.

From the Reports of European Schools, especially of Germany and Great Britain, we learn that the first subject on the course of study, is "Religious instruction," to which from three to six hours per week are devoted. In Prussia the Bible receives more attention than any other book. At a very early age the pupils begin a systematic study of its contents, the great events, the lives and characters of its wonderful men, in all its ages, its morals and duties, and the history of the Christian Church, are daily studied in connection with the history of their own countries. Annexed is an outline which will give some idea of the study of the Bible in that country, whose school system is generally conceded to be the best in the world.

- (a) Bible Stories. Psalms and Hymns.
- (b) History from Old and New Testaments, a portion of the history of the Christian Church.
- (c) Reading and explanation of the Bible, its arrangements, etc.
- (d) Moral instructions. Duties to God and man.
- (e) Reading the Bible, with comments, etc.

This forms a course for several years, a portion being assigned to each grade, so that when a pupil completes the course of study he has received a good knowledge of the Bible.

Some are ready to say, we have Sabbath schools for this purpose, parents at home, ministers in the church, and teachers in the Sunday-schools should supply this want. They have not done it, they cannot do it, for various reasons. There are but few parents who are members of any church, of these few not many are found who have either the time or inclination to take upon themselves this duty. The ministers cannot well attend to the Sabbath-school work, as that day has other duties for them; nor can they conveniently convene the children for scriptural instruction, so they cannot well "train up the child," &c. It is no wonder that parents are sometimes well nigh discouraged, when we, as we sometimes do, hear children say that "it cannot be true as my parents tell me that the Bible is the best book on earth, for if it were why is it not allowed in the day school? I never see it there. I never hear my teacher speak of it, much less read it, although I have seen novels, and my teacher reading them." Hence the result is that the child loses all respect for this blessed book, and the teaching of the Sabbath-school is almost nullified. But if it were allowed to be read daily, and the importance of its divine character was impressed upon their minds both by precept and example in the public school, religion would then be regarded as a disposition of the soul which unites man in all his actions with God, and a higher moral tone would pervade our land.

We do not wish to find any fault with our school law, not by any means. It has indeed done, and is doing a noble work. But it has lost much by not allowing, yea, by not insisting that a portion of the Bible should be read daily, and that all teachers should give religious instruction. Some there are who look upon schools as they do shops. They think that a teacher should not open his school by prayer, any more than a merchant would collect his clerks, or the overseer his men for worship before they began their duties. The engines are not parallel. We are of the opinion that even the merchant would lose nothing by asking God's blessing upon his labours. But the teacher's position is different. He is expected to train his pupils to become good citizens; to teach them their duty to God and man, and what better means can be employed than to open and close his school with a devotional exercise?

schools. Let them ponder well their future welfare and see that they are surrounded by such influences as will enable them to form such habits that will make them honest upright citizens, and will make them meet for heaven. Alas, how sad it is that there exists so much evil influence even in our schools. Both boys and girls are liable to form habits of lying, swearing, etc., and are unchecked save by the rod or ferule. They are not taught how sinful it is in the sight and hearing of their heavenly Father, and how it grieves Him, hence they begin to think that it is only an arbitrary rule of the teacher they are violating, and instead of becoming better they become worse. We would urge upon all parents to enquire into the habits of teachers, and ascertain what progress their children are making in forming a good, moral, upright character. Remember that "the beginning of wisdom is the fear of the Lord."

## HOMO UNIVS LIBER.

### AFGHANISTAN AND THE AFGHANS.

SOME ACCOUNT OF THE COUNTRY WITH WHICH ENGLAND IS GOING TO WAR.

The following sketch of this Asiatic country which now seems disposed to defy the might of England, is taken from the Philadelphia Telegraph, and will be specially interesting at this time:—

Afghanistan is a country in Central Asia, which has suddenly been brought before the whole civilized world by the struggle between Russia and England for supremacy over it and its people, as a barrier to the possessions of both countries. The Himalayas are a section of the broken chain of highlands which stretches across the continent of the Old World from the Pacific to the Atlantic Ocean, and end naturally only at the Bamaian Pass, for the Hindoo Koosh are but an extension of the Himalayas, and end naturally in the great dip at Bamaian, although the range, under names, continues westward along the northern frontier of Persia on to the plateau of Armenia. Afghanistan thus lies both north and south of the Himalayas, both beyond and within the Hindoo Koosh, and the part of it which concerns Great Britain and Russia just at the present is that which includes the valleys of Cabul and Candahar, to the south of the Hindoo Koosh and within the basin of the Indus. Afghanistan proper is simply a part of the Indus basin, that part of it formed by the southern watershed of the Hindoo Koosh, and to perfect the northwestern frontier of British India it has long been felt in England that the waters of the Hindoo Koosh, from the Panuere Steppe to the Bamaian Pass, which leads into western Turkestan, should be in British hands, or in the hands of trusted allies. The conquest of the country, however, would be a matter of no little difficulty. In a military point of view, Afghanistan is stronger even than Algeria. It is the "Maharatta country of Northern India—a country abundant in all the resources of war, in which armies can be prepared in perfect secrecy and descend to sweep the rich and defenceless plains below without a moment's warning. The proverb is current throughout Central Asia, "He who conquers Cabul rules in Hindostan." Afghanistan, in fact, absolutely commands India, and it is felt that the British must eventually turn it to their own advantages as a redoubt across the ditch of the Indus and outwork of the Himalayan rampart of India. In possession of a civilized baste power, it would hang in the Himalayan sky over the great camp of Delhi like the sword of Damocles. The British, under these circumstances, could no longer hold India except on sufferance.

The population of the whole country known as Afghanistan is nearly 8,000,000. The Afghans of the Cabul and Candahar valleys, who alone are concerned in the present difficulty, are divided into two great tribes—the Ghilzias of Cabul and the Duranis of Candahar. The Ghilzias had in former times the ascendancy, and it was their chief, Mahmud, who overthrew the Sofi dynasty of Persia in 1717 and conquered Persia, but after their expulsion by Nadir Shah the Duranis got the upper hand. This tribe is divided into the upper clans, the chief of which are the Sadozais, the old royal clan of Ahmed Shah Durani, and the Barokzais, represented by Dost Mubammad and Sher Ali; and it is the rivalries between those royal clans and families which have reduced Afghanistan to political anarchy and population. The Afghans are physically, remarkably fine race—tall, robust, well-formed faces, and the beauty of their women is often of a dazzling brilliancy. The Afghan tribes are physically, a man coming along the road, the more readily and cast down their eyes and pass on, but the younger women turn their backs to him, and stand still until he has gone by. This is a delicate and hospitable, and when once forced to settle down to industrial pursuits develop an astonishing aptitude for trade. They have made little progress towards a general settling down, however, because of the rivalries and jealousies of the chiefs of the different tribes. In maps the frontiers of Afghanistan are made to coincide with those of India, but all the border tribes both claim and maintain their independence of any central authority, and are under no rule whatever except that of their own chiefs, and even these are seldom obeyed one instant longer than is convenient. Indeed, the only authority which has of late years been revered by the tribes on the northwest frontier of India was that of the late Akhoond of Swat, who accidentally gained his ascendancy over them through his reputation as a saint.

It has been the settled policy of the British officials of the Punjab, which is the district immediately adjacent to Afghanistan, to encourage the claims of the frontier tribes to independence of the Ameer of Cabul. They have always affected to treat these tribes as a useful "buffer" between the Indian Government and the tribes themselves have only been too glad to play off the one power against the other. As a consequence, the northwest frontier of India has been in a chronic state of trouble ever since the annexation of the Punjab, in 1849. In the interval between that date and the present, the Indian Government has been obliged to undertake no less than twenty-eight expeditions against them, or at the rate of one expedition a year. The Khyber Pass, which is or ought to be the great highway between British India and Central Asia, has never once been open to peaceful expeditions more than a few weeks at a time. The Ameer could not keep it open without asserting and maintaining his supremacy over the wild tribes in its vicinity, and the British have shrunk from undertaking the task for fear of giving offence to Cabul. As a consequence of the very considerable trade between the Punjab and Afghanistan has been obliged to seek out the difficult routes to the north of the Khyber and between the real Khyber Pass and the Cabul River. The ability of the Ameer to suddenly man the pass and thus head off General Sir Neville Chamberlain's mission was the direct result of the half-hearted policy which has been pursued by the British Government in India. Now they are repenting at their leisure; and, meanwhile General Abramoff, the Russian envoy, is doing all he can towards cementing an alliance between the Ameer and Russia. The British authorities, on their part, fully realize the critical character of the situation, and appear to be moving in response to the universal demand of the Indian press for an apology from the Ameer or the occupation of Afghanistan. But the military operations which are inevitable must be postponed until spring, for the attempt to force the Khyber Pass in winter would be sheer folly. Nearly forty years ago the British were reckless enough to venture upon military operations in the Afghan country in midwinter, and the terrible lesson then learned has probably not yet been forgotten.

## WORDS OF WISDOM.

- Fear always springs from ignorance.
- Imitation is the sincerest of flattery.
- Rare as is love, true friendship is rarer.
- He only is exempt from failure who makes no effort.
- Content can only be purchased by a virtuous life.
- We are often more agreeable through our faults than through our good qualities.
- Our greatest glory consists not in never failing, but in rising every time we fall.
- Flowers are the sweetest things that God ever made and did not put a soul into.
- Friendship improves happiness and abates misery, by the doubling of our joy and the dividing of our grief.
- Men of genius are often dull and inert in society; as the blazing meteor, when it descends to earth, is only a stone.
- No man is rich whose expenditures exceed his means; and no one is poor whose incomings exceed his outgoings.
- "We never go so near the heart of our sorrowing humanity as when we are in communion with the Man of Sorrows."
- A man's own good breeding is the best security against other people's ill manners.—Chesterfield.
- True politeness is perfect ease and freedom. It simply consists in treating others as you love to be treated yourself.
- True friendship is a plant of slow growth and must undergo and withstand the shocks of adversity before it is entitled to the appellation.

The glory of the good is in their consciences, and not in the tongues of men. The gladness of the just is of God, and in God; and their joy is of the truth.

The Gospel of John opens with Christ in the bosom of the Father, and closes with a sinner in the bosom of Christ.—W. Lincoln.

If two men are united, the wants of neither are any greater, in some respects than they would be were they alone, and their strength is superior to the strength of two separate men.

Good words do more than hard speeches; as the sunbeams without any noise will make the traveller cast off the cloak, which all the blustering winds could not do, but only bind it closer to him.

Ambition is to the mind what the cap is to the falcon; it blinds us first, and then compels us to tower by reason of our blindness. But alas! when we are at the summit of a vain ambition, we are also at the depth of misery.

If so are faultless, we should not be so much annoyed by the defects of those with whom we associate. If we were to acknowledge honestly that we have not virtue enough to bear patiently with our neighbor's weaknesses, we should show our own imperfection, and this alarms our vanity.

Every failure is a road to success; every detection of what is false directs us towards what is true; every trial exhausts some tempting form of error. Not only so, but scarcely any attempt is entirely a failure; scarcely any theory, the result of steady thought, is altogether false; no form of error is without some latent charm derived from truth.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar and the tomb. The Persian in the far east delights in their perfumes, and writes his love in nosegay; while the Indian child of the West clasps his hands with gladness as he gathers the abundant blossoms—the illuminated scriptures of the prairies. The cupid of the ancient Hindoos tipped his arrows with flowers, and orange flowers are a bridal crown with us, a nation of yesterday.

