

The Wesleyan,

377

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THE FARMER'S SON.

A Farmer and his little child
Walked out one Summer morn,
Through meadow land and forest land,
And fields of golden corn.

"See child," the sturdy farmer said,
"How fair the golden grain!
'T will make thy father rich and free,
When Winter comes again."

Then plucked he at the golden corn,
The little, gentle lad,
And kissed it: "Bless the corn," he said,
"That makes my father glad."

"Nay, child," he smiled upon his boy;
"The fair grain does its best;
Yet as it grows and ripens here,
Obeys but God's behests."

Then the lad his little hand,
And bared his curly head;
"Bless God he loves my father dear,
So loves us all," he said.

The sturdy farmer's eyes were wet,
"Amen!" then whispered he,
"T is rare I pray but bless the Lord,
Who gave my son to me."

Band of Hope Review.

THE LAW OF BURIALS.

In the opinion of Lord Macaulay, Oxford has never been remarkable for enlightenment. What he deemed true of the famous University may surely be affirmed with equal correctness of the Diocesan Conference which held its sessions in the Sheldonian Theatre last week. In his inaugural address the Bishop expressed much hope as to the useful results of the discussions which he was about to direct; and his desire may yet in some way be granted. Of this, however, we see but little promise. The subject of the first day's discussion was the law of burial in churchyards. It seems to have been generally felt by the members of the Conference that the Nonconformists have, in regard to this question, a real grievance, which demands immediate attention, and which must indeed be decisively dealt with soon. This was distinctly stated by several of the speakers, who expressed a commendable anxiety that what is right should be done at once. Others so blended this question of right with the secular interests of the Established Church, that their utterances showed signs of confusion of thought, if not of a voluntary evasion of the point at issue; and the final decision was of an unsatisfactory kind. That decision was reached by the passing of an amendment several times amended. It affirmed, among other things, that every Englishman has a right to interment without violation of his religious opinions; that the Church of England has a right to secure her own churchyards against the intrusion of any other religious service than her own; and that the proper way to meet the wishes and end the grievance of the Nonconformists would be to allow them to bury their dead in the churchyards without any religious service whatever, if they should desire so to do.

What the Church of England needs at present is, certainly, an enlightened liberality; and a policy thereby distinguished would manifestly find great favor with several members of the Conference; but we fear, it would not suit the majority. The ground of our apprehension is the acceptance of this resolution, which reaffirms the assumption that the national churchyards belong to the Established Church, distinctly calling them "her own churchyards." In what sense are they her own? Has

she provided them exclusively for the members of her own communion? or are they the property of the nation, in theory and in practice set apart for the interment of parishioners, whether Christians, Jews, Turks or infidels? The only true answer is so obvious that it need not be recorded here. Then why should the clergy and the representative laity of the Church of England talk as if a favor were conferred when the remains of a Nonconformist are allowed to be buried in a churchyard? The assumption is both an exaggeration and a falsehood. Its constant recurrence is, however, a help to the cause of right, because it shows in what way wrong has to be defended and upheld; and the verdict of English common-sense must soon be established by a permanent change in the English laws affecting the burial of the dead. But the novel solution of the difficulty proposed by the Conference will not, we think, be adopted; and we consider Nonconformists will be justified in regarding the proposal to which we refer as an insult offered to themselves. One speaker represented this graveyard difficulty as a struggle between Christianity and infidelity; and yet after that the Conference finally adopted the offensive proposal to which we are referring. Such an arrangement might suit the infidel; but to offer it to the intelligence of Christian England is preposterous. It seems to say that what would be proper only to a rank unbeliever is the only relief which the Nonconformists either deserve or have any reason to expect.

The Bishop reminded the Conference that "the feelings, and difficulties and wants of others," ought not to be lost sight of in the discussion; and we suppose his lordship was simply unable to have his will; but while it would have been unpleasant enough altogether to overlook the just demands of the Nonconformists, it is doubly disagreeable to recognise those demands for the sole purpose of showing how completely they are to be refused, and how fully those who urge them are to be contemned. It is a new thing to the Oxford clergy that very many of the religious portion of the inhabitants of England do not in any appreciable practical sense belong to the Church of England. Nonconformists have places of worship of their own, with ministers whom they freely and cordially support; and what they ask is, that natural things may be done in a natural way, and that those who minister to them in life may also perform over them the last religious rites in the enclosures which the nation has provided as resting-places for her dead. Let the clergy of the Establishment stand aside to let them do it. The consistency and perfect reasonableness of such demands must secure them in the end; and that end cannot now be very distant. Meanwhile, as we have often said before, the cause of Christianity is suffering not a little by reason of the denominational narrowness and bigotry of its professors and teachers.

London Meth.

A CONTRAST.—An American Minister, who recently visited London, after listening to two of London's celebrated preachers, draws this comparison between them: "No two men could be more utterly unlike each other in person, character and manner than Dean Stanley and Mr. Spurgeon. The Dean, small, thin, refined in aspect, cool, unimpassioned in delivery, the exponent in thought of highest intellectual culture. Spurgeon, burly, almost gross, intense, magnetic, and apostle of the people. The one almost inaudible reading in a church conceived and slowly fashioned by polished art; the other holding sonorously forth in a plain other holding as it were in a day for real use. The unheard Dean carrying through the force of reputation, the impression of mental power; Spurgeon, through the sense, that of truth and earnestness; the one a doctor of law, the other an apostle of Christ.

P. E. ISLAND.

A recent visit to Summerside awakened in the mind of the writer some pleasing reminiscences in reference to the beginning of Methodism in that place. Twenty-two years ago, Green's Shore, as the place was then called, became a regular preaching place, on the Bedeque Circuit, being visited monthly. About that time the first indications of a town appeared,—a portion of a farm was laid off into lots. One of these lots was presented to the writer by Mr. Joseph Green, the proprietor, as an appropriate place for a Methodist church. Preparations to build were made in the month of May, which were carried into successful operation during the ensuing summer. But the writer was removed in June from the Island, nor did he see that lot or the building erected thereon, for twenty-one years. How remarkable the change! Summerside is now a flourishing town, of three or four thousand inhabitants. And is increasing more rapidly than any other place in the Maritime Provinces. Proof; a Rev. gentleman residing there informed me that in the summer he could count from the window of his dwelling, "one hundred new roofs in course of erection." Methodism has not kept pace with the growth of the place, yet, we have there a commodious place of worship and good congregation. At present the religious aspect is encouraging. If the Bible Christians and Methodists were united, Summerside would at once take the position of an independent married station. It is probable that if the present pastor of the Methodist Church should attempt to give that status to the circuit, before the union referred to takes place, his congregation would not forbid the bands.

On the seventh of November, in association with our energetic and promising brother Lodge, I had the pleasure of opening our new church at Dundas. This is the first church the Methodists have built in this region of country. The Rev. A. B. Black, when stationed at Pownal twenty years ago, followed one of his parishioners, a Mr. Wood, into this, then wilderness region, and preached in his little kitchen the first Methodist sermon preached in this part of the Island. Mr. and Mrs. Wood refer with peculiar feelings to the day of small things, and rejoice with many others in the permanent establishment of Methodism in the place. This is truly a mission ground. The preacher's labors are so scattered, and the places so distant from each other, that the field cannot be cultivated as is desirable. There is however, but little prospect of additional laborers on mission stations, while our Missionary Society is nearly forty thousand dollars in debt. This little difficulty will soon be surmounted. Eight cents apiece from all the adherents of our church in the Dominion, would liquidate the debt. Our people require only to see clearly the necessities of the case, in order to a favorable response.

We have greatly enjoyed the services of the excellent deputation from the Western portion of civilized Canada. They compare well with those sent last year, if not superior, they are equals. Some of our men from the East have been up West attending missionary meetings. If their record is as good as the Western men we shall be satisfied. This interchange of men and thought is one of the pleasing results of Methodist confederation.

The Charlottetown missionary meeting was a model meeting in many respects. The address of the excellent chairman, Judge Wilnot, was in his usual happy style. Then after a most admirable report by Mr. Heard, the time was occupied by the beautiful addresses of Bros. Gibbs and Williams. Two speakers are far better [at a mis-

sionary meeting, than four or five. At the tea meeting on the evening following the missionary meeting the larger and smaller sums were promised, which will in all probability fully equal, if not surpass, the amount of last year, and that was largely in excess of any former year. Eight of the twelve missionary meetings on the Cornwall circuit have been held, realizing thus far a large increase. The deputation from Ontario were with us only at North River. The meeting was a success in every respect, especially in finances. The amount raised last year, was \$177; this year \$224. \$39 of this sum being for the debt. At this meeting, not only were the chief speakers from Ontario, but the chairman, Mr. McKennie, also hails from that place; who, when the Rev. Mr. Williams intimated that Ontario was the garden of the Dominion, corrected the idea, by stating that a visit to this Island in the summer, would check the use of such a phrase in reference to any other portion of British North America.

Mr. McKennie has in charge, as superintendent, the railroads of this Island. I am glad to say that his religious principles are much more straightforward than the road he controls. Yet the road has been a success during the time it has been running. No serious accidents have occurred. It is becoming popular. We hope the motion of the iron horse, will not be stopped, as it was last winter by the snow drifts.

The Wesleyan is as welcome as ever to the homes of our people, notwithstanding its occasional typographical errors, which makes some of your correspondents say some queer things.

G. O. H.
Cornwall, Nov. 17, 1875

[We will try to improve—typographically. If our correspondents knew the spasmodic mode of proof reading which sometimes obtains, of necessity, in this office, they would sympathise, and really they are generally a compassionate lot.]—EDITOR.

WEEK OF PRAYER, 1876.

The following Circular has been sent out by the Evangelical Alliance, inviting all Christian people to observe the first week of the coming year as a Week of Prayer. The time named is from Lord's Day the 2nd of January, to the 9th. It will, doubtless, commend itself to our readers generally, as in former years, and they will enter into the meetings, whether in their own churches or combined with others, with heartiness, sincerity and earnestness. We trust that it may appear in the experience of many again, as heretofore, during the time that meetings are being held, that the set time to favor Zion has come.

"Unto the Church of God with all that in every place Call upon the name of Jesus Christ our Lord, both theirs and ours."

BELOVED CHRISTIAN BROTHERS THROUGHOUT ALL NATIONS:
"He is faithful that promised." Havin is our encouragement to pray always; not only alone and in secret, but also in sympathy and communion with our fellow Christians of every nation, kindred and tongue. Let us, therefore, draw near to the throne of Grace; always accessible through the one Mediator and Advocate, who ever liveth to make intercession for us; knowing that the Lord hath not said "Seek ye Me in vain."

For many years you have been invited, in all lands, to usher in the New Year with the assembling of yourselves together for thanksgiving and prayer; agreed, notwithstanding the diversities of name and nation, touching the things you ask of God. We gratefully acknowledge your response to our request and our hearts have been gladdened by the tidings which come to us from many and various parts of the world, indicating that the January week of United Prayer has, with each successive year, been increasingly and more widely observed. Our devout and abundant thankfulness is due to Almighty God, for having manifested His fidelity and goodness, in the bestowment of manifold blessings in answer to the supplications of His people. Especially do we

recognise this in the bestowment of personal, national and family mercies; in the effusion of the Holy Spirit and consequent revival of religion in various countries; in the blessings accompanying the preaching of the Gospel among all ranks and classes of society; in the opening of doors wide and effectual for the entering in of God's word; and in the increase of Christian love and active co-operation among the followers of our Lord Jesus Christ. Whilst gratefully remembering the past, we must regard with serious anxiety the present condition of the world, still lying in wickedness; and the weakness, imperfection and division of the Christian Church, calling for more prayer and effort. We would be mindful also of the need of a closer fellowship with Christ, a more sincere and entire consecration to His will and service, and a more constant dependence on divine help, on the part of all those who name the name of Christ. We, therefore, cordially and in all earnestness invite you, if spared to see the opening of the New Year, to join in observing the week commencing January 2nd, 1876, as a week of special and united supplication, and to promote its observance among your fellow Christians around you, asking them with one accord to unite with you, and to make common supplication before the merciful Seat of God.

THE FOLLOWING TOPICS ARE SUGGESTED AS SUITABLE FOR EXHORTATION AND INTERCESSION ON THE SUCCESSIVE DAYS OF MEETING.

SUNDAY, JANUARY 2nd.—*Sermons:*—The love of God perfect to him who keepeth his word." 1 John ii. 5.

MONDAY, JANUARY 3rd.—*Thanksgiving and Confession:*—A retrospect of the past year.

TUESDAY, JANUARY 4th.—*Prayer for the Church of Christ:*—For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the gospel of the grace of God.

WEDNESDAY, JANUARY 5th.—*Prayer for Families:*—For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally and otherwise afflicted.

THURSDAY, JANUARY 6th.—*Prayer for Rulers, Magistrates and Statesmen:*—For soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the persecuted and oppressed.

FRIDAY, JANUARY 7th.—*Prayer for Foreign Missions:*—Matthew xxvii. 19.

SATURDAY, JANUARY 8th.—*Prayer for all Nations:*—For the maintenance of peace; for the cessation of tumults, wars, and civil strife; for the removal of intemperance, immorality, and infidelity from the land; and that the fruits of the earth may be brought forth plentifully in their season.

SUNDAY, JANUARY 9th.—*Sermons:*—The ultimate triumph. Psalm lxxii. 17

A friend sends us the following, quite suitable to the times and the season:—

A GOOD RECIPE.—To impart a double relish to Preserves and Pickles.

