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The Life of John Goodwin, the old Puritan divine, by Rev. Thos. Jackson, and *The Life of Rev. Wm. Shaw*, by Rev. W. B. Boyce, are sent to the order of all ministers, on payment of 50 cents to cover expenses. Several still remain.

Routledge has effected a marvel in cheap publications. We have selected one set of his works, selling price, one dollar each. They were sold for many years at a very expensive rate, as they have always commanded a ready market.

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Autobiography and Memoir of Thomas Guthrie. Complete in one volume. Price \$2. Guthrie's life and training, his disposition and aims, are a good illustration of Guthrie's marvellous powers and the secret of his popularity. Every young minister should read it. It is also a fine epitome of the history of the Disruption—one of those incidents in ecclesiastical agitation which indicate the growth of an independent sentiment in the public mind.

PRINCE EDWARD ISLAND DISTRICT.

It may be interesting to you MR. EDITOR, and to the readers of the "WESLEYAN," to know that in the District of Prince Edward Island, the various interests of the Methodist Church work are being extended, strengthened and consolidated. At a very considerable expenditure, all of which has been fully met, our large and spacious Church, in Charlottetown, has been renovated and beautified. It was pronounced by Dr. Talnage the most beautiful place of worship that he had seen this side of N. York, without claiming the recognition so publicly and unstintedly accorded by the Brooklyn preacher, we are glad to know that, when the design shall have been fully completed, which it can scarcely be before next spring, it will be creditable to the Island, and will at least, rank amongst the most spacious and attractive Churches in the Dominion.

We have also opened a new Church in Charlottetown, which in accommodation and general arrangement is much the same as Charles St., Church in Halifax. The main auditorium will comfortably seat over four hundred persons and room can be made for nearly one hundred additional seats. It also affords ample and convenient space for Bible and Infant classes. The site of the new building between the Cemetery and Academy grounds is one of the most eligible and commanding in this city. The present erection will, upon the completion of the whole design, form the transepts and extension of the main structure. The prospects of this Mission Church, under the special care of my esteemed colleague, Brother Steel, are of the most satisfactory and assuring character.

Following the opening services in Charlottetown, on the next Sabbath, it was my privilege, at the request of Bro. Deinstadt, to take charge of the service in the dedication of the new church on the Tryon Circuit. The Victoria Church is of sufficient capacity to seat five hundred persons, having a gallery across the entrance, a well proportioned tower and spire, commanding an extensive prospect across Bay and Gulf, and altogether is finished in the most modern attractive style. The pulpit stand, in striking contrast to the old polished boxes, until recently so prevalent in the Island, of solid walnut, in Grecian style of architecture and of richly finished workmanship— which, with other fittings, was executed by Mr. Mark Butcher, is a model of what with advantage might, perhaps, constitute the prevailing style of pulpit elevation. The afternoon and evening services, both of which were crowded and impressive, were conducted by Rev. H. P. Cowperthwaite and Dr. Isaac Murray. Within two miles of Victoria, at an important centre, known as Crispard Corner, a spacious church, which is also being attractively furnished, has been recently opened for worship. In regard to church accommodation few places can compare with Methodism in the Tryon Circuit; and we are glad to know that the marked success which has in so many fields accompanied the efforts of its present genial and hard-working Pastor are so plainly visible in his present sphere.

From the western to the eastern part of the Island, to which my official duties next led me, it was gratifying to find that progress was still the order of the day. At Mount Stewart, a flourishing and prosperous community, improvements are being made in the Methodist Church, which, when completed, will place it in better keeping with the surroundings of enterprise and rapid extension. At Maric on the Souris circuit, a new Methodist Church has been erected on ground in which there has long been Methodist preaching, but where until recently Methodism has had no organized existence.

Very attractive are the scenery and surroundings of the new church. The ground on which it stands sloping down to the magnificent St. Peter's Bay are traversed and beautified by no less than three rivers, the Morell, the Marie, and the Magelle. Just now the wooded slopes are robed in their most gorgeous hues—purple and golden; but to the finest landscape the erection of a sanctuary contributes an additional attraction.

"The temples of His grace:
How beautiful they stand,
The honors of our native place,
And bulwarks of our land."

The interior of the Marie Methodist Church will not be completed until next summer; but it is already furnished for worship, and there can be no more appropriate dedication than that of the present Missionary meeting for which the new building was so comfortably prepared. Very providential apparently has been the appointment of Bro. Knight to the Souris circuit.

Yesterday I was called to officiate at the dedication of a new church at Black River. The day will long be remembered by many of us who were permitted to take part in the services and to partake of the generous hospitalities of the families on that auspicious occasion. The service in the afternoon was conducted by the Rev. F. W. Moore, and in the evening by Rev. J. C. Berrie, under whose active and efficient superintendence the circuit is placed.

The new church at Black River now forms a spiritual home for a few Protestant families holding a place in the centre of a Roman Catholic community. It has long been a neglected field but the dedication of a church now open for worship, will doubtless prove the commencement of a new history in the spiritual life of the Protestant families at Black River. The church, the fruit of special revival services owes its existence to the fidelity and pioneer enterprise of Brother Goldsmith—the story of which when fully told will claim a permanent place in the annals of Home Mission work.

JOHN LATHERN.

WHAT THE PAPERS SAY.

It is easy to run a Republican paper in France. For instance, you write an able article against the administration, and then you don't write any more for several weeks.—*Milwaukee Sentinel*.

A fault-finding disposition, like every other disposition of the mind, acquires strength by indulgence; and after it has been formed and indulged, it will be found exceedingly difficult to break it off.—*Methodist Recorder*.

Our migratory potato-bug has crossed the seas and got into Germany, and the people are up in arms to exterminate it. If only "German infidelity" and lager-beer might meet as good a reception over here, we would pronounce it an even "swap," and wish for mutual good riddance!—*Chicago Advance*.

The language of skepticism is very curious when employed about the deep things which have to do with our immortality. The brilliant orator and statesman of Spain, Emilio Castelar, wrote a letter of condolence to Madame Thiers upon the death of her husband. He says: "I have appealed to the energy of my soul in order to ascertain whether a living spirit like this ever dies, because the organization which it contained returns to the earth." This is all so eloquent a man can say on a subject that is plain when read in the light of the Scriptures.—*United Presbyterian*.

"Layman" asks us what we think of a minister's passing over two good little Christian boys who were at the Lord's table—aged respectively eight and nine years. We presume it was done under the supposition that the little fellows were not well advised as to what they were doing—as the minister was not the principal criterion. If the children "discerned the Lord's body," and were prepared to assume their baptismal vows, they should not be repelled from the Lord's table.—*Nashville Advocate*.

A SAD PICTURE ON THE CARS.
Dr. Clarke, of the Pittsburg Methodist, during a tour from home, writes to his paper:—

At Dresden Junction our train receives from the Valley Road a car load of lunatics. They come from a county asylum in Zanesville, and are bound for the State Asylum at Columbus. By permission of the conductor and the gentleman in charge of the unfortunate, we spent a little time in the rear car among them. It is a most interesting company—sad enough, as a picture, but with some sunny beams withal, playing through the shadows. Most of the poor creatures are aged,—gray-haired or almost entirely bald, wrinkled, sallow, thin and wasted in flesh. Their eyes are bright, but restless; their voices (for many of them are carrying on busy conversations with imaginary auditors), are husky and piteous of tone; their grouping is evidently in accordance with personal preference. For lunatics have their likes and dislikes—and these are very intense sometimes. Some of these strange passengers were extremely dignified, occupying their places as if they sat on thrones. Others were wonderfully amused at the situation, to the degree of outright hilarity. A few were weeping, but without tears. Their moans and sobs were incessant, but their wild eyes refused to become moist, and glared as ho: coals of fire. Others were wrapped in profound meditation, utterly unconscious of the presence of fellow-imbeciles or curious stranger. One old man, with both hands upon the top of a rough staff, and with his chin buried among his fingers, seemed to be gazing into some old problem of a thousand years, and to be committed to that attitude and that penetrating gaze; even if it should be for a thousand years to come.

A young lady of pleasing manners, but of most sorrowful face, was calling by name some one who would not come. She peered through the car windows, trying intently to see far out in the distance and darkness, holding her hand above her lustrous eyes as if to help her own power of vision by concentrating the lines of light,—and calling, almost wailing, the name of some one dearly beloved, who still refused to come. Had she lost a precious friend? Evidently. And her longing soul had wandered out in quest of the departed until itself became lost in the shadows. And this is the poor body of one who but recently was the picture of health and happiness. And now her very life was broken, divided. The body here and a shadow of a soul; but the real life that loved, that once thrilled with joy and was all radiant with peace—that beautiful life was wandering in dreams, weary with a grief that no tears would come to relieve; and the disconsolate woman, with voice worn into a plaintive monotone, doleful as a cry from the grave, was still calling, calling for her lost beloved. Dear Lord, do answer that most desolate cry and send the lost one home to that heart, or else come Thyself and bring peace.

We lingered among the poor demoniae a while and thought of Jesus who lifted that desperate victim from the tombs and sent him to his friends clothed and in his right mind. He is the Saviour from every bodily distress—the Deliverer of all those who are bound.

How grateful we should be for the right use of our reasoning faculties! A gentleman was once met on the corner of a street in London by a stranger who extended his hand in greeting, and while looking intently from his eyes wonderfully bright, said:

"Excuse me, sir; but let me enquire"

Have you ever thanked God for your reason?"

The gentlemen so abruptly met and faced by such a question, hesitated a little, and said:

"Well, perhaps, not so sincerely, nor so often as I should."

"Do it now, sir, do it now; thank God every day for your reason, for I have lost mine."

And the stranger disappeared as suddenly and as mysteriously as he came.

A BAPTIST ON INFANT BAPTISM.

A correspondent of the *Baptist Weekly* went to church one Sunday outside the pale of his own communion, and saw the ordinance of baptism administered to four infants. He describes it with kindly criticism from his point of view, and makes the following suggestive remarks: "Feeling, as I have for many years, that a union with Christ was a personal thing, a matter in which we as individuals were especially concerned, I did not see the propriety of the service in its statements. But I do not hesitate to say that I would like to see what I will designate an *Infant Consecration* practiced in all our churches, a service where the pastor would make to the parents a short address on the proper training of children and offer a prayer for the spiritual well-being of the children; but no ordinance of the Church used, nor any Church membership consequent thereon." There are a great many parents in his denomination who feel that there ought to be some recognised relation between the children of believers and the Church of Christ.—*New York Observer*.

AN UNPALATABLE TRUTH.

Mr. Hughes, author of "Tom Brown of Oxford," is entering upon a new career. He succeeded admirably as an author; made his mark in journalistic writing, and (if we mistake not) in the House of Commons. He has, in a Church Congress, at Croydon, England, recently delivered some timely counsels to the over-confident friends of Episcopacy. We quote from a report in the *Watchman*.

Mr. Thomas Hughes, Q. C., said he regarded the Church of England as the national inheritance of the people. The clergy were the guardians of that inheritance, and how were they doing their duty? He admitted that they were doing their duty nobly in many ways; but, at the same time, he was bound to acknowledge that the inheritance was endangered mainly through the conduct of the clergy in their relations with Dissent in this country. They had become too professional in a narrow sense; they were separating themselves too much from the nation in general, and particularly from that portion of it which was outside their own lines—viz., their Nonconformist brethren. In illustration of this he referred to the objection taken to a Dissenting minister assuming the title of reverend and their conduct in relation to the Burial Question. That question he looked upon as virtually settled. [No.] If that assembly thought that the opinion of the country was with them, they would find that they were grievously and seriously mistaken. [No.] Would the Dissenters come back? If they wished them to come back they must alter the articles of the Church. [No, no.] He would be glad to have that done. He regarded the Thirty-nine Articles as a venerable document, but obsolete. [No, no.] They should not only alter the Articles, but alter the Prayer-book—[oh, oh]—though not extensively. They were as competent as their fathers to do such work. God was just as much with the nation now as He had been, and if they set to work in the spirit their fathers had shown they would be able to provide, to a certain extent, a new framework for the Church—[no]—and make it again as it once was—the worthy National Church of the people of England. [Cheers.]