When ye are come to the other side of the water, and have set down your foot on the shore of glorious eternity, and look back again to the waters, and to your wearisome journey, and shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom, ye shall then be forced to say, "If God had done otherwise with me than He hath done, I had never come to the enjoyment of this crown of glory."—Rutherford.

Dying, yet giving life; nailed to a cross, yet holding the key of death and heaven; covered with every badge of contumely and scorn, yet crowning others with immortal diadems; robbed of all things yet giving all His native right. No event of moral grandeur like this can ever be imagined. Truly Christ was the Wonderful, joining in His own person the strangest contrasts the most inexplicable mysteries.

Christ hath died, "the just for the unjust, that he might bring us to God." Christ hath died. Tell it to that despairing sinner—that man who is just about to seek escape from the uproar of an angry conscience by the terrible alternative of self-murder. Go to him. Be quick! Tell him he need not die, for Christ has died—hath died to bear his sins away.

## IN HARVEST TIME.

I sat one morning in a little lane,  
Under a canopy of beauteous leaves,  
I watched the reapers on the heavy grain  
Pile high, with cheerful toil, the golden sheaves.  
The eager little children stood around,  
With tiny harvest gleanings of the corn.  
Under their arms, showing, with poppies bound,  
Their mimic labor all the merry morn.  
I watched the slow-drawn, bonneted load depart,  
The children following down the shady lane;  
And, left alone, I asked my empty heart,  
"Where are thy gathered sheaves of ripened grain?  
Why comes no sound of harvest joy to thee?  
But my dumb heart no answer had for me."

"Heart," said I further, "there was good seed sown,  
Deep in thy furrows ere last winter's snow,  
And in the spring-time tender airs were blown  
Across thee, and God gave thee summer's dew.  
Where is thine harvest of good things and true,  
The fruit of this thy ground which God hath tilled?  
The crown of work appointed thee to do,  
The sheaves wherewith thy garner should be filled,  
Where is thy harvest joy, thy reaping song,  
Thy blameless triumph o'er honest toil?  
Thy deep contentment satisfied and strong,  
Thy worthy reaping after worthy toil?  
He who thy seed sowed, thy harvest see,  
Yet still my heart no answer made to me."

But ere the autumn seed-time came again,  
God quote the furrows of my silent heart,  
The ploughshares of strong sorrow and sharp pain  
Dived deeply, striking to the inmost part;  
Wherein full soon the good seed gently fell,  
The which my heart received repentant, grave,  
And brought to fruit in season duly—well—  
And God the increase of that harvest gave.  
What though in weeding my sheaves were bound  
With faded flowers of humanness and love.



GENERAL READING

THE SOWERS.

Ten thousand sowers through the land Passed heedless on their way; Ten thousand seeds in every hand...

The land a forest straightly grew, With plants of every kind, And kindly fruits, and poisonous, too...

Anon, as many a year went by, Those sowers came once more, And wandered 'neath the leafy sky...

Then plucked they many a berry bright, None could their right deny; And some ate to their long delight...

Nor knew they in that tangled wood The trees that were their own; But as they plucked as each one should...

-Tinsley's Magazine.

FAITHFUL UNTO DEATH.

During a lengthened review which took place at St. Petersburg in the depth of winter, an officer gave his heavy fur pelisse to his servant to hold with strict injunction not to stir from his post...

During the burning of the winter palace in 1837, a soldier was on duty in a corridor which led to the chapel belonging to the building, when he heard loud cries of alarm outside...

At the time of one of those fearful inundations which frequently take place at St. Petersburg, the Empress Catherine was standing at one of the windows of the palace, contemplating the fearful sight...

to guard the palace, and that he could not quit his post until his sergeant sent another sentry to relieve him. He had to be dragged into the boat by main force in order to save his life.

PREACHING.

BY J. C. DORMAN.

The need of the Church and the world to-day is a sanctified, fearless ministry. The people are looking for leaders. They want to be led to the Canaan of Perfect Love, and not commanded to go. Holiness is power: with it comes Christian boldness...

The standard of preaching should be higher. It does not meet the requirements of God. For fear of offending and driving from the Church some of our members, the tendency is to compromise and to lower the standard of Christian experience as set forth in the Scriptures...

GOOD OLD TUNES.

"The good old tunes," which are too often discarded, or their place usurped by "nice new tunes," both in the church and in the Sunday school, are, after all full of hallowed memories...

We affirm, for ourselves, with another, that to us, there is more touching pathos, heart-thrilling expression, more feeling displayed in some of the old psalms or church tunes than in a batch of modernisms...

LANGUAGE OF THE HAIR.

All our features have their languages—eyes, nose and mouth. And now come one discovers even the hair has its own indications.

Curly hair denotes quick temper. Frizzly hair set on ones head as if each individual hair was ready to fight its neighbor denotes coarseness. Black hair indicates persistent resolution...

FAMILY READING.

THE PRAYER.

The way is dark, my Father! Cloud on cloud Is gathering thickly o'er my head, and loud The thunders roar above me...

The day goes fast, my Father, and the night Is drawing darkly down—my faithless sight Sees gloomily visions, fears a spectral band...

The way is long, my Father, and my soul Longs for the rest and quiet of the goal: While yet I journey through this weary land...

The path is rough, my Father, many a thorn Has pierced me, and my weary feet—all torn And bleeding—mark the way: Yet Thy command Bids me press forward...

The throng is dark, my Father: Many a doubt And fear, and danger compass me about, And foes oppress me sore: I cannot stand Or go alone: O Father! take my hand...

The cross is heavy, Father. I have borne It long, and still do bear it. Let my Worn and fainting spirit rise to that blest land Where crowns are given: Father, take my Hand, and reaching down, lead to the crown...

THE ANSWER.

The way is dark, my child, but leads to light; I would have seen these things by sight; My dealings now thou canst not understand: I meant it so, but I will take thy hand...

The way is long, my child, but it shall be Not one step longer than is best for thee. And thou shalt know at last, when thou shalt stand Safe at the goal, how I did take thy hand...

The path is rough, my child, but O! how sweet Will be the rest, for weary pilgrims meet When thou shalt reach the borders of that land To which I lead thee as I take thy hand...

The throng is great, my child, but at thy side Thy Father walks; he will thy foes command To let thee freely pass. Will take thy hand And through the throng lead safe along...

The cross is heavy, child, yet there was one Who bore a heavier for thee—My Son, My well-beloved. For Him bear thine and stand With Him at last, and from thy Father's hand, Thy cross laid down, receive a crown...

NOT FAR.

Not far, not far from the Kingdom, Yet in the shadow of sin, How many are coming and going, How few are entering in!

Not far from the golden gateway, Where voices whisper and wait; Fearing to enter in boldly, So lingering still at the gate.

Catching the strain of the music So sweetly along, Knowing the song they are singing, Yet joining not in the song.

Seeing the warmth and the beauty, The infinite love and the light; Yet weary, and lonely, and waiting, Out in the desolate night!

Out in the dark and the danger, Out in the night and the cold; Though he is longing to lead them Tenderly into the fold.

Not far, not far from the Kingdom, 'Tis only a little space; But it may be at last, and forever, Out of the resting place.

A ship came sailing and sailing Over a murmuring sea, And just in sight of the haven Down in the waves went she.

And the spars and the broken timbers Were cast on a storm-beat strand; And a cry went up in the darkness, Not far, not far from the land!

GOOD INFLUENCES.

"I suppose that you won't go to Sabbath School to-day, Lucy," said a mother one stormy Sabbath morning, settling herself to read...

ing at home. How can you make it a reason for going? "Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sabbath, when she went through the storm and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day-school in rainy weather; and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?" "Well, I am willing my dear, if you wear your school-suit. Go and get ready."

MILTON'S BOYHOOD.

He was sent at an early age to St. Paul's school, which stood then, as now, in the rear of the great cathedral, a few steps distant from his father's house; and in these daily walks it is quite probable that the school-boy sometimes saw Shakespeare and Ben Jonson on their way to those famous "wit combats" at the Mermaid tavern in Bread street.

I have said that the home influences of his childhood were of a gloomy kind, but there was one bright and cheerful element in the solemn household in Bread street—Milton's father loved Music; he had composed a great deal, for that day, and was a skilful performer on the organ and bass-viol.

In 1625 he was sent to Cambridge University, where his extreme beauty of person attracted immediate attention, and the students dubbed him "the lady." He must have been marvellously handsome at this time. He never lost a certain beauty, both of feature and expression, but in his early years he was more like a picture of beautiful, gentle youth, than its reality.

Indeed he is a striking figure when we look at the University of those days: Most of the students led collicking, lawless, self-indulgent lives. Milton, with his gentle, pensive countenance, his grave demeanor, and his growing genius, seems to stand apart; does he not? When he left Cambridge, he says himself, he owns and rolling hills, with every variety of wild flower blooming in the hedgerows and fields.

BE SOMETHING.

It is the duty of every one to take some active part as an actor on the stage of life. Some seem to think that they vegetate, as it were, without being anything in particular. Man was not made to rust out his life. It is expected that he should "act well his part." He must be something. He has a work to perform which it is his duty to attend to. We are not placed here to grow up, pass through the various stages of life, and then die without having done anything for the benefit of the human race.

work that was given him to do. He is a mere blank in creation. Some are born with riches and honors upon their heads. But does it follow that they have nothing to do in their career through life? There are certain duties for every one to perform. Be something. Don't live like a hermit and die unregretted.—Tem. Union.

"MAN PROPOSES, BUT GOD DISPOSES."

Thirty-seven years ago, the eleventh day of March, the steamer "President" lay in New York harbor ready to start for Liverpool. Right beside it lay a sailing vessel, the "Sir Isaac Newton," also on the point of leaving, bound for Germany.

"I do not like the looks of that engine," said the foreigner, uneasily. "In case of a storm it might be loosened from its position and make trouble aboard."

There was but a moment to decide. He looked at the "President," a large fine-looking steamer, and made up his mind to embark on her. Instantly he gave orders for the transfer of his baggage, which was no sooner accomplished than the "President" was freed from her moorings, and, with a feeling of relief in having secured the change, he and his family gladly turned their faces homeward.

There are mysteries in life which it is in vain for us to attempt to explain. We call them providences, and we well may, for they are certainly not the work of man. We plan and act for what seems our best good, and the result proves the exact opposite of our intentions. It may be to our destruction—it may be to our salvation.

One other incident will never be forgotten. I was spending an evening many years since with a party of young people, when, in the midst of a game, the hilarity was hushed by the announcement, "The Monongahela has sunk!" Many faces turned pale, and, hurrying home, spent the night in bitter weeping.

While we tremble to take any such responsibility into our own hands, if we "commit our way unto him," we shall be led aright. It is a fearful thing to venture alone upon the great sea before us all; but here we may be sure of being brought into a safe haven. If God is our guide, even a wreck like that of the "President" will bring us into this port safely.

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SIMPLICITY IN DRESS.

