

# The Wesleyan

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

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL. XXVII

HALIFAX, N.S. OCTOBER 9, 1875.

NO. 41.

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## POETRY.

### LEAD THOU ME ON.

By Fannie C. J.

Lead thou me on—Life's path seems very  
dear  
And dark, and rough, and lone;  
And all my spirit breathes this earnest  
prayer  
Oh! lead thou me on.

Lead thou me on—I shudder, lest some  
step  
That I may take, alone,  
May plunge me in some pitfall hidden  
step.  
Oh! lead thou me on.

Lead thou me on; the night is nearing  
still  
My light is almost gone;  
Leave me not in the darkness, gloom and  
chill.

But lead me on—  
Oh! lead me on—the storm is howling  
wild  
And deeper grows the gloom.  
Oh! let me hear Thy voice, so sweet and  
mild.  
Dark shadows loom.

I fear not, though the night and way is  
dear  
And dark, and rough, and lone.  
While Thy blest spirit comes my heart to  
cheer  
And lead me on.

Oh! lead me on and soon the gloom will  
fade  
The darkness all be gone.  
Saviour, with confidence, I cling to Thee.  
Lead thou me on.

And when the darkness all has passed  
away  
Replaced by glorious dawn.  
Leave me not then alone upon the way;  
But lead me on.

Oh! lead me on until life's journey o'er—  
Each conflict passed—and won;  
I'll praise the hand; upon heaven's happy  
shore  
That lead me on.

ELGIN A. CO. B.

The Missionary Notices from Toronto  
for October reached us last week.  
We make one interesting extract—

"The following was written by the  
excellent Lay-treasurer of the Society,  
John McDonald, Esq., M. P., without  
the least design of its being published,  
but the testimony he bears so spontane-  
ously to the Rama Indian Mission, is  
worthy of preservation. It is dated  
'Lake Couchiching, Aug. 12th, 1875':

While seeking rest to brain and body  
at this place, I hope my coming here  
will not be without advantage to some  
part of our work.

On Sunday week I went by row-boat to  
Rama, taking part of my family. It was  
the Quarterly Service, and though long  
(lasting about four hours), was very in-  
teresting. I will not detain you with  
any description of the devout demeanor  
of the Indians. Those who are ready  
to say "Indian missions are a failure,"  
should have been there, and they would  
have witnessed as devotional an audi-  
ence as they had ever seen in any part  
of the world. The entire service was  
very solemn. The church was greatly  
crowded, and it was to me quite evident  
that the church should be enlarged.

On the following Thursday and Fri-  
day the Indians held a bazaar, for the  
sale of their fancy work. It was well  
attended, not only by many people from  
Orillia, but by many of the guests from  
the Couchiching Hotel.

The articles showed much taste and  
skill; were very cheap, and after pay-  
ing all expenses, netted some \$120—

the efforts of Christian hearts and hands  
of those now happily the worshippers  
of the true God, but some of whom not  
long since roamed these very forests in  
pagan darkness.

I spoke with the Rev. Mr. Woolsey  
about the enlargement, as I did also  
with Benson the chief, with Snake,  
Jacobs, Shilling, John Wesley, Big Wind  
and others. I ventured to tell them  
that if they undertook the enlargement  
the Missionary Committee would assist  
them to half the cost, provided they  
would themselves pay the other half.

They entered into the project most  
heartily; and without loss of time called  
a council meeting, and made provision  
for the amount, and purpose having it  
completed by Christmas.

Mr. Woolsey will doubtless write to  
you about the matter.

The addition will be about twenty-  
four feet, and will greatly improve the  
appearance and proportion of the build-  
ing apart from giving additional room.

It is proposed also to remove the  
driving shed, which is at the church  
door, and place it in the rear of the  
building—to level and sod the plot, and  
to enclose the whole in a very neat fence.

I have also suggested to Mr. Wool-  
sey that he should induce the Indians  
to have their dwellings whitewashed,  
which he says he will endeavor to have  
done.

Last Sunday I had arranged to preach  
for them, and I took my family with  
me, you will not be surprised that to do  
this I had to take three boats, an Indian  
rowing each—Charley Jacobs, Joseph  
Shilling, and John Wesley.

We reached Rama in about thirty-five  
minutes; and although this was but an  
ordinary service, some of the Indians  
had to stand by the door.

We had a pleasant service. I never preach-  
ed to a more attentive congregation.  
Several of the Indians walked with me  
to the boats. During the service the  
wind had risen so high that it would  
not have been safe to have had all  
return in the boats. A Mr. Smith  
who was in the congregation, kindly  
offered to drive Mrs. Macdonald and  
some of the children to the hotel a dis-  
tance of four miles, whose kindness we  
were glad to avail ourselves of. Thus  
lightened, we ventured out with the  
balance in our boats, and although with  
our cargo considerably lightened, were  
not altogether free of "perils by water."

He had some of us getting thoroughly drench-  
ed. What pleased me most was the  
testimony borne by Mr. Smith to the  
quiet, orderly conduct and Christian  
consistency of the Indians among whom  
he resides. He wants no better neigh-  
bors or more honest customers.

On the Tuesday Mr. Woolsey called  
at Couchiching, and we spent several  
hours together. I submitted to him  
what my own views were, but urged him  
to have the alterations made, subject to  
the advice and oversight of some  
professional man. I was grieved to  
find that some of the Indian children  
under the inducements that were being  
put forward, were leaving for the Church  
school at Sault St. Marie. I wish the  
Church school there every success, but  
I do not wish that they should seek to  
proselytize our children.

The young lady in charge of our school  
at Rama appears a very suitable person  
for her place, and when the Rama child-  
ren know all that she can teach them,  
they will not need to go to the Church  
school at Sault St. Marie, or elsewhere.

It occurred to me, however, that some  
home incentives might invest our own  
school with greater attraction, and ac-  
cordingly I begged of Mr. Woolsey to  
announce to the school that prizes would  
be distributed at the close of the year.  
Also prizes for sewing, cleanliness, good  
conduct, punctuality, &c., &c. I am  
persuaded this will have a good effect;  
and it gave me great pleasure to advise

Mr. Woolsey that I will pay the amounts  
on his furnishing to the names of the  
successful competitors. I hope, there-  
fore, as I stated at the commencement  
of this somewhat extended epistle, that  
our short visit to this place has not been  
without benefit to our Rama Indians.  
More when I see you.

## THE PROPOSED RAILWAY TUN- NEL UNDER THE ENGLISH CHANNEL.

The preliminary arrangements for the  
commencement of the great work are  
progressing favorably, and there appear  
to be good prospects for its execution  
under the combined auspices of the  
English and French governments. Prelim-  
inary surveys of the best routes have  
been made by eminent engineers, who  
have become satisfied thereupon that no  
special difficulties are likely to be en-  
countered. The length of the tunnel will  
be about twenty-two miles.

The subject came up for discussion  
recently before the British Association,  
when Sir John Hawkshaw, who is one of  
the engineers of the work proposed, gave  
a variety of interesting particulars.

The channel waters, he said, were a  
mere fish pond. They were only 180 feet  
deep. Borings have been made to a  
depth of 600 feet on each side of the  
Channel, and also in the Channel bottom  
at many points on the line, and it has  
been experimentally ascertained that the  
tunnel would pass through a chalk forma-  
tion for nearly the whole distance. The  
tunnel would be 240 feet below the bottom  
of the Channel, and with this large  
amount of material existing between the  
bed of the tunnel and the ocean above,  
there was little danger of any trouble  
from the high water.

Some people seemed to assume that  
the tunnel would be so badly ventilated  
that the air would be so bad that the  
tunnel could not be constructed.

The great difficulty would be to get in and out  
of it. There would be a vast number of  
workmen and an enormous amount of  
building material to be carried in and out.  
There would be a drift way tunnel; and in  
order to facilitate the men and the ma-  
terial going in and out, it would be desir-  
able to put on each side of the tunnel a  
pneumatic tube—in fact, they would be  
almost essential for the mere construction  
of the tunnel. When the tunnel was  
finished, he would suggest that these  
tubes remain. All that was necessary  
would be to make apertures on one side  
of the tunnel, and by pumping the air which  
flowed in at each end of the tubes into  
the tunnel the ventilation would be practi-  
cally easy and not very expensive. He  
had been silent as to this point because en-  
gineers were generally silent about works  
until they were executed. When the  
work was accomplished, the way in which  
it was executed would be patent to every-  
body.—*See Am.*

## THE WORLD'S CROPS.

LONDON, Sept. 20.—The *Mark Lane  
Express* has the following review of the  
corn market for the week:—

The last gathering of the harvest in the  
South of England has been well secured.  
The usual consequence has ensued, and a  
reduction in the price of wheat has been  
universal, say from one to two shillings  
per quarter. As our averages, however,  
are only one shilling and sixpence above  
that of last year, there seems to be little  
room on scanty and poor crops for a fur-  
ther depression, and as money goes beg-  
ging, it may find profitable vent in the  
corn trade. The French claim that the  
growth in France has exceeded their  
wants by about 3,000,000 quarters, but the  
fact that French farmers are more reluc-  
tant than ourselves to give way, confirms  
the impression that the estimate is erro-  
neous. The Paris market has been steady  
for flour and fine wheat, though it is  
about a shilling easier for inferior new.  
In the provinces there has been very little  
change. On the Continent generally there  
has been but little movement, the markets  
in some places in Germany being firm, and  
in others easier. In Holland prices have  
only declined a shilling, and in Belgium  
hardly that; but in Hungary with better  
supplies, there has been a decline of two  
shillings per quarter, and the same is true  
of Denmark. Holders at Odessa still de-  
mand higher prices.

## Our English Letter.

### THE LOSS OF THE VANGUARD.

DEAR MR. EDITOR—

Another collision has taken place re-  
sulting in the loss of one of the vessels  
of the Royal Navy, but happily no lives  
were sacrificed by the accident. The  
*Vanguard* appears to have been a magni-  
ficent ship, heavily plated with iron  
armour and ranking with the very best  
and formidable ships in the channel  
squadron. The blow which sent the  
immense vessel of upwards of 6000 tons  
burthen, came from one of equal pro-  
portions and power, one of the class  
known as RAMS, and although they  
merely drifted together, at a very low rate  
of speed, enshrouded in a dense fog, so  
terrible was the encounter that a large  
rent was made in the side of the *Van-  
guard*, and she sank in less than one  
hour, with all her costly munitions of  
war, and involving a loss of about half  
a million sterling. The conclusion at  
which the public appears to have arrived  
is that the boasted provision of air-tight  
and water-tight compartments is of  
little use, and that if so fine a vessel  
could not be kept afloat in a calm sea,  
and with any amount of help at hand, in  
a storm or battle there would not be  
much hope of such ships in the event  
of serious injury.

A lesson has also been learned as to  
the terrible power that class of vessel  
must possess, from which came the  
blow, when engaged in actual warfare,  
and at full speed endeavoring to run  
down and overwhelm the ships belong-  
ing to an enemy. Divers are busily en-  
gaged in endeavoring to rescue valu-  
ables from the wreck, and several men  
are discussing the possibility of raising  
the ship from the depths of the sea,  
while a Court-martial is trying the of-  
ficers of the lost vessel, so we shall hear  
much more in relation to this import-  
ant event.

### THE SLAVE TRADE.

still flourishes in many places, and the  
hearts of truly philanthropic people are  
greatly distressed at the reports of ter-  
rible sufferings endured, and of the  
numbers of those who are being carried  
from different parts of Africa into hope-  
less captivity. Our Tory Government  
are taking steps which will not repress  
in the least the iniquitous traffic, but  
tend rather to the emboldening of the  
dealers in human flesh and blood, and  
to the annihilation of hope in the  
hearts of the oppressed. In recent in-  
structions to the Commanders of war  
vessels, the Lords of the Admiralty di-  
rect that the broad rule is to be ob-  
served, that a fugitive slave is not to be  
permanently received on board any de-  
scription of ship under the British flag,  
unless his life were to be endangered  
if he were not allowed to come on  
board—and again, "The slave must  
not be allowed to remain on board  
after it has been proved to the  
satisfaction of the officer in com-  
mand that he is legally a slave."  
Much more to the same effect is enjoined,  
showing very strong regards for the  
rights of what is called "property" in  
this horrid business, and extreme care  
of giving offence to those who sanction  
the abomination. Truly this is a back-  
ward movement on the part of our rulers.  
It is a proceeding which will call forth  
much indignation, and as it has been  
done during the parliamentary recess,  
some time must elapse, before the  
authors of these new regulations can  
be brought to account, and much mis-  
chief will be wrought in distant places,  
and much suffering will have to be en-  
dured. Such a blot as this will not be  
allowed to remain on the fair fame of  
England in relation to the burning  
question of the slave trade.

