

# The Wesleyan,

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THE RELATION OF CHILDREN  
TO THE CHURCH AND CHRIST.

BY REV. CRANSWICK JOST, A. M.

The religious culture of the young occupies to-day a place of unprecedented importance in the thought and labor of the Christian Church. We would as soon think of abandoning the prayer meeting, or the sermon, in the ordinary acceptance of that term, as of abandoning the God-honoured Sabbath-school. Indeed it has become a custom in some quarters to substitute for the morning sermon the school, in which parents as well as children meet for the united study of the Word of God, the exercises closing with an exposition by the pastor of the lesson of the day.

It is more than probable that such a method of spending the morning hours of the Sabbath would in many cases for the advantage of all concerned. It would be of advantage to the children by giving a prominence and importance to their religious training which is not generally secured, and by accustoming them to regular attendance upon the public services of the house of God, whereas it is a lamentable fact that now many of them are found only in the Sabbath-school. It would be of advantage to parents by inciting them to a more careful and conscientious study of the Scriptures. It would be of advantage to the pastor by enabling him to compass in his preaching a wider range of Scripture truth, and make it more expository than is otherwise possible, thereby better accomplishing one of the grand objects of preaching, namely, to make the hearers familiar with truth in all its various phases. Such a custom appears also to conform closely to the habit of the primitive church; for, it was not until the fourth or fifth century that the sermon, as we understand that term, was introduced.

But, the design of all the agencies of the church in their relation to children, is to train them up for God; and back of the question as to the manner in which these agencies may be most successfully employed, is another question which we propose first to consider; the question as to the relation which children sustain to the Saviour, in virtue of which we may expect them dying to be saved or living to be trained up to an early exhibition of the blossoms and fruits of genuine piety.

It has come to be regarded practically as a fact, by different branches of the Protestant Church, that all children dying in infancy are saved. The Westminster Confession of Faith says, "Elect infants dying in infancy are regenerated and saved by Christ, through the Spirit who worketh when, where and how he pleaseth." The logical inference from this assertion is that non-elect infants dying in infancy are not regenerated or saved. And that such was the teaching of the framers of that Confession, and generally of that school of religious thinkers in former times, a review of their writings amply justifies us in saying. Calvin in his "Institute" asks this question, "I inquire again how it came to pass that the fall of Adam should involve without remedy, so many nations with their infant children in eternal death, unless because it was the will of God?" And he ap-

pends to the inquiry the candid confession, creditable to his heart, but, condemning to his head, "A horrible decree, I confess."

Occasionally of late years, though we believe comparatively rarely, the same opinion has found expression in the pulpit. The present writer once heard a prominent and well known minister attempt to emphasize and justify the awful announcement by saying, almost in these exact words, "We may say, poor little things, poor little things, and may pity their condition, but, then it is written in the Word of God, and we cannot get over it."

We have, however, the testimony of a Presbyterian divine, that "the theologians who hold to this (Westminster) Confession (now) generally maintain that all infants (who die in infancy) are elect, and many of them think that this article in the Confession would express the truth more clearly if the word "elect" were omitted. It is omitted in the Confession of Faith as amended by the Cumberland Presbyterian Church."

According to this interpretation the article referred to is now generally understood to mean, Infants dying in infancy are regenerated and saved, &c., and thus corresponds *de facto* with our Arminian views.

Let us here pause a moment to observe the comforting reflections to which this truth leads. It has been estimated that taking together all the centuries of human history and all countries, half or more than half of the entire human race have died in infancy, or, in other words, before the period at which personal responsibility begins.

They all shall bloom in fields of light, Transplanted by my care, And saints upon their garments white. These sacred blossoms wear."

We may add, with Hervey in his "Meditations among the Tombs," "Consider this, ye mourning parents, and dry up your tears. Perhaps the supreme Disposer of events foresaw some inevitable snare of temptation forming, or some dreadful storm of adversity impending. And why should you be dissatisfied with that kind precaution which has housed your pleasant plant and removed into shelter a tender flower, before the thunders roared, before the lightning flew, before the tempest poured its rage? O, remember, they are not lost, but taken away from the evil to come."

But, what shall we say of infants who live and for whose Christian nurture and training we are so largely responsible? What relation do they sustain to Christ?

If we can arrive at the correct Scriptural answer we will be led to a more intelligent, and therefore in all probability, a more successful use of the necessary means. The Discipline of our church teaches that "All children (living as well as dying) by virtue of the unconditional benefits of the atonement, are members of the Kingdom of God, and, therefore, graciously entitled to baptism."

On what Scripture assertion is this briefly based? We regard it as an incontrovertible statement that every one born into the

world inherits a sinful nature. The sad consequences of the first sin are universal. Pain, suffering, and sinful tendencies are manifest with the first breathings of the infant, and the first development of its powers. But, there is a Saviour, and wide-reaching as is the influence of sin, so wide-reaching is the influence of His atonement.

Listen to the Apostles statement where these two truths are placed in antithesis to each other. (Rom. 5, 18.) "As by the offence of our judgment (i. e. the sentence of death) came upon all men to condemnation, so by the righteousness of one the free gift came upon all men unto justification of life." Here is the broad truth that by the sin of Adam the sentence of death has been pronounced upon the entire human race, infants, of course, included. But, here is also another truth that by the righteousness of Jesus Christ the entire human race, infants of course included, is placed in a position of justification of life," a phrase meaning "that sentence of God by which a sinner under sentence of death is adjudged to life." Dr. Whedon in his notes upon this passage presents the contrast expressed in its antithetical clauses in these words.

To be continued.

JAMES vs CASSIDY.

EVIDENCE OF WITNESSES.

Examination of Rev. Mr. James by Attorney General Grey:

From the Bermudian

Are you Rector of Pembroke Parish?—I am.

How long have you been Rector?—3 years.

On the 21st of June did you perform burial service over the body of Hester Levy?—I did.

How was you summoned to that funeral?—I got a notice in writing.

Have you that letter?—Yes, [letter read.] Was it on the same day?—Yes. Did you attend at 5 o'clock?—Yes.

Where was she buried, in the old or new part?—In the old.

Was there anything unusual?—I met Mr. Cassidy at the gate.

Did you go to the gate?—Yes. What did he say?—That he had been requested to perform the burial service.

Was he with the funeral?—Yes at the head.

What did you tell him?—I told him I could not allow it. After the body was brought in, I commenced reading aloud the funeral service, and went towards the grave. Mr. Cassidy commenced reading aloud a funeral service. I told him he was interrupting me, and I objected to him interrupting me in the performance of my duty. Mr. Middleton then objected. Mr. M. is a church warden. Mr. Cassidy did not desist; he came in reading aloud, commencing at the gate, and continued it to and at the grave. I continued to read the Church of England service; Mr. Cassidy ended first.

Were many present?—Yes.

What did Mr. Cassidy do when he ended?—He turned and left.

Did others go?—Some did.

Did some wait?—I think the greater number remained.

Was Hester Levy a Parishioner of Pembroke parish?—I believe so.

Were you requested to perform the burial service?—Yes.

Did you ever know before of any minister other than that of the Church of England performing any burial service in that church yard?—No.

Cross Examined by Mr. Cassidy.

Are you Rector of Pembroke Parish?—I am.

That is your spiritual office?—That is my legal title.

What are you officially in the Church?—A clergyman of the Church of England.

Are you officially the Rector in your spiritual capacity?—No answer.

Is the office of Rector civil or spiritual?—Both civil and spiritual.

In what respect is it civil?—By holding property.

Do you hold property in your spiritual capacity as Rector?—I hold property as Rector.

Do you get the title from ecclesiastical or statute law?—From statute law.

Do you know what statute?—There have been many laws read to-day.

Does any one law occur to you conferring the title of Rector?—Not on me personally, but on my predecessors in office.

Can you name any statute giving the title to your predecessors?—Not any particular statute.

Is there any statute to your knowledge creating the office of Rector?—I am not aware of any creating the office, but there are many recognizing it.

Is there any ceremony making you Rector?—I am presented by the Governor, and inducted by mandate from the Bishop or his Commissary.

Did you obtain your Rectorship thus?—I did.

When?—On 28th of December, 1872.

What is induction?—The object and ceremony.

The object, to put the Rector in possession of temporal goods.

Are you only inducted into temporalities?—Both temporalities and spiritualities.

Will you please explain to the Court how you were inducted?—Rev. Mr. Tucker took my hand and put it on the handle of the door of the Church, using a form of words, [suggested by a bystander]—and gave me the key. I forget the form of words.

Was anything said about the graveyard?—I can't remember the exact words.

Can you not recall the form of words?—I can read the words of the Governor's presentation.

[Mr. C. to the Judge.—I am anxious, your Honor, to get the form of words, to see if there is anything at all said about the graveyard.]

—No, I went in and rang the bell.

Was that all?—A paper was signed and witnessed.

Any other circumstance then or shortly after?—I had to take certain oaths and make a certain declaration.

When that was over were you Rector of Pembroke Parish?—I believe so.

Is it then an Ecclesiastical Rectorship?—Ecclesiastical and civil.

You are set forth in your declaration in this Court both as Rector of the Parish Church of Pembroke Parish and also as the Rector of Pembroke Parish. Will you please explain the meaning of these two statements?—It embraces the Parish; any one can call on me to perform certain specific services.

Have you spiritual jurisdiction over all in the Parish?—I don't understand.

[Question repeated.] I told you I could be called on by any one to perform certain services.

I ask not what others can do, but what you consider. Do you consider you have spiritual jurisdiction over every one in the Parish?—I don't understand what you mean.

Do you consider you have the spiritual charge of all in the parish?—[No answer.]

[The Court then interposed, saying that the pertinency of the question was not clear, but that if Mr. King would assure the Court of its relevancy the Court would be satisfied. Mr. King gave the assurance and Mr. Cassidy proceeded.]

Was Hester Levy under your spiritual jurisdiction?—She was in my Parish?

[Attorney General.—The question is a mean trap.]

[Judge.—If it is an improper question the proper way to do is for the counsel to object.]

[Question objected to by the Attorney General.]

[No objection could be made and the Court allowed the question.]

Was Hester Levy under your spiritual care?—If she called upon me I should be obliged to render her any services.

Did she ever call on you for spiritual services?—No.

Did you ever call on her?—No.

Mr. C. "and she a Parishioner?"—laughter.

When did you first hear of her?—I don't know that I heard of her before the 21st of June, 1875.

How then?—I got a notice of her funeral.

The notice before the court?—Yes. Where did you get it?—At home.

From whom?—I did not see the person. The note had no signature; how did you know it was genuine?—I got many notes without signatures from many persons; I presumed it was genuine.

Did you get any other message?—I am not aware that it was a message, a person came to me. I don't know her name.

What did she say?—She told me Mr. Cassidy said that a law had been passed, to allow members of all denominations to bury in the Parish burial grounds.

What else did she say?—That Mr. C. had sent to the house and said he wished to perform the burial service over Hester Levy.

Are you sure she said the words you attribute to her?—She said words to that effect.

Did she say anything else?—I don't remember.

Was there anything in what she said that implied a countermand of the request in the note?—I think not, she gave me the impression that she wanted me to do it if not illegal.

Did she not convey the idea that she wanted to tell you that you were not asked to bury Hester Levy?—My impression was that she wanted to know from me what was the law.

She came then, as you understood it to enquire from you the law?

When did you go to the Church?—At about half past 3.

The burial was at 5?—I had another funeral at 4.

Did you have any apprehension that I was going to perform the service?—Yes I had.

Any in consequence of information previously received?—I had heard rumors in town.

I referred to any from the first information, and my apprehension from that that I was going to perform the service?—Yes.

In consequence, did you notify any one?—Yes, my Church Wardens.

Were you waiting for Hester Levy?—Yes.

Where?—In the Church—the vestry. Did you see me?—Yes.

Did you recognize me?—I did.

When we met did you apprehend I intended to perform the service?—It looked so.

You expected the funeral?—I did.

There was hesitancy in bringing out the bier. Do you know why?—No.

There was hesitancy, was there not?—Not more than necessary.

What did I say?—I have been requested by the friends of the deceased to perform this funeral service.

What answer did you make?—I said I had been notified and had come to do my duty, and that I could not allow it.

Did I answer?—I don't think you did, I don't remember.

Do you remember my repeating that I had come to perform this burial service by the request of the friends of the deceased?—No.

