

The Wesleyan

353

Rev. A. W. NICOLSON,
Editor and Publisher.

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Our large importations during the last week leave us at a loss where to begin with valuable books. The stock is so varied and general that we are invited on every hand to read.

First in the list, however, must be *Smith's History of Methodism in Eastern British America*, Wesleyan Office. Price \$1.50. Discount to preachers and to the trade.

The typographical and other mechanical work of this fine book we leave to others to notice. Behind its pleasant appearance we hide our modest head, as is becoming a publisher giving his first volume to the world. But we have no sense of shame—anything but that!

Mr. Smith deserves, as he is sure to receive, great approval. For fidelity of statement and statistics; for neat, honest, manly presentation of his subject, he deserves great praise. We expect to meet a very large sale for this book.

Rev. Joseph Cook's Lectures—thirteen of his best—English edition, price 60 cents. This great man astonishes us more and more at every new development of his mental resources. The septic world has about ceased to oppose him. He has all pretty much his own way now. All Christians—indeed all thinkers of whatever class—ought to read Cook's lectures. This is a valuable edition.

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Baptisma, by Rev. J. Lathern. Price 12 cents, is a neat and thorough manual on certain essential points in the Baptist controversy. It is finding a good sale.

Sermons preached in Manchester, by Alexander MacLaren. Three vols. Price \$1.35 per vol. This is the sixth edition of the work—sufficient evidence of its value. Mr. MacLaren is an original preacher, something rare in these times. He is, withal, clear, concise and practical. These are suggestive volumes.

Substitution, a Treatise on the Atonement, by Marshall Randles. Price \$1.50. Randles has won fame by honest, faithful conquest. This, his latest work will have a wide perusal. On the subject of the Atonement—ever of principal interest to mankind—he gives every convincing argument, and meets every objection. His range of observation has been wonderfully comprehensive.

The Superhuman Origin of the Bible, inferred from itself, the Congregational Union Lecture for 1878, by Henry Rogers, price \$1.80, has reached its fifth edition. To do this in England, indeed anywhere, on a subject which has been the theme of so many authors, must require no common merit.

Many Thoughts of Many Minds, 8rd edition. Price \$3.75. This is one of the Cyclopedias of illustration which have recently proved so valuable as aids to study. By selecting the best thoughts of great minds on classified subjects

the author gives the student the richest comments without the necessity of keeping the works of the great writers. This is the first appearance of the book on this side of the water.

Nesleton Magna, a Story of Yorkshire Methodism. Price \$1.50. This story first appeared in the *London Methodist*, and proved so immensely popular that it was republished in book form, and at a rather high price. But the author knew what he was doing. It is difficult to lay the book down at any stage of its reading. We have never met exactly such a story—its description of Methodist life, mingled with the most romantic of English rural habits, is something unique.

(Some correspondence crowded out.)

OUR ENGLISH LETTER.

THE AUSTRALIAN DEPUTATION.

DEAR MR. EDITOR.—At the request of the brethren of the Australasian Conference, a Deputation from the English Conference has been sent on a visit to them. The honor has fallen upon the well-known and much-beloved Gervase Smith—now known as the Rev. Dr. Gervase Smith. Remembering the success of his visit to Canada, and his distinguished services to our Church at home, it is certain that the right man has been chosen for this important mission. It is hoped that a double benefit will be secured. Our brethren in these far-away realms will be cheered by the presence and assisted by the able counsels of their visitor; and it is widely known that Mr. Smith has been in rather feeble health of late, the voyage and entire change of air, will, it is trusted, work beneficially upon him and conduce to his recovery. It remains to be seen whether the brethren in Australia will deal mercifully with the noble brother who is gone to them, and refrain from overtaking his physical powers. We have had some rather painful experience in the after history of some who have been sent abroad as the messengers of the churches. It has often proved far too great a task and one from which even a brave and good man might well shrink.

NEWS FROM INDIA

is decidedly hopeful and cheering. Copious rains have fallen over a wide area of the parched and desolate territory and the crops which are growing will in due time yield a fair harvest. Yet it is calculated that provision must be made for large numbers for nearly four months. It has been stated that the necessity is yet so great that the Imperial Government will be compelled to grant a large amount to enable the Indian authorities to tide over the trouble. The response of private benevolence in England has been on a splendid scale. Nearly £400,000 has been paid in to the Mission House Fund, and in addition several of the Missionary Societies have raised special funds as referred to in my last letter. The amount received at Centenary Hall is above £5,000, and it is increasing daily.

AUTUMNAL CONGRESSES

are now in session. On all sort of subjects, and in all parts of the kingdom, learned men and men of religious tendencies are meeting for the discussion of their various topics. We have this year had a decided novelty in the form of a Congress of Librarians. Those custodians of the mighty literature of past ages, and of the ever-accumulating books of the present have met and discussed questions pertaining to their work, and really they succeeded in making a strong case for the necessity of their gathering. The immense work of preparing catalogues, the size and form of the buildings, the best temperature for the preservation of books and manuscripts and the style of binding which ought to be adopted were among the questions which were discussed.

THE CHURCH CONGRESS

is largely attended and leading men of the three great sections, the High, the Broad, and the Evangelical parties are present and take part in the proceedings. There is a want of harmony and not a little bitterness of feeling, yet beneath all this there is a strong purpose a resolute determination to work for the advancement of church principles which cannot be mistaken, and which is the secret of very much of their undoubted success in the country.

RITUALISM IN IRELAND

is advancing, and becoming more open and defiant. It is sad to learn that among the foremost of the party, there is one or more trained in Methodism and now having gone over to the advanced section of the English Church, are endeavoring to hide their antecedents by an extra display of ritualistic fervor. The last move was in the form of a *Retreat*—after the model of the Roman Catholics, in which the devotees separate themselves for about ten days from all outside affairs and give themselves up to meditation, to protracted services and frequent communions, and if rumour may be credited, to confessions and absolutions in the most approved fashion, at the hands of experienced Father confessors. The sturdy Protestantism of Ireland has loudly condemned the proceedings of these men, but they care not for public criticism and rather glory in this mild form of martyrdom. We still hear of accessions to the Roman communion from the ranks of those misguided men, who are thus directly weakening the English Church and building up the great apostasy and the foe of our liberty and truth.

Oct. 15, 1877.

OUR ONTARIO LETTER.

DEAR MR. EDITOR.—Your Western correspondent is not dead, though it is many months since anything from his pen appeared in your columns. We wrote you a Conference letter in June last, in which we tried to do justice to the rising town of Guelph. But either the letter never reached its destination, or accidentally got lost amid the mass of your correspondence about that time. (The letter appeared in our columns, though a little late, and on an inside page. We explained the cause of delay at the time, and expressed thanks to our correspondent.—EDITOR.) Just as we were starting for Conference, one of our stewards stepped into our humble parsonage—"I don't know what we are going to do the next year," said he. "Can't see how we are going to pay preachers. Everything is ruined. Barley and oats will be a complete failure. Corn will amount to nothing. Our country's ruined. No rain can save our crops now. I don't know what we're going to do." I saw that man a little while ago—"Best crop we most ever harvested. Wheat turns out splendid. Never saw a much better crop of oats—Barley, capital. Corn's going to be tip-top. We'll have good pork this fall. Never saw such a summer; seemed as though it knew just when to rain, and when to hold up. Got my hay in in capital order, and a good second crop of clover, if I can cure it. Clover seed, though, is not going to be as good as some years. Don't think it will thresh a bushel to the acre."

"What do you generally get per acre, Mr. W.?" said he.

"Well, if we get two bushels, it's first rate, and pays well, too. See, we get a crop of clover seed, which is worth eight dollars a bushel, and we do pretty well."

"Have't the grasshoppers hurt your late oats some?"

"Yes, pretty bad too, in some places; but I guess oats will be a pretty good crop after all."

"Are potatoes a good crop?"

"Only middling; not so good as we expected," said he.

"Didn't the bug hurt them?"

"No, hardly a bit. I think bugs are about played out. We just went over them once or so, and it seemed to use them up."

One day, in the home of one of our intelligent farmers, we saw a brand new map of the country.

"That's a beautiful map. What did it cost?" we said.

"Ten dollars. It seems a little dear, but I wouldn't be without it for twice the money."

"Did the agent sell many in the country?"

"No; he said he sold more of our country maps down in Durham (300 miles East), than he did in this country."

"Why, how was that?"

"Well, I suppose some of them think of coming West, and they can get land in Essex for half, or even third, what you'd have to pay for it there."

"Why, how is that? The land cannot be better than it is here. I have travelled a good deal in Ontario, and I am astonished at the depth and richness of your soil here. And then your climate is so much milder than in any other part of Canada. We must be fully one hundred miles South of Toronto, and being nearly surrounded with water, you have very little winter and frost to what they must have there. I never saw such fine fall corn as you grow in this country."

"And you have your orchards and your grapes. It seems to me it is the best country in Canada for grain and fruit. Why, then, should your land be so much cheaper?"