THE FINANCIAL DISTRICT MEETINGS  
have been held, and there is nothing

very special to report in connection with  
them. In some Districts, plans were laid  
before the brethren for active and or-  
ganised evangelistic effort upon the cir-  
cuits during the early part of the Metho-  
dist year. Other districts are favored  
with the services of a special missionary  
whose whole time is to be occupied in  
visitation of the circuits, and in  
association with the regular ministers,  
conducting series of revival services.

Upon the question of Lay Represen-  
tation very little could be done. We  
were merely called upon to elect one of  
the Ministers of the District, to sit up-  
on the large Committee of Ministers to  
whom the question is first of all to be  
referred. Their report is to be laid be-  
fore the Ministers at the May District  
meetings, and then, together with the  
decisions of the Districts before a mix-  
ed Committee, which is to sit before  
the next Conference.

This is, in brief, the position of the  
question at the present, but it is freely  
talked over in Methodist circles, and is  
gaining in public attention. The de-  
cision of Conference in regard to the  
question in Ireland, meets with no favor  
from the Lay Brethren of the Irish  
Methodist Church. They are very  
much dissatisfied with the decision, and  
are taking active measures to make  
their wishes known and felt, when the  
question shall again come up. The  
steady strong pressure from Ireland  
will be an important force in the delib-  
erations of the Committees on this side  
of the Channel.

### THE HARVEST OF 1875.

is safely gathered. The weather for  
nearly two months has been all that  
could be desired. The crops have been  
brought in in first-rate condition, and in  
far larger quantities than the agricul-  
turalist ventured to hope for during the  
prevalence of the heavy rain storms of  
July. It is a good harvest, and calls  
for national Thanksgiving.

Sept. 20th, 1875.

### ABOUT LONG SERMONS.

A correspondent of the *National Chris-  
tian Advocate* relates the following:—"On  
my way to church, in the town of P—  
I said to a friend, 'A fine day, Sir; are  
you going to hear Brother A. preach to-  
day?' 'Well, I do not know what  
metre he preaches to, but I know he is a  
Gospel preacher.' 'Well, I will hear him,  
then, for we have been bored here with  
graveyard sermons till I would like to  
hear a Gospel sermon.' Brother A. preach-  
ed sixty-seven minutes, but I heard no  
complaint about a long sermon. The  
people are not to be censured for com-  
plaining at long sermons when those ser-  
mons have been preached on subjects of  
controversy which were settled a hundred  
years since, and are not troubling the  
Church now. On leaving the church after  
Brother A.—had preached, said one, 'I  
think Brother—had the gift of continu-  
ance to-day.' 'Only thirty-five minutes,'  
said I. 'Is that so?' 'Well, it might have  
interested and edified a congregation in  
Luther's day, but I could not see what the  
brother meant by preaching it to us.'  
'Good people cannot enjoy such sermons,  
because they are not good to the use of  
edifying.' All such sermons seem long  
and should be 'condemned' out of exist-  
ence. Very few people grumble at the  
length of a sermon if it has Jesus and the  
cross and the Holy Spirit in it, and if  
pointed at the erroneous doctrines of the  
present day. But some will growl about  
long sermons, be they good or bad, and of  
such we may well say, 'A pint cup is soon  
filled.' We must preach Jesus, and bear  
with the pint cups."

### AH CHU AND HIS SALT.

B. writes as follows:  
"Where is your salt, Ah Chu?" said I.  
Ah Chu had invited me to dine at his  
mess, to celebrate a Chinese festival, and  
barring the chopsticks and some national  
dishes, which I did not venture upon, a  
capital dinner it was. Ah Chu and his  
messmates were working on a sugar plan-  
tation below New Orleans. Ah Chu passed  
a bottle with a quill fitted in the cork.  
'Vinegar?' said I. 'No; here is the vine-  
gar,' said he, passing me a bottle exactly  
like the first. 'Me thought you asked for  
salt,' 'Salt it was,' said I. 'Well, said  
Ah Chu, 'that is the salt me gave you  
first.' And sure enough it was; salt dis-  
solved in water and used in a fluid state.  
'So,' says Ah Chu, table salt is served in  
China."  
"For convenience of application, and  
exactness with which the seasoning can  
be regulated, give me liquid salt."

PIPE,  
T.C.,  
UMPS,  
ocking.  
ORK  
Halifax.  
LLWAY.  
ents. 1875  
ne, Trains will  
AINS  
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AINS  
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nd St. John for  
RAIN  
and Truro for  
Sussex 6 p.m.  
Point du Chene  
5 p.m. Painesce  
4.05 p.m.  
S.  
Pictou at 10.00  
fax at 6.45 a.m.,  
7.00 a.m., and  
47 a.m. Point  
St. John for  
NS.  
9 a.m. Halifax  
St. John at 9.40  
5 p.m.  
See Small Time  
BRYDGES,  
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June 26.  
HOTEL!  
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OPRIETOR.  
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HOO  
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JOHN, N.B.  
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BOOKS.  
selected by the  
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Religious Tract  
T. Nelson Sons,  
and Scotch Pub-  
lishers to furnish  
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OOLS.  
and a large supply  
Lesson Papers,  
quisites,  
y cheap.  
Stationer,  
St. John, N.B.  
S,  
MITTERS,  
DICINES,  
Nova Scotia,  
Preparations,  
throughout Nova  
in some of the  
best cases, and we  
are not benefited;  
erous certificates  
Peace, are shown  
obtained from our  
address on appli-  
RP per pint bot-  
respectable dealers  
TES & Co.,  
County, N.S.

### THE FAMILY.

#### FATHER, BRING HOME YOUR MONEY TO-NIGHT.

A new temperance Song and Chorus.  
WORDS BY MRS. M. A. KIDDER.

Oh! father, dear father, don't stay away late,  
Come home when your day's work is o'er;  
For mother'll be watching for you at the gate,  
Don't grieve her poor heart any more.  
She's weary with sewing to keep us in bread,  
And her face is so haggard and white,  
For you know, father dear, that we all must be fed.  
Then bring home your money to-night!  
CHORUS.—Then bring home your money to-night!  
Oh! bring home your money to-night!  
For you know, father dear, that we all must be fed,  
Oh! bring home your money to-night!

The old tavern keeper is rich I am sure;  
His acres spread out far and wide,  
While father, dear father, you know we are poor,  
And needy, and hungry beside.  
Don't give him your hard-earned dollars I pray,  
For the drinks that will madden and blight,  
But in manliness turn from the tempter away,  
And bring home your money to-night!  
CHORUS.—

Oh! father, dear father, don't stay away late,  
I'll be Saturday night as you know,  
The beautiful Sabbath night dawn if you wait,  
And find us in sorrow and woe.  
No bread in the pantry, no comfort in store,  
And nothing to make our home bright,  
Good-bye now, dear father, don't drink any more,  
But bring home your money to-night!

#### POLITENESS OF GREAT MEN.

Truly great men are polite by instinct to their inferiors. It is one element of their greatness to be thoughtful for others.

The greatest men in the world have been noted for their politeness. Indeed, many have owed their greatness mainly to their popular manners, which induced the people whom they pleased to give them an opportunity to show their power.

Many years ago the errand-boy employed by a publishing-house in a great city was sent to procure from Edward Everett the proof-sheets of a book which he had been examining. The boy entered the vast library, lined from floor to ceiling with books, in fear and trembling; he stood in awe of this famous man, and dreaded to meet him.

But Mr. Everett, turning from the desk where he was writing, received the lad with re-assuring courtesy, bade him sit down, chatted kindly as he looked for the proof-sheets, and asked,—

"Shall I put a paper round them for you?" as politely as if his visitor were the President.

The boy departed in a very comfortable state of mind; he had been raised in his own esteem by Mr. Everett's kindness, and he has never forgotten the lesson it taught him.

#### ENTICING A MAN'S WIFE AWAY.

CLEVER RESENTMENT OF NON ATTENDANCE AT THE CONFESSORIAL.

There is one indignant young husband in this city, who has had a very startling experience this month of the widespread power exercised by the clergy of the Roman Catholic Church over their people. Some ten months ago, the gentleman in question, a respectable, well educated French-Canadian, and who has occupied a responsible position on the Grand Trunk Railway, married a handsome young girl in this city. The bride was very young, being under sixteen, but the couple lived very happily together. They attended mass quite regularly, at the parish church of Notre Dame, but the husband had not been to confession for a long time; his wife, after her marriage, also gave up attending the confessional, and this aroused her spiritual adviser to a high sense of his duties, and he took a favourable opportunity of remonstrating with her on the sinful course she was pursuing. She said her husband had not gone to confession, and she had followed his example. Eventually, and unknown to her liege lord, her feelings were so worked upon, that she was either induced to leave her house, or was taken away, on the 9th September, and the distracted husband was left to picture many terrible things as the causes of her absence. However, he got a clue at last to where she was, and discovered that she had left at the instance of the priest, in order that the godly and the ungodly might be separated. The injured husband, finding that his future martial happiness was imperilled, consulted a prominent Queen's Counsel, who, on hearing the details of the case, sent a communication to the Church, stating that his client would take legal proceedings for the recovery of his wife, if she was not allowed to return home. At

first there was no sign of the Church backing down, but on the 15th, the lady left her husband, and returned home, much to the joy of her husband, after over five days' separation. He and his friends express their condemnation of this high-handed interference with domestic life and the married state in the strongest terms; and they add that many instances can be given where husband and wife are living separate in obedience to the command of the Church, and that some poor women's board is paid in the Retreat rather than allow them to live longer with a partner, who neglects his religious duties. Our informant, who considers himself a good Catholic, says the husbands whose family circles are thus outraged, as a rule fear to take legal proceedings which would add to the already "great burden of sin" they are bearing in the eyes of the Church. Many are the wives of the priests to keep their followers in subjection, but this separation of man and wife is one of the most daring, being in flagrant violation of the divine precept, "Whom God hath joined together let no man put asunder." How can those who do such things consistently oppose divorce?

It may be stated that the gentleman above referred to was till lately a Freemason.—*Montreal Witness.*

#### A JAPANESE GIRL IN AMERICA ON JAPANESE MATTERS.

The *Japan Gazette* contains the following from a Japanese girl who is evidently not wholly Americanized yet:

"Mr. Tsuda Sen, the author of a book on Agriculture known as the *Nojio Saseji*, has a daughter, aged ten years, who has been for three years in America, where her education is being provided for by Mr. Lanman, a gentleman of Washington, who having applied to Ume Tsuda (for that is the child's name) for a written expression of her views upon her native country and its customs, received the following:—

GEORGETOWN, D. C., May 21st, 1875.  
"DEAR MR. LANMAN:—You asked me to write you a letter, or rather a composition, on what I think about improvements in Japan, and how further improvements ought to be made.

"I think it wrong to make everything different to what it is at present in Japan; we ought to keep a great many things as they are. For instance, I should like Japan to keep its native language, native dress and native style of writing; but I should like to see in my country, American as well as Japanese schools.

"The Japanese ought to keep on making bronzes and swords, just as they have hitherto done; but in a few things the Japanese ought to change. In the manufacture of such things as scissors, the Americans excel them.

"I wish all the people in Japan would become Christians; and all the temples converted into churches. It would be too much trouble and expense to build new churches, but we might take out all the idols and symbols of idolatry. Change a few things in the temples and they will make beautiful churches.

"When the Japanese marry, I wish they would do it in the same way as they did in old times, but change the habit of having so very few people at the marriage.

"Some people in Japan would like to make that country like America. But I am sure that other countries, such as France and England, do not have everything like another country (America), because they like it in some respects—and so, why should Japan?

"The Government I hope, will not be changed, but I do hope the people will not have so many taxes.

"I will write more some other time, as I have more to say. UME TSUDA."

#### NO PROMOTION.

If "temperance societies" of older people set bad examples to the children's cold-water organizations, they should expect to be rebuked. The following case, on a question of "promotion," brings some keen logic by a boy:

A Lodge Deputy, at—, accosted a lad a few mornings since: "Sammy, you are most fourteen, and we think of promoting you. You have been a faithful member of the Cold Water Temple a good spell, and now we think of promoting you by advancing you into the Lodge."

"Ah," said Sammy, "promotion is it? Do any of the ladies of your Lodge take snuff?"

"I am afraid some of them do," the Deputy replied.

"Well, do any of the gentlemen smoke or chew?"

"O, yes. I am sorry to say," he answered.

"Well, but," continued Sammy, "do any of them swear?"

"Sorry to confess it," answered Deputy, "yet that is the fact."