Was all done courteously under the circumstances?—I could hardly say it was a courteous action; after some dispute—

[Here Mr. C. addressed the Court, and said he wished to disprove by this witness what been falsely asserted concerning his Mr. C's—conduct.]

Did I say anything discourteous?—No. Anything ungentlemanly?—No.

Anything boisterous or violent?—No. Was there any noise?—No.

Then all was quiet, courteous, without noise or violence, or any ungentlemanly action?—Yes.

After I told you I came by request and with the intention of performing the service, did I seem in haste?—I began and you immediately after.

Did you walk some distance and then stop?—Yes.

Had I begun?—You had.

Why did you stop?—[Hesitancy.]

Did you not stop because the procession did not move with you?—No direct answer.

Did it move with your service. Was it moving when you stopped?—I don't know.

Did the procession move or seem to move?—I don't remember whether or not.

Do you remember whether it moved at first or not?—I don't know.



Did it move when you moved the second time? I believe it moved when Mr. Middleton protested.

Did I move? I don't know, you were behind me.

Did you consider the body your charge at the gate? I considered it my duty to perform the service.

Did you consider you were the officiating minister? I did.

Did you consider you were as you usually are? So far as I could.

Did you follow the course usually followed? I followed what is sometimes followed.

Was it not different from the usual course? I am authorized by the Prayer book to go directly to the grave if I choose.

Is that the usual custom? It is often done.

Did you intend to take the body to the Church? No.

Why? It seemed to be the intention to go to the grave.

Did you not profess to lead the procession? I did not suppose you would go to the Church.

Why did you not go to the Church? I did not suppose the intention was to go to the Church.

Did you lead the procession? Witness hesitated.

Did the procession follow? I went across the grass, and the procession, I believe, went round by the path.

Were you obliged to read that service after being told that you were not wished? I was told it was wished.

I stated my purpose, did I not? Yes.

Did I state positively that I was going to do it by the request of the friends of the deceased? What impression had you from my words? Witness hesitated and did not give a direct answer.

Had you any doubt that your services were not wanted by the friends of the deceased? I should not feel justified in not doing it.

Question repeated, because it was not answered—I knew I had been requested to perform the service.

Question repeated again—I couldn't say.

Did you feel it your duty to go on? Yes.

You consider then it is your conscientious duty to bury everybody in the Parish? I consider if a service is to be performed I ought to do it first.

Did you ever know of any service before? One before the Oddfellows.

I mean before my act and during your incumbency? No.

By any person or Society before the 21st of June, 1875? No.

SATURDAY, OCTOBER 16th.

Cross-Examination continued by Mr. Cassidy.

Do you consider it your duty to perform the burial service over every person? That has never been decided by judicial authority.

That's no answer.

[Question repeated.] I do consider it my duty to perform the service over every one.

[The Court did not seem to catch the answer, and it was corrected as follows:—"over every baptized person brought to me for burial."

Is Baptism a condition of Christian Burial?

[The Court interposed to ask if that matter need be gone into. Defendant explained he did not wish to introduce anything about religious questions; the witness had introduced the condition himself. He only wished to know if the witness carried out the requirements of what he lays claim to.]

Have you been careful to observe the conditions of Baptism? No answer.

Was Hester Levy Baptised? I don't know. The assumption is that every one is in a Christian country.

Mr. C.—You can't be ignorant that many belonging to other Christian denominations are not baptized till later years. Attorney General objected to going into such a subject.

Mr. C.—The common right of burial is conceded by both sides. Assuming the above you have represented yourself subject to the Parish, would you feel bound to perform the service without evidence of baptism? There is no obligation on me to answer such enquiries.

Have there been burials during your incumbency without you? Yes.

Were they Christian burials? Yes.

Why did you not perform the service? There is a discretion allowed.

Then your right is only a discretionary right? (Mr. James corrected his answer.) There have been Christian burials with service outside the walls, and the body put in the grave without service.

Was your right discretionary or not to hold a service in the case of Hester Levy? I think not.

How do you distinguish? I was notified.

Did you receive no contrary intimation? I received no second notice.

No notice from me that your services were required? At the church gate.

Were the outside services you mention performed by you? No.

What cases were there? Mr. Keon and Mr. Campbell.

Was the reason for your not performing the service because you did not know their intention? No.

On what principle therefore, did you act as to your discretionary right? (long pause.) A service was not asked or required of me, nor did the minister intrude within the churchyard.

In the case of Mr. Keon, the Colonial Secretary, if the priest had gone in you would have dealt with him as you have with me? I would have resisted to the best of my power.

Would you have done it in this way? It is quite probable.

Were you there when Mr. Keon was buried? Yes.

Did you take part? No.

Was the service so far as you were concerned on the highway? It was near the gate.

Is the highway not up to the gate? No answer.

Are there vaults in the grave-yard? Yes.

Who owns them? The Parishioners have a certain right.

By the Court—"Certain individuals hold rights you mean." Yes.

Have the Parishioners liberty to go and come without leave from you? They go to the sexton.

Do they always? As a general rule.

Were you consulted in this case? No.

Was the sexton? I don't know; I presume he was.

Have you no more knowledge of the sexton having been applied to in other cases than in this? I don't know.

Did the sexton tell you in this case? I don't think he did.

Does he tell you usually? He sometimes does.

Is the law by which you feel you are bound a statute law? (Question not allowed by the Court.)

You stated that when my service concluded many went away. How many stayed? The greater number, it appeared to me.

By the Attorney General—

Did you perform the Church of England services at the Oddfellow's funeral without interruption? I did?

Did you read the ordinary service in the case of Hester Levy? Yes, only the part which is read in the church.

Were Mr. Keon or Campbell Parishioners? No, they belonged to Smith's Parish.

By Mr. Cassidy—

Was there a service besides your service at the Oddfellow's funeral? (Question objected to as answered already.)

Did you protest? I did.

By the Court—

What is the nature of that service? I don't know the nature of the service performed after I concluded. I know nothing about it. I only heard the opening words. It was not a religious service. I protested.

If any service is performed you claim to perform the Church of England service? Yes.

You have permitted services outside the gate? Yes.

None inside? No.

Were you acting in accordance with the rules of the Church in so doing? I don't know that there are any rules.

You did not consider you were bound to perform a service? Not unless they came inside the gate, on the principle that that service alone should be performed in there. I did not consider I was bound to interfere, when I have heard or known of a service performed elsewhere. I have allowed the burial with service.

Mr. Coombe examined. (This witness spoke very loud and emphatically, and caused great merriment by his manner look and gesture—giving his evidence with great self complacency.)

By the Attorney—

Are you the Rector of Sandys and Southampton Parishes? I am, and also Vicar General and Ecclesiastical Commissioner to His Lordship the Bishop of Newfoundland.

You hold in your custody papers pertaining to matters of the Bishop and of Bermuda? Yes, with great emphasis.

Have you papers, petitions for, and sanctions of consecrations of Burial Grounds? Yes.

Is consecration always in the same form? Always. Papers handed in and read. They were petitions for and consecration of the burial grounds of St. Georges and Hamilton Parishes.)

Have you the sentence of consecration of the new part of Pembroke churchyard? No sir. (More mildly.)

By Mr. Middleton—

Do you know of any service other than the Church of England performed in the church-yard of your parish?

No sir, (with strong emphasis,) no burial service during the last 21 years that I have been in Bermuda. Supplementary services have been held by societies, by Free-

transfers that have come among us."

**SMALL SALARIES.**

The question recurring on the request of the Bishop to transfer such men as he saw fit, Mr. Trefren of Sacramento obtained the floor and made some short remarks on the situation. He said it was desirable that these men coming into the State should perfectly understand the situation, otherwise many would be disappointed. Three or four transfers had dropped out during the past year, not because they did not love the work, but because they had families to support, children to educate, and they could not do it with the money they were receiving. One brilliant young man of his acquaintance had been obliged to leave his charge and go to work on a ranch. Another had not been able, on account of his poverty, to invite him to his house and to sit at his table. It would not do to say that these men had not back-bone. They families must be provided for, and he who neglected to provide for his family was worse than an infidel. A community in a beautiful valley in Sonoma county wanted a preacher badly. He inquired about it, and found that, although the neighborhood was wealthy, they thought they would do well if they raised \$300 or \$400 a year for church purposes. That salary would hardly pay for moving a preacher's family there and pay his expenses to and from the Conferences. If the twenty-nine should come to the coast, look out for many of them to drop out and fall by the wayside.

ONE WHO HAS MORE MONEY THAN HE NEEDED.

The remarks of Mr. Trefren called to his feet Adam Bland of Orange Los Angeles District, in whom it appeared there remained something of the early Christian fervor and spirit of self-denial. He went to his charge there with \$500 a year, which was increased to \$580 by local contributions. Afterwards \$1000 came into his hands. Then he was made presiding elder and several preachers were sent to his district. He had always had more money than he absolutely needed.

Mr. Dennett, Presiding Elder of the Stockton District, said that the average salary in his district was \$600. The spirit of self-sacrifice was continually seen everywhere. The first fifteen years of his itinerancy he lived on less than \$300 a year. [A Voice—It didn't cost half as much to live then as it does now.] If the places were not manned they would have to be given up, and Presbyterians and Congregationalists would enter in and take possession.

David Deal of Sacramento thought that it was not the small salary that caused preachers to drop out of the ranks. Local preachers were better paid than country school teachers. A man could not well fill both functions. He closed by saying that some brethren to whom he ironically alluded had better come in and themselves perform the duties of the Bishop and his Cabinet.

Bishop Peck declared that he should not be able to furnish all the clerical supplies which the situation demanded. The power was dropping out of his hands.

**MORE LIGHT WANTED.**

George Ash of Salina had no advice to give except that before acting he would like to have all the facts laid before the Conference.

This suggestion was received with murmurs of approbation, the members of the Conference not knowing where the twenty-nine new preachers were wanted, and therefore being perfectly in ignorance as to whether they were really needed.

Mr. Ash moved that the resolution be laid on the table.

Bishop Peck (with a slight touch of irony)—I suspect that Bro. Ash is right in his suggestion. I expect I was unfortunate in bringing the matter before the Conference, yet I cannot regret the opportunity I have had to hear these words of wisdom from the Conference. If the resolution is laid on the table the action will not be considered an interdiction, but will leave the right of transfer with the Bishop as if it had not been taken.

The objectionable resolution was tabled.

Three of the intended transfers had been present during this extended discussion, and had been forced to the unpleasant conclusion that they were not warmly welcomed to California.

**THE METHODISTS IN CALIFORNIA. THE CONFERENCE DISCUSSES PREACHERS SALARIES.**

(From a California paper.)

THE MEN THAT CAN'T LIVE UPON \$300 A YEAR—AND OTHERS WORTH \$1000 HAVE MORE THAN THEY NEED—MORE LABORERS NEEDED IN THE VINEYARD.

The regular business of the Methodist General Conference was renewed at 9:30 yesterday forenoon at the Powell-street church, Bishop Peck in the chair, and Mr. Hancock officiating as Secretary. The attendance was large. Rev. F. F. Jewell conducted preliminary exercises.

Rev. M. M. Board was admitted to full connection.

Ku Sing My, deemed a promising convert, was continued on trial.

The question was renewed on the selection of a place for the meeting of the next General Conference.

John N. and the Pacific Grove Retreat were named, and the first was chosen on the second ballot.

T. Chivers was granted a supernumerary.

**MORE LABORERS NEEDED.**

Bishop Peck stated that there were 29 places imploring preachers, but there were none to send to them. Many of them were capital charges, but a few would need a little help from missionary funds.

Rev. Dr. Benson offered a resolution requesting the Bishop to transfer such men as meet his approbation and the approbation of the Cabinet; also that these transfers be cordially received.

This aroused an animated discussion, many participating. The pay of the Methodist ministry is small, and as the apostolic spirit of self-sacrifice is not on the increase, most seemed indisposed to sanction the influx of so many clergymen into the limited ecclesiastical vineyard of the Pacific Coast.