Send a Jar of each, with best respects, to your minister, or if you should hear that a neighbour has got the start of you, a roast of beef, a barrel of potatoes, or of No. 1 Annapolis Apples, will answer quite as well.

N.B.—Never mind the printer. He lives on Gas.

The British channel has been tamed at last. The *Castalia*, a double ship running between Dover and Calais, seems to be succeeding. The *London Spectator* says: "Apparently even when the ordinary Dover and Calais packet-boat is swept over every minute by the seas the *Castalia* is not only perfectly dry, but pitches and rolls so little that even passengers the most sensitive to sea-sickness are not sick. The only fault is the slowness of the ship, which is said to take three quarters of an hour longer for the passage than the ordinary boats. Still though three-quarters of an hour of deadly sickness is an age, three quarters of an hour of unexpected immunity from sea sickness is an age only of paradise." That three-quarters of an hour will have to be overcome for the American market.

WORK.

Sweet wind, fair wind, where have you been? I've been sweeping the cobwebs out of the sky...

Sweet rain, soft rain, what are you doing? I'm urging the corn to fill out its ears; I'm helping the Lily to fill out its bells...

Redbreast, redbreast what have you done? I've been watching the nest where my fledglings lie; I've sung them to sleep with a lullaby...

Honey-bee, honey-bee, where are you going? To fill my basket with precious pelf; To toil for my neighbours as myself...

Each content with the work to be done, Ever the same from sun to sun; Shall you and I be taught to work, By the bee and the bird that scorn to shirk?

MISSIONARY MEETING GRAPHON STREET CHURCH.

The annual public missionary meeting held in the Methodist Church, Grafton St. was eminently successful. The congregation considering the political attractions of the evening was very encouraging...

The first address was delivered by W. H. Gibbs, Esq., of Oshawa, Ont., one of the deputation from the central committee. He spoke with much earnestness upon the duty of the Church to meet the demands of the work by devising liberal things...

The next address was given by the Rev. Wm. Williams, Secretary of the London Conference, and also a member of the deputation. He began by humbly referring to the difficulties a stranger meets with in anticipating the wishes and requirements of his audience...

referred to the barriers raised by Romish power among the French in persistent persecution and opposition, and the exclusiveness thrown around the Germans by national and religious antipathies...

The last address was delivered by Rev. Dr. Burns of Fort Massey Presbyterian Church. He very playfully referred to his many Methodist associations, and pathetically recalled his emotions when standing by the tomb of John Wesley...

The meeting lasted till 10.30 o'clock, and kept its interest unabated to the end. Each speech was characterized by that eloquence which is born of enthusiasm...

BRUNSWICK ST. MISSIONARY MEETING.

THE SPEECH OF THE REV. GEO. M. GRANT, was one of those genial, forcible, and thoroughly practical speeches, which have made the wide and well-deserved reputation of the popular and laborious pastor of St. Matthew's Church...

What had been done last year? He found that, though these churches in Nova Scotia contributed liberally, a still larger amount had been granted than we gave. More than a thousand dollars granted from the General Board to this Province...

But what did that surplus of grant over the receipts of this Conference mean? There was a most serious aspect of the question to be honestly looked at. It meant that the churches in this Eastern Conference were not meeting the claims of their local work...

This then was the business of the meeting. How much doest thou? What were they prepared to do? He ought to ask for double. He knew times were hard...

But none of the ransomed ever knew How deep were the waters crossed," &c. Reference had been made to the self-denial of the men who had gone forth to the mission work of the church. He had seen something of their work...

He referred to his recent visit to Cobourg as a member of the Central Board. He had thus become more intimately acquainted with the operations of the society. Since his return he had been feeling keenly in regard to the great interest involved...

He referred to his recent visit to Cobourg as a member of the Central Board. He had thus become more intimately acquainted with the operations of the society. Since his return he had been feeling keenly in regard to the great interest involved...

The boiler of a locomotive at Providence, R. I., exploded, and several persons were hurt.

OBITUARY.

EVA ST. CLAIR LOCKHART.

Eva St. Clair, the youngest daughter of Alexander, Lockhart, Esq., of St. John, New Brunswick, was born at St. Martins, in the same Province, in the year 1858...

The young lady whose lamented death we thus record, in addition to an engaging person, and naturally refined manners, was distinguished for such sweetness of disposition, and other social qualities of a high order, as rendered her a great favorite at home, and secured for her the admiration and esteem of a wide circle of friends...

Under the ministrations of Rev. W. H. Heartz, in 1871, Henrietta was converted to God. The work of grace was evidently quiet and deep. Constitutionally reticent, her testimonies were more lived than spoken...

Her beloved Father Davies, already connected with the bereaved family by the tenderest of pastorals and reminiscences, preached to the large assembly which met at the funeral on Sabbath morning the 7th inst. The widowed mother remains, enrobed in the sympathies of friends, waiting for the life to come.

She was not afraid to die—and knew she had a home in heaven. A few hours before her departure, at her request, the ordinance of Baptism was administered to her. The occasion was one of peculiar impressiveness to all who witnessed it...

foo, if He took her, to leave her husband and her six little ones to His promised protection. Jesus was precious, she said, and she had not a doubt or a fear.

Not a cloud did arise to darken the skies Or hide for a moment her God from her eyes. And so she died, resting in faith upon her Saviour, and in hope her stricken husband and sorrowing friends laid her away in the little country churchyard...

DIED at Granville, Annapolis County, on the 5th November, 1875.

HENRIETTA ELIZA BATH.

the youthful and beloved daughter of the late Samuel Bath, and of Harriet Bath yet living. Born on the 4th of March, 1855, Henrietta passed through the years of childhood surrounded by the influences of the Christian family...

Under the ministrations of Rev. W. H. Heartz, in 1871, Henrietta was converted to God. The work of grace was evidently quiet and deep. Constitutionally reticent, her testimonies were more lived than spoken...

Henrietta suffered for years the will of God. To heart disease of long standing were eventually added consumption and spinal affection. The last months of life were filled with intense physical anguish...

Our beloved Father Davies, already connected with the bereaved family by the tenderest of pastorals and reminiscences, preached to the large assembly which met at the funeral on Sabbath morning the 7th inst. The widowed mother remains, enrobed in the sympathies of friends, waiting for the life to come.

A. STEWART DESBRISAY, November, 1875.

THE ASTOR LIBRARY.

This institution owes its existence to the noble bequest of its founder, John Jacob Astor, who in a codicil to his will, appropriated the sum of \$400,000 for its establishment and maintenance...

The will of Mr. Astor was proved on the 12th of April and on the 12th of May following the trustees held their first meeting, accepted their office, and confirmed Mr. Astor's previous appointment of J. G. Cogswell, one of their number superintendent of the library...

In October, 1848, Mr. Cogswell was sent to Europe for the purchase of books. Meanwhile the trustees had selected the site and the plan of Mr. Saelter, the architect for the library edifice, which measures sixty-five feet front by one hundred and twenty feet deep...

the collection is not to be complete numerical extent so much as by its quality and unique character of its collection. In this respect the Library precedes of all others in the States.—Harpers Weekly.

BEREAN NOTES.

Dec. 5. LESSON X. John 2. JESUS AND MARY.

HOME READINGS. MONDAY—John 20, 11-18. TUESDAY—John 20, 1-10. WEDNESDAY—Mark 16, 1-11. THURSDAY—Acts 13, 23-37. FRIDAY—1 Cor. 15, 1-11. SATURDAY—Ps. 13, 1-11. SUNDAY—Rev. 1, 4-20.

TOPIC: The Risen Christ Comforting a Weeping Disciple. GOLDEN TEXT: Now when He risen early the first day of the week appeared first to Mary Magdalene, 16, 9.

GENERAL STATEMENT.

Our last lesson presented Jesus Cross. His final statement was: "I have loved the world, and I have given up the world." This event occurred Friday, May A. D. 29. (See Chronological Sunday-School Journal, 1875, 199. On the following Sunday, the events of this lesson took place in some unknown spot near the floor of the death room, the father said: "Oh Baby, if I could only take you with me!"

Where in this lesson do we see— 1. That Christ has special honor those who seek him earliest and most? 2. That the resurrection of Jesus a matter of joyful interest even to an OUTLINES, NOTES, AND LESSON. 1. OUTLINES. 1. Jesus sought by those who love 2. Jesus found by those who seek 3. Jesus praised by those who find 1. Sowing in tears; 2. Reaping in joy. 1. Anxious seeking; 2. Joyous finding. 1. Sorrow without Jesus; 2. Joy with Jesus. 1. Mary disconsolate; 2. Comforted. 1. Mary with the angel; 2. Mary with the Lord; 3. Mary with disciples.

2. NOTES.

THE MARYS. 1. Mary, the mother of Jesus; 2. Mary, wife of Clophas, sister, or cousin, of Jesus' mother; 3. Mary Magdalene, the one of our Lord Spoken of by the poet as the one who "While apostles shrunk, could dare to save; Last at the cross, and earliest at the grave." 4. Mary, sister of Lazarus; 5. Mary mother of Mark, Acts 12, 12, 6. Mary saluted by Paul, Rom. 16, 6.

THE APPEARANCE OF JESUS. The order of Jesus' appearances after his resurrection, and the authorities therefor, be succinctly stated as follows: 1. Mary Magdalene—John 20, 1-18. 2. The other women—Matthew 28, 1-10. 3. To Luke and Paul, 1 Cor. 15, 3-8. 4. Two disciples—Luke and Mark; 5. To ten, Thomas absent—Mark, Luke, John, and Paul; 6. To the eleven—John 20, 19-29. 7. The seven at Galilee—John 21, 1-14. 8. To apostles and five hundred others—Matt. 28, 16-20; Mark, and Paul; 9. To James—Paul To the apostles—Luke, Acts, and Paul. 11. At the ascension—Mark and Luke, and some add, 12. To Paul—1 Cor. 15, 8. Strong's Harmony gives a slightly different order.

MARY STOOD WITHOUT WEeping, verse 11. She had been there before had run to tell Peter and John; they come, and like the women, had wept again, and Mary now is there alone. SHE WEPT, SHE STOOD DOWN, LOOKED INTO THE SEPULCHER, LINGERING AND LOOKING AT THE PLACE WHERE THE LORD LAY.

TWO ANGELS, verse 12, Heb. 1, 4. They not all ministering spirits? Matt. 4, 11. "Behold, angels came," etc. "The party of women... saw, outside the tomb, an angel sitting

the collection is not to be computed by its numerical extent so much as by the rarity and unique character of its production.

BEREAN NOTES.

LESSON X. [John 20, 11-18. JESUS AND MARY. HOME READINGS. MONDAY—John 20, 11-18. TUESDAY—John 20, 1-10. WEDNESDAY—Mark 16, 1-11. THURSDAY—Acts 13, 23-37. FRIDAY—1 Cor. 15, 1-20. SATURDAY—Psa. 16, 1-11. SUNDAY—Rev. 1, 4-29.

TOPIC: The Risen Christ Comforting a Weeping Disciple. GOLDEN TEXT: Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. Mark 16, 9.

GENERAL STATEMENT.

Our last lesson presented Jesus on the Cross. Its final statement was: "And he bowed his head and gave up the ghost." This event occurred Friday, March 18, A. D. 29. (See Chronological Outline, SUNDAY-SCHOOL JOURNAL, 1875, page 199. On the following Sunday, March 20, the events of this lesson took place. Its scene was some unknown spot near Golgotha. Between the last lesson and this we must insert the events connected with the burial of Jesus, the sealing of the stone, the setting of the guard, his release from the tomb, the coming of the women to the sepulchre and their surprise, the coming of Peter and John, to whom Mary had carried word, and finally, the return of Mary after Peter, John, and the others had all left, at which time she met the Lord, as this lesson shows. In this interval between Jesus and Mary we see The risen Christ comforting a weeping disciple. The fact of his appearance to Mary, and the priority of this to other appearances, are both asserted in the GOLDEN TEXT: "Now when Jesus was risen," etc. In the OUTLINE we see: 1. MARY LOOKING FOR JESUS; 2. MARY TALKING WITH JESUS; 3. MARY TELLING OF JESUS. Before attempting to teach this lesson, teachers should become imbued with the spirit of the occasion. The sorrow for his death; the active love coming to complete the burial rites; the lurking fear of his cruel foes; the burial hopes; the vague expectations; the surprise; the bewilderment; the hasty message; the anxious return; the solitude at the grave; and then the wonderful interview. May each teacher be as near to Jesus in this day's work as was Mary according to the lesson.

[See LESSON COMPEND. FREEMAN'S HANDBOOK. White garments, 472; Rock sepulchers, 501; Rabboni, 699. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: 2701, 2806, 717, 5034, 5041.

Where in this lesson do we see— 1. That Christ has special honor for those who seek him earliest and persistently? 2. That the resurrection of Jesus was a matter of joyful interest even to angels? OUTLINES, NOTES, AND LESSONS.

1. OUTLINES. 1. Jesus sought by those who love him; 2. Jesus found by those who seek him; 3. Jesus praised by those who find him. 1. Sowing in tears; 2. Reaping in joy. 1. Anxious seeking; 2. Joyous finding; 1. Sorrow without Jesus; 2. Joy with Jesus. 1. Mary disconsolate; 2. Mary comforted. 1. Mary with the angels; 2. Mary with the Lord; 3. Mary with the disciples.