"Well, now," resumed Sammy, "you talk about promotion in going out of an organization that has a pledge against three vices, and going into one that violates two of them, but I cannot see it in the same light."

#### REMARKABLE SHOWER OF ICE—PERILS OF ROCKY MOUNTAIN RAILWAY TRAVELLING.

At Potter Station on the Union Pacific Railroad, recently a train was just pulling out from the station when a storm commenced, and in a few seconds there was such a fury of hail and wind that the engineer deemed it best to stop the locomotive. The halstones were simply great junks of ice, many of them three and four inches in diameter, and of all shapes—squares, cones, cubes, etc. The first stone that struck the train broke a window, and the flying glass severely injured a lady on the face, making a deep cut. Five minutes afterward there was not a whole light of gas on the south side of the train, the whole length of it. The windows in the Pullman cars were of French plate, three eighths of an inch thick, and double. The hail broke both thicknesses, and tore the curtains into shreds. The wooden shutters, too, were smashed, and many of the mirrors were broken. The deck lights on the top of the cars were also demolished. The dome of the engine was dented as if it had been pounded with a heavy weight, and the woodwork on the South side of the cars was plowed as if some one had struck it all over with sliding blows from a hammer. During the continuance of this terrific fusillade, which lasted fully twenty minutes, the excitement and fear among the passengers ran very high. Several ladies fainted, and one lady, Mrs. Earle, wife of the superintendent of the Mountain division of the road, went into spasms, from which she did not recover for fully an hour after the cessation of the storm. Several persons sitting on the south side of the cars were more or less injured about the head and face.

As soon as the storm abated a little, the matting in the cars was hung up in front of the windows, and the train moved ahead, the drifted halstones proving an obstacle for some miles. At the next station, strips of tin were procured and fastened over the windows the entire length of the train. The cars have been run into the shop for repairs, and the damage will amount, it is estimated, to several thousand dollars.—*Denver News.*

#### STRAWBERRIES.—The Rev. E. P. Roe, of West Point, N. Y., says:—"I cultivated last year about three acres. Not over one acre was in strawberries, and yet from this my sales in fruits and plants amounted to a little over \$1,400, or more than twice the value of all my other crops together. I find it pays well to raise several of the best varieties. If one fails, another succeeds, and you learn what kinds are adapted to your soil and locality. But every kind needs good culture. I make my large plantings in the spring, as, with ordinary care, there is scarcely any danger of losing the plants. They should not be permitted to bear that season; but the following June will give a full crop. I plant largely in July, August, September, and October, for then I get a fine crop the following season. I expect to have plants of all the leading varieties ready for market by August 1st this year. As a rule, it is safer to get strawberries in the spring. Make the ground deep, rich, and mellow. In the garden let the rows be two feet apart, and the plants one foot apart in the rows. In the field the rows three feet apart and the plants one foot, as before. The first year merely keep the ground clean and loose and the runners cut. Take off the blossoms, and you will be amply repaid in far greater vigor of growth and a much larger crop the following year. A little fine old rotted manure around each plant, when first put out, gives a great start. A light covering of stable-manure just before freezing weather makes the best winter protection; but leaves, straw, or any light litter will answer. It will not do to leave the working of beds that are to bear till late in spring. The roots must not be disturbed then. Let the weeding and loosening of soil be done in the fall or very early in spring, and the mulch applied while the ground is moist and mellow, and it will remain so. For home use, and I believe for market, it is poor policy to depend on one or two varieties. As in the orchard, so in the strawberry bed, it is best to have early, medium, and late varieties. Thus the season of this most delicious of fruits is greatly prolonged."—*N. Y. Independent.*

#### THINGS WORTH KNOWING.

Water window plants with tepid water, and wash the leaves often.

All vegetables should be washed in hot water first to cleanse them for cooking. Insects, sand, dirt, etc., are loosened by the heat.

Equal proportions of turpentine, linseed oil and vinegar, thoroughly applied and then rubbed with flannel, is an excellent furniture polish.

To each bowl of starch before boiling, add a teaspoonful of Epsom salts. Articles prepared in this way will be much stiffer, and, in a measure fireproof.

If you don't want milk to sour during a thunder storm, kindle a fire in the dairy, even in hot weather, the purpose being to drive out the moisture.

When milk soured, scalding water will render it sweet again. The whey separates from the curd, and the former is better than shortening in bread.

#### CHILDREN'S CORNER. THE FIRST TIME.

I was about twelve years old.

One beautiful summer morning, as I entered the school yard, Joe Simpson, who could not live unless he was in some mischief, stooped down, took a clod of mud from the side of a pond that should not have been there, and threw it at me. Now, the clod was no larger than a pill, but it struck me on the sleeve, and stuck there.

I intended, when I began to write, to say how utterly wrong I was in what followed; but, as I think of it, I am back once more in the remarkable clothes I had on that day, and I do not blame myself as much as I thought I did.

You see, I had, after months of expectation, put on for the first time that morning a suit of Nankeen linen, as yellow and as fresh and sweet as new butter. Moreover, I had a turn-down collar of the whitest, glossiest, stiffest sort, around my neck, and some six inches over my shoulders.

To be in keeping with my clothes, I had scrubbed myself all over, before putting them on, with all the soap I could lay hands on, besides brushing and perfuming my hair at my sister's toilet table. In fact, it was because I was so amazingly ahead of Joe Simpson in personal appearance that he threw the mud at me. Of course.

How much better it would have been had I taken time to do nothing but wash out the small spot, even if I had used my tears for the purpose. Instead of that, in the flash of a second I let Joe have it full in the face with a handful of mud. Unfortunately there was an abundant supply of mud left by the pond, as it was drying up under the summer sun. It was a good hour before school time, too, for I had arrived long in advance to show off my new clothes, having dreamed of the glory thereof all night. The boys also gathered around with jeers and cheers as we hesitated or continued, a hundred of them at last around us shouting and yelling with laughter; but every scamp of them urging us on.

After the first double handful of mud smacked in the centre of my beautiful new waistcoat with its mother-of-pearl buttons, I ceased to be a boy, and became a madman, for whom a straight waistcoat would have been much more suitable. Joe was as mad, and at it we went fast and furious. Every now and then we would have to stop to scoop the mud out of our eyes, to see how to throw the next handful, as well as smear it off our nose and mouth enough to breathe.

Nor did we stop until the teacher arrived. But when he did, we were safe enough from him; he could not touch, much less whip, either of us; for, except a little hole at the eyes and nose and mouth, from head to foot each of us was sheathed in mud, clothed in a complete coat of mail from one to three inches deep. That was not all. The green and slimy mire smelled awfully, and, as it dried on us, it became as hard as a brick, almost.

By command of the teacher, a big boy marched me home, blind and exhausted and tumbling down at every curb-stone, with it seemed to me, the entire city at my heels running and hurrying. Our house was a mile from the school, and no circus, with its train of animals, and ropedancers and clowns, ever made a greater sensation.

I refused sternly to tell what befell me when my mother did get at me! The fact that Joe was undergoing the same at his house was some consolation; but then Joe did not lose the splendid suit of clothes I did, and I have never had one since I liked half so well.

#### HOW TO FILL SUNDAY SCHOOLS.

A poor, ragged lad, about twelve years of age, found his way into one of the Sunday schools in York. One of the teachers asked:

"How is it that you are so ragged and cannot read?"

"My father drinks, sir," was the comprehensive reply.

The teacher visited the family the same evening, a tract was left, and an invitation given to attend the temperance meetings in the Lecture Hall. On visiting the family a few months after, the teacher was surprised at the altered appearance of the family. The wife exclaimed, with joy beaming in her eyes:

"O, sir, my husband hasn't tasted a drop for these sixteen weeks. He brings home now what he earns. We are getting all our things back from the pawn-shop, and we shall get to a place of worship on the Sunday, and have all our children fit for school."

To take mildew from linen, mix soft soap with starch powdered, half the quantity of salt, and a piece of lemon, and lay it on both sides with a paint brush; let it be in the open air—on grass is preferable—all the stains is removed.

#### "I AM READY."

So said our brother, Ira Hunting, as he was passing from earth to heaven. He was born in 1808, and converted at a grove-meeting near Gallupville in the fall of 1827, and at once joined the class, which was first formed in this vicinity. Here the ground work for a preparation for death was laid.

Possibly some thought lightly of seeing him kneeling at a penitential bench, pleading for the blessing of God upon himself, wife and child, but God was attentive. Here began a life of prayer, which was the secret of his readiness for the great change. Ira Hunting enjoyed the blessing of belonging to one of these happy families, whose members are all converted, and in the church. His parents led, and the children followed.

He stood by the Church at Gallupville, in its adversity as well as prosperity from its organization till his death, and when called to leave the Church militant for the Church triumphant, he whispered, "I am ready."

To make ready for death early in life is the brightest mark of wisdom, and fortunate for this brother he prepared while in health, for his disease was of the brain and reason was dethroned almost to the very last; but as mercy would have it, a few moments of sanity were given him, in which he gave his friends this sentence of consolation: "I am ready," and he passed over to the realm of the blessed. D. B.

A QUIET reproof was adroitly given by Dr. Bethune to Rev. Dr. Tyng in a platform meeting in Philadelphia, A. D. 1873. Dr. Tyng had introduced himself to us by assurances of his firmness as an Episcopalian; that in his birth, baptism, confirmation, etc., he had been an Episcopalian that he expected to live, and die, and go to heaven an Episcopalian, and to be an Episcopalian in heaven. Dr. Bethune, being introduced, said: "As for myself, I am nothing but a Reformed Dutchman. I expect to live and die a Reformed Dutchman; but when I get to heaven, I shall be an Episcopalian, for I am determined to be with Brother Tyng."

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# THE WESLEYAN.

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SATURDAY, OCTOBER 9, 1875.

## NATURALNESS IN PUBLIC ADDRESS.

There is not a public speaker in ten who talks and acts before a congregation as he would in his own family in treating upon a kindred theme. Even in the perfunctory duty of making an announcement, there are changes of voice and habits of gesticulation noticeable in public men, which are altogether foreign to them. How is this to be explained? The intention unquestionably is to render the speaker's words more effective, and thus he usually adopts the style most suited in his judgment to the end sought. It is not known—or at least not properly understood—that the most impressive address is that which comes direct from heart and brain, giving neither time or inclination to think of voice or manner. Of course, there must be self-control—the fair mastery over one's impulses and sympathies; otherwise the impetuous novice may acquire habits even less graceful and impressive than those assumed for effect by others.

As a matter of worldly policy alone, there is nothing which aids a public speaker like a proper management of the voice. Sentences of commonplace importance are received gratefully from some men, while great truths are simply tolerated from others. Two-thirds of this difference is caused by the delivery of the speaker's thoughts, and the other third by the arrangement of his sentences. Men coveting position and influence—eager to rise in public estimation—cannot afford to incur the condemnation which is associated with imperfect delivery. But when we consider the aim of all true public effort—the elevation of our race, morally and spiritually—there can be no self-denial or toil of discipline to which one would not willingly subject himself to obtain great results. If as much time and application were devoted by each minister of lecturer toward breaking off bad habits in public speaking, as are ordinarily applied to mastering the principles of a language, it would be energy well spent.

OUR CORRESPONDENCE COLUMNS this week contain one or two paragraphs which will be likely to provoke remark from persons immediately interested. A previous letter from "Occasional" gave the St. John Watchman an opportunity of saying that many readers of the WESLEYAN would be surprised to see political matters and characters alluded to in its columns. The public are perfectly instructed by this time of day that Editors do not hold themselves responsible for the opinions of all who choose to write letters for publication. At the same time, this method of breaching a publisher with the ill-will of his readers, because he permits an explanation to appear in his paper which does not harmonize with the views of complainant, is not either brave or persistent. Especially is it not consistent with the professions of a paper which is set up as a cheek upon public uses. We shall always suppress whatever may be personal in the way of censoriousness or malevolence; but if our friends—of whatever position in society—desire to defend their opinions, while rose opinions are within the limits of respectability, and the rights of a religious newspaper is sustained, they shall not be denied the use of these columns.

THANKS—RESPONSIVE.—The Editor desires, before leaving the office for the West, to express his grateful sense of the kindness which has prompted so many to send an early intimation of their pleasure on receiving the WESLEYAN in its new form. Next to the favor of those who are diligent in the appropriation of their money to the support of the cause of our Ministers and the WESLEYAN, nothing is so hard to wish for as to see the WESLEYAN always welcome.

THE HALIFAX CIVIC ELECTIONS came off last week. We have to congratulate the city upon the results. Many had lost all heart in respect to the management of our public affairs; but last Friday's effort proved that a people possessed of moral strength when aroused from lethargy can do themselves justice.