"Well, the French first settled it, and they have not much enterprise, and then the negroes came in here; and our lands are flat, and naturally were wet, till we got them ditched, and people got the idea it was a poor country. But they are beginning to find out now."

"What is land worth hereabouts?"

"Well, a good cleared farm, with buildings on, would bring forty dollars an acre, and some, perhaps, fifty; but plenty can be got cheaper. There is some of the Indian Reserve land not taken up yet, it might be got for five or ten dollars an acre, I suppose."

"You have no pine in Essex?"

"No; but we can get all the pine lumber we want, and pretty cheap, too; it comes from Georgian Bay. I bought some the other day for seven dollars a thousand, it was cheap, but was good enough for what I wanted. I got good for ten dollars. Then our Sycamore and white wood makes capital wood for fences, &c."

Leaving our farming friends, come with us, Mr. Editor, to our Financial District Meeting. Its 5 a.m. of Sept. 11th. Day is just dawning, when we are seated in the magnificent coach of the C. S. R., our companion a junior minister.

"Is not this a splendid road? It seems the perfection of railroading," we said.

"It's the finest road in America. They have scarcely a curve or a grade upon it; and they make the fastest time on any line in Europe or America. They made the run from St. Thomas to Amherstburg, 109 miles, in 111 minutes, the other day; including a stoppage of four minutes at the Cross. That's more than a mile a minute, at least, so the *Detroit Free Press* says. And that is not the first time, either; they did nearly as well when Commodore Vanderbilt passed over it a few years ago."

"By the way, you succeeded capitally a year ago with your excursion to the Falls on this road."

"Yes, we cleared \$330. It is the best thing in the way of excursion that has been on the road; and it wonderfully helped our church enterprise."

"That was a big undertaking, to build so good and handsome a church in so new a place."

"Well, it was; but then we knew Essex Centre was bound to grow. It will be the county town yet. Four years ago there was not a house in this place, and now it is as thriving a village as there is on the line."

"What did your church cost?"

"I don't know exactly. I suppose not less than five thousand; and two years ago we had only one family who belonged to us; and now we have between fifty and sixty members, and our church is full every Sunday night."

Well, here we are, only half-past five, folks not up; four hours to the time yet. We had better go to some farmhouse for breakfast.

(Continued next week.)

LOOKING TO GENERAL CONFERENCE.

MR. EDITOR.

In a recent issue of the *WESLEYAN*, under the above caption, you intimated the prevalence of a somewhat general feeling in favor of the re-union of the N. S., and N. B. & P. E. I. Conferences. As an ardent advocate of the Confederation Scheme, we have watched the progress of events with considerable interest and are not a little surprised at such a proposal. No doubt the scheme is defective in many particulars and must and will be modified, but we hope we will not be guilty of such

child's play as is involved in the proposal you refer to. Every reason that was urged in favor of the division four years ago, can be urged with greater force to-day, and is growing stronger year by year.

One of the arguments adduced in favor of the union, and the organization of the General Conference, was the amount of work to be attended to at our annual gatherings. Conferences in the past were wont to drag their slow length along for 10 or 12 days, and important measures were unavoidably postponed from year to year for want of time. As Secretary of an institution of the Church, we were on two occasions, on the eleventh night of the session, reminded that the Report we had prepared by order of the previous Conference could not be considered but must lie over for another year. So much time was required that ministers were absent from their circuits for two Sabbaths and if our memory is not at fault, we have known Committees to be absent for three Sabbaths. Besides, how to accommodate such numbers was a serious matter. Halifax, St. John, Charlottetown and Fredericton alone were equal to the task, and the Superintendent in the latter place found great difficulty in finding homes for the Brethren, although Gibson, Merysville, St. Mary's and Douglas were called to the rescue. True, we had a Conference in Sackville, and another in Yarmouth, but the distance to be travelled morning, noon and night, was too much for many of us. Such places as Amherst, Windsor, Woodstock and St. Stephen, could not hope to have the honor and privilege of entertaining the Pastorate of the Church, but about every fourth year one of the above named great centres had to take us, however unwillingly, or at whatever inconvenience to themselves or to us.

All this was felt before Confederation, and various experiments were suggested or devised to meet the difficulty. One brother if we are not much mistaken gave notice of motion, at least suggested as a remedy, the propriety of limiting the numbers in attendance at any Conference, to what would to-day not represent one half the brethren in the habit of attending. Of course such a motion as that, if moved, would have been voted down as a little too conservative for the free air of America. A Legal Hundred may be a good thing in England, but a Sanhedrim would not be tolerated here. Another brother writing from a certain city where the Conference was to be held the following summer, broadly hinted through the *WESLEYAN* that Ministers wives had better wait for another four years before visiting the beautiful region in which he resided. The reason was the poor fellow was perfectly perplexed, and while his heart was large enough to wish all to come, he was unable to find homes for us unless we slept two or three of us in a room.

For this movement in favor of re-union there must be a reason. What is it? Will our Conference work be done better than it is now? Hardly. Will our Ministers be better provided for than at present? No. Will the money of the church be saved? We think not but otherwise, for as in the past so will it be again, men will be removed "regardless of expense" from Dan to Beersheba. Will our interests generally be promoted by this backward movement? We would like to see how. Would our influence in General Conference be greater? We think not. What then can be the reason.

We know not unless it be to make all the best Circuits of the two Conferences more easily available to a certain class of ministers. There is no disguising the fact that certain men have filled certain pulpits since the Union whose chances to have gotten them would have been small if one Stationing Committee had done the work. Not that they were unfit for the position, but for other reasons too obvious to require mention. Things are working well enough, let us not begin to tinker our constitution so soon. Give the younger men a chance, we have plenty of men in each Conference to fill any and all the pulpits therein, and if in the working out of the "Connexional principle," there arises the necessity for some city luminary to take a Country Circuit, a change of salary from the \$2,000 to the \$350 you spoke of in your last issue, and *vice versa* will enable each party to intelligently sympathize with the trials and sorrows of his brother.

Your's, truly, X. Y. Z.

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ARRANGEMENT
ER MONDAY, Oct. 15th
TRAINS
Halifax as follows:—
11.30 for St. John and
points.
Quebec and intermediate
1.30 p.m., for Pictou and
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8 WILL ARRIVE.
11.30 p.m., from St. John
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C. J. BRYDGES,
Gen. Sup't. of Gov. Railways.
SEPT 1877
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THE PLYMOUTH BRETHREN.

BY REV. DANIEL STEELE, D.D.

Second Paper.

According to these teachers, the first act of faith is the occasion on which the Holy Spirit eternally incorporates the believer into the risen and glorified body of Jesus Christ.

It may be safely said that the Plymouth doctrine finds their basis in a literalizing of figures, ingenious allegorizing of facts, and a straining of types.

These teachers have a special hostility to the Wesleyan doctrine of Christian perfection, against which they oppose perfection in Christ.

The Plymouth idea of entire sanctification is exceedingly complex and contradictory.

1. Our client never borrowed the kettle. 2. It was cracked when he borrowed it; 3. It was whole when he returned it.

Yet this motive to Christian purity is neutralized by the assurance that the believer's standing in Christ is eternal anyhow, just as the exhortation to sinners to repentance by a Universalist is a motive of

no force since ultimate salvation is certain. Says M'Intosh: "God will never reverse His decision as to what His people are as to standing."

The opening verse of 2 Cor., xii, speaks of visions and revelations of the Lord; the closing verse condemns uncleanness and fornication and lasciviousness not repented of.

These theologians make a nice distinction between conscience of sin and consciousness of sins, where neither the Bible nor moral science affords the least ground for this distinction.

It is so "fully brought out" that it took 1,800 years for Bible readers to discover it, and then only through Plymouth eyeglasses!

Another text constantly urged by them in utter disregard to the context is Gal. v, 17, which, by that fallacy in logic called "begging the question," they assume to be descriptive of the most perfect specimen of the Spirit's work in a human soul.

A Scottish blacksmith being asked what was the meaning of Metaphysics, replied: "When the party who leestens disna ken what the party who speaks disna ken what he means hissel—that's Metaphysics."

DOCTRINAL IDEAS OF THE BIBLE.

In a few instances the English Bible gives the term "holy" rather inaccurately as the rendering of Hebrew and Greek words which properly denote kindness or benignity.

A SERPENT AMONG THE BOOKS.—One day a gentleman in India went into his library and took down a book from the shelves.

THE GREAT WALL OF CHINA.

The great wall of China was measured in many places by Mr. Unthank, an American engineer lately engaged on a survey for a Chinese railway.

THE NINETY AND NINE.

A humble lady in Melrose, Scotland, was led to see the beauty of the character of Christ in the parable of the Good Shepherd.

The poem was published in a local paper, and the lady soon afterwards died, and went to the Good Shepherd, whose love for the wandering and perishing had gained the affections and service of her life.

The American evangelist, Mr. Sankey, was one day returning from Edinburgh to Glasgow, to hold a farewell meeting there.

