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OPEN LETTERS ON BAPTISM.

LETTER NO. XVI.

MONCTON, N. B., Oct, 29, 1878. To the Editor of the WESLEYAN.

XXIV. SCHOLASTIC TESTIMONY. It is well sometimes to be able to quote authorities whom one's opponents earnestly recommend. Rev. Dr. Graves, Baptist. in Debate, page 280, speaks highly of some of his favorite lexicographers. He he is dead. The Romanists, very wisely, says :

" By general consent the three most authoritaby general consent the three most authorita-tive German-Greek lexicons are those of Stephanus, Schleusner, and Nost and Palm. The three best English lexicons are those of Liddell and Scott, Robinson, and Sophocles. These six are as good as century before he found a place in Westminster Abbey. sixty inferior ones. summer, with Rev. Daniel Steele, D. D.,

We have seen in former letters what Stephanus, Schleusner and Rost and author of several commentaries and other Palm have had to say. Sophocles is an immersionist; and does not take high rank except among Baptists; and is very rarely quoted. He, however, defines bap respondence : tizo by "bathe," and "ablution," and cites a Greek test where it is used for " baptize with tears," (Debate, page 370) Even Dr. Graves' famous Sophocles had to admit that there are baptisms with be properly administered by sprinkling or pouring. In reply I told you that Dr tears. Th

Dr. Graves, Debate, p. 352, says :

" Ed. Robinson, in his lexicon of the New Testament, gives no example of *baptizo* being used in a sense differing from the classic meaning, 'to dip,' to immerse.

Of course, when Dr. Graves spoke so complimentary of Robinson's lexicon be had not seen the new and enlarged edition, with the explanatory note.

Before quoting from Robinson's we would call attention to the fact, that he omitting the proposition en (in), is a strong does not go further back than the time of proof that the water was applied to the Plato, in giving to baptizo the meaning of candidate, and not the candidate to the immersion, etc. Robinson's note is in water, for water is here the instrumental harmony with the position taken in our Dative. See the Greek Testament, Luke Letter No. III., which shows that immer 3. 16, and Acts 1. 5. In both these pasthe en (in) is omitted sion was not an early or primary me of baptizo. leads us to infer that en is always instru-We will now quote from the Lexicon of Edward Robinson, D.D., LL.D., Professor of Biblical Literature in the Union Theological Seminary, New York, author, of "Biblical Researches in Palestine," etc. Harper & Brothers, New York, 1855. He says: Baptizo. 1. To wash, to lave, to cleanse by washing to wash one's self, i. e., one's hand or person, to perform ab-Intion. "2. To baptize, to administer the rite 26, confirms Buttman's rendering with not

thunder-clap of a note, in connection with ith, and he obeys and hides bimself in (en) class of lexicons-the better ones-give life, encountered fiercest opposition from the his definition of baptizo. Robinson will the brook. If it is said the brook signifies now no longer have a place in the Baptist the valley Cherith, then we say the Jor. list of "great divines," " scholarly lext-cographers:" and " authors of note." It dan signifies valley in Matt. 3. 6.

"5. (5). It is often declared by immer. is to be feared that Robinson's former adtionists that the strongest possible terms mirers may even go so far as to place are employed in the Greek. to signify im-mersion. We have shown that bespeizo en, Robinson by the side of the writer of the Catechism of Baptism; and say that Rob-inson has "falsified" somebody, and "manufactured" something, It is never is, by the best German Grammarian, translated baptize with. The stronger phrase, baptizo eis, is not used with the term water after the eis. Uandidates were he is dead. The Romanists, very wisely, bapsized (eis) unto. Paul (negative ly). the name of Christ, Christ, his death, etc., never exalt a person into a saint until he has been dead a hundred years, or more. but never into conter. John Wesley was dead three-fourths of a

Much less does the compound eis bap. tizo eis hudor, ever occur in the New Tes. tament-the strongest possible, and only unequivocal form for expressing exclusive immersion, if bapfizo is a verb of motion. The insufficiency of the separate proposi. tion ess to teach exclusive immersion after a verb of motion, as in Acts 8. 38, is seenby a study of John 20: 3-6. Peter and John both run (eighto (not into) the tomb. These expressions are in the Greek the simple verb ellie (came) with eis. But when John wishes to describe the actual entering in of Peter, he uses the compound verb and proposition, eisaltue eis in-came -in. To support the exclusive immersion ists theory we should have into bap size into water, a phrase which no where occurs in the New Testament.

Lexicon, was an unanswerable argument " (6.) In Cremer's Biblico-Theological against exclusive immersion. I hope that Lexicon of New Testament Greek, second you will insert that note in the new edition edition, published in 1878, pages 128, 129; of your book, in order that the common occurs the following :---people may have the benefit of its light.

" Metaphorically used, bopfizein occurs "(1.) Again it has often seemed to me in Matthew 3: 11, " baptize with the Hely Ghost and with fire," opposed to " with water" unto repentance; compare Luke 34: 16 and John 1 : 33. That the meaning "to wash in order to purification from sin," is ing of baptizo in my Catechism, I " manu metaphorical, and not that of " immerse," factured" that word, and "talsified" the is clear from the contraposition of "with | lexi cons, Let the reader judge. water" and "with the Holy Ghost" by which the two baptisms are distinguished

overwhelm.' They never give 'as a New Testament use,-not one of them They never give 'dip' as either a classic or a New Testament use. They all give, as its only New Testament use, abluo and lavo, (to wash, to cleanse, to sprinkle). Next came the mass of lexicons of the old school, now known as empirical, yet good. not scientific, but valuable. We produced a part of these, Schaetzennius Suicer, tant party is not an ordinary one. Stokius, Schleusner, etc., -an armed host. Every one of them gave either sprinkle, or

EU.ESlepan,

pour, or sprinkle and pour, or a word equivalent to both, pages 537, 538). Next come the native Greek lexic grahers, Konma and Gazes, who studied Greek classics also in Germany, and were distinguished with great honours for their a learned Greek, translates baptizorantizo, sprinkle in the fourth century. It learned Greeks who copied the New Testament, about the year 331

then come to the more critical, scientific lexicons. While Schneider gives immerse as a classic meaning, he gives brecho, shed or pour forth, and sprinkle, as its general meaning: Passow gives immerse, submerse as classic meanings, as well as wet, moisten, sprinkle, intuxicate,' and then says generally to sprinkle upon and to pour upon, etc. Rost and Palu give immerse, submerse, wet, moisten, sprinkle, etc., generally to sprinkle upon, and to pour upon, etc. Swarzins gives sprinkle, bes prinkle, to pour upon," (p. 539, 540). The Baptist press of this Dominion affi rms, with pertinacious reiteration, that in giving the word "sprinkle," as a mean-

D. D. CURRIE.

'merse, immerse,' for the classic use, and Romish Church, and many times received but scanty support from his friends. He was a thorough Protestant and an intense hater of all the tricks of the Papacy. He watched all their movements, endeavored to unmask the plots, and drag into publicity the secret workings of the Romish Hierarchy. His honest doubts, and incessant fears led him into extremes at times and weakened his influence, but he was brave and true, a vigilant watchman, and his loss to the earnest Protes-

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NO. 45

MONSEIGNEUR DUPANLOUP

the late Bishop of Orleans, was in his latter days, a most uncompromising supporter of the Pope, enforced the syllabus, defended Papal Infallibility, and gave his whole strength to the defence of the faithful in France. In mid life he was noted for his liberality, and opposed the extreme claims erudition. They give it 'shed forth, of the Papacy, but finding that it did not sprinkle," 'pour upon (epichuno), wash either the person or hands. Enthymus, sheer despair and went over to the side of the sheer despair and went over to the side of the Ultramontanes. He was the foremost man on that side, and with his splendid abilities, is translated rantizo; sprinkle, by two winning presence, and unblemished life exerted a wonderons influence for his church through the whole of France.

CARDINAL CULLEN

the famous Irish Prelate is also dead. He died at the age of 75. The greater part of his earlier life was spent in Rome, and to this tact he was indebted for his rapid elevation. Very soon after his appointment as archbishop of Dublin, he entered on his carreer of active opposition to the Government plans of national education. The great aim of his life appeared to be, to keep the two religious systems apart and hostile, to discredit Protestantism in education, and if possible in everything else, and to maintain a fierce struggle with the English Government. In some respects he was successful, but not a few of his cherished plans failed. He has passed a life of incessant toil, and has been a great helper of Roman Catholicism.

METHODISM IN OXFORD

has just entered into its new chapel. This has been a pressing necessity for many years, and? at length the scheme has been so far

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in water. Winer, the highest authority of baptism !

"NOTE .- While in Greek writers as says that baptizo hattati means with above exhibited, from Plato onwards, bap- water, and that there is 'no difference in tizo is everywhere to sink, to immerse, to sense' between this form and that with en. See Winer p. 431. The claim of the ex- the baptism of the Spirit. overwhelm, either wholly or partially, yet in Hellenistic usage, and especially in reclusive immersionists, that they have the best scholarship of Germany on their side, ference to the rite of baptism, it would will not bear examination. seem to have expressed not always simply

immersion but the more general idea of ablution, or affusion. This appears from ("2). As a further reason why I apply water to the candidate, I quote Acts 10. 47, which the scholarly German commentathe following considerations: (a) The circumstances narrated Luke 11 : 38, comtor, Meyer, thus translates : Can any one, pared with those in Mark 7 : 2-4, where then withhold the water in order that these nipto is employed, implying according to be not baptized ? Dean Alford's note on oriental custom a pouring of water on the this verse is evidently sustained by the hands, see in nipto and 2 K 3: 11; like peculiarity of the phrase forbid water, as showing that the practice was to bring the water to the candidates, not the candidates wise the use of baptismos in Mark 7: to the water. This which would be implied

2. A pleasant interview, during the last

popular works, at his residence in Sale m

Mass., has resulted in the following cor-

Dear Bro.,-" At my tea-table, a few

days ago, you asked me why I believe that

the ordinance of Christian baptism may

Robinson's note on the word baptizo, in

the last edition of his Greek Testament

" Rev. D. D. Currie.

SALEM, Mass., Sept. 16, 1878.