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THE CONFESSIONAL IN THE CHURCH OF ENGLAND.

The English Mail brings intelligence which indicates that no little agitation surrounds this subject in the mother country. Declarations are being sent to the Queen, signed by wives and mothers who themselves use the confessional, and who are training their families as far as they can in that direction. This is but natural. Having once departed from the old paths, and entered on a course which awakens opposition, it is not in human nature to yield very readily. The stronger the opposition, the more tenacious will these votaries cling to their choice. It is but charitable, too, to believe that weak-minded persons, piously inclined to save themselves by obedience to their superiors, and by a round of weekly duties, will take comfort from the confession of their sins in to a sympathising ear. A correspondent of an Episcopal paper in Halifax, a few years ago, avowed himself a recipient of decided advantages by confessing his sins to "a Priest of the Church of England." In a few years those who adopt the new economy of Ritualism will be found defending its modes and exercises as positively as Roman Catholics now defend theirs.

Meanwhile strenuous efforts are being put forth by loyal men in the Church of England to stay the onward tide of Ritualism. A report of a sermon by Dr. Hill of St. Pauls, Halifax, appeared in the Reporter a few days ago, which called out several letters—one, it is believed by many, from the Bishop, though over an assumed name. Here is a report of the sermon:—

Foremost in the ranks of the donouncers of these innovations on the doctrines and practices of the English Church, in our Province, and perhaps the Dominion, stands forth the Rev. Dr. Hill, Rector of St. Paul's. Wherever and whenever the ancient and time-honored landmarks of Evangelistic truth, as taught and practiced in the Church of England, have been thought to be threatened, he has been found in the forefront, battling against what he believes to be unscriptural "innovations."

In view of recent occurrences in the Old World, as well as in the new, in this connection, the reverend gentleman took occasion yesterday afternoon, in his pulpit address to his congregation in St. Paul's, to say a few words on the subject of auricular confession. He based his remarks on the admonition of St. James v., 16—"Confess your faults one to another," etc., and showed that so far from authorizing or enforcing any such practice as that of "auricular confession" as enforced by the advocates of the doctrine—that is confessing to a priest—St. James was but enforcing a principle which must precede all, a repentance of wrong-doing—"confessing your faults one to another, and seeking from your brother man forgiveness for any trespass against him. The words of St. James were the embodiment of all the teaching of Christ bearing on the question—"First be reconciled to thy brother," and such like; and it was in this way that the practice of "confession" was taught and enforced in the liturgy, and articles of the Church of England. The necessity for confession was mutual—the priest had as much necessity to confess to the layman as the layman to the priest. The rev. gentleman pointed out in what connection "confession" and "absolution" were enforced in the rubrics of the church, and no where, either in the liturgy, articles, or homilies was such a practice taught as that of confession to a priest, with the power invested in the priest to give absolution. The prayer-book could not be inconsistent with itself, and the explanation of "confession" and "absolution," given in the opening service on each Lord's Day, must be taken as conveying the true intent of the teaching of the Church throughout. But we are told, said the preacher, that many of the early Reformers believed in and enforced the practice. What is that to us? they had but just emerged from the darkness and errors of the times, and it was natural that their minds would be somewhat tinged by their surroundings. But did the Bible teach it? Did the Church of England teach it? These were the questions which Christian men and women had to decide for themselves. Mr. Hill noticed the Commission of Christ to his apostles, and maintained that nowhere in Scripture was it taught that the power to "remit" sin extended beyond the lives of the divinely inspired men that ministered to the Saviour while on earth. Since then that duty was reserved for the Saviour himself. The rev. gentleman then proceeded to show its results. The practice was repugnant to every feeling of our manhood. It was subversive of liberty—that liberty and freedom which was so

dear to every British heart, and for which the church and country had shed their best blood. It was degrading and abhorrent to the best feelings of our nature—that the secrets of our homes should be divulged to a stranger—that our wives and daughters should pour into the ears of a minister secrets which the former should blush to tell their husbands, and the latter would feel ashamed to impart to their mothers. Think of me, said Mr. Hill, being the repository of the secrets of two thousand souls! The very thought of such was calculated to rouse our sternest feelings, and set our blood coursing through our veins. He appealed to his hearers, as Britons and as Protestants, to boldly withstand such an innovation of their firesides and their homes—such an insidious attack of their rights. The great danger to the church was that the vile practice was being insidiously introduced. Its advocates do not, at present, enforce it—they only recommend it. If the practice is right it should be enforced, and its advocates are traitors to their own principles and cowards, when they fall back on such mean and contemptible subterfuge, as this truckling exhibits. The secret circulation of such vile works as the "Priest in Absolution" showed whither such a practice as auricular confession and absolution, in the Church of England, was tending. Happily the poison to morals, in this instance, had been discovered, but the plotters were still at work. One great danger to be dreaded from the movement was its effect on the young. It was chiefly in behalf of this class that he now spoke on the subject. It was to arouse parents to be watchful of their children in this matter. Four years ago he had sounded a warning note on the innovation which threatened the Church in this province, and the results showed that his fears were but too well founded. He implored his hearers to hold fast to that freedom of conscience—to that religious freedom from priestly surveillance for which our forefathers had shed their blood, and had left us as our inalienable right. The discourse was a powerful protest against ritualistic practices in the Church of England, and an eloquent defence of evangelical truth. But it was also a masterly criticism on a subject which, from a secular standpoint, seems likely to exercise, in the future, an important influence on the politics of the mother country where Church and State are so intimately blended. It is in this view of the subject, as showing the lines of division between the "High" and "Low" parties in the Church, and as a subject likely to occupy future attention, that we have introduced it to our readers, as the Reporter is without bias in religion as well as in politics.

DEDICATION OF THE METHODIST CHURCH AT TRINITY.

DEAR SIR,—On October 2nd, 1877, the new and beautiful Methodist Church at Trinity was solemnly dedicated to the worship and service of Almighty God, according to the form and usage of the Methodist Church of Canada. The recent Newfoundland Conference appointed a deputation consisting of the Rev. James Dove (ex-President) and the Rev. John S. Peach, who both attended for the occasion. It was expected that the Rev. John Reay, of Bonavista, would also be present, but affliction prevented him. The church was comfortably filled. The service was commenced by the Rev. J. S. Peach, who very feelingly spoke of the many changes which had taken place since he was in Trinity last, thirty-one years ago—expressing also his high gratification at the sight of so commodious and beautiful a sanctuary as that in which they were assembled. He then proceeded to read the appointed form in the "Book of Discipline." The 738th hymn was then sung, and Mr. Peach led the congregation in prayer. The Rev. F. George Willey, of Catalina, afterwards read the first lesson, and then followed the Rev. Jesse Heyfield, of Trinity, with the second lesson. The ex-President here gave out the 541st hymn, which being sung, he proceeded to deliver a most able, eloquent and practical discourse from Col. i, 27-29, which was listened to with rapt attention.

A collection was then taken up in aid of "Building Fund." After the reading of the appointed Psalm, the trustees (who sat together and in front) all rose up, while Mr. John Cross went forward and made the presentation of the church for dedication. The congregation all stood up during the reading of the declaration by the Ex-President. After singing the 738th hymn, suitable and earnest prayers were offered, when this very interesting service terminated with the Doxology.

A sacramental service followed, at which a fair company gathered to partake of the emblems of the Lord's death. A lady from Catalina—Mrs. Isaac Snelgrove—very ably presided at the organ and assisted greatly in the psalmody.

On the following evening, Oct. 3rd, the Rev. John S. Peach preached at Trinity, while the Rev. James Dove, in company with the Rev. J. Hayfield, paid a visit to

English harbor, about six miles distant. We understand that the ex-President preached a very powerful sermon there on the "Death of Moses." After which the sacrament of the Lord's Supper was administered to a goodly company.

On Thursday evening ex-President Dove appeared before Trinity friends again, when he preached another powerful sermon on "the prayer of the dying thief and its answer." (Luke xxiii, 42-43.) At the end of the service the Rev. Mr. Peach was called on to say a few words and offer the concluding prayer. Thus terminated these most interesting and profitable dedicatory services. May the expressed wish of God's servants be speedily realized—when many hearts shall be fully dedicated to him within that sanctuary. The church is 56 by 36 feet, with vestry and singing gallery, tower, spire, &c. Mr. Wm. Campbell, of St. John's, was the building contractor, who received the sum of \$3000 for its erection. I am, dear Sirs, yours, &c., REPORTER.

—North Star.

OUR INDIAN MISSIONS.

"W. H. W." writes to the Recorder (London) a Canadian letter, in which appears this interesting paragraph:—

One of the chief glories of our Church in Canada is its Indian missions, and we have been much indebted to many of our English friends for kind and generous contributions to their support. I had recently the pleasure of making a visit to one of these missions, somewhat remote from the often demoralising contact with man's civilization. On a bright sunny day in August, I embarked on the Georgian Bay in the staunch mission sail-boat John Wesley for the Indian village of Shewawnauga, on the north shore of Lake Huron. Our party consisted of a white missionary, two Indians, an interpreter and a cook oarsman and factotum, the present writer and his son. Our equipment consisted of a tent and rug for camping out, a supply of provisions, a quantity of picture papers for the Indian children, &c. After sundry adventures in sunshine and shower, breeze and calm, camping on the rocky islets and depending on our trolling lines for the staple of our meals, we safely reached our destination. I twice preached through an interpreter and baptized an Indian child. The dusky audience filled the house, sitting on benches, squatting on the floor, and standing in the doorway. Scarcely an adult in the company who had not been converted from paganism—from sacrificing the white dog, and worshipping the "Great Manitou"—to the worship of the true God, and now sat clothed and in his right mind at the feet of Jesus. In the chief's house, a comfortable two story building, I found an English Bible, Wesley's Hymns and Sermons, newspapers, and the statutes of Canada, for the chief is Justice of the Peace, and a very intelligent man. On the visit to these regions of Lord Dufferin, the Governor-General of Canada, he read his Excellency, on behalf of the tribe, an admirable address. How vastly cheaper, as well as more Christian, it is to Christianise these people, and thus make them loyal subjects, than to exterminate them, as the people of the United States are endeavouring to do with the insurgent followers of Crazy Horse and Sitting Bull.

BERMUDA.

Recent papers bring news of a fire at St. George's which might have terminated very differently.

FIRE IN ONE OF THE FORTS AT ST. GEORGE'S AND IMMINENT DANGER OF THE TOWN.

An esteemed correspondent writes us that on Thursday evening, at about 6 p. m., a serious fire broke out in one of the Forts, and continued burning until 1 a. m., on the morning of yesterday. As it was very near the magazine, the danger to the town was extreme, and a large number of the inhabitants left it during the night. All the soldiers' wives and children were ordered from their huts around and in the neighborhood of the Forts, and for some hours the utmost consternation prevailed. The following are the particulars of the catastrophe, so far as they have been learned:

Two men were ordered to examine and stop a leak in a cask of Kerosene oil, and whether from carelessness, or from what other cause we are unable to learn accurately, but the oil exploded and set fire to the building. The soldiers went to work and threw quantities of sand on the

flames, but without avail, and the fire engines were useless until the oil had consumed itself. The room on fire is immediately adjoining a magazine, where about 2½ tons of powder were stored—and the excitement in consequence, was naturally very great. The flames had just reached this dangerous spot, in fact the door of the magazine charred by the heat—when most Providentially, the fire was extinguished. The Fort is much damaged and several stores destroyed—but considering the tremendous risk to the town and neighborhood there is abundant cause for thankfulness that the destroyer was arrested without loss of life or further injury to property.