Mr. Sankey, on this occasion, desired to introduce a new hymn which should represent Christ as a compassionate and all-sufficient Saviour.

Next day the little tune or chant that it is set to came to me.

Dr. Bonner, who has written so many beautiful hymns—I was a Wandering Sheep and did not love the fold, and I heard the voice of Jesus say, come unto me and rest—he was there, and the thought came to me, we must sing this new hymn that the Lord has sent us.

The meeting was a very crowded one, and tender feelings were awakened in all hearts, bringing vividly to all minds as it did, the fact the world is full of farewells.

The hymn had a tender mission. Thousands seeking the help of a power outside of their own sinful nature, have seen in it the vision that the prophet saw: "And I looked and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me."

OBITUARY.

MRS. ANNIE COCHRAN was born in Donegal, Ireland, in 1813, of Presbyterian parents, from whom she received an excellent religious training.

Her attendance upon the public worship of God, and the great interest she ever manifested in every thing connected with the house of her God, clearly indicated that she loved "the gates of Zion more than the dwellings of Jacob."

mother, and by constant care and holy living stamped her character, to a great extent, upon her family, which consisted of one son and four daughters, all of whom she had the unspeakable pleasure of seeing converted to God and made members of the church of her choice.

J. K. KING.

MR. JOHN MILLER.

Bro. Miller died at his residence near Bathurst, N. B., Sept. 14. Four days before his death he was in the enjoyment of his usual good health; but suddenly stricken, the disease, though not apparently serious at first, baffled the skill of the physicians in attendance till it terminated fatally.

L. H.

MRS. E. P. BORDEN.

Died at Wolfville, August 15th, Olivia, wife of Edward P. Borden, aged 66 years. Mrs. Borden was daughter of Mr. Wm. Martin of Cornwallis, was married in 1838, and was a consistent member of the Methodist Church for upwards of forty years.

I. M. M.

MISS ORISSA KING.

The beloved and only child of Rev. M. King, Esq., of Upper Mills, Charlotte Co., N. B., passed peacefully away to her heavenly home October 15th, 1877, aged 33 years.

About 3 years ago, under the faithful ministry of Rev. James Taylor, Miss King experienced the converting grace of God, and united with the Methodist Church.

She was always of a very unselfish disposition, and seemed to live for the good of others. This trait or feature of her character was more clearly seen after her conversion. Visiting the sick and the sorrowing appeared to be her special delight.

Her attendance upon the public worship of God, and the great interest she ever manifested in every thing connected with the house of her God, clearly indicated that she loved "the gates of Zion more than the dwellings of Jacob."

About the 1st of October she was suddenly seized with typhoid fever, which proved too powerful for her delicate constitution. During the greater part of her illness her mind wandered, but in her rational hours she clearly manifested that she had a firm faith in a living Redeemer.

A bright light has passed from the home circle, from the church and community; but its rays yet linger, and as the dark clouds of sorrow are rolling and heaving around the bereaved ones, they are tinged with gold. "Being dead she yet speaketh."

W. W. PERCIVAL.

Special offer of the Wesleyan!

The WESLEYAN will be sent from this date until the 31st December, 1878 for one subscription—Two Dollars. This takes in the General Conference Year, during which much connexional interest is sure to be awakened.

PROTESTANT PENANCE.

In the Roman Catholic Church, penance is an established article of faith. It is not only openly avowed and practiced, but insisted upon as an essential and scriptural principle.

It is no wonder that Protestantism has so thoroughly recoiled from the doctrine of penance. From the doctrine, we say; but what of the intention? Romanism is but human nature asserting itself—revealing its true disposition; and of Romanism thus considered, there is not a little among all Protestant bodies.

A strong point of objection with a considerable class of Protestants against comfortable and comely places of worship is, that they afford indulgence. Hence they persistently oppose any innovations beyond the bare, stern conditions of old-time church accommodation.

seats and a cold church are essential features of worship, inasmuch as they preserve the habits of penance. There are Protestants who quite agree with them, though their entire better nature would rise in revolt if they were accused of cherishing such a motive.

Protestantism is in harmony with natural law. Romanism conflicts with natural law. Protestantism permits obedience to rules of health, and teaches that the hearer and worshipper should be placed in a condition to receive the greatest possible good in the sanctuary.

1. Ventilation.—A splendid regiment of soldiers, well equipped and clothed, stately in their march to the battlefield, is a grand sight; but if, with all this beauty and efficiency, the men's mouths and nostrils are closely smothered, there is a positive offence against the service of Her Most Excellent Majesty!

2. Temperature.—Mind and body are pledged allies. They fight each other's battles and resent each other's injuries. To reach the one, the other must be consulted. The mind cannot be persuaded to take, even from the preacher and on the Sabbath, a morsel of nourishment while its companion's feelings are outraged.

3. Associations.—The mind cannot always define its own reasons for objecting to surroundings, nor the cause of its determined rebellion against things offensive to the eye. But it objects and rebels, nevertheless. Preachers find it necessary, when composing cheerful sermons, to have a cheerful outlook from the study window; and the same law follows the hearer's mind when the sermon is being delivered.

4. The Preacher, under God, must do the rest. His hearers have every advantage of the pew. The architect and upholsterer, the sexton and the painter, have preserved harmony with the laws of nature. It is for the Preacher to obey the laws of scripture and common sense.

INTERESTING NEWS FROM ENGLAND.

Mr. Lawrence, well known as a friend of British and Foreign Methodism, writes to a friend in this city, giving a few particulars which our readers will be glad to read. His own sympathies and prayers are widely divided among the scores of young Ministers who have gone from his charge or by his influence, to different parts of the world.

Alluding to our St. John Churches, Mr. Lawrence says:— At the Quarterly Meeting we resolved

Table with 2 columns: Location and Amount. Locations include Tadcaster, Boston Spa, Wetherby, Keawick, Marston. Amounts range from £4 0 0 to £1 10 2.

The other fifteen places in the circuit may raise a fair sum and I shall be glad if 40 or 50 pounds are raised for them. I had the pleasure of giving a guinea towards the amount.

Here, again, is a sample of the way things are done in English Methodism. As £5 will maintain one orphan in the Indian Orphanages, we determined to maintain one of them, so our collection amounted to £5 18s. and the four places named will each have raised a like sum with a surplus amount to add to other places in our circuit which cannot raise as much.

Then, as to Mission work proper. The ambition of those English brethren to excel their neighbors in this department of holy benevolence is truly noble. Here is an extract in illustration.

A month ago we had our Missionary Meeting at Keawick and we raised £37 odd, being about £3 more than last year, and that sum was greater than the year previous. In other places in the circuit we have larger sums raised so that we hope to send near £500 to the Mission House, London.

But for the consideration which is due to private correspondence, we would be tempted to quote Mr. Lawren's advice to the young preacher to whom his letter was addressed. It is a beautiful sample of pious and patriarchal admonition.

THE INCENDIARY PASSION.

St. John is suffering to such an extraordinary degree from fires, that only one conclusion can be reached as to their origin. The Press is warned against exciting the fears of citizens by the cry of incendiarism; but a greater injury may be inflicted upon the public by leading them to imagine there is no evil design, while all evidence is to the contrary.

MISSIONARY MEETINGS. NOVA SCOTIA CONFERENCE.

The following plan has been arranged by the President for meetings to be addressed by Rev. Egerton Ryerson Young, the deputation appointed by the Central Missionary Board to visit the Eastern Conferences.

Table with 2 columns: Location and Date. Locations include Pictou, Truro, Windsor, Halifax, Lunenburg, Berwick, Middleton or Lawrence, Bridgetown, Annapolis or Granv. Ferry, Digby, St. Mary's Bay, Yarmouth.

It may be necessary to make some changes in this plan, and if any are made, notice will be given to the parties concerned in due time.

The travelling expenses of the deputation, within our Conference, must be paid by the circuits visited and charged as Missionary expenses. The brethren will remember that Rev. Mr. Young has but recently returned from the "North West," where he laboured upon Indian Missions, and is therefore, as

Rev. Dr. Wood writes in a letter received this week, "fully qualified to make a long and good speech upon Indian, Christian and Pagan Life, such as I am sure will be interesting to our people and do good to the Missionary Society."

THE WEEK.

Two distinct shocks of earthquake have been felt in the Ottawa valley. November seems to be the earthquake period, in these regions, though we have little to fear from this form of natural visitation, as we lie outside of the earthquake belt.

What a mirror of western life—the wealth of crops, the competition of the Churches, the luxury of the table, the energy of Methodism, and the marvelous power of Dr. Ives—have we this week in our Ontario letter. Mankind are marvelously similar West and East; but crop and commerce-kind are somewhat different.

This item we take from the Fredericton Reporter. It reads its own lesson. We rejoice with our brother and sister over the providential escape:

NARROW ESCAPE FROM DEATH.—The wife of R. V. G. W. Fisher, Methodist minister, who has been ill for some time past, narrowly escaped fatal poisoning on Sunday last. The attendant while administering a dose of medicine unfortunately used the wrong vial, and we believe it was about half an hour before the mistake was discovered.