It has been the case in all the past history of the world, that as wealth increases in any country, so there will be more extravagance and display in the matter of dress. It affects, and to some extent influences all classes. Enterprising tradesmen and magazine publishers, penetrate every quarter of the land with the edicts of that mysterious power called "fashion," and few are they that have the courage or desire to resist its influence or reject its rule. In some households and circles the subject of woman's dress seems the ruling and constant theme. I have been in such in the very remote corners of this land, where the entire literature consisted of trashy fashion magazines and papers, and where bright and otherwise attractive young girls seemed absorbed in the one lofty purpose of dressing, as near as possible, according to the last fashion-plates received from New York.

I recently read in the "notes" of a highly cultivated and observant French gentleman, that after many months of intimate acquaintance with the best and most elegant society in England, he had yet to see the first copy of a book of fashions on any lady's table or book shelves. This presents a contrast that ought not to be without its lessons. Where there is the highest education and culture, where the mind has been opened to the reception of the largest stores of knowledge, where women have the truest perception of the beautiful in nature and art, and the highest enjoyment in their study, there the least time and thought are given to show and display in dressing. And so in the society of this distinguished elegance and culture, such display, except upon occasions of state and ceremony, is taken as a sure token of vulgarity, weak vanity or something worse.

For the sake of herself, and for her example upon others, especially those of limited means, every lady of refinement and culture—above all those of acknowledged position and influence, and who can best afford cost and splendor—should dress "with simplicity."—Bishop Morris's Address at St. Helens Hall.

TRYING TO LIVE WITHOUT WORK.—The following from the pen of Horace Greeley, is true and applicable to this day: "Our people are too widely inclined to shun the quiet ways of productive labor, and try to live and thrive in the crooked paths of speculation and needless traffic. We have deplorably few boys learning trades, with ten times too many anxious to get into business; that is to devise some scheme whereby they may live without work. Of the journeyman mechanics now at work in this city, we judge that two-thirds were born in Europe; and the disparity is steadily augmenting. One million families are trying to live by selling liquor, tobacco, candy, etc., in our cities, who could be spared therefrom without the slightest public detriment; and if these were transferred to the soil, and set to growing, grain, meats, wool, etc., or employed in melting the metals, or weaving the fabrics for which we are running into debt in Europe, our country would increase in wealth and at least twice as fast as now, and there would be far less complaint of dull trade and hard times."

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON III. THE PRODIGAL SON; or, The Wanderer Welcomed. Luke 15, 11-24. Oct. 20.

EXPLANATORY.

Verse 11. And he said. He has already addressed two parables to the crowd of publicans and sinners around him, those of the "lost sheep," and the "lost piece of money," both expressing the Father's willingness to seek and save the lost, and his rejoicing over the redeemed. He now intensifies the same truth by this most precious of all parables, the prodigal son. A certain man. God represents himself throughout this parable as a loving father even to those who have rebelled against him. We realize that God loves his saints; let us not forget that he loves them while they are yet sinners. Two sons. These may represent the classes of the Pharisee and publican; or the Jewish and Gentile races, or, in the larger view, those who are moral and those who are wicked. Out from the same hearth-stone and the same home-influence two sons may go forth, one good and the other evil. 1. "Every soul makes its own choice of character."

12. The younger. A representative of the unconverted sinner who casts aside the restraints of religion and becomes an outcast from God. Give me the portion. By the custom of Oriental nations the younger son's share was half as great as the older's in the division of the property. Among some ancient peoples the son could claim this, or a certain proportion of it, at his majority. But the claim shows an unfilial, cold-blooded selfishness. 2. "See in this request the root-sins of 1. Selfishness; 2. Ingratitude; 3. Rebellion; which have ever been the deepest blots on the records of our race." Every sinner seeks to grasp all that is possible for himself, regardless of others; and aims to be his own master, forgetting that in casting off the yoke of God he binds around his neck the harder yoke of Satan. Divided. Gave a share to the younger, but held the rest in reserve for the elder son.

13. Not many days. Though the sinner's will does not at once reveal itself as apart from God's, yet the separation between the two is inevitable and speedy. Took his journey. He who has no love for his father soon finds the restraints of the home irksome. Already separated in heart, he soon separates in life. For country. A picture of the soul that has thrown

his substance. It is the characteristic of sin to live for the present moment only, regardless of future needs, and to consume in pleasure the good gifts of God. 4. "There is no such waster as the sinner."—Abp. Trench. [Teacher, call attention to the sinner's waste of 1. Money; 2. Mental vigor; 3. Moral power; 4. Influence; 5. Time; 6. Opportunity.] Riotous living. The Greek word here is that from which the word "riot" is derived. 5. "There are pleasures in sin, but they are degrading and destroying to the nobler part of the nature."

14. Famine. Famines occur frequently in the East from the crowded population, want of rain and consequent failure of crops, and especially the improvident character of the people. Often millions are swept away by them. 6. "The land of sin is a land of woe." "There is always a famine in that land."—Stier. Begun to be in want. "Every sinner is in want, for the spiritual nature suffers when it is denied sustenance." 8. "There may be in God's service a little pain mingled with great pleasure: Satan gives over a brief moment of pleasure followed by life-long and eternity-long pain." 9. "How soon the adversary of souls, who has deluded and misled his victim, cast off the mask of pleasure and begins his torments."

15. 16. Joined himself. The sinner who has begun to taste the bitter dregs of his cup does not at once turn back to his Father. He tries to assuage his misery, and find some comfort in the world, by plunging into some new way of living. Citizen. Some think that by citizens of that country must be meant evil spirits. Feed swine. As swine were legally unclean and forbidden as food, a Jew would be disgraced by keeping them. Swineherds were an outcast class, generally idolaters. 10. "There are those who feed the swine of debased appetite and fleshly lust." He would fain. Would have been willing; glad enough to get the opportunity. Husks. Pods of the carob tree, containing a sweetish pulp and brown seeds, food now given to swine, and still sometimes eaten by the poorest people. These would deaden hunger, but not satisfy his needs. No man gave. Not that the pods were denied him; these he could eat, feeding among the swine, but his wants were unsupplied, and his hunger unsatisfied. 11. "In a land of sin every man is selfish, and no man cares for the hungry ones around him." [Teacher, call attention to the miseries of the sinner's life: 1. Degradation; 2. Enslavement; 3. Need; 4. Helplessness.]

17. He came to himself. The first step in the way of salvation is to realize the condition of sin. The prodigal now begins to realize his own wretched state. The mask is torn off; the glamour of sin's enchantment is broken. 12. "Every child of sin is beside himself; he is blinded to his real condition and true interests." Hired servants. He begins to realize that those in the lowest state of gospel grace are far above the highest in Satan's service; that to be a door-keeper in God's house is better than to dwell in the tents of wickedness. Enough and to spare. 13. "Those lack for nothing who labor for God." I perish. Even in this life sin gives but a barren, unsatisfying recompense, and what of the life to come? [Teacher, note the steps of the prodigal's return: 1. The awakening; 2. The resolution; 3. The action; 4. The confession.]

18, 19. I will arise. The will fixes the character. That "I will" at once transforms from a prodigal to a penitent. And go. 14. "There must be the action as well as the determination." I have sinned. The hardest words in the language to utter sincerely. 15. "Nothing so well becomes the sinner as the humble and hearty confession of his sins." Against heaven. The wrong to the heavenly Father and his law is deeper and more guilty than that to the earthly parent. No more worthy. One of the tokens of true repentance is a deep consciousness of unworthiness. 16. "Those who feel themselves to be least worthy God deems most worthy of his favor." Make me. He asks for the lowest place within the walls of his father's house.

20, 21. He arose. He did not, as many, cling to the pods and the pigs while after his resolution was formed. He turned from his slavery at once toward his home. 27. "A good resolve should have a prompt execution." A great way off. 18. "God sees the first steps of the returning sinner." Had compassion. He forgave him in heart long before the confession passed the prodigal's lips. So God has the forgiving spirit toward his lost children. Ran. The seeking son is met by the seeking father. [Teacher, show your class how God treats those who seek him.] The son said. The resolution was fulfilled, the humbling confession was made; but the acceptance, the pardon, and the kiss of peace, came too soon for him to utter his request for a servant's place.

22, 23, 24. The best robe. Literally, "first." This may mean the "best robe," in the mansion, or "the former robe," which the son had worn in better days, and was now to be restored to him. 18. "God finds penitents in beggar's rags, and bestows upon them royal robes." Shoes. Sandals. The investment of the returned son with the robe, ring and sandals, was a token of his renewed acceptance. Fatted calf. Reserved for some special season of feasting. 19. "The redeemed soul finds not only pardon, but joy." Dead. Every sinner is in a state of death. Alive again. True life begins when Christ comes to the dead soul, and bids it awake to righteousness.

GOLDEN TEXT: I am poor and needy; yet the Lord thinketh upon me. Psalms 40, 17.

DOCTRINAL SUGGESTION: The loving kindness of God.

The next lesson is Luke 16, 19-31.

Fellows' Compound Syrup of Hypophosphites.

DOMESTIC.

THE ART OF COOKING.

We take from the "Housekeeper" the following excellent hints on the art of cooking.—The science and art of cooking may be divided into a few principal parts; the rest is all fancy. These parts are baking, boiling, broiling, frying, roasting, seasoning, simmering, and stewing. Tasting is an adjunct to all.

BROILING.—Whatever you broil, grease the bars of the gridiron first. Broiling and roasting are the same thing; the object in process of cooking by either must be exposed to the heat on one side and the other to the air. Bear in mind that no one can broil or roast in an oven, whatever be its construction, its process of heating, or its kind of heat. An object cooked in an oven is baked. It is better to broil before the fire than over the fire. In broiling before the fire all the juice can be saved. In broiling by gas there is a great advantage. The meat is placed under the heat, and as the heat draws the juice of the meat the consequence is that the juice being "attracted upwards" is retained in the meat. A gas broiler is a square flat drum, perforated on one side and placed over a frame. Broiling on live coals or on cinders without a gridiron is certainly not better than with one, as believed by many; on the contrary, besides not being very clean, it burns or chars part of the meat. That belief comes from the fact that when they partook of meat prepared that way, it was with a sauce that generally accompanies hunters, fishermen, etc., hunger, the most savoury of all savoury sauces.

BAKING.—In baking, see that the furnace or oven is properly heated; that some dishes require more heating than others. Look at the object in process of baking from time to time, and especially at the beginning; turn it round, if necessary, in case it be heated more on one side than the other, to prevent burning. In baking meat and fish, besides keeping the bottom of the pan covered with broth or water, place a piece of buttered paper over the object in the pan. It not only prevents it from burning, but acts as a self-basting operation, and keeps the top moist and juicy. If the top of a cake bakes faster than the rest, place a piece of paper on it.

BOILING.—This is the most abused branch in cooking. We know that many well-meaning housewives, and even professional cooks, boil things that ought to be prepared otherwise, with a view to economy; but a great many do it through laziness. Boiling requires as much care as any other branch, but they do not think so, and therefore indulge in it. Another abuse is to boil fast instead of slowly. Set a small ocean of water on a brisk fire and boil something in it as fast as you can; you make much steam but do not cook faster, the degree of heat being the same as if you were boiling slowly. If the object you boil, and especially boil fast, contains any flavor, you evaporate it, and cannot bring it back. Many things are spoiled, or partly destroyed by boiling, such as meats, coffee, etc. Water that has been boiled is inferior for cooking purposes, its gases and alkali having evaporated.