(b.) In Acts 2: 41, three thousand persons are said to have been baptized at by the (forbid) under any circumstances, IS RENDEBED CERTAIN, when we remember Jerusalem, apparently in ene day, at the that they were assembled in the house.

season of Pentecost, in June; and in Acts " (3.) Since I have become familiar with 4: 4, the same rite is necessarily employ. the Greek version of the Old Testament ed in respect to five thousand more. Against the idea of full immersion in many of the strongest arguments of the exclusive immersionists have become marthese cases, there lies a difficulty, apparvellously weak. For instance their strong. ently insuperable, in the scarcity of water. est proof text, Matt. 3.6, were baptized in There is in summer no running stream in the Jordan. It is quite evident that this the vicinity of Jerusalem, except the mere may mean that they were in the valley of hill of Siloam, a few rods in length; and the city is, and was, supplied with water from its cisterns and public reservoirs. the Jordan, not in the stream but on its lower bank. In 2 Kings (lxx. 4, Kings) 6 verse, Elijah is sent eis ton Jordanen, See Bibl Res. in Palest. I. page 479-516. literally into the Jordan. From neither of these sources could a

That these words mean into the trench supply have been well obtained for the of the Jordan is evident from verse 7, immersion of eight thousand persons. where they ' stood by the Jordan,' i. e. on (c.) In the earliest Latin versions of the its lower bank. Again in the sixth chap New Testament, as for example the Itala, and sixth verse, Elisha and the sons of the which Augustine regarded as the best of prophets came eis tou Jordanen, into the all (de Doctr. Christ. 2, 15.), and which Jordan, and cut down wood. They came goes back apparently to the second ceninto the Jordan valley, and not into the tury and to usage connected with the apostolic age, the Greek verb baptizo is stream, to cut down the wood.

" 4. That en with streams of water freuniformly given in the Latin form baptizo quently means by, is shown by chapter 17. and is never translated by immergo, or literally; and placed them in (en) any like word; showing that there was Habor, rivers of Gozan.' The awkwardsomething in the rite of baptism to which ness of the statement, that the captive the latter did not correspond. See Blanch-Hebrews were placed in rivers, induced ini Evangeliarium quadruplex, etc. Rom. the translators of our English Bible to put in 'by' where there is none in the original.

(d.) The baptismal fonts still found It is evident that both Halah and Habor among the ruins of the most ancient are, in the opinion of the Greek translators the names of rivers. This is not invali-Greek churches in Palestine, as at Tekoa dated by the fact that a place named and Gophna, and going back apparently Halah has been found. The State of Con to very early times, are not large enough necticut does no: disprove the existence to admit of the baptism of adult persons of the river. The river Habor is still by immersion. And were obviously never intended for that use. See Bibl. Res. in Palest. II p. 182, and III. p. 78." identified. The captives were placed by (en) these rivers and not in them. This

opinion of Robinson, He complains that argument is just as strong if only one of I did not quote Robinson, (see Brown's the proper names denotes a river as in by Budaeus, Stephanus, Scapula and Conpamphlet, pages 17 and 18). The first ediquite satisfactory to the immersionists; the grove (Asherah—image).....into (eis) tinued in force, even for long years after quite satisfactory to the immersionists; the grove (Asherah—image).....into (eis) hence Robinson was a "profound lexico-the brock Kidron...and burned it in (en) brock. Here eis evidently means to, and solution is to any solution in the situation of the brock Kidron...and burned it in (en) Schneider's larger work and Rost and solution is solution of the situation of the situati

from each other. and inserted before the Holy Spirit which "Both in the case-of John and of the

mental when it follows the word baptize. Messiah the question was one of washing Buttman in his Grammar of the New for purification from sin, which the former effected by means of water, the latter by Testament Greek (Thayer's edition, page the Holy Spirit. It makes no material 182) in treating of the instrumental Dative, difference whether en be taken locally, or says that the words enhudati do not mean, in water,' but ' with water,' and that the instrumentally: it is the former, if in en is simply instrumental signifying with, baptizein, with the meaning to dip, we as in one hundred and thirty-four places maintain the idea of immersion; it is the as in one hundred and thirty-four places maintain the liter of timiler store, it is the it is translated in King James' version of latter if we maintain the idea of a washing the New Testament. The celebrated Dr. or pouring over." Augustus Tholuck, in his note on John 1 "We have quoted the entire passage, in a

order to show that the ripest Christian From the River to the region where the snow scholarship of Germany allows that a washing (sprinkling); or pouring over, is

baptism ; and that the word cannot have. the idea of immersion when applied to

"(7) These are by no means all my reasons for rejecting exclusive immersion. But they are arguments which I have never seen elaborated in the discussions

on this subject. Hence the originality of the citations, if not of the inferences. "Yours in the cause of Ohristian truth,

and the broadest gospel fellowship. DANIEL STERLE,

Pastor of the Lafayette St.

Methodist Episcopal Church.

Before closing this letter, we may add a. few extracts from Dr. Ditzler, showing the views of some eminent German scholars, and others, as to the meaning of bap. tizo. Dr. Ditzler says :

"Wahl changed his definition during that same year, and in one edition I have. it is: 1. to wash, besprinkle-lavo, and 2, immerse. In a third edition, 1881, he changes again, and has immerse, overwhelm, imbue; to sprinkle (perfunds); nipto, wash the hands; lavo, wash be sprinkle; and every Latin lexicon I ever saw gives besprinkle as a meaning," (De bate pages 369, 370.)

"Dr. Graves (Baptist) leaves out the definition of Swarzius, in his Ingham, 'to sprinkle, to besprinkle, to pour upon. Swarzius gives them is literal meanings, as well as Passow, and Rost and Palm,"

(page 370.) "The great Schneider gives brecho. sprinkle, and shed forth, as the general equivalent of baptizo. Kouma and Gazes, native born profound Greek scholars do

the same); the latter spent much time in the great universities of Germany. The lexicon of Gazes is the basis of Schneider's large lexicon. Rost and Palm give 'sprinkle,' 'sprinkle upon,' 'pour upon, and state that to be its general meaning. To evade its force, Dr. Graves perverts the German begiessen. Rebbi Wisa, an enthusiastic immersionist, is too candid a scholar to risk his reputations in such evasions, and translates it sprinkle.' S. Davidson. whose superior does not live, as a critic, translates it sprinkle. Rost and Palm themselves use it for sprinkle. Thieme's German-English Worterbuch (Dictionary) translates it to water, to sprinkle' "

(page 373).

"The Greek Lexicography was developed in the West-in England and France, "In chapter 23. 6 : 'And he brought mersion laws and practices, which con-

WORDS OF WELCOME. BY. REV. MATTHEW R. KNIGHT. They come-the Highland noble and the daughter of a throne, type of crown and sceptre, she to make our hearts her own.

strong ship with its princely care is not upon the sea sh ield and speed the ship, we pray On bended knee.

From the fitful fierce Atlantic to the Western Seas of Peace.

drifts never cease, Dominions' warm "God bless them Our wakes the echoes far and near-

welcome large as Northern hearts Waits everywhere.

greet the child of her whose sceptre gladdens worldwide scenes, Rich in so many million hearts, the Queen of all the queens. Tho? simple widow lady" adorns the empire throne,

A Queen, and yet a woman too.

She stands alone-They say the gentle princess is a second mother Queen.

In humble homes, 'mong lowly people, she often seen.

She loves her stricken sisters, in their poverty. and grief. Her kind heart's sweetest pleasure is

To give reliaf. The twain are one-one heart, one home the husband and the wife Be theirs the round of royal deeds that throng

the lowliest life, In the brightness of our future be LORNE a golden name,

Its glory wedded to our own, And fame with fame.

They are come instead of Queen and throne

that we may not forget, The time to break the bonds that bind t

Britain is not yet. We heed not the ambition of

neighbor land, We'll cleave to Britain's Empire still, With heart and hand.

None may lure us from our freedora-'twas the motherland's best boonthere's a good time coming when our Oh !

morning grows to noon. Work, brothers, earnest be and trug; let each do well his part,

Nation builders in the study And in the mart.

are welcome-they are welcome-trom isle and shore and sea, universal voice rings out a mighty three

times three. In act then may the presence of the Holy One be seen,

od save the lord and princess ! God save the Queen. St. John.

OUR ENGLISH LETTER.

RECENT DEATHS.

DEAR MR. EDITOR,-Several famous men

have been recently called away. One whose is exceedingly gloony. In the midst of sur-name stands enrolled among the noble band rounding depression and frequent failures, which contended for the abolition of the W. we hear again of rumors of war, the concen-Indian slavery, and who has long survived to trating of armed men on our Indian frontier, see the grand effects of the victory there and imminent danger of a speedy cenflict. achieved. George Thompson, Esq., at a pa- Public sentiment is much divided upon this

completed that the sanctuary has been opened for Divine worship, and dedicated by prayer and preaching. Its erection has been a matter of great difficulty and of many yexations and delays. The undertaking was far too heavy for the Methodists at Oxford, and the appeal for Connexional aid was but too slowly responded to. This burden proved too much for the ardent laborious superintendent of the circuit, and it is feared that the saintly George C, Maunder sank under it. It. is hoped that Methodism, as it now has a fair and beautiful chapel in the great university city ; will speedily arise and take a more commanding place. Provision will now be made for the young men of our families, who are sojourning at the university, and not a few have hitherto been lost to us, and drawminto other communions.

A GREAT DEMONSTRATION

in favor of temperance, in the form of a convention, has been held in Birmingham. The time would fail to tell of all the great and distinguished men who went up to render their counsel, or of all the improving and enthusiastic gatherings held in advocacy of temperance principles. It is cheering to find that in the face of very much opposition and ridicule, and in the presence of a trade and interest of terrible strength and extension, so many earnest and brave workers are found resolute and hopeful toiling on, and lifting up a noble testimony for the truth

THE UNITED KINGDOM ALLIA SEE

has just celebrated its anniversary, at. Manchester. With ample means, a vide consti-tuency, distinguished and truly able advocates, the Alliance holds on its way, and its great leader, Sir Wilfred Lawson, appears to bate not a jot of heart and hope. The necessity for this work is as great an ever, and victory, although far distant is anticipated; and thoroughly believed in. All honour to men who amidst scorn and difficulty are thus laboring for their country's relief. from a blighting curse.