The European war seems to be nearing its termination. The Turks have met with overwhelming disasters in both Europe and Asia. This is a new, and it may be a fatal experience for them.

We have received the announcement of the Evangelical Alliance, calling attention to several public institutions in Halifax, and suggesting that public collections be taken up in their behalf. Thursday, 22nd inst., is Thanksgiving. The circular is issued by Hon. S. L. Shannon and Rev. Robt. Murray, President and Secretary. We will give it in full next week.

November 11th to 18th, has been set apart by the Y. M. C. A. of the world for special prayer. In common with other branches that of Halifax will hold services regularly during the week in Association Hall.

Help for the St. John Fire sufferers continues to come in to the Mayor of that city. During last week, remittances arrived from Edinburgh, Dublin, Exeter and New York.

Rev. Howard Sprague arrived safely, after a tedious passage, by the English Steamer, last week. His health has improved, though he still complains of the effects of his illness, brought on by overwork. The fund which he originated in England is likely to reach at least £3,000 sterling.

CHEAT WITH CORRESPONDENTS.

"X. Y. Z." presents an offset to the arguments in favor of re-unioning the Nova Scotia and New Brunswick Conferences. It must be confessed there is no little force in the position he takes as to a division of labor in Conference as well as the accommodation of Ministers at annual Sessions. But he is mistaken as regards the motive with which they are actuated who have written us in favor of re-union. The class who have cheered the suggestion are principally the good, honest, hardworking men on country circuits. However, let all think well before acting.

If our readers can peruse the letter written by Rev. S. T. Teed without tears, they have more self-restraint than we cared to call into exercise when preparing it for the press. It is a most graphic description of the fire, and an affecting record of the disaster following. There is a charm in the allusions to the generosity of other churches which most persons will accept as an evidence that Christ dwells very richly among His own people.

TEMPERANCE IN YARMOUTH.—A

friend writes:— Much excitement in town, in connection with the seizure of considerable quantities of liquor by the Clerk of Licence. Temperance men are doing good work here—God speed them!

BURLINGTON, HANTS CO., November, 1, 1877.

REV. A. W. NICOLSON, Editor of the "Wesleyan."

Enclosed in Box you will find an Apple, grown in the orchard of Mr. Geo. Harvie of this place. When it came to my store, about a month since it weighed one and a quarter pounds and measured fifteen inches round. It has shrunk some since, being here on exhibition, with handling, &c. I send it to you for further inspection, and if you eat it all at one time, and do not feel like Alexander the Great, you will at least feel as though you had eaten a great "Alexander."

Your's respectfully, J. S. S. The apple has been a seven days wonder to persons passing the windows of the Book Room. A fat, pompous, Aldermanic Apple, it must have grown, like other things we wot of, in the human as well as the vegetable world—at the expense of its neighbours. We thank our correspondent for giving us so immense a proof of the poverty and sterility of these Provinces, and of Hants Co. in particular. Is it surprising that our young people let us for years in search of a good country? But those days we hope are past.

SIR.—It appears to be a custom in some of our country churches to sit during the entire service. These everlasting "sitters" try our patience. They cannot enjoy a service themselves as they should, and they spoil it for others. Their indisposition to take any part in the worship of God, farther than to sit and listen, detracts from the vigor and force of the preacher, throws a damper on the social service, and forms an effectual barrier against any extended awakening or revival.

Your's etc., S. B. Try a Bible reading on "Attitudes in Worship." The Jews prostrated themselves on the earth, or knelt down, or stood with uplifted hands, during prayer. Even Pagan worshippers kneel before their idols. Before good Queen Victoria, loyalty and love at least would keep petitioners on their feet, in the most deferential attitude; yet men—and women—who always are models of courtesy and consideration in society—may be found as our correspondent describes during public prayer. It is sheer, unpardonable thoughtlessness.

CORRESPONDENCE.

LETTER FROM PASTOR OF THE BURNED CHURCH IN PORTLAND, ST. JOHN.

Dear Mr. Editor:— Since the memorable 20th of June, the day on which the city of Saint John was almost annihilated by the devastating element, a feeling of fear that Portland might be visited with a like disaster had taken possession of the minds of many of our people. Subsequent events have amply proved that those fears were not groundless, they being fully realized on the morning of the 20th of October, just four months from the date of the terrible calamity referred to.

At about 2.30 o'clock the fire bell, which is directly opposite our late residence, rang the alarm. Instantly we sprang from our bed and discovered that the fire was in our immediate vicinity, and that it had already made considerable progress. Hastily making our way to the burning buildings we realized the state of affairs at a glance. The wind, though light, was blowing in the direction that wafted the flames directly on our doomed church, which stood on the opposite side of a narrow street. The fire engine had not yet arrived, and did not arrive and get fairly to work for perhaps twenty minutes from that time. Not a moment was to be lost if any of our household effects were to be saved. We immediately commenced operations with all the haste we were capable of making under the exciting circumstances. Though terrified, we worked with a coolness and composure which, when since reflecting upon, quite surprises us. The fire marched on with fearful rapidity the flames leaping high in the air and showering burning cinders in every direction. Our dear old church, around which so many precious reminiscences clustered, and within which only a few hours previous a very gracious prayer meeting had been held, was quickly enveloped in fiery

IN YARMOUTH. — A

nt in town, in con- siderable number by the Clerk of the Peace. Men are doing God speed them!

WESLEYAN.

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ARCADIA, YARMOUTH. AN APPEAL FOR HELP.

A few weeks ago I preached the first sermon at Tusket—a beautiful village 7 miles from here. Now we have a church 26x44 feet, 14 feet post, almost finished outside. We are building economically as possible so as not to be in debt on the 26th of Sept., we had a tea meeting, which was gotten up in much haste—proceeds netted over sixty dollars. I wish some of our Halifax friends would send us sixty dollars to pay for seats. We are depending largely upon the Yarmouth people and they are pressed beyond measure by often repeated applications for help.

R. TWEEDIE.

NOTES FROM SOURIS, P. E. I.

The year is but begun, so that I cannot as yet report a great deal accomplished. But the outlook is encouraging. The attendance and attention are good. The unwieldy size of the circuit renders it impossible to devote to every part all the time desirable. I am obliged to preach three times and travel thirty miles every Sabbath, the close of the day finding me twenty miles in a direct line from home.

CHURCH BUILDING.

At Maxie a deep interest is manifested. Bro. Lodge began to preach there by invitation, about a year ago. They immediately conceived and set into operation the idea of building a church. Before Bro. Lodge left the circuit, it was framed, boarded and shingled. Since then the floor has been laid and temporary seats

provided, and it has been fitted up quite comfortably for the winter. This has been done by a very few, with scarcely any outside assistance. We intend to have it completed outright in the spring. We have had already three or four additions to the church at Maxie, but without any "special services."

MISSIONARY MEETINGS.

An enthusiastic meeting, the first missionary meeting ever held in Maxie, was held in the new church on Tuesday evening, October 23rd. The Rev. Mr. Lathern made an earnest, heartstirring address, and Bro. Berrie related some interesting and instructive incidents from his own experience in London. The church was full, the music good, and the collection liberal.

The meeting at Souris on the following evening was not so well attended. But the eloquent speeches of the same, deputations and the excellent music prepared for the occasion, combined to make a very agreeable meeting. On Friday evening, Oct. 26th, we held our meeting at Dundas, and although the night was dark and the roads muddy, the number present was very large. Bro. Berrie kept them interested for an hour. The collections both at Souris and Dundas were considerably in advance of last year.

LECTURE.

Rev. Mr. Lathern lectured in our church at Souris, on Thursday evening, Oct. 25th. His subject was "Cromwell and the Ironsides." Such a treat we have rarely enjoyed. The lecture was earnest, elevated, instructive, eloquent. The audience was not large, but embraced pretty much all the intelligence of Souris.

D. BANKS MACKENZIE.

Mr. MacKenzie came to Souris last night, and spoke to a large audience in the Town Hall. Several signed the pledge, and a very hopeful beginning was made. He will remain here until Saturday. The rum demon has been rampant in our little town. God speed the movement that aims at his discomfiture.

M. RICHEY KNIGHT.

PRACTICAL MISSIONARY SUGGESTION.

Mr. Editor,—Sharing in common with the friends and well-wishers of our Missionary Society, the solicitude arising from the present depleted and indebted condition of our treasury, the question arises to my mind.—How may we best arrest this deterioration, and for the future inaugurate a happier state of things? Eager to enter upon this wide problem is not now possible, but to shed one ray of light, to make one of our acknowledged agencies somewhat more conspicuous, may not be unacceptable.