Mr. George Sewell, of Memramcook, N. B., writing from Moncton, N. B., under date of May 7, 1878, says:—"J. H. Robinson, Esq., St. John, N. B.—Dear Sir.—In January last I came to Moncton, from Memramcook to consult a physician as I was in the last stages of consumption. When I arrived here I had at once to go to my bed, and was so low I never expected to leave it. A physician was called who pronounced my case as hopeless; that I might live a week or two, but certainly not more. As a last resort he recommended Robinson's Cod Liver Oil with Lacto-Phosphate of Lime. I purchased a bottle and after the first dose I commenced to improve. It seemed, after taking a dose, as if I had eaten a hearty meal. I have continued to take it ever since and am rapidly improving. I am confident that had it not been for your oil I would have been in my grave to-day. You are at liberty to use this in any way you wish, as I am anxious to let others who are afflicted in the same way, know, in the hope that they too, may receive the same benefit."

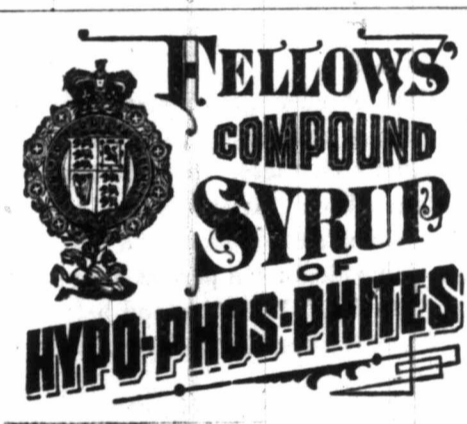
Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime, is prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B. For sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. Brown & Webb, and Forsyth, Sutcliffe & Co., Wholesale Agents. Oct 5. 2w.

Th. Russian Court invited Dr. Ayer and his family to the Archduke's wedding in the Royal Palace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become favorably known in Russia on its passage round the world.—Pueblo (Col.) People.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglect; what is supposed to be an ordinary cold or sore throat until it has progressed to its last stages, and then when medical aid is procured it is too often found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on the first appearance of sore throat. A preparation called DIPHTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded, where it has been used, to be an infallible remedy for that disease. It is placed within

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THE WESLEYAN

SATURDAY, OCTOBER 12, 1878.

OUR YOUNG MEN.

NO. II.

(THE FORMATION OF CHARACTER)

"Life," says the sainted Bishop Heber, in one of his beautiful sermons: "Life bears us on like the streams of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers of the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by some short-lived disappointment. The stream bears us on and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed—whether rough or smooth, the river hastens towards its home, till the roar of the ocean in our ears, and the tossing of the waves beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants until of our further voyage there is no witness save the Infinite and Eternal." Such and so is life. Still its panoramic images even when they pass, are but so many ideals of the possible, after which we do well to aim. Meantime the current of our thoughts and activities run on, not like the Jordan which pursues its way to end in a dead and stagnant sea, but like the Niagara which gathers its mighty waters to spend them in a volume of rolling forces, arched with rainbows of promise, and empties itself at last in an ocean covered with the commerce of a world.

It will thus be seen how very important is the character that is formed in youth. The aspect of early morning indicates what the day shall be. The influences of youth run down through the after years of life tinged and colored by the moral qualities which they then assumed, just as the Nile reaches the Delta red with Ethiopian soil. The heart therefore becomes the chief centre of interest, and its careful cultivation is found to be our first and main concern. Virtue is a jewel of which the heart is the setting. A toad has been known to carry a jewel in its head, but it is more proud prerogative to carry a jewel imperaled in his heart. Virtue is the crown of his manhood, the insignia of his royalty, and the attestation of his sonship. "No radiant pearl which crested fortune wears; No gem that, twinkling, hangs from beauty's ears; Not the bright stars which Night's blue arch adorn; Nor rising sun that glides the vernal morn Shines with such lustre" as the collective virtue of a noble character. All that is winsome in self-denial; all that is heroic in endurance; and all that is laudable in effort, have their spring and fountain in a consecrated virtuous heart. Within its silent and sacred inclosure dominant thoughts and passions sleep quiescent like music in a quiet harp. If, as Dryden says, "Music is articulated poetry," not less truly is a virtuous life the eloquence of a holy character. A single thought conceived by the mind and smitten with an impulse, soon quivers with the nerves of purpose, and throbs with the pulsations of life, and thus becomes a power radiating into vital forces and circling

into a sphere of influence either for good or evil. A thought is a deed in embryo—a seed germ from which may spring a teeming harvest, and within its folds there lies the promise of the coming deed just as in every dew-drop, however tiny, is contained a latent rainbow. Hence the wise man's admonition: "Keep thy heart with all diligence; for out of it are the issues of life."

Now the formation of character is more than a birth; it is more even than a growth; it is a work. Virtue is a jewel to be won as well as worn, and won before it can be worn. In its pursuit our young men have to contend against "defects of will and taints of blood"—against a nature "averse from good and prone to ill." But the man who succeeds in the effort gains a sovereignty over himself and a freedom from outward dominations like the slave who, when he finds a jewel, wins his liberty. What work is more noble in its recompense than the building up of a virtuous character? It was said of Rome adorned by Augustus: "He found it brick and he left it marble." But more than this can be said of the man who rears a holy character, for he finds it "wood, hay, stubble," and he leaves it "gold, silver, precious stones." He finds it a loathsome "sepulchre, full of rottenness and dead men's bones," and he leaves it "the temple of the Holy Ghost" lit up with truth, beautified with graces and resonant with the melody of the skies. The harvest is worth the toil of spring-time, and the patience of summer, for years well spent yellow the experience with the hue of gold, and mellow the spirit into the saintly mind.

In view of such grand results will not our young men make the formation of a virtuous character the chief mission of their life? Aristotle, in his definition of man's chief good, sets before them a noble ideal: "A perfect activity in a perfect life." With this end before them, let our young men so live as to

"Leave behind A voice that in the distance far away Wakens the slumbering ages."

THE LIBERAL SENTIMENT IN THE CHURCHES.

There is a hopeful view to be taken of the desire for reconstruction which appears to prevail in many of the churches at this time. Dead trees need no pruning; living ones may grow fairer and stronger by that process. Only the really progressive churches show any disposition to make changes. We confess that our own branch of Christ's true vine would seem less comely to us, were there no enquiry among its members as to whether fruit is being borne to the utmost extent possible, and whether, if there be any hinderance, that hinderance does not result from constitutional causes which might be remedied. We are only moved by the enquiring religious spirit of the times. Episcopalian are comparing their Prayer Book with the New Testament, and, in the light of a newly developed reformation, asking whether certain passages in that grand Ritual do not retain the coloring of monkish teachings. Presbyterians are hesitating in regard to extreme expressions in their Confession of Faith. What wonder that the Wesleyan Hymn Book should be brought to the crucible? In every instance the books referred to are of human origin, and all things human must, sooner or later, submit to change. God gave a book to the world which outlives the ages and defies criticism; which anticipates every change of proper sentiment, outstrips science, and furnishes suitable precepts for people of every possible condition and degree. No mere man, or body of men, can do this. John Wesley, in hymn-making and hymn-compiling, as in some other things, was a hundred years ahead of his time. But the hundred years have passed. A new condition of religious society has come to the world—a condition of Temperance, of Union, and of Sabbath School excellence, such as prophets saw only in visions. Is all this to have no effect upon books of prayer and sacred song? Must Christians of this day give expression to their devotions, to their hopes and fears, their confidence and ambitions, in the language only of the dead? John Wesley was an age in advance of Luther; is no one ever to be an age in

advance of John Wesley? In his doctrines, no one;—because they are New Testament doctrines; but as a compiler of Hymns—well, the Church thinks his work in this way open to improvement, and even our founder himself would have conceded the Church's right to judge, gifted as it is with much of the piety, and more than the learning, which characterized the church of his own day.

Then as to the Class-meeting. We do not see the subject in the same light as others. As a means of grace no one can have a higher appreciation of this distinctive part of our economy; but that it ought to be continued in law as a test of membership in a country and at a time when that test is not and cannot be sustained, is to our mind scarcely consistent. That there is a brave effort to adjust this difficulty, is, so far from being an evil, but an honest purpose, that what is not true in theory should be expunged from the Discipline.

Of the itinerancy we have no misgivings. It has built up Methodism; it is a perfect means both for ministers and people to use in redressing certain wrongs, which seem to be inseparable from pastoral relations; it is so precious an heirloom that the Church may safely be entrusted with the guardianship of all its interests. But that even the itinerancy is being approached with a view to change, is only an additional evidence that nothing is considered infallible in the Methodist Church, save the sure Word of the Lord Jehovah.

WHAT AN OUTSIDER THINKS OF THIS LIBERAL SENTIMENT IN THE METHODIST CHURCH.

A curious comment upon the discussion in General Conference, bearing upon the Class-meeting test, appears in a recent issue of the St. John "Globe." The writer of that remarkable article intimates that—

In some degree there is now a departure from that close attendance upon "class-meetings" which formerly characterized members of the Wesleyan denomination, and for some time there has been an agitation in the Church as to whether members who do not attend these meetings should not be lopped off as decayed or at least decaying members, as useless limbs no longer bearing precious fruit. The matter was sent to a Committee of Conference, and the debate arose upon their report.

So much for a clear perception of our Church's aims, and the purpose of the very wise Committee entrusted with this subject! Of course, all inferences from such just and intelligent premises must be accurate and philosophical. After quoting from the Report and an amendment which followed it, we are treated to a strained and illiberal exposition of what was said by several speakers who addressed themselves to the subject. Then comes the oracular conclusion.

It appears to us that this debate affords ample evidence of the proof that there is a great change going on in the Methodist Church, which all the time becoming a church of the people—and perhaps rapidly advancing towards the destiny which Goldwin Smith predicted for it, of becoming the church of America. There is no doubt a great relaxation of the old practices. The severity—if we may use the term—of the church is disappearing.

Thus far the writer's compliments are at least innocent; he conceals admirably the whip, under a cloak of fair phraseology. But the lash at length comes to the light with a vengeance. Still alluding to the Methodist Church we are told—

Its influence is no longer felt against dress, lively music, and many other pleasant things of life. It does not yet openly tolerate dancing, but the younger portion of the denomination are not averse to it, and there is a gradual tendency towards tolerating it. Its "public entertainments" are of a joyous and essentially worldly character, and altogether there are many evidences of the change through which the denomination is passing. It is no longer the humble Christian which a few spiritual intellects controlled; but it is a vast organization, growing in power, in social strength, in intellectual force, and showing a wonderful power of adapting itself to the demands of its adherents, whilst exerting over them a good influence.

Without attempting to solve the riddle of the closing sentence, we may be permitted to interpret what goes before. Methodism is gradually stepping down. It has no voice against vanity, extravagance and worldly pleasure. It will soon stand on a level with the least faithful and most popular of the religious bodies. Its young people will have no boundary between them and discipleship, even when they take this

world as their inheritance. And with all this relinquishment of authority and influence, this apostate church is to become the church of the people. May God preserve the people long days to come from such a supremacy, and the church from such a fatality!