2. NOTES. THE MARYS. 1. Mary, the mother of Jesus; 2. Mary, wife of Cleophas, and sister, or cousin, of Jesus' mother; 3. Mary Magdalene, the one of our lesson. Spoken of by the poet as the one who "While apostles shrunk, could dangers brave; Last at the cross, and earliest at the grave."

4. Mary, sister of Lazarus; 5. Mary, the mother of Mark, Acts 12, 12; 6. Mary, saluted by Paul, Rom. 16, 6. THE APPEARANCE OF JESUS. The order of Jesus' appearances after his resurrection, and the authorities therefor, may be succinctly stated as follows: 1. To Mary Magdalene—John and Mark; 2. To the other women—Matthew; 3. To Peter—Luke and Paul, (1 Cor. 15, 3-8); 4. To two disciples—Luke and Mark; 5. To the ten, Thomas absent—Mark, Luke, John, and Paul; 6. To the eleven—John; 7. To the seven at Galilee—John; 8. To the apostles and five hundred others—Matthew, Mark, and Paul; 9. To James—Paul; 10. To the apostles—Luke, Acts, and Paul; 11. At the ascension—Mark and Luke; and some add, 12. To Paul—1 Cor. 15, 8. Strong's Harmony gives a slightly different order.

MARY STOOD WITHOUT WEeping, etc., verse 11. She had been there before, but had run to tell Peter and John; they had come, and, like the women, had gone again, and Mary now is there alone. As SHE WEPT, SHE STOOPED DOWN, AND LOOKED INTO THE SEPULCHRE. Love lingering and looking at the place where the Lord lay.

TWO ANGELS, verse 12. Heb. 1, 4. "Are they not all ministering spirits?" etc. Matt. 4, 11. "Behold, angels came," etc. "The party of women.....saw, first outside the tomb, an angel sitting on

the stone, (Matt. 28, 2;) afterward they entered into the tomb and 'saw a young man sitting,' etc. (Mary 16, 5-7.) These together Mary saw when she stooped down and looked."—Mim-pria.

WOMAN, WHY WEEPEST THOU? verse 13. Ministering even to heirs of salvation. BECAUSE. She knew why she wept. No vague sorrow filled her soul. Jesus was gone, and she knew not where, therefore she wept. SHE TURNED AND SAW JESUS, verse 14. Blessed vision, but she "knew not that it was Jesus." She supposed him to be "the gardener." His radiant glory awaited him, but did not yet rest upon him. He asks: WHY WEEPEST THOU? WHOM SEEKEST THOU? verse 15. She had but one answer. It was Jesus she sought, and Jesus only.

MARY, verse 16. Jesus spoke the name. A name capable of tenderest utterance. In that address she recognized the Lord, and cried: RABBONI. "It is not now the distant, though respectful 'Woman.' It is the oft-repeated name, uttered, no doubt, with all the wonted manner, and bringing a rush of unutterable and overpowering associations."—David Brown.

TOUCH ME NOT, etc., verse 17. Very many explanations of these words are given. Their true aim is, however, not far from this, namely: Do not catch at my visible presence as though it were to continue here; I am not yet ascended, but I am to ascend, and spiritual communion, rather than tangible embrace, behooves my followers. But go, etc. Work remains for you, rather than personal indulgence of joy. He commissions the faithful woman to first proclaim his resurrection. No wonder that she CAME AND TOLD THE DISCIPLES.

3. LESSONS. 1. Many disciples weep because they do not know the truth as it is in Jesus. 2. Angels minister to Jesus, and to his saints; 3. Sympathy with the sorrowing is both angelic and Christlike; 4. True piety cannot be comforted when Jesus is absent; 5. Jesus draws near its unexpected forms; 6. A single word from Jesus can dispel the deepest darkness; 7. Duty before even spiritual enjoyment; 8. Christ's disciples are his brethren; 9. Our brother has ascended; 10. His God and father is the God and father of each saint; 11. Tell what you know of Jesus; 12. Woman's sad part in the fall simply compensated by her glad part in the resurrection scenes.

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INTERCOLONIAL RAILWAY. Northern Division. ON and after MONDAY, the 8th NOVEMBER, Accommodation Train Connecting at Moncton with the Through Express Trains between Halifax and St. John, will leave Moncton for Campbellton at 11:50 a.m., and Campbellton for Moncton at 6:00 a.m. daily, stopping at all stations. The train leaving Moncton will arrive at Miramichi at 3:15 p.m., and at Campbellton at 9:30 p.m., and the train from Campbellton will be due at Miramichi at 11:20 a.m., and at Moncton at 3:40 p.m. For particulars see time table. C. J. BRYDGES, Gen. Supt. Gov't Railways, Railway Office, Moncton 30th October, 1875 } nov 2 3ms

TO ORGAN STUDENTS. CLARKE'S IMPROVED SCHOOL PARLOR ORGAN. The only work in which explanations are given of the nature and compass of the different stops, and of the manner of combining them. BY HUGH A. CLARKE, PROFESSOR OF MUSIC AND LECTURER IN THE UNIVERSITY OF PENNSYLVANIA. AND AUTHOR OF "Clarke's New Method for the Piano-Forte." Just issued. Sent by mail, price \$2.50. Lee & Walker, 922 Chestnut Street, Philadelphia. New Subscribers will receive the Wesleyan from 1st October till 1st January, 1877, fifteen months at \$2 postage paid. Jan. 9

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

Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper. All Wesleyan Ministers are Agents. SATURDAY, NOVEMBER 27, 1875.

TWO MISSIONS THAT HAVE PAID. Wallace.—Within a radius of twelve miles, taking Wallace, Cumberland County, as the centre, the following ministers have been given to the Methodist Church:—

- Rev. John Prince, Chairman St. Stephen District. Rev. G. O. Huestis, Cornwall, P. E. I. Geo. Tuttle, Chairman Truro District. S. T. Tool, Fairville, N.B. A. W. Nicolson. A. S. Tuttle, Mills Village, N.S. S. F. Huestis, Windsor. John Johnson, Welsford, N.B. Levi S. Johnson, Vermont, U.S. Jonathan Fulton, Pennsylvania. Silas Fulton, Pennsylvania. Michael Campbell. John F. Betts, Salisbury, N.B. George Johnson. C. W. Swallow, Bridgewater, N. S. Bamford Tuttle, U.S. C. Fisher, Bermuda.

There are three additional brethren studying for the ministry from the same locality.—G. A. Huestis, LeMert Stevens, and M. David. Also Dr. C. Hurd, who was converted in the Methodist Church and offered for its ministry, but subsequently joined the Baptists, well deserves a place in this record.

This makes twenty ministers who have been supplied by the old Wallace Circuit within a period of thirty years. To this list should be added the wives of ministers—of whom there are four—who came from the same region. We may challenge the Dominion, perhaps, for a similar representation of numbers from so small a circle.

There are several notable facts to be deduced from the history of the Wallace contingent. Not one of the number has ever succumbed to disease—if indeed they have ever diverged to any extent from the direct line of robust health. A solitary individual lost a year by retirement, on two different occasions; and another sought culture in academic halls after spending profitable years in the ministry. All the Maritime Province have shared in their labours, including Newfoundland and Bermuda. To say that they have generally given a good account of themselves would be but little praise; they have been in most instances, centres of evangelistic power—revivalists, in the modern, better sense.

A veteran Supernumerary, still in the vigor of old age, Rev. J. G. Hennigar, spent a term on the Wallace Circuit forty-five years ago. In the itinerant service of those days, much of talent and industry were devoted to this field of labour; and as to money, in the form of grants, &c., one hesitates to commit a venture to paper as to the amount it absorbed, since it has only become self-supporting within recent years. It will readily be conceded, however, that Wallace has bountifully repaid the church for its vigilance and guardianship.

Most appropriate, at a very early juncture, would be a re-union of those sons and daughters who have gone out from Wallace. A hint that effect has been dropped recently which may be acted upon.

Bridgetown.—There seems to have been extraordinary religious vitality at this centre also, judging by the number of ministers supplied by it. Within twenty miles of Bridgetown the following came into the Church:—

- Rev. Mr. McMaisters, now dead. Mr. Sleep. Mr. Parker. W. Whedlock. W. C. Beads, retired. James Buckley, Supernumerary. F. Bent. T. H. Davis. W. Allen, retired. G. Bent Supernumerary. J. Bannister, dead. J. Legget, retired. Andrew McKeown, D.D., Boston. Hezekiah McKeown, Chairman of Fredricton District. J. McKeown, Free Baptist, recently returned to the Methodist Church with all his congregation.

We are not quite sure that these are

given in their proper order, but at least sixteen ministers, it would appear, have come from that locality, three of whom continue in the regular work. Bridgetown, being a fertile country, attained an independent position at an earlier date than Wallace we question, however, whether, in prosperity, it has continued to afford a supply of ministers to the church in the same ratio as when it was a claimant on the Funds. Wallace has never faltered in this particular. In both instances vigorous offshoots have sprung from the parent stem in the form of Circuits—these in their turn widening and preparing to originate still other fields of labour.

There are missions which never pay, or bring recompense to the church so slowly that they suggest various economical enquiries. Another class deserve to be endowed as nurseries for the church's ministry. Would it not be well in missionary estimates to make this distinction?

THIS WEEK'S CORRESPONDENCE.

We give this week very considerable space to correspondence upon a theme which naturally engrosses the attention of our ministers—the Grant from the Central Board. Three questions seem to find prominence, either directly or indirectly, in these letters. 1. Would we not have fared better out of union? Doubtless we would have occupied a better financial position this year had we remained as we were; but no man who forecasted our situation with anything like a business apprehension, could anticipate unvarying prosperity in regard to support for dependent circuits. For a few years our finances increased more rapidly than our demands; but we had begun to see a period when our circuits and men were multiplying beyond our monetary resources. From an unprovided for deficiency of \$185 per man, we had advanced till the descending scale touched \$110. The depression must inevitably have brought us back to the former figure at no late day unless some special Providence had favored us. It does not require a rare mathematician to demonstrate this.

2. Did the Central Board treat our Eastern Conferences with due consideration, considering their condition and resources when entering the union? It is apparent that, at least, we were placed upon a perfect level with the Conference West. We have no distress in which they do not share equally. For the rest, brethren have the guarantee of thirty men—ministerial and lay—the choice of our Connexion, and the soul of honesty, if there be such a thing in Methodism. 3. Did the Central Board do wisely in applying the stern measure of subtraction only to the Domestic missions? Two facts confronted the Board. It had a certain amount of work on its hands; and \$40,000 less with which to do this work than it required last year. The question was not seriously contemplated—Whether the Foreign and other purely mission work should be reduced. There could have been but one answer to such a question. Whether the Board might have instructed the Committee of Consultation and Finance to disburse an amount less next year by so much as would oblige the other missions to bear the burden of deficiency in the same proportion as the Domestic missions, is a question which admits of argument.

Of this fact our Brethren may rest assured: not one farthing of the grant, or of monies which help in any way to make up the grant, has been appropriated to any connexional object excepting this first legitimate one. It has all been placed to the credit of the Districts.

BERMUDA papers are animated since the celebrated trial of James vs. Cassidy. There is half a hint from one of these, that if Episcopal pretensions do not cool down, some attempt may be made to show that, by right of prior occupancy, either the Presbyterian or the Methodist should be regarded as the State Church! How are the mighty fallen! We intimated some weeks ago, the probability of a little daylight being admitted, during the grave-yard trial, upon Bermuda laws and customs. The prediction has been fulfilled.

Next week we will try to find space for the remainder of the evidence in the Bermuda suit.

MINISTERIAL AMBITION.

"I am daily meeting the results of habits formed in another profession. Though studying for 'the holy office' my mind still yields to the promptings of ambition, notwithstanding there is so little in the ministerial life to encourage such desires. It is more than a desire, indeed—it is a purpose, a determination. Is not this altogether sinful?"

Extract from letter by a youthful Candidate for the Ministry.

We would hesitate to pronounce this state of mind as either sinful or injurious to a young minister. Under proper direction, the ambition to excel—doubtless implanted in the human mind for good purposes—may aid even the Christian minister greatly. "Covet earnestly the best gifts." Here is an injunction which implies enthusiasm; and we are not quite sure that men excel in any profession without it. Every aid of learning, every elocutionary advantage, may be coveted and seized. Of course, there can be but one aim in all this—to reach human hearts by the most direct pathway. Let ambition be sanctified, and its results must be acceptable to God.

Nor is the ministry to be regarded as offering no higher vantage ground to one man than another. In Methodism, particularly, our Itinerancy brings ministers in due time to their proper level. If they possess gifts, no church is better prepared to appreciate and profit by them. There is not a single obstacle to prevent natural gifts and diligent application from triumphing, but one—an inconsistent life. Apollos could not surmount that.

RENEWALS for 1875.—Our agents will do us and our subscribers a favor by an early enquiry as to the renewals for next year. If subscribers are to be discontinued, it is but just that they should announce the fact before the year expires. If new subscribers are coming in, it will be to their advantage to begin at once. There are always a few who cease because of removals, deaths and other causes. We hope our ministers will secure substitutes in such cases. The times may be hard in some communities, but we scarcely think economy can anywhere begin by cutting off the family paper.

We have no additional promises to make as to the paper itself. We began the year with a promise of giving full value for each subscription of two dollars; in the judgment of many, that promise has been redeemed. We will strive to improve; and all the additional strength brought to us by an enlarged circulation will be sacredly laid out on the paper itself, adapting it more fully to the objects of the family and the Church.