Riding home from one of my appointments the other day, it occurred to me that through the medium of your valuable columns I might deferentially submit to the brethren the advisableness of more fully utilizing the juvenile energies of our circuits. Why should not many, if not all the boys and girls connected with our S. schools and families, be provided with the neat and tastefully got up Christmas Collecting Cards, and encouraged to get the cash columns filled with only three cent contributions they would each represent one dollar and fifty-six cents. Hamilton, (Bermuda), Guysborough and New Germany appear to have been the only circuits in the N. S. Conference which last year did not overlook the power of the pence. In the preceding order the average proceeds of each card stands thus, \$2.27, \$2.30 and \$1.89, or taken in the average \$2.28.

The Report of the Wesleyan Missionary Society for 1875-76 intimates that the Juvenile Christmas Offerings yielded a revenue of £12,950, nearly thirteen thousand pounds stg. Our own General Report for same year tabulates the Juvenile Offerings (no doubt including Missionary Boxes) as yielding \$19,750. Yet we believe that with increased interest in this direction this source of supply might easily raise \$40,000.

But to narrow down the subject and come to the practical, suppose on each of our eighty Nova Scotia circuits we find six children able and willing to engage in this work, and that their cards will average \$1.50; though the foregoing criteria warrant a higher figure; then we have a clear addition to our present local contributions of at least \$720, neither a small nor needless sum.

But the whole matter is invested with higher interest when, apart from its pecuniary value, it is considered we are thereby training those, whom we have every reason to believe will largely form our future membership, to habits of early and active zeal in the cause of Christ. Is it possible to compute how far such a training—essentially Scriptural, and thoroughly Methodist, will form in them a character and ability qualifying for more extended service in mature life? Rather, would not its legitimate effect be, to beget and cherish a spirit of Christian benevolence and activity that would grow with their growth?

EMBRASSMENT IN HIS FINANCES.

is of greater value than if made at the close of the year, just before the meeting of Conference. All honor then to the Sabbath school of Charles St. Church. May their example be followed by the young and the old in all our churches. Let our subscriptions to the Missionary Society this year be generous. Let us add something to our ordinary subscriptions towards paying the debt of \$63,000. And wherever it is possible let the subscriptions be paid early in the year, that they may be remitted to the General Treasurers of the Society.

Truly yours, S. F. HUESTIS.

Nov. 5, 1877.

ARCADIA, YARMOUTH.

On the 15th of October we had an interesting meeting here which netted us seventy-five dollars towards liquidating the debt of the vestry. Our female brethren are deserving of much praise. God bless them.

NEWS IN BRIEF.

NOVA SCOTIA.

We copy from the "Windsor Mail" the following record of quick passages made by Windsor ships.—Ship Hannah Morris, with Lumber and freight, Captain Dunbar, arrived at Bristol, England, Oct. 30, making the run from Chatham, N. B., in 29 days. Ship Bling left Lunenburg Oct. 3rd, and arrived at Liverpool, Oct. 28—23 days. Barque Alice Cooper left Chatham, N. B., Oct. 7, and arrived in Liverpool Oct. 25th—19 days. Barque Sultana, Capt. Mosher, has made the run from Horton Bluff to New York, and there loaded a cargo of grain, and arrived at Bristol, England, in the short space of 37 days after leaving the Bluff, making the passage from New York to Bristol in 17 days.

C. S. Cole, Esq., of Mill Village, while on his way from that place to Liverpool, on Saturday last, came across three large wild cats. Two persons happened to come along at the time with guns. Mr. Cole borrowed the guns and after considerable trouble succeeded in killing two of the wild cats and wounding the third.

Capt. Arsenau, of the schooner Arctic, at this port from Magdalen Islands, reports that during a gale encountered on the passage, John Chasson, aged 22, belonging to Magdalen Islands, fell overboard and was drowned.

Six large ocean steamships called at the port of North Sydney last week for bunker coal.

At latest advices the Old Sydney mines were shipping coal to the extent of their capacity to mine and deliver the commodity. Several of the new mines are also fully employed.

A Port Hood correspondent of the Pictou "Standard" says:—"A serious, if not fatal accident occurred here on Friday, 19th ult. While three men were practicing throwing the heavy hammer, by its taking a wrong direction, Willie James, son of J. H. Murphy Esq., was struck on the head and very badly injured, his skull being broken. He now lies in a critical condition."

A correspondent of the "Yarmouth Herald" says:—"No doubt the largest trip of fish brought to any port in Nova Scotia, was lately landed ex. Cepola, of Lockport, owned by Messrs. Howard & Austin Locke, of that place, and Captain James Gayton & Sons, of Aryle. The Cepola, in charge of Capt. Gayton, sailed early in the spring for Grand Bank, and after an absence of about five months (a good portion of this time being spent in securing fresh bait), returned, bringing a cargo of fish which, after being dried very hard, weighed 1884 qrs. When we take the very great scarcity of fish and the various other drawbacks to which they were subject into consideration, we may be justified in the conclusion that this is a trip seldom, if ever, equalled, and one which does credit to Capt. Gayton, whose ability and reputation as a fishing master stands second to none."

We clip from the "Sun" the following account of a strange phenomenon:—"A small lake at Black River Hill, Shubenacadie, discharged its waters in less than three hours. On Saturday morning, the 20th ult., at about 1 o'clock, several parties living in the vicinity were, by an unusual sound, attracted to the lake, which was never known to dry but once before, and that thirty years ago. This lake is situated on a Dr. David Kenzie's land, and is about 800 yards in circumference, and about 300 feet from the level of Rock Brook, into which it was discharged. And, strange to say, the outlet occurred at the highest part of the ground, and the water rushed through a subterraneous passage under the intervalle and the body of Rock Brook, until it struck the bank on the opposite side of the brook, seven ft. below the surface of the ground, and continued to flow or force its way upwards to a considerable height."

UPPER PROVINCES.

In Ottawa it is stated that Sir J. Selby Smyth will succeed General O'Grady Haly as commander of the forces at Halifax next May.

From a despatch received at Quebec on Oct. 29 we learn that accounts have been received from the Labrador coast of the seizure by Indians of a magistrate. It appears that Mr. Francis O'Brien, District Magistrate at Chicoutimi, dispatched this fall by the Local Government to administer justice there, stopped on his mission at the port near Seven Islands, where he tried and sentenced an Indian for some misdemeanor or other. As he was leaving the temporarily organized court he was seized by about thirty of the savages, who bound him and dragged him off into the woods. About a week after this occurrence a missionary passing by the spot heard of the affair, and communicated the facts to Mrs. O'Brien by letter to Chicoutimi, many thinking that Mr. O'Brien's capture had been followed by his murder. In the meantime his distracted wife is taking every step possible to ascertain his whereabouts and recover his liberty.

A special despatch from London to the Toronto "Globe" says:—"The Grand Trunk Meeting was largely and influentially attended. The report was unanimously adopted and a vote of thanks to Capt. Tyler passed. The proprietors expressed themselves satisfied with the future prospects."

A. B. Foster, Manager of the South Eastern Railways, telegraphs that the Passumpsic Company have cut the telegraph wires and torn up the track along the South Eastern line, thereby breaking off communication with the South.

Excellent reports have been received of the Beauce gold mines. The company managed by Mr. Lockwood has seventy men employed, and is engaged in washing the precious metal out of a vein of rotten quartz. The St. Onge Company, consisting of seven partners, is said to have succeeded during the past summer in obtaining an average of \$1,000 worth per week of gold by washing the alluvial soil.

A Montrealer named John Hicken, who went to Muskoka about six weeks ago, has been lost in the woods there since the 1st of October. His family are distracted about him.

Rev. J. Wood, of Toronto, has accepted the call to the pastorate of the Congregational Church of Ottawa, and will take charge on the 1st of December next.

Mr. Miller, of Gatineau Point, has shipped 650 tons of Phosphate this season, which, at the lowest calculation, must have netted \$10 per ton. H. & T. J. Preston, of Brooklyn, N. Y., are in town for the purpose of making large purchases of this commodity.

Mr. Daniel Spry, P. O. Inspector, has been in the northern part of the county of Grey during the past week, and has succeeded in tracing the mail robberies which have occurred in that locality to the assistant at Hepworth. A warrant has been issued, and the guilty party arrested and brought before the magistrate at Altonford, and after a hearing, was committed for trial.

MISCELLANEOUS.

President Hayes has appointed November 29 for a day of National Thanksgiving in the United States.

The Liverpool, G. B. "Albion" of 15th ult., says:—"The Allan steamship Sarmatian, which arrived in the Mersey yesterday from Quebec, brought upwards of 300 quarters of beef and a large quantity of mutton, 6,155 lbs of butter, 6,627 boxes of cheese, 1,676 cases of tinned meats, 250 barrels of apples, 85 packets of Canadian hops, 36,076 bushels of Canadian hops, 36,076 bushels of wheat, 11,188 bushels of peas, and a large general cargo, comprising bacon and hams, tierced beef, agricultural machinery, boots and shoes, timber, &c."

At Panama, a priest named Felix Pajez fired at President Barrios, Guatemala, on the 27th ult. with a pistol, but missed the President, who grappled with the assassin, and a servant of the President shot the Priest dead. The President had just quelled an outbreak which the Priest is supposed to have instigated.