SABBATH CLOSING

in Ireland has had but a brief trial, but the results so far have been very hopeful, and the change has been effected without diffeulty or riot- In a vast number of Irish towns the closing for the whole Sabbath is complete; excepting a provision for the wants ot travellers. There will be an amount of evasion of the law, on this point, but it cannot be on any very large scale. In the greater cities, the licensed houses are open for a little while, but they close at an early hour, and a movement of very great importance, and great hopefulness has been initiated.

THE PARIS EXHIBITION

is about to close. The honors and medals have been awarded and distributed. The great collection will soon be scattered far and wide, and the glories of the immense pile of buildings be a thing of the past, But Paris has done nobly, and its grand display has in many respects been the most imposing and complete that the world has yet seen. The French people, under their Republican rulers have arisen in great strength, and have been able in a great measure to restore the beauty of Paris, and to surmount the crushing difficulties into which war and communism so recently plunged them.

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THE FOLITICAL OUTLOOK

h in which it is almonary Consecond stages, prolong life in hma, Bronchis. It will cure rom want of

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WESLEYAN. тне

GENERAL READING

" IF WE KNEW."

If we knew when walking thoughtless Through the noisy crowded way, That some pearl of wondrous whiteness Close beside our pathway lay, We would pause where now we hasten, We would often look around, Lest our careless feet should trample Some rare jewel to the ground.

If we knew what forms were fainting For the shade that we should fling ; If we knew what lips were parching For the water we should bring. We would haste with eager footsteps We would work with willing hands, Bearing cups of cooling water, Planting rows of shading palms.

If we knew when friends around us Closely press to say good-bye, Which among the lips that kissed us, First would 'neath the daisies lie, We would clasp our arms around them, Looking on them through our tears ; Tender words of love eternal, We would whisper in their ears.

If we knew what lives were darkened By some thoughtless word of ours, Which had ever lain among them Like the frost among the flowers ; Oh, with what sincere repentings, With what anguish of regret. While our eyes were overflowing, Would we ery-Forgive ! forget !

If we knew ? Alas ! and do we Ever care or seek to know, Whether bitter herbs or roses In our neighbors garden grow? God forgive us ! lest hereafter Our hearts break to hear him say, Careless child I never knew you, From my presence flee away.

ABRAHAM BELIEVED GOD.

BY WM. S. PEUMER, D.D.

That was right. He ought to have believed God. Every one ought to credit all His word. Even fallen angels believe and tremble. Every word of God is sure. Not a jot or tittle of it can fail. If He speaks it will come to pass. Nothing can stay his hand. He believed God when appearances were all the other way; but God is not governed by appearances, and we should not be, if His word is on the other side. God can easily make foolish things to

believes what it professes, and it professes what it believes. Nothing is further removed from superstition or folly. Because it credits the divine testimony. It credits no conflicting testimony.

It is also implicit. It does not insist. like Thomas, on ocular demonstration, but it secures the blessings of those who have not yet seen and yet believed (John xx. 29). It demands not explanation of the means and methods of the Almighty Promiser. It leaves all such questions with Him. Such faith is precious (1 Peter i. 1).

It is of great price in the sight of God. It is worth more than all burnt offerings. It is better than rivers of oil. It restores the life of God to the soul. It secures full and free justification. "Abraham believed God, and it was counted to him for righteousness."

So that this faith is a saving grace The faith of some grows exceedingly.

Such have great consolation. They are strong in the Lord and in the power of His might. They are firm as a rock. They are not driven about by every wind and tossed. They are not like waves of the sea. They abound in hope. But some real Christians have weak faith. They are easily alarmed. They

seem to forget that the Almighty fainteth not, and so they are ready to halt. Their case calls for compassion. They also deserve reproof. "Oh, ye of little faith ;" " Oh, fools and slow of heart to believe !" It is a sin to distrust God. Such should often pray, " Lord increase our faith." Oh, believe God !-Interior.

EXECUTION OF MAXIMILIAN.

Carlotta's brief delirium of joy had begun to be clouded with other sorrows before she had found cause to suspect the loyalty of their new subjects to the empire. Almost at the beginning of the signs of coming troubles, news came from beyond the sea of the death of her loved and honored father, Leopold, King of Belgium. The emperor left alone, and beset on every hand by those whom he could not trust, while the whole country seemed to be going over to the enemy, felt, as never before, his loneliness, and the need of the support that the presence of the empress might have afforded him. confound the wise, and weak things to But not only was she gone from him, but

faith also unfeigned (1 Tim. i. 5). It | pieces, containing the Emperor's effigy, | dress, a diadem on his head, and jewel-believes what it professes, and it pro- | which he left for his executioners. The | dress, a diadem on his head, and jewelpicture grows more and more vivip, as ing and chatting, he passed from one placing his hand on his heart in a calm, clear voice, the imperial victim uttered the fatal command:

"Fire!" Then followed the discharge of three guns, the instant death of the two generals, the reeling of the chief victim with his life not yet extinct, when he was heard to murmur some indistinct words in Spanisb. Some asserted them to have been, "O man! O man!" others thinking it, " Poor Carlotta !" A second shot through his heart, a convulsive shuddering, and Maximilian, Archduke of Austria, and Empress of Mexico, lay dead on foreign

The wife, once so full of enthusiasm at her transfer from beautiful Miramar to an imperial palace in far off Mexico, had no intuition of the sailing from Vera Cruz, or arrival on the Austrian coast, of the ship "Navara," with its bands of mu-sic wailing forth a funeral dirge; of mast (Eph. ii. 8 : Heb. x. 39). The end of it is eternal life. On this point the Word of God is very clear and full. cannons from ships and fortress firing funeral volleys. Nor did she, in her wild dreams, behold the monarch, her husband, cold and stark within his zinc coffin, clad in his military costume of blue and gold ; nor was she a witness of the last doleful scene, when they laid the body of the royal victim in the sepulchre of his fathers, amid the sighs and tears of thousands who loved him, and over whose dust now moldering in decay, a never-dying memory is preserved by nations who never saw his face and have no part in his life

or people.-National Rep. for Sept.

NATALIE NARISCHKIN,

THE MOTHER OF PETER THE GREAT.

Natalie Narischkin, the mother of Peter the Great, was a lovely, highlygifted woman, though of humble origin. Alexis, her husband, was a prince of unusual energy and intelligence. He encouraged agriculture, established silk and linen manufactories, reorganized the army, compiled a law code, which is in use at the present day, and did all which lay in his power to improve both the social and moral condition of his people. When he became a widow-er he resolved to marry a second time to please himself. With this object in view he went

through the country in various disguises, seeking to penetrate into the inner circle of homes blessed with daughters. separation. One of the most important vide the word of truth."

group to another of blooming girls. When he came toward Natalie she raised her timid eyes, her glance met

the Czar's, whom she recognized as the merchant from Kasan, and she fell unconscious to the floor. When she next opened her eyes it was to find herself in the arms of Alexis, and to hear her name called as that of his beloved bride. Crowds of servants now brought fruits from Damascus, figs and confitures from Turkey, cordials from Italy, and rich gifts to distribute among the disappointed girls, but to Natalie Na-

richskin was given the wedding robe. The Emperor of all the Russias never regretted having taken to his heart and home the poor orphan girl. With her tender devotion and bright intelligence, she soothed and cheered he spent away from the affairs of state; she sympathized with him in all his efforts to elevate the tone of his people, and in every possible way she strove to implant in the hearts of the women of her realm the same virtue and wisdom which was in her own.-Lizzie P. Lewis in Home Jonrnal.

FAMILY READING.

REPENTANCE.

IS IT A DIVINE GIFT, OR A HUMAN DUTY

In answer to this double question we say, both. And here are the Scriptures which prove the correctness of this reply. "Him (Jesus) hath God exalted with His right hand to be a Prince and a Saviour. for to give repentance to Israel, and forgiveness of sins." Acts v. 31. " And the times of this ignorance God winked at ; but now commandeth all men everywhere to repent." We are not surprised that the enquiry is often made, in view of these apparently conflicting statements, "How can they be harmonized ?" We answer very easily, Reason and Scripture will make it plain. Common sense says, a gift cannot be a duty, nor can duty be a gift. Gifts (grace) belongs to God, duty is a word which belongs to man. The power to obey is one thing, obedience is another. If the power to obey is absent, and not within reach, obedience is not man's duty.

Duty implies ability possessed, or attainable. If then man has not naturally ability to repent, he must receive it from God, or never perform the duty. To have

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of ministerial functions is to "rightly di. G. O. H.

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ORIGIN OF TEXTS.

The selecting passages of Scripture as a text or basis of a sermon or discourse seems to have originated with Ezra, who, accompanied by several Levites, in a public congregation of men and women, ascended the pulpit, opened the Book of the Law, and, after addressing a prayer to the Deity, to which the people reeponded "Amen." " read in the law of God distinctly, and gave the sense, and caused them to understand the meaning." Previously to that time the patriarchs delivered, in public assemblies, either prophe-cies or moral instructions for the edification of the people. It was not until after the return of the Jews from the Babylonish captivity, during which period they had almost forgotten the language in which the Pentateuch was written, that it became necessary to explain as well as read Scripture to them-a practice adopted by Ezra, and since universally follow-In later times the Book of Moses ed. was thus read in the synagogue every Sabbath day. To this custom the Saviour conformed, and at Nazareth read passages from the Prophet Isaiah ; then closing the book, returned it to the priest, and preached from the text. The custom; which now prevails over the Christian world, was interrupted in the Dark Ages, when the ethics of Aristotle were read in many churches on Sunday instead of the Holy Scriptures.

THE GOSPEL AND THE BIBLE.