A playful remark made by us some weeks ago, in relation to Mr. Richey's candidature, gave rise to considerable discussion in the daily papers. The Chronicle demanded more information; asserted that the Mayor's office had not any connection with school affairs, and after reading our reply elegantly hinted that we had "let the cat out of the bag, and were desirous of putting the ugly animal back again." Of course this was all very consistent with the Chronicle's first declaration that the Mayor of Halifax had nothing to do with our school affairs. But we assumed that the Editor was an Irishman!

It may as well now be confessed that before our remark was made, a canvas, strong and determined, had been conducted against Mr. Richey on the ground that he was a School Association man. With this fact before it, why did not our daily contemporary challenge the fairness of associating the Mayor with the management of school affairs?

But the field is won—won handsomely. Whether our Aldermanic Board shall or shall not interfere with school matters as much as usual, citizens may be thankful that they have added some sterling material to that body by last week's handsome majorities. Halifax, we trust, has been redeemed from the reproach of civic extravagance, as we hope it soon will be from the consequences of grievous neglect in regard to its sanitary conditions.

"Dear Mr. Editor.—We have been set to thinking by G. O. H.'s letters, and your own improved paper, that after all, Editorial work is not quite so easy as we imagine. Perhaps persons who merely look on and criticize could not improve matters if they tried." Extract from correspondent's communication.

A friend of ours—a medical man—not long ago, was seized with an ambition to stand independent of watchmakers. With rude tools he proceeded to take apart his pocket timepiece, feeling perfectly confident of his ability to rectify some defect he had discovered. He had loosened the second screw, when a wild buzzing sound from the interior of the watch startled and disgusted him. Wrapping up the entire fragments in paper he hurried them away to the nearest watchmaker, and cheerfully paid his fee.

We have seen persons similarly disposed to tinker with newspapers, imagining they could make improvements and put editors to shame. It is possible a screw might be loosened in the projects of such parties were they to step out of their own proper sphere. Newspaper work is hard work; and no paper could be improved except by infusing into it more energy, tact and brains. Mere dreaming of possibilities would add but little to the world's knowledge, or advantage in any way.

ROMAN CATHOLIC DIFFICULTIES are looming up all about us. In Montreal neither the laws of our own country nor the decisions of the English Queen and Council can command sufficient respect to prevent them from hurling maledictions which forever irritate the populace. In Toronto, religious processions from Chapel to Chapel, on the Sabbath, have incited mob violence. There are indications amongst ourselves that there is an increasing effort to obtain control of civic and government affairs. One would think that history would have a convincing voice for those sectaries. When once the genuine British—which is the genuine Protestant—feeling is evoked, there is invariably but one result,—peace must be maintained and the rights of citizens protected. If agitators suffer, they must submit to it without the poor merit of being persecuted.

THE REPORT OF THE FRUIT GROWERS' ASSOCIATION for last year is before us, sent us kindly by the Corresponding Secretary, D. Henry Starr, Esq. The Annual Exhibition is to be held next Wednesday in Annapolis—to be open for three days. Visitors can travel to the ground back of one fare.

JUST AS WE EXPECTED.—The Baptists are not fortunate in their representatives, or exponents. The Messenger of Wednesday says:—

The Editor of the WESLEYAN is not willing to let the Rev. Mr. Sommerville enjoy his raid upon Baptist truth all alone. Perhaps he—the Ed. W.—thinks Mr. S. needs some help out of his dangerous position, and he therefore takes the opportunity to proffer his aid and comfort. He also indulges in a general fling at Baptist principles and Baptist churches. See what he says:

Here follows extracts from our editorial of last week.

"Mr. S. (Mr. Sommerville) needs some help out of his dangerous position!" Verily we would as soon think of coming to the help of the Right Hon. W. E. Gladstone in his present controversy. If the Messenger can confound Mr. Sommerville, we may regard baptizo as settled.

Our neighbour goes on to say:—"A company of evasive religionists once before (Acts xvii. 6) 'took to themselves certain lewd fellows of the baser sort'; and with them sought to raise a prejudice against two good Baptist brethren, by crying out against them. 'These that have turned the world upside down are come hither also,' whereas they sought only to turn the world right side up." By the bye! This is the New Baptist version of the Scriptures, we suppose, which the world has been hearing of some time. But, how generous and kind and argumentative it is!

"And so," adds Brother Selden:—"We in like manner have sought to keep the world out of hot water, or something worse."

Now, that is honest, something worse than hot water—which means, we presume, that the world's salvation depends upon its accepting the doctrine of immersion. Is that it? To be logical, our Baptist brethren should say as much; but will they be logical?

"It is Infant Baptism, so called, that keeps the world in hot water. The attempt to make the sprinkling of an unconscious babe harmonize with New Testament teachings and take the place of it; that is what has produced the strife, wherever it is practiced, and will continue to do so as long as the New Testament lasts."

We have not space to say all that is in our heart on the subject, to our brother, this week; but will try and give him further attention next week.

All right. We shall be away. But on our return, we will read, and reply if necessary. And we promise not to call any bad names, or quote passages of Scripture descriptive of bad men—unclean characters—by way of application to the Baptists. They are good people—devoted many of them—only illogical and sensitive.

We publish a portion of a letter from a friend—an intelligent and educated friend—of our office and of Methodism.

Allow me to congratulate you on the improved appearance of the WESLEYAN. I think the organ of a religious denomination should not only be the exponent of its doctrines and of its general policy, but it should be to the outside world, and, indeed, to the individual of the denominations itself, a clear and correct exponent of the character and condition of the denomination.

It should have as much christian zeal, as much energy, as much enterprise as would be consistent with the general character of those for whom and to whom it speaks, and should be even ahead of the average of its readers in all these respects so as to be continually leading them higher and higher.

I am glad that the WESLEYAN so nearly fills my ideal of what such a paper should be, and I look to it to do a great work in leading our people to a realization of the glorious destiny of British American Methodism.

I use the word, realization, here in two senses, first, a clear understanding of what its destiny is, and second, a consciousness that that destiny, through the blessing of God on the efforts of the Church is being fulfilled through each year of the coming time.

When I wish you success, which I heartily do, I do not merely wish that you may have personal comfort in the performance of your editorial, and other duties, but that you may be able to make the WESLEYAN a success in the highest sense of that somewhat vague term.

With kind regards for my friends and your co-workers

I am, &c., &c.  
T. H.

REPORTS OF THE PROCEEDINGS OF THE MISSIONARY BOARD, in part at least, will reach us by telegraph in time for next week's issue, we hope. Our readers will learn of the conclusions reached in due time.

THE GUIBORD CASE. The Bishop of Montreal uttered this frightful decree respecting the body of poor Guibord:

"By virtue of a divine power held in the name of the Lord of Lords the place where the body of this rebellious child of the Church shall be buried will be not only cut off from the consecrated cemetery, but shall be for the future accursed."

To which the Nation makes reply:

"Under the Prussian law, the bishop as soon as he signed his decree would have been quietly arrested by the police and lodged in jail; the priest would have shared the same fate; and the whole affair would have passed off quietly, without loss of life, and we should have heard no more of this form of ecclesiastical punishment. The Prussian law allows the clergy to do what they please in hell, purgatory, and such places, but does not allow Prussian subjects to be inconvenienced or annoyed by ecclesiastical censures while in the flesh and on earth."

From which it would seem that Canadian toleration is quite in advance of the Prussian. But the Bishop's language, in most countries, would have provoked a rebellion—for this reason:—It is to be regarded almost purely as a defiance of the Queen's decision.

## DELEGATES TO THE CENTRAL BOARD.

Last week, when we wrote upon this subject, there seemed little probability of any lay-delegates from Nova Scotia being among the party to proceed West. We are happy to say that one of those appointed—Jas. B. Morrow, Esq.—left Halifax, with the other representatives, on Wednesday evening. Dr. Stewart also attends the Educational Board.

## AMUSEMENTS.

MR. EDITOR.—I live in a country village. A few of our good people are so strongly opposed to amusements of every kind that their opinions and remarks give rise to a great deal of hard feeling. Please say what you think of Christians engaging in innocent games—such as ball and croquet playing.

## A READER OF THE WESLEYAN.

In the treatment of this subject it is too often forgotten that the mind is incapable of rest, save when we are asleep. Mental repose, with the eyes open is idiocy. The Creator gave man this inevitable tendency to exertion, so that both body and mind are dependent upon motion for their very existence.

There is a fire-fly in the Southern clime which shineth only when upon the wing; so it is with the mind; when once we rest, we darken. On! said God unto the soul, as to the earth, forever. On it goes. A rejoicing native of the infinite. As a bird of air—an orb of Heaven."

When we have laid aside the severer duties of life, there are hours which cannot all be occupied by sleep, and should not be by severe study. What then is to be done? If we resume hard work, we injure the body; if we think closely when the body is weary, we injure both body and brain.

The greatest men the world has ever seen have had their favorite relaxations. Some played instruments of music; some engaged in games; others played with children. Many have reared pets; all in some way have unstrung the instrument to let it rest. There is, therefore, good reason and example for amusements. But are they therefore, always justifiable? By no means.

Many engage in amusements from the mere love of them. There is something reasonable and consistent in the request of a hardworking mechanic when he sits down in a long evening and says to his daughter, "Read me a lively story, my dear!" We sympathize with the student who rushes gladly from Greek verbs to hunt a squirrel or turn a somersault on the green fields. To see crowds of reapers laying by their burdens in England to dance at a harvest-home, is a sight that makes some observers glad. But there are many whose work is amusement; who take no delight in anything which is not exciting and lively. They have never outgrown their childhood.

Then, many amusements are adopted at very unseasonable times. A dance for instance as indulged in in these times generally, is a species of suicide. In winter, when hot air stoves are in requisition and ventilation is sure to be defective; when excitement and exercise are kept up till far toward morning; when modes of dressing are designed not to ensure health but to please the eye,—dancing is not an amusement, but very hard an injurious exercise. Besides, its associations are not always such as to promote morality.

We may conclude safely that everything depends upon the motive and the tendencies of amusements. Indulged without infringing upon any scriptural law, and in a manner to contribute to the individual's health and usefulness, they are proper. Not otherwise.

Our Composer did a serious injury to one esteemed correspondent last week, in putting out one of his i's. G. O. H. unquestionably meant that he would say nothing depreciatory of the WESLEYAN. But he was made to say depreciatory. He never deprecates, we know, save when there is a discord in the music, or prosperity in the liquor traffic. In these instances he would depreciate heartily!

## A friend writes from SPRING HILL MINES:—

You will be pleased to read that there is a good work going on here, we have had special services ever since our new church was dedicated; some four added to our society and more under deep conviction.

R. B.

GUIBORD'S BODY.—A special despatch to the Chronicle informs us that—

"The 'Bien Public' says the burial of Guibord will take place in about twelve days, as soon as the marble cutter shall have finished the work entrusted to him. Two blocks of stone, six feet long and four feet broad are to be hollowed out in the middle to receive the coffin. These stones will be placed one above the other, and riveted together with six bars of malleable iron, in a way that would require the labor of several men to disjoin them and the power of ten horses to transport them. These stones when they contain Guibord's remains, will resemble the Druidical stones found in Brittany."

Poor Guibord! It is a dreadful thing to come under the curse of the Catholic Church. It requires stone and iron to keep out the consequences of such a malediction.

## THE NEW METHODIST CHURCH, SACKVILLE, N. B.—

Our Lay friends of that classic village are appealing to the people by dollar subscriptions in behalf of the Church which is designed to represent Methodism in Sackville. Crowds go thither yearly to attend the opening and closing terms of our popular Institutions of learning. Besides, the youth of our land are to benefit by the associations as well as the instructions obtained there. Therefore, let the response be universal and liberal. Don't wait for a circular, but send to

MISS E. SNOWBALL, Treasurer, Sackville, N. B.

WE would call the attention of our readers to the advertisement of Miller Brothers, Middleton, Annapolis Co., N. S. These gentlemen are worthy of all respect and confidence. They are doing a thriving business and one of advantage to the country.

## CORRESPONDENCE.

DORCHESTER, Oct. 1st, 1875.

Two Ministers of the Sackville District were appointed at the last F. District meeting as a missionary deputation to the Hopewell Circuit, the Rev. Dr. Pickard, and the writer of this communication were detailed for that duty. We arrived, under the care of the Superintendent, at the Hopewell Parsonage, on Monday, on Saturday evening, 18th Sept. Next day being Sabbath, four missionary services were held. Dr. Pickard preached at Salmon River in the forenoon, and at Hopewell in the evening. Two other services at Harvey in forenoon and Hopewell Corner in the afternoon, were conducted by the junior member of the deputation. Information bearing on our missionary work was also furnished by the Ministers in suitable addresses after the services, in which Bro. Harvie took some part.