A serious tidal disturbance occurred at Esmeraldas and Bonaventura, West Coast of Columbia, on the 11th ult., and a shock of earthquake on the 13th next day. It is believed that a serious earthquake at the South and East will be heard from.

The Island of San Andrea, Caribbean Sea, was swept by a hurricane on September 27th. A large amount of property was destroyed. There is great distress.

The official returns of the Russians killed, wounded and missing from the commencement of hostilities to the 25th of October, 1877, are:—

The steamship Faraday, loaded by Henderson Bros., for London, sailed on Thursday week with over 4,000 tons of cargo consisting of 93,584 bushels of wheat, 21,000 bushels of corn, 8,220 lbs. flour, 400 tons oil cake, 25 hhd. tobacco, 800 bales hops, 625 bbl. rosin, 100 bales sarzaparilla roots, 4,000 staves and 50 live cattle, being the largest that ever left the port of New York in one ship, excepting the Great Eastern.

It is now certain that no fewer than 250 lives were lost by the explosion in the colliery near Glasgow, recently. The catastrophe has been a most appalling one, and has produced intense excitement. The anguish of the families and friends of the poor victims may be intly imagined.

The latest accounts from India give a more encouraging view of the food prospects. Abundant rains have tended to benefit the sowing crops, and the fears of continued famine are disappearing. There are still some months to be provided for, but the arrangements of the Government are expected to be adequate to meet all difficulties.

There were 781,185 hogs packed in Ohio last season, and 529,641 during the same period were packed and forwarded to market in Indiana.

The Mayors of London, Liverpool, Southampton, Portsmouth, Canterbury, and Taunton, England, are all Jews.

Several of the war correspondents of the English newspapers have been compelled to turn on account of broken health.

Thirty thousand people are engaged in the ster trade at Baltimore, and the Chesapeake oyster fleet includes 700 craft.

A bunch of grapes from the mammoth grape vine of Santa Barbara is on exhibition at San Francisco. It is three feet long and 4 1/2 in circumference, and weighs 125 pounds.

Wisconsin and Kansas have 56,000,000 bushels more of grain this year than last. We will send 30,000,000 bushels of wheat to market from the present harvest.

NEW BRUNSWICK.

Moncton intends having gas and water; and some forty residents of that place and neighborhood have subscribed \$26,575 towards the formation of a company to furnish these necessities.

A new Coal Mining Company with a capital of \$300,000, in \$5 shares has been formed. It is called "The New Brunswick Anthracite Coal Mining Company." Samples of the coal are pronounced of excellent quality. They are mined at Mac's Bay, Charlotte County.

The Chatham, N. B., "Advance" contains a lengthy notice of the death of Mr. Caleb McCully, a native of Onslow, N. S., who died at Chatham on the 18th ult. He went to Miramichi 1825, immediately after the great fire, and resided there up to the time of his death. He was very active in militia matters, holding the rank of Lieut. Colonel, and was highly esteemed in private life.

On Tuesday evening a young man named Thomas Cartmill fell between two freight cars of a train on the Prince Edward Island Railway and was killed, his body was horribly mangled.

Some weeks ago a young man named Thos. Maguire met with a terrible accident while out hunting in the woods on Calumet Island. While near the farm of Mr. John Bowie the charge in his gun suddenly exploded, severely lacerating his left hand, blinding the right eye and tearing out the left. In this terrible condition, the young man groped his way to where he heard the sound of chopping. After going across four or five acres he stopped, and shouted for help. Mr. John Bowie fortunately heard him, and came to his relief, when the sickening spectacle which met his gaze almost caused him to faint. Recovering instantly, however, he led him to the house, where Dr. G. Houry was immediately sent for. On his arrival the Dr. bandaged the unfortunate young man's eyes, and found it necessary to amputate the whole of the fourth finger, and the third finger at the middle joint. He also put three stitches in the palm of his hand. The unfortunate young man's sight is irretrievably lost.

On Saturday evening, 27th ult., some ruffian broke the lock and entered the New Methodist Church at Morrel, P. E. I.; stole the lamps and pulpit ornaments; tore the lining of the seats in the gallery and did all the damage he could. This infamous act should be severely punished.

The Temperance Reform movement has been started in St. John. Some gentlemen from Portland and Bangor, Me., and a lady from Brooklyn, N. Y., seem to be the principal promoters. A club has been started and in four days 157 signed the pledge and joined. At a meeting in the Y. M. C. A. Hall on Tuesday evening 81 persons joined.

Barbigoine, N. B., must be a nice place. Bears have been so numerous in this settlement that whole herds of cattle and flocks of sheep have been swept off by them, this state of affairs has been so discouraging that about forty young men from that vicinity have become disgusted and gone West. The character of the place has, however, been redeemed somewhat by John Connel, who recently applied to the local authorities of Cumberland County for his eighteenth bear bounty this season. The "Union Advocate" says he trapped sixteen and shot two. One carcass weighed 600 lbs.; the others averaged 300 each.

Mr. B. Dixon, for many years manager of the Montreal Telegraph Office at Sackville, N. B., and one of the oldest telegraph operators in the Maritime Provinces, died at Sackville on Sunday night.

Messrs. Fred. W. Stockton and L. R. Harrison, with a camp keeper, went into camp at New Canaan on the 25th ult., intending to spend a few days there in hunting; they were out the two following days, shooting a caribou, wounding another and bagging three dozen partridges. On Saturday the hay fell short and Mr. Harrison proceeded six miles distant to a man named David L. Patterson, to hand some hay. On going home Patterson shot himself with the gun, and died on the 29th.

Intelligence has been received in St. John of the drowning of Captain Hjelmstrom, off Port Natal. While the brigantine Kate Upham, of which he was master, was waiting outside of that port, she parted her anchors and was driven to sea. The captain was ashore at the time, and when the brigantine returned he started in a lighter for the vessel. The lighter was driven ashore and was wrecked. All hands were saved except the captain, whose body was found next day. Before leaving Darien, Ga. for Natal, the captain had collected £100 for his wife, who had accompanied him.

Nearly all the grist mills about St. Stephen have stopped grinding for want of water. Water has not been so scarce for many years as at present.

At Moncton, on Monday afternoon the new two-story house of Mr. George Cleaveland, on Bonacoed Street, was burned to ashes. The fire caught in the unfinished front and swept through the building with fearful rapidity. Nothing was saved. Mr. Clinton Davidson's new house, next door to the above, was also burned.

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At

WESLEYAN ALMANAC
NOVEMBER, 1877.

New Moon, 5 day, 4h, 5m, Morning.
First Quarter, 13 day, 7h, 50m, Afternoon.
Full Moon, 20 day, 6h, 5m, Afternoon.
Last Quarter, 27 day, 5h, 51m, Afternoon.

Table with columns: Day of Week, SUN, MOON, and other astronomical data for the month of November 1877.

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

High water at Faversham and Jape Tormentina, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 50 minutes EARLIER than at Halifax. At Charlottetown, 3 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 13 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 13 hours, and to the remainder add the time of rising next-morning.

FIND A WAY, OR MAKE IT

BY MARY E. LAMBERT.
Ambition sleeps, lad, in your brain,
Bright hopes may soon awake it—
You see the goal, but ne'er a path,
Then find a way, or make it.
To get the cocoon's rich meat,
The shell is hard—you break it;
The fragrant leaf its odor holds
Until you bruise or shake it.
Untrodden is the path you choose—
You may be wise to take it;
But look ahead, all danger see,
And then you may escape it.
A mountain, far too steep to climb;
Well, then, don't try and do it.
You may be able to go round,
Or patiently dig through it.
A fence, you say, but ne'er a gate!
What can you do? you wonder.
Just scale the wall; mount, if you can,
And if you can't, crawl under.
Your way is muddy? Wait a while—
Let winds and sunshine dry it.
Still, wait not for another rain,
To see some comrade try it.
A river deep, you cannot swim?
No steamer there, you know it?
Well, if there is no other way,
Build your own boat and row it.
Nay, lad, we know the way is hard—
Down hill and up steep mountain;
And oft you'll drink from muddy stream,
For want of some clear fountain.
Go down, and you'll have many a kick;
Go up, and some will push you;
But win your way and praise will come
From those who tried to crush you.
False praise is but a phosphorous gleam—
For fame we oft mistake it;
Still, for a while it lights our way,
Until we overtake it.
Don't hide your talent through a fear,
But bravely go and stake it.
Wear out, don't rust—to reach your goal,
Lad, find a way, or make it.

BAPTISM AND THE SYMBOLISM OF SCRIPTURE.