The gospel by the influence it exerts will shame sin out of countenance and gradually raise men to its own lofty standard until it will be true of the very nation in which it circulates-let me fairly apply the glowing language of inspiration-" That her walls are salvation, her gates praise, her officers peace, her executors righteousness. Righteousness shall run down her streets like a stream, and equity like a mighty river." It is read in every temple of Christendom, its voice is lifted week by week ; the sun never sets on its gleaming page-it goes alike to the cottage of the plain man and the palace of the king; it is woven into the literature of the scholar, and it colors the talk of the streets. The barque of the merchant cannot go to sea without it ; no confound the mighty, and base things, yea, and things which are not, to bring to nought things that are. He can save by few as well as hy many. He is a ens and freshens his morning devotions; the sailor escaped from shipwreck clutches this best of treasures." All that a sceptic has said, and I thank him for the testimony. He might have said more. He might have told us that it was the one book you might find in the hut of the settler far away on the outskirts of civilization. He might have told us that on long winter evenings he has dwelt on the language of its pages; that it is read by the camp fires of the soldier on the field of conflict- and that amid the din of smoke and battle his heart is not less brave, nor his arm less strong, because of the courage it inspires; and when they go forth to minister to the wounded and bury the slain they find him lying there, still and cold, with the open Bible by his side, with marks on the page, where, when his eyes were grow-ing dim, blood-stained fingers.clasped the promise that soothed his dying agonies and lighted his soul into a better world. And when you go into that sick room at home, what book is that by the bedside of the patient; and on the wall those large letters which the eye of the patient can easily catch whence come those stirring words? Do you not hear infancy lisp it by its mother's knee? Do not you see age with its hoary locks anh its streaming eyes bending reverently over the sacred story ? Aye, and they whisper it in the dull, cold air, and it drops from the faltering lips of the lying, and they mutter it with their latest breath as the ground of their hopes and a passport to a glorious immortality! Jesus Christ conquered the hearts and subdued the wills, and is now enshrined in the affections of men. The simple story of his love is spreading the world over, permeating the hearts and transforming the lives of men wherever it comes, and lighting up the darkness of the earthly state with the hope of a glorious immortality. -Dr. Landels-

by few as well as by many. He is a is said, for the first and only time in his glorious Lord. He, who makes the bar- sad experience the power of his nerves ren woman to keep house, can do any-thing he pleases. His perfection can accomplish all his word.

unfashionable to credit the divine testimony. The example of his neighbors was all the other way. The wicked generally cry, "Where is the promise of His coming? You are expecting great things, but where is the sign? We give no credence to the report. It is unreasonable. We advise you to cease from your vain expectations." Example has a great power to draw us down from any good plan or purpose.

He believed God, although he could not explain the divine conduct. There were many things that looked the other way. There were long delays, which seemed to contradict the promise. But with the Lord one day is as a thousand years, and a thousand years as one

day. To sense and reason and public opinion and popular example, Abraham opposed the simple word of God. In so doing he acted wisely. Having the divine word, he knew the engagement could not be broken. We never act more wisely than when we simply believe God. If He is not worthy of credit who is ? If He cannot be trusted, we must sink into despair. The promise of God cannot be broken.

We cannot trust ourselves. We never lean to our own understanding without committing folly. Our wisdom is nought. Our strength is weakness. Our righteousness is as filthy rags. We are crushed before the moth.

Nor can we rely on the angels. They are good servants of the Most High; but they are not almighty. Their wisdom is borrowed. Their dependence is entire. They are God's messengers, and as such they give us wonderful aid, that is all.

But we may and we must believe God. To whom else can we go? He is sincere! He handed his marriage ring to all sufficient. He is of wisdom to devise Dr. Bascke, to be conveyed to his mother and power to execute the best plans. We never act so wisely as when we credit Him entirely, and ask no unbelieving questions. The issue proved this to be so in the case of Abraham, and of every true believer that ever lived. Such reliance on the divine testimony the chief actor in the sad scene, was calm; receives all that God has spoken.

Such a faith is holy-it is "most holy" (Jude xx). It proceeds from a principle of holiness. It leads to holi. ness. It never leads to sin. It is unbelief that corrupts and hinders the soul in all good things.

Of course it is not a natural, but a gracious endowment. It is of the operation of God, who raised Christ from the dead (Col. ii. 12). Flesh and blood do

He believed God, when it was quite and unedifying to follow hum to the tribunal before which he was summoned ; but to which summons he responded only

> by saying : "If I am to be condemned, then my presence or absence will make no differ-

ence. His condemation ensued, as a matter of course; but that was followed by a reprieve, but soon the fatal sentence was pronounced and executed. It is said that Juarez would have been glad to spare his life, but for reasons of state, and out of regard to the voice of his chief supporters he gave his sanction to the execu A little before this time might have

been seen away beyond the ocean another scarcely less tragical scene. It was the young and beautiful, but now almost de mented, Empress of Mexico, prostrate before the Holy Father at Rome, interced-ing for the Pope's interference in behalf of her husband, betrayed and abandoned among his enemies. But the pope was

powerless in this case, and he had indeed consented to the arrangements that now threatened to terminate so fatally. Then came upon her the sudden frenzy of fear that she would be poisoned if she left the protection of the Vatican; and this was followed by gradual sinking away of the noble and refined spirit into a quist, moping madness; from which not even the sweet familiar scenes of her loved Miramar sufficed to arouse her. She saw no-

thing more of the dark cloud that was gathering around her husband, nor was she aroused to consciousness by the thunder crash that soon after resounded through the brilliant halls of the Tuileries, and the more majestic palace of Schonbrunn, announcing that the stern decree of death had been executed upon the brave and accomplished young emperor. That sorrow was spared her, which, had she been capable of feeling it, must itself have driven her to frenzied madness.

How sadly dramatic was the scene of the execution of Maximilian, the more so because all was so entirely unstudied and the archduchess, for he believed that Carlotta was already dead. He carefully prepared his toilet, in preparation for his death, dressing himself in a plain, single-breasted, black frock coat, closely buttoned ; black neck-tie, and lower garment, and a broad-brimmed Mexican hat. He, while his attendants were so completely unnerved, that they were near fainting,

as they witnessed the placid bearing of one so beloved and revered. Slowly the cortege of three carriages with the escort of five mounted soldiers, and the battalion of infantry guarding the road, moved toward the "Hill of Bells," where Maximilian had been captured, and where he was to be shot. The three victims stood side by side ; Maxi-

milian placing General Miramon in the center, as the post of honour, himsely tak-

In this way he became more thor oughly acquainted, too, with his coun-try and its inhabitants, with their de-sires call cares, duties and trials than

sires of cares, duties and trials than would have been possible otherwise. As he was one day walking through the suburbs of Moscow he met one Matwerf, with whom he had often talked concerning the ignorance of the Russian poor and the best way of remedying it.

Matwerf invited the Czar to sup with him, and introduced him as a merchant from Kasan. The busy bustling housewife received her guest with true Russian hospitality; but the Czar's glance passed over her short, round figure to rest upon that of a tall, slender girl, who stood behind her. It was Natalie, a poor orphan whom the Matwerfs had

taken to their home through pity. She wore the simple national costume of the olden time. Upon her black hair was a black velvet cap; around her neck hung a triple row of pearls, from which was suspended an image of the holy St. Nicholas. The remainder of her outfit consisted of a short overskirt, a bright colored underskirt- blue stockings and low shoes.

Supper was served by the ladies ; and though the kind hostess urged Alexis to do honor to her honey-cakes and meal, he ate but little, so absorbed was he in listening to the praises which she gave her adopted daughter.

"She reads and writes well enough to be the first secretary of the Czar (the holy St. Nicholas protect him), and yet no girl, far or near, can spin better or faster than she. From early till late she helps me, and then in the evening she reads to Matwerf, because the lamplight pains his eyes. She is indeed the blessing of our old age."

The Czar's eyes rested with pleasure on the blushing face of the lovely maiden, and with reluctance he took his leave, only to repeat his visit soon and often. Finally he declared his love and won her promise to be his bride. * *

* And now an imperial proclamation was issued, ordering all the fair young girls in the empire to assemble in the Kremin on a certain day, that following an ancient custom, the Czar might make his choice of a wife from among the daughters of the land.

Very unwillingly did Natalie prepare to obey the imperial summons. Her heart throbbed at the possibility of being the chosen one and the dread of being unfaithful to her plighted lover. Tremblingly she followed Matwerf into the salon, where several hundred other maidens awaited the coming of the Czar. The strange position, the unaccustomed splendor, the noise of the multitude confused her so much that she was not able to lift her eyes from the floor.

not enable us to believe. God's Holy Spirit is the author of every grace in the heart—of faith in particular. This

we clearly perceive that duty involves the requisite ability to perform. Otherwise he would be a hard Master, reaping where he had not sown

But we cannot thus charge the Most High. He is righteous in all his ways. It is therefore in consequence of the fact, that the exalted Jesus, gives repentance, that God commands all men to repent.

The gift of Christ, the Holy Ghost, convinces the world of sin, not only by the word, but by his own mysterious influence on the soul. Those who yield to the convictions thus divinely wrought in them, and turn to God, obtain forgiveness. Those who refuse to obey the voice Divine remain unsaved. I would but ye would not, says the Lord, thus throwing the responsibility upon the sinner. We fear that many who are living in sin, are ex-cusing themselves, by indulging the thought that God is withholding from the grace of repentance, and therefore they cannot come to Jesus. If such persons would act rationally they would immediately go to their knees, and ask God why he witholds the grace of repentance. They would seek until they found, not only the

grace of repentance, but also the justifying grace of God. Repentance brings the sinner almost to Christ, but something else is necessary in order to an interview. repentance changes not the sinners relation to God. He is still a guilty sinner, and must remain so until he is forgiven. It is not repentance, but faith that takes hold of Jesus. Faith, not repentance is the eye of the soul, that looks to the Saviour .- the feet of the soul that walk to Christ.

No man trusts in Christ for a present salvation, until he feels his need of salvation. It is not the presumptuous but the penifent believer that relies upon the atoning work of Jesus. Jesus Christ never said to those whom he healed in the days of his flesh, thy repentance hath saved thee. It was always, "Thy faith bath saved thee," The reason is plain. If our repentance procured pardon we would not need forgiveness; we would claim it as our merited right. But pardon is ours, not because we repent, but because we accept of Christ as our Saviour.

The soul of man may be exercised with penitent feelings for months, without obtaining peace with God. Not so, in refer-ence to faith, the moment he believes with the heart unto righteousness, he realizes the favour and the peace of God." Hence the promince given to faith in the Bible.