On Monday following, the Superintendent of the Circuit conveyed us to Salmon River and Point Wolf. On the way we had the pleasure of dining at the house of an esteemed honorable friend Mr. Hoort, whose acquaintance we made 30 years since. At Point Wolf, we held, according to appointment, the missionary meeting, said to be the first of the kind held there; the people attended well, were very attentive and gave a good collection. We had the pleasure of sharing in the kind hospitality of our excellent friends Mr. and Mrs. McGibbon. His extensive mill establishment is doing a large business in making deals and shipping them. Mrs. McGibbon is the daughter of the late Rev. John Brownell who did good service in our foreign missionary work and died in Fredericton. Our sister has endeared herself very much in the community by her devotion and earnest zeal for the moral and spiritual improvement of the people; some young persons have lately been brought to God in the Sabbath School through the divine blessing upon her faithful work. There is a good prospect for Bro. Howie of much usefulness among that people. The Circuit needs an assistant, Minister, and the friends at Point Wolfe have done

themselves credit, according to means, in their generous subscription raise a fund for that object. present Superintendent is obtaining strong hold on the people's affection and is appreciated as a preacher and pastor.

My recent visit to that place brought my mind reminiscences of by gone days when in June, 1845, the New Brunswick District Meeting sent me there as an ordained Missionary with my horse, saddle and saddle bags. Rev. Art McNutt, then stationed at Sackville whose name to this day is a household word in many parts of Westmorland, Alberta, was my Superintendent; but we were so far apart, we did not see each other very often.

My Mission extended over the territory now known on the Minutes as Hopewell Hillsboro', Coverdale and Moncton, also Salisbury and North River, an occasional trip to Elgin, and to prove on what was called the Goulding Mountain. There old Mr. and Mrs. Gould were living; they were Methodists of old style. How greatly has our work expanded, as witness the numerous Churches and Parsonages all over the country. Many of those with whom then went in company to the Lone house have passed over, and are on other side; but they did well, a few of old ones are yet remaining. I found out whenever I could, to pray with them. They are happy in the Lord.

Dr. Pickard parted with us on Wednesday morning to proceed home. Saturday evening I had the pleasure of attending Bazaar at Hillsboro', held in the Rooms by our friends there. It was continued over the next evening and was quite a success, the Methodist people at Hillsboro' have done well, considering the smallness of their number, in securing such neat and commodious Church with an Organ and a Parsonage, all free from debt.

A kind Providence favored us with beautiful weather, good roads and excellent health for our Missionary tour.

W. M. CARTY

MR. EDITOR.—Will you kindly allow me the privilege in the columns of your paper, to invite the notice of minister and others in Sackville District, to the perusal of the following extract of an official circular just received from Mission Rooms in Toronto.

We also beg to call your attention to another very important matter. During the past year there has been but a slight increase in the income of the Society, while there has been an unavoidable large increase of expenditure. This will become a source of serious embarrassment, unless steps are at once taken to meet the emergency. We trust, therefore, that you will urge upon all the brethren in your District the importance of early meetings, prompt returns, and united effort to largely augment the Fund.

JOHN MACDONALD, Treasurer, A. SUTHERLAND, Secretary.

As several of the Circuits have not yet held their Missionary Meetings, this will be an opportune notice to them as well as to others, and to the Missionary collectors it will be a word in season.

W. McCARTY, Chairman.

## THE SACKVILLE CHURCH.

MR. EDITOR.—It is widely known that our friends here have entered upon a Church building enterprise that taxes their resources to the utmost. Peculiar circumstances make it necessary to have a free church, so that, no funds accruing from the sale of preference of pews, the entire cost, some ten thousand dollars—must be raised entirely by subscription. By this feature, of free sittings, the Sackville people—proud of the presence of the prosperous Mount Allison Institution—are glad to make provision for the constantly enlarging contingent to the congregation which comes therefrom.

The Trustees find the utmost difficulty in providing so large a Building Fund, and so the Ladies Church Aid Society has undertaken to furnish the Church. By incessant labor the members have already raised upwards of one thousand dollars for furnaces, settees, &c., and they now require at least two thousand dollars for further fittings, and for an organ. For this reason they are just now asking aid from the many friends who cherish a warm interest in our work in Sackville, a class which includes many besides former students and their parents. As an account of the hard times, they ask no large contributions, they earnestly hope that every one appealed to will kindly respond, so that the needed amount may be realized.

J. HARRIS

SACKVILLE, Oct. 6th, 1875.

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J. HART.  
SACKVILLE, Oct. 6th, 1875.

#### Letter from St. John, N.B.

To the Editor "Provincial Wesleyan."

Notes from St. John.

DEAR SIR.—We can scarcely realize that four long months have come and gone since our last communication. At that time fires and rumors of fires were thick upon us. The devouring flame has however been extinguished, and the fluster and fever, occasioned in certain quarters by our remarks, have subsided. Unlike the fires, we, fortunately, were not extinguished, but again venture to address you. And first, we are in the midst of an interesting

#### EXHIBITION.

The manufacturers and mechanics of this Province, some time ago, formed themselves into an Association for the purpose of comparing notes, and thereby furthering their particular interests; and the exhibition now in progress is one of the first-fruits of that combination. The opening took place on Monday, the 27th inst., at 2 P. M., in the presence of quite a large attendance of exhibitors and visitors. Prominent among the latter were His Excellency Sir Wm. O'Grady Haley, the Administrator of the Canadian Government, Lt. Gov. Tilley of New Brunswick, and Lt. Gov. Archibald of Nova Scotia. Our enterprising and respected fellow citizen, Jas. Harris, Esq., who has all his life been closely and honorably identified with our manufacturing industries, as President of the Association, in mete and hopeful addresses welcomed his distinguished visitors, who as happily replied. For a detailed description of the Exhibition, we must refer your readers to the daily press. The skill and proficiency of our manufacturers in their different departments of handicraft show to great advantage, while very many of the articles exhibited are of a superior kind. The Victoria Skating Rink is well adapted for Exhibitional purposes, and has been handsomely decorated for the occasion. It is just possible our manufacturers may be looking forward to legislative

#### PROTECTION.

In fact we thought we detected a slight allusion in that direction in Mr. Harris's address. The progress and development of our manufacturing industries are of the most encouraging character. They have advanced within the last few years, with astonishing rapidity, but still we are firmly devoted to the principles of Free Trade, and trust a protective policy may never cramp and cripple the general trade of the Dominion. We can easily understand that benefits might result from what Sir A. T. Galt calls Modified Free Trade, or Incidental Protection, but such a departure should only be exceptional and temporary. Among the many objects of ornament and use, which challenge the approval and admiration of His Excellency and their Honours, the woolen fabrics of the Oxford looms in Nova Scotia were especially prominent. The shrewd and enterprising agents of these Mills in this city—Messrs Everett & Butler—did not allow the occasion to slip unimproved. They at once generously offered a suit of grey homespun to each of the Governors, who as politely and gladly accepted the proffered gifts. There is nothing like encouraging home productions, and the first men of the land have set a worthy example. Henceforth we will have the extreme satisfaction of knowing that we have as our rulers a trio of Governors in "sheep's clothing," and that the product of Canadian looms.

Passing by material improvements, political science, and kindred subjects, we hasten to tell you that the

#### QUARTERLY MEETINGS.

on the East side of the Harbor have been held, and invitations in every instance extended to certain well known ministers to fill the pulpits of their respective Churches for the ensuing three years. This is certainly "taking time by the fore-lock," and among even those not the strictest of our sect, may possibly be deemed a doubtful innovation. We express no opinion upon the point, remitting its determination to those more deeply versed in Methodist law and usage. Usage is against it. It is quite impossible at this time to write anything encouraging of the

#### FINANCIAL OUTLOOK.

Freights are dull and tending downwards. The mines are closing down for the winter, an unusually early period, and lumber itself appears to be unsaleable except at ruinous rates. The banks are quite ready to discount approved paper, but the general stagnation deters bona fide operators from entering upon any but necessary enterprises. A plethora of money and easy rates of discount are no indications of commercial activity, generally quite the reverse. When ships are in demand, and the industries of the forest, the land, and the sea, taxed to their greatest activity, all available banking capital is required to keep these industries in motion. As yet the Messrs Jewett & Co. have not succeeded in completing their ar-

rangements for an extension of time, and a resumption of business as anticipated. They are now, it is said, endeavoring to effect a compromise, secured, at 50 cents on the dollar. Whether they will succeed in this attempt remains to be seen. The fall of the firm of Jewett & Co. will involve several other well known business houses in total ruin. A fierce struggle is just now being waged, for the control of the Western extension Railway. The facts are not sufficiently before us to warrant any statements as to the result of the contest.

In conclusion, we are compelled somewhat reluctantly to refer to some matters which two of our critics have deemed highly POLITICAL.

Of course it could hardly be supposed that we would conclude this letter without a passing reference to the criticisms evoked by our last communication. Those remarks threw the editor of the *Watchman* into a perfect ecstasy of excitement, by turns, bold, defiant, pleading, contrite; and apparently disturbed the usual equanimity of your highly interesting correspondent, "T. N." As you are well aware, in our last we made some strictures upon the course of the *Watchman* newspaper of this city, in dealing with public men—notably, the Hon. Mr. Burpee. We deprecated the language and the attitude of the paper towards the Hon. the Minister of Customs, not because of "party politics," but because the Editor of that paper, we knew was grossly misrepresenting facts, for the purpose of making political capital against an opponent. Our letter might equally have been written by Grit or Tory. We were old fashioned enough to say that unbridled mendacity was just as unjustifiable and immoral in politics as in the ordinary business of life. We still adhere to that opinion, and we do sincerely trust and believe that in pen, we express the Methodist sentiment of Canada and the world. It was idle for the *Watchman* to try to divert attention from the point we sought to enforce, by striving to frighten people with the belief that the *Wesleyan* was being turned to political account. As a Methodist, and we trust sincerely desirous of promoting the interests of the Methodist Church of Canada, we would scorn to drag that noble organization down to the level of paltry politics. As well might the *Canadian Methodist Magazine* from which we quoted, be charged with partisan politics. It is satisfactory to know that our remarks had their effect. Your correspondent "T. N." among other things said—

The evils of the press, so strongly and properly condemned by "Occasional," it is but fair to state, were promptly disavowed by the paper in question. Without seeking to become the champion of Mr. Livingston it may be fairly claimed that, if a man's public career in the past is any criterion in regard to his future course, the editor of the *Watchman* may be expected to deal as honorably and honestly with public men and questions in general, and with matters affecting the Methodist Church in particular, as some St. John editors for whom "Occasional" evidently has a warmer side.

We never saw the disavowal. We have been totally unable to understand the logical connection between the last sentence of the above extract, and the subject of our last letter. There may be some latent connection, but as yet we have failed to discover it. We certainly never compared Mr. Livingston's conduct with that of any other St. John Editor. There was no occasion. There was not a sentence in our letter from which it could be inferred in any possible way that we ever were personally acquainted with any of the St. John Editors. But suppose the *Watchman* does "deal as honorably and honestly with public men and questions, &c." is that any answer to our letter? Will "T. N." please throw light upon this and explain his meaning? We hereby apologize to the *Telegraph* for giving currency to what was the popular rumor at the time of Mr. Livingston's relations with that paper. The denial of the *Telegraph* should be conclusive, and we accept it as such. We must apologize to you, Mr. Editor for taking up so much of your space. Shorter and more readable letters would no doubt suit you and your readers better.

OCCASIONAL.

ST. JOHN, N. B., 29th Sept., 1875.