May we ask our cotemporary, who we are quite sure means us no harm, whatever may be the defects of Methodism under his own observation, to spare at least the faithful ministers of our Church whose lives and labours are a perpetual protest against the fearful worldly conformity described in his picture. They may not be saints, but at least they are not reprobates to their very solemn and scriptural ordination vows.

No! we rejoice in the liberal sentiment of Methodism for a very different reason. Not because it indicates a decline in the church's strength and fidelity, but as an evidence that its wisdom and power are the outgrowth of genuine religious life and freedom. If the body were dead it could stretch out no strong right arm of entreaty, or expostulation; if it were under despot mastery, the strong right arm would be hopelessly beaten back. We hold the truth, and the truth hath made us free!

READJUSTMENT OF HALIFAX SCHOOL DIFFICULTY.

We are exceedingly pleased with the summary method adopted by the School-board of Halifax as to the case which was complained of in our columns last week. At a meeting of the Commissioners held just after that issue went to the public, a spirited discussion upon a vote of reconsideration ended in a decision to dismiss Mr. Jack and restore Miss MacCullough immediately. It would have been a troublesome termination had any other purpose been reached. It would doubtless have precipitated a complete overthrow of the abnormal, double-headed system which now controls the public schools of Halifax. With this system all seem disposed to rest just now, though it recognizes sectarianism in its essence, giving Roman Catholics the double advantage of managing their own schools in so far as the selection of teachers is concerned, while the population, without regard to religion, have to support these denominational arrangements. It was with some degree of pride we observed in the discussion referred to, that the very able and prudent members of the Board who represent the Methodist body are not parties to the sectional principle, any farther than in the interests of peace. The Roman Catholic members themselves manifested an excellent spirit by hastening to repair at this meeting the error of their former one. They intimated their desire to be left neutral in the controversy and in the judgment. This allowed the sober second thought of the other members to work to a right conclusion, without the excitement of having both to combat a Roman Catholic usurpation of privilege and to weigh the issues of a very grave question of morality. A fact came out, however, which threw much discredit on a member of the Board to whom Protestants might reasonably look for some prudence and fidelity. That they have but a frail support in that quarter may be gathered from what we are about to state.

One member—a gentleman whose Scottish accent predisposed us to expect from him at least a degree of logical consistency—was accused of accepting without dissent, if not actually encouraging, in the instance of Mr. Jack's restoration, the votes of Roman Catholic members, while upon two occasions previously he had opposed with some warmth their interference under almost similar circumstances. This accusation he did not disprove. His defence of Mr. Jack, moreover, was a clumsy piece of special pleading. He had what seemed to be some lawyer's notes before him, written in the traditional illegible style of certain very learned members of that profession, and that with a slight native hesitancy, made the special defence tiresome to a degree. This, however, might have been forgiven if he had not exceeded the lawyer's counsel, for, whatever license gentlemen of the law allow

themselves in abusing the plaintiff's attorney, they are careful to avoid suits for defamation by stigmatizing the plaintiff himself. This member had used expressions which could mean only that Mr. Jack had never been drunk; that Miss MacCullough had not only never been assailed, but that she and a principal witness were conspiring to ruin his honourable and learned client. His laboured arguments on this point were exceedingly humiliating to those who were well aware that of Mr. Jack's real habits no one had better knowledge, and of Miss MacCullough's character no one less, than this very special pleader.

In behalf of the entire population, especially the Methodists of Halifax, we tender sincere thanks to those members of the Board who gave their opinions and votes with so much decision on this case last week. It would be lamentable, indeed, if the mere qualifications of scholarship and ability to instruct were allowed to outweigh considerations of character and example in our school teachers. The world has reached this period, that, to attain and hold an exalted position in society, men must be pure, and not even the member referred to can turn this hand back upon the dial. Once more, too, we feel that woman, so long held back in a competition for place in the arena of letters, is not only to be respected in her ambition, but also to be shielded from the assaults of passion in private and the insinuations of special pleadings in public.

EDITORIAL NOTES.

Montreal left both sunshine and shadows on our memories. Its genuine hospitality, its rare architecture, its glorious mountain view, its busy, commercial wharves and thoroughfares, were well adapted to leave abiding impressions on the stranger's mind. On the other hand, its Sabbath desecration was something frightful to a staid Protestant. We walked up through streets on a Sabbath evening, whose dense population was chiefly in-doors, playing cards, dominoes, checkers, and other games, with their family occupation thus fully exposed to every passer by. In the suburbs on Sabbath afternoon were ball playing, racing, and a full-blown circus—music, horses, dogs, and all else. One resort sustained by the Roman Catholic Church for the preservation of the morals of its young men—save the mark!—was lighted up gaily on Sunday night and occupied by a score of young men driving at several billiard-tables. Reader, read Montreal in the light of a religion which thus educates its people, and certain inferences as to its history are apparent enough. We found persons there sadly chafing under civic regulations which are maintained by strength of Romanism against Protestant liberty and peace. All this bodes no good for the future, unless Christianity shall make great conquests there.

Certain papers are exercised over the letters which have passed between Messrs. Currie and Brown, the rival champions of baptism. Especially one Baptist paper in Toronto, and one in St. John, continue to charge Mr. Currie, in unqualified language, with falsehood. They aver he has made statements as to the lexicons which he has been challenged to prove and for which no proof can be furnished. We have been asked, by correspondence, to state whether the harsh terms in which Mr. Currie is publicly assailed, have any justification in fact, as, from the letters and replies which have appeared in the premises, many are unable to judge for themselves. We can only reply that, were the charges alluded to made against ourselves we would meet them definitely and decisively, nor have we any reason to believe that it is not Mr. Currie's intention to do so. That he once intimated his purpose of replying, we have already stated. Beyond this we have no further knowledge. As to the editor of this paper attempting to shield or assist Mr. Currie, in making false expressions, those who have thrown out the insinuation and continue to reiterate it, are themselves guilty of perpetrating, what we shall call, in the mildest phrase, a little piece of rigmarole. And it all comes of the notion that straightforwardness is confined to men of a single creed.

DEATH OF REV. JAMES ENGLAND.—This true, faithful minister passed to his rest and reward on Thursday, 3d inst., in the sixty-third year of his age. Few men in the ranks of our itinerancy have left a more stainless record, or impressed more fully upon the rising ministry the value of inflexible conscientiousness, than our departed brother. His name has been quoted in our hearing as a synonym for truth and honesty, ever since, twenty years ago, we followed him over remote districts of Newfoundland. There he was very useful, teaching quite as much by his character as by his expositions. Once, when urged to take a younger minister's appointment on an important circuit, he repeated Nelson's memorable charge to his fleet—"England expects every man to do his duty." The words well became a man who never shrank himself from meeting obligations. But we are anticipating a tribute which will doubtless be paid to his memory by some one who knew him better and loved him not less.

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ENGLAND.— passed to his 3d inst., in e. Few men ave left a ressed more y the value es, than our e has been ynom for nce, twenty over remote There he was as much by tions. Once, er minister's at circuit, he e charge to every man ell became himself from e are antici- doubtless be me one who n not less.

At the funeral of Rev. James England a number of Ministers were present, a blessed memorial service was held, and great respect manifested in every way. We sympathize much with the bereaved family.

Windsor has been trying its hand for the first time at Aldermanic contests. Under a new economy of corporation they proceeded to elect a Warden and Councilors. It was on the square ticket of liquor licences or no licences. We are glad to say that the Temperance Ticket carried the day.

We are obliged to hold over our communications which come in only on Wednesday. This is too late for insertion.

CORRESPONDENCE.

A LETTER INTENDED FOR THE LATE REV. G. M. BARRETT.

Ms. EDITOR.—The following letter, which was prepared for our late beloved brother, Rev. G. M. Barrett, at his request, and by order of the Conference of the Conference of N. B. & P. E. I., which was held at Sackville this year, was forwarded to him, but was waiting for his anticipated restoration to health, which in the Providence of God did not take place, and his long cherished wish to visit the land of his nativity, and the fathers and brethren of the parent Society, was overruled by the Great Head of the Church, in the removal of our dear Bro. to the "Land of pure delight."

It may, however, serve to remind the relatives of Bro. B. of the high esteem in which he was held by the Brethren of the Methodist Ministry in the Lower Provinces.

LETTER.

To the Secretaries of the Wesleyan Methodist Missionary Society.

DEAR FATHERS AND BROTHERS:—

Our much respected, and dearly beloved Bro. Rev. G. M. Barrett, who for long years has efficiently and successfully laboured in the Lower Provinces of British America, as a Methodist Preacher, being about to visit the land of his birth, for a few months, and perhaps for years, we therefore most cordially commend him to our Fathers and Brethren of the Parent Conference, and trust that his visit to his native country, may prove a blessing to himself and a comfort to others, and although our Bro. has been compelled, in the order of Divine Providence, to leave the active work of our ministry, it still, when opportunity offers, found good work by preaching and visiting the sick, seeking by these means to glorify the Lord Jesus Christ, who by His Spirit called him many years ago, to preach the Gospel of the grace of God.

As a Missionary who came to these Provinces under the auspices of the Parent Society, while our country was yet an extended Mission field, we feel that he has special claims upon your thoughtful consideration, in returning, for a while, to the place of his birth, after so many years of holy, laborious, and heaven rewarded toil.

In behalf of the Conference of New Brunswick & P. E. Island, we are, dear Fathers and Brethren, yours in the Lord, in affection and respect.

WILLIAM DOBSON, CHARLES W. HAMILTON, } Letter Writers. S. R. ACKMAN, } Milltown, N. B., Oct. 7th, 1878.

MUSQUODOBOIT HARBOR.

DEAR EDITOR.—I have neticed two communications in the WESLEYAN lately from the facile pen of the Superintendent of Gabarus Circuit, the first of which referred to the poverty of the Methodists of Musquodoboit Harbor Circuit, and the second to the scanty furniture of our parsonage. To the first of these references I would say, that, so far as I know, all the members of the Methodist Church on this circuit get an honest livelihood without appealing to the charity of their neighbors. And to the second, that opinions and tastes differ with respect to furnishing houses. Persons reared in the lap of luxury no doubt consider very meagre what persons brought up in more humble circumstances would consider ample.

I don't know what young divine the writer referred to in his last communication as having stipulated with the Stationing Committee not to go to Gabarus; but perhaps he might give us some information about an older divine, who only accepted his present appointment after every effort to gain one of two others he was seeking had failed.

I am glad he has gratitude enough left to appreciate the kindness of the Conference in giving him an appointment; and as he expresses a willingness to work for the Master, I hope he may become willing also to be conformed to his Spirit; for the spirit he at present exhibits seems more like that of the two disciples who wanted to call down fire from heaven on the Samaritans.

Truly yours, ISAAC GAETZ.

THE CHORUS CONCERT OF THE CENTENARY CHURCH CHOIR.

This concert was given last evening, in the Mechanic's Institute. At quite an early hour the hall was well filled, and the most careless observer could see that the deepest interest was felt in it. The affair had been well worked up by its friends. The concert was a success in every respect not only numerically and financially, but from a musical standpoint. There can be no question that Prof. Sterne achieved marked distinction last evening, and that all his associates share in his laurels. A vast amount of musical drill and careful practice must have taken place in order to produce the effects which so greatly delighted the audience which attended the Centenary Chorus Concert.