It is therefore worse than useless to exhort an impenitent sinner to believe believe in Christ. It is only to those who are earnestly asking, "What shall I do to be saved? that such direction is appropriate.

On the whole it appears quite evident, that power to repent is graciously given us by Christ, but the use of that power 18 our own act. So that the divine sovereignty in the bestowment of grace does not interfere with human responsibility. As the Ambassadors of Christ we will fail in the great work of our embassy unless we preach repentance, as well as remission of sins. The truths of the Bible are beauti-

HAPPY will you be if you learn what it is to find love and occupation. It is no use to ask what those who love God do with Him. There is no difficulty in spending our time a friend we love; our heart is always ready to open to him; we do not study what we shall say to him: but it comes forth without premeditation; we can keep nothing back e en if we have nothing special to say; w like to be with him. O, how much easier it is to love than to fear! Fear constrains. fetters perplex one; but love persuades, comforts, inspires, expands the soul, and makes one desire what is good for its own sake.-Fenelon.

Colton once said of Time-Wisdom walks before it, and repentance walks



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NOVEMBER 16

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER : STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON VIII. JUDAISM OVERTHROWN; or, The Saints Forewarned. Luke 21, 8-21. Nov. 24.

EXPLANATORY. Verse 8. And he said. The disciples had called his attention to the solid and mass- win for them a general enmity, but such ive walls of the temple. Christ in return was the fact. Tacitus, the Roman histo-told them that the time was near at hand rian, calls them "the enemies of the huwhen those strong towers would be over- man race." Because they refused to worthrown, even to their foundations. They connected his prophecy with the end of the world, which they supposed would ing of Rome, and caused thousands to be the world, which they supposed would ing of Rome, and caused thousands to be take place at the same time, and asked put to death with the most horrible tor-him when it was destined to occur. 1. tures. 9. "Even the best and purest may "There is great tendency to see in our own troubles those of the whole world, own troubles those of the whole world, and to suppose that the breaking up of our affairs indicates the end of the world. From the wars of Titus to those of Von Moltke, every strife has been supposed to forebode the destruction of human soci-ety. Be not deceived. He warns them arming the mistake of confounding the consummation of all things. Come in my name. That is, claiming to be the pro-mised and expected Messiah. They were not to look for a golden age at once : ra-ther a period of trouble, of false doctrine. GOLDEN II near, he behel Luke 19, 41. DOCTEINAL foreknowledge and of darkness. Saying, I am Christ. It is a fact that in the closing years of the Jewish commonwealth many pretenders arose, claiming to be the Messiah, all of whom, however, soon came to naught. The time draweth near. The time of pre-tenders and of persecution. The lifetime peat perpetually, "Believe on the Lord of many among the apostles lasted long enough to witness all these terrible cala-mities. Go ye not. They were not to be swerved from their faith in Christ by any manifestations, however plausible. 2. "We can be forearmed against that trouble against which we are forewarned." 3. "Where a knowledge of coming danger will help the church to prepare for it, the Lord gives warning : where it would only serve to alarm, he withholds it."

9. Wars and commotions. The threatened invasion of the Romans, which were long in preparation before actually realized; and the riots, disturbances and massacres of the period just before the final siege of Jerusalem. In one slaughter according to Josephus, fifty thousand Jews were slain. Be not terrified, They were to trust that Christ would care for his own, and watch over the interests of his church. 4. "Whatever happens in the world, God's people are safe and se-cure, under the shadow of his wings." By and by. An expression which at the pre-sent time means "after awhile," but in the time when the Bible was translated meant "immediately." They were not to expect the destruction of the world to accompany the overthrow of the Jewish State. 10, 11. Nation shall rise. There were revolutions and changes of imperial succession following each other rapidly at Rome, and riots, bloodshed, and disturbances throughout the empire, during the era just before the destruction of Jerusalem. Earthquakes. The historian Tactitus mentions many earthquakes in the reigns of Claudius and Nero, in which Laodicea. Colosse and other cities were destroyed. Divers places. " Place for place," that is, not in one place only, but successively in various districts. Famines. One prophesied by Agabus. (Acts 11, 28) occurred A. D. 49. Pestilences. Which often follow as the result of famine, from insufficient and unwholesome food. Fear. ful sights and great signs. Josephus relates, among the omens that foreshadowed the fail of the city, that a strange star hung over it, and a comet was visible in the heavens for a year ; that a gate of the temple, which twenty men could scarcely move, opened of its own accord one night. that horses, chariots and warriors were seen marching in the sky ; that a mysterious voice was heard in the temple, saying, " Let us depart hence :" and that a peasant from the country wandered, for seven years, throughout the city, continually orying, "Woe, woe to Jerusalem," until after the seige began, when, while saying "Woe, woe to myself also," he was killed by a missile from the enemy. 12. Before all these. Previous to the destruction of Jerusalem the persecution of the Christians was commenced, first in Judea by King Herod, afterward at Rome by the Emperor Nero, and throughout the cities of the empire. To the synagogues. The councils of Jewish leaders in provincial places were often held in the synagogues, as the Great Council of Sanhedrin was held in the temple, and the scourging or other torture was administered their in their presence. Kings and rulers. Such as Herod, Felix, Festus, and the Emperor Nero, before whom Paul was tried. For my name's sake. 5. "Those who bear Christ's name must also suffer his reproach." 13, 14, 15. For a testimony. That is 1. Their endurance of persecutions would 25 cents a bottle. become the testimony or proof of their become the testimony or proof of their fidelity to Christ. 2. These trials would afford them a glorious opportunity to bear testimony to the cause of Christ and the truth of the Gospel. It is well known that the constancy and cheerfulness of the Christians under persecutions won multitudes of converts. 6. " He who rules the universe compels even the wrath of men to minister to his praise." Settle it. Resolve, or determine. Not to meditate before. This was a direction for times of emergency and trial, not a general precept. The answer shall be supplied when a question is asked : but there is no promise for those who undertake to deliver the message of the gospel without fore-thought. Gainsay. 7. "A u.an who has truth on his side is always stronger than

Mary, the ties of religion have been found ECONOMICAL stronger than those of blood. Some of you. They had been looking for offices, honors and emoluments under this new dispensation. Christ warns them that their crowns shall be those of the martyr, and their riches shall not be earthly. Put to death. Several, if not most, of the apostles, including James. P-ter and Paul were slain. John was the only one who is believed to have died a natural death. 8. "Those whom the Saviour loves the most are sometimes called upon to suffer the most." Hated of all men. It seems strange that the pure doctrines and inno-cent lives of the early Christiars should

be misunderstood and wronged in the GOLDEN TEXT : And when he was come near, he beheld the city, and wept over it.

DOCTEINAL SUGGESTION : The divine foreknowledge. The next lesson is Luke 22, 10-20. PREACHING DOCTRINES .--- It is the

invitation, "Come to Christ," or to re-peat perpetually, "Believe on the Lord Jesus Christ," without at the same time telling who Jesus is, and explaining what is meant by believing on Him or having faith in him. But to do this involves doctrine, and at this point we are met with a popular outcry against doctrinal preaching. "Preach Christ," they say, " and leave the doctrine alone." This is with a popular outcry against doctrinat preaching. "Preach Christ," they say, "and leave the doctrine alone." This is impossible and the demand absurd. Any explanation about Christ is based on some doctrine as to His person. If we attempt to explain His crucifixion and death, we also involve doctrine. Even beneath the also involve doctrine that is no matter what a man believes, so long as he is resting in Christ. But doctrinal preaching is not confined to the evangel-ical ministry alone. They who teach that Christ is but a man, or that his death is what the death of a martyr are equally but the death of a martyr are equaly but the death of a martyr are equally but the death of a marty

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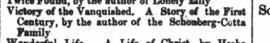
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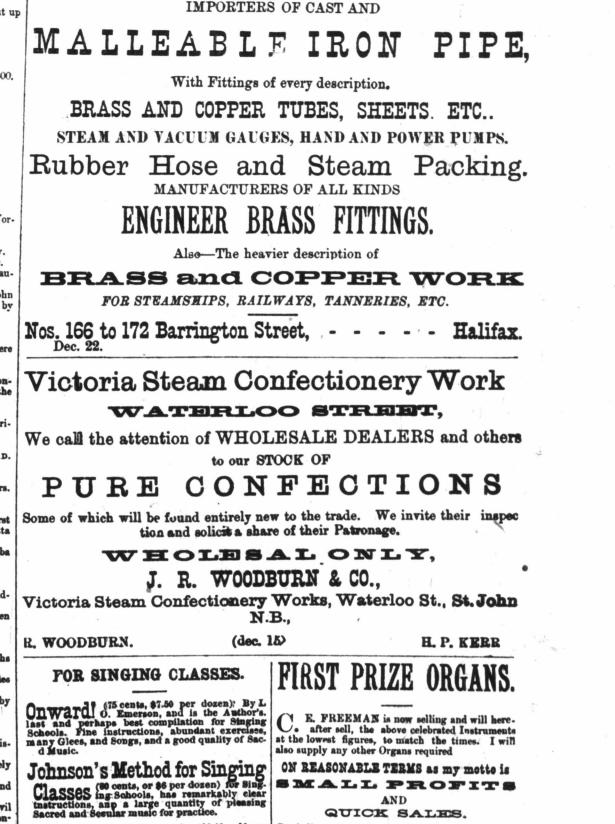


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> his foes" 13, 17, 18. Ye shall be betrayed. In every persecution, from Nero to Bloody Times.

rett. Double Story (A) by George Macdonald. David Lloyd's Last Will, by Hesha Stretton. Early Dawn; or, Sketches of Christian Life in England in the Olden Times, by the author of truth is, that if men would preach that there is any significance whatever in the Gospel, it is impossible to escape the use of doctrine.-Wm. M. Taylor, D.D.