The indignation over the Clergy Bill, already reported in our columns, is intense. Here are extracts from letters sent to the "Bermudian":

Never was a greater outrage forced upon any community. The Episcopal Ministers, no matter how many their congregation or flock numbers, receive £140, one Presbyterian Minister £140, the Methodist, with four Ministers and churches, only £102, the B. M. E., but few in numbers, £106, the Roman Catholics, £30, the Presbyterian Church of Hamilton 0, the Free Church of England, with a large and influential congregation, who on account of various causes, too well known, were compelled to withdraw from the Parish Church 0; compare the two Churches of St. George's—the one that receives £140 deserted by its former members, its Minister compelled to preach to almost empty benches; the other in its temporary Chapel, each Sabbath its Minister preaches to a large congregation, who meet to worship God in a pure and simple manner and who are now building a handsome Church, receive nothing.

Has it brought or tended to bring the people into any closer relations with the clergy? Has it brought the clergy closer to the people? Has it put the clergy in the spirit or position of preaching against sins and iniquities or of setting forth a pure Gospel with any greater boldness? Has it tended to harmony between the Churches? Has it made a clergy less mercenary? Has it made a people more loyal to the Church even; not to speak of loyalty to the Great Head of the Church? No! a thousand times no! The very reverse have been the results. Quarrelling, bigotry, hatred, love of money, dishonest acting, as a result in order to obtain it. Paying by numbers! Why the first fruits was a dishonest census. Men were called upon to declare themselves Methodists, or Presbyterians, or Roman Catholics, and the remainder, good, bad, and indifferent were swept into the Episcopal net. Discipline? Did any one ever hear of it in the Church? What! discipline a Church member for drunkenness or ungodliness, or anything else, for whom the Government paid at the handsome rate of £10 a hundred. It would be the height of madness! He might leave the Church, he certainly would leave. His pecuniary importance is too great for him to stand anything of that kind quietly. His family might go. Even many of his relatives out of sympathy might go too. Let the Church be what it may, but its quiet slumber of death must not be disturbed. The grand struggle is for quantity not for quality.

TO SEE OURSELVES AS OTHERS SEE US.

I read some time since a statement that on a Saturday evening a Baptist clergyman was visited by a college classmate who passed the Sabbath with his old friend. He was an Episcopal clergyman.

At the breakfast the host was uneasy and disconcerted, and relieved himself by saying, "Brother, I hope your feelings will not be hurt to-day. It is our communion, and I cannot invite you to commune with us, as you have not been baptised."

"Give yourself no uneasiness on my account," his friend replied, "for if you should invite me I could not consent to receive it at your hands, as you have never been ordained."

"Why so?" asked the Baptist minister, not doubting his own qualification for the ministry.

"Your ordination is not valid because you are not as we are, in the line of succession by Bishops from the time of the apostles."

"After thinking a few moments he significantly observed, "Well, I don't see but that one is as bad the other."

I thought this rather apocryphal, as stating an inference for a fact, till I found a full confirmation of the principle in a similar occurrence related to me by one of the parties:—

A Baptist and an Episcopal clergyman, both of whom had years before

been in the Methodist ministry, and both stationed in the same city, were conversing in a very friendly manner, when R. said,

"Brother B., why cannot we exchange pulpits as we used to do when we were both Methodists?"

He replied, "I am surprised at your question. You could not read our service in the church."

"Well," said he, "I am not very familiar with it, and might not know exactly where the different parts come in, but I could learn."

"Oh, I mean you would not be allowed to read it, as you are not authorized to do so, not being regularly ordained."

I then stated to my friend that I had read an anecdote of a similar type, but never supposed I should find such a verification of it as his relation had given me.

OBITUARY.

MARIA E. BENNISON.

It is not often that the bridal robe becomes the winding-sheet, but such was the case recently, with one of the loveliest Christians with whom the writer ever had the pleasure of being acquainted. On Wednesday, the 10th day of Oct., Mrs. Maria E. Bennison, of Kemprville, Yarmouth County, departed this life, aged 22 years. The deceased was the daughter of the late Mr. Valentine Munro, of Annapolis County, and came to Yarmouth about five years ago. She was converted to Christ under the ministry of the Rev. John L. Sponagle, and it may not be out of place to add, that she was endowed with just such mental qualities, as the profound and searching logic of Bro. S. was likely to prove a blessing to. Well does the writer remember the agonizing to enter into the straight gate, the apparent distress of the soul, made manifest by the repeated appeals for mercy at the penitential bench, and the earnest longings for deliverance from the bondage of nature. Mercy and peace however were ultimately experienced, and although flattery of the dead is not to be tolerated, we are constrained to say, that one of the most amiable and lady-like persons, one of the most worthy and refined Christians whom we ever met, was the late Miss Maria E. Munro. She taught a school near Rockingham one of our mission stations in this county, and often has our heart been cheered, after a 25 mile journey, by her humble, yet scholarly and dignified testimony for the truth as it is in Jesus. Five weeks to a day preceding her death, she was united to Mr. Charles H. Bennison, an amiable young man, although not a professor of religion. The very night of their marriage the family altar was reared, our dear sister presenting the offering at the dear seat. Only one short week had rolled round when disease, something in the form of dysentery, laid its hand upon her. For a while she seemed to rally, when suddenly an affection of the heart seized her, and almost before her friends could realise it, she had pierced the veil. As they bowed the ear to catch her dying accents she whispered to them in words which will never be forgotten, "Tell Bro. Lewis to follow me to my grave, and preach for me a funeral sermon." This loving service it was our painful duty to perform. Bro. Read consigned her mortal remains to the grave in the "Mountain Cemetery" at Yarmouth, on Friday, Oct. 12th, and on Sabbath, Oct. 21st, to a large audience, in the Free Baptist Church in the neighborhood where she died, from the words found in 2nd Cor. i, 3-4, "Blessed be God, the God of all comfort," "who comforteth us in all our tribulation." The writer endeavored to improve the sad event. The kind friends had gathered from far and near, for the departed had been tenderly loved by all who enjoyed her acquaintance—and "Those who knew her best, mourned most their loss. Bereavements hour is friendships truest test." Her Sabbath school class was there. Her day scholars were there in numbers. Her weeping agonized husband, through the mercy of God, had already since her death given his heart to Jesus, and altogether as various loving testimonies to the personal and mental charms of the deceased, as well as to her sterling devotedness to Christ were given by one and another. It was a season long to be remembered. Truly we may all learn the lesson, that not unfrequently it is but a step from the happy and festive scenes of earth to the dark and silent grave, and that as in the present instance, the same kind, loving hands, that decorated the body blooming with life, for the marriage ceremony, may speedily be called upon to rearrange those very adornments preparatory to entering the casket of death. "Peaceful be thy silent slumbers, Peaceful in the grave so low, Thou no more will join our number, Thou no more our songs shall know." T. M. LEWIS.

Yarmouth, Oct. 24, 1877.

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T. M. LEWIS.

Oct. 24, 1877.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY.

A. D. 60. LESSON VI. PAUL BEFORE AGRIPPA; OR, NEWNESS OF LIFE. Acts 26, 6-20. November 11.

EXPLANATORY.

Now. Having set forth his Jewish birth and strict Pharisæic education and life, Paul connects the present therewith by asserting that the cause of the present complaint against him is that he still adheres to the hope of the promise, that is, the Messiah and his kingdom. Twelve tribes, the whole nation wherever they may be scattered, (James 1, 1,) and yet to be gathered into their land. See Jer. 30, 3; Ezek. 37, 21-26; 39, 25-29; Amos 9, 14, 15. Instantly serving. The idea is zealous worship, strict adherence to the ceremonial law. Day and night. The Greek is, as in the margin, night and day, in accordance with the universal Jewish custom of beginning the day at sunset. For which hopes sake, and therefore for Christ's sake. Paul had early warning of this. See chap. 9, 19.

WHY? Infidelity is put on the defensive. Incredible. The Jews denied that Jesus was raised, and pronounced it simply incredible, notwithstanding there were numerous undoubted instances of resurrection in their own Scriptures. That God should raise. If he was the God they believed him to be, why should he not have power for this also? Leaving this question to their consciences, Paul proceeds with his personal statement.

THOUGHT WITH MYSELF. He consulted his own will and selfish bigotry, rather than the will of God; and here was the root of the sin. Though his conscience commended him, his motive was not right. How much is ostensibly done for God even now, from similar motives. Many things. He does not say that he thought he ought to kill and imprison. The saints. A word used by Paul over forty times to designate those sanctified by faith in Christ. It is elsewhere used with the same meaning three times in the Acts, once in Judges, and eleven times in Revelation. It is used in the Old Testament frequently, to designate holy persons, and in Deut. 33, 2, and Jude 14, for holy angels. There is no biblical authority for using it as a title. Its use here is evidence of the genuineness of this speech. I gave my voice. Greek, cast my pebble. That is, voted. It is argued from this that Paul was at that time a member of the Sanhedrin. Synagogue. These were used as courts and places of punishment as well as worship. See Matt. 10, 17; 23, 34. Blaspheme. Speak evil of; that is, of Christ. All that time Paul did not look upon it as blasphemy, now he sees it in its true light. Exceedingly mad. He was actuated by passion rather than a desire to serve God. What is done when one is "exceedingly mad" is sure to be wrong. Strange cities. Greek, cities without, that is, outside of Judea.

AS I WENT. This is the third account of Paul's conversion, and the fullest in some particulars. He liked to tell the story of his conversion, not because it was his, but because it told so much for the exceeding abundant grace of Jesus. 1 Tim. 1, 14. Light...above the brightness of the sun. This fact, only found here, explains the temporary blindness referred to in chap. 9, 9. See also chap. 22, 11. It was the ineffable brightness of the glory of him who "maketh the morning darkness." All fallen. In chap. 9, 7, it is said that they "stood speechless" after hearing the voice, but both are doubtless correct—they fell before the light but quickly regained their feet except Paul. Hebrew tongue. He did not mention this in chap. 22, 7. Because he was then speaking in the same language. Here he uses a Greek translation, and explains that it was spoken to him in Hebrew, or Aramæan. Why persecuted thou me? Notice that it was Christ himself whom Paul was persecuting. See Matt. 25, 40, 45. Kick against the prick. The imagery is taken from the or-gard, which the driver presented for refractory cattle to kick against. He that kicks against God's plans finds it only brings him sorrow and pain. Who art thou, Lord? Evidence of a humbled heart, a desire to know the right, and a readiness to accept direction. The first steps in conversion. I am Jesus. Not Christ the anointed, nor Messiah the king—not a name of dignity, but the name of love and grace—the Saviour. He to whom Jesus comes as a Saviour has cause to love the name, even as Paul did through all his after life.

RISE. So Jesus addressed the three who fell before his glory on the mount of transfiguration. Paul did arise and stand in the strength of Jesus from that time onward (ver. 22). "Stand up, stand up for Jesus." For this purpose. Here Paul apparently combines, for the sake of bre-

vity, the words of Christ at this time, those sent through Ananias, and those afterward spoken at Jerusalem. See chap. 9, 6, 15-17; 23, 17-21. To make. Not the idea of election, but of employment. Lange translates employ. He was to be a minister and a witness of past and future revelations. Of these revelations he speaks in Gal. 1, 12, and Eph. 3, 3. De. living thee. What a gracious promise of help, and how signally it was fulfilled. People. Jews. Gentiles, unto whom...I send thee. When God has a specific mission for a man, he makes it definitely known in some way. Notice his sphere of work. He was to open their eyes, not "to turn them," but rather that they may turn, etc. His duty was to teach them; it was for them to repent and turn to God, (ver. 20,) and then they might receive forgive- ness...and inheritance with and on the same terms as those already sanctified by faith...in me. It is only through faith in Christ that any can be saved; and salvation consists not only in forgiveness of sins, but also in inheritance among the sanctified. The first is given to all who repent through faith, the latter to those who "endure unto the end." Matt. 24, 12, 13.