KAYE STREET MISSIONARY MEETING.

Kaye Street Church was deprived of the advantage of having the presence of either of the deputation at their annual public missionary meeting, held on the 17th inst., as Halifax had enjoyed its share of that favor, but the cause fared well, notwithstanding, both as regards the sympathy of members present, and the speaking and results. The chair was occupied by R. J. Sweet, Esq., and addresses were delivered by E. Lloyd, Esq., and Rev. Messrs. Johnson, Read, and Lathern. For point, and variety, and interest contained in the addresses, and for the amount of information which was brought forward in the space of time, the meeting excelled any we have been privileged to attend. The sum realised, so far as we can ascertain, doubled that of last year's meeting, and the subscriptions were full fifty per cent. in advance. Let us keep the ball rolling.

LITERARY.

Words to the Churches, a brief treatise on Revival Helps, Hindrances, Errors and Delicacies, &c., &c. By Rev. William Rogers Pepper. This pamphlet has been laid on our desk for notice. The author is now a probationer for the ministry of our Church, and is stationed at Miramichi, N.B. There is marked earnestness and considerable talent in the arrangement and treatment of Mr. P.'s subject. To the churches no theme can be of greater importance; and to any one seeking a revival, direct and extended, this treatise would be of great value. Belcher's Farmer's Almanack is also before us—the gem of Almanacs. It embraces even more than the usual amount of information. For sale, wholesale or retail, at the Book Room.

CIRCUIT INTELLIGENCE.

W. H. GIBBS, Esq., of Oshawa, Ont., and Rev. Mr. Williams of London, Ont., have visited Sackville on their tour in the Missionary interests of the Methodist Church. Rev. Mr. Williams preached a most eloquent and impressive sermon on Sunday morning, and on Monday evening a Missionary meeting was held, at which both of these gentlemen delivered interesting addresses. Mr. Gibbs presented an array of facts and figures shewing the progress of Missionary enterprise. Their work had rolled on year by year, until at the present time, the Society occupied not only Canada proper, but the Bermudas, Newfoundland, the great North West, British Columbia and Japan. In 1863 \$47,000 were expended in the work; last year \$147,000 were raised, but \$185,000 were spent; and he made a stirring appeal for aid to pay off this debt. Last year they had in their service 463 paid agents. He described British Columbia as a mighty heritage capable of supporting forty millions. He related many interesting incidents in connection with Missionary work amongst the Indians and half-breeds of that land, and presented a vivid and touching picture of the toil, privations and dangers of Missionaries, who are often without even the bare necessities of life.

Rev. Mr. Williams' address on behalf of Missionaries who are sowing the seed of the Gospel in far lands was full of ardent zeal, sparkled with humor and anecdote, and was rich in eloquent passages. About \$200 were raised.—Chignecto Post.

METHODIST MISSIONS. The second Methodist Missionary meeting held in Summerside since the inauguration of the General Conference in Toronto, took place in the Methodist Church, on Friday evening last. Geo. Doull, Esq., occupied the chair. W. H. Gibbs, Esq., of Oshawa, a lay member of the Conference deputation, very ably and forcibly advocated the claims of missions, especially those connected with the denomination in the Far West. The Rev. C. W. Hamilton read the report and the Revs. A. Lucas, of Alberton, and Clarke, of Margate, both gave short addresses. We were especially pleased with the remarks of the Rev. A. Lucas who expressed his abiding conviction that the missionary spirit had not died out of the church. As a practical evidence of the truth of the Rev. gentleman's utterances the handsome sum of \$118 was subscribed by the meeting, being more than double the amount raised last year. The deputation of the steamer at Shediac prevented the Rev. W. Williams, another member of the deputation, from being present, he being obliged to attend a similar meeting in Bedeque. Notwithstanding this untoward circumstance, the occasion was one of real enjoyment, and the interest well maintained till the close of the meeting, which was one of the largest and most enthusiastic ever held in the Methodist Church.

METHODIST CHURCH IN THE FAR WEST.—A correspondent from Derby, New Brunswick, writes to us.—Our English Methodists appear to hold peculiar views concerning both people and places in these provinces. If I could dispossess them of some of their queer ideas, I think it would be a good thing. The people, as far as I at present know, are better educated, and accordingly more enlightened, here than in many places in England. I have been perfectly astonished, when among settlers, to find them able to discourse eloquently on passing events and the sciences. I meet some well read in Wesley, Watson, Trefrey, fairly up in history, and well versed in memoirs of our greatest and most illustrious men. Free schools abound—there are five or six in the limits of my circuit. Every (or nearly every) man regularly takes and carefully reads one, two or three weekly newspapers. The result of so doing you well know.—London Meth.

ANNIVERSARY SERVICES.—Last evening the anniversary services of the Centenary Church Sabbath-school took place, the children occupying the galleries. Their singing was a very pleasant feature in the exercises. Rev. Mr. Pope, Pastor, preached a very appropriate sermon from the words, "For who has despised the day of small things." He addressed the children on the great importance of building up a character in youth, the foundation of which must be the regeneration of the heart. He alluded to the influence which converted children exercised in causing their seniors to renounce sin, and what Sunday-schools were doing for the support of the missionary cause. He earnestly cautioned the children to be careful of small things,—of thoughts, which might be good or bad; companions, who might be virtuous or vile; books, which might be moral or immoral, and in closing asked for the officers and teachers the sympathy and support of the church and the co-operation of the scholars in their work. A candidate—a young lady—was baptized and received into the church.—St. John News.

WESLEYAN MISSIONARY MEETING IN SPRINGFIELD.

Rev. Mr. Lodge, of the Millstream, and Rev. Mr. Fisher, of the English Settlement, two energetic young English Wesleyan Ministers, held a Missionary Meeting at Belleisle Creek, King's County, on Sunday evening last, which was very largely attended. Rev. Mr. Fisher delivered an interesting and instructive address upon the parable of the grain of mustard seed, tracing the growth of Christianity as an evidence of the truth of the prophecy of Our Saviour; like the tree which grew from that seed, or like a Banyan spreading its arms over all the world, its branches taking new root everywhere, and gaining firmer hold always. Rev. Mr. Lodge set forth the wondrously rapid growth of the Wesleyan denomination since John Wesley first took his departure from the English Church until now, when they number about fifteen millions, and claimed, from the peculiar mode of working by the Methodist Church, that they were doing more efficient work, especially in the Missionary fields, than any other denomination. He read from the Annual Report statistics to prove this statement, and closed with an appeal for aid by contributions. A collection was then taken, and Miss Myles selected to solicit subscriptions.—XVI.—St. John News.

UNION CHURCH, ACADIAN IRON MINES.

According to arrangement the Union Church of Acadian Mines was opened for religious service Sabbath, Oct. 31st.

The first service was conducted by the Rev. J. Shenton, of Truro. The anthem, "The Lord's Prayer," was sung by the choir. Appropriate scriptures were read from 2nd Chron. vi. and Hebrews x. 19-26. The sermon theme was, "The Gospel of Power."

The afternoon service was conducted by the Rev. J. McL. McLeod, of Charlottetown. His theme of discourse was, "The building of the Temple, typical of a Spiritual Temple."

The evening service was taken by Rev. M. Freeman, of Great Village, who discoursed upon "The Glorious Gospel of the blessed God." The church was filled at the first two services, but the storm prevented as large a congregation in the evening. The collections amounted to near \$58. On Monday evening a social concert was held under the presidency of R. Chambers, Esq. The choir was under the leadership of Mr. J. Esau, and rendered well some fine anthems. It would be invidious to specify where all were so good. Addresses of ten minutes or so, were delivered in the following order by the speakers, between the pieces of music:—Rev. M. Freeman, and J. Sharp, Dr. Kerr, J. Morrison, Esq., Revs. A. D. Morton, J. Ogden and J. McLeod, A. W. McLellan, Esq., and Rev. J. Shenton. That meeting was most successful.

A brief financial statement was made by the chairman. The church cost \$3,100; the liabilities are about \$2,500; the \$600 made up by donations. It is hoped that the 46 pews, to be sold this Wednesday evening, will realize about \$50 each. Beside these pews, capable of holding 4 persons each, in an end gallery and settees, there is seating for 100 more.

The friends there deserve great credit for the completion of such a neat church, for it was necessary to find some place in which to worship.—Truro Sun.

ATHOL.—We held our Athol Sabbath School Anniversary on Sunday, Nov. 14th. When the congregation, and especially those engaged in Sabbath-school work, were addressed on the importance of greater effort in the interests of Sabbath-schools generally. One of the young ladies presided at the organ, and the members of the school formed the choir. After the religious exercise were over papers were distributed to those who held the greatest number of cards. These cards were given for regular attendance and orderly conduct. The result showed that quite a number of the scholars had been present every Sabbath, and none had lost more than three Sabbaths during the summer. This is the best average ever made by the Athol Sabbath-school. The Superintendent and teachers have always endeavoured to be at their post, and to discharge their duty toward the little ones. Heretofore the school has been open during the summer only, but I am happy to say the officers have concluded to continue it through the coming winter. We are hoping soon to receive quite a number out of this School into our church, this is the object for which our teachers are labouring.—J. H.

PERIODICALS FOR 1876.—Our Annual Circular of Periodicals, Children's Papers, &c., will be sent out next week to all our present subscribers. We shall be glad to have early renewals and large orders for next year. The cash should accompany the orders.

"The Book for the People," evidently Clarke's New Method for the Piano Forte, by HUGH A. CLARKE, Professor of Music in the University of Pennsylvania, is the work destined to be in the hands of every teacher and student of music. Book and music dealers supply it for \$3.75.

MINUTES OF THE N. S. CONFERENCE to make up the necessary compliance to each Circuit, are being sent from the Book Room this week. It is cheapest in most instances to send by Mail. The postage is charged to Ministers, who will please charge that amount in Missionary expenses.

BRIDGEWATER CIRCUIT. The want of suitable places for worship is a great hindrance to the prosperity of our circuit. At all our preaching places the congregations are as large as the rooms that we can secure will accommodate; but I feel assured that, in some places, the number of hearers would be almost doubled, and in a few cases, increased, if we had suitable places for worship. We do not own a church on all this circuit; and we are obliged to accommodate ourselves in churches hired from other denominations, public halls, schoolhouses and private houses; and the rent which we are obliged to pay for some of the above mentioned places is a great hindrance to the financial prosperity of the circuit.

Our people in the town of Bridgewater, feeling the importance of having a suitable place for worship, have again commenced work upon our church. They began to build several years ago but only partially succeeded. The lot with many hindrances and discouragements; and when I came to the circuit at the beginning of this year, four weather-beaten walls, only roughly boarded, without any roof, represented all the church property owned by our people. We began work on the above mentioned about two months ago, and the outside is now neatly finished. Size of church, 55 ft. by 35 ft., and 27 ft. from the floor to the top of the arch of the ceiling. We have made arrangements for finishing the inside this winter, almost all the lumber required being already on the ground. Our people, although few in number are exerting themselves in the building of the Church in a manner which is very creditable to them. Special praise is due to Bro's Thompson and Wade also to Edward Davidson & Sons, who have already supplied from their extensive lumber-yard sufficient lumber for the completion of the building. C. W. SWALLOW, Bridgewater, Nov. 23rd.

MR. EDITOR.

As Treasurer of the Auxilliary Missionary Society I have just sent to the Chairman of Districts the Schedule showing estimates of circuit receipts and disbursements of grant, as prepared by the Secretary, Rev. H. Sprague for the recent meeting of the Conference Missionary Committee. They may well bring heartache to those devoted ministers who have to anticipate the enormous prospective deficiency shown.

The question arises as to what help may be afforded in this case. Something ought to be attempted. I would suggest that in addition to the appeal which the President is just now addressing to the Circuits, the Chairman of Districts might, with the concurrence of the President, arrange for deputations it might be done in connection with the missionary meeting,—to bring the state of matters fairly before the friends of the dependent circuits. Many of these circuits could, with anything like an earnest effort, easily save their minister from suffering the prospective deficiency for this year.

I would in the second place suggest that a fund, supplementary to the grant, be formed, not by a permanent organization, but simply to meet the exigency for the year. There ought to be sympathy enough with this most claimant need to secure, say, one thousand dollars from our generous friends in this Conference, without allowing any other interest to suffer. As occupying an independent circuit I feel that I ought to bear some part of this burden resting on my brethren, and will gladly be one of one hundred to make up this amount. Will some one organize the effort by acting as Treasurer and inviting subscriptions? Sackville, Nov. 24, 1875. J. HART.

FROM THE N. S. SECRETARY OF MISSIONS.

DEAR MR. EDITOR:—By request I forward to you for publication in the Wesleyan, a statement of the Missionary Society appropriation in the Nova Scotia Conference for the present year. The Central Missionary Board granted to this Conference \$10,917, which is \$332 less than was granted last year. When the

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Conference Missionary Committee met at Halifax to appropriate the grant made by the Central Board, they found that the first claims to be settled, were the removal expenses of the brethren at our last Conference, amounting in the aggregate to \$1334.89. Last year these expenses for removals were met from other sources, which unfortunately were not again available, and, therefore, this year had to be paid out of the grant.

Let it be remembered that the appropriations of the Board are at least \$35,000 less than last year; surely then we ought not to complain at the proportion allotted to the Nova Scotia Conference. I am sure, Mr. Editor, none regret more deeply the present financial position of our society than its officers, the members of the Central Board, and the Missionary Committees of the Annual Conferences. No blame can be attached to them. All has been done that could be done with the funds which the Church has placed at their disposal.