A CHILD'S OPINION-A FACT. STANLEY ----- had recovered from

very serious illness, brought on by too close application to his books, in his earnest endeavors to outstrip his little schoolmates in the race after knowledge. His little brother, Percy, a youth of

three summers, as was quite natural, held a very high opinion of the medicine (Rob-inson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime) that had produced such gratifying results, -but, at the same time had a very warm affection for it on his own private account. After having enjoyed sundry "refreshers" from the nearly empty bottles, which by common consent had descended to him, he critically holds it up between his eye and the light, and with the air of a Chief Justic:, remarks :--- "Mamma, I like 'zat better 'n lobster." Little Percy's just appreciation is a very general one among the children who

mothers would have less cause for anxiety on account of the ceaseless drains upon the too frail constitutions of their fastgrowing little ones did they but fully estimate the marvellous strengthening and vivifying properties of this medicine and its adaptability to the wants of GROWING STRUCTURES. Try it! Prepared solely by J. H. ROBINSON, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1 per bottle; Six for \$5. BROWN & WEBB, and FORSYTH, SUT-CLIFFE & Co., Halifax, Wholesale Agents DIPHTHEBIA has for a long time been

very prevalent, and very fatal. Its fatality seems to be greatly owing to neglect-ing what is supposed to be an ordinary cold or sore throat until it has progressed to its last stages, and then when medical aid is procured it is too often found to be Silver Castle. All for Money. too late. From the fatality attending this disease every family should keep a remedy on hand and use it on the first appearance of sore throat. A preparation called DIPTHEBINE has been placed before the public. It is the discovery of an English bysician, and has been regarded, where it has been used, to be an infallible reme-dy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of

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numbers of patients who were believed to be hopelessly affected with consumption. Ague Cure breaks up chills and fever quickly and surely. Ayer's Compound of Sarsaparilla eradicates scrofula and impurities of the

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WESLEYAN. ТНЕ

THE WESLEYAN

SATURDAY, NOVEMBER 16, 1878.

our.

you.

OUR YOUNG MEN.

CONCLUDED. As on the summit of Mount Moriah stood the temple of God, so the crowning virtue of character is true piety. A man may rise from the level of common life which surrounds him, like Tabor amidst the Plain of Esdraelon, but unless the lofty solitude of his moral preeminence be peopled with the pure visions of faith, and the happy companionship of noble spirits, he is still in the regions of cloud and snow. Christ is the light and warmth of the soul, and only in his transfigured presence is the perfection of bliss to be found. True piety is the ornament, as it is the

world be the better for Our Young Men climax of character. In the inspired description of Solomon's temple, it is said of the two pillars which stood on either side of the porch :--- " And upon the top of the pillars was lily work, so was the work of the rounds of the papers, founded upon the pillars finished." So the pillar of mysterious scenes and circumstances said character, while established in strength, to have occurred in a house in Amherst, must be capped with the lily work of Nova Scotia. A medical gentleman, as Christian virtues. Zion of ld was called also a clergyman, have testified as to "The perfection of beauty," and it won knocks and rappings, writings and viothis distinguished title because God had lence, compared with which "Old Jeffry" his habitation there as the centre of hu- in the Epworth Parsonage of the Wesleys man worship. The true Zion now is the was a dumb phenomenon. Besides the coul that is filled with God, and devoted to two gentlemen named, there were several his service, and the perfection of beauty intelligent and honest spectators from spirit," which pertains to "the hidden was under medical direction at the time; man of the heart," is like Samson, crested she is described as having been subject to with strength, but devoid of that love nervous excitement, twitching of the which is the true beauty of the soul, and muscles, and unnatural sleep, just preso eminently illustrated in Him who is ceding the manifestations. There were "altogether lovely." As Shakspeare writings on the wall without any visible savs :-

" O, it is excellent To have a giant's strength, but it is tyrannous To use it like a giant."

Young men do well to be strong-to cultivate strength ot mind, only let there be superadded the loveliness of piety, like

one of whom Ezekiel speaks when he no explanation, while the Minister says :-says :-- " As for the beauty of his orna-"I believe these phenomona to be worthy of ment, he set it in majesty." scientific attention and investigation, as I have no doubt they are reconcilable with known laws. I Beauty of character, in its highest style have not come to regard them as supernatural, or and grandest possibilities, is best attained as manifestations from the land of spirits. The in the spring-time of life. A man of many meaningless character of the performances forbids any such conclusion. The age with all its disyears may bloom into picty, like the last coveries has only reached the outskirts-the border land of the great world of electricity, of which these may only be phases." rose of summer, when youth and maturity have passed, but how soon its beauty is Here is the testimony and the judgewasted, at least, so far as this life is conment of one who has observed carefully cerned. Is it not far better to open one's and methodically, those phenomena, blossoms in the early spring-time of youth, for then piety may shed its sweetness through all the long summer of life? Besides, it is utterly impossible to recover a lost life. Winter may embellish its barreness with snow-drops, but it cannot boast of the brilliant crocus of early spring. So age may adorn itself with the flowers of piety, but it cannot shed the exquisite sweetness, nor can it possess possibility of spiritual agency. the freshness of a youth that is devoted to God. It was an old belief entertained by the alchemists, that the primordial form of all things exists in their embers, and that a wasted rose, for example, may be reconstructed from its ashes, saving its bloom and fragrance. So that even superstition itself in its wildest dreams, never conceived the hope of fully recovering the unexplained, as has been the case with maiden virtues of a wasted life. And can stranger things in different ages and sent our young men ever expect to reanimate for objects which the light of time has not the lost flower of youth, when the stern. prought out clearly to human eyes. The drear, desolate winter of life shall overelergyman's judgment we may accept as taken them? Will it then be possible to ntelligent and correct-the best that recall from the desert air the wasted sweetould be given under the circumstances. ness of their earlier days ? Nay, the frag-What we desire to point out in this conrance shall have departed with the by ection is simply the unconscious revolt gone years, never, never to bathe itself in of the human mind from old, established the light of life again. O! prize your theories-in fact from doctrines and posiyouth ! Improve the opportunities while tive declarations of Scripture, as regards they are still yours. Leave, if need be, the supernatural agencies and influences. The riper fruits of a pious life for the golden man who would presume to-day to regard autumn that is coming; but be sure that any story, however conclusive in its asyour youth is beautified and enriched with pects, as owing any of its origin or operathe blossoms of a consecrated character. tions to the power of good or evil spirits, Blossoms are the prophecies and harwould probably be laughed at. Indeed. bingers of coming fruit. So the beauty of youthful piety is to be consummated by usefulness. The boughs that flourish their mental act of attributing to spiritual blossoms should one day bend with fruit. And may not our young men devote their energies-their sanctified gifts and graces, their noblest faculties, and their purest, warmest affections-to the service of God? Jeffry." as a possible visitant, or visita-Service is the outcome of true piety. The tion from the other world. Yet of the two recipient of divine bounties becomes the transmitter of the same. "Out of the eater comes forth meat,"-like Samson's relinquish our faith in spirits, and hand tion, " and out of the strong comes forth sweetness." And to whom does the rich. ripe truit of piety belong? Is it not to Science is not perfect. It has triumphs yet observance. God? Then let Him have it, and the best to gain; but we are still weak enough to too. As one has quaintly said :-- "When think that, when science shall have climb- does not exist in England to any marked you grind your corn, give not the flour to the devil, and the bran to God." The will be infinite leagues above it. There is ed evil in this country. We mean the sefirst fruits, and the best fruits, are God's. | not a conception which has ever flashed The fatlings of your flock are his. " In- upon the mind of a scientist which did not cense and a pure offering" are His due. | first dwell in the mind of God. Beaten oil, and golden censors are re-The world will scarcely gain by hasquired from the worshipper at his shrine. | tening to turn out the supernatural alto- | are rarely heard in city pulpits, are almost

ed; so shall your consecrated life be, like Spiritualists of to-day who are impostors; the argument in favor of burying on Sunthe one great sacrifice of Him, ' who hath just as there have been Monks and Alche- day is plausible ;- we thereby show begiven Himself for us, an offering and a mists in the past who were either knaves coming respect for the dead; and give opsacrifice to God, for a sweet-smelling sav- or fools. Ghosts of this age may be of portunity to many to hear a solemn warn-

In concluding these fragmentary serials to our young men, it is worthy of special emphasis, that the crown of character is piety, and the secret of true success in life, is a decidedly religious attitude in regard to all matters affecting both our faith and practice. Other elements of character may have their importance, but piety stands queen among them all, in the royalty of its claims, and in the supremacy of its position. Be wise, young men, by all means; be rich, if you can; but, above all, and before all, gain and glory in a pious character. Let the religion of Jesus possess you, and mould you, and actuate Maintain a lively faith in him : e.nulate him; and so shall the church and the

NATURAL AND SUPERNATURAL.

A very remarkable story has been going

agency, this going on at different times. Pillows held in the hand of a person present would swell up and writhe as if animated, and this before several witnesses. Knocks and slaps were heard and felt in most unaccountable ways.

As to the cause-the Doctor attempts

the same character as witches of past ages. ing from the pulpit which might not But that there are spirits - good and bad -that they have intimate relation to things and people of this world, interfering with them and injuring or helping on the Lord's day is only permissible them as they may be permitted or direct.

human belief but a part of human experience. If not, the New Testament is either false or inexplicable.

Coming down through the new dispensation we find this element closely interwoven with the faith of Apostles, Reformers and Martyrs. In this faith they preached eloquently and wrought powerfully and convincingly. There are no Roman Catholic pulpits which do not hold forth this faith in its extravagancies; there are few Protestant ones which refrain from proclaiming it discreetly as occasion may require. With all this, is there nothing in the doctrine ? Is it merely a form of speech, or is it interwoven with our Christian constitution? We confess that with us it is the latter. To give up this would be to go into the blackness of doubt with a score of other doctrines, any one of which is vital to our happiness, inasmuch as they are all a part of that great whole which we call the Bible. We are called to witness glorious death-scenes, the subjects of which profess to see spirits by is a pious character. Mere strength of time to time, who aver that the evidence their side. Medical science possesses not mind, however brilliant its genius, or ex- as formulated by newspaper reporters is the clue to this mystery. Will it ever tensive its range of vision may be, with- substantially correct. A young woman who attain to the keys of death and eternity? out "the ornament of a meek and quiet is the central figure in all this mystery, We doubt it. A fitting sentiment for many of us to-day would be the prayer of Eve, in Mrs. Browning's "Drama of Exile."