**DESOLATE FIELDS.**

O. M. Gibson spoke vigorously on the subject. He said that a man should not be sent where there was not likely to be a reasonable support. He was ready to welcome the transfers, but he thought it hard to send them to new fields where there were no churches, no parsonages, no Methodists, no nucleus. The idea of transferring twenty-nine men to those desolate fields did not meet his approbation. The Bishop stated that the Cabinet had no idea of transferring twenty-nine men. Only a part of the vacancies could be filled. Mr. Gibson said he felt relieved to think that there would not be a deluge of men who could not be provided for. The Bishop said he had not brought forward any one of these places; they had all been handed in by the presiding elders, and they had stricken out all the unnecessary places. Dr. Benson said the Cabinet was composed of the Bishop and the presiding elders, and he thought the latter ought to know the needs of their districts, as they had travelled over them often enough.

The resolution welcoming the clerical accession was amended in such a manner as to make it retrospective. As changed, it read as follows: "That we extend a cordial welcome to all the

J. W. Ross of Monterey moved that those whose names had been already mentioned be considered as transferred.

The Bishop endeavored to read ten names out of the twenty-nine, but strong objections being made he forbore to press the point.

Mr. Ross withdrew his motion.

It was resolved unanimously that Mr. Guard be invited to deliver before the Conference his lecture entitled, "Mental Activities of the Age and the Bible."

**DIVIDING THE CONFERENCE.**

A. M. Hough from the Committee appointed to consider the subject of dividing the Conference read their report favoring such division, setting forth as reasons the rapid growth of the southern portion of the State, cost of attending Conference, loss of time in the same, the expectation that more missionary money could be secured by such action, and the general wish of both laymen and ministers for such separation. The boundary proposed runs between Monterey and San Luis Obispo counties to the west side of Kern, thence to the southwest corner of Fresno, thence following the line separating Tulare and Fresno to Inyo, and thence east to State line. The whole south of this to be called the "Southern California Conference." The report was received, laid on the table and made the special order for this morning, immediately after reading the journal.

The lay Conference was invited to make such fraternal communication as they desired this morning.

It was arranged to elect delegates to the next General Conference at St. Louis at 11 a. m. to-day.

The Conference attended a social last evening at the residence of A. Merrill, 1007 Jackson street.

Rev. F. F. Jewell's Church contributed \$1,650 toward the missionary fund during the past year, the largest amount raised by any one church in the Conference.

**(ORIGINAL)**

**BELSHAZZAR'S VISION.**

Sublimely on high ancestral Throne Sat proud Chaldean King, appall'd in profuse splendor—while round him throng'd a subservient, A Thousand Satraps of distinguish'd port, To share the wine-cup and be regal'd, with sumptuous fare by Majesty purvey'd;— His Sire's serene countenance and mirth, As Royalist himself deriv'd from the bowl To drain the berries juice;—but soon command Westward to bring the golden vessels, which His Sire heroic brought from Jewry's fane; That he with all his train might drink therefrom;— And as they quaff'd and prais'd their molten gods, In mystic symbols on the plaster'd wall;— Anna the banquet cease'd—for troubled thoughts And gaily fear the regal mein o'erspread, As of some dire portent;—while flaccid knees Against each other single,—and magnates all Stood with amaze prostray'd on every face;— At length with livid lips he call'd aloud For all Chaldean Seers and sages great This strange inscription quickly to define: And he who could the lore obscure unfold Should gain the favor of his monarch, and be cloth'd in scarlet guise, while golden chain (Meek token of his grace), should pendant wear His high illustrious neck around; and, In Thyrd's class'd as Ruler of the Realm;— But seer and sage were mute, until inform'd By Royal Consort with ecstatic soul, Of youth and captive brought with other spoils By prowess bold of multiprovinc'd sire, From Judah's land,—him soon they call'd and lo! Confronting Throne with confidence he stood, While fearlessly and truthfully divin'd, "God hath thy kingdom rent, and Thou O King Art in the balance weigh'd and wanting found." And soon prediction was fulfill'd, for ere That night had pass'd, he fell, and sceptre chang'd To Conqu'ring arm of Median's martial might.

Yarmouth, Sep. 1875. JAS. C. MILLAR.

When you think of it, really it is not the highest compliment to a lawyer to say that he seems to have been born for the protection of notorious criminals.

A young man, searching for his father's pig, accosted an Irishman as follows: "Have you seen a stray pig about here?" Pat responded: "Faix, and how could I tell a stray pig from any other?"

**WORTH TRYING.**—It is said that a certain barber in Chicago cleared \$8,000 last year. He employed mutes and did not try to sell his customers his "Hair Invigorator."

A gentleman meeting a wall street friend, said:—"I have just mortgaged my house, and have several thousand dollars to spare. Can you tell me something neat and safe to go into?" "Yes," replied the broker, "I can put you on a sure thing; buy that mortgage on your house."

At no time in a man's life does he feel so much the need of being self-possessed as when he is seated in his best clothes at a family dinner party next to a small boy with greasy hands who has a penchant for gripping the first coat sleeve in sight when he gets too much molasses on his fingers.

New Subscribers will receive the Wesleyan from 1st October till 1st January 1877, fifteen months at \$2 postage paid.

BEREAVEMENT.

NOV 11. LESSONS.

JESUS.

MONDAY—JESUS.

TUESDAY—JESUS.

WEDNESDAY—JESUS.

THURSDAY—JESUS.

FRIDAY—JESUS.

SATURDAY—JESUS.

SUNDAY—JESUS.

TOPIC—Supplies.

DISCIPLES.

GOLDEN TEXT—Intercession for the Disciples.

GENERAL.

Jesus has closed his eyes, and now with his Father, sits in the Doctrines of the Father's house, longing to this world's supplicants. The Obedience of the Father, their UNITY, the whole subject. TEXT: "He ever lives for them." It shows "them" (the disciples). On this picture, who ever comes of having Jesus must "come into the world." See LESSON Course, 3334, 3338, 3339, 732.

OUTLINES, NOTES.

1. For whom does he ask? 2. What does he ask? 3. What questions are stated? 4. The Intercession. For what? 1. Intercession in Heaven. 2. Intercession in Hell.

INTERCESSION.

the act of passing between parties at variance from each other to see that Jesus stands before God, that we may truly have our prayer his blessing does not imply that we are a father pitied. Like as a father pitied. But it does record channel of all communication and men.

This interesting of the "layman" of the "mediator" of the "advocate" Abraham acted for Sodom, Gen. 18, did so many times etc.

Arminius acted as mediator between his brother and his own mind and country's service, silent eloquence pleased.

Five bleeding wounds. Received on Calvary. They pour effectual prayer. They strongly plead. Forgive him, O forgive him. Nor let that ransom'd.

FOR THEIR SANCTIFY CHARACTER and conduct, have that "pure religion" which is described, JAMES 1:27, THEIR UNITY, not union, which is a real, essential, may be in union with gold can never possess. Jesus explains in verse 12. NOT OUT OF THE AND why not? Because comes to purify life, as God originally established at once "colonize" saints here to do a full man's work. BUT KEEP EVIL. "The evil" is supposed to mean "the evil one," 12. The original phrase yet while Satan personally may, all his arts, are included. It means all forms of evil.

On the one hand that style of piety, from active toil and the other he could make no appreciable between the saint and Church and the world, but not of the Christian's true desire.

SANCTIFY THEM, verse shows this act is to be in which Christ sanctified needed no progression in sudden change into a holy" in his case meant, "cate." So he desires his apart; but as his setting him and all his powers, salvation, so in our case, God as he was, both by personal consent, then we died.

.....To be holy, is to be Lord's. To be entering him. Thus the Church, bride, should unquestionably through thy truth. Literally "in" thy truth instrument "through"

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THE WESLEYAN.

The only Methodist Paper published in the Maritime Provinces. \$2 PER ANNUM, IN ADVANCE POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda. As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

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

All Wesleyan Ministers are Agents. SATURDAY, NOVEMBER 6, 1875.

THE NEW HYMN BOOK.

One copy of the New Hymn Book, prepared and published under the direction of the British Methodist Conference, and but a single copy, was forwarded by the last English steamer. Through the courtesy of the Editor and Book Steward an opportunity has been at once afforded of examining its contents. With no ordinary interest have its pages been scanned; and some of the results of a rapid glance it is the purpose of this paper to supply.

The new Hymn Book comprises three sections; the "collection of hymns for the use of the people called Methodists," containing 539 hymns, originally published by John Wesley in 1780. This part of the book has been revised but not substantially changed. The Conference had determined that it "should undergo no alteration which could affect its substance or impair its identity." In deference to a feeling which we can all understand and appreciate, this "collection," consecrated by the most sacred associations, is to be retained as an historic memorial of early Methodism. For all such valued memories we can, in the right place, cherish a grateful and reverent regard; but, in the preparation of a book, which for a century to come should be retained as a standard of worship, ought not the first consideration to be: The greatest good of the whole Church of God?

We miss, on first opening the new book, the engraving of the venerable John Wesley, by which all former copies were embellished, and, which in childhood days never failed to inspire suitable feelings of veneration and recognition. With the convictions of later life all in favor of the elimination of the human element from standards of worship the omission of the portrait is decidedly a satisfaction. The page-number is placed at the foot of the page; and the numbers of the hymns, which alone are intended to be announced, are printed in clear, bold figures. Where the hymns are paraphrases, or based upon passage of Scripture, the text is indicated. The type of this edition, a very small one probably, is refreshing to weak and weary eyes.

The revision of the original "collection" has resulted in the omission of thirteen hymns. These include two dramatic hymns on the crucifixion of Christ,—"Ye that pass by behold the Man!" "O thou dear suffering Son of God,"—which an account of their literalism and strong language have long been considered objectionable.

It is somewhat a matter of surprise to one uninitiated, that they have not been replaced by hymns of Calvary. A "funeral hymn," which will command appreciation, has been published for the 53rd,—on "the death of a widow." The beautiful hymn "Thou Lord has blest my going out," has been excluded; but upon what principle it is not easy to determine. The famous Mohammedan hymn has been, for very obvious reasons, left out. Orthodox Christians, contending earnestly for the faith once delivered to the saints, would no doubt gladly and uncompromisingly

The Unitarian fiend expel And chase his doctrine back to hell; but such expressions are repulsive in strains of worship. Three hymns, including one, "on England," have been substituted by others from the present supplement, and one on Christian unity, "Behold how good a thing," &c., has in the new book, with the omission of three stanzas of about as pure nonsense as ever marred a sacred song, been transferred to the supplementary collection, and in these abbreviated form will be more highly valued. The revision

and the addition of twenty verses—containing over a hundred and thirty lines. In most cases these added stanzas are very beautiful. The well known hymn, "Jesus Thy blood and righteousness," has one verse more than before, and now closes as it begins; "Their beauty this, their glorious dress, Jesus thy blood and righteousness."

The verses which have dropped out include objectionable lines and phrases of which the line: "If Thy bowels now are stirred," may be taken as an example. In one of the earliest hymns of the book the exceedingly offensive line: "Nor envy the swine their brutish delight," has been unhappily retained; but in the hymn "for the Heathen" the epithet applied to the Aborigines of this Western Continent, not always in this connection distinguished from civilized and Christianized communities has been revised; and "dark Americans" has been changed to "deluded votaries."

The middle section of the new Hymn-book is composed exclusively of select psalms. "There will be found seventy versions of psalms, or parts of psalms, by means of which that portion of holy Scripture, "it is claimed by the Committee, which has supplied so large a share of the devotional exercise of Christians generally, will become more fully available for the use of Methodists than it has been for a long time past." Possibly it is not generally known that long before the publication of the volume, which for a century has been the standard of Methodist worship, versions of the psalms were published by John and Charles Wesley for the use of their people in congregational service. The psalms now published number 101. Several of these have been brought together from different parts of the supplement now in use. Twenty of them are additional or alternative versions of the same psalm, Ministers and congregations can have the privilege of choice between the Presbyterian version of the Hundredth Psalm, "All people that on the earth do dwell," and the incomparably grander composition of Dr. Watt, as altered by Wesley:

"Before Jehovah's awful throne Ye nations bow with sacred joy."

The interjection of these "select psalms" between two sections of hymns, instead of placing them at the commencement or at the close of the book, strikes one as an undesirable and unattractive arrangement.

The supplement contains in addition to the versions of psalms, 368 hymns. They are selected from a great variety of authors, including Bishop Woodsworth, of Lincoln, the Dean of Canterbury and Dr. Morley Punshon. "The volume is enriched by a selection from the works of modern hymnologists as well as from the accumulated treasures of the past. The names of authors will help to exemplify the substantial unity existing between all believers in Christ, notwithstanding the many causes which hinder its full manifestation in the world."