#### NEWS IN BRIEF.

##### NOVA SCOTIA.

The Cumberland saw mills are idle owing to a scarcity of water.—M. H. Richey, Esq., is the newly elected Mayor of Halifax.—The body of a coloured woman named Julia Hill was found in the River, it is supposed she fell in accidentally.—As an offset to the St. John "sock poisoning" case, one of the Halifax papers reports a similar case there.—One hundred and twenty-five of the French residents of Stellarton and neighbourhood have renounced Romanism.—A number of fine stock horses, both draught and roadsters, have been imported recently at the instance of the Board of Agriculture.—Prof. Lawson also, who is now in England, has secured some fine cattle for the Province.—The New Glasgow vigilance committee, have been "prosecuting" the liquor sellers there with commendable diligence, five of the fraternity being fined \$80 each on one day.—Over 13,000 tons of plaster were shipped from Windsor, Maitland, and neighbourhood during the month of Sept.—The body of an infant which had been placed inside a herring box, was found in the drain now being made across the Halifax common.—Two fine vessels were launched at Maitland last Saturday.—Two young men were very severely injured by the unexpected explosion of a blast at Waddell's Quarry, Bear River, on Wednesday last.—The total loss of more than one Halifax vessel has been reported during the past week.—Robbins, the Bear River murderer, has been found guilty and sentenced to death. Ervin, the coloured man, charged with aiding him in his concealment, is to be kept to hard labour for one year.—The school house at Portlet, Antigonish, was burned on the 22nd of last month.—A coal seam has been discovered at Port Caledonia, C. B.—A shark, nine feet long, was captured at Digby the other day.—A man named Conran, bled to death recently at Clare, Digby County.—Capt. J. R. Rees jumped into the river at Liverpool and saved a boy from drowning.—On Saturday last a boy in Halifax had his right knee cap broken by his leg being caught in the wheel of a wagon.—A saw mill about four miles from Bear River was burned last Friday night.—Irvin Gordon, Esq., a prominent citizen of Pictou, died suddenly on Sunday last.

##### NEW BRUNSWICK & P. E. I.

St. John has been having quite a jubilant time over its exhibition, and the display of articles has been announced as highly satisfactory.—The Postmaster of St. Stephen is dead.—A man named John McDonald, employed at a shipyard in Charlottetown, was working on a vessel, when a gust of wind carried his hat into the river, he swam after it, was seized with cramp, and sank before he could be rescued.—The trial of the Carquet rioters at Bathurst is still proceeding.—The Jubilee singers, hailing from Halifax, are having quite a success at St. John.—Portland is to have a new street.—A woman has given herself up to the St. John police, on the charge of swindling Messrs. Simpson, Jones & Co., of that city, out of \$2,000 some nine months ago.—It is believed that the affairs of the Jewett estate will be forced into bankruptcy.—St. John reports another burglary this week, the burglar was fastidious: nothing but cash would suit him.—A boy at Richibucto had his hand over the muzzle of a fowling piece, when it was accidentally discharged, and his hand had to be amputated above the wrist.—A boy named Dorion, of Tracadie, was carried out to sea in a small boat during a gale, and though his parents saw him sweep away they were powerless to save him.—A man narrowly escaped death at the Moosepath station the other day. He tried to jump on the train while it was in motion, but did not succeed. He was being dragged along when Conductor Atkinson rescued him from his perilous position.—The Presbyterian Synod of the Maritime Provinces is meeting in St. John this week.

##### UPPER PROVINCES.

The spirit of religious faction fighting has spread to Toronto. There has been great excitement, and several arrests have been made.—A treaty with the Sattaux and Cree Indians has been signed by Lieut. Governor Morris of Manitoba; by this treaty they surrender 50,000 square miles of territory on both sides of the Saskatchewan.—The Y. M. C. of the Upper Provinces have recently had a most interesting Convention at Montreal.—Two Brockville, Ontario women while out sailing were drowned.—It is intended to bury Guibord this week, and to have the grave scientifically constructed to prevent after deaeration.—By a railway accident at Sorel, quite a number of laborers were killed, and others most seriously injured. It is believed some malicious persons placed an obstruction on the track.—The total receipts at the Ottawa Exhibition amounted to \$9,663. The attendance was 14,000.—At a large temperance meeting held recently at Essex, Ont., a unanimous vote in favor of Prohibition was passed.—The fisheries department has prepared a claim on the United States to the extent of seven million dollars.—A new normal school has been opened at Ottawa.—A very heavy fire occurred at Newmarket, Ontario recently.

##### MISCELLANEOUS.

The Prince of Wales is to have a reception from the Greek Government at Athens.—Irish crops have been damaged by frosts.—There is a break in the direct cable about fifty miles from Cape Race.—Turkey is still troubled on every side, and now there is an impending split in the cabinet.—The steamer "Ville du Bilboa" from Liverpool to Havana, was recently wrecked off Brest and two lives lost.—Trouble is feared between England and China.—A steam-

dish steamer running between Lubee and Copenhagen has been destroyed by fire, and 24 passengers and 11 of the crew perished in the flames.—The Bank of California has resumed business.—Lord Napier has resigned the command of the Indian forces.—A New York Savings Bank has suspended. Many working people are sufferers by it.—A very extensive field of coal has been discovered in Lincolnshire, G. B., at a depth of 1,700 feet.—Stanley, the African explorer, has been heard from.—The Japanese are sending bricks to California.—It is intended to let in the sea over a part of the Sahara desert.—Dr. Russell is to go with the Prince of Wales to India, and will report the proceedings for the London "Times".—Prince Leopold, the youngest son of the Queen, has become President of the Oxford Church of England Temperance Society.—In New York 38 Christians have been circumcized and embraced Judaism.—The "Tiger" has been wrecked off the Magdalen Islands.—English revenue returns show an increase of £985,000 for the past half year.—Robertson Gladstone, the brother of the English ex-Premier, is dead.—Moody and Sankey are expected to commence revival services at New York, speedily.—The Chicago Board of Education have decided to remove the Bible from the schools of the city.

##### UNION.

The London "Methodist" says on this subject:—

We know not where to begin or where to end the long catalogue of blessings which would follow a reunion of the Methodist Churches. It would be the salvation of Protestantism in the English villages. At present our energies are too often wasted in vainly striving to maintain two Methodist chapels in the midst of sparse populations which can properly support only one. In the large towns the strength springing from union and co-operation would enable us to make Home Missionary efforts on a scale commensurate with their vast and appalling necessities. On the other hand, can any one mention a single reason for continued disunion that would endure a moment's comparison with the incalculable blessings of union? We are thankful that long steps have already been taken in the direction of this blessed result. The flourishing Canadian branch of the Methodist New Connexion has united with the various Churches in Canada, formerly affiliated with our Conference, to form one great "Methodist Church of Canada," which occupies the whole vast territory from the Atlantic to the Pacific shore. There is a strong desire on the part of the Primitive Methodist Church of Canada to enter this great reunited Methodist Church, and we trust that the Primitive Methodist Conference in England will take such an enlightened and magnanimous view of the matter as will lead to that beneficent consummation. Coming nearer home we find that there is every prospect of the Irish Primitive Methodist Church being united to the Irish branch of the Wesleyan Methodist Connexion. In England itself there is an honorable desire for union on the part of the New Connexion—a desire which we heartily reciprocate. It will be a good day for England and for Protestantism when the New Connexion, the Bible Christians, the United Methodist Churches, and the Primitive Methodist Connexion unite with the parent body, to create the "Methodist Church of Britain." In the meantime let us pave the way for that great result by Christian recognition of these sister-churches, and by fraternal intercourse with them throughout the length and breadth of the land.

WHAT IT COST TO BE TRUE.—Last spring, under the preaching of Dr. —, a young man, engaged in a brewery at \$2,500 a year, was converted. He said to his wife, "I must either give up Christ or my position; what shall I do?" The wife, who was converted about the same time, said, give up your situation." He inquired, "What shall we do for our support?" She replied, "We will trust in God for that." He gave up his occupation and for five months was without employment. During that time he and his family sat down to breakfast, more than once, with nothing on the table but cold bread and cold water. One morning, after partaking of a meal of this character, a man who had come all the way from Philadelphia to hire him said, "I will give you \$4,000 per year if you will go and take charge of my brewery." The young man replied, "I cannot do it." The brewer then said, "If you will go I will give you 5,000 dollars." His reply was "you have not money enough to hire me to enter that business again." In a few days this young man was placed in a position, earning a good living. He is surrounded by associations which tend to elevate him, and wherever he goes in his business, he carries with him that which would be a blessing to every household. This is no fancy sketch. The incident came under the writer's own observation.—M. J.

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## THE CALL TO DISCIPLESHIP.

A SERMON BY REV. W. C. BROWN  
Preached before the Students of Mount Allison College and Academics.

"Jesus saith unto him, 'Follow me,' Matt. 8, 22.  
(Concluded from last week.)

Discipleship, however, does include  
1. The hearty acceptance of the doctrinal teachings of Christ in the docile spirit of a little child. We follow him from a conviction of the divinity of his mission. In doing so we follow without reserve.

There are truths which can be known only by revelation. They are higher than the human mind can reach; deeper than the human mind can fathom. They seem incredible, impossible. They lie out of the limit of pure reason. They are unknowable, from their nature, by any means at our command. Our senses have no relation to them. Reason itself is baffled in its endeavour to comprehend them. These truths Christ reveals. He declares that this was part of His mission—to make known the Father and publish the hidden wisdom. We accept his revelations. Discipleship to Jesus leads us to those things which "eye hath not seen nor ear heard, neither hath entered into the heart of man." As "there is a path which no fool knoweth and which the vulture's hath not seen," Job 28: 7. So there are mysteries in religion which be not open to human intelligence. The Trinity, the incarnation, the cross, the inner Christian life, the resurrection are things past finding out. "But God understandeth the way thereof," and through the unknown way of these mysteries we must follow Christ the guide whom God hath sent.

Men are but men. Without light from God the wisest have no better guide than their senses and their imagination. Perception of the outer world is followed by conception of its constitution. Then there are hypotheses, and imaginings of what may possibly be besides. All philosophy is only this unless imbued with the spirit of the Bible. From Plato to Kant, from Kant to Spencer it is ever the same. Men sometimes speak with the authority of conviction, but they never speak with the authority of knowledge. Their reasoning seemed tolerably conclusive to themselves, but many a mark of uncertainty lies half disclosed in their language, and then they stop short of the great truths which we most wish to know. But Christ says "we speak that we do know and testify that we have seen." I speak that which I have seen with my Father. We accept him as master and are led out amidst the wonders of eternity.

And he who calls us to discipleship, brethren, and promises to be your guide in every thing which relates to the soul and its salvation, is no more man. I would not insult your intellect or your conscience by asking you to follow such a Christ as is portrayed by some modern writers of His life. Yet they are right if he be not divine. If he was only a human teacher then there is that in his teaching which offends against our best ideas of virtue. His self-assertion, his demands of homage, love, his claim of oneness with the Father, and mastery over his people, his pointing out himself as the good shepherd whose own the sheep are, all these and more are consistent only with the proper divinity of his nature, his identity with God. You will therefore have no sympathy with those who hew the glorious throne of the world's great mediator "down to a block." You would not, cannot worship before such a mutilated form. You will, I am sure, be willing to follow nothing less than the Christ of the New Testament,—the Son of God, the Son of man.

His greatness may not, at once, be perceived by you. His glories may not unveil themselves to your first earnest glance. You will begin by believing Him, you will end by knowing him. It is not from without, not by an external contemplation or an outward following that you will come to know Him, and His true divinity. It is when the heart is surrendered to him, reposes penitently upon his sacrificial death, feels the burden of sin removed, and realizes the energy of a new life poured through His being. When the Holy Ghost teaches you to call Jesus Lord, when Christ is formed in you, then you know your Lord's divinity. "He that believeth hath the witness in himself."

And when with a believing, renewed heart you begin carefully to study the Christ of the New Testament you will perceive more and more distinctly the marks of his Godhead. The regenerated soul discerns what the natural heart can only take upon trust. The divinity of Christ reveals itself to us apart from any dogmatic teaching. As the spirit in man shines through this fleshy tabernacle, looking forth from the eyes in the piercing, comprehensive glance of intelligence; revealing itself in the speech whose glowing passion, calm wisdom, or wild and wayward imagination charms the listener and holds him under its potent spell, so the divinity of Christ reveals itself glancing forth from his soul in an intelligence more comprehensive than any human one, and an insight deeper than is permitted to mortals. But we call attention to a higher form of discipleship than a mere confession of his greatness.

Christian discipleship requires the humble clinging to Christ and resting upon him as your "wisdom, righteousness, sanctification and redemption." It demands such a faith as is not merely "a train of ideas in the head but a disposition of the heart." You will easily see the nature and necessity of this. We are sinners. You scarcely need an outward voice to teach you this. The Bible declares that the whole world is become "guilty before God." We are no exception. "The wrath of God is revealed against all ungodliness and unrighteousness of men." Reason discloses no way of escape; Jesus stands up and says, "Come unto me." I will save you. My death is an atonement for your sin. I rose for your justification. All power is mine. I live and reign to save. I can save to the uttermost." The first step in discipleship is to trust him. To commit our soul to His keeping. As when in mid-ocean the sailor feels his own bark going to pieces amidst the surging billows; he sees that all is lost and fees for safety to the staunch ship which bears down and offers him a refuge. Jesus comes to us in the wreck and ruin of human prospects and says, "Come to me," escape to me. Here is refuge. You must take it, trust it, place all your hopes for a present acceptance with God, and for happiness in eternity in him alone.