> " Dear Pity of God, That didst permit the angels to go home And live no more with us who are not pure, Save us from a loathly company-Almost as loathly in our eyes, perhaps, As we are in the purest. Pity us-Us too! nor shut us in the dark, away From verity and from stability, Or what we name such through the precedence Of earth's adjusted uses,-leave us not To doubt betwixt our senses and our souls Which are the more distraught and full of pain And weak of apprehension !

LATEST REFORM MOVEMENT IN ENGLAND. One of the most hopeful signs of these times is the diligence and tact with which old reforms are followed up and new ones introduced. Anne of these modern agitations are directed against novel styles of extravagance, and others against longstanding abuses. Funerals have been United States. among the latter. Against certain feaweighing them against the probabilities of tures of the funeral customs of this day, imposition by the machinations of art, and good, moderate men have long been comcity :endeavouring to account for them only on | plaining. As in other matters of fashion, the ground of a secret subtle power called however, public inclination and prejudice electricity, possessed by a young woman are too strong for individual sentiment. without being aware of it, or possibly held A peculiar order of excess and unmeanby some other human being and used to ing parade has become so interwoven with torment this sick and distressed victim. our associations of death and burial, that Deponent, however, does not deny the it is not surprising a powerful voice should now be heard demanding reform in this With the facts of the case we have no direction. Like many other good moveconcern. They are doubtless correctly re- ments this originated in the Church of ported; and the time may come-as it has England. Earls and bishops and common come for many impostures-when science, people united in a purpose of correcting which is so much relied on now-a-days, or the excesses which accompany the obseaccident, as some choose to designate it. quies of the dead. Associations with a may unravel the mystery So also the similar object in view have risen in many curious phenomenon may forever remain parts of England, encouraged by both clergy and laity. England doubtless has its peculiar funeral customs. In some rural districts especially, and among certain classes, there is much feasting and drinking on these occasions. This partly originated with a hospitable intention. Friends coming f.om a distance required refreshment. It was easy for times of refreshing to grow into times of carousal. This custom soon begat ostentation and display on the part of relatives of the dead, since their goodness or the opposite, was sure to be measured by their table and cheer. We have not this custom on this side of the sea-at-least to the same extent as yonder. plause.) The next excess calling for reform is pomp and pride in dress, coaches, trimwe almost incline to think that even any mings, and the other paraphernalia of religious man who detected himself in the funerals. This is quite as much a feature of the custom in America as in England, agency any part in the actual tangible considering our means. It has come to affairs of this life, would begin to be regarded as an evidence of meanness doubt his own sanity. John Wesley where any restraint is laid upon this fashwas credulous, he stood in awe of "Old ion by bereaved relatives. What is even worse, it is likely to be construed as a proof of the want of affection and respect extremes. we would rather go with John for the deceased. Thus, between a desire Wesley,-rather be imposed upon than to express proper regard for one's dead friend, and the dread of being quoted as a over all the wonderful phenomena of miser and a churl, many poor people are graph : this world to science for explanation. led to outright extravagance in funeral A feature of such occasions, however, as ed to the summit of its Pisgah, Revelation | degree we find becoming a very aggravatlection of the Sabbath for funeral purposes. This custom prevails more in the country districts than in towns, chiefly, we think, because funeral sermons, which

to our church, to our hearts.

otherwise occur. But it is the manual labor accompanying Sabbath funerals which makes them objectionable. Work where either necessity or mercy calls for

ed- this is an old faith. It held sway over it. Is it necessary frequently to prepare the human mind for 4000 years, till Christ horses and work them, to employ men for came; then it became not only a part of such manual labor as accompanies burial? Is it necessary in any case? When medical men decide that keeping a body beyond a certain hour might endanger The thought is original, as far as we know. health, burial on the Sabbath might become a painful duty, but we fear the tendency is rather to seek the Sabbath for this purpose than to avoid it. We need not enlarge upon this point.

It is gratifying to find this new reform taking shape. We hope it may spread to this country. The advantages of a general agreement on this reform is just this :---no individual can stem the current of prejudice and fashion, but when numbers of respectable and religious reople give a movement their countenance, sensible persons who are disposed to do what is right, can take shelter behind an influential public opinion.

DEAN STANLEY IN NEW YORK.

The Very Rev. Arthur P. Stanley, D. D., Dean of Westminster, has associated himself so far with the broad religious and literary humanity of our day, that his presence on the American continent is an interesting event to every genuine Christian and scholar. Refusing to be bound down by the exclusive and narrow principles of the High Church party, he has identified himself with Methodism to an extent which awakens the enthusiasm of John Wesley's followers wherever his honored name is announced. The venerable Dean's reception of John and Charles Wesley's monument into the national mausoleum over which he holds guardianship, will still be fresh in the minds of our readers. Now that he comes to America, is it any wonder that Dean Stanley should be hailed by us all with grateful recognition? Apart a ltogether from his liberality in religion, Dean Stanley commands respect for his genuine worth and rare talents. He is one of the most listinguished scholars of the great men who

Young men, let these be willingly render- gether from its creed. True there are universal in the country. At first sight of the land and its about the children and youth has colleges and seminaries adequate to the demands of its numbers. "The world is my parish," said John Wesley, and no inconsiderable porcion of this New World rejoices in the fact. As American Methodists, we welcome you to our land.

NOVEMBER 16

When the Dean rose to reply, the audience again stood up en masse, an impressive and graceful act which was courteously acknowledged.

The speech of Dean Stanley was of considerable length. Much of it was naturally devoted to an explanation of the precise circumstances connected with his reception-the admission of the monument. He spoke of Weslev's character as unique in its greatness.

And, first of all, may I venture to say that in claiming him as your founder, you enjoy a peculiar privilege among the various communions which have from time to time broken off, or at least varied from, the communion of the Church of England. The founder of the English Baptists is compartively unknown; the founder of the English Congregationalists (and I say it with no shadow of disrespect) is also comparatively unknown; the founder of English Unitarianism (and I say it also without a shadow of disrespect) is alcomparatively obscure; the founder of the Society of Friends, George Pox, has been super-ceded in celebrity by William Penn, and by other illustrious Friends who have risen in that Society since his departure; but it is no disrespect to the great Society of Methodists, it is no disrespect to the eminent and reverend persons who sit around me, to say, that no one has risen in the Methodist Society equal to their founder, John Wesley. [Applau e.] It is this which makes his character a which makes his fortunes so profoundly interesting to the whole Christian world. Here is another quite original allusion to

Wesley. It is a presentation of the obverse of Wesley's great motto:

I now come to the more distinctive points which he urged upon the Christian world. There are two characteristic points, which I hope I am not mistaken in describing, as the special characteris tics of the Methodists. Ot his system and of his principles I will speak hereafter. There are two points which characterize the method of his teach ing, which, also, are of immense value to all Christian Churches every-where. One of them is that which is inscribed on his monument, and that which has been quoted in this address. "The world is my parish." That is a saying that it is most important for all Christian teachers to bear We are not confined in our ministrain mind tions or our teachings only to the particular sphere in which our lot happens to be cast. There is, it is true, another principle, a counter principle, which, 1 hope, even Methodists will allow to have some value—" The parish is my world." [Laughter.] It is very important that we should all of us remember, whether Methodists or others, that the particular sphere in which our lot happens to be cast may be for us the world, the chief world, perhaps the only world in which we can hope to do any good. But, nevertheless, there is, as I Wesley, that the world also may be our parish.

Bishop Simpson was called to respond to Dean Stanley's address. This great speech must be given entire. We would as soon be guilty of cutting into a master-piece of paint-

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ing, or breaking in upon a piece of elegant began their education under Arnold of Rugby. An accomplished theologian, a famed

orator, a writer of great reputation, and the leader of the " Broad Church " party, philosophers as well as Christians greet him with reverence. The Dean is now 68 years of age : but even at this advanced period of life, is enjoying a journey through Canada and the

The New York "Advocate" thus describes meeting convened for his reception in that

The reception tendered to Dean Stanly, the emient representative of the Established Church of England, who is now visiting this country, by the Bishops of the M. E. Church, and the Mcthodists of New York, was held in St. Paul's Church, on Fourth Avenue, Friday evening, Nov. 1. In many espects it was the most significant gathering of skind ever held in America. It is questionable whether there has ever been such a representative Methodist assemblage on this continent as was convened in St. Paul's viethodist Church on this memorable occasion. Methodism was ably repreented by the presence of its chief superintendents, its official secretaries its leading educators in universities and theological schools, its chief editors and literary men, its ministers and leading lay-

Dr. Philip Schaff was present, as were Cyrus M. Field (who is Dean Stanley's host). and several other celebrities. General Clinton B. Fisk presided. As the distinguished guest entered, accompanied by the Bishops, the vast audience rose to their feet. the choir singing an anthem. Dr. Tiffany, pastor of St. Paul's Church, delivered the opening ad-

dress. We give one or two extracts :

While as citizens we join with all others heartily in the expressson of our pleasure at his presence, as Methodists we have a very special de-light in extending to him this greeting, for he is a loyal clergyman, who has discovered that the Church is larger than the establishment (renewed applause), as Christianity is broader than our creeds, even as the Mount of the Transfiguration was grander than the tabernacles men proposed to ouild upon its crest.

* *

A large enthusiasm enters into this greeting be cause of the public recognition by Dean Stanley of the worth and works of John Wesley, who, un-(Great apder God, was our spiritual father.

When the Dean, as the custodian of Westmin ster Abbey, was approached with a proposition to recognize Lharles Wesley by a tablet in the "Poet's Corner," he instantly replied, "If Char-les, why not John ?" and the result was the memorial to both.