In the Psalms and in the Prophecies of the Old Testament, water is frequently spoken of; and the imagery sometimes that of submersion, overflow, the rush of a whelming flood; and in many other cases the idea and imagery are that of affusion; of sprinkling or pouring.
Turning to figurative scriptures, in which we find water alluded to as a flood, we have one constant and only uniform and continued idea. "For thus saith the Lord God when I shall make thee a desolate city, like the cities that are not inhabited: when I shall bring up the deep upon thee, and great waters shall cover thee." "Woe to the multitude of many people, which make a noise like the noise of the seas; and the rushing of mighty waters! Take these passages, and others such as these,—what is the one uniform sustained idea? It is evil and not good. It is calamity and not blessing. It is destruction and not salvation!
But then the figurative language of the Psalms and Prophecies, in many metaphorical passages of the Old Testament, in which water is spoken of, the imagery is that of sprinkling—as the

dew, "I will be as the dew unto Israel," and of pouring—as the rain, "He shall come down like rain upon the mown grass: as showers that water the earth."

A few such passages for illustrative purposes will be sufficient: "As the dew of Hermon, and the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Then, says the prophet, "shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and the former rain unto the earth." "Thou O God," says the Psalmist, in commemoration of nations' visitation, "didst send a plentiful rain, whereby thou didst confirm thy inheritance, when it was weary." One passage more, and only one I need quote from the figurative language of prophetic declaration: "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." What is the grand all-pervading idea of these promises and prophecies of the word of God? Always good and never evil, always blessing and never calamity, always salvation and never destruction! Would it not have been strange if in the baptismal element of Christianity, the mode always suggestive of salvation had been set aside; and another mode, which in figurative teaching had always typified destruction, had been substituted? It would have been difficult, with our conceptions of the orderly arrangement of infinite wisdom, to have comprehended such an anomaly.—Rev. J. L. in "Baptisma."

METHODIST SUNDAY SCHOOL SERVICES.

Yesterday Rev. D. D. Currie delivered a very interesting and eloquent sermon in aid of the Sunday school cause from Jer. xiii. 20. "Where is that flock that was given thee, thy beautiful flock?" The central thought, the responsibility of churches, pastors, Sunday school officers, for the people committed to their care, and the duty of parents and teachers to train the young, was clearly and convincingly demonstrated. The singing of the Sunday school children, who occupied the organ gallery, was very sweet and correct, the result of good voices aided by thorough "training." A collection in aid of the school was taken at the close of the service and a very handsome sum realized.
Among the hymns sung by the Sunday school children were the following composed by the pastor. All who read these will readily concede their appropriateness to the occasion, which was at once a continuation of the opening services of the church and a Sunday school service. The literary execution of the compositions is also highly meritorious.

(Written for the occasion by the Pastor)

DEDICATION.—L. M. FINE: Keena.
Before thy throne O Lord most high,
With grateful hearts we bow and praise;
O let us find thy presence nigh,
As unto thee our songs we raise.

Accept this temple built for thee;
Give now some tokens of thy grace;
And let thy praying people see
That here thou'lt make thy resting place.

When in this house thy people plead,
And mercy seek, through Jesu's name,
O hear, in every time of need,
And save for Jesu's sake, and fame.

When here the weak and weary pray,
And wait and worship at thy feet,
Turn all their darkness into day,
And meet them at the mercy-seat.

Arise, O Lord, thy strength put on,
Within this temple now appear;
Hear thou to-day our glad some song,
And ever show thy presence near.

A PECULIARITY OF DR. CHALMERS.

One little peculiarity in his manner struck me at the time, and, as it was Dr. Chalmers, trivial though it be, I shall mention it. While speaking, he habitually lifted his gold spectacles, first from his nose to his brow; then, after a little, to the crown of his head; then taking them from the crown of his head, he laid them down on the Bible. Another little interval, and he again lifted and replaced them on his nose, from which, in the same way they successively reached his brow and head again; this circular process went on continuously, as described, during the whole five hours of his address.

A friend, to whom I mentioned this trait, told me a story of a wag, an intimate friend of the doctor's, who, aware of this peculiarity, came and sat beside him at a committee meeting, furnished on purpose with a sheaf of spectacles, like Moses in the Vicar of Wakefield, only they were white instead of green, and brass instead of being silverized. He watched the doctor's hand, and whenever his pair of spectacles had made its third move on the worthy minister's head, in its round of travels he quietly laid down another pair on the open Bible before him, which fresh pair was duly taken up by the doctor, placed on his nose, and then on his brow, and from that raised to his head. The placing of other pairs of spectacles on the book was thus continued for some time with the same result, until quite a little collection of spectacles had accumulated on Dr. Chalmers' head. At this stage, utterly unconscious of what he had been doing, he leaned forward, when their own weight caused the whole lot to fall down in a shower on his book to his own utter amazement and manifest bewilderment, and also to the great amusement of the friend, who had taken the liberty of thus testing the doctor's well known absence of mind when engrossed with any subject.—A. T. Symington's Personal Recollections.

THE GENTLE HEART.

BY ALEXANDER McLEOD, D. D.

One vision of a gentle heart came to me out of the years when I was at school. Among my class-fellows was a Jewish boy. His real name was John, but some of the bigger boys had given him the name of Isaac, and by that name he was known. He was a shy, timid looking boy, tall and slender, with a little stoop. He was very clever at making musical toys. He used to bring pan-pipes, and singing-reeds, to the school. Sometimes he brought a little flute, and in play hours, when the bigger scholars were at their games, he would stand leaning against the wall, with a crowd of little fellows around him, whom he taught to play on his simple reeds or whistles, or to whom he played on his little flute.
I sat beside him at school, and got to know him well; and I never knew him to tell a lie, or to do a base, or mean, or cruel thing. And I do not think as much could be said of any other boy among us all at that school during the years when he was there.—He helped the backward boys with

their lessons. I have seen him oftener than once sharing his lunch with a school-fellow that had none; and although he had no quarrels of his own, he took up the quarrels of the little boys when the bullies were ill-treating them. One day he saw a big lad of fifteen beating a little fellow of eleven. "Now, Tom," he called out, "let that little fellow alone." "You mind your Jew's harp and whistles," said the bully. Isaac made no reply, but went right up to the hulky fellow, seized the wrist of the hand which had hold of the little fellow, gave it a sudden twist and pinch, which loosened the hand-grip in a moment, and let the little boy free. It was done so quickly and neatly that all the boys standing around burst into laughter at the bully. From that time the bully was Isaac's enemy, and every evil trick that could be done against the Jew lad he did, and every spiteful word that could be spoken he spoke.

But it happened that one afternoon, when school was over, Isaac was standing at his father's door, and he saw a great crowd turning into the street.—Boys and men were storming up, and there, in front of them, running as if for life, and white with terror and fatigue, was the bully. He had been in some boy's prank or other, and was being chased by those who wished to punish him. Isaac saw at a glance how matters stood, and standing back within the door, and holding it open, he said, "Come in here, Tom; I'll let you out another way." And he let him out into another street. Isaac saved his bitterest enemy, and Tom escaped. It was Tom who told us all this. Isaac never referred to it. But we all noticed that Tom said as much good of the Jew boy afterwards as he had said evil before. Here was a true and gentle heart.—Sunday Magazine.

THE REASON PEOPLE DRINK.

- Mr. A. drinks because he hates to refuse a friend.
- Mr. B. because the doctor has told him not to, and he hates such quackery.
- Mr. C. because he is wet.
- Mr. D. because he is dry.
- Mr. E. because he is about to see a friend off to Europe.
- Mr. G. because he has a friend come home from China.
- Mr. H. because he wants to!
- Mr. I. because he is so hot.
- Mr. J. because he is so cold.
- Mr. K. because he has a pain.
- Mr. D. because he has a pain in the head.
- Mr. M. because he has a pain in the side.
- Mr. N. because he has a pain in the back.
- Mr. O. because he has pains in the chest.
- Mr. P. because he has pains all over him.
- Mr. Q. because he is light and happy.
- Mr. R. because he is heavy and miserable.
- Mr. S. because he is married.
- Mr. T. because he is not.
- Mr. U. because he is divorced.
- Mr. V. because he likes to be with his friends.
- Mr. W. because he has no friends and likes to take a glass by himself.
- Mr. X. because his uncle left him a legacy.
- Mr. Y. because his aunt did not.
- Mr. Z. (We would be happy to inform our readers as to Z's reasons for drinking, but on questioning him he was found to be too drunk to answer.)—Iowa Investigator.

A BEAUTIFUL INCIDENT.

There is a remarkable history, one which signally illustrates the special providence of God, attached to a beautiful German hymn. About 1650, Geo. Neumark, a writer of hymns and a musician of Hanburg, fell sick. He had picked up a scanty living by playing on the violoncello in the public streets, a custom not then unusual with poor students. The sickness prevented Neumark from going his usual rounds. He was soon reduced to such poverty as compelled him to part with his instrument, his only means of support.
He pawned the violoncello to a Jew, who lent him on it a sum much below its value. The loan was to run two weeks, and if the instrument should

not be redeemed by that time, it would be forfeited. As Neumark handed it to the Jew, he looked at it lovingly, and with tears in his eyes, said:

"You don't know how hard it is to part with it. For ten years it has been my companion. If I had nothing else, I had it, and it spoke to me and sung back to me. Of all sad hearts that have left your door, there has been none so sad as mine. Let me play one more tune upon it."