We re-produced the programme, yesterday, in our local columns. The pieces were all given but two—one a vocal trio and the other a vocal duet. Mr. Clawson towards the close of the concert, explained that the reason those pieces were omitted was owing to Miss Lena Robinson being unable to take her part in them, in consequence of sore throat. The

choruses, sung by between twenty and thirty voices, were splendidly rendered, and, being all the work of great masters, they produced a proportionate effect. Rossini's Carnovale, both words and music, seemed to be a special favorite, and it was rapturously enjoyed. The duet for two pianos, performed by Miss Ennis and Prof. Sterne, was a singularly faultless performance. The vocal duet by Miss Sancton and Mr. J. H. Robinson was admirably sung and heartily enjoyed. A furor of well-merited applause, growing into an encore, greeted Miss Ella Knight as she concluded the singing of "Sound the Signal Loud." This young lady has a soprano voice that is quite powerful and fairly cultivated. Her participation in any concert will prove a decided attraction to all who have once heard her voice.

The piece from the overture to "Martha" for eight hands on two pianos, a difficult performance, was executed in a masterly manner and highly appreciated, as were Professors Sterne's instrumental and vocal solos. The ladies who took part in the instrumental piece were the Misses Crothers, Nowlin, Ennis and Hea. The vocal quartette, Slumber Song, by Misses Maggie and Ida Crothers and by Dr. Daniel and Mr. H. B. Smith, was well sung. But it is unnecessary to particularize where all did so well. The concert proved what our amateurs, with necessary professional aid, can do. With some change of programme, the concert would probably bear repetition.—Tel. last week.

CARMARTHEN ST. METHODIST CHURCH.

THE OPENING SERVICES.

Five services were held yesterday in the basement of the new Methodist Church now being erected on Carmarthen street. The basement has been opened for services and the remainder of the church is fast approaching completion.

The first service held yesterday was a prayer meeting at 7 o'clock in the morning, which was very well attended. At 8 a. m. the Sabbath School was held for the first time in the new building and a large number were present. Excellent addresses were delivered by the Rev. Mr. Chappell, and Rev. Dr. Pope, Messrs. Allan, Irvine, J. R. Woodburn and Potts.

At 11 o'clock the Rev. Howard Sprague A. M., delivered an impressive sermon. The church was well filled. Mr. Sprague took for his text part of the 15th verse of the 3rd chapter of 1st Peter, as follows:—"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." At the close of this service the sacrament was administered.

Quite a large congregation assembled in the afternoon at 3 o'clock, when a sermon was delivered by the Rev. J. R. Narraway, who took as his text the 48th Psalm, 2nd verse:—"The Lord hath made known his Salvation, His righteousness hath He openly shewed in the sight of the heaven."

The sermon in the evening was preached by the Rev. W. J. Kirby, the pastor of the church. The sermon was attentively listened to by the large congregation present. The text chosen by Mr. Kirby for his sermon was Hebrews xii. 2:—"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." At the close of his sermon Mr. Kirby made a statement of the position of the finances of the church. He said that the land cost \$2,000. The cost of the building finished, except the spire, would be \$6,000; including the basement which is now finished and furnished. The church had received \$1,500 from the general building fund of the Methodist Conference and which had been raised throughout the Maritime Provinces. The debt remaining on the church at present amounts to \$2,000.—St. John Telegraph, Monday.

The Sun adds this additional information:—

The church, which is situated on the corner of Carmarthen and St. James Sts., is a very neat framed building, 56 by 75, with a brick basement reaching about 8 feet above the streets. The main entrance is in the tower at the corner of the streets above named, but beside this there are two other entrances, one from Carmarthen and the other from St. James street. The main part of the church, which is at present unfinished, will consist of one large room with groined ceiling, and it will be provided with sittings enough for about 500 people. The seats are to be ranged in semicircular order. The basement is the only part as yet finished, and it is where at present the services are held. This is a large room, with four smaller ones attached, which are to be used as library, class rooms, etc., the largest one being used for the infant class of the Sunday School. These are divided from the main room by glass partitions so arranged that all may be thrown into one. The ceiling of this room is 14 feet high. The spire, which forms the main entrance, will be completed at present only to the height of the main church, 41 feet, but it is intended to build it 90 feet high. D. E. Dunham, Esq., is the architect.

The special collections made at the services yesterday in aid of the building fund amounted to about \$90.

NOTES BY A PROBATIONER.

Continued from our last issue.

III. Because it has made the Bible a popular book. It is the text book of the Sabbath school. An average school knows more about it to-day than candidates for holy orders did 20 years ago. With reverence it may be said to the school "Thou hast magnified the word of God." See what it has done to make the Bible popular by its international series of lessons. There is no difficulty about the fact that each school interprets them in its own way.

The school is putting a great power into the scholars hands that shall tell upon the future. This study shall be blest to all nations. It shall not be lost. It shall purify the polluted waters of municipal, political, commercial, and educational institutions. It shall not be lost on the family, nor in the church. Neither shall it be lost on the souls that are brought into contact with it in the school. It may appear to be lost for a time but afterwards the lessons come home with power. The school has made the Bible more familiar to-day than it ever was before.

IV. Because it has trained, if not saved the majority of the church's membership. It is sometimes difficult to estimate what is due to the minister and what to the teacher. The church will mostly perhaps lead sinners to decision. The church gives its converted members to the school as raw recruits and gives them back well-disciplined soldiers. The church gives them to the school young apprentices, and gets them back skilled workmen. It is worth all it costs because of the influence it has upon the members and officers of the church. The teacher always receives more than he gives. There is something in coming in contact with the young that broadens and enriches character. Our widest inspirations to work for Christ come while in the Sabbath school.

VI. Because it has furnished its quota to the glorified population of the skies. The church has been guilty of refusing to recognize childhood conversion, childhood piety. When we speak of the conversion of a child we say, "Oh! it is only a child." He related an anecdote of a little factory boy who had found Christ in one of the Ragged Schools in New York. His teacher called upon him. Together they began to sing. "There is a fountain filled with blood," &c. They sang on until they came to "Then in a nobler, sweeter strain," &c. They both commenced that verse but the teacher alone was left to finish it. We are not to measure childhood piety by manhood standard. We are not to expect withered old men at the age of ten. We have been guilty of this mistake. A child often becomes a minister to his parents. Often parents receive salvation through their children. At what age a child can be converted I will not decide. When however a child can obey and trust its parents it can obey and trust Jesus. And obedience and trust are conversion.

This most useful lecture was concluded by exhorting the people to give themselves with renewed diligence to Christ. Let the motto be, "Myself and my class for Jesus."

V. It is worth all that it costs because it gives to the Church her most intelligent and reliable workers. True they are first received from the church. But subtract the earnest Sabbath school workers from a church and what you have left? Think of the missionary information that is given to the school.

Dr. Bidwell of Buffalo followed Dr. Potts. Striking was the contrast but not agreeable. In appearance and voice he is at a great disadvantage with our long haired Dr. Potts. His manner is awkward and his voice unpleasant. Yet he is doubtless a profound and original thinker, and has a vigorous way of putting his sentences together, and an earnest and impressive delivery. He read his lecture, Few readers could follow with credit such an effective speaker as Dr. Potts. The subject discussed was the

Gospel theory of childhood conversion. There are two aspects of the Sabbath school at which we usually look. First, the mechanical which has to do with organization, apparatus and teachers. And second, the spiritual part which he intended to speak about. He began by referring to Christ's public entry into Jerusalem; when He as King, as Messiah, took possession of the temple. The children gave him a most hearty greeting. They sang his praises. The priests sought to restrain their song but Jesus replied by saying, "Out of the mouth of babes and sucklings thou has perfected praise. This children's worship was the perfection of praise, of worship. The stately pomp of temple service and the service of adults never received such commendation as to be called "perfect praise." This assertion belonged alone to the song of infants. The contempt of these priests and scribes for childhood piety and childhood conversion finds expression in many people yet. Some of the same spirit is still abroad. But Jesus recognized and commended childhood piety as the most beautiful and significant of all. These children rendered the perfection of human worship. He proceeded to explain the uniform teaching of the Bible and the explicit teaching of Christ. Numerous passages were quoted. "I love them that love me and they that seek me early shall find me." "Train up a child in the way he should go, &c. Timothy was commended because from a child he had known the Scriptures. He claimed that these passages prove that childhood is a state peculiarly favorable to religion. At length he explained the meaning of Christ's blessing of the children even when the parents wanted to send them away. His prayer, "Father I thank thee that thou hast hid these things from the wise and prudent and revealed them unto babes" was quoted. These words and actions show Christ's personal interest in childhood. The power of the atonement was claimed as a means to save children. The teachings of the 5th chap. of Romans, is that the blessings of the atonement are as exclusive and as far reaching as the curses through the fall, was claimed as teaching the possibility of, and the intention to save children. Various passages were given. The conversion of a Sunday school scholar is more pleasing sight than the conversion of a sinner 70 years of age. By the conversion of a child he said that he meant one, ten years old and under. He argued in favor of the conversion of a child before it had committed a known sin. There is a time in the history of all children when their consciences first balance the right and wrong of actions. It is possible for a child to be a saint at the first dawn of consciousness. His reasons for this statement were given.

A child may die in its first voluntary transgression. A child may become a saint before it becomes a sinner and remain a saint. If the atonement cannot prevent the first voluntary sin where is its power? If we say it cannot reach that child do we not cut it off without salvation, provided it die in that act.

P. E. I. G. S.

NEWS AND NOTES.

NOVA SCOTIA.

The opening of the Provincial Exhibition at Truro was attended by a large number of people. Governor Archibald made a lengthy address. The exhibition was without doubt, the largest agricultural show ever held in this Province. The show of cattle was particularly fine.

Over \$2000 were taken at the gates at the Truro Exhibition.

His Excellency General Macdougall and suite have left for Ottawa.

Brigt J. S. Musson, of Liverpool, N. S., which sailed hence for Demerara, Sept. 14, arrived out previous to the 3rd of October—a very good passage.

A man named Wentworth Wyman, employed at the factory of Messrs. Kinney, Halsey & Co., Yarmouth, N. S., attempted to clean out with his fingers, on the 30th ult., the cogs of a planing machine at which he was working, when the machine was suddenly started, crushing the fore finger of his right hand in a very painful manner. The wound was immediately dressed, but there is still a possibility that a portion of the finger may have to be amputated.

On Saturday night George Johnston, the engineer in charge of the steam fog whistle at Sackville, after finishing his work, went to bed as usual. Shortly after he retired a man entered the house, went to his bed, and without any provocation, proceeded to beat him in an unmerciful manner, and finally left him with his face and body a mass of cuts and bruises. Some soldiers at the telegraph station, hearing the noise went to the house and found Johnston covered with blood, just as the assailant had left him. They dressed his wounds to the best of their ability, with the means at their disposal, and wrapping him in their great coats, took him in a boat to Ketch Harbor. The poor man was so badly cut that the blood from his wounds even soaked the thick coats he was wrapped in. At Ketch Harbor a wagon was procured, and he was brought up to the city on Sunday and taken to Dartmouth, where his wife resides, in Rose street. His injuries are of so serious a nature that he will probably be laid up for some time. Johnston's assailant is a man who is supposed to have had a grudge against him for some time. As he is known, he will probably be looked after.