I would like here to speak of the peace and joy of discipleship but must not, my time is limited. God grant that every one of you may know by your own experience the repose of a soul that trusted in Christ.

Christian discipleship demands obedience. "One is your master." "Keep my Commandments." This is a necessary subordination. Christ is King. He has a right to rule. He claims that right. This glory of governing his people will he not give to another. Follow me he says, and the utterance is final. But this is not a mere arbitrary requirement, artificially arranged and imposed. It is an expression of eternal and unchangeable law. Christ is Himself the embodiment of eternal law—the perfect ideal, pattern man. His own mind is the infinite perfection of moral harmony. His laws are the outward expression of His mind. Hence obedience and imitation of Him are one in result. Christ is before us the everlasting pattern, and above us the everlasting Master.

There are higher and lower forms of obedience. There is a disposition to be satisfied with a kind of general correspondence to the rude outline of Christian character. If here and there is found something in the external form corresponding to the model it is thought to be enough. It is not enough brethren. Christ has not given us the blessed pattern of His own perfect life, and the glorious promise of his powerful help that we might be satisfied with a life a little above that of an average earnest heathen. Not the lower or middle types of manhood should content us. Nothing less than a "full divine conformity" to Christ. Even as a Greek sculptor would not be satisfied with the grotesque figures carved by Assyrian hands. To him art had a higher form and a deeper meaning. His models were the masterpieces of his own hand.

Christian discipleship includes the suffusing of man's spirit with the life, the spirit of Christ. There will be to those who live in the presence of

Christ, the unconscious reception of this. The apostles displayed this so much that the Jews took knowledge of them that had been with Jesus. You cannot come humbly into the presence of Christ without carrying away something of his pure and blessed nature. As those who have resided long in an institution of learning carry away from it, not only the knowledge which is there imparted, but, as it were, the very spirit of the institution which, all unconsciously, during their residence pervaded their minds with its subtle power, so those who become disciples of Christ are not only scholars in His school of morals, but catch the pure spirit of His benevolence, self-devotion, and noble philanthropy, until they lose that mean spirit which makes self the central point around which society must turn—the spirit which is perpetually aggregating to itself and never dispersing until it becomes an unwieldy and bloated social monster—and possess the divine attribute of love which rays out its benevolence on every side, upon the evil and the good, forgetting self in the contemplation of human wants and woes. Such a spirit be it yours to possess. You go from these walls with accumulated resources and strengthened powers. Use these less for yourselves than for mankind.

Christian discipleship demands resolve following whether soever by his sword and providences he may lead. The Christian's life is by no means exempt from privation. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." So the true Christian does not seek cunningly to hide himself from danger as the foxes, or to build his nest on high in exemption from hardship and trial, from suffering and service. He takes his rightful share of the ordinary privations of Christ and Christian life. It is unmanly to do less.

There is, in the world, much of that reserved discipleship which accepts all of Christ, except His cross, which declines to imitate His self-denial, and wishes, though the Master had not where to lay His head, to pillow itself perpetually upon the softest down. The name of Christ is upon them, but the nature of Christ is not within them, nor the life of Christ their life. Brethren, there is a great deal of hard work to do in this world for the good of man. Who shall do it if not the Christian Church? And who in the Church, if not those who are qualified by their mental training. Human woes are to be alleviated, human wants relieved, human sins prevented. Vice in its hundred forms is to be warned against; society is to be elevated from its low worldliness; an influence for good is to be exerted upon the vicious, the dissolute and the profane. For this work the Son of God came down to earth. In this hallowed toil he laboured. To make success possible he suffered, and now, from the elevated throne to which God hath exalted him he is ever looking to see who of his disciples "mark the footsteps that he trod," who labour and suffer with him.

Ah, brethren, discipleship does not mean to draw gloves upon our dainty hands and then touch the polluted world with the tips of our fingers—to gather our flowing skirts around us lest defilements from the world's corruption should make us unclean. Discipleship means following a master who was the friend of publicans and sinners, and who counted not suffering, privation, or even death too much that he might win men from vice and save them from ruin.

True Christian discipleship will thus need the necessities of this or any age. Sometimes persons talk about the demands of the present age—the latter

the eddying current of time. With them he is like the noble steamship, which, by a force of its own, stems the current with lordly pride, makes the stream its servant, and bears from port to port its rich and varied freight.

Such discipleship, brethren, is not without its advantages. We really grant you that it is not easy—not always agreeable. No course of life, however, is or can be free from difficulties. If you forsake Christ, hoping thereby to free yourselves from all restraint and burdens and live a happier life, you will find that you have committed the mistake of one who puts to sea without rudder or compass in the hope of escaping the labour and care of accurate and regular steering. He will find the labour and trouble in another way. We commend to you Christian discipleship.

1. As the best preparation for a true life. Perhaps I should say the only preparation. I will only say the best. Preparation is an important thing in life. You young ladies and gentlemen understand this or you would not be here. Your parents understand it or they would not send you hither. The Church understands it or it would not, at great expense, erect the building and carry on these institutions. But are the learning and training which you receive here all the preparation you need? Or is it, in addition to the professional or commercial or other studies you may carry on in the next three or four years, all the preparation you need? Is your future business or profession the whole of life? Surely not. It is only the outward form, nay it is only a bringing together of the materials for the real life you are to build—your private and domestic life, your social and public life, your moral and spiritual life. You may get your bread by law, medicine, commerce, agriculture, mechanics. But man shall not live by bread alone. He cannot. If he attempt it something in him will die. And that something is the noblest part of his nature. He may be a scholarly man, he may stand at the head of his profession, or otherwise become conspicuous in the world's eye, but his heart may yet be selfish, his life base, his whole nature cut off from God, and his highest manhood undeveloped. If you want to live a true life you will do it best in the school of Christ by a humble trust in His merits for salvation, in the deep study of His character, in the imitation of His example, in the drinking into His spirit, in the full participation of that life which is in him.

2. As the only preparation for the life to come. In this the religion of Christ stands alone. "There is no other name under heaven given amongst men whereby we must be saved." There may be a question as to where and how the most happiness is to be found. There can be none as to where holiness and safety are. There is nothing out of Christ that can claim the smallest confidence from us in reference to hope in the future. The world may promise gain or pleasure, science may offer to enlarge our views and make them more liberal, to free us from many distressing and pernicious errors, but none of these things can point to heaven as the reward of its followers or open the golden gates of bliss to its devotees. It is Christ alone who can say "I give unto my sheep eternal life, and they shall never perish neither shall any man pluck them out of my hand."

And now brethren, I know that through the whole of your life other masters will court your service, other guides will beckon you to follow them. Pleasure in meretricious garb will, with many a wanton smile, invite you to her house of mirth. Heed her not, for the dead are there and her way is the way to hell, going down to the chambers of leath. The gilded phantom honour will cry "follow me," and point to some pinnacle of greatness, the way to which may lie through many a vale of infamy and many a crooked way of cautious cunning and tortuous worldly policy. Heed her not. In these days of mammon, when the spirit of covetousness rules the nations, and avarice has poured its cold blood through commerce and trade, making man forgetful of his fellow's rights, wealth will claim your service, and, unveiling her glittering attractions, tempt you from the way of life for rapid accumulations of gain. But ever before you Jesus the Divine Redeemer stands, not indeed without His

cross and self-denial, but also not without his ample rewards—for there are crowns of glory in his hands, immortal honours, riches everlasting, pleasures enduring. In the distant stand the gates of glory ajar. He points you to them. Look! look! See beyond into the city of God.

"What are these arrayed in white  
Brighter than the noon day sun,  
Foremost of the sons of light,  
Nearest the eternal throne."  
These are they who bore the cross,  
Nobly for the Master stood,  
Suffered in his righteous cause,  
Followers of a dying God."

Be amongst them. Emulate them. Consecrate to Christ your trained energies. The best is not too good for him. Enter into his service with all your heart. Help in the great work of purifying the world. Be joined to Christ. Labour with him; Suffer with him if need be. Expect to reign with him.

Your ways will diverge when you leave these halls. Your places of abode will be far apart, your avocations and even your pastimes will differ. Be one in this—discipleship to Jesus—you can all rally around the cross,—all fight the battle of God under the one great standard and great captain, all be pupils in the school of Christ. So in the day of great review, when Christ shall examine us for the deeds done in the body, we shall all graduate into the higher life of everlasting honour, "Kings and priests unto God."

## RELIGIOUS MISCELLANY.

### A RELIGION OF FOUR LETTERS.

"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested.

"Indeed," said he, "how is that?"

"Your religion," she replied, "has only two letters in it, and mine has four."

It seems that this gentleman was one of that numerous class who are seeking to get to heaven by their doings, by attention to ordinances and ceremonies, by what the apostle in the ninth of Hebrews, terms "dead works." But he did not understand about the "two letters," and the "four." His friend had often spoken to him, and on the occasion to which our anecdote refers, she had called to take her leave of him for some time, as she was about to go from home.

"What do you mean," said he, "by two letters and four?"

"Why your religion," said the lady, "is d-o-d-o; whereas mine is d-o-n-e, done."

That was all that passed. The lady took her leave; but her words remained and did their work in the soul of her friend—a revolutionary work, verily. The entire current of his thoughts were changed. *Done* is one thing; *done* is quite another. The former is legalism; the latter is Christianity. It was a novel and very original mode of putting the Gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman. When next he met his friend, he said to her, "Well, I can now say with you, that my religion is d-o-n-e, done." He had learned to fling aside his deadly doings, and rest in the finished work of Christ. He was led to see it was no longer a question of what he could do for God, but of what God had done for him.

This settled everything. The four golden letters shone under the gaze of his emancipated soul. Precious letters! Precious word! Who can tell the relief to a burdened heart when it discovers that all is *done*? What joy to know that what I have been toiling for, it may be many a long year, was all done over eighteen hundred years ago, on the cross! Christ has done all. He has put away sin, magnified the law and made it honorable; satisfied the claims of Divine justice, vanquished Satan, taken the sting from death and the victory from the grave—glorified God in the very scene in which he had been dishonored; brought in everlasting righteousness. All his work is wrapped up in these four golden letters, "d-o-n-e." O! who would not give up the two for the four? Who would not exchange "do for" "done?"

Reader, what say you to this? What of your religion? Does it consist of two letters or four? Is it still "do" with you? Or have you found your happy portion and rest in "done?" Do think of it dear friend; think deeply, think seriously, and may God's Spirit lead you this moment to cease from your own doings, and to rest in what Christ has already "done."

## PLAIN IT A LITTLE MORE.

A minister had long preached to the same congregation without much apparent good result. It was a source of deep grief of soul to the good pastor, who longed to see sinners converted. When studying on the matter one Saturday morning, after he had finished writing his sermon, the thought occurred to him. "Perhaps I shoot too high; I can go down and see if Betty can understand it." Betty was a pious servant girl.

He went to the kitchen and called Betty to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences, and asked her, "Do you understand that?" "No." He repeated the idea in simpler language, and asked her if she saw it. "I see it a little, minister." He again simplified. She saw it more clearly and showed deep interest, but said to him, "Plain it a little more." and once more he simplified. Then she exclaimed with ecstasy, "Now I see it; now I understand it." He returned to his study and rewrote his sermon in the simple style that Betty could understand.

On Sabbath morning he went to Church fearing and trembling, lest his people should be disgusted with his sermon, but fully resolved to try the experiment. He preached it. All was attention as never before. Many eyes were filled with tears, and sinners began to cry out, "What must I do to be saved? He changed his style of language thenceforth, and the Lord blessed his labors abundantly.

We sometimes see a manuscript so beautiful that it is illegible. The lines are smooth, the curves graceful, the ornaments elaborate, but the writing we are puzzled to make out. "I can't read the flourishes," said a little boy, when he had vainly endeavored to pick out the meaning of a "beautiful letter" he had received. Half the time and labor, if spent in writing plainly, would have made everything perfectly readable and intelligible.

And are there not many sermons where the crucified Christ is hidden behind the vain and worthless flourishes of human eloquence? Eloquence did I say? O no, not eloquence, for eloquence is the speech of earnestness and honesty, and knowing zeal and red-hot logic; breaking and melting and moulding the hearts of those that hear; eloquence is sunshine and music and grandeur and thunder and lightning; eloquence inspires and warms and uplifts the soul on high; but this miserable substitute is only brass and beads and gilt and trash and tinsel; a trick of Satan to cheat God's hungry children of their very bread, giving them trinkets instead of treasure, and empty words instead of everlasting truths.