We find in this supplement Cowper's "Fountain filled with blood," Permett's noble coronation hymn: "All hail the power of Jesus' name;" Montgomery's verses "on prayer," and his beautiful melody, "Forever with the Lord;" "Just as I am," and "Thy will be done;" Stowell's "Mercy-seat," Lyle's exquisite production, "Abide with me," the widely known hymn "Nearer my God to Thee," and other treasured hymns of the Christian church. The selection comprises compositions of a very different character and widely apart such as the fine rendering of the Medialer Hymn, "Dies Ite" by Dr. Jrons, the well known hymn of Dr. Neale, "Art thou weary, art thou languid," which carries with it a suggestion of Gothic Architecture and elaborate vidual; and "Jesus of Nazareth passeth by," which in the Services of the American Egangelists, has become so widely celebrated and which in the great religious assemblies, has moved thousand of souls more than the singing of a Cathedral choir. The Supplement concludes with no less than sixteen "graces before and after meat;" and even these do not include the familiar lovefeast lines: "Be present at our table Lord," in asking a blessing, and "We thank Thee Lord for this our

The Arrangement of the Supplementary hymns is much superior to that of the Collection. We have Adoration—the Person, Office and work of Christ—the experiences and privileges of believers—Christain Ordinance and institutions—Death and future Life. A re-distribution of all the really essential and most valued hymns which have been only revised, according to their subjects, with the supplement would have generally increased the value of this volume as a systematic compendium of theology, greatly facilitated the selection of hymns in public worship, and would have afforded superior advantages for private perusal.

The main defect in the Supplementary Selection of Hymns, as viewed from a different and distant standpoint is perhaps accounted for in a prefatory paragraph: "Here also will be found some adapted to personal and private rather than to collective worship. Surely the revised "collection" contains a sufficient number of hymns, meditations, expositions, and lengthy religious poems for all the purposes of private edification, and also for "praising the Lord in "secretly among the faithful." Instead of occupying the space and adding to the bulk of the volume by additional compositions for personal and private devotion; should not the growing necessities and claims of social and sanctuary worship have been the sole consideration?

What of the general adaptation of this new Hymn Book to all the requirements of Methodist worship? It is a grand selection of hymns unquestionably. The revision and varied additions from the best productions of ancient and modern hymnologists have vastly increased its value, but must a hymn-book for all purposes of Christian life and public worship contain over a thousand psalms and hymns? Such a book will probably be found to be too large. It has been proposed to publish the supplement on a separate form; but the result of such an arrangement would be two books instead of one. In this way the original "collection," containing the most distinctly Methodistic hymns, would be gradually superseded—a consequence to be most seriously deprecated.

J. L.

THE BAPTISTS AND Y. M. C. ASSOCIATIONS.—A correspondent this week writes upon this subject. A letter in a recent number of the Messenger, challenging the consistency of any recognition of the Y. M. C. A. by Baptists, has led to a considerable feeling among Christians. For ourselves, we are never surprised at any expressions dictated by the purely Baptist conscience. If we were a close communion Baptist—with all that the name implies—we would, in all sincerity, aim at being consistent and logical. We would regard all un-immersed believers as only nominal Christians—as not entitled to fellowship—in any way—with the select followers of the Lord. Baptists, if they believe what they profess, should not encourage rebellion in one place, and denounce it in another. Here is just what makes outsiders doubt their sincerity. They fraternize with all good men everywhere but at the place principally designed to show the unity and devotion of true disciples—the table of the Lord. Either open the way to the Sacramental table, or close the door entirely.

REV. WILLIAM WILLIAMS and W. H. Gibbs, Esq., the Missionary Deputation from the West, now in the Lower Provinces, represent different interests and departments of our United Church. Mr. Williams is an ex-President of the late New Connexion. He was, we believe, one of the foremost advocates of the advantages of Union, and assisted materially to bring about its consummation. He consequently represents that large and intelligent class of ministers and people who abandoned their distinctive name to merge it in that of a common Methodism. The New Connexion was essentially missionary. So far as we had opportunity of judging, its ministers were earnest, evangelical, and successful preachers of the Word.

Mr. Gibbs has made a political reputation in his own constituency, having represented that portion of the Canadian country in the Local Legislation.

His brother, has, at present, intimate and influential relations with the rulers of the Dominion. Our lay delegate possesses an enviable position in the hearts of his fellow-citizens, where he is best known.

Most admirable is the spirit by which our beloved brethren are actuated in coming amongst us. There is hardship in travelling fifteen hundred miles, even with the luxury of Pullman Cars. The route mapped out for the deputation necessitated exposure and fatigue. But particularly do they make sacrifice in leaving home and duties for several weeks. To Mr. Gibbs time must be money. Yet when requested by unanimous vote of the Central Board, he gave himself up unhesitatingly, though apparently conscious that the act involved very considerable cost.

This fact should be known, if the mission of our brethren would stand in its true light before our people. Any appeals they may make for sacrifice on behalf of missions, will have the merit of originating with men who give the very best practical proof of their sincerity. Congregations can scarcely be other than benevolent who are addressed by such speakers.

THE NEW ENGLISH HYMN BOOK.—A copy of this work, so eagerly looked for, reached us by last steamer. A critical notice of it appears in another place, from the pen of one qualified by poetic and literary accomplishments to do it with some measure of justice. We only allude to it here, to correct an impression which might naturally accompany the intimation that the new Hymn Book was issued.

It is impossible to see how far this compilation will affect the Methodist Hymnology of the Dominion: but it is certain, from the action of our General Conference that a Hymn Book for the Methodist Church of Canada will be compiled and issued at some period between the years 1878 and 1882. No decision upon the subject can be reached till next General Conference at which the reports will be made by the Hymn Book Committee, and disposed of according to the best light of that time. The present hymn book will be used for a period of at least five years from the present, as it will be impossible to publish a sufficient quantity to meet the demand of the Church until at least twelve months or two years after next General Conference.

The hope of ever seeing a common Hymn Book for the Methodism of the world, is now pretty fully destroyed. The next best thing will be to provide a book as cheap and excellent as possible for each branch of the Church. In the racy "Table Talk" of the London Methodist we find the following allusions to the new Hymn Book:

Methodist Table-talk, in select circles, has been almost absorbed during the last week by the new Hymn Book, a few—very few—copies of which have been enclosed in this month's book-parcels. If all the editions are as well and cheaply got up as this—foolscap 8vo, red edges, capital print and paper, all for two shillings—the grumblers who have been busy lately will have to seek "fresh woods and pastures new" for their amiable performances. Table-talk noticed at once that Wesley's likeness had been omitted. The Committee were unanimous in their rejection of man-worship, and intelligent Table-talk is equally unanimous. But it was not always so. On a former occasion the very un-faithful likeness was omitted, and popular clamour compelled its re-insertion. Alas! der their congregations by announcing hymn and page in the same breath. "The page will be heard no more. The Committee profess to have made little change in the portion of the Hymn Book published during Wesley's life, as far as Hymn 539 inclusive: but Table-talk has already noticed that this portion has been very thoroughly revised. Verses, and some more suitable ones inserted. Even the punctuation has been carefully corrected. The revision-work has been admirably done; but critical Table-talk is a little surprised that verse 4, in Hymn 19, has been allowed to reappear. Is it well to call sinners "swine"? There is, however, a far greater blemish. Table-talk is indignant at amazement that so careful and judicious a revision committee should have reproduced, in Hymn 181, "a tyrant, brandishing his sting." It had really been hoped that this medieval monster would have been allowed to brandish his sting in Methodist chapels no more. Is it yet too late to slay the grotesque creature, or at least banish him to the Scilly Isles? In the meantime the unexpected re-appearance of this "tyrant" has suspended the talk at intelligent Methodist tables. Like Banquo's ghost, he has caused "the most admired disorder," and each talker, not standing upon the order of his going, has gone at once out of his terrible presence.

MISAPPREHENSIONS.—Our Montreal correspondent, in referring to Bank failures, included the "Merchants' Bank among that class. We are informed by authorities that the "Mechanics Bank" must have been intended, as the "Merchants" is perfectly safe.

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THE EURETORIAN ARGOSY for Oct. reached us this week. Wesley College is intelligently and learnedly represented by our young and talented editorial friends. They seem to be well supported—in the literary sense at least.

MT. ALLISON COLLEGE AND ACADEMIES advertise their second term in our issue this week. Every department is prosperous, even to an unusual degree. No better home or school can be found in our Provinces. Students should apply early.

PORT HAWKESBURY.—An obliging correspondent writes that the weather has been very stormy in that region. The Port is full of vessels seeking shelter. The steam boats are delayed, with many passengers.—The Academy, with new teachers—Mr. Thomas and Miss Embray—opened on the 1st inst.—The great auction sale of the late Levi Hart was to have been held on the 2nd.—The proprietors of the Marine Railway are busily employed.

Y. M. C. A.—The Rev. John Read will deliver an address on Temperance under the auspices of the Y. M. C. A. in Association Hall on Monday evening at 8 o'clock. All are welcome, Admission Free, No collection.

MINUTES OF CONFERENCE.—The new edition of the N. Scotia Minutes, will be ready to send out next week. They will be forwarded as soon as possible.

Y. M. C. A.—The Third Quarterly Meeting of the Association will be held on Saturday evening, Nov. 6th., in the Rooms. A Service of Song will be held from half-past 7 o'clock till 8, when the business, which will consist of Reading Reports and a discussion on the General work of the Association, will commence. A full attendance of members is requested.

THE examination of the Rev. Mr. James, Bermuda, by the Attorney General, and his cross-examination by Mr. Cassidy, we give this week as far as we possess the material. When the next Bermudian papers reach us we will conclude this interesting case. Really, in reading over the proof of this examination, we came to the conclusion that Mr. James rather than Mr. Cassidy, is on his defence for having committed a trespass.

NEW SUBSCRIBERS continue to come in. But are our brethren making a thorough canvass? We sent circulars to each Minister on this subject, some time ago. Please give the interests of the paper some attention each week. Your families, if we may credit intelligence which reaches us from every quarter, would benefit by it largely. FREE to new subscribers for the remainder of this year.

DEATH OF NEWSPAPER MEN.—We exceedingly regret to hear of the death of Mr. Hogg, Editor and Publisher of the New Brunswick Reporter. Mr. Hogg succeeded his father—a gentleman of fine literary tastes and qualifications—in the management of the paper. While out shooting recently, his gun accidentally went off, lodging its contents in his body. He survived but a few hours. The family of the deceased have been highly esteemed by the community of Fredericton, and particularly by the Methodist Church with which they have long been connected. Mr. McMurtry, one of the proprietors of the Summerville (P. E. I.) Journal, also departed this life last week.

PERSONAL.—Rev. James Burnside of our Conference, writes from San Jose, October 19th.—We are all well and enjoying this far West country, and are this year living two blocks from the Santa Clara University where our children attend.

New Subscribers will receive the Wesleyan from 1st October till 1st January 1877.

THE "RIPPLE" OF THE "CHRISTIAN MESSENGER."

There appeared in the Christian Messenger of the 20th ult., an article signed "Ripple," in which an effort is made to create discord and strife in the Young Men's Christian Association, and thus mar the good work being done by an institution enjoying the approval and blessing of the Holy Spirit.

This "Ripple" may be what he pretends to be, a Baptist, and a member of the Church, but there are some of that Communion who believe he is a Jesuit, and, consequently, at his legitimate work, endeavouring to destroy the unity and good fellowship between all Christian workers who do not use his shibboleth as the touch stone of fitness and authority. If, however, he is what he assumes to be, then is he also a vilifier of his brethren, charging hypocrisy upon a large number of Christians, who by the fruit of their lives show their devotion to God and his cause.

Pharisaism is the same in every age of the world, and, whether viewed in the exclamation of those who said of the world's redeemer behold he eateth with publicans and sinners, or in the "Ripple," who says, the Baptist Church alone holds and teaches the truth, and we of that church who say to the Methodists, Presbyterians, and Congregationalists stand aside for we are holier than thou, are the only consistent members of it, it is the same arrogant exclusive thing so emphatically denounced by our Saviour when he had to feel in his own person its biting withering influences.—It is the fruit of a vine not of the Lord's right hand planting, and circumcision and immersion have alike failed to sweeten its bitterness or cleanse its corruption.