A week ago an old man named Donald McNeil, in the employ of the General Mining Association, Sydney Mines, was missing from his work at the reservoir, when his daughter came with his dinner as usual. It was thought that he might have gone off suddenly on a visit to his friends at Bouladerie, and in consequence immediate search was not made for him. But it was suggested on Saturday night that perhaps he had fallen into the quarry, which is a few yards from his work, and about 15 feet deep. Early on Sunday morning some persons repaired to the quarry and there found the body of poor McNeil, with life quite extinct. The body was examined by the doctor, who thinks he died of Saturday from hunger.—[North Sydney Herald.

On the night of Wednesday, 24th of September, five houses belonging to the Cape Breton Co., (Ld) were destroyed by fire at Schooner Pond, C. B. On Monday three men named Alexander, Donald and Malcolm McEae were arrested and lodged in jail as the incendiaries.

NEW BRUNSWICK & P. E. ISLAND.

On Saturday one of the bargues in the harbor of St. John finished loading and was ready to sail in the afternoon, but the captain would not secure the services of a tug, although the captain of the tug offered to take the vessel out for ten dollars less than the regular rate, which is \$50. During the evening the sea of the vessel was unforluned, and an effort made to get her to sea, but she drifted almost into one of the wharves, and was afterwards anchored. Next morning another attempt was made, but it proved more unsuccessful than the first, for she drifted over to Navy Island Bar and there grounded.

Miss Kate Patterson, of Barney's River, N. S., blew out the gas on retiring to rest in the recently Hotel St. John on Monday night, and narrowly escaped death from suffocation.

On Saturday, the 5th inst., a little girl named Crandall, aged 13 years, an adopted daughter of Mrs. Tingley, was killed on the Albert Railway turn-table at Hillsboro'. She had been playing across the turn-table with some other children, and falling some way was crushed so badly across the hips that she died instantly.

On Monday last while a young man named Logan attempted to jump on a train at Gibson he missed his feet and fell between the cars, and one of his feet was crushed in a shocking manner.

The engine and baggage car of the night express train from Halifax to St. John, ran into a horse near Memramcook at one o'clock on Saturday morning. She has had a number of cables, and in that way has been a benefactor to the whole of civilization. Now she is to be employed in a new manner—as a cattle transport between England and Texas, Making regular trips between London and Galveston. She will carry, it is said, 2,300 head of cattle, and 5,700 head of sheep, and will thus go far toward feeding the British Metropolis.

A widow of 60 allowed a tramp to stop at her house over night, and during the evening he proposed marriage to her. She consented, and on the following day the two proceeded to the parson's near by, but he declined to marry them without a license. Accordingly, the expectant bridegroom was despatched to the neighboring town, furnished by the widow with a horse, \$3 in cash and an order on a merchant for a \$15 suit of clothes, and taking with him a saddle and bridle borrowed from the minister. He didn't come back, and the next day when the widow sent two of her sons to town in search of him. They found him socially drunk and joined him over his cup, until they too became intoxicated, and allowed the tramp to make his escape with all the property.

Last Wednesday night the body of a man named Robert Stewart, a farmer who lived between Frazerville and Springville, South Monaghan, was found in the middle of the

road, a little north of Bewdley. Evidence of a fearful struggle existed in the immediate vicinity surrounding the body, but nothing was found to indicate who the perpetrators of the dastardly deed had been. The body was very much bruised and the skull broken in several places. The little fellow got hold of a small bottle of croosote, which was accidentally left in his way. He drank considerable of the drug, and shortly afterwards presented symptoms of death. Medical aid was immediately called, and he was apparently revived. It is currently reported that the boy died from the effects of the drug.

A very sad accident befell a little two year old son of one John Lefurgy, of Summersisle on the 26th inst. The little fellow got hold of a small bottle of croosote, which was accidentally left in his way. He drank considerable of the drug, and shortly afterwards presented symptoms of death. Medical aid was immediately called, and he was apparently revived. It is currently reported that the boy died from the effects of the drug.

MISCELLANEOUS ITEMS.

Capt. Tyson, arrived in Cumberland Gulf, (from New London, Aug. 2, 1877, after a voyage of 41 days.) All the Esquimaux had been engaged, and he secured only one boat crew. He sailed thence to Anasook harbor, where he passed last winter and spring, collecting quite a number of skins to be made into clothing for the projected Howgate Arctic expedition. On breaking up of winter quarters he went to Greenland, and arrived at Drisco on the last day of July, and waited until the 22nd of August, 1878, for the Government expedition, which of course did not reach there, not having been sent as expected. They left and arrived in Cumberland Gulf again, discharged the Esquimaux on the 2nd of September, and started on the return to the States. Capt Tyson concludes as follows:—With the result of the voyage there is every reason to be satisfied, though the accomplishment of its immediate purposes led to no practical end. Scientific gentlemen, like Kamlin and Sherman, are much pleased with their discoveries. Of the more interesting results may be mentioned the finding of meteoric iron in the trap rock, the addition of five species of birds to the fauna of Atlantic sea-board, and procuring of a whale's skeleton. We have escaped sickness of any kind during the entire voyage, and procured one fine head of whalebone weighing about 1,800 pounds. More than this, in the whaling line, it was impossible for us to do and attend to other duties, even had the season been an unusually good one in this respect, the fact being that it has been almost an entire failure at Cumberland.

Occasional reports have been received the past year of the prevalence of famine in Brazil, but no detailed accounts have been published, and the extent of the terrible visitation was not at all apprehended. The facts of the matter, however, as told by a Rio Janeiro correspondent of the New York "Evening Post" are truly startling. The writer states that a district in Brazil, equal in extent to New England, the Middle Atlantic States, West Virginia, Ohio and Indiana combined, has been without rain since July, 1876. The brooks, springs and wells long ago dried up, and the river beds have now become dusty channels. The cattle, of which there were vast herds, have died of thirst. The people, perishing for want of food and water, have fled from their homes, many of them dying, sometimes whole families together, before reaching a place of refuge. Thousands of them who have escaped have overcrowded the cities of refuge so greatly as, in some cases, to multiply the population by five, and they are now herded together in the open streets, living like swine upon scanty rations issued by the Government, and upon such refuse as they can gather in the gutters. Well might naked and utterly debased by their sufferings, they live of cannibalism in some instances, while small-pox, yellow-fever, dysentery, and some other diseases are sweeping them away by thousands. As if to leave no element of wretchedness out of the account, they are the victims of the most brutal ill-treatment at the hands of the police and soldiery, and worse still at the hands of vile speculators, who make trade of these wretches woe.

The new cloud of war in the East has risen from the rivalry of England and Russia in securing the friendship of Shere Ali, the Ameer of the Afghans. The position of Afghanistan, dividing as it does the Asiatic possessions of the two powers, makes the territory an object of great solicitude to both. In 1872 Russia formally declared that Afghanistan was beyond the field of her influence; but recently a secret embassy of the Czar has succeeded in gaining an audience with the Ameer, and securing important commercial concessions, while an English embassy, in approaching Khyber Pass was not allowed to proceed. This affront has provoked military preparations; and it is thought that the Indian army will very soon be ordered to force the Pass, and bring the Ameer to terms.

Although it was believed that the Great Eastern would be well-nigh useless after her value as a passenger had been disproved, she develops latent capacities every once in a while that shows her builders to have been wiser than they knew. Everybody remembers the immense service she rendered in laying the Atlantic cable, which, without her, it is highly probable, could not have been successfully put down. She has had a number of cables, and in that way has been a benefactor to the whole of civilization. Now she is to be employed in a new manner—as a cattle transport between England and Texas, Making regular trips between London and Galveston. She will carry, it is said, 2,300 head of cattle, and 5,700 head of sheep, and will thus go far toward feeding the British Metropolis.

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TEMPERANCE.

It is quite true that the use of tobacco does not produce the same delirium of intoxication as alcohol, and is not so productive of brawls, fights and domestic unhappiness, but it is equally true that it does produce most serious physical derangement and disease, some of which are of the most fatal and incurable character, and to the young are productive of physical degeneration and much mental incapacity.

In view of these and many other well established facts may we not anxiously inquire, How far can temperance men go, and be consistent in their own eyes and the eyes of their fellow workers and continue to be tobacco users.

FEVER OF INTEMPERANCE.

It is the most absolute folly for any intelligent man to talk, much more to write, about excesses of eating food, or in drinking water or tea or coffee as equally wrong with the use of alcoholics.

CAUTION TO SMOKERS.

A terrible death from phosphorus is reported. A young man left Paris a few days back to visit his friends at Lyons, and as soon as he got into the carriage he lit a match by scratching it with his thumb-nail, and a piece of the incandescent phosphorus penetrated under the nail and made a slight burn, to which he paid no attention.

obliged to alight at the first station and send for medical man, who declared that instant amputation of the arm was necessary. The patient insisted on postponing the operation for a few hours until the arrival of his father, for whom he had telegraphed.

The young man died 27 hours after the burn in horrible sufferings.

At a great temperance meeting held during the recent session of the British Wesleyan Conference, August 4, Bishop Bowman delivered one of the addresses.

He commenced by saying that John Wesley, the founder of Methodism, gave the first temperance pledge in the United States about the year 1826 or 1827, and from then to the present the Church has been in the vanguard of the movement. [Cheers.] During the time the mixed pledge was administered, a meeting was held in which a dean was making a speech, when a drunken sailor present shouted out, "That's it, that's it, suits you and me!"

Father gave mother permission to pull out the tap, and let the liquor run away. She quickly did so, praying all the time. Sir, I pray for you that as a country you may progress, and speedily thin the tide of iniquity produced by the drink-traffic; but if you want to stop the stream, you must dam the fountain-head.

"Then," said the younger son, "if I do the same, may I have a sheep?" "Yes, you may," said the father. "And I?" said another. "Yes," said the father. Then said the younger son, who was quite a youth: "May I have a sheep, too, father, if I do the same?"

Moral suasion for the tempted: law for the tempter! This may fairly be said to be the outline of the wisdom reached under the guidance of Philanthropy and the Scientific Method in the discussion on the first half century of the Temperance Reformation. It has been proved by experience that either half of this precept is defective without the other.

DIRECTIONS FOR COLIC IN HORSES.—Contents of small bottle of Pain-Killer in quart bottle, add pint of warm or cold water, sweeten with molasses, shake well until all mixed, and drench well. Give about half at once, then balance in ten or fifteen minutes if first dose is not sufficient. This will be found a never failing remedy.

1878 AUTUMN 1878

Our Stock of AUTUMN DRESS GOODS in Black and Colored Materials is now complete—We invite an early inspection.

- Black Cashmeres
Black Cashmeres
Black Cashmeres
Black Persians
Black Persians
Black Persians
Black Merinos
Black Merinos
Black Merinos
Black Lustras
Black Lustras
Black Lustras

- Colored Balernos
Colored Matalassies
Colored Beiges
Colored Persians
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Colored Lustrines
Colored Serges
Colored Merinos
Colored Satin Cloths
Colored Athols

DAVIDSON & CRICHTON, 155 HOLLIS STREET.