The grant to our Conference has been appropriated to the Districts as follows:—

Table with 3 columns: District, Amount, Total. Includes Halifax, Toronto, Cumberland, Guysboro & C.B., Annapolis, Liverpool.

Leaving only \$43.53 for contingencies. I remain, Yours, &c., S. F. HUESTIS.

T. N. vs. SECRETARY SUTHERLAND

DEAR MR. EDITOR.—We have not yet been charged by any of "Our Critics" with vanity. Our moral strength in this direction, as you can easily suppose, has been subjected recently to a pretty severe strain.

As a humble correspondent, seeking in our own way, to lend a helping hand to our Connexion organ in the East, and scarcely daring to indulge the thought that simple jottings like ours would be noticed save by a few, attracted, perhaps, by the quarter whence they came, more than because of any other consideration, imagine our surprise to find that we are favored, not only with the repeated (equivocal) compliments of our learned and very ingenious friend "Occasional," but, in addition thereto, with the consideration of no less distinguished an official than the Secretary-Treasurer of the Missionary Society of the Methodist Church of Canada!

What next? Homes tells us that Jupiter could "nod." No wonder then if mortals, even though they be Secretaries, should be found yielding occasionally to the human infirmity of napping.

Let us see— The income from the three Eastern Conferences for the past year (see printed Missionary Report 1874-5) was as follows:—

Table with 2 columns: Conference, Amount. Includes Nova Scotia, N.B. & P.E.I., Newfoundland.

Grant from Home Committee to assist Missions in Newfoundland and Bermuda. 5,000.00

Total. \$28,847.02

Grant from Central Board to assist in support of Domestic Missions of Eastern Conferences for present year. 26,778.00

Balance for general purposes. \$2069.02

We submit to readers of WESLEYAN whether the above shewing does not warrant our statement,— "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 British America \$28,000, and we obtain a grant this year to help our Domestic Missions of \$26,000. Gain for general purposes \$2,000." This is the head and front of our offending against Secretary Sutherland.

But Bro. S. claims, perhaps, that the Grant for 1874-75 (\$28,000) should be set against the income for the same period (\$28,847.02). Even in that case the gain for general purposes is nearly \$1,000.

The paragraph, quoted from our last, it should be borne in mind, was penned in view of the fact that the English Missionary Society had informed the Lay Treasurer (J. McDonald, Esq., M. P.), that for a period of five years (from the date of Union we suppose) the Missionary Society of the British Conference would give an annual Grant of \$5,000 for support of our Mission work in the Islands of Bermuda and Newfoundland, and as an offset, no doubt, to the \$10,000, and upwards, which we, as the late Conference of E. B. America, had been annually receiving from that quarter.

Referring again to the Missionary Report ('874-75) it will be found, as per "Comparative Statement of Income," that the three Eastern Conferences increased their Receipts severally during the past year as follows:—

Table with 3 columns: Conference, Increase, Amount. Includes N. S. Conference, N.B. & P.E.I., Newfoundland.

From the same source we learn that the receipts of the Western Conferences for the past year were as under:—

Table with 2 columns: Conference, Amount. Includes Toronto, London, Montreal, (Late) M. N. Con. Conf.

Total \$118,104.87

The income of the Missionary Society of the late Wesleyan Methodist Church of Canada for 1873-74, (See Missy's Report) was \$117,940.57

Decrease in Western Conferences last year \$7,562.72.

We present these figures, Mr. Editor, in no fault-finding mood. Our brethren in the West, we know, love the mission cause and furnish practical proof of their affection. Much less do we offer them to discourage our people of the Maritime Provinces from doing as well as they did last year and if possible, even better for the cause of missions—the cause of God—but simply for the sake of giving information. Light is good. Most heartily do we reiterate the sentiment, "Let there be an advance along the whole line." We regard our brethren West, as honest, honourable Christian men. They do not claim to be, nor will we admit that they are, a whit more infallible than ourselves. We entered upon the union to share its hardships and to enjoy its benefits with them. More we do not ask. With less we will not be satisfied.

The impression, however, does exist, not only among the ministers but the members of our Church to some extent, also, and it will do no good to shut our eyes to this fact, taking circuit for circuit and considering income as well as expenditure, the agents of the Missionary Society, laboring on the Domestic missions of the Eastern section of the Church, are subjected to a larger unprovided for deficiency than ministers occupying the same class of circuits in the Western Conferences. It is hardly necessary to add that the sooner it is shown that such an impression is an erroneous one, if it be erroneous the better. We shall wait therefore, with interest, for Bro. Sutherland's promised schedule, prepared upon the principle adverted to by us and admitted by him to be the only equitable one. Meantime, we hope our people generally will imitate the noble example of Christian beneficence set by Halifax Methodists, and that those brethren on the Domestic missions of the N. B. and P. E. I. Conference who have each the prospect of an unprovided for deficiency of \$290, on a salary of \$750, will, as much as lieth in them, endeavor in patience to possess their souls.

Yours truly, T. N. November 22, 1875.

MISSIONARY MEETING, CANNING.

MR. EDITOR.—Although Thursday Evening the 18th was very unfavorable, we had a most excellent Missionary Meeting in Canning. To be sure, the congregation was not large, but the speeches were admirable, and the results encourage the conviction that the receipts will be far in advance of last year.

Mr. Gibbs was then introduced, and for three quarters of an hour kept the congregation interested in the progress of the work in the missionary field. He gave many incidents in connection with the work which were very touching, and enlisted the sympathy of those present in the welfare of the Missionaries, who amid many privations are toiling in distant fields for the master.

Rev. Mr. Nicolson need not have confined himself to fifteen minutes, as the people would have gladly listened to him for a much longer period, as he dwelt upon the various reasons for encouragement, and shewed that money expended for missions paid, and particularly referred to Wallace, where much had been required, but where twenty-one ministers had been sent forth to preach the truth as it is in Christ. May God bless them and continue through health and spiritual power for many years to come.

LETTER FROM REV. J. WATERHOUSE.

River Villa, Apperly Bridge, New Leeds, 20th October, 1875.

REV. A. W. NICOLSON.

MY DEAR BROTHER.—After passing through an experience for the past five months, connected with which there are touches and incidents which no language can depict, I am, you see, at last in my dear Fatherland. It has been my settled intention for years, in due time, to settle with my wife and children in this country; but it never entered my plans to come home just as I have come. Verily, the ways of God are not our ways. I am trying, though the burden crushes me at times, to bow to His behest. Looking across the waters, I feel now, that I loved and still love Canada. My heart warms and quickens in its pulsations while I think of my dear brethren—the noble men who are working for the Lord in that glorious Dominion. I spent seven years, happy, and I trust by God's blessing, not altogether useless years, in various parts of your vast field. But constrained by the action of the Providence of our Father, I have been forced to flee for shelter to my native home. And now my dear brother, while I am writing, my dear, devoted mother is sitting in the room with me. In point of care and affection, and all those high qualities which belong to the character of one of the best mothers that ever lived, to me, she is just the same as when I first left my home. I thank God for the opportunity of resting a while in the bosom of my kindred, feeling that I have some one near, that takes a mother's interest in my motherless children. At present we are all quite well. In the company of one of my brothers—with whom I am now staying—I have enjoyed some rare privileges during the past fortnight. At the Leeds Missionary meetings I have heard Rev. G. Smith, Henry Piggot, John Walton, and others on the platform; and Mr. Pope of Dalbury, and other eminent men in the pulpit. I have heard Rev. J. Jackson Wray deliver his lecture for the first time on Wm. Tindal. Then I had the opportunity of attending an all day Conference at Leeds, in which the Ecclesial Mission of the Leeds District was most auspiciously launched. I felt at the time that it was almost worth crossing the Atlantic to be present at such a meeting. I would like to have furnished you with a detailed statement of these various gatherings, but your other correspondents, together with the papers, will have informed you sufficiently.

With kind regards to yourself and all my dear brethren, I am, Affectionately yours, JOHN WATERHOUSE.

NEWS IN BRIEF. NOVA SCOTIA.

Annapolis Royal has had a \$1000 fire. Yarmouth has been visited by a gang of burglars. Mackerel have just been reported plentiful at Cape Canso, and net fishing is said to be successful. D. B. Woodworth has gained a verdict of \$500 for unlawful ejectment from the Local Legislature. One S. Weeks has been sworn in Attorney General vice McDonald resigned. Three schooners have recently been wrecked on the Cape Breton Coast, and five lives were lost. The W. & A. Freight shed at Richmond has been broken into and several barrels stolen therefrom. Two sudden deaths have been reported in Halifax, during the past week. A young man named Shenkle was drowned at Middle La Have on Sunday last. A little boy named Shaw, living at Windsor, accidentally swallowed a small screw, and before medical advice could be secured, he was dead. New pumping and crushing machinery having been erected at the gold mines, Tangier, good results are expected. It is rumored that an ex M. P. P. for Yarmouth County has been arrested on a charge of forgery and perjury. The Cape Breton Mines have forwarded a memorial to Mr. Moser, M.P.P. for transmission to the Local Government, asking for help. A young man was engaged painting the new wing of Christ's Church, Dartmouth, when he fell from the staging, and was very seriously injured.

NEW BRUNSWICK, P. E. ISLAND.

The Moncton Tannery has been on fire, and the loss amounted to \$25,000. The jury in the Cumberland forgery case could not agree. A new trial will take place. Mr. J. A. White, of St. John, has published a history of that city. Daniel McKinnon was drowned in the Nepesic stream while steam driving. The Two-mile house leading to Mossepeth, has been burned to the ground. Two boys burglarised a St. John store in broad daylight last week, and made good their escape with about \$40 in cash and notes. McNutt who was sentenced to death at St. John, has had the sentence commuted to imprisonment for life. Charlottetown is to have a new fire engine, and is having surveys made with a view to securing a good and permanent water supply. A man named Legere endeavored to drive across the track at Shediac the other day, when he was struck by a passing train and had his leg broken. The body of a woman was found in Courtney Bay, St. John's, last Saturday morning, it is supposed she committed suicide while in a fit of melancholy. A brakeman named Carrie was engaged coupling some ballast cars at Campbellton, last week, when the cars came together while he was between them, breaking five of his ribs, and one of his arms. Five men employed on the new school building Duke Street, St. John, had a narrow escape of death the other day. The staging on which they were gave way, and fell to the ground, carrying with it several of the stages. The men managed to clutch the windows when they felt the board's giving way, and were speedily rescued.

UPPER PROVINCES.

Montreal has had a dog show. A farmer near Hamilton was robbed and murdered by persons unknown, last Saturday evening. A man and his wife are on trial at Niagara for abusing one of Miss Ryer's orphans. A house at Craigville, Ont., has been burned, and four children perished in the flames. A new church has been consecrated at Winnipeg. A Toronto will case, involving upwards of \$100,000 is being tried. Two schooners have been wrecked off Toronto Island. During the months of September and October and up to the 18th November, 1,277,295 bushels barley have been shipped from the port of Toronto. In deference to public opinion, the Directors of the new Academy of Music at Montreal, have decided not to have any saloon in the building. Hon. George Brown has sold out his farm at Bow Park, with all his stock, to a company of Englishmen. It is stated that during the coming session of the Ontario Legislature, the Council of Public Instruction will be reconstituted, and that Dr. Ryerson will retire on a pension of \$2,500 per annum. A Mormon Church has been opened at London, and some disturbances were created by part of the congregation wishing to refute the preacher's argument. A Montreal young man has died of a sarvato. He went some little time ago to Mexico, but failed to get employment, and was making his way back to Cleveland where he had a brother, but never reached there, being found dead on the railway track.

MISCELLANEOUS.

Boston had nineteen failures in one week lately. Vice-President Wilson is dead. The Herzegovina troubles are still continuing. Frightful storms have been raging around the English coast, and many wrecks are reported. The Crown Prince of Denmark has been seriously injured by his horse falling upon him. A Miss James Logan was recently worried to death by dogs at her residence, Natchez, Miss. The Government of China is purchasing rails from England and Canada from Austria. The Government of Victoria, Australia has resigned, and a ministry is to be formed. The bridge over the Schuylkill river at Philadelphia has been burned, loss \$100,000. At Porto Rico, fourteen Freemasons have been sentenced to long terms of imprisonment, their crime being, connection with a secret society. Three hundred and twenty-one lives were lost, and \$300,000 worth of securities were destroyed during the recent gales and inundations in Texas. Another batch of letters has been received from Stanley, the African explorer. The Parisians are having a large statue of liberty cast for presentation to America next year. A diamond firm in Paris has failed. Liability is about three million dollars. Newfoundland has garnered in good crops, though the fisheries have been partly a failure. The recent high tides in England have caused a loss of about \$5,000,000. The Steamer Ville de France ran into the pier at Havre, and sustained serious damage thereby. The barque Toronto, belonging to Glasgow, has been lost at sea and all on board believed perished. The Greenhamer routes in New York are embarking on a new scheme of \$20,000 to delay the steps proposed in the re-organization of the Crown Prince of Prussia at the Conference. Mr. Wain, British Minister to China, has been knighted in recognition of his administrative abilities. I strongly recommend the use of Fyfe's Compound Syrup of Hypophosphites to all who suffer in any way from disease or weakness of the Lungs, Bronchial Tubes, or General Debility. J. W. SCOTT, M. D., Gagetown, N. B.

CORRESPONDENCE.