"But thou, O man of God, flee these things." Preach the Word; and seeing we have such hope, "use great plainness of speech." You need not fear to tell the truth in love—the plain truth too; for that is about all the truth there is that benefits mankind. Talk market language, like Whitefield; pull the velvet out of your mouth, like Spurgeon, and pour out the great, grand, everlasting Word of God to the perishing around you.

"Plain it a little more." People are rushing on to perdition; time is hastening, judgment is approaching, and it is no time to trim our sentences to please the ear, or to hold back the mighty words that save men, or to deal tenderly with the iniquities that destroy them. "Plain it a little more," plain it till the servants understand it, till sinners feel it, till the common people hear it gladly, and till little children gather round you as they once nestled on the Saviour's breast.

"Plain it a little more;" lay aside the manuscripts, study the Word, come down where the people live and talk with them as Jesus did, of sheep and lambs and hens and chickens and sparrows and lilies and all the homely scenery of common life.

Draw your bow on your knees, and may God speed the arrow in its flight to some poor sinful heart.

M. Sarge, a professor at Neufchatel, has found a plan for keeping eggs. Whilst they are fresh he coats them with paraffine, and they are said to keep without any trace of change for two years.

Frosted glass, useful for screens, etc., is made by laying the sheets horizontally and covering them with a strong solution of sulphate of zinc. The salt crystallizes on drying.



**CIRCUIT INTELLIGENCE**

(The following reached us too late for last week's issue.)

**MISSIONARY SOCIETY OF THE METHODIST CHURCH OF CANADA.**

Services on behalf of the Society will be conducted in the Methodist Church, Colburn, (D.V.) on Sabbath, October 10th, 1875.

In the Morning by the Rev. D. D. Currie, President of New Brunswick Conference.

In the Evening by the Rev. Egerton Ryerson, D.D., LL.D., President of the General Conference.

The Annual Meeting of the Society will be held at the same place, on Tuesday evening, the 19th of October, at 7 o'clock.

The Rev. L. A. Wilton, D.C.L., Ex-Governor of New Brunswick, Chairman.

The Hon. James Ferris, Montreal.

The Rev. Wm. Williams, Secretary of the London Conference.

John MacDonald, Esq., M.P. of Toronto.

The Rev. A. W. Nicholson, President of the Nova Scotia Conference.

The Hon. J. J. Rogerson, Newfoundland.

The Rev. Dr. Jeffers, of Colobury.

Robert Wilkes Esq., of Toronto.

The Rev. Thos. Harris, President of the Newfoundland Conference.

See expected to attend the meeting.

Collections at each Service on behalf of the Society's Missions.

The Central Board will assemble (D.V.) in the Methodist Church, Colburn, on the 10th of October 1875, at 10 o'clock.

KNIGHT WOOD, A. O'NEILL, Mission Rooms, Toronto, Sept. 26th, 1875.

**ACKNOWLEDGMENTS.**

The Officers of the Sackville "Ladies Church Aid Society," thankfully acknowledge the receipt of the following donations, received up to the 5th Oct.

Henry Canard, Esq., Chatham.....\$2 00

F. H. Fountain.....1 00

John Cate, Richibucto.....1 00

W. H. Hayward, St. John.....1 00

A. Allison.....2 00

J. H. Shan.....2 00

C. A. Stockton.....1 00

A Friend.....1 00

Messrs. J. & W. F. Harrison.....1 00

R. Brecken, Esq., Charlottetown.....1 00

E SNOWBALL, Treasurer.

Sackville, 5th Oct., 1875.

**Receipts for "WESLEYAN," for week ending October 2nd, 1875.**

INSTRUCTIONS AS TO REMITTING MONIES:—

1.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

2.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly.

3.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that, enquire, if they do not appear.

4.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that, enquire, if they do not appear.

Rev. E. O. JEROME.....\$2 00

Rev. J. J. TRASKALL.....2 00

Rev. M. Guild, \$2.00

Rev. Leonard, 2.00

Rev. Jos. Dodge, \$3.00

Rev. J. C. OGDEN.....\$4.00

L. Higney, Esq., 1.00

J. H. Digney, 1.00

H. Debe, 1.00

Mrs. McGregor, 2.00

Rev. F. W. Smith, 1.00

Rev. J. S. ADEY.....2.00

Johnson Egan, 2.00

**MARKET PRICES.**

Reported weekly by J. W. Potts, Commissioned Merchant, St. John, N.B., and WATSON KATON, Halifax, N.S.

Market on Saturday October 2nd, 1875.

Table with columns: Butter, Flour, Eggs, etc. and prices in Halifax and St. John.

**INTERCOLONIAL RAILWAY.**

NOTICE TO CONTRACTORS.

Sealed Tenders, addressed to the undersigned at St. John, N.B., and enclosed in Tenders for Agents' Office, will be received until 6 o'clock, p.m., on Saturday, 10th inst., for the erection of a Dwelling House.

AT POINT DU CHENE.

Plans and specifications of the work may be seen at the Engineer's Office, Moncton, where printed forms of tender and all necessary information may be obtained.

The signature of two solvent and responsible persons willing to become securities for the due fulfilment of the Contract must accompany each Tender.

The Department will not be bound to accept the lowest or any Tender, and no Tender will be received unless made upon the printed form supplied.

General Supt. Gov't Railway.

Railway Office, Moncton, 4th Oct., 1875.



We keep on hand about Twenty different kinds of Sewing Machines.

or will furnish any Sewing Machine required in this Province.

W. B. STEWART, Sole Importer.

We would call particular attention to the "WHEELER," which has become the popular machine of the day being

A Marvel of Mechanical Simplicity, and makes but little noise when used.

It is adapted for all kinds of work, both light and heavy, will hem, ruffle, tuck, fell, quilt, gather and embroider.

DO NOT FAIL TO SEE THEM.

We have sold about Thirteen Hundred, in little better than a year, in Nova Scotia and P. E. Island.

All machines warranted and kept in repair for one year from date of sale. Free of Charge.

Old Machines taken in Exchange for New.

Good Local and Travelling Agents wanted, to whom a good chance will be given to sell either by Commission or Salary.

Address, MILLER BROS., Middleton, Annapolis Co., N.S., or St. John's, Newfoundland.

Sole Agents for New Brunswick, Nova Scotia, P. E. Island and Newfoundland.

**AGENTS WANTED FOR "PATHWAYS OF THE HOLY LAND"**

Being a Full Description of Palestine, its History, Antiquities, Industries and Customs, according to the Great Discoveries recently made by the Palestine Exploring Expeditions. It sells at sight. Send for our extra terms to Agents, and see why it sells faster than any other book. NATIONAL PUBLISHERS CO., Philadelphia, Pa. oct 5/75

**SUNDAY SCHOOL DEPOSITORY.**

14-KING STREET, ST. JOHN, N.B.

THERE is now being received at the Depository the Spring Supply of

**SUNDAY SCHOOL BOOKS.**

This importation has been carefully selected by the Trade Committee of the Sunday School Union, and comprises the publications of the Religious Tract Society, Sunday School Union, T. Nelson Sons, Gull and Inglis, and other leading and Scotch Publishers. The Union is now prepared to furnish LIBRARIES suitable in every respect for

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at a very small profit. Also on hand a large supply of Reward Tickets, S. S. Cards, Lesson Papers, Hymn Books, and all Sunday Requisites.

A great variety of BIBLES very cheap.

Address H. R. SMITH, Bookseller and Stationer, 14 King St., St. John, N.B. April 3.

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**MALLEABLE IRON PIPE,**

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Rubber Hose and Steam Packing.

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Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC.

Nos. 166 to 172 Barrington Street, Halifax. Dec. 22.

**One Thousand Dollars WANTED**

By the Ladies of the METHODIST CHURCH, AMHERST.

To pay for the New Church now being built.

IN CONNECTION WITH THE ABOVE

**A BAZAAR AND REFRESHMENT TABLE**

WILL BE SPREAD ON WEDNESDAY AND THURSDAY

October 13th and 14th, IN MASON HALL.

The FANCY TABLE will have a good display of Useful and Fancy Articles.

The Refreshment Table will be supplied with all the Delicacies of the Season, including Fowls, Oysters, Fruit, Ice-Creams, &c.

Contributions are solicited.

Admittance 10c. Doors open at 2 p.m. Sept. 7.

**Halifax Medical College!**

(Incorporated by Act of Parliament.)

THE REGULAR WINTER SESSION of this Institution will commence on TUESDAY, October 20th, 1875.

The Lectures will be delivered in the New College Building, Carlton St., which contains superior Lecture and dissecting Rooms, and has been fitted with all the appliances requisite for Medical Teaching.

The College has been recognized by the Medical Institutions of Great Britain and Ireland; its name having been placed on the list of Teaching B. Schools, accepted, as in good standing, by the General Medical Council of the United Kingdom. The same remark applies to the Medical Colleges of the United States.

Any further information may be obtained on application to the Secretary of the Halifax Medical College, 40 Granville Street, Halifax N.S. J. F. BLACK, M.D., Secretary of Faculty.

se 30—6/15

**DITSON & CO'S School Music Books.**

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DAY EXPRESS TRAINS With Pullman Sleeping Cars attached, will leave Halifax for St. John at 6.45 p.m., and St. John for Halifax at 9 p.m.

LOCAL EXPRESS TRAIN will leave Pictou for Truro at 3 p.m., and Truro for Pictou at 11.00 a.m. St. John for Sussex at 5 p.m. Sussex for St. John at 7.30 a.m. Point du Chene for Pictou at 11.10 a.m. and 3.15 p.m. Pictou for Point du Chene at 12 noon and 4.45 p.m.

MIXED TRAINS will leave Halifax for Truro and Pictou at 10.00 a.m., and Pictou for Truro and Halifax at 6.45 a.m. Truro for Pictou and Pictou for Truro at 7.00 a.m., and Moncton for Pictou and Moncton at 7 a.m. Point du Chene for St. John at 6.45 a.m. St. John for Point du Chene at 10.30 a.m.

FREIGHT TRAINS will leave Truro for Halifax at 7.00 a.m. Halifax for Truro at 2.00 p.m. Moncton for St. John at 8.00 a.m. St. John for Moncton at 1.45 p.m.

For particulars and connections see Small Time Tables.

General Supt. of Government Railways, RAILWAY OFFICE, Moncton, 16th June, 1875.

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**POETRY.**

SUMMER DAY IN A WOOD.

"And Jonathan, Saul's son, arose, Davit into the wood, and strengthened God."—1 Sam. xxiii. 16.

How beautiful is Nature unadorned By art and moving at her own will Within this silent wood, as it were scorned.

Man's wanted help and skill, What needs she here to make complete.

Where all is exquisitely pure as God's summer wood is this; a meet His wisdom planned.

The mighty trees are waving over In their rich garniture of foliage While wafts of quiet harmony are By breezes light.

And choiring nightingales and doves Join in the concert with their songs. Echoing through Nature's own adorned groves From affluent tongues.

See on this mossy bank wild strawberries grow.

And ripe and red invite you to eat. And here, white lilies of the valley And yearly wake.

A startled pheasant springs from In a low older stub, and shrill fright:

See the young brood, warmed by mother's breast, A beauteous sight!

Streaming along the vale, a crystal Run with quiescent music clear calm

Into a small cascade by yonder no A living psalm.

The wild clematis, twining with the And white convolvulus form the bowers.

Gay with varieties the woodland Refreshed by showers.

God walks in summer woods. His hear, And trace his footsteps through tangled way.

The great infinitude of love is here I own his sway.

And kneel beneath this glorious temple God with His own has made;

I grasp my Father's hand, and safe Through light or shade.

Woburn Sands, Beds.

**SOUL-SAVING AND ITS REWARD.**

BY THE REV. S. V. LEBCH, OF THE MORE CONFERENCE.

Preached at the Fraternal Camping, at Round Lake, Friday morning 2, and reported in the New York A. diat.

"They that be wise shall shine as the brightness of the firmament, and they that turn to righteousness as the stars for ever and ever."—Daniel xii. 3.

A youth in whose veins ran royal was carried a captive to Babylon.

the splendors of this pagan court he educated in Chaldean learning. Div inspired he portrayed the doom of arches and kingdoms as forshadow visions and inscriptions. Surround corruptions he maintained his purity honouring God he courted, in a delions, a martyr's crown. As he near close of life as a worker for God he the text. As he wrote God opened his vision the reward awaiting those sow or reap in the moral fields of world. By this imagery he endeavoured outline the glory awaiting those who lives are dedicated to the salvatio souls. He first intimates that those gaged in soul-saving are prosecuting work of eminent wisdom. These to he classifies as "they that be wise," cultivated pagans regarded the wis men of profound knowledge and great