"Ripple" doubts if there is enough Christianity in the Y. M. C. Association to hear Baptists if they were to tell us their real sentiments towards us.

I believe "Ripple" misrepresents the Baptist Members of the Association when he intimates that they entertain unkind and uncharitable feelings towards their fellow members of other denominations, but should their be such a declaration on their part as he suggests he would find just as much forbearance and longsuffering in the Association as there is in the Baptist Church. Paedobaptist Christians have long been accustomed to hear the arrogant claims of some, and boastful vauntings of others of the hard shell wing of the Baptist Denomination without departing from a christian line of conduct towards them, and divine grace will enable them to do so still.

There is form and consistency in the pretensions to Papal infallibility, and in Anglican High Churchism, but the Baptists claim to the exclusive possession of truth in without shape or proportion, and its unsightliness becomes more apparent as its advocates hold it up to view.

The day is not far distant when, by general consent of the Evangelicals of every denomination of Christians, the measure of Scriptural truth held in the doctrines and forms of any of our denominations, as compared with any other, shall be determined by the measure of success in subjugating the world to Christ vouchsafed by Him who is the fountain and source of truth to the preaching and practicing of those doctrines and forms: and then the absurdity of the claim founded upon the pretended validity and efficiency of the ritualism of water will be fully exposed.

If those who (using "Ripples" language) "segregate to themselves doctrines and forms which are at war with the spirit of Christianity" and as successful in their labors to bring the world to Christ (the object for which Jesus died and the Gospel is preached) as those who hold the truth unadulterated with error, then, what is the value of truth. If a Church which, as compared with the Baptist Church is as yet in its infancy drawing according to its feebleness, or the ring of its infant's voice of peace?

It is a fact that God's care is more manifest in some instances of it than in others to the dim and often bewildered eye of humanity. Upon such instances we seize, and call them providences. We will that they can; but it is grievously after if they could believe that the whole matter is one grand providence.—George Donaldson.

Grace cannot be severed from its fruits. God gives you St. Paul's faith, you will have St. James's work.—Tozady.



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There appeared in the *Christian Messenger* of the 20th ult., an article signed "Ripple," in which an effort is made to create discord and strife in the Young Men's Christian Association, and thus mar the good work being done by an institution enjoying the approval and blessing of the Holy Spirit.

This "Ripple" may be what he pretends to be, a Baptist, and a member of the Church, but there are some of that Communion who believe he is a Jesuit, and, consequently, at his legitimate work, endeavouring to destroy the amity and goodfellowship between all christian workers who do not use his shibboleth as the touch stone of fitness and authority. If, however, he is what he assumes to be, then is he also a vilifier of his brethren, charging hypocrisy upon a large number of Christians, who by the fruit of their lives show their devotion to God and his cause.

Pharisaism is the same in every age of the world, and, whether viewed in the exclamation of those who said of the world's redeemer "Behold he eateth with publicans and sinners, or in the "Ripple," who says, the Baptist Church alone holds and teaches the truth, and we of that church who say to the Methodists, Presbyterians, and Congregationalists stand aside for we are holier than thou, are the only consistent members of it, it is the same arrogant exclusive thing so emphatically denounced by our Saviour when he had to feel, in his own person its biting withering influences.—It is the fruit of a vine not of the Lord's right hand planting, and circumcision and immersion have alike failed to sweeten its bitterness or cleanse its corruption.

"Ripple" doubts if there is enough Christianity in the Y. M. C. Association to hear Baptists if they were to tell us their real sentiments towards us. I believe "Ripple" misrepresents the Baptist Members of the Association when he intimates that they entertain unkind and uncharitable feelings towards their fellow members of other denominations, but should their be such a declaration on their part as he suggests he would find just as much forbearance and longsuffering in the Association as there is in the Baptist Church. Paedobaptist Christians have long been accustomed to hear the arrogant claims of some, and boastful vapourings of others of the hard shell wing of the Baptist Denomination without departing from a christian line of conduct towards them, and divine grace will enable them to do so still.

There is form and consistency in the pretensions to Papal infallibility, and in Anglican High Churchism, but the Baptists claim to the exclusive possession of truth is without shape or proportion, and its unsightliness becomes more apparent as its advocates hold it up to view.

The day is not far distant when, by general consent of the Evangelicals of every denomination of Christians; the measure of Scriptural truth held in the doctrines and forms of any of our denominations, as compared with any other, shall be determined by the measure of success in subjugating the world to Christ vouchsafed by Him who is the fountain and source of truth to the preaching and practicing of those doctrines and forms; and then the absurdity of the claim founded upon the pretended validity and efficiency of the ritualism of water will be fully exposed.

If those who using "Ripples" language "segregate to themselves doctrines and forms which are at war with the spirit of Christianity" and as successful in their labors to bring the world to Christ (the object for which Jesus died and the Gospel is preached) as those who hold the truth unadulterated with error, then, what is the value of truth. If a Church which, as compared with the Baptist Church is as yet in its infancy drawing according

its long and glorious record should give, then of what avail is truth. Is truth then of no avail as it affects the success of the proclamation of the Gospel? I answer you emphatically yes. The support of all evangelistic labours depends upon the measure of truth understood in the light of the broad and comprehensive meaning, briefly, but clearly set forth, in our Saviour's declaration, 'I am the truth' but not upon "Baptist truth" any more than upon papal truth—the blight of spiritual decay rests upon them both inasmuch as they exalt a human philosophy and place it alongside the teaching of the Holy Ghost.

UNDER CURRENT.  
October, 28th, 1875.

**Our English Letter.**

**LONDON HOSPITALS.**

DEAR MR. EDITOR,—Large sums of money have again been collected for these most deserving Institutions.

The contributions have in part been realized from what is called "the Saturday Collection," made in workshops and on the streets, and largely from the pockets of the working men of the metropolis. But by far the largest amount has been received from the collections made in places of worship, amounting in the aggregate to about £25,000, and to this good movement nearly all the worshipping communities gladly responded. Many sermons were preached appropriate to the object for which the offerings were to be made. A somewhat singular controversy has arisen in connection with these sermons. It was boldly claimed that all these beneficent Institutions for the relief of the suffering, are the outgrowth of our holy Christianity, and that no provision was made in the olden time for the systematic alleviation of want and pain. Learned Jews have disputed the point, and claimed for Judaism the honor of making such provision, asserting that "the several houses," 2 Kings, 15, 5, in which the diseased king abode was really a public hospital. They have not quite proved the point, and our Gentile brethren, while admitting to the fullest extent the spirit of mercy and care for the distressed and the stranger, which breathes in the whole of the Mosiac economy, yet justly claim for the religion of Jesus, the honor of large, liberal, and noble provision for the necessities of the needy and those that are ready to perish.

**THE DEPARTURE OF THE PRINCE.**

The Prince of Wales left England last Monday. The first stage of his splendid journey was Paris, and from thence he went on to Brindisi, a seaport of Naples, on the shores of the Adriatic Sea. The troop-ship "Serapis," which has been most magnificently fitted up for the voyage, awaits him at that port; and from thence he is to sail by the Suez Canal, the Red Sea and the Indian Ocean to Bombay. Every provision has been made for the comfort of the distinguished party, and the whole expedition is to be conducted on a scale of much dignity and splendour. The Princess accompanied her husband as far as the shores of France, but did not disembark. During a part of the time in which the Prince is away, the Princess is to visit her Royal parents at Copenhagen. As to the visit which His Royal Highness is about to make, it is reported that the arrangements made are to the effect that all travelling, receptions, or state ceremonials on the Sabbath are strictly forbidden. We earnestly hope that this will be carried out to the letter, for it will have a most salutary effect on the Christianizing work that is being carried on in India. The ancient custom of giving and receiving costly presents from the native Princes, is to be discouraged as far as possible. The press in England has made extensive preparations for full and constant reports of the Royal progress, and in many of the National Churches a form of prayer is to be read for the safety and welfare of the party.

**THE NEW HYMN BOOK**

has made its appearance since the date of my last letter, and a few copies have been sent to every Circuit. The first edition is exhausted, and the book is not yet offered for general sale. It will be three or four months before the Book Room will be in a position to fill

orders that may be forwarded. The book as now published is a portly 8vo., red edges, and with good type and paper. It is sold at two shillings, and is a most respectable and taking book. Opinions will vary as to the contents and the whole arrangement. Your readers are already aware that the older part of the present hymn book was to be but very slightly altered. This compact has been adhered to almost too strictly, for there are some things left in which even a very strong affection for the antique, can well afford to part with. The new supplement is large, and has a fine variety of hymns, together with nearly all the valuable hymns which make the latter part of the old book so precious and of such frequent use. Yet I confess to a degree of anxiety, as to the reception of the book on your side of the Atlantic. I question, however well adapted it may be for our use at home, whether it will fully meet your requirements abroad, with all your appliances of revival, special and camp-meeting services.

It is too soon to write an opinion as to the feeling concerning it among the thousands of our Israel for it is not yet in the hands of the people.

**THE CHURCH CONGRESS.**

at Stoke-on-Trent, attended by a very large number of clergy, has met and separated on the whole in a very good and amiable mood. The feeling was delightfully pleasant in comparison with Brighton of last year. The most important themes discussed were in relation to the union of other churches with that of the establishment, the repression of drunkenness, personal holiness, and the dissemination of religious and devotional literature. Under the presidency of the Bishop of Lichfield the work prescribed was well done, and the public feeling in favor of Church Congresses is decidedly favorable.

**THE CONGREGATIONAL UNION**

has held its Autumnal meeting in London. The proceedings were marked by great ability and earnestness, and tokens of decided progress are clearly perceptible.

**THE BAPTIST UNION**

met at Plymouth in large numbers, and filled up a most successful session in discussion on Evangelism, and every form of work connected with their Home and Foreign enterprises. The divine blessing is evidently resting upon them.

**THE FUGITIVE SLAVE**

regulations referred to in a previous letter, awoke a most determined feeling of anger and opposition throughout all England, and behold! the Lords of the Admiralty have discovered their error, and suspended the obnoxious and disgraceful orders, and wiped out the temporary blot on our fair fame in this matter of personal freedom.

**THE ENLARGED "WESLEYAN"**

has reached me, and I feel much pleased with the very great extension and improvement. I shall feel more satisfaction in laying it before my friends in England, and it will, I am confident, be increasingly useful and popular in your midst. With kind greetings to all,

Yours truly, "B."

Oct. 18th, 1875.

**New Brunswick Correspondence.**

**EXPLANATORY.**

DEAR MR. EDITOR,—You were right in your conjecture respecting the probable effect of the last letter of your correspondent "Occasional." We were "provoked" to write an answer, and should have sent it to you for publication, for his especial benefit, but for two or three considerations. 1st. We remembered that our relation to the *WESLEYAN* was not that of controversialist but simply of correspondent. 2nd. We presumed that the St. John *Watchman* of the 16th ult., had cut out sufficient work to tax the energies of our mutual friend for several weeks to come, and concluding, in the exercise of a liberal charity, that he would appreciate our consideration of his convenience we decided upon a little delay. If at the expiration of "four months," or thereabouts, we should feel convinced that "Occasional" is a sincere enquirer after truth: that he had no political "axe to grind" in writing to the *WESLEYAN*, and that his expressed desire for light, in regard to the logical connection between that sentence of our letter quoted by him and his communication of last June, is not the role of a lawyer, we may deem it our duty to come to his assistance. Meantime we turn to other themes.

The Government of this Province abolished the Provincial Board of Agriculture last winter and decided to perform directly the work which had hitherto devolved upon that body. Evidence of the increas-

ed energy induced by the new order of things was furnished during the early part of last month in the shape of a large

IMPORTATION OF FANCY STOCK at the expense and risk of the Executive. The stock secured was imported from the Upper Provinces, and other places, and was sold at public auction for the benefit of agriculturalists and others throughout the Province. The horses and cattle were pronounced by competent judges to be superior of their several kinds. The competition at the sale was keen. The amount realised was about \$15,000, leaving, after paying all expenses, about \$6,000, to be paid out of the Provincial Exchequer.