THE DEBT OF OUR MISSIONARY SOCIETY—HOW HAS IT ARISEN?

MY DEAR MR. EDITOR,

The Circular entitled, "An Appeal from the Mission Rooms, and the Cry from Cape Breton," which you published in your paper of the 13th inst., as well as the editorials in relation to Missionary affairs, which have lately appeared in the WESLEYAN, the Christian Guardian, and the Canadian Methodist Magazine, are well calculated to arrest the attention and awaken somewhat anxious thought in the mind of every adherent of the Methodist Church of Canada.

The Missionary Society of this Church is a new firm, formed last year, by the union of at least three previously existing societies, for the purpose of more efficiently carrying on their common work. It now appears that the financial result of the first year's operations of this firm is a debt of \$49,000! In the Appeal above mentioned, this result is rightly declared to be alarming, and an inquiry into the cause or causes which led to it, can be reasonably regarded but as altogether proper, and of probable utility.

Assuming that the Central Board did, as in duty bound it should, carefully review as its first business at its late meeting, the transactions of the last year, and before accepting and adopting the "Statement of Income and Expenditure," see that the items of Expenditure, amounting to more than \$185,000, were all warranted by the "apportionments" which had been made by the Board at its meeting the previous year—we must conclude that the debt is to be attributed either to an over estimate of the ability of the church, or of some section or sections of it, by last year's Board, or to a short coming on the part of the church or of some section or sections of it in regard to the income of the Society.

The Appeal from the Mission Rooms seems to assume that the last named is the true cause of the Debt.—It says:—"The Contributions of the people have fallen so far short of what was hopefully anticipated that the plans of the Board have been deranged," and again—"To question the ability of the Church to do this" (What is required) "would be folly."

The Editor of the Canadian Methodist Magazine in attempting to account for the Debt in his Article entitled the "Missionary Campaign," says—"In this result two causes, have chiefly conspired.—First the extraordinary stringency of the money market, which has seriously affected every industry in the dominion and has thus lessened the ability of our generous hearted people to give according to their wont. Second.—A change in the internal Missionary economy of that section of the Church formerly comprehended in the Conference of Eastern British America. Previous to last year our friends in the Maritime Provinces held two series of Missionary meetings, and made two separate collections during the year—one for home and one for Foreign Missions. The substitution of only one series of meetings and one collection for both of these naturally led, during the first year of the change to a decrease of the aggregate amount raised."

The Editor is strongly at fault in the second cause which he represents as "conspiring" to produce the "disagreeable and alarming" result of the first year's business of our new Missionary firm. He had probably indulged in a course of previous reasonings, which led him, as it did some others, to the conclusion that the change mentioned would "naturally" and "inevitably" lead to "a decrease in the aggregate amount raised," and so strong was his conviction of the correctness of the conclusion, that he does not seem to have thought it necessary to enquire at the close of the year, whether the facts of the case confirmed or contradicted it. It is true that "that section of the church formerly comprehended in the Conference of Eastern British America" had the special and formidable difficulty, caused by the "change" above mentioned to surmount in addition to the "extraordinary stringency of the Money Market," which was nowhere else more severe, in making up its share of the income, but happily both those difficulties were successfully met and overcome and the aggregate amount raised for both Home and Foreign Missionary societies was in each of the three Eastern Conferences, about ten per cent in advance of what had been raised for both Home and Foreign Missions the previous year. In the year 1873-4 the net amount raised in the Conference of Eastern British America for both was \$213,712.90 whereas the amount raised for our Missionary Society in the same territory during the year 1874-5 was \$238,847.02.

So it cannot be in this section of the Church that "the contributions of the people have fallen so far short of what was hopefully anticipated. The tendency, though doubtless not the design, of the erroneous statement of the Magazine article seems to be to make the impression that the present debt and consequent embarrassment of our Missionary Society do, to a very large extent, result from the Eastern section of the Church. Notice of the following brief statement of unquestionable facts will serve to correct any such erroneous impression. The total amount apportioned by the Central Missionary Board to this section of the Church was for the year 1874-5 \$28,000, the amount raised for the Missionary Society in the three Conferences constituting this section was \$23,847.02 leaving a balance of \$4,152.98 as constituting a part of the apparent debt but this is more than met by the Grant of £1000 sterling made by the London Wesleyan Missionary Society, expressly to aid in maintaining Missions in this section of the Church.

Having confined our attention to the Eastern Section of the Church we have made very little progress in the task of discovering the cause or causes of the alarming debt.

Let our attention now be directed for a short time to, "that section of the Church which was formerly comprehended in the Canadian Wesleyan Conference" and probably our progress may be more rapid.

At the first meeting of the Central Missionary Board held last year at the close of the General Conference, it appeared that the Committee of the old Conference of Canada had understood that it was responsible for all the arrangements necessary for carrying on the Mission work of the Conference for the year 1874-5; and that accordingly a meeting had been held and all the usual business of an annual meeting had been transacted—the probable income had been estimated and apportioned, &c., and when the Central Board of the new Society held its first meeting, at the close of the General Conference, it was judged expedient to accept and confirm what had been done by the Canada Conference Committee, as correct, without any further consideration. From the "Statement of Expenditure" it appears that the probable income from that section of the Church, to warrant the apportionments made for it, must have been estimated at something over \$146,000, or about \$29,000 more than had been raised in that Conference the previous year; it may therefore be assumed that it was "hopefully anticipated" that the Missionary Income in that section of the Church would be increased to this extent at least.—Whereas there was an actual decrease of upwards of \$1000. Here, then, may be found the origin of most of the Debt,—or of at least \$30,000 of it.

Turning now for a moment, to that section of the Church which was formerly comprehended in the "Methodist New Connection Conference" we find that the Missionary "Income" from it, amounted to \$6397.08; and the "Expenditure" in it, to \$11292, the difference \$4895.92—constituting of course, a small part of the debt.

I do give the above sentences not as affording a satisfactory answer to the question which stands at their head, but as clearly showing that the causes of the Debt are to be found in the West not in East.

With your permission, I will show my opinion respecting the effect of the Union upon the prospect of the Domestic Missions—in another article which I will forward, (D.V.) in time for the next number of your paper.

Sackville, N.B., Nov. 20 1875.

THE DEFICIT IN THE GRANT.

MR. EDITOR.—I was not surprised at the "cry from Cape Breton" which appeared in the last Wesleyan. If such cries do not come from other quarters, it will not be because there are not many among the brethren who have nothing to cry about. I am rather surprised that the leading members of our Church and Conferences, are so silent under circumstances "so startling" as those in which the report from the late Committee of Finance, has shown that so large a number of our ministers are placed. The fact that so early under General Conference rule, ministers who were previously pinched in their means of support, are to be so much farther out down in those means, is, I think, a matter grave and startling enough to rouse the sympathy of the most stoical.

When the report of our prospective financial circumstances came out in public, a member of our church said to the writer, "What is going to be done? Will ministers on independent circuits, specially those who are getting large salaries, share with the poor and oppressed ones, or will there be special appeals made to the wealthy Churches to help?" Certainly there can never arise a greater necessity for the prompt action of our Presidents, and the Committees appointed to superintend our affairs during the time intervening between the sittings of the General Conference, than that which now exists. If something effectual is not done, the con-

sequences to our work and many of the brethren must be painful to contemplate. Though sharing myself (as I have done largely before) in deficiencies, I do not feel more for myself than for many of my brethren, who I know, are by this "startling" state of things, almost crushed and disheartened, and are seriously and anxiously meditating what to do. Many of these brethren have been waiting and hoping for "better times," to pay off debt, and supply lacking necessities for efficiently and comfortably working their circuits. The promise of what Union was to do for us in the strong helping the weak, and the time spent by G. Conference over the matter of salaries, flattered them into the expectation that the better times were at hand, and lo, the tidings come upon them that their deficiencies are to be augmented three-fold beyond those of the past. (This is hyperbole. Last year's condition was not a criterion. The "deficiency" this year is only about \$50 more than in 1873.—EDITOR.

According to your own showing, Mr. Editor, "the situation" of the ministers of dependent circuits in Nova Scotia will be sadly distressing unless help comes from some quarter, and I believe, whatever is the reason of it, ministers in the same class of circuits in N. B. will be still worse off.

It would be some little relief to be able to believe, as you and some others appear to do, that the depression is only temporary and will soon be followed by bright and prosperous times. I would gladly so hope and believe, but it appears to me that it would be hoping and believing against facts and appearances, and without any solid ground to rest upon. Expenses will be largely augmented by next year in various ways; and what reason have we to expect that there will be an advance in income sufficient to meet that additional expense, even at the present rate of meeting expenses, to say nothing about the large Society debt? No doubt the people all round could do more to augment the funds of the Church, and to help dependent and Mission circuits, the people of those circuits could no doubt do some little at least to advance the amounts for which they are responsible, if so determined and opposed, but it is only a few comparatively, that are anything like up to the mark in the giving disposition, and to expect, therefore, immediate relief to any considerable extent in this direction, is, I fear, vain expectation.

It would, Mr. Editor, be a slight relief, at least to the mind, to be assured from plain written facts, that we in these lower Conferences, have been treated by the Committee not only apparently, but really, with impartiality, and with the consideration which we were assured again and again we should be treated with in our weakness when we came into union with the strong! Is it not a fact, that after several preferential grants were taken for different parts of the work, the remaining balance in the hands of the Committee, or appropriated by them, was voted to respective Conferences, not in proportion to the expenses and deficiencies of the ministers of those Conferences, but according to the number of men labouring in the dependent and mission circuits of those Conferences? If this was the plan, can it be plainly shown that it was equitable? Will, not one minister only (such as you referred to, Mr. Editor), but all in the dependent circuits of the Upper Provinces, be this year without any salary, as so many in these Provinces will be? Will they all have to find their families and houses (if they have them)—their horses, and all else necessary, on what will be only sufficient to provide for wants not including board? Is it not a fact that we are giving much more than we are getting, though the weaker members of the family? Will not new burdens be coming upon us year by year by the altered relations to which we have, perhaps too hastily and confidently entered? "Cape Breton" asked several questions in his letter. One of these was, "Did the travelling expenses of the delegates to the transfer Committee come out of the grant to dependent ministers?" A similar question he asked with reference to travelling expenses to the General Conference Committees. You, Mr. Editor, answered "No," and this answer is no doubt in one way correct. But, I ask, are not these expenses first paid with others of a somewhat similar nature before the grants are made? Thus leaving the sums to be granted to dependent ministers so much less? And do they not come in the way C. B.'s questions suppose? (No, they are paid from General Conference collections.—ED.)

With regard to another question of C. B.'s, concerning independent circuits and grants to them from funds for Children's allowances, You say, Mr. Editor, "Circuits alluded to pay," &c. Now, this probably is the case in Nova Scotia, but it is not so in New Brunswick. One of our first circuits, according to present plan, is only charged with a sum precisely similar to what it was chargeable with a year or two since, when 48 members provided for a child. Another circuit of this class which I could name, should at the same rate provide for three and-a-half children, more than it is charged with. Several others, of the independent class, and giving good salaries to their ministers are paying less considerably for children, than at the same rate they would be chargeable with—less than ministers in some of the poorest circuits are made accountable for; and thus, in fact, as charges for children's fund are taken out of the grant for dependent circuits; so that, by this means, the poorest and most dependent have taken from them to ease the rich and independent. I reckon that in the Conference of N. B. and P. E. Island, at least twelve children more should be provided for by independent circuits, thus leaving nearly \$500 additional for the grant to dependent circuits. Exception may (and must, if right prevails) be taken to this state of things, and I should suppose that, under existing circumstances, neither independent ministers nor independent circuits will allow the present scale to be practically enforced.

As to the expenses, &c., referred to by C. B., I do not for a moment entertain the idea that they should not be met by the General Conference funds. I only object to the circumstances that have given rise to those expenses, but here I fear the objection comes too late, and we must be prepared for all the consequences of sacrificing our independence. Some may think that a deputation should be sent to "head quarters" to demand "better terms."

This letter, and the timely and reasonable communication of C. B., if they serve no better purpose, will afford T. N. an additional opportunity for the further exhibition of his peculiar prerogatives and qualifications. He must have a high opinion of his own ability and discrimination, when he so confidently dictates to others concerning the "topics" they shall write about. He must have a pretty considerable amount of—I won't use the word—when he virtually charges men as true at least as himself, with falsehood, by comparing them with the spies who brought up a false report. As to gentleness and brotherly kindness (I hope he is not a minister) how large the amount he possesses of these high qualities, I don't pretend to say, since he is prepared to make the just complaints, and the unsought and undeserved inconveniences, &c., of others, occasions for the display of his sarcastic and heartless wit.

Yours, &c., N. B., Nov. 15, 1875. S. M. S.

N. B.—Since the above was written a circular has been received from the President of our Conference relating to matters to which this letter refers. My I be permitted to say, if in addition the appeal proposed to be made, had embraced the independent circuits as well as the dependent, something at least to mitigate the present distress would result,—without this, I fear we are directed to a forlorn hope.

CAPE BRETON—CONTINUED.

DEAR MR. EDITOR.—It is very evident that my guillotine did not take your very fine financial and editorial head quite off, and I am as happy as any of your brethren that it is still on, and quite level and upright. It would be a real denominational and general calamity, were it otherwise. I did not mean to be so personal as you seem to think, or indeed personal at all. My way is not to entice seeming personalities, if they do not really touch me. Were I otherwise inclined I dare say I might find some personalities in your "reply."