KING AGRIPPA. Son of Herod Agrippa I. (chap. 12, 1.) was the last prince of the house of the Herods. His title of "king" was given him by Claudius, and thus was fulfilled literally Christ's words in Matt. 10, 18. Not disobedient. This implies that he had freedom of will to be disobedient, even after so powerful a call; but he was not. He did not, however, commence his special ministry for three years, which he probably spent in study and communion with the Spirit, preparing for his great work. See Gal. 1, 17. Notice that no mention is made of his preaching in Arabia. All the coasts of Judea. No other mention is made of this labor. Notice the burden of his preaching: Repent...turn to God...do works meet for repentance. This is practical preaching, but it is all based on the Lord Jesus Christ suffering and rising again the Light of the world, (ver. 23.) Notice three things necessary: 1. Forsaking sin; 2. Turning to God—implying faith in him. 3. A consistent life.

GOLDEN TEXT.—Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision. Acts 26, 19.

DOCTRINE.—Christ's present existence. Heb. 13, 8; Rev. 1, 18.

The next lesson is Acts 26, 21-29.

From the "Presbyterian Weekly": Jos. Cook has again mounted the platform in Boston for another campaign. He is one of the most remarkable men in this country has produced, and he is listened to as though he were an oracle. It would be hard to find another more worthy."

Nobody who is afraid of laughing, and heartily, too, at his friend, can be said to have a true and thorough love for him; and on the other hand it would be a friend because he laughs at you. Few men, I believe, as much worth loving, in whom there is something not well worth laughing at.—Julius Hare.

From Boswell M. Kinney, M. D., of Mannville, N. Y.

"I do not hesitate to say that the PRUVIAN SYRUP has claims to confidence equal if not superior to those of any medicine that has ever come to my knowledge. I have used it with great success for Dyspepsia and Epilepsy."

Sold by dealers generally.

MONTREAL, March 1, 1877.

MESSRS. T. GRAHAM & SON.

I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks, although under the best treatment I could procure. About six weeks ago I had another attack coming on with its usual severity, when a customer recommended the use of your Pain Eradicator, which he had proven himself and found in a great many cases to be an effectual cure. I gave it a trial and its results exceeded my expectation, it soon relieved the pain reduced the swelling, and I was able to attend to my business as usual in three days, and have been completely cured by less than two 25 cent bottles.

For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success.

The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses.

N. R. ALLEN. Dealer in Groceries and Provisions. 634 St. Joseph Street.

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IMPORTERS OF CAST AND
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STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS.
Rubber Hose and Steam Packing.
MANUFACTURERS OF ALL KINDS
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BRASS AND COPPER WORK
FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC.
Nos. 166 to 172 Barrington Street, - - - - Halifax.
Dec. 22.

Victoria Steam Confectionery Works,
WATERLOO STREET,
We call the attention of WHOLESALE DEALERS and others to our STOCK OF
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Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their patronage.
WHOLESALE ONLY,
J. R. WOODBURN & CO.,
Victoria Steam Confectionery Works, Waterloo St., St. John N.B.,
R. WOODBURN. (Dec. 17) H. P. KERR.

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THE WESLEYAN. SATURDAY, NOVEMBER 3, 1877.

Special offer of the Wesleyan!!

The WESLEYAN will be sent from the 1st of October, till the 31st Dec., 1878 for one subscription—Two Dollars. This takes in the General Conference Year, during which much connexional interest is sure to be awakened.

N. B. AND P. E. I. CONFERENCE.

MISSIONARY COMMITTEE. A meeting of the members of the Missionary Committee of the New Brunswick and P. E. Island Conference will be held in the new Methodist Church, Moncton, on Tuesday, the sixth day of November, commencing at 2 o'clock p.m.

THE CONNEXIONAL PRINCIPLE.

A correspondent asks:—Will you be kind enough to give, through the WESLEYAN, an explanation of a term we see frequently in Methodist papers, without being able clearly to understand its force? What is the connexional principle? and wherein do its operations affect Methodism more than any other ism?

A not uncommon perplexity, we imagine. From whatever cause, our laymen are not as well instructed in their own secular economy as are those of other churches in the principles of their organizations. And yet, ours is not a complicated system. True, it is elaborate—consists of a considerable variety of regulations, which are more or less contingent upon each other. But so are all systems entailing many peculiar conditions, and aiming to provide for unusual exigencies arising from abrupt and severe changes in their relations.

MORAL ASPECTS.

Interwoven with what may be called the numerous bye-laws of Methodism—the restrictions and obligations to which its ministers and members are supposed to be subject—there are instructions which imply community of interest and the responsibility, in part, of each for the character and salvation of the other.

God and the individual conscience, and visiting with punishment or threats all who exercise the rights of private judgment. On the other hand, all religionists, lying outside of evangelical bounds, with here and there a radical in the "orthodox" ranks, demand a license as to private opinion and moral conduct which implies absolute independence from all Christian guardianship.

FINANCIAL ECONOMY

of Methodism particularly that the connexional principle does, or ought to, prevail. Bearing one another's burdens; contributing from the strong to the weak, from the rich to the poor, has been a chief aim of the peculiar system of the connexion all through. It began with John Wesley's penny a week and shilling a quarter. It continued down through the provision of the "Children's Fund," which seeks to place the minister of large family to some extent on an equality with him of none.

There are conclusions which naturally follow the illustrations we have named. It is not our duty, however to press these at present. We have been asked to answer a question only. But our ideal of connexionalism grows in majesty and beauty as we write. It dictates that there are trusts of brotherhood committed to the care of Christians which are very tender, and ought sacredly to be preserved; and there are bounds of forbearance and love which may not be overstepped without inflicting an injury upon the transgressor even more serious than he entails upon his fellow man.

DALHOUSIE COLLEGE.

OPENING SESSION.

The formal opening of Dalhousie, on the 26th ult., was a very sensible affair. We say this in all sincerity. During the few years which held out any hope to the friends of Dalhousie that other denominational colleges might be persuaded or coerced into an amalgamation with its interests, some strangely harsh things one could hear from its convocation orators.

ambition; were ill-equipped and incapable of doing work in comparison with larger, nondenominational institutions. Only great central national universities were worthy of the support and sympathy of a free people, &c., &c.

On those issues the battle was fairly fought by the representatives of the denominational colleges. In a public meeting, under the shadows of the walls of Dalhousie—a meeting called in the interests of Dalhousie—there seemed to be actually a majority in favour of the smaller colleges. The Legislature, acting upon the suggestion of the popular voice, increased the grants to the worthy institutions which were so admirably fulfilling their promises and qualifying the youth of the country for high positions.

All attempts to consolidate the several denominational Colleges of the Province with Dalhousie into one Provincial Teaching College have failed, not, perhaps, because the denominational sentiment is dearer to our people than learning, but apparently because many believe the Denominational College capable of nursing both, and dislike giving up what has been to them in the past their tower of intellectual strength and a powerful auxiliary in their denominational work.

This letter question was amply answered before the meeting was concluded.

Mr. Grant's speech came next, and contained the following expression:—Dalhousie College should have the support of the smaller denominations, since they were not able to establish such institutions of their own, and let them be fully assured that their course would be conducive to the common well-being, and following the divine injunction, add works to their faith.

It is difficult to see wherein Dalhousie possesses so much that is superior to other Provincial colleges. The actual test of a college's strength and excellency is its success as compared with others in the arena of scholarship. Is it found that Dalhousie students are so much better than others in actual competition for honours? We admit the efficiency of Dalhousie; and that the community in which it is situated should regard it with all sympathy. But it is no more than an ordinary college, doing good work, of which its patrons have reason to be proud.

We quote again:—

Sir William Young next called upon Judge Dwight Foster, agent of the American Government, who prefaced his remarks by saying that in his position he was expected to say little and to say it seldom, besides having the privilege to be represented by counsel. He heard them talk of the evil of denominationalism—which he failed to see. Small colleges they said were useless, but in the States they had small colleges which did the best work.

Very sensibly said, and quite truthful as a comment upon modern educational history.

Mr. Dana, of the American counsel on the Fishery question, followed. He went one step farther.

He would not go into the question of denominational vs. state colleges, but he believed serious minded and earnest parents would always pay great attention to the medium in which their children would be educated, and he would not care for a state in which parents did not pay this attention and cared not for religious training.

Just what the denominational colleges have been asserting. The United States, from whose broad collegiate life Mr.

Dana was well capable of drawing sound inferences, has reached this conclusion after lengthened and fair trial. As a consequence, it is building up denominational colleges without regard to cost. Immense fortunes are being laid cheerfully on the altar of this settled principle—that the youth of the country should be educated under wise and religious guardianship.

MOUNT ALLISON COLLEGE AND THE HALIFAX UNIVERSITY.

It has always been gratifying to us that the Faculty of Mt. Allison entered so cheerfully upon the project of founding a central examining University. It gave evidence that a declaration always made by the friends of our College was sincere, and based upon intelligent conviction, namely, that its work was equal to any, and would suffer nothing by the most active competition.

Here, then, is one of the affiliated colleges showing the practicality of unionism, and leaving the way in the good work. This is a result gratifying to those who believe that the principle on which the University of Halifax is founded is best adapted to raise the standard of collegiate education by promoting a healthy rivalry between the teaching colleges. But the action of the Mt. Allison Wesleyan College Board is not the only indication of the progress of the University.

CHURCH RE-OPENING AT COLE HARBOUR.

No better illustration of purely Home Mission work can be found, probably, than the Circuit of which Cole Harbor is one of the principal preaching places. During many years, beginning with the services of the sainted Crosscombe, this settlement was supplied with preaching from Halifax and Dartmouth. As city duties became pressing, those of the country were, latterly, neglected, till in many places, the Episcopal Church entered and occupied fields which we had opened. Cole Harbor was an instance of this kind.

MISSIONARY MEETINGS.

The Rev. George Young, President of the Toronto Conference, who has been appointed to visit some of the Central places in the Eastern Conference, in the interest of the Missionary Society of the Methodist Church of Canada, will preach at Chatham, Sabbath, Nov. 4th, and will assist at the Missionary Anniversary of that Circuit. Mr. Young will speak at the Missionary Meeting at Moncton, Tuesday evening, Nov. 6th, and will proceed to Charlottetown, P. E. Island, Nov. 7th, to attend the Missionary Anniversaries of that District.

The programme for Mr. Young will be completed at the meeting of the Missionary Committee of the N. B. and P. E. Island Conference. J. PARSONS.

DR. TALMAGE'S LAY COLLEGE in Brooklyn has already sent out eleven hundred students, who have become city missionaries and lay evangelists. This man is something more than a mountebank. While others are criticizing him, he is quietly filling the land with wholesome agencies and influences. His platform side may show some weakness, but on the philanthropic side he shows a well developed man. May God bless him—on the philanthropic side at all events! We see it reported that he has decided not to lecture any more for the present.

DR. PENTECOST has met the reward of an honest, manly profession. It is well known that he renounced communion—that he consequently was dismissed from the Boston North Baptist Association. This left him awkwardly situated in relation to the Warren Avenue Baptist Church, of which he is pastor. He drew up an able exposition of his views, defending his action in succeeding from his brethren, and then, that his people might be free to act, sent to them his resignation. They deliberated upon the Doctor's action, when they drew up resolutions refusing to accept his resignation. One hundred and one members voted for the resolutions.

AN American Presbyterian Synod, or Presbytery, has voted—118 against 18—that women ought not to preach. So there are 18 Presbyterian ministers in that one section who admit that God does not confine his public message to the race of the male sex. The 18 who voted against it are well remembered when no Presbyterian voice favoured instrumental music in public worship; but now a few Presbyterians approve of the organ in church, and the remainder go to worship occasionally where the organ is used by others—and enjoy it, too. There is Scripture for both organs and women. God has owned both for good.

PREACH—PRACTICE.—Do preachers always follow it? Do they ever counsel? For instance, does the eloquent divine who pictures the beauties of contentment and cheerfulness on the Sabbath, ever look himself up with the blues on Monday? Then, if preachers fail to practice what they preach, is that any argument against their doctrine, or is it not rather an illustration of human weakness? Yet, without discriminating between the two, hearers and observers point significantly at falling Christians, as if to say—There is a fine gospel! This linking of two distinct principles on the part of thoughtless persons ought, however, to admonish all professors of religion that not only their own reputation, but actually that of the gospel as well, suffers in consequence of Christian inconsistency.