Intercolonial Railway. 1878. SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, 29th April, 1878. TRAINS Will leave Halifax as follows:— At 8.50 a.m. (Express) for St. John, Pictou and Intermediate Points.

BEATTY'S ORGANS Superb \$240 Organs, only \$95. Pianos Retail Price by other Manufacturers \$900, only \$260. Beautiful \$650 Pianos, \$175—brand new, warranted 15 days' test trial.

66 DOLLARS a week in your own town. Term and \$5 outfit free. H. HALLET & Co. Portland Maine.

Provincial Building Society St. John, N.B.

ASSETS 31st December, 1877 \$125,288 07 RESERVE FUND to Rest \$5,000 00 Deposits Large or Small taken and interest at 6 per cent allowed, withdrawal on 30 days notice.

WHOLESALE DRY GOODS, We are now opening from New York—Ladies' FANS

White Shirtings, Satin Linings, AMERICAN PRINTS! Our Stock is now well assorted in every department.

Meneely & Kimberly, BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells.

GOLD Any worker can make 12 dollars at home Costly outfit free. Address TRUE & Co., Augusta, Maine. Feb 9, 1 year

DRY GOODS. DRY GOODS! DRY GOODS!! WHOLESALE

We beg to advise the completion of our Fall and Winter Stock.

The ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secured at very low figures, which we now offer at a very small advance.

INSPECTION INVITED.

BLMYER MFG CO BELLS Church, School, Fire-alarm, Fine-tuned, low-priced, warranted. Catalogue with 100 illustrations, price, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

MENEELY & COMPANY BELL FOUNDERS WEST TROY, N. Y. fifty years established. Church Bells and Chimes Academy, Factory Bells, &c., Improved Patent Mountings, Catalogues free. No agencies. July 1 1878—ly

PIANOS Magnificent Bran New, 600 dollar Rosewood Pianos, only 175 dol Must be sold. Fine Rosewood Upright Pianos, little used, cost 300 dollars only 125. Parlor Organs 3 stops, 45 dollars; 9 stops, 65; 12 stops, only 75 dol. Other great bargains. "Mr. Beatty sells first-class Pianos and Organs lower than any other establishment." Herald. "You ask why? I answer, Hard times. Our employees must have work. Sales over 1,000,000 dollars annually. War commenced by the monopolists. Battle raging. Particulars free. Address DANIEL F. BEATTY, Washington, N. J., U. S. A. Jan 5—ly

BUCKEYE BELL FOUNDRY. Established in 1827. Superior Bells of Copper and Tin, mounted with the best Rotary Mangle. Bells for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Town Clocks, Chimes, etc. Fully warranted. Illustrated Catalogue sent free. VANDEUSEN & TIE E. Oct. 13 1877.



JOYFUL NEWS FOR THE AFFLICTED.

TONEY RIVER, N. S., Nov. 15, 1877. C. Gates & Co.,—Gentlemen,—Some time last winter one of my children—a little boy about eighteen months—was badly frightened and his health became seriously affected. On the least alarm he used to go off in a kind of fit, becoming motionless and black in the face, his heart at the same time palpating in the most alarming manner.

With respect, yours truly, WILLIAM McMILLAN. I will vouch for personal knowledge for the truthfulness of the above certificate.

E. A. GILE. SEND 25c. to G. F. ROWELL, & Co., New York, for Pamphlet of 100 pages, containing list of 3000 newspapers, and estimates showing costs of advertising. dec 16



MILLER, BROTHERS, Middleton, Annapolis Co, N. S., or Charlotetown, P. E. I.

NOW HAVE THE AGENCY OF THE CELEBRATED RAYMOND Sewing Machine

being transferred (four months ago) from William Crowe, of Halifax, to them, (excepting the County of Halifax.)

THE RAYMOND MACHINE is too well known to require any puffing; and there have been some important improvements put upon it of late, which render it, by far, the best family machine made.

The following are some of the kinds kept in stock by us, viz:—

- Singer, Webster, Empress of India, Household, Weed, Wilson A., Wanzler, Champion, Osborne, Abbott, Royal, Howe, &c., &c.

SECOND-HAND MACHINES taken in exchange for new ones.

S. MACHINES IN PRICE FROM - - \$5 to \$100

Sewing Machine Attachments, FIRST CLASS OIL AND

Needles of all kinds in Stock

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PIANOS IN PRICE FROM - - \$225 to \$1000 ORGANS " " " " \$75 to \$400 Instruments guaranteed for five years, and sold on very easy terms

Liberal reduction made to Clergymen, Churches and Sabbath Schools

Second-hand Pianos and Organs taken in exchange. As we have now been in the sewing machine business for ten years and import all our stock direct from the manufacturers on

Cash Principles, and our expenses being much less than would be in the city, we are prepared to sell on the very best terms.

REPAIRING OF ALL KINDS OF

Sewing Machines, promptly attended to by a class machinist. Charges Moderate.

PARKS' COTTON YARN

Awarded the Only Medal Given at the Centennial Exhibition. FOR COTTON YARNS OF CANADIAN MANUFACTURE.

Numbers Five's to Ten's. White, Blue, Red, Orange and Green. Made of Good American Cotton with great care. Correctly numbered and warranted Full Length and Weight.

We would ask the purchasers of Cotton Yarn to remember that our Yarn is spun on Throatt Frames, which make a stronger Yarn than the Ring Frames, used in making American Yarn.

It is also better twisted and more carefully reeled; each hank being tied up in 7 less of 150 yards each. This makes it much more easy to wind than when it is put up without less—as the American is—and also saves a great deal of waste.

Those acquainted with weaving will understand the great advantage it is to them to use yarn put up in this manner.

COTTON CARPET WARP, MADE OF No. 10 YARN 4-PLY TWISTED WHITE, RED, BROWN, SLATE, &c. All fast colors.

Each 5 lb bundle contains 10,000 yards in length and will make a length of Carpet in proportion to the number of ends in width.

We have put more twist into this warp than it formerly had, and it will now make a more durable Carpet than can be made with any other material. Since its introduction by us, a few years ago, it has come into very general use throughout the country.

All our goods have our name and address upon them. None other are genuine.

WM. PARKS & SON, New Brunswick Cotton Mills. ST. JOHN, N.B.

July 20—3m

JOB PRINTING

REPORTS, PAMPHLETS, Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks.

We are now prepared to execute all Orders for the above wcl

AT MODERATE RATES. WITH NEATNESS AND DISPATCH.



MARRIED.

At the Parsonage, Nashua, Sept. 29th. by Rev. L. S. Johnson, Mr. Charles Esty, of Durham, to Miss Isabella Price, of Miramichi.

DIED.

On the 4th inst., at Windsor, N.S., Rev. J. England, Methodist Minister, aged 63 years.

MARKET PRICES.

Table with market prices for various goods like Butter, Eggs, and Flour. Columns include item names and prices.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

Table listing preachers and their services for Sunday, October 13th, at Brunswick St. and Grafton St.

Temperance Books.

Select volumes published by the National Temperance Society, New York. Discount 20 per cent. (one-fifth) from the Publisher's price.

Twenty-five Per Cent.

One-fourth of the prices stated below may be deducted in sending for the following.

MISSIONARY COMMITTEE.

The Meeting of the Missionary Committee of the Nova Scotia Conference will be held at Windsor, (D.V.) on Wednesday, the 23rd inst., at half-past Nine, a.m.

DISSOLVING VIEWS.

Which formerly belonged to the late Sunday School Union of St. John, N.B., consisting of Two Mahogany Lanterns with latest improved apparatus, with Lamp light attachments, gas bags, retorts, purifiers, 16 feet screen and pitch pine fixtures, &c.

JUST PUBLISHED.

BAPTISMA:

A new book on Baptism. EXEGETICAL AND CONTROVERSIAL. By Rev. J. LATHERN. Price 75 Cents. FOR SALE AT METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

"Decidedly the most original book on baptism which has appeared in recent years." - Halifax Wesleyan. "Searching and trenchant." - Toronto Guardian.

FOR SINGING SCHOOLS AND CHOIRS

L. O. EMERSON'S ONWARD! A new book for Singing Schools, fully equal to any even issued, is ready for use. 66 pages of instructions, 80 pages of Glee, and 80 pages of Sacred Music. 75 cents; \$7.50 per dozen.

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A new book for Choirs, contains a large and admirable collection of Anthems, which fit perfectly to the Episcopal Service, but are of the best quality for any service. Also a large number of fine Chants, \$1.25; or \$12 per dozen.

SACRED QUARTETTES.

A new book for Quartette Choirs, has a most musical collection of new pieces by the most popular authors, and provides about one new one for every Sabbath in the year. Boards \$2.00; Cloth \$2.25.

FESTIVAL CHORUS BOOK

(125) has a fine selection of Choruses. W. O. PERKINS' REQUIEM

SAVE THE NATION!

For it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD.



Is all and a great deal more than we have claimed for it. It is a HEALTHY NUTRITIOUS and easily assimilated FOOD, suitable for the most delicate and irritable stomach, and especially adapted for the INFANT and GROWING CHILD.



is all they can desire. It is carefully put up in four sizes. Constant users will find our No. 4 size (always the most economical size to buy) much larger than formerly, thus materially lessening the expense.

Woolrich, Dispensing and Family Chemist, Upper Water Street. Depot for RIDGE'S FOOD, Pick Me up Bitters, &c., with a well assorted Stock of Pure Drugs.

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Thirty Per Cent Discount

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No. 3. 15 vols. 16mo. Illustrated. Price reduced to Sunday School

Father Merrill. Lettie Sterling. Queer People. Newlyn House. Two Families. Woods and Deeds. Laura Linwood. Queer People. Little People. Ollie and the Boys. Smith's Saloon. Beech Hill. Children of the Great King. Johnnie, the Railway Boy. Bashie's Service. Tell Jesus

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Bound in Extra Cloth in uniform style and put up in neat wooden case [imitation walnut.] The volumes numbered and ready for use. PRICE \$29.00 Nett.

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Intercolonial Railway.

EXCURSIONS TO

Quebec, Montreal, TORONTO,

And NIAGARA FALLS.

TICKETS good to return within 30 days from the date of issue, will be sold during the month of September and up to 5th October, as follows: From St. John, Moncton, Point du Chene and intermediate stations to Quebec \$14.00, Montreal \$20.00, Toronto \$28.00, Niagara Falls \$29.75.

SAINT ANNE, OTTAWA RIVER

NOTICE TO CONTRACTORS.

THE letting of the works at St. Anne has unavoidably to be postponed to the following dates: Tenders will be received until TUESDAY, the 22nd day of October.

Agents Wanted for Dr. March's Works

No Books ever published have received such universal approval from the Press, Ministers and leading men everywhere. The clear readings, fine steel engravings, and superb designs, make them welcome in every home.

JAS. & W. PITTS,

GENERAL COMMISSION MERCHANTS

Ship and Insurance Brokers, WATER STREET, ST. JOHN'S, NEWFOUNDLAND

CORNER GRANVILLE AND SACKVILLE STREETS.

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ALSO BOOK BINDING,

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The WINTER SESSION

Will commence on Wednesday, October 30, 1878, and end on April 25, 1879. Students may enter as Undergraduates, who are required to take the regular course of study leading to the Degree of B. A. or B. Sc.; or as General Students, who may attend any class or classes.