I am very glad that you did publish the "cry" as you termed it. Some discussion and information are wanted; and so far from noother persons "cherishing kindred doubts," I not only believe, but I know that such doubts or ideas are very general, if lay and clerical brethren have spoken their true thoughts to me. But many men lack the pluck, to say what they think; except in a corner. The only wonder is that you did not get an avalanche of letters on the subject. Mine was but an echo.

Allow me a word as regards what now seems to loom up shadowy as one of the causes of the "painful situation." No man more than myself would rejoice to see two men, where there is one now, in this Conference; and two men where there is one in all our fields of labor, but what would be the consequences, and the "cry" if we sent double the number into the North West or any other place, to be supported on about the same receipts now scarcely supporting those laboring there? Even things pertaining to "The Kingdom," have to be regulated by our measures and figures here—even though men may not be "elevated to that most noble office," as you and I were. I know one man, now in the ministry, who was rejected (and I believe he was not the only one) some years ago, on the ground that "our financial position did not warrant calling out more

men." Moreover it is as unfair to them as well as us. I know one very capable young man who last year spent his time in trying to establish a cause in a place where there were two or three evangelical churches and eleven Methodists who raised perhaps \$30! It is true he did other work, and received in all about \$100 from his so called circuit; but the necessary work could have been done, without an extra man and a heavy grant from the "fund."

It is true the Conference sanctions calling out these men, in a sense. The number, whether five or fifteen, is I believe, left with the officials, who ought to know how many can be supported? That is the question and not how many can find work?

It is very probable that if facts and figures were shown, the Conference would vote otherwise!

I must say I had the uncharitable, and the audacity, to raise, or try to raise, my voice against it, but my little voice was not heard 'midst the booming of the great guns.

I've not proposed any remedy, indeed I believe there is none for the present.—We have to lie on the bed we have made, and others have to lie on the bed made for them, this winter—I only wish to ascertain why the financial distress that now stares some of us in the face? There is a cause for it, and I believe an unnecessary cause, to say the least, that should henceforth be avoided.

Now we ask for a "statement" of the items of all grants for last year; and also a "statement" of all items as far as known this year. The Secretary of Conference, who is our Minister of Finance, will please do this for our information.

And please tell us how the expenses of delegates, committee men, and members of General Conference are paid.

CAPE BRETON.

P.S.—To-morrow if it does not storm—and it storms here almost every day this autumn, I intend to commence a thorough house to house canvass for the WESLEYAN. Times are hard; but I'll press the canvass harder—for the benefit of the people as well as of the paper. Will all the brethren do this? Surely!

A STORY FOR BOYS.

"MOTHER'S BOY" AT SEA.

Barry was a duckling who sometimes preferred staying in the water. I don't know what Barry thought about it, but his mother often felt that "Mother's Boy" was growing out of her reach. He had been brought up at her side. It gave her a little pang to see him resolve when she tried to keep him there. And it must be said that when Barry climbed up the ledge, called the "White Bear," and sat looking off on the ocean, he had a vague longing to be out on that lovely sheet of water, shining in the sun, tumbling into bright green waves, and stretching so far, so far, down to the sunset, where the red rays blurred out the horizon. Somewhere beyond that crystal gate in the south was his father's big ship—sailing among the spice islands, may be; or gliding by shores where strange birds and beasts and painted savages were dotted along, as in the pictures of a geography.

The Sagadunk fishermen used to go out of the harbor early in the morning and return late at night. Barry sometime saw them from his chamber window as he dressed himself at sunrise. They spread their sails like wings; the soft morning breeze sprang up; and so they sailed away and disappeared down the far off horizon. They seemed to sail into the sky.

One day, Barry privately inquired of "Old Kutch," who was a famous fisherman of Sagadunk, if he ever saw his father's big ship, the Flying Fish, out at sea. The old fisherman said: "Never, so far as I knowed of," which was not satisfactory to Master Barry. He thought that "Old Kutch" must see the whole world when he got below that dim horizon.

"I know my papa's ship, and if I were to go with you I might show her to you," said Barry.

Old Kutch laughed. "But your mar wouldn't let you go so far away my little man."

Barry's countenance fell, but he explained: "She would be so glad if I brought back my papa, that she wouldn't care if I did go without her knowing it."

Barry was on dangerous ground for "Mother's Boy."

After many mysterious talks and movements, which took several days, Old Kutch agreed that Master Barry should get up early some fine morning, and steal away to the boat at the wharf. At night, Barry scarcely slept at all; and when he dreamed, it was of curious and often frightful sights in foreign lands. When day broke, he was in such haste that he scarcely dressed himself. He might have gone out of the door; but, creeping past his mother's chamber, he got out by the hall window, stole down through the orchard, scrambled over the stone wall, slid down the bank, and was soon on board the Polly Ann, commanded by Capt. Kutch.

It was a great adventure. He was going to sea in search of his father. His hair was a little heavy when he looked back at the old farm house where he left his mother. But the Polly Ann was under way, with a curious sort of feeling in his heart he watched the village fade away. He was at sea.

It would not be pleasant for me to tell you of all the troubles that befell Master Barry that day. In the first place he was very hungry; and he ate a great deal of a nice luncheon which one of the fishermen produced from a big basket, strongly like one of his mamma's. Then, when he had satisfied his hunger, his lurcher did not agree with him at all. He felt very queer. Everything seemed to be going around. His stomach was all in a whirl. He was seasick, and he lost all interest in what was going on about him. The Polly Ann was very lively, and, although she was anchored on the fishing grounds, she bounced about at a great rate. The sun was hot, and, as Barry looked over the edge of the bulwark where he lay, he saw nothing but horrid tumbling waves every where. No land in sight, unless a low cloud on the dull, gray horizon were land. He was homesick; and if he cried silently behind the ill-smelling tarpaulin that screened him, I do not think any of my boy readers should laugh at him. I have been in just such a plight, and probably did just as Barry did.

What was worse, there was no sign of the Flying Fish, or any thing that looked like her. Once in a while, a brown sail crept up from the horizon, drifted along against the sky, and melted away into the dim distance. It was a Down-East coaster, loaded with lime. "Old Kutch would say, unless he was too busy with his fish to say anything. Barry only wanted to get home once more.

"O, what will my poor, dear mamma say?" he moaned.

"You oughter thought of that afore," Captain Kutch made answer. And so he should have.

Meantime, was Mrs. Dingle going up and down the beach, crying out for her "Mother's Boy?" Strange to say, she was doing nothing of the sort. She sat at the gable window that overlooked the sea, and as she sewed or read, she glanced out over the sapphire waters of the bay, and over the shining waves that rippled toward the sunset as brightly and as evenly as though there was no such thing as seasickness and discomfort in all the world. She was possibly thinking of the hen and her wifful duckling.

That night, when the stars came out and the Polly Ann drifted up Sagadunk harbor, the most tired, weary and homesick little chap you ever heard of, scrambled out into the small boat which was to take him ashore. Mrs. Dingle, somehow, happened to be on the landing; and when Barry jumped into her arms and cried, "I couldn't find papa!" she only hugged him tight and whispered "Mother's Boy!"

It seemed an age to Barry since he had been gone. The familiar little bed, with its blue and white check cover, looked like an old friend from foreign parts; and the hollyhocks in the parlor fireplace were fresher and brighter by candle-light than any hollyhocks he ever saw.

I need not tell you how Barry settled affairs with his mamma. When he found Old Kutch, after that, one leisure day ashore, that venerable skipper asked him when he proposed going again on a voyage of discovery.

I shall not be so naughty and run away again, for I am 'Mother's Boy,' you see."

"Why, she knowed it all the time," and so she did; and when she let Barry go off in charge of Old Kutch, she was trying two experiments—one on herself and one on "Mother's Boy."—Cyrus Martin, Jr., St. Nicholas.

"ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS.

COLLOSSIANS, III. XIV.

The Rev. C. C. Burke was a minister distinguished by flaming zeal, and a kindly tact which readily accommodated itself to circumstances. His Irish humor led him to do many things which would never have occurred to the generality of English ministers; yet his thorough kindness and deep piety prevented his hearers misunderstanding him.

One evening at the close of a popular service he accosted a well-dressed working man who had been one of his most attentive listeners. After a few moments conversation, Mr. Burke asked the man to give him a little supper. For a moment Smith (so will we call him) looked gratified at the minister making such a request, but his face soon clouded.

"Indeed, sir,—I should feel most proud to see you at our house, but I know you would not be comfortable. The fact is, my wife is such a dreadful

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ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS.
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The Rev. C. C. Rorke was a minister distinguished by flaming zeal, and a kindly tact which readily accommodated itself to circumstances. His Irish humor led him to do many things which would never have occurred to the generality of English ministers; yet his through kindness and deep piety prevented his hearers misunderstanding him.

One evening at the close of a popular service he accosted a well-dressed working man who had been one of his most attentive listeners. After a few moments conversation, Mr. Rorke asked the man to give him a little supper. For a moment Smith (so will we call him) looked gratified at the minister making such a request, but his face soon clouded.

"Indeed, sir,—I should feel most proud to see you at our house, but I know you would not be comfortable. The fact is, my wife is such a dreadful

scold, that I daren't ask you in. I know I shall catch it for being out so late myself, and I don't know what she'd say to you, sir, let alone to me for bringing you in."

Mr. Rorke saw that the man was in earnest, and answered quietly that the invitation of the Master of the house was sufficient for him; he thought two men could manage one woman, and he should really like to see her.

On arriving at the cottage, Smith went in first, to see what temper his wife was in. Mr. Rorke noticed that the house was a comfortable one, spotlessly clean and tidy; and as there were no children, there was evidently room to spare.

Through the door he could hear the wife storming at her meek and silent husband. After a few moments, Mr. Rorke began to sing in his sweet rich voice—

"We'll never be cross any more!
We'll never be cross any more!
In heaven above where all is love,
We'll never be cross any more!"

"Who's that singing outside my door," screamed the vixen. "I'll not have any of your meeting folks in here, mind that!"

The singer gently pushed the door a little further open, stepped in, and continued to sing with a kind and gentle look.

The woman was puzzled: it was no use scolding a man who only smiled and sang. She could not fight a man who stood with arms folded; so to her husband's great astonishment and probably her own, she relapsed into silence.

When the two men sat down to the simple supper, her wrath again supplied her with words. The stranger should not eat in her house.

Mr. Rorke laid down the offending knife and fork, and took up the weapon which already had proved victorious, singing his adaptation of the well-known revival tune,

"There'll be no more sorrow there."
The woman seemed fascinated by this unusual behaviour, so different from the railing and recrimination she was accustomed to receive from her neighbours.

As soon as his point was gained, Mr. Rorke would talk in a lively interesting manner as if they were the best of friends in the world; taking up his song again when she once more lost her temper.

By this means he not only got his supper, but conducted family prayer, and even stayed all night; for they had a spare room. The next morning, Mrs. Smith was quiet, evidently ashamed of her conduct the previous night. She offered no opposition to prayer, and even furnished Mr. Rorke to address a few words to her personally.

The evangelist then pursued his journey, till other congregations and other strange incidents had blotted this from his memory.

Some years after, when he had given up some Mission work for a more definite and localized ministerial employment, he was summoned to visit a woman in the infirmary. She had broken her leg. There were complications which made it doubtful whether she could recover, and she was then in a very weak state.

Mr. Rorke hastened to her; as he was passing up the ward, he heard a very faint voice singing—

"We'll never be cross any more," &c.

"That's the woman that wants you, sir," remarked the nurse she is always tuning that bit of a hymn."

Grasping the hand she had once refused to touch, the sufferer explained that the simple ditty had sung in her ears and followed her everywhere. She had felt more condemned by the invisible monitor, until she had resolved by God's grace she would "never be cross any more." Hearing that her benefactor was in the town, and occasionally visited the infirmary, she had eagerly embraced the opportunity of telling him the happy result of his singular stratagem, and begging his forgiveness for her violence.

She had not the opportunity of many interviews with her new friend, before she was called away to that heaven of which they both loved to sing. No doubt their intercourse is renewed, for Mr. Rorke, after a short life of great and unwearied usefulness, died at Chelsey on the 2nd of June, 1870, deeply lamented by hundreds who had enjoyed his genial conversation, or been blessed by his striving sermons and fervent prayers.—Methodist Family

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A MOST REMARKABLE CURE.

Philadelphia, June 25, 1875.

RETH HANCOCK, Baltimore, Md.—Dear Sir: Some years ago I was afflicted with Epilepsy or Falling Fits. I immediately tried the treatment of medicine, but without any good effect. I then tried the treatment of electricity, but it was equally unsuccessful. I was generally attacked with the paroxysms of the disease, and I was obliged to remain in bed for several days. I was so afflicted that I was unable to attend to my business, and I was obliged to leave my home, and to go to the country. I was so afflicted that I was unable to attend to my business, and I was obliged to leave my home, and to go to the country. I was so afflicted that I was unable to attend to my business, and I was obliged to leave my home, and to go to the country.

IS THERE A CURE FOR EPILEPSY?

Read the following testimonial from a person afflicted with Epilepsy, or Falling Fits, who has been cured by Hancock's Epileptic Pills.

NEW YORK, N. Y., June 25, 1875.

RETH HANCOCK, Baltimore, Md.—Dear Sir: I have been afflicted with Epilepsy or Falling Fits for many years. I have tried every remedy that I could find, but without any good effect. I was so afflicted that I was unable to attend to my business, and I was obliged to leave my home, and to go to the country. I was so afflicted that I was unable to attend to my business, and I was obliged to leave my home, and to go to the country.