The Hon. A. McQueen and Messrs. Perly and Inches, upon whom devolved the selection, importation and disposal of the stock appear to have performed their work in a very satisfactory manner. St. John, it would seem, has been favored recently with the presence of a few

**NOTED CHARACTERS.**

not the least prominent of whom are A. L. Haddock and Mrs. Marion E. Warren. The former was arrested on suspicion of having passed a forged letter of credit upon the branch of the Bank of B. N. America in that city and upon which he was paid \$3,000. The preliminary investigation in his case has not yet been completed. It is generally believed, however, that he is one of an organized band who appear to have contemplated a simultaneous raid upon the various branches of this bank.

Mrs. Warren succeeded last winter in obtaining from the Banking house of Sim on Jones & Co., about \$19,000 on a forged draft. She made good her escape to Chicago where she was overtaken and brought back to Boston and subsequently to St. John. The examination before the Police Magistrate is not yet completed. It has been proved however that the endorsement of her father's name upon the note, whether with or without, her knowledge, was a forgery.

THE RIVER DU LOUP RAILWAY had, during the past month, its first, and would fain hope, its last serious accident. This railway (a narrow gauge) starts at a point on the Eastern side of the St. John River nearly opposite the city of Fredericton, and skirting that river at numerous points pushes on past Woodstock, &c., and is intended to intersect the Grand Trunk at River du Loup, in the Province of Quebec. At a section on the line, where a bridge is being thrown over the Tobique, near its confluence with the St. John, the disaster took place. One man was instantly killed and several severely wounded.

**THE INTERCOLONIAL**

is to be opened from Moncton to Campbellton on or about the 8th inst. This will bring the Northern Counties of the Province into direct intercourse, at all seasons of the year, with the commercial metropolis and will furnish an important link in the great chain by which the Atlantic and Pacific oceans are sooner or later, to be united through British territory. History teaches that not a few localities owe their world-wide renown to the fact of having been the birth place of some of the greatest of earth's sons. History it appears is likely to repeat itself in this respect in regard to localities in this Province hitherto comparatively unknown. The County of Queen's, it is true, has been known to possess for many years the most fertile and beautiful portions of our noble river. It has rejoiced in the possession of an inland sea, of no mean proportions known as the Grand Lake; it has had nesting in its bosom scenery, like that of the Jemeseg, calculated to evoke the admiration of the most intelligent European tourists; it has been proud to number among its sons a Tibbetts, whose genius combined the high and low pressure in the use of steam, and a Tilley, whose statesmanship secured him the position of first Minister of Marine, &c. for our young Dominion and that of second native Governor of New Brunswick; but all these facts are to be cast into the shade by the profound announcement that Queen's has been the birthplace of

**A GREAT MORMON CHIEF.**

The statement, it is said, is a well authenticated one, that Brigham Young of Utah notoriety, first breathed the vital air at "Young's Cove," on the shores of Grand Lake, in the County of Queen's, New Brunswick! A writer on this subject recently stated that "Mr. Robert Sondgruss of that vicinity, still has in his possession a pickfork, manufactured by the father of Brigham, which, by its clumsiness reminds one of the fork with which Satan is represented, in old pictures, as pitching the wicked into Gehenna, a fitting emblem of Mormonism."

The Reports contained in the *WESLEYAN*, as well as those of *Christian Guardian*, respecting the

**CENTRAL MISSIONARY BOARD**

were read with interest. Two or three thoughts have been suggested by the facts gleaned from these and other sources. 1st. The gain of union to us of the East is not in a material, whatever it may be in a moral point of view. We raised last year for mission purposes within the territory of the late Conference of Eastern B. America, \$28,000, and we obtain a grant of \$26,000. Gain for general purposes \$200. 2nd. Our impression is that the principle adopted by the Board at its late meeting was not exactly that which obtained in the distribution of grant in the late Conference of E. B. America. It had been our practice to estimate both probable *expenditure and income*, in regard to the Circuits severally, and then divide the amount provided for deficiency so as to leave each Circuit at the time of distribution with the same amount unprovided for. We regret that this equitable principle does not seem to have been adopted by the Board. 3rd. The amount raised last year, within the bounds of the Conference of N. B. and P. E. Island, was an increase of about \$700 upon the amount raised within the same area the previous year. Had the City and Town Circuits of our Conference, however graded, their contributions upon the

scale observed in most of the country Circuits there would have been a deficiency as large as, or perhaps larger than, the amount of increase. Why did the country circuits, in N. B. and P. E. Island thus fall off? Times certainly were not harder. Markets were good. May we not hope that upon due reflection the one dollar given so generally last year where two were given the year before because two solicited, will be presented together with the full amount to be placed this year upon the Missionary altar?

**CORRESPONDENTS**

of the *WESLEYAN* are not the only writers found among the ministers of the Eastern Conferences. Some, preferring to enlighten their brethren on the other side of the Atlantic, cater for the readers of the English periodicals of the old land. Others seek for readers among our brethren in the West. The *Methodist Register*, England, furnished illustration some time ago of what could be done by the former class. The *Guardian* of the 20th ult., presented proof of the ability of the latter. Mr. Laurence, of Keswick, England, if called upon again to negotiate with young men of his country, with a view to their entering our ministry, would, we think, prefer the "golden silence" of the first. Our Brethren "up west" will, we doubt not appreciate and "Pity the sorrows of the poor old man," &c. who belongs to the second. His, surely, is a timely warning to those members of Western Conferences who had entertained the idea of seeking assistance from the Transfer Committee in their contemplated travels to the East. Such brethren may fairly conclude, in view of the communication of "An old Minister," that they owe a debt of gratitude to that somewhat abused Committee referred to, and that Providence, after all, may have something to do with both the Stationing and Transfer Committees. Seriously, Mr. Editor, writers like the above, will earn for themselves the unenviable notoriety of those who bring up an evil report of the land if they do not use their pens upon other topics.

Progress seems to be the watchword at

**MONCTON**

just now. A new church and parsonage are reported as likely to be soon commenced. Both are much needed in order that our church should take her proper position in that town under its greatly improved commercial condition. One gentleman is said to have generously donated a site for both buildings. The Trustees will thus be put in a position to dispose of the present property for which, no doubt, as it is situated in a business part of the town, a handsome sum will be realized. Five thousand dollars are reported as already subscribed. Our wish is that our friends there may go on and prosper.

**THE MISSIONARY DEPUTATION**

reached New Brunswick on Thursday, and would, no doubt enter upon the campaign last Sabbath at Sackville and Amherst. May their mission be one of pleasure to themselves and success to God's cause.

November 1, 1875. T. N.

**NEWS IN BRIEF.**

**NOVA SCOTIA.**

Hon. Mackenzie addressed a public meeting in Halifax last Monday. An attempt has been made by incendiaries to set fire to the Berwick Post Office. The Light-house keeper at White Head Island has been drowned. Two Halifax boys have been bitten by dogs lately. A search for Capt. Kidd's money is being made at Pugwash. Six boys have been committed for trial at Dartmouth on the charge of burglarizing a store at that place. A bar of gold weighing 80 ounces, valued at \$1500 is the result of the last crushing at Fifteen Mile Stream. A store at Annapolis has been entered by burglars, and a quantity of both goods and money taken. A woman named Mackay was admitted to the Halifax hospital last Saturday morning, and died in a fit the same evening. The ensuing term of the Halifax Supreme Court has an unusually large calendar before it. The principle of Prohibition has been unanimously agreed upon at an enthusiastic meeting held in Ryerson's Hall, Yarmouth. Several accidents from the carelessness handling of fire-arms are reported, both N. S. and N. B. It is time people learned common sense in this matter. A young man and woman left Lockeport for Port Mouton in a large sail boat, and when entering Port Mouton the boat was struck by a sudden squall and capsized. The young woman was saved, but the body of the young man has not yet been found.

**NEW BRUNSWICK.**

The Premier was entertained at a banquet while visiting St. John. Some of the St. John papers are agitating for the building of a dock for the *Lofty*. Buildings are going up quickly in Portland. The expenses of the recent Exhibition at St. John, were in excess of the receipts. A woman named Bates, of St. John, was endeavoring to get her drunken son out of a fight the other evening, when he drew a knife and inflicted a frightful wound on her wrist. The store of John Henderson, Greenville Station, was entered unlawfully the other night, and a hole bored in a puncheon of molasses, part of which was taken, and the other left to run to waste on the floor. The office of the *Northern Herald* at Chatham was entered last week and the whole of the plant of the establishment was wantonly destroyed. No reason is known for the outrage, neither have the perpetrators been discovered.



A WOMAN'S ANSWER TO A MAN'S QUESTION.

Do you know you have asked for the costliest thing Ever made by the Hand above— A woman's heart, and a woman's life, And a woman's wonderful love? Do you know you have asked for this priceless thing As a child might ask for a toy, Demanding that others have died to win, With the reckless dash of a boy? You have written my lesson of duty out: Man like have you questioned me; Now stand at the bar of my woman's soul, Until I shall question thee. You require your mutton shall always be hot; Your socks and your shirt be white; I require your heart to be true as God's stars, And pure as heaven your soul. You require a cook for your mutton and beef; I require a far greater thing; A seamstress you're wanting for socks and for shirts; I for a man and a king— A king for the beautiful realm called home, And a man that the Maker, God, Shall look upon as He did on the first, And say, "it is very good." I am fair and young, but the rose will fade From my soft young cheeks one day; Will you love me then, 'mid the falling leaves, As you did 'mid the bloom of May? Is your heart an ocean, so strong and deep I may launch my all on its tide? A loving woman finds heaven or hell On the day she is made a bride. I require all things that are grand and true, All things that a man should be; If you give this all, I would stake my life To be all you demand of me; If you cannot be this, a laundress and cook You can hire, with little to pay; But a woman's heart and a woman's life Are not to be won that way.

A HARD SUM.—STOCK-TAKING.

With a puzzled and rather disappointed look upon his face, Frank sat by the fire with a slate on his knees. The slate was full of figures, which he had added up at the bottom, and he had subtracted one sum from another. His work was correct enough, for he had counted the long columns up many times, and proved the sum as well, and yet Frank did not look or feel satisfied with the total. Perhaps you will wonder that, as it was in the Christmas holidays, Frank should be working at a sum at all? Well, it was not ordinary arithmetic in which he was employed, as you will see when I explain to you the cause of his being engaged so industriously with his slate. His uncle Ernest was spending Christmas at Frank's home, Frank was very fond of him, and always paid attention to whatever he said. That morning he said seriously— "Well, Frank, the old year is just out." "Yes, uncle; no one could have any doubt about that, with the bells ringing away so finely. I suppose they will ring the old year out and the new year in." "Are you glad to get rid of the old year, Frank?" "Not particularly, uncle. Of course I like the new year, and hope it will be a very happy one." "Has the old year been happy, Frank?" "Pretty well, uncle. It might have been better, but still I have had some fun in it. It has been, on the whole, a 'jolly' sort of year." "But has it been a good sort of year, Frank? Have you made visible and satisfactory improvement in it? Have you filled it with noble thoughts and kind deeds? Have you made the best use you could of its days? Has this year really been a good one in these respects." Frank hesitated a few moments before he replied. Then he said, "Yes, uncle, I think it has been a pretty good year." "Perhaps you can hardly decide without a little more thought. You know at this time of the year all business men take stock. What does stock-taking mean?" "It means that the men in business take account of all that they have, of money in the bank, and articles in their warehouses, and see how much it all amounts to. Then, against that they put all the debts they have, and so they are able to strike a balance." "What is the use of stock taking, Frank? Do you think it is a waste of time?" "No, it must be a very useful way of spending time. The merchant may find that he is getting behind—that his expenses are greater than his income."

JUST HOW IT SEEMS.

If we were to choose one word that should characterize the state of the American financial world, we would take muddle. Not that the true principles that underlies financial economics is not a simple one, or that it is very hard to find out; but that apparent temporary advantage so biases the judgment that many men cannot see it. We have got to come down to the world's currency, and wages and all prices and values must come down to hard pan. We may squirm and wriggle as much as we please, but we cannot alter the fact, any more than we can make the sun rise in the west. And the sooner we understand and accept the truth, the better. The trouble long predicted has come upon us; the corn has grown so hard and large that it stings dreadfully, and it must come out now, even if it hurts to remove—or, rather, the cause that produced and perpetuates it must be taken away, and it will disappear of itself. Paper money with an adequate backing of gold is a grand blessing; alone, it is and always has been a curse and a delusion. Legislative intermeddling is like scratching a wound. Hands off! we cry. Let business men alone, and let natural laws have free play, and the disease will pass away. Empiricism will only delay the day of health.—Typographic Advertiser.