Gently taking hold of the instrument, he played so exquisitely that even the Jew listened in spite of himself. A few more strains, and he sung to his own melody the hymn written by himself:

Life is weary, Saviour take me,
Suddenly he changed the key, and his face lighted up with a smile, as he sung:

Yet who knows the cross is precious,
Laying down the instrument, he said, "as God will, I am still," rushed from the pawn-broker's shop, and stumbled against a stranger who had been listening at the door.
"Could you tell me," asked the stranger, "where I could obtain a copy of that song? I would willingly give a florin for it."

"My good friend," replied Neumark, "I will give it to you without the florin." The stranger was the valet of the Swedish ambassador, and to him the singer told his sad story. He told his master, who, becoming interested in Neumark, appointed him his private secretary. With his first money he redeemed his instrument, and calling in his landlady and friends, sang his own friends, sung his own sweet hymn, of which this is a part:

To let God rule who's but contented,
And humbly in him hopeeth still,
Shall marvellously be prevented
From every sorrow, every ill.
Who leaneth on God's mighty hand,
He hath not built his house on sand.

For what is all our heavy yearning,
And wherefore make we such ado!
What prospers it that every morning
We o'er our sorrows wail anew?
Whereunto works our clamor vain
But to increase our grief and pain?
Then must we for a time content us,
And for a little while be still:
Await what through God's grace is sent,
What worketh His omniscient will,
God, who our helper designs to be,
Well knoweth our necessity.
—Youth's Companion.

THE LITTLE SHOES DID IT.

A young man who had been reclaimed from the vice of intemperance was called upon to tell how he was led to give up drinking. He arose, but looked, for a moment, very confused. All he could say was "The little shoes, they did it!" With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless young people began to titter. The man, in all his embarrassment, heard this sound, and rallied at once. The light came into his eyes with a flash—he drew himself up and addressed the audience; the choking went from his throat. "Yes, friends," he said in a voice that cut its way, clear as a deep toned bell, "whatever you may think of it, I've told you the truth—the little shoes did it! I was a brute and a fool; strong drink had made me both, and starved me into the bargain. I suffered, I deserved to suffer; but I didn't suffer alone—no man does who has a wife and child, for the woman gets the worst share. But I am no speaker to enlarge on that; I'll stick to the little shoes. I saw one night when I was all but done for, the saloon-keeper's child holding out her feet for her father to look at her fine new shoes. It was a simple thing; but, friends, no fist ever struck me such a blow as those little new shoes. They kicked reason into me. What business have I to help clothe others with fineries, and provide not even coarse clothing for my own, but let them go bare? said I; and there outside was my shivering wife and blue-chilled child, on a bitter cold night! I took hold of my little one with a grip, and saw her chilled feet. Men! fathers! if the little shoes smote me, what must the little feet do? I put them, cold as ice, to my breast; they pierced me through. Yes the little feet walked right into my heart and away walked my selfishness. I had a trifle of money left; I bought a loaf of bread and then a pair of shoes. I never tasted anything but a bit of that bread all that Sabbath day, and went to work like mad on Monday, and from that day I have spent no more money at the public house. That's all I've got to say—it was the little shoes that did it."

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HOES DID IT. at been reclaimed: perance was called, as led to give up, hat looked, for a d. All he could ess, they did it? s if his heart was t repeating this. mplexity on every some thoughtless o titter. The man, ment, heard this once. The light with a flash—he addressed the au- went from his s," he said in a deep clear as a deep you may think of truth—the little brute and a fool; to me both, and gain. I suffered; but I didn't suf- who has a wife an gets the worst peaker to enlarge ho little shoes. I was all but done s' child holding father to look at

It was a supple o fist ever struck those little new reason into me. I to help clothe and provide not for my own, but said I; and there ng wife and blue- tter cold night! I one with a grip, et. Men! fathers! te me, what must put them, cold as they pierced me little feet walked and away waked a trifle of money of bread and then never tasted any- that bread all that went to work like d from that day I money at the pub- I've got to say—it that did it."

UP IN A TREE.

BY CLARA G. DOLLIVER. Little brown lady Up in a tree, Smoothing her feathers, Looking at me; Up in the morning, First peep of day, Getting her breakfast, Working away; Stops by the window, Shaking her head, Calling me lazy, Lying in bed. Little brown husband, Up in a tree Singing the sweetest Ever could be. Sing of the morning, Sing of the air, Sing of the sunshine Every where; Very fine dandy, Golden and red, Never got handsome Lying in bed. Four little children Up in a tree, Yelling and piping: Never did see Babies so hungry, Babies so bad, Mouths so wide open, All very sad; Come, little mother, They must be fed, So, I'd no longer Lying in bed. Little brown lady, Would I were thee, Household and household Up in a tree! Little brown husband, Would I were thee, Nevermore worried Up in a tree! But, O be-wa babies, You must be fed— Think I'd rather be Lying in bed. Wide Awake.

MOTHERS AND DAUGHTERS.

Many parents allow themselves to be dishonoured by economizing in their own dress so as to dress their children richly; and their children taking it all as a matter of course, find it comfortable to believe that their parents have no taste and no desire to look anything but "shabby." "As the mothers are usually older than their daughters, the fault lies with them," I mentally soliloquized, on meeting a young lady and her mother calling together,—the daughter a picture of newness, the mother in faded attire, wearing Kate's cast-off necktie, and gloves too old to bear mending. Kate's engaging manners, and pretty use of her delicately gloved hands were in sharp contrast to her mother's wavering attention, as she nervously tried to conceal the holes in the palms of her own ash-tinted black-kids.

To deprive themselves of necessary adornment for the sake of over-dressing their children, appears to some parents laudable self-denial. They do not consider that they are merely fostering their own pride, and developing in their children a spirit, vain, selfish and disrespectful.

If but a part of the time and money spent by young ladies upon their own toilets were devoted to their parents, a decided improvement would immediately be seen in the dress of both parties.

Girls sometimes think that a companion in poor and ill-fitting raiment is a good background for their own tasteful outfit, being apparently blind to the fact that many and many are the mothers whose patient self-denial is strongly brought out by the vanity and selfishness of their daughters.

It may be claimed that young folks go out oftener than their parents, are noticed more, and generally expected to be better dressed; but we believe that niceness and propriety in dress are a necessity to old people, for which the vivacity and coloring of youth fully make amends. For the sake, then, of their own dignity, and the respect of their children, parents should insist upon their right to claim superiority in dress; led them divide the allowance for dress as evenly as possible, but if there must be a deficiency, let it never appear in the dress of the parents.

A few evenings ago I chanced to overhear the conversation of two young girls at an evening gathering, as they unconsciously revealed themselves.

"How nice your mother looks!" said Ellen.

"So she does; but I was just thinking how nice yours looks," replied Janet.

"I crimped her hair and made her cap, so I hadn't much time to spend on myself. How do I look?"

"Beautifully," answered Janet; but I think your mother and mine are the belles of the evening; I love to look at them."

And as the girls' loving eyes watched the two old ladies as they crossed the room together, I felt a glow in my heart, and determined to write down the incident in my "glad remembers."—*Advocate and Guardian.*

WASHINGTON AND THE PRESIDENT OF THE U. STATES.

A correspondent of the St. Louis *Advocate*, gives this good news from that great centre:—

The Methodist Churches of this city are now in a very prosperous condition. In thirteen of the nineteen stations, protracted meetings are now in progress. Large congregations are nightly in attendance, and souls are converted at nearly every meeting. There has not, within my knowledge of twelve years past, been a better condition of religious prosperity in the general work of the Methodist Churches here than at the present time. The Foundry church (although not enjoying at the present time as much of the outpouring of the divine Spirit in the convicting and conversion of sinners as the more remote and smaller charges) is the central, prominent and representative church in the city. Its appliances are unsurpassed by any Church in the connection. It is free-seated and open to all who desire to worship at its altars. It is supported by voluntary contributions. No one is taxed and all are welcome. The organ music and choir are volunteers. Its fine singers are the sons and daughters of Methodist parents. The President of the United States and Mrs. Hayes selected this church as their place of worship when they came to Washington. And no family are more punctual in their attendance, or more devout in their worship than they. Rev. B. Peyton Brown is now the pastor. He is a native of Virginia, born and raised within the bounds of the Baltimore Conference, and is considered by his brethren of the ministry as one of the most reliable and useful members of the body. He is not brilliant as a preacher but sound, clear, logical, argumentive, always good and thoroughly Methodist. All the interests of the church are safe in his hands. And any congregation may be glad when he is appointed their Pastor.

WASHBURN'S GERMAN BAKING POWDER.

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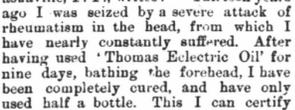
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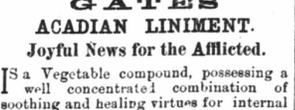
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