STILL ANOTHER CURE.

Read the following testimonial from a person afflicted with Epilepsy, or Falling Fits, who has been cured by Hancock's Epileptic Pills.

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DEVOES' BRILLIANT OIL.

THE most illuminant in the world, burning without smell or smoke or creating whiff, will give a larger flame and much more light than other OILS. Is safe used for the last five years' or so, and has never been exploded or exploded.

Put up in 5 Gallon Cans with patent faucet for family use, also for Sale in Barrels by

WM. J. FRASER,
Agent,
April 17—ly
Tobin's South Wharf.

SUI GENERIS.

PALMAMERQUI MERUIT FERAT

MASON & HAMLIN
CABINET ORGANS.

UNEQUALLED in quality, UNAPPROACHED in capacity and execution by any other.

THREE HIGHEST MEDALS
AND DIPLOMA OF HONOR AT
VIENNA, 1873; PARIS, 1867.

ONLY in Europe, or which present such extraordinary excellence as to command a wide sale there.

ALWAYS awarded highest premiums at International Exhibitions, in America as well as Europe. Out of hundreds there have not been six in all where any other organs have been preferred.

BEST Declared by eminent Musicians, in both hemispheres, to be unrivaled. See INTERNATIONAL CIRCULAR, with opinions of more than One Thousand eminent men.

INSIST take any other. Dealers get LAZZARU commissions for selling inferior organs, and for this reason often try very hard to sell something else.

NEW STYLES with most important improvements ever made. New Solo and Combination Stops. Superb Piano-Harp Cabinet Organ (a exquisite combination of two instruments).

Organists for rent or EASY PAYMENTS, for monthly or quarterly payments; or rented until rent paid for the organ.

Catalogues and Circulars, with full particulars, free. Address MASON & HAMLIN ORGAN CO., 154 Tremont Street, BOSTON, 25 Union Square, NEW YORK; or 36 & 38 Adams St., CHICAGO.

Oct 20th.—ly

MISPECK MILLS,

ST. JOHN, N.B.

First Class
COTTON WARPS.

WITH the business of other Manufacturers we have nothing to do, but that any other makes "STRONGER, and better in every respect" than the Mispeck Yarn is a position we are prepared to dispute.

Knitting Yarns,
3 and 4 ply, in great variety, including the superior
MISPECK FINGERING,
IN ALL THE USUAL COLORS,
which is quite as attractive in appearance and finish as the imported article, and much superior in regard to durability.

Office and Warehouse:
REED'S BUILDING - WATER STREET,
J. L. WOODWORTH,
Sept. 4, 1875.—3m
Agent

KIDDER'S PASTILLES.

Cure relief. Price 40c. ASTORIA.

KIDDER'S PASTILLES, for sale, Stewart & Co., Astoria, Oregon.

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CONFERENCE OF NEW BRUNSWICK AND P. E. ISLAND.

The brethren, who desire to obtain Model Deeds for securing Commercial property, are hereby reminded that Legislative action is required, in the Provinces of New Brunswick and Prince Edward Island, before we can take, in a perfectly desirable way, any Deed of Conveyance.

The work of securing the needed Legislative action is the hands of a thoroughly competent committee. Probably about the month of March next we will be in a position to take the needed conveyances in a completely satisfactory manner. Where it is not practicable to wait until March next for securing the desired conveyances, please consult, either the Chairman of the District where the Deed is made, or the undersigned.

Donations will be given as soon as the desired Model Deed can be had. The Model Deed of the Nova Scotia Conference is not adapted to our wants.

Receipts for "WESLEYAN" for week ending November 24th, 1875.

Table with columns for names and amounts. Includes Rev. F. H. Pickles, Theodore Kinsman, Rev. A. S. Tuttle, Allen Mack, Benjamin Mack, etc.

ACKNOWLEDGMENTS. The Officers of the Ladies Church Aid Society, of Sackville, thankfully acknowledge the following contributions from the 9th up to the 23rd Nov.

Table listing names and contribution amounts for the Ladies Church Aid Society. Includes G. A. Henderson, W. H. Tuck, C. H. Hutchings, etc.

If any of our friends have responded to our circulars, and have not seen their contributions acknowledged, will they very kindly send word to either of the members of the Committee.

E. SNOWBALL, Treasurer. Sackville, Nov. 23rd, 1875.

MARRIED.

On the 24th September, by the Rev. George Harcourt, Nelson W. Allen to Emma A. Spencer, all of Bedford.

On the 26th October, by the same, R. Wells Goodwin to Cynthia E. Beaman, all of Baie Verte.

On 3rd November, by the same, Albert Wright, of Sackville, P.E.I., to Elizabeth Atkinson, of Sackville, N.B.

On the 29th inst., by the Rev. John Lathern, at the residence of the bride's father, Thomas Honey, to Mary Ann, third daughter of Mr. John Harley, both of this city.

On the 19th inst., by Rev. R. K. Moore, Mr. Jas. B. Robinson to Mary F., daughter of Mr. Michael Selter, of Burlington.

On 3rd inst., at Methodist Parsonage, Amherst, by Rev. R. Tweedie, Miss Marietta Tremblay, of Montpelier, to Miss Eliza A. Currie, of Milkish.

On 3rd inst., by Rev. R. Tweedie, at residence of the bride, Warren, Miss Sarah Glendinning, to David Lawrence, Esq., of Fort Lawrence.

October 7th, at the residence of the bride, by the Rev. Wm. Maggs, Captain Samuel R. Tabin, of Millville, to Miss Eliza A. Currie, of Milkish.

DIED.

At Spring Hill Mines, Nov. 26th, Robert Townsend, aged 11 months, infant son of Leonard and Sarah Townsend.

At Baie Verte, October 21st, Sarah Collins, youngest daughter of Thomas and Mary Wood, aged 8 years.

On 2nd inst., Katie Dean, infant daughter of Isobel Stewart and Joseph Carman.

At Charlottetown, P.E.I., on 16th inst., in the 3rd year of her age, Florence, the fifth daughter of Mr. John Dury, Waterhouse.

At Dartmouth, 21st inst., Thomas Gendle, infant son of George N. and Jane Boume, aged 8 months.

SMITH BROTHERS, 150 GRANVILLE STREET. 150

Fall Stock Complete, WHOLESALE.

In this department our Stock embraces VERY CHEAP GOODS ALL COUNTRY BUYERS INVITED RETAIL.

We are showing a very large Stock, embracing all the Novelties of the season. N. B.—All Goods sold at lowest Market Rates.

Oct. 10. Victoria Steam Confectionery Works, WATERLOO STREET.

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

PREACHER'S PLAN, HALIFAX. SUNDAY, NOVEMBER 28th

Table of preaching schedule for Sunday, November 28th. Lists times and locations for various churches.

MARKET PRICES. Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and WATSON EATON, Halifax, N.S.

Table of market prices for various goods like Butter, Eggs, Mutton, etc. as of Saturday November 20th 1875.

"WESLEYAN" ALMANAC NOVEMBER, 1875.

Table showing the length of the day and night for the month of November 1875.

THE TIMES.—The column of the Moon's Southern giving the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Antigonish, St. John's, and Portland, Maine, 2 hours and 52 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax.

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

METHODIST BOOK ROOM

125 GRANVILLE STREET, HALIFAX, NOVA SCOTIA.

PERIODICALS FOR 1876.

We are making up our orders for Periodicals for 1876, and will be happy to furnish Ministers, Schools or Families, postage paid, at the low prices named.

PLEASE NOTE. TERMS FOR PERIODICALS CASH IN ADVANCE. As prompt Cash must be paid for them in England. Remit by Post Office Order, payable to the undersigned, or by Registered Letter. Write your Name, Town or Village, County and Province, plainly.

THE LONDON QUARTERLY. The London Quarterly, Methodist Quarterly (New York), Contempory Quarterly (Monthly).

MAGAZINES. Canadian Methodist Magazine, English ditto, City Road Magazine, Ladies Repository, Golden Hours, Harpers Weekly, Earnest Christianity, Sunday at Home, Guide to Holiness, Leisure Hour, Christian Miscellany, Methodist Family.

PACKETS OF ENGLISH METHODIST PERIODICALS. THE SHILLING PACKET consists of— Wesleyan Methodist Magazine, Wesleyan Miscellany, Sunday School Magazine, Early Days, Wesleyan Juvenile Offering, THE SEVENPENNY PACKET has— The City Road Magazine, Christian Miscellany, Sunday School Magazine, Early Days, Wesleyan Juvenile Offering.

FOR SUNDAY SCHOOL TEACHERS. THE SUNDAY SCHOOL JOURNAL containing Notes and Illustrations on International Sunday School Lessons. Infant Class and Blackboard Lessons, Music, Articles on Sunday School work, and helps and hints for Superintendents and Teachers.

BIBERAN LESSON LEAF for the Scholars, Monthly—each leaf four pages. Each Page contains the lessons for a week, with Subject, Topic, Golden Text, Home Readings, Parrallel passages, Outline and Questions. For Year 6 cents.

CHILDREN'S MAGAZINES AND PAPERS. N.B.—The following are the prices when five papers or upwards of one or different kinds are sent to one address, including postage prepaid at Halifax.—When less than five papers are ordered to one address six cents additional each per annum will be charged; for one paper ten cents additional. Terms cash.

Table listing children's magazines and papers with prices. Includes American Messenger, Child's Paper, Child at Home, Good Words, etc.

NEW MUSIC BOOKS. GEMS OF ENGLISH SONG.

Brought out in anticipation of the Holiday Season now approaching, this new and superior Book of Bound Music is attracting much attention, and is universally conceded to be equal or superior to any ever issued.

FOR CHOIR, CHORUSES, SOCIETIES, Boston Chorus Collection, \$1.50. Male Voices. Magnificent 4 part music, quite popular in concert.

APPENDIX TO MOORE'S ENCYCLOPEDIA OF MUSIC. The larger work published in 1854, contains almost everything that was known about music previous to that date.

CLARK'S BIBLES, Commentaries, Text Books, Reward Cards, and Tickets.

FAMILY BIBLES, Holmans or Hardings Family Bibles, Splendidly illustrated, with Dictionaries, Concordances, Family Records, &c. Special terms to Agents.

POCKET BIBLES, In great Variety from the Cheap 15 cent Edition to the Splendid Bigger Bible at 88.00.

COMMENTARIES, Dr. Adam Clark's in 6 vols \$30.00 HELPS FOR TEACHERS. Clarks Condensed by Young 3 vols. 10.00 Lessons Compend 1576—Extracts from Commentaries on Lessons.

MUSIC AND HYMN BOOKS, Hallowed Songs 60 to Schools \$5.00 per 100. Do. Hymns 20 ditto 15.00 per 100. Gospel Songs 25c. River of Life 5c. Song Life 5c.

MAPS of the Holy Land from 40 cents to \$7.30. SUNDAY SCHOOL LIBRARIES. The LARGEST ASSORTMENT in the Lower Provinces. Catalogues free. Discount to Schools. Temperance Societies, &c.

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

VOL. XXVII.

WESLEYAN BOOK ROOM, 125 GRANVILLE STREET, HALIFAX.

DEPOSITORY FOR ALL METHODIST PUBLICATIONS AND A SALE-ROOM FOR General Literature, Stationery, Bibles, AND SCHOOL BOOKS. Sabbath Schools, Clergymen and Societies purchasing in quantities have A SPECIAL DISCOUNT.

THE BIBLE.

Who composed the following description of the Bible we may know. It was found in Westminster Abbey, nameless and dateless, but nevertheless it is invaluable for its and wholesome counsel to the race.

It contains everything needful to known or done. It gives instruction to a senate, authority and direction to a magistrate.

It cautions a witness, requires impartial verdict of a jury, and finishes the judge with his sentence. It sets the husband as the lord of household, and the wife as mistress of the table, tells him how to rule and how to manage.

It entails honor to parents, and joins obedience on children. It prescribes and limits the sway of the sovereign, the rule of the ruler and the authority of the master, commands the subjects to honor and wants to obey, and promises the blessings and the protection of the Almighty to all who walk by the rule.

It gives directions for weddings and burials. It promises food and raiment and limits the use of both. It points out the faithful and eternal Guardian to the departed husband and father; tells him with whom to leave the fatherless children, and whom a widow is to trust—and promises to a father to the former and a husband to the latter.

It teaches a man to set his house in order, and how to make his will; appoints a dowry for his wife, and a tail right of firstborn, and shows how the young branches should be left.

It defends the right of all, and reveals vengeance to every defaulter, over-reacher and trespasser. It is the first-book, the best book.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate.

It is a brief recital of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, describes the vanity of them and all that trust in such; in short, it is a book of laws to show right and wrong, of wisdom that condemns folly and makes the foolish wise, a book of truth that detects all lies and confronts all errors, and it is a book of life that shows the way to everlasting death.

It contains the most ancient authorities and strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes, and the devilish legions.

It will instruct the accomplished mechanic and most profound artist. It teaches the best rhetoric, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist and exercises the wisest critic.

It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best that ever will be signed.

CURSES.

The following letter appears in the London Times: Sir,—In The Times of today Sir George Bowyer says that the curine formula of the Church of Rome has not been in use for centuries. Permit me to inform him of the well-known case of the Rev. W. Hogau, which was legally investigated in Philadelphia about 1837. The form of