A few religious newspapers of our acquaintance make a hobby of securing the preachers, pointing out their questionable habits in the pulpit and out of it. This is always acceptable due to a certain class of Christians—the critical and gossiping. But does it not the cause of truth and godliness? We doubt it. Few men will take a hint expressed in the way of generalities; while the people are educated by such writing to look for defects in preachers and magnify them. What wonder that our countrymen are disposed to indulge in unavailing and wit at the expense of their ministers? Are not their seniors and their editors a good example?

We are requested to say that the name of J. S. McNeil of Weymouth, should have appeared in the published plan as a member of the deputation, to attend the Missionary Meetings on Digby Neck.

Two destructive fires at Amherst, and one at Charlottetown, have been reported within a few days. We hope this is no new development of the incendiary passion. The origin of these fires should be closely investigated.

An exchange reaches us from La-Crosse, Wisconsin. The Northwestern Teletotaler is edited by Prof. J. H. Allison, A. M., and Wm. M. Doty and is an eight page, lively sheet. Mr. Doty has a wide reputation as a Temperance advocate and Journalist. Prof. Allison was, for several years, Principal of Mt. Allison Ladies Academy, Sackville. We wish the paper success.

We gather from the Montreal "Herald" the following programme of the business before the Fishery Commission:—"We are informed that the evidence on both sides will be closed this week. An adjournment of a few days will take place, to give time to the American side to prepare their written or oral argument, then a short adjournment for the British side to prepare their reply. It is expected the whole argument will be over by the 20th Nov., and the Commissioners will take a few days to consider their award."

CONNEXIONAL NEWS.

OPENING OF THE SECOND METH. CHURCH, CHARLOTTETOWN.

Some four or five years ago a Presbytery church was hired for missionary purposes. A Sabbath school was organized, and preaching regularly established. Some time ago it was thought that a permanent home ought to be secured for the congregation and school. Attempts, which proved futile, were made to purchase the hired building. About 18 months since a board of trustees was formed to purchase land for new premises. A piece of ground, situated in Upper Prince Street, opposite the Academy, which is the highest and most slightly part of the city, was bought. It is sufficiently large for a church, school and parsonage to be erected upon it. During the summer a two story building has been erected upon it. The extreme lengths of the building are 80 ft x 36. On the first floor is an audience room with a seating capacity of about 450 persons, and a room for library and vestry. The acoustic properties of the auditorium are perfect. On the second floor are five large class rooms capable of accommodating 200 Bible class scholars and 125 members. The entire building is heated by two hot air furnaces. The building is well proportioned and the outside is taste fully painted. The building and furnishing have cost \$1500. Contractor, R. Tenel, Esq.; architects, Messrs. Sterling & Harris.

The building, which is eventually to be used chiefly for Sabbath school work, is at present to be used for preaching as well. On Sabbath October 14th, it was formally opened for worship. In the morning the Rev. R. Brecken, A. M., (assisted by the Rev. J. Lathern) preached a most practical and eloquent discourse, based on Col. 6th chap. 14th verse. In the afternoon, the Rev. J. Lathern, chairman of the District, (assisted by the Rev. F. Small wood,) preached in his usual graceful and thoughtful style, founding his sermon upon Heb. 12th chap. 22-24 verses. In the evening the Rev. R. McLennan, A. M. of the Kirk (assisted by the Rev. George Steel) delivered a timely and scholarly sermon, selecting for his text Eph. 4th chap. 13 ver. At all the services the congregations were large. In the afternoon there were 530 persons present, while several could not gain admission. The collections amounted to \$140.

CONTRIBUTED.

TRYON (P. E. I.) NOTES.

On Monday evening the 15th of Oct. the annual missionary meeting was held in Tryon, on Tuesday evening at Cape Parsonage, and on Wednesday evening at Cape Traverse. The attendance was very good and the receipts in advance of last year. At Cape Traverse the subscriptions exceeded last year by one hundred per cent. Revs. Joseph Siller and J. F. Betts were the deputation.

On Thursday evening, the 18th, there was a very successful Sabbath school entertainment in the Tryon church. The recitations by the children were appropriate and well done. The music was excellent. The proceeds amounted to thirty-seven dollars which will be devoted to the purchase of books for the library. On Sunday the 21st, the beautiful new church at Victoria was dedicated and opened for worship. In the morning an earnest and eloquent sermon was preached by the Rev. John Lathern, from Eph. iii. 23-24. Rev. Messrs. Cowperthwaite and Deinstadt took part in the dedication service. In the afternoon the Rev. H. P. Cowperthwaite preached a patriotic and able discourse from Prov. xiv. 34, and in the evening Rev. Dr. Murray preached a most impressive sermon on the glory of Christ evidenced in redemption. His text was Pa. xxi. 5. A select choir, including several voices from Charlottetown, made the building ring with praise. There were full congregations. In the evening seats and aisles were crowded. The collections taken up throughout the day, in aid of the building fund, amounted to \$142. The building itself is finely situated, conspicuous for miles around. It will accommodate comfortably about 400 people. The cost is \$4,300, and it will be free of debt when the pews are sold. The architect was Mr. Baker of Charlottetown; the builder, Mr. Lloyd French. The pastor, Rev. T. J. Deinstadt, is to be congratulated on having so liberal and appreciative a people.

Obituary records are always affecting. One in our present issue, from the pen of a gifted Lay Preacher at Yarmouth, is of extraordinary interest. Such brief histories are surely a blessing to all disposed to hear instruction.

It may not be regarded as inconsistent with the heading of this column, to include in it a congratulation on the appearance of the ANGORS. The Sackville Institutions send out a sprightly sheet for 1877-8. This first number shows a fine array of editorial con-

tributors. May the good ANGORS ever have a flowing tide and prosperous breezes. By letter from the West we learn that Rev. J. A. Williams is not to accompany Mr. Young on the Missionary deputation to the Maritime Provinces. It will be seen from President Prince's letter that Mr. Young's tour from New Brunswick and Prince Edward Island has been mapped out. His visit to Nova Scotia will doubtless be regulated by consultation between officials of that conference, and reported in our columns in due time.

The Will of the late Edward Jost has been published, but we refrain from giving it to our readers, fearing it might be misleading, as the bare outline of the Will can afford no very correct estimate of the value of the estate. Mr. Jost's intentions were generous, and favoured the objects of Methodism particularly, yet he had met with reverses latterly which may qualify the Will very materially.

Our people in Portland, N. B., are worshipping in the Baptist Church, by the courteous invitation of the Baptist Pastor and people. This is a most generous act, and is worth chapters of good words.

St John's, Newfoundland, has been included in the providential purpose of evangelistic services. Two young men, Messrs. Hutchison and Browley, lately arrived from England, are very actively employed in holding services. There is no better field for revival operations in the world than the entire island, of which St. John's is the capital.

Missionary meetings in Kay and Charles Streets were held last week. The indications were really good. At Kaye Street the recent revival told well in attendance and contributions, the latter being decidedly in advance. At Charles Street a cheque was handed in by the Superintendent of the Sabbath School, as the result of scholar's weekly offerings.

It is somewhat remarkable that our brief article on a reunion of the New Brunswick and Nova Scotia Conferences has excited no little remark, as seen by the correspondence of the publishing office. As a general thing, the opinions expressed are entirely favourable to the suggestion. It is a very important movement and ought not to be pre-judged, or pre-argued. The Conferences interested will be properly guided, no doubt.

Moncton just now attracts a larger share of Methodist attention. We take from the Times, a description of the new mission house, or parsonage more properly. These great advantages are apt to excite a little covetousness among less favoured ministers.

The new Methodist Mission House in the rear of the new church is 42 ft. front by 32 ft. deep. The entrance is in the centre of the front and into a spacious hall. On the right of the hall, in front, is the drawing room, 16 ft. square; on the left a reception room and study. The rear rooms are devoted to dining room, pantry and kitchen, conveniently connected. The rooms of the second story are five in number, all bed-rooms—the two in front being the same size as the corresponding two below. There are also four rooms in the attic,—one of them very large, these including a private study where the pastor can enjoy complete seclusion, when desirable for meditation. From the upper stories a very fine view of the Peticodiac River and surrounding country may be had. There is an ample woodshed, a part of which can be used for a summer kitchen. The building has an excellent cellar and is warm and comfortable. It is heated by grates and stoves. There are a good well and pump with all the other conveniences needed on such premises. The Mission House is tolerably well furnished, although, doubtless, the congregation will see improvements which may be made in this connection. The building cost \$22,250 without furniture, and it is to be paid for by the Mission House furniture that the bazaar is being held.

The Methodist Bazaar last evening was well attended. There must have been from 600 to 700 persons in the rink in the course of the evening. The music by the Moncton Brass Band was really good and greatly enjoyed. The tables were well covered with fancy goods, abundant in quantity and excellent in quality. The show of needlework, ottomans, dolls, cushions, etc., was fine. The Little Old Woman who lived in her shoe was to the fore, and the cow that gave buttermilk was well patronized. The refreshment table also found many patrons during the evening and was presided over with distinguished ability. The oysters will be served this evening. The grand old stove "drew" well; it was a centre of curiosity as well as of warmth. The bazaar as a whole is a great success, and to-night, no doubt, being the last night, will probably find as large a company assembled and as large financial receipts.—Moncton Times, Oct. 24.

REV. J. SHENTON'S LECTURE.—The lecture in the Methodist Church last evening by Rev. Mr. Shenton was pretty well attended, considering the state of the weather. The lecturer showed the wants of our times—of churches, of communities,

of individuals, and of nations. The subject—"Wanted," was very ably handled, and contained some capital hints. Rev. Dr. Ives, at the request of the chairman, took the platform, and spoke for over an hour. He introduced a considerable number of topics in his address, and in its delivery exhibited those characteristics of style which are peculiar to Dr. Ives, and which contribute largely to his success as a speaker.—16.

METHODIST SUNDAY SCHOOL SERVICES.

—Yesterday Rev. D. D. Currie delivered a very interesting and eloquent sermon in aid of the Sunday School cause from Jer. 13, 20. "Where is that flock that was given thee, thy beautiful flock?" The central thought, the responsibility of churches, pastors, Sunday School officers, for the people committed to their care, and the duty of parents and teachers to train the young, was clearly and convincingly demonstrated. The singing of the Sunday School children, who occupied the organ gallery, was very sweet and correct, the result of good voices aided by thorough "training." A collection in aid of the school was taken at the close of the service, and a very handsome sum realized.—Moncton Times.

NEWS IN BRIEF.

We clip the following from the "Summerside (P. E. Island) Journal": The new Church at Victoria was formally opened according to the rules and usages of the Methodist denomination on Sunday last. The Rev. Mr. Lathern, of Charlottetown, preached at 10.30 a.m., after which the dedication service was celebrated, the Revs Mr. Lathern, Diemstaidt and Cowperthwaite officiating. In the afternoon the Rev. Mr. Cowperthwaite preached, and in the evening the Rev. Dr. Murray. The choir did good service. The large new organ was ably presided over by Mr. C. P. Fletcher, who did it justice. The singing was such as one does not always have the pleasure of listening to and greatly aided in rendering the services attractive. At each service the chapel was crowded, and in the evening there was a large crowd outside who could not get into the building at all. Collections were taken up at the close of each service in aid of the building fund, and something like \$150 was realized. The chapel is pleasantly situated on rising ground in the village of Victoria. It is well finished outside and presents a neat appearance. The workmanship of the inside is good, and nicely painted. There is a large gallery at the back which will seat of itself from one hundred and fifty to two hundred people. The body of the church will seat about five hundred. Altogether it is a fine little chapel and we congratulate the people of Victoria on the splendid work which has been done and energy they have shown in the erection of so commodious and handsome a building.

The schooner will be placed at once on the route between Wolfville and other ports in King Co., to carry freight in connection with the W. C. R., to Halifax. On the 27th ult. Amherst was visited with a disastrous fire, which at one time threatened the whole of the business portion of the town. By the exertions of the people of the town the fire was subdued, after destroying property to the extent of \$12,000. Mr. J. W. Robinson recently discovered at Arrol, Cumberland County, a very valuable deposit of copper ore, which he is now making arrangements to work. The ore already taken out has developed 33 per cent of copper. A ship of 1,300 tons, called the Teemogora, has been added to the Yarmouth fleet. She was built at Plya outh by Messrs. Sims, for Messrs. T. B. Flint, Moses and Stritt, D. C. Kelly, F. R. S. Milton & Co., and Captain E. F. Hilton, who will command her. A young man named Alexander McDonald, of Lower South Bar, Antigonish, was found lying on the river side on Tuesday, with his head bruised. He was carried to a neighbor's house, where he died. His injuries are supposed to have been accidental. A letter to Mr. H. W. Johnston, Agent of the Marine and Fisheries Department in this city, from the Light-house keeper at Gully Point, and Captain G. B. states that an Italian barque belonging to him, from Philadelphia, bound to Ennisville, was on a cargo of wheat, sprung a leak at a point on shore on Bellef Bay, about 7 miles west and inside of Guyton Island light. She struck about 4 p.m. on the 22nd. Her name could not be obtained. The schooner Frank Newton, which arrived at Halifax on Sunday, brought thirteen casks of whale oil from Lunenburg. It was obtained from a dead whale found floating off that place, by a colored man named Henry Weevil, some time ago. The North Sydney "Herald" says:—"Two young men named McDonald and Boutlier were badly injured at the Ontario Mines, Big Glace Bay, on Wednesday of last week, by the breaking of the chain that draws the loaded tubs up the slope, from the pit. The men were caught by the returning tubs at the bottom, and McDonald was very badly bruised, and now lies in a precarious condition. Boutlier fared somewhat better, and his condition is more hopeful. The wonder is that they were not both killed."

NOVA SCOTIA.

In the early part of this month, Capt. Jas. Rood of the brig. Breadalbane, left his vessel at Salem, Mass., to go to Boston. On the 10th inst he registered a letter, and inquired of Messrs. Hethway & Co., the owners of the vessel, where constitutional wharf was. Since then he has not been seen, and his vessel came to this port in charge of another captain. Capt. Rood was a married man, and belonged to Isaac's Harbor. The barque George A. Wright, of Portland, from Boston to Liverpool, grain laden, Jos. Brooks, master, founded on the 17th. The captain, family and crew were rescued by the American schooner Joshua S. Sandborne, and brought to Shelburne. The "Windsor Mail" complains of rioting and drunkenness in that town; liquor, it is reported, is sold to Indians and minors, and even the Sabbath day is not free from disgraceful conduct by these followers of Bacchus.

NEW BRUNSWICK.

Among the contributions acknowledged by the St. John Relief Fund is £10 from Surgeon Conyn, through the hands of Dr. Collins, of Bangalore, India. The sum of \$4.00 has been voted at Memramcook, Westmoreland Co., for a school house. Mr. Patrick has sunk a shaft 130 feet at the Bellevue Albert mine, and favourable indications are reported. Mr. Robert Connors reached Grand Falls on Tuesday with 55 men and 13 horses en route for the woods. He got a special train for the purpose from the N. B. R. C., and leaving Gibson at 6 p. m., he arrived at 6.30 a.m. on the 1st inst. in charge of another captain. It is expected that Mr. D. B. McKenzie whose labors in the temperance cause in Hanifax, Pictou, and other places in Nova Scotia, were so successful, is soon to visit St. John and deliver some of his effective discourses. Mr. McK. is a brother of the Rev. Dr. McKenzie, formerly pastor of Leinster street church.

The Moncton "Times" announces that a fair friend sent it an apple weighing 39 ounces, the girth of which was fourteen and a-half inches, raised in Mr. Wm. Colpitt's orchard, Elgin Corner, and not satisfied with that, it calls for more big apples. A great many boats are engaged in the smelt fishery at Bathurst, and the fish sell at 6 and a-half cents per lb. John E. O'Brien, Esq., is leading his new vessel at Bathurst with potatoes for Liverpool; 9,000 will be on board this week, costing 70 to 80 cents per bbl. Special arrangements have been made for ventilation. The failure of the potato crop in Great Britain seems to indicate a new market for our surplus production.

From the Moncton "Times" of 26th ult., we learn that on the 25th Mr. Enoch Price, night watchman on the I. C. R. works, met with a sad accident in a singular manner. He was engaged in fixing iron rods into large stones for a fence. After pouring the hot lead into one of the holes, he stood over the burning effect, when, in consequence probably of the presence of water or other moisture in the hole, the lead exploded, flying upward and striking Mr. Price in the face and eyes, and burning him terribly. We understand that his eyes are so badly scorched by the hot lead that the sight is almost despaired of. Mr. Price has suffered terribly but bears his affliction with great resignation. He was comparatively comfortable this morning, and it is now believed his sight will be saved.

At Amherst, P. E. I., recently a man named Campbell, belonging at Grand River, while in a state of intoxication, quarrelled with two men and finished by stabbing them. One of the wounded parties is in a dangerous condition. A small raspberry bush, containing a number of ripe berries, was found on the farm of James Hastings, Murray Road, Botsford, Westmoreland Co., on the 20th. The Moncton "Times" learns that the house of Mr. Albert Delesclerier, of Dorver, Westmoreland, was burnt on Tuesday night, Mrs. D. barely escaped with her life. Neal Dow visits Westmoreland in November, on a lecturing tour. Six inches of snow lately fell at Mechanics' Settlement, King's Co.

James Gault, Esq., of South Bay, has this season been successful with root and other crops. Some of the largest specimens weigh as follows: 4 beets, 23 and a-half lbs.; 4 carrots, 11 and three-quarter lbs.; 2 turnips, 25 pounds. In four days, from Oct. 13th to 16th, inclusive, there was shipped from New York for St. John, 822,000 barrels of bricks, 500 barrels of cement. In a few days the St. John office of the Dominion Telegraph Company will be opened in the Maritime Bank building, Market Square. Mr. McQuarrie is to be the St. John Manager, and Mr. Snyder, of Nova Scotia, is to be the operator. A dwelling house at Milltown, owned by Mr. Wm. Kay, was destroyed by fire early on Monday morning. The house was undergoing repairs at the time. Mr. James McBride, of Little Ridge, fell from his wagon and broke his neck while driving home on Saturday evening, in a state of intoxication. The Machine shops at Moncton have employed 530 men. Before the late discharges they had over 700 men. Not over 400 men are required to do the ordinary repairing and a further reduction of men may be looked for. Since July, 1876, over \$273,000 worth of new work has been manufactured at Moncton. In Charlottetown on Friday, a little boy named Davies got entangled in the wheel of an express wagon and had both his legs broken. The dwelling house of Chas. Shea at Woodstock, was destroyed by fire on Sunday. It was insured, but for what amount is not known. The hill tops around Penobscus are still white with the first snow of the season, which fell on Monday last, the 22nd. In Mechanic Settlement the fall is reported to be six inches deep.

It would be interesting if some statistics, showing the value of the wild berry crop of the Province could be obtained. A small estimate of the blueberries gathered in Portage and Penobscus during the present season gives 1,000 bushels, and worth as many dollars. From the stations between this and Hampton, and from North, particularly, many tons of strawberries and raspberries are shipped during the season. In one or two instances \$200 worth have been picked and sold by a single family during that time.

A fire broke out in Fredericton, N. B., on Monday night, destroying nine buildings and several stores before it was got under control. Eleven families have been burned out, but they saved most of their effects. The St. John Relief and Aid Society has voted \$5000 towards the relief of the sufferers by the late disastrous fire in the town of Portland.

A boy named Murphy, aged 12 years, got caught in a belt at Roger's Mill, St. John, on Wednesday-week, and as the wheel revolved at the rate of 2000 times a minute, the injuries sustained were such that he is not likely to recover. Joseph Faulkner, aged 103, died at Windsor, N. B., on the 20th. He was a "Shannon" hero. Isaac Cromble and Charles McCracken are held by the St. John police on suspicion of being the Portland incendiaries.

UPPER PROVINCES.

Senator Vidal, President of the Prohibitory Liquor Law League, appeals to the Temperance Associations to raise \$100,000, spread out over five years, to counteract the funds at the disposal of the licensed Victualler's Association.

The Montreal Home for Inebriates will soon be closed for want of funds. Murray, the Montroilan Island man who assaulted Hon. Mr. Blake last session, is again in Ottawa. He has endeavored to gain an audience with the Premier, but is kept away by the police. He claims a million and a half for quelling the Indian mutiny, and preventing opposition to the landing of the Prince of Wales, and a million and a half for service in connection with the Fenian raid, and legal expenses incurred in pressing his claims.

The man Bartley who murdered Sgt. Dore in Beauce, Quebec, a short time ago has not yet been arrested, but is living undisturbed on his own premises. The "Montreal Herald" says he may be considered the Chief Joseph of the Province, and suggests that if the police force is inadequate to the task of capturing him, it would be the proper thing to call out an artillery company and shell Bartley's fortifications. At an alarm of fire in Toronto last Thursday, a man ran out from his boarding house leaving under his pillow a pocket-book containing about \$600. He came back in a little time but the pocket-book had vanished, and the police are now endeavoring to look it up.

The Archbishop of Quebec in concert with other Bishops, has charged all the priests in charge of cures not to meddle in any way with political matters or elections, and that the Brief sent by the Pope during the last visit of Bishop Lafleche to Rome was not intended to allow any such permission.

Hon. George Irvine, lately a member of the Quebec Conservative Government and now Railway Commissioner, has sued the "Minerve and Journal de Quebec" for libel. Government advices received at Ottawa confirm the press report of a courier of the United States Commissioners with Sitting Bull at Fort Walsh and the continuation of the war by the Indians of the terms offered.

A special cable to the Toronto "Globe" says the Grand Trunk report shows a reduction of sixty-one thousand pounds in working expenses, after paying all preference charges, leaving a balance of \$781,000 to be added to capital account.

The President of the Passumpsic Railroad has entered an action for \$97,000 against the Montreal, Portland and Boston Railroad. The suit arises out of financial transactions between these roads, and alleged breach of engagements.

P. LeSueur, Esq., the head of the Money Branch of the P. O. Department has been superannuated. Mr. LeS. was at one time in the Bank of B. N. America in St. John.

There seems no end to the phosphate deposits at the Ottawa valley. Another valuable discovery has just been made at Annprior. High farming ought to flourish in Eastern Ontario with such magnificent supply of one of the chief elements of the best mineral manure so close at hand.

Hon. George Brown and his brother Gordon are reported to have become sole owners of the Toronto "Globe," and are said to intend forming a company with a capital of \$500,000 for its publication. The journal must be a very valuable property.

MISCELLANEOUS.

General Terry and the Commission interviewed Sitting Bull on the 17th Oct., at Fort Walsh, Canada, informing him of the President's desire that the Indians should return to their agencies, give up their arms and live peacefully on their reservations. The offer was disdainfully rejected.

In a letter to the New York "Tribune" Mr. Smalley says there were never so few English in Paris as now, and seldom of late years so few Americans.

Turkey, having secured the release of 280,000 pounds of Egyptian annual tribute, heretofore pledged to pay the interest on certifi- cates, is about to open negotiations in London for a new loan of five million pounds, interest secured by pledge of before mentioned 280,000 pounds.

The weavers strike at Ashton, by which a thousand operatives have been thrown out of employment during the past three weeks, has been terminated by the strikers accepting the terms of the employers.

A genuine Chinaman, giving the name of Emanuel Thompson, was naturalized in the Court of Common Pleas, New York, by Judge Robinson. He emphatically renounced allegiance to any foreign prince or potentate and especially to the ruler of the Celestial Empire.

American beef can be obtained in Liverpool, England, for from 15 to 18 cents a pound, English beef selling for about 21 cents. The American article is pronounced superior to the home-raised by many of those who purchase both.

Advices from Capetown, of October 2nd, state that war had commenced in Franket between the Galeikos and the British and their native allies. Fighting occurred on September 24th and 19th at South Mozassa and Icksa. The Galeikos to the number of 8000, on September 24th attacked the British but were repulsed with a loss of 20. Their loss on Sept. 29th is unknown. The British loss was one killed and six wounded. Reinforcements have been dispatched from Simon. Volunteers are being enrolled throughout the colony.

A fearful explosion took place in a colliery at High Ballantyne, near Glasgow, Scotland, on Monday, by which four hundred miners lost their lives.

WESLEYAN ALMANAC NOVEMBER, 1877.

New Moon, 5 day, 4h, 34m, Morning. First Quarter, 12 day, 7h, 30m, Afternoon. Full Moon, 20 day, 6h, 5m, Afternoon. Last Quarter, 27 day, 8h, 51m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and HOURS. Rows list days from Thursday to Friday with corresponding times.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnborough, Gorleston, Horton, Hantsport, Winkler, Newport and Turo.

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

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

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

OUR MONKEY.

Our first pet was a monkey, bearing the not uncommon name of "Jocko." He was a small creature, very scantily provided with hair, very ugly, but so intelligent that his appearance was voted to be beneath consideration. The little thing was sent to us when quite young, and as he grew, surrounded by children, he adopted our ways to such an extent as to make him appear almost human. He could imitate us, but, as my mother thankfully observed, we could not imitate him, and certainly one monkey was enough. We taught him to wash himself, clean his teeth, use a knife and fork, and generally to conduct himself "like a Christian," as we phrased it. He also became an expert in gymnastics and dancing, and learned to wait very cleverly at the hall door, a performance that was not always appreciated by our more timid visitors. Many ran away screaming at the sight of the little black, jabbering creature, and could hardly be persuaded that he was perfectly harmless. Jocko's grand exhibitions, however, were always of his own invention. It was my mother's custom, after undressing us for bed, to hear her youngest child say his prayers at her knee, while the others repeated theirs in silence and with due solemnity. One evening, while three of us were devoutly kneeling at our bedsides, and little Arthur was lisping "Now I lay me," my mother's eye caught an unusual sight, a fourth little white-robed figure, with black uplifted hands and bowed head, piously crouching beside the others, apparently engaged in earnest prayer. The sight proved too much for my mother's risibilities; she burst into laughter, in which we, at first astonished, speedily joined. Jocko had stolen a soiled nightgown, and made good the opportunity of testifying to his religious desires. This open profession, however, was not followed by suitable deportment, for the daily grew in wickedness. Stealing now became his favourite employment. He occupied a little house erected on a pole in the yard, and, being free as air, was able to follow his thieving unhindered. Eggs and loaf sugar were his special delights. These he would steal before our very eyes, watching his chance to sneak into the store-room, only announcing his presence by a malicious chuckling as he retired with a lump of sugar in each cheek, an egg under one arm, and a saucer under the other. Why he took the saucer, though, we could never imagine, unless it was to break it, which he always did. His favourite resort after committing a theft was the roof of the house, where he could not be taken. Here he would carry the poor hens and chickens, strip them of their feathers, and throw them half dead, into the yard. Jocko at last became so mischievous and thievish that we were obliged to chain him. But on one sad day he escaped, and was

killed by a strange dog that happened by. We heard the poor creature scream, and ran to his rescue, but too late; he died before our eyes. We all cried bitterly over his little black, mangled body, and gave him honourable burial. But we never had another monkey.—From "Our Pets," in "New Dominion Monthly" for November.

THE OLD METHODIST CHURCH.

The closing services of the old Methodist Church in this town were held on Sunday last, the 14th October. The old church was built about thirty years ago, and was enlarged in the year 1853. It was re-opened in February, 1854. It is a somewhat singular coincidence that the present pastor of the church, Rev. D. D. Currie, who preached the closing sermons last Sabbath, should have preached one of the opening sermons in the same building, twenty-three years ago.

The old church was built during the incumbency of Rev. Robert A. Chesley, who was stationed here during four years, from 1847 to 1851. Since that time thirteen Methodist ministers have held the superintendency of the circuit, namely: Revs. William Allen, three years, from 1851 to 1854; James Taylor two years from 1854 to 1855; Alex. M. DeBrisay, one year from 1855 to 1857; William Temple two years, from 1857 to 1859; Jeremiah V. Jost, three years from 1859 to 1862; Geo. M. Barratt, two years, from 1862 to 1864; T. Berton Smith, one year, from 1864 to 1865; William McCarty, three years from 1865 to 1868; Robert Duncan, two years from 1868 to 1870; John Prince, one year, from 1870 to 1871; Isaac Thurlow, two years, from 1871 to 1873; Thomas J. Deinstadt from 1873 to 1876; and the present pastor one year from 1876.

It is a somewhat interesting incident that the opening services of the new Reformed Episcopal Church should have been held on the same day. And it is also remarkable that on those occasions the Rt. Rev. Bishop Fallows and the Rev. D. D. Currie, the officiating clergymen, should have preached from the same text: Psalm 48, 12-13—"Walk about Zion, and go round about her; tell the towers thereof: Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.—Moncton Times.

CATECHISING HER MINISTER.

There was a Scotch woman in a congregation who was a bit of a character, and she came to call for her minister, as his uncle told him. She said—"You were preachin' o' heaven on Sabbath. I canna say I was satisfied wi' you; you didna explain clear enough some difficulties about heaven." "What was it?" said he. "Well," she said, "one of my difficulties is that there are beasts in heaven. I read in the Revelation of four-footed beasts." Said the minister, "Oh, but the translation is at fault there; in the original it means living creatures." "Well," rejoined she, "but here's another difficulty you will not get so soon over. Peter saw a great sheet let down from heaven with four corners, and there were four-footed beasts of the earth, and there were wild beasts and creeping things and fowls of the air." His uncle said, "Oh, that was only a vision." Vision here or vision there, they a' gaed up again."

MR. SPURGEON, the great London preacher, says of Joseph Cook's lectures: "These are wonderful lectures. We bless God for raising up such a champion for his truth as Joseph Cook. Few could hunt down Theodore Parker and all that race of misbelievers as Mr. Cook has done. He has strong convictions, the courage of his convictions, and force to support his courage. In reasoning the infidel party have here met their match. We know of no other man one half so well qualified for the peculiar service of exploding the pretensions of modern science as this great preacher. Some men shrink from this spiritual wild-boar hunting, but Mr. Cook is as happy in it as he is expert. May his arm be strengthened by the Lord of hosts!"

The value of the "Sunday School Journal" as an assistant in the study of the International Lesson may be judged by the fact that it is used by one hundred and thirty thousand pastors, superintendents, teachers, and others.

INEBRIATE HOME.

The annual meeting of this institution was held on Tuesday, the 28th ult. There was a good attendance of representative men, anguring well for the future of the institution. Dr. Parker presided, Mr. Lloyd read the Report which furnished the following statistics:—

Table with columns for Admitted and readmitted for year, Discharged, In the Home, NATIVITY, and DENOMINATION.

OCCUPATIONS.—Lawyers, Merchants, Carpenters, Printers, Tailors, Butchers, Bakers, Fishermen, Stonecutters, Coopers, Miners, Farmers, Tinsmiths, Cabinet Makers, Blacksmiths, Shoemakers, Saddlers, Agents, Bookkeepers, Sailors, Photographers, Telegraph Operators, Clerks, Laborers, Married, 32; Single, 47.

The Treasurer's statement showed a balance of \$480 in hand on July 1st. But the expenses since that date have far outrun the income. The Report was adopted on motion of Dr. Burns seconded by Hon. P. C. Hill. The remarks of both were cordial and encouraging. Mr. Grant also spoke of the importance of united effort in support of a tangible useful object such as this—and such as the Reform Club movement which is justly associated with this object. Dr. Parker explained the working of the institution and showed the urgent need for accommodation for women needing treatment. At present it is impossible to receive any women into the Home. Many applications have had to be declined. Some conversation took place as to the possibility of rallying all the Temperance organizations to the aid of the Inebriate's Home. It is understood that the Directors will make an effort in this direction. The following are the Directors for the ensuing year:

Hon. Dr. Parker, Chairman; W. J. Coleman, J. W. Smith, J. Y. Payzant, C. Robson, D. Farrell, E. Smith, G. H. Starr, Treasurer; Drs. Lewis and Venables, Physicians; E. Lloyd, Secretary.—Witness.

EPISCOPALIAN LAY PREACHING.

The General Convention of the Episcopal Church has authorized the appointment of lay preachers. We rejoice at this forward movement. True, it is one hundred and fifty years behind time, yet it is a sign of surviving animation. The greatest man the Episcopal Church has produced in all her history resorted to this instrumentality early in the last century, and the result has justified the experiment. We say to these brethren, "Come up to the front. Let your laymen preach, and let the Holy Spirit call your preachers, and insist that all your preachers shall have an experience of pardon, and the witness of the Spirit to their sonship. Then throw away that carcass which you call apostolic succession, and which should have been buried from the sight of the saints centuries ago, and God may make you a useful and prosperous church."—N. Y. Adv.

HELP TO SAVE CHILDREN.

October 28th and 29th were fixed upon as days in which universal prayer should be offered for Sabbath-schools. It must be a very dead soul that cannot join in this petition for our children. We plan and toil and economize for them; we stand with every muscle at its highest tension, like struggling gladiators, to keep them from the track of harm, and to keep the wolf from their track. We ask our companions, and friends, and neighbors, and school directors, and teachers, and college professors, and law officers, and every mortal man, and every natural force, to aid us in this struggle. Now, then, let us ask God, who will be beguiled by Israel for the things he wishes to bestow, to help us in training our dear children into goodness, into honesty, into fidelity, into integrity, into righteousness as it is in Jesus, into sainthood, and so into angelhood. If you are a lone old bachelor, or a lone old maid, and have no love for these buds of heaven and flowers of earth, spend these two days of prayer in praying that He who places the solitary in families may not pass you by, and that the blessing of Abraham and Sarah may rest upon you.—N. Y. Advocate.

STANLEY.

A London correspondent writes:—"Mr. James Gordon Bannet, proprietor of the New York 'Herald,' who has come over to England for the hunting season, telegraphed to the President of the United States to enquire whether it was possible an American gunboat might be sent to St. Paul de Loanda to convey Mr. Stanley's African followers from that place round to Zanzibar. Probably no American gunboat is near enough for the service. Many influential American residents in London think it would be a graceful recognition of Mr. Stanley's splendid services and great geographical discoveries, if the English Government ordered a gunboat to take these brave people to their homes. As it is understood that a large sum was voted for the expedition by the proprietors of the 'Daily Telegraph' and New York 'Herald,' it is no question of money; but our American friends say that Mr. Stanley has proved himself to be a distinguished public servant, and an English gunboat could reach Loanda before a vessel despatched on this special mission from one of our ports. Mr. Stanley having determined to remain at Loanda until his followers are shipped to Zanzibar, he cannot be expected home for about three months. His letters, shortly to be published, are said to be even of greater importance to commercial men than to mere geographers.

WASHINGTON, Oct. 18.—The Department of State has received a despatch from the Commercial Agent of the United States at St. Paul de Loanda, announcing the arrival at that place on the 21st of August, on board the Portuguese man-of-war Rio Pamega, of Stanley, the African explorer. He has discovered the source of the Congo, which he proves to be a continuation of the Lulaba. He has travelled through a country hitherto unknown to the civilized world, inhabited by tribes who for the most part looked upon himself and his companions as wild beasts, fit only to be killed. He passed fifty-seven cataracts on the Congo, above which the river is navigable for large vessels for 2,000 miles.

MEETING ENGLISH TRADERS.

After passing all the falls below Yellalla, his company being sick and dispirited, he struck across the country and in five days arrived at Boma, where he met English and Portuguese traders. From Boma he was taken to Cabenda on an English steamer, where he was received on board a Portuguese man-of-war above mentioned. He is accompanied by 115 natives, all that are left of a company of 315 with which he set out from Zanzibar.

KINDNESS OF THE PORTUGUESE OFFICIALS.

Nothing could exceed the kindness toward the great traveller and his company of the officers of the Rio Pamega and the entire Portuguese officials and people of Loanda. The Commercial Agent transmits a copy of a despatch from the Governor of the province, congratulating him as the representative of the American Republic on the great labors and discoveries of the illustrious citizen of the United States (Mr. Stanley), and offering him any assistance which it is in the power of the government to render.

"I suppose those bells are sounding an alarm of fire" sneeringly said a man as the church bells were calling together the worshippers on Sunday morning; to which a clergyman who was passing, rejoined "Yes my friend; but the fire is not in this world."

The "Alliance" has a proposal to head off bores in prayer-meetings. It would give tickets good for only so many minutes to each member, and after each brother's exhortation or prayer have the amount of time he has occupied punched off. It is capital; but we would suggest that an improvement would be to punch the brother who fails to occupy his allotted time.—Independent.

A very little boy had one day done wrong, and was sent, after paternal correction to ask in secret the forgiveness of his Heavenly Father. His offence was passion. Anxious to hear what he would say, his mother followed to the door of his room. In hissing accents she heard him ask to be made better; never to be angry again; and then with child-like simplicity, he added, "Lord, make ma's temper better too!"

The Wisdom of peoples and of all ages ordains for the punishment of the same act various degrees of severity, according to the influence of circumstances or the guilt of the offenders. Thus, homicide may be only killing by misadventure, or wilful murder, or high treason, as the case may be. It is, therefore, strictly on principle that the act of converting to one's own use the money of another exhibits, in the light of our lofty civilization, various gradations of guilt, which, after the manner of criminal statutes, are signified by appropriate names, the amount of the spoilation being in this case the principal criterion. Thus:

- Taking \$1,000,000 is called a case of Genius. Taking \$100,000, is called a case of shortage. Taking \$50,000, is called a case of Litigator. Taking \$25,000, is called a case of Insolvency. Taking \$10,000, is called a case of Irregularity. Taking \$5,000, is called a case of Embezzlement. Taking \$100, is called a case of Diabolesty. Taking \$50, is called a case of Thievery. Taking \$25, is called a case of Total Depravity. Taking one ham is called a case of War on Society.

One of the workers in the Liberia movement met a wise old darkey in Shreveport, La. He was describing the great benefits of the negro who did not have to work; there the milk and honey and bread and sugarcane, covered the forests, and bananas, coconuts, pineapples, lemons, and all the tropical fruits grew everywhere. "Dat's 'nough of dat story," said the old darkey; "dat ain't so; kase, if it was, de white man would a went dar long ago, and de niggers neber would hab known nuffin 'bout it."

The following dialogue occurred at a School Board examination of "Junior Mixed." Examiner—"And who reigned after Saul?" Answer—"David." Examiner—"And who came after David?" Answer—"Solomon." Examiner—"And who came after Solomon?" Sharp little girl—"Oh, please sir, the Queen of Sheba."

PLEASANTRIES.

A Scotch clergyman, who was a hard laborer on his glebe, and, when occupied in cultivating it, dressed in a very slovenly manner, was one day engaged in a potatoe field, when he was surprised at the very rapid approach of his patron in a carriage, with some ladies whom he was to meet at dinner in the evening. Unable to escape in time, he drew his bonnet over his face, extended his arms, covered with a tattered jacket, and passed himself off as a scarecrow.

The mayor of Hot Spring, Ark., is an impartial distributor of justice. The other morning he hauled himself up for getting drunk, and gave himself a thorough dressing down. "You are old enough, Linde," said he, "to know better. I am pained beyond expression that you have thus disgraced yourself and the city you, as chief executive, represent. I must fine you \$20, and see to it that hereafter you conduct yourself more properly."

SHONNY SCHWARTZ.

BY CHARLES F. ADAMS. Haf you seen my leedle Shonny— Shonny Schwartz? Mit his hair so soft and yellow, Und his face so blimp and mellow; Soch a funny leedle fellow— Shonny Schwartz. Efrj mornings dot young Shonny, Shonny Schwartz, Rises mit ter break of day Und does his chores oop right away; For he can work so well as I, Shonny Schwartz. Mine Katrina says to Shonny, Shonny Schwartz, Helb your barents all you gan, For dis life was bud a shpan, Ey-und-py you'll be a man, Shonny Schwartz. How I lofes to see dot Shonny— Shonny Schwartz, When he schgampers off to schgoool, Where he always minds der rule, For he was nobody's fool, Shonny Schwartz. How I wish dot little Shonny, Shonny Schwartz, Could remain von leedle poy, Always full of life und shoy, Und dot time would not annoy, Shonny Schwartz. Nefer mindt, mine leedle Shonny, Shonny Schwartz, Efrj day prings somedng new; Always keep der right in view, Und baddle, den, your own canoe, Shonny Schwartz. Keep her in der channel, Shonny— Shonny Schwartz, Life's voyich will be quickly o'er, Und den ubon dot bedder shore, Ve'll meet again to bart no more, Shonny Schwartz. Detroit Free Press—

CHILDREN'S CORNER.

MARIAN PLAYS WITH A PRINCESS.

It was in Vienna that Marian played with the princess, and a glorious time they had of it.

We went to see the Lichtenstein gallery, in the great imposing Lichtenstein Palace, that shows its front to a lovely smiling flower garden, and turns its back on a very pompous park.

Now Marian don't care for pictures, at least not such pictures as we are going to see. She has a copy of "Mother Goose," and "Alice in Wonderland," that she thinks more of than all the galleries in the world; these books are all ablaze with pictures, and she knows every picture by heart, and all about it. Marian didn't like to see these pictures, so she begged us to leave her outside in the garden.

"Won't you go off the paths?" said her aunt.

"Or pick the flowers?" said I.

"Or get stones in your shoes, or lose your hat, or get your sash untied, or your face dirty?" said Aunt Elmor.

Marian promised she wouldn't do any of these things, but would be as good as candy, if we'd only let her stay and play in the garden while we went inside.

So we let her stay.

We had only left her a few moments when Marian saw, on the other side of the garden, a very pretty little girl, who was with a very be-yew-ti-fullest young lady, and a maid-servant with a cap, and behind them all a man-servant with a yellow coat on, and in front of them a little dog with a pug like a door knob, and no ears to speak of, and not even the thought of a tail.

The little girl had a hoop—the be-yew-ti-fullest (that's Marian's word, not mine) hoop and hoop-stick, and the maid-servant had a whole lot more toys, and the man servant, he had battle dores and grace hoops and a balloon.

The little girl fascinated Marian immensely; and Marian fascinated the little girl; so when they met on the walk both stopped and looked at each other.

"How dy'e do?" said Marian, in her best French.

"Pretty well," said the little girl. "How do you do?" in equally good French.

The lady smiled, and the man-servant looked amazed, and the maid-servant didn't have any expression to speak of.

"Are you out here to play?" said Marian.

"Yes; are you?"

"Yes."

"Then let's play together," said the little girl.

"Oh, no," said Marian, "I'd like to, but I'm not allowed to play with strangers—but I should like to so much."

Then the lady laughed, and the man servant looked more horrified, and the maid servant never stirred a muscle.

"Do you know my uncle?" said Marian, thinking that might be a way out of the difficulty.

"No, but I dare say you've seen my papa," said the little girl, "most everybody has."

"What is his name?" said Marian.

"His name is the Emperor," said the little girl, "and mine is Marie Valerie."

"Oh, my!" said Marian, "are you the Emperor's little girl! Then you're a princess. Why, where's your crown, and all your gold coaches and everything! I'm so glad to speak with a princess, for there are ever so many things I want to know. May I ask you some questions?"

"Yes, if you like."

"Well, then—do you ever have your mother's crown to play with?"

"My! how horrified the man servant looked, and the little princess replied, "No, but I'd like to."

"We saw your mother the other day, and she had her crown on," Marian continued; "how does she keep it on?"

"I don't know," said Marie Valerie. "I'll ask her when I go home."

"Please do," said Marian, "and tell me the next time you see me. You don't look much like a princess—you look just like a real sweet little girl."

The lady smiled and the man servant looked as if he had had an electric shock, and the maid servant put a piece of bread into her mouth on the sly, and began munching it.

"Why, I've got a picture of you at home," said Marian, "but I should never have known it—never! You were standing up to a chair, and looking at pictures in a book."

"Oh, that was when I was littler. They gave me the book to keep me still. I sit as still as a mouse now when I have my pictures taken."

"You had a lovely dress on—all lace and sashes. And that's such a pretty dress that you're wearing now. Why, it is almost all lace! Do you wear lace dresses every day?"

"When I go out, I do."

"How many have you?" asked Marian.

"I don't know," continued the Princess.

"Ten?" asked Marian.

"More than that."

"My!" exclaimed Marian. "Do you ever wear aprons?"

"Oh, yes, when I eat my dinner."

"A Princess with an apron on! Why, I never heard of such a thing!" said Marian, and she opened her eyes with surprise.

In a minute she recovered herself enough to ask, "How do you like being a Princess?" for our little lady meant to improve the opportunity to get all the information she could.

"Pretty well," said Miss Marie Valerie, "but you haven't told me yet what your name is—and I've told you all about myself."

"Oh! my name is Marian. I am an American. Are those all your toys?"

"Yes—do you want to play?"

"Why, yes, if you'll let me take that hoop for a little—I should like to take a run with it. We might take turns."

"Yes, we might," said the little Princess, looking at the lady, who nodded a consent. So off they went, romping, just as you do, little reader; and so when we came out of the palace we found Marian playing with a princess—and a right merry, good natured little princess she was.

But we had to call Jehu, and go away at last, and when we did what do you think the little girls did? Why, they just put their arms about each other, and kissed with a smack that startled the grave man-servant like a fire-cracker; and the princess said:

"I like you very much."

And Marian said, "So do I you; and I never should have taken you for a princess—never!"—Wm. M. G. Round, in Wide Awake.

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Sworn to before me at Salisbury, this 7th day of July, 1877. J. W. HICKS, J.P.

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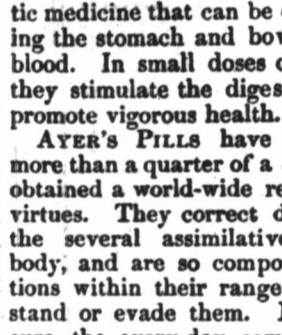
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DIED.

At Hantsport on the 18th inst., Mrs. Jane Barker, in the 79th year of her age. Also on the 27th inst., Mrs. Pamelia Allen, in the 83rd year of her age, formerly a resident of Burlington.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, 4TH NOV. 11 a.m. Brunswick St. 7 p.m. Rev. S. F. Huestis W. L. Cunningham

MARKET PRICES.

Table with columns for Butter, Firkins, Do. Rolls, Mutton, Lamb, Hams, Calfskins, Pork, Beef, Veal, Oats, Potatoes, Cheese, Flour, etc. and their respective prices.

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HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL. ON the recommendation of the Honourable the Minister of Customs, and under the provisions of the 8th section of the Act passed in the Session of Parliament of Canada held in the 29th year of Her Majesty's reign, chapter 6, and intitled 'An Act to amend the Act 31 Vic, chap. 44, and other Acts amending the Act 31 Vic, chap. 44, and to alter certain duties of Excise.'

SCHEDULE.

Table listing retail New York prices of sewing machines with columns for No., Description, U.S. Price, and Value for Gold.

MANUFACTURING MACHINES.

Table listing manufacturing machines with columns for No., Description, U.S. Price, and Value for Gold.

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Government House, Ottawa, MONDAY, 8th day of October, 1877. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL. ON the recommendation of the Honourable the Minister of Customs, and under the provisions of the 8th section of the Act passed in the Session of the Parliament of Canada, held in the 40th year of Her Majesty's reign, chapter 11, and intitled 'An Act to amend certain Acts respecting duties of Customs Excise.'

RESOLUTIONS governing the drawback of duty paid on drawn tubes or piping of brass, copper or iron, in case the same shall have been actually used in the manufacture of boilers, under authority of 40 Vic, Chap. 11 sec. 5.

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