SAD SCENES AT THE TERMINATION OF A GUILTY CAREER.

The London Advertiser gives some incidents of the trial of Dr. and Mrs. Davis, which we have not seen elsewhere. After the trial had been concluded by a verdict from the Jury of "guilty" for having caused the death of a young woman by attempting to procure abortion; the characters chiefly interested presented the appearance here described:— Contrary to the general expectation, the male prisoner showed least signs of emotion. While sentence was being pronounced his head and eyes, however, were bowed, and there were the tell-tale twitches of the mouth. He has always, since he has been arrested, expected to be hanged, and the verdict did not therefore cause such a shock as it otherwise would. With his wife it was different. All along she has been buoyed up with the hope of getting off on the ground that she as a wife, could not be held to be a principal in the fact. As it was, she showed that she possessed great nerve for a woman. For the first time during the trial she shed tears and that was when her husband was pleading in her behalf. After sentence was pronounced, she sank down into her seat and had to be aided by her husband while being taken out of court. It is said that her shrieks were frightful when she parted from him at the jail, and each was taken to a "condemned" cell.

MELANCHOLY SCENE.

On the first day of the Davis' trial in the Assize Court and up to the close of the case, an old grey-haired man might have been seen sitting at the back of the prisoners, on the left-hand side of the Court room. The attention which he paid to the evidence and the eagerness with which he scanned the faces of the jurors after any point in the statements told in favor of the prisoners, was remarked by many present. When the judge had finished his address and the jury retired, his excitement seemed to reach the fever pitch, and the restless way in which he moved about on his seat attested the agitation which he felt. At the knock on the jury room door he leaned forward on his seat and seemed all attention. At the word "guilty," his head dropped forward on the back of the seat in front of him, and when he heard the awful sentence passed he burst into tears and sobbed bitterly. This was the female prisoner's father, Mr. Chaplin, and he was taken from the court room, moaning piteously for mercy for his child.

A RAT STORY.

While Mr. Joseph Terrell was sitting in his back porch about dusk the other evening he saw two rats coming from under some wood close by. Noticing something peculiar about them, he paid close attention, and discovered that they had a straw in their mouths, one rat at each end. The rats went down to a little pond in the yard, laid the straw down, took a drink of water, picked up the straw, and marched back in the same way they went down. Just before reaching the wood Mr. Terrell killed them both, and upon examination found the largest and oldest rat to have been totally blind. Mr. Terrell says the old rat was very fat, and is satisfied that the other rats have been feeding him on young chickens and turkeys, as well as watering him.—Ballard (Ky.) News.

RELIGION OF THE ROYAL FAMILY.

A foreign letter says:—The royal family of England have their religion pretty well divided up among the various Churches, according to the following account:— "Queen Victoria is the legal head of the Episcopal Church of England and the Presbyterian Church of Scotland. When she is in England her Presbyterianism is technically called 'dissent,' there. She has a morbid hatred of ritualists. The Prince of Wales is inclined to ritualistic ceremonies, while his eldest sister the Princess of Germany, is a Lutheran; his brother-in-law, Lord Lorne, a Presbyterian; another brother-in-law, the Prince Imperial of Prussia, is a Protestant Lutheran; a sister-in-law, the Duchess of Edinburgh, is a Greek Catholic; her husband is a low Church Episcopalian; the other brothers and sisters are Episcopalians and Presbyterians by turn—their particular creed depends upon their residence the time being. The Princess of Wales is naturally bewildered at the manifold religions of her royal relations, and clings to the faith she was taught in Denmark."

COUSINING AT THE LORD'S TABLE.

The Rev. J. Hyatt Smith, at the expense of the close communionists, has the following in the Baptist Union: A few years ago a very dear member of my church, a deacon, who has since joined the Marriage Supper of the Lamb in the skies, was greatly exercised in view of certain liberal sentiments which, from time to time, discovered themselves in my preaching. He was afraid that I was going a little too fast. One day his son also a member of Lee Avenue, told me that, on the last communion sabbath, the deacon had, in the ministrations of the Supper, passed the bread and wine to a lady whom he knew to be a member of the Presbyterian Church. Not long after, this fact came to my knowledge I was in company with deacon A., and a free conversation sprang up, in which my liberal preaching was kindly canvassed. In the course of the interview the deacon asked me if I did not think that my course on the communion was threatening the time-honored usage of the Baptist Church. I replied that it did sometimes look a little that way, and that I had at that moment a case in point tending to confirm his suspicions. I then proceeded to tell the story of the member of the Presbyterian Church actually partaken of the Supper in our Church. "There," said the deacon, "don't you see yourself the danger of this liberal talk about the communion?" I confessed the fact, and added that we must be judicious. "By the way," said Deacon A., "confidentially, who of the brethren passed the bread and wine to that lady?" I replied, "If you will promise not to reveal the name, I will tell you." He readily promised. Looking the good man in the eye, I replied "You are that man!" "No, no!" exclaimed the deacon, "you are greatly mistaken, pastor." "Why," said I, "deacon, don't you serve Mrs. So-and-So, knowing that she was a Presbyterian?" "O!" said the deacon, remembering the case. "O, yes! I know now who you mean; yes, I did pass her the bread and wine—but she is my cousin!" A better man than that deacon never lived, but we used to have now and then, a quiet laugh at his expense over the story of the cousin from the Presbyterian Church communing with the Baptists of Lee Avenue.

Be always frank and true; spurn every sort of affectation and disguise. Have the courage to confess your error. Confide your faults and follies to but few.

We never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How can they govern others? Those who govern well, are generally calm. They are prompt and resolute, but steady and mild.

As the eye which has gazed at the sun cannot immediately discern any other object; as the man who has been accustomed to behold the ocean turns with contempt from a stagnant pool; so the mind which has contemplated eternity overlooks and despises the things of time.—Payson.

Courage is always greatest when blended with meekness; intellectual ability is most admirable when it sparkles in the setting of a modest self-distrust; and never does the human soul appear so strong as when it foregoes revenge and dares to forgive an enemy.

MR. PHILLIPS IN SYDNEY.

We take the following from the Sydney Morning Herald of Tuesday, July 6:—"Mr. Phillip Phillips, well-known not only as a composer, but as an admirable singer of sacred songs, appeared before a Sydney audience last night, in the Wesleyan Church, York street. Those who have heard and read of the effects of the sacred solos of Mr. Sankey in drawing together large assemblies in the principal cities and towns of Scotland and England, in conjunction with the plain but telling addresses of Mr. Moody, will not be surprised to learn that one thousand persons were gathered together in the church in York street, to listen to the "Singing Pilgrim." Before proceeding to refer to the programme, a word or two will be in place as to the singer and his singing. Mr. Phillips is of medium height, and has an earnest and expressive countenance, which is seen to great advantage when he warms with the sentiments to which he gives utterance, whether it be in song, or in the short addresses by which they are prefaced. His voice is most pleasing, and every word is clearly enunciated, so that it can be heard by all without difficulty. Even in those passages which are sung piano, not a word can be missed; so admirable is the command he has over his voice, and facility. Although it is doubtless the case that the words and sentiments of the song have been allied by the "Pilgrim" to suitable music still, much of the force and success of his singing is due to his great art of giving just the right expression to each word or collection of words, or sentiments—thus giving the whole soul of all music whether vocal or instrumental. It is not the most easy thing to sing and play well at the same time; but Mr. Phillips, who is a skillful instrumentalist, accompanies the words of his sacred song, on the American organ, with an effect which has to be heard—and as it was at last night's audience—to be either adequately understood or appreciated. By his impulsiveness which is the more marked in descriptive songs he carries his audience with him, and they absolutely seem to see before them "in the mind's eye" the scenes which are so verbally depicted with so much vividity. Of this character were "Leap for Life" and the "Power of Truth," the poetical version of a story which would be remembered by some of our readers where a boy is discovered seemingly stowed away by a mate, who will not believe his story that he has been left on the ship by his father, who was to have come back for him; where the mate threatens to hang him up to the yard-arm unless he tells the truth, and where the boy reiterates his story, and asks leave to pray, and where the mate is so melted by his conduct that he believes his artless tale, and folds the lad to his breast. One of the most powerful song-narratives was that entitled "The self deceived;" where until the sad end comes, the drunkard is represented as hugging his chains, and as saying at one time in his career—while viewing the condition of fellow-drinkers—"The drink will ruin you, perhaps—it cannot ruin me;" while, when he comes to the rags, the burden of the song is, "The rags might frighten you perhaps—they cannot frighten me." Intensely affecting, too, was the parable of the "Foolish Virgins," in Mr. Phillips's poetical version—at the close of which he sang "The Gate Ajar." Certainly, the songs were highly "dramatic," if that means that the narratives were so life-like that they appealed directly and powerfully to his large audience—and this, it may be urged, is a correct application of the word. Among the other selections were, "I will sing for Jesus," "Scatter seeds of kindness" (a beautiful hymn inculcating in forcible metaphor the duty of a man to his neighbour), and "Sweeping through the Gates."

THE FARM AND THE HOUSE.

EPIZOOTIC IN HORSES.

This disease is that which swept over the entire country and proved so serious in the fall, though probably in a milder form. Nearly all the horses of this and other cities are affected with it already, and it is certain to spread to the country very soon. Horses that are in good condition will suffer the least from its attack. Its first symptom is a slight cough, which gradually becomes more frequent and severe, accompanied with running at the nose and swelling of the throat between the jaw bones. Horses that are in good heart and are properly taken care of will probably only be slightly affected.

USEFUL RECIPES FOR THE SHOP THE HOUSEHOLD AND THE FARM.

Varnish brushes should never be allowed to touch water, as it not only injures the elasticity of the hair, but a resinous substance is formed in the hilt of the brush, which can never be thoroughly removed, and which will work out little by little when the brush is used, destroying the glassy surface which otherwise might be obtained. Paint intended for outside work, which will not be protected by varnish, is mixed as follows: Crush the color if in lumps, and mix to a stiff paste with linseed oil, boiled or raw—the latter is preferable; then, if a dark color, add brown Japan or gold size, in the proportion of half pint to a gallon of oil; in a light color, use patent dryer in similar quantities.

A large stick of cypress timber will rot off cypress tenons, or tenons of any other kind of timber (if put together when the cypress is green), if kept under shelter. Cypress will dry rot itself, if over 15 or 18 inches square; and green oak of any kind 12 inches square, will rot a dry 14 inch pin of the same wood, or a pin of any other wood, if dry, and driven tight to exclude all air.

Horses will work much more easily, and lose less of their effective force, by working abreast, than when they are placed in single file. If four horses are to draw a load in one wagon, it is better to have a long double whiffletree, with a span of horses on each side of the tongue, than to have one span placed before the other.

A skilful sawyer, in sawing a log into scantling, which he knows will spring, will first mark off the ends into cuts; and then, after sawing once through on one side of the log, will saw a slab off the other side, and finish in the middle. By this means the lumber will be about as true as if the timber were not inclined to spring at all.

Chimneys are excellent lightning conductors. In view of which, it is recommended: "First, that they be kept clean; then, that all the grates in a house be connected by means of a strong wire, such as is used for telegraph purposes, with a piece of metal in the earth, or with the iron gas or water pipes.

A silver egg was once prepared as a present to a Saxon queen. On a tiny silver by a secret spring and there was found a yolk of gold. Find the spring of the gold, and it flew open and disclosed a beautiful bird. Press the wings of the bird, and in its breast was found a crown, jeweled and radiant. And even within the crown, upheld by a spring like the rest, was a ring of diamonds, which fitted the finger of the princess herself. Oh, how many a promise there is within a promise in the Scripture, the silver around the gold, and the gold around the jewel; yet how few of God's children ever find their way far enough among the springs to discover the crown of His rejoicing, or the ring of His covenant of peace!

It is a fact that God's cure is more evident in some instances of it than in others to the dim and often bewildered vision of humanity. Upon such instances men seize, and call them providences. It is well that they can; but it is infinitely better if they could believe that the whole matter is one grand providence.—George Macdonald.

Grace cannot be severed from its fruits. If God gives you St. Paul's faith, you will soon have St. James's work.—Toplady.