At this stage Bishop Harris took the chair, and prayer was offered by Dr. Foss. Dr. King, pastor of Washington Square M. E. Church read an address, setting forth the joy of Methodist people in receiving their Reverend guest and going on to portray his character as it appeared to them, as a scholar, Rector, Chaplain to the Queen, Dean of Westminster and literary author. This beautiful address closed with this remarkable para-

Last Lord's Day the Methodist Episcopal church celebrated the one hundred and twelfth anniversary of the formation of the first church organization of Methodism in the New World, and the one hundred and tenth anniversary of the dedication of the first Methodist church edifice iu this country. Let us briefly propound and answer the question, in so far as present approximate statis-tics can, What hath God wrought in this five-and a-half score years, which have been contemporaneous with our national existence? The present numerical strength of the church represented be fore you this hour is in membership 1,673,000 souls; and the total Methodism of the United States numbers 3,315,000, and reaches in its congregations probably one-third of the church-going population of the nation, while its Sabbath-schools

mosaic, as mutilating this fine expression. ADDRESS OF BISHOP SIMPSON. Bishop Simpson was greeted with marked enthusiasm, and as soon as the applause had subsided, he said : Mr. Dean : It affords me no ordinary pleasure

o join in this welcome which the ministers, members and triends of the Methodist Episcopa Church have so cordially tendered to you, and I lesire to thank you for the kind words which you have been pleased to speak in reference to Metho-dism in this country and to its illustrious founder. rejoice in greetings of this character because they serve to join more closely together the nations which we in part represent. England and America have great interests in common. The people are of one race. Your fathers are our athers; your country once their abode. We are of one great family, part on the other side and part on this side of the wide ocean. We speak the which you utter is heard through our country from the Atlantic to the Pacific. We have one civilization—a something which distinguishes us from other nations and races of the earth. He has given to you the continent of Europe, and you travel eastward. He has given to us this vast continent, and we travel westward. Our missionaries, our citizens, our men of commerce and science are meeting and greeting each other in the lands of Eastern Asia; and I trust that, ere long, if we are true to our responsibilities, the Anglo-Saxon literature, the Anglo-Saxon language, and the Anglo-Saxon civilization shall girdle this globe. Applause.]

It is important that these nations should be drawn very closely together; and just as the ca-ble laid beneath the ocean, which joins our lands, s composed, not of one large wire, but of a vast number, so bound together that each may support the other, so the intermingling of these visitation the exchange of congratulations and of friendly feeling, are like so many cords—though like silk-en threads in their finehess, yet woven together they shall be like cords of steel—which shall secure the union and strength, and also the perpetu-ity of friendship of these nations. (Applause.) Again, I rejoice to welcome you, not only as a citizen of the British empire visiting our land, but especially to welcome you in your christian and ministerial character. These days are days in which members and ministers of the Church of Christ should draw as closely together as possible. We may have our differences. You may be a minister attached to a Church national in charac ter and allied to the State in various ways, and tuis you may prefer. We may belong to a Church wholly disconnected from the State, and preferring arrangements wholly voluntary. At the same time, whatever our differences may be, we have one great object in view, and we are part and parcel of the common Protestantism of the world. Applause.) On the one hand we are met by me. It thursts at you as well as at us. England and the United States in their Governments, especially on this continent, are standing protests against the Papal power. (itenewed applause.) The infallible Pontiff, once upon a time, divided the whole American Continent between Spain and Portugal, and gave it to them for a possession forever; but as long as England claims dominion over Canada, and as long as this Government holds dominion over this central land, so long does Rome stand in antagonism to us, and we stand in antagonism to Rome. (Applause.)

Then again, we are met by thinkers among science, who are so busied in solving material problems that they have no time to look beyond visible forms. They are drawing thousands of young men away from the Churches into the hadows and mists of a cold materialism, or by some strange leap carrying them into superstitious piritualism. To oppose these forces we should oin hands strongly together. Although we may never be one in organization, we can be one in Christian spirit. We rejoice sincerely whenever ministers of the various Christian Churches of the world visit our land, that we may shake hands with them, and they may shake hands with us (Applause.) I am well aware that in your visit to our country its newness must appear somewhat strange. You must have been accustomed to walk amid the endowments of the centuries, among the old schools and universities; you have officiated in the grand old churches and magnificient cathedrals; you have charge of Westminister Abbey as your own immediate work, where you walk among the foot-falls of centuries; and, it seems to me, it is no flight of fancy to imagine that sometimes in your ministrations, the spirit of the mighty dead who slumber in the old Abbey gather round you



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simple.

ГНЕ WESLEYAN.

to listen to the atterances that come from your er, and the more warmly the heart does beat!' lips. But here, how changed the scene! All is And then I asked myself, "Was it not through Our country is young, and our churches are e. We have no grand old edifice, none re-Africa that Livingstone reached Westminster Abmarkable for architectural structure or for ancient bey i was it not because the blood of the Chris-tian heart had flown to the extremity, and came tablets. Yet in our cities, among our villages, out on our hill-sides, and over our broad prairies, there back to make England's heart grow warmer?" [Applause.] Then I said again, "Was it not be-cause John Wesley said, 'The world is my parare thousands of Christian churches, humble though they be, where the voice of prayer is heard " and America, India and Australia respond and where Christian song ascends, if not so artisand where Christian song ascends, if not so artis-tic yet from hearts and lips sincere. Let me sug-for you to open the doors of that grand old Abbey gest that one cause of this simplicity is the newness of our country. Only two years ago we celebrated the Centennial of our nation's birth. Again, these Churches have received no aid from the Govern-May we not hope that when all lands shall be ment. Not a dollar of the nation's money is put into any of the edifices which our people have built. The whole of them are the voluntary con-tributions of a people, who, while they have been built with the start of the the start of t visited, the life-currents flowing back to the heart of Christendom shall make it beat so st on ly and so warmly that the old cathedrals of Europe shall open their doors, and even Rome itself, breaking through the exclusiveness of a thousand years, building with the one hand, like the Jews under Nehemiah rebuilding the walls of Jersulem, been shall no longer isolate herself from Christian fraemployed, not in holding the sword but in cutting down the forests, bridging streams. erecting ternity. schools improving the country, constructing rail-roads and telegraph lines all over our land, and While your institutions are so venerable, and we admire your churches and your cathedrals, we even laying the cable under the ocean's bed in claim they are part ours. Our fathers worshipped part through the agency of our own Field. (Apin them beside your fathers. They were their "Glory to God in the highest, on earth peace, good-will toward men." [Loud applause.] And I rejoice that since that cable was laid, and since common property. But our fathers left old Eng-land; yet brought no part of the churches with them. They are a numerous people here The inhabitants of the British Island are scattered all around us. In this assembly you have English-men, Irishmen and Scotchmen. Why, there are more Irishmen in New York than there are in Dublin and there are burdled of thereards of those words passed over the wires, there has been no war between England and America. May there never be any? ("Amen" and applause.) It seems to me that you who have traveled in Dublin, and there are hundreds of thousands of Englishmen scattered all over our land! May I the old countries, examined its ruins, walked over ask, Have their children no right of inheritance in those old cathedrals where their fathers wor-shipped? We have five millions of p-ople of for-cign birth living to-day in these United States, and ten millions of people of these United States its broken mosaics, measured its crumbling arches should now visit our western world. It seems to me eminently fitting that the author of the "East-ern Church" should visit the Western Churches, (applause) that he might finish his picture of are of foreign parentage. They have an inherit-ance in these grand old institutions. Yes, Milton is part ours; Shakspeare is part ours; those old church history, and see the varied phrases which the Church of Christ assumes. Twenty years ago with a company, I passed through Palestine, and we had Stanley's "Palestine" in our hand as one heroes are partly ours; and to-day more ears in America listen to the utterances of Shakspeare of our books of reference. (Applause.) And now we congratulate you on your yout to this land, and we trust that this visit will be productive not only of happiness to yourself, but, on your return, of increasing the friendship and union between the than do in Albion's proud island. (Applause.) Having enjoyed this opportunity to welcome you, and knowing that you must soon return to your own country, we pray God's blessing may be with you! May he so order the wind and the waves churches of England and America. As Methothat you shall pass safely over to your own dear dists, as has already been said, we have taken friends! May he so direct in his mercy that your life shall long be spared; that your voice may re-sound, as it has done, in the midst of vast assemspecial interest in this weleome, because of your connection with the honor paid to the memory of John and Charles Wesley. From your lips we blies, and that your pen may be still more produc-tive in works which tend to the redemption of this have heard how their monument was designed and erected, and we have listened to your estiworld, to the honor and glory of Christ!) Great mate of the founder of our illustrious founder. applause.) The great outlines of this movement, which we, in part, represent here this evening, were marked out by him. Near the close of his long life, he advised the formation of a Church according to EDITORIAL NOTES. the order which we now have; and there is no other organization of the Methodist Episcopal Church. He plann d its order, and we simply fol-lowed his advice. In that order there are two SPECIAL MESSAGES FROM THE MISSION ROOMS intimate that Rev John Williams, things specially remarkable. The first is that to which you have alluded—the itinerant ministry. D. D., from Ontario, and Rev. Dr, McDonald, returned Missionary from Japan, will It was his conviction that while a settled pastorate had its advantages and its charms, the world needvisit the Lower Provinces as a Missionary ed to be stirred up. He believed that men should go forth as evangelists to rouse and save a fallen deputation. They will remain for three Sabbaths only. Dr. McDonald will be engaged in New Brunswick and P. E, world. The whole system was so constructed that an carnest spirit from within, working out-Island, and Dr. Williams in Nova Scotia. ward, though its arrangement, should lead to the Dr. Williams will be engaged next Sabvisiting of every city and village, every hamlet

and forest, and to penetrate into every nook and corner of the earth. History must decide whether bath, 17th inst., in Halifax, as will also Prof. Longley, Principal of Mount Allison the movement be right or wrong. Male Academy We have no knowledge Then again to secure this itinerancy, and espe-cially to watch over the morals of the country, to of Dr. McDonald's programme, nor of the subsequent services for Dr. Williams, as which you have alluded as his great desire, the principle of supervision was established; so that the intelligence of their visit came too late we have our classes and conferences, we have our for arrangements before we go to press. class-leaders and stewards, ministers, and presid-ing elders, and Bishops, and the whole object of Anniversary Missionary Meetings at Brunswick Street on Monday night, and

preached in the evening. To these beloved made in lieu of rent and in fulfilment of a ministers our people are under lasting obli- compact entered into a few years ago whereby gations for the clear, earnest and faithful expositions of divine truth with which they favoured them. All the services were highly appreciated, and must have been rich in blessing to every devout worshipper. May the Lord fill the house thus set apart for