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This disease is that which swept over the entire country and proved so serious in the fall, though probably in a milder form.

A writer in the Ohio Farmer advises the simplest treatment possible. Keep the horses in a warm, comfortable, clean, and well ventilated stable.

The aim should be to keep the horse in as strong heart as possible, and Nature will soon work out the disease.

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A TOUCHING INCIDENT.

Not many years since, certain miners, working far underground, came upon the body of a poor fellow who had perished in the suffocating pit forty years before.

CHOPPING AND SWEARING.

A late distinguished President of one of our Western Colleges was one day walking near the college with his slow and noiseless step, when a youth, who had not observed his approach, while engaged in cutting wood began to swear profanely in his vexation.

A good many other things besides chopping can be done without swearing quite as well as with it; and the breath wasted in blasphemy and impiety, might better far be spent in prayer and praise to Him who gives us every blessing, and who spares from a thousand ill.

THE LORD BLESS MY PENNIES.

A little girl, six years old, was desirous of putting her pennies in the missionary-box with others.

After the child had gone to bed, her father asked his wife: "What made Gracie say that?"

Some one suggests that more seats should be placed in the vestibules of the Churches for the benefit of the young men who come to walk home with the young ladies without wishing to attend divine service themselves.

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

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SUNDAY SCHOOL BOOKS.

This importation has been carefully selected by the Trade Committee of the Sunday School Union, and comprises the publications of the Religious Tract Society, Sunday School Union, T. Nelson Sons, Gull and Inglis, and other leading and Scotch Publishers.

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Queen Mary, Tennyson's latest Poem, has already won the widest reputation \$1.00

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The Children's Church at Home, Dr. Edmond. Consisting of a service for every Sabbath in the year—Introductory Prayer—Lessons—Hymns—Sermon and Concluding Prayer. For families detained from Church services this would be an invaluable Book 1.50

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Dr. Chase's Recipes, or information for everybody. Practical Recipes—upwards of a thousand—for merchants, Grocers, Shopkeepers, Physicians, Druggists, Tanners, Shoemakers, Blacksmiths—Everybody 0.75

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A large importation of these just received, which have been manufactured specially to our order. SMITH BROS.

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THE above Hotel is pleasantly situated, one door east of St. Luke's Church and five minutes walk from Steamboat Wharf, Railway Station and Post Office. Good accommodation for permanent and transient Boarders. Terms—30 cents per meal or \$1.00 per day. Permanent Board from \$3 to \$5 per week. GOOD STABLING. AUGUST 28, 1875.

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H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX, N.S. Agency for New York Fashions. Jan. 9-14

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HAVE been thoroughly tested throughout Nova Scotia for the last 25 years in some of the most severe and apparently hopeless cases, and we have yet to hear of a case it has not benefited; and while on the contrary numerous certificates taken before the Justice of the Peace, are shown in our pamphlets which can be obtained from our Agents or will be sent free to any address on application.

PRICE OF BITTERS and SYRUP per bottle, 50 CENTS. For Sale by all Druggists and respectable Dealers throughout the Province. Manufactured by CALEB GATES & Co., Millerton, Annapolis County, N.S.

BUCKEYE BELL FOUNDRY.

Established in 1827. Superior Bell of Copper 2 1/2 Tons. Cast with the best quality of Iron. For Churches, Schools, Farms, Hospitals, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully warranted. Illustrated Catalogue sent free. Address: W. F. KERR, 315 St. John Street, Halifax, N.S.

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

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Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security. C. W. WETMORE, THOMAS MAIN, Secretaries, President, May 25.

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FITS!

FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS. BY HANCOCK'S EPILEPTIC PILLS. Persons laboring under this distressing malady, will find Hancock's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificates should be read by all the afflicted; they are in every respect true, and should be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

Philadelphia, Jan 28th, 1867. I have been afflicted with Epilepsy for many years, and have tried every remedy that has been suggested, but without success. I was cured by Hancock's Epileptic Pills. I have since used them for several years, and have not had a single fit since. I can truly say that Hancock's Epileptic Pills are the only remedy that has ever cured me of this disease. I have since used them for several years, and have not had a single fit since. I can truly say that Hancock's Epileptic Pills are the only remedy that has ever cured me of this disease.

IS THERE A CURE FOR EPILEPSY?

The answer will answer. Hancock's Epileptic Pills. I have been afflicted with Epilepsy for many years, and have tried every remedy that has been suggested, but without success. I was cured by Hancock's Epileptic Pills. I have since used them for several years, and have not had a single fit since. I can truly say that Hancock's Epileptic Pills are the only remedy that has ever cured me of this disease.

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WILL ANOTHER CURE?

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PREACHERS' PLAN, HALIFAX.

SUNDAY, NOVEMBER 21st
11 a.m. Brunswick St. 7 p.m.
Rev. John Latham. Rev. Ralph Beckett.

CIRCUIT INTELLIGENCE.

CANTERBURY, N. B.—An interesting and profitable temperance meeting was held here last evening, the 26th inst.

METHODIST MISSIONARY SOCIETY.

REMITTANCES.—Superintendents are respectfully reminded of the action of the Gen. Conference, requiring prompt remittances to be made of all Missionary Moneys collected.

COLLECTOR'S BOOKS, ETC.—A full supply of Collector's Books, Juvenile Collecting Cards, and Missionary Boxes will be kept at the Book Room, Halifax.

INCOME NEEDED.—In order to meet the grants recently made by the Central Board, and pay the debt of the Society, we will require an income for the current year of about \$200,000.

ACKNOWLEDGMENTS. The Officers of the Ladies Church Aid Society, of Sackville, thankfully acknowledge the following contributions up to Nov. 2nd:

Table with columns for Name, Address, and Amount. Includes entries like Fred. R. Butcher, Esq., St. John \$2.00; A. A. Stockton, Esq., do 1.00; Capt. Catten, do 1.00.

JOB PRINTING. Reports, Pamphlets, Cards, Billheads, Circulars, Custom and Mercantile Blanks. We are now prepared to execute all Orders for the above work AT MODERATE RATES.

MARRIED.

At Lockport, October 28th, by the Rev. W. Saragat, Mr. William H. Barkley, of Lockport, to Miss Lovey A. Keeling, of Port la Tour.

DIED.

At Newport, on the 17th September, Mr. Joseph Lynch, aged 77 years.

MARKET PRICES.

Table of market prices for various goods like Butter, Pork, Beef, etc. Columns include item name, price per unit, and location (Halifax, St. John).

DURANG'S RHEUMATIC REMEDY.

Will most positively cure any case of rheumatism or rheumatic gout, no matter how long standing, on the face of the earth.

CONDENSED CERTIFICATES.

NATIONAL HOTEL, Washington, D. C., Dec. 2, 1874. Messrs Hephastine & Bentley: Gents: I very cheerfully state that I used Durang's Rheumatic Remedy with decided benefit.

NEW BOOKS!

NEW SUPPLIES.

Table listing new supplies and books with prices. Includes items like Trench on the Parables, Footsteps of St. Paul, Palpat Themas, etc.

WESLEYAN BOOK ROOM.

JOSEPH A. EVANS, at Clifton, N.B., thus writes to Mr. Fellows:—"I believe under kind Providence, that Mr. Fellows' Compound Syrup of Hypodiosphites has been the means of restoring both my wife and daughter.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE, BRASS AND COPPER TUBES, SHEETS, ETC., RUBBER HOSE AND STEAM PACKING. ENGINEERS' BRASS FITTINGS.

CLARKE'S IMPROVED SCHOOL PARLOR ORGAN. The only work in which explanations are given of the nature and composition of the different stops, and the manner of combining them.

HUGH A. CLARKE, PROFESSOR OF MUSIC AND HARMONY IN THE UNIVERSITY OF PENNSYLVANIA. Just issued. Sent by mail, price \$2.50.

INTERCOLONIAL RAILWAY.

ON and after MONDAY, the 8th NOVEMBER, Accommodation Train Connecting at Moncton with the Through Express Trains between Halifax and St. John.

Agents Wanted for Cross & Crown. THE SPIRIT AND POWER of the religion of Jesus Christ as illustrated in the sufferings and Triumphs of His followers.

THE MOUNT ALLISON WESLEYAN College and Academies, SACKVILLE, N.B. The Second term of the Current Year will open on THURSDAY, 25th November.

AGENTS WANTED FOR OUR SPLENDID CHARTS OF KING WILLIAM III, QUEEN VICTORIA, AND OUR NEW ORANGE CHART.

THE 50,000 DOLLAR BONANZA \$5 TO \$50. Invested in Wall Street, often leads to a Fortune.

AGENTS WANTED FOR THE GRAND NEW BOOK PRESENT CONFLICT of Science with Religion; or, Modern Skepticism met on its own ground.

THE SHINING RIVER. FOR HIGH AND GRAMMAR SCHOOLS. The High School Choir. The former is by H. S. & W. O. Perkins.

LIVING WATERS. FOR PRAYER MEETINGS. Now give new life to the singing in your congregation by introducing a few hundred copies of this delightful work.

WESLEYAN ALMANAC. The column of the Moon's position gives the time of high water at Parsonsboro, Wallis, Horton, Hantsport, Windsor, Newport and Truro.

Wholesale Dry Goods. ANDERSON, BILLING & CO., Are now opening per S. S. Nova Scotia, Bales White and Grey BLANKETS, Bales Horse RUGS.

SUI GENERIS. PALMAMERQUI and MERUIT FERAT. MASON & HAMLIN CABINET ORGANS. UNEQUALLED and UNAPPROACHED THREE HIGHEST MEDALS AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867.

SEWING MACHINES. We keep on hand about Twenty different kinds of SEWING MACHINES, or will furnish any Sewing Machine required, in price from \$10 up to \$100.

Important Announcement. A new book for Conventions, Singing Classes and Churches. "THE CHOICE," BY JAMES MCGRANAN & C. C. CASE.

Important Announcement. The Teachers' CHOICE. Everybody's. Containing 192 pages, embracing entirely new Singing School Department; original and striking exercises and examples; stirring Part Songs and Choruses; beautiful Solo; Rousing Rounds and Gracious Hymns. Everything Choice.

Important Announcement. An Important Feature wanting in most works of the kind. The Choice contains a large collection of standard Church Tunes for the use of Choirs and Congregations, and sixty pages of Anthems.

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WESLEYAN ALMANAC.

Table with columns for Day of Week, SUN, MOON, and various astronomical data for the month of November 1875.

THE TIDES.—The column of the Moon's position gives the time of high water at Parsonsboro, Wallis, Horton, Hantsport, Windsor, Newport and Truro.

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

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

Halifax Medical College! (Incorporated by Act of Parliament.) THE REGULAR WINTER SESSION of this Institution will commence on TUESDAY, October 29th, 1875.

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

VOL. XXVII WESLEYAN BOOK ROOM 125 GRANVILLE STREET, HALIFAX.

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Sabbath Schools, Clergymen and Students purchasing in quantities have A SPECIAL DISCOUNT.

THE RELATION OF CHILDREN TO THE CHURCH AND CHRIST (Concluded.) BY REV. CRANSWICK JOST, A. M.

From Adam's offence resulted a condemnation upon all men; from Christ's righteousness, justification upon men. The condemnation would have produced the exclusion of the race from existence by the infliction of immediate death upon Adam.

Religious biography contained in the Scriptures and elsewhere abundant confirms, in our opinion, the statement that their are instances in which children have never lost this "justification of life."

They have never had such an experience of sin as to make a separation between God and them, more than that which any adult person may, though a justified state, experience, and consequently, they cannot point to a period as the majority of converted persons can, when by the operation of the Divine Spirit upon their hearts, they were changed from a state of nature to a state of grace.

It may be objected that these views do not harmonize with Scripture teaching respecting the necessity of becoming a "new creature," of being "born again," and of being "converted;" for if a child may retain the justification infancy there need be no subsequent necessity for the change indicated by these phrases.

To illustrate our idea of the relation they sustain to the opinion we advocate, let us refer to another passage of Scripture, the Great commission, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark, 16, 15-16.)

It is worthy of remark as a historical fact that Ambrose, Augustine, and others of the church fathers, made very similar mistake in their interpretation of the words of Jesus to Nicodemus, "Except a man be born of water,

and of the Spirit, he cannot enter the Kingdom of Heaven." (John, 3, 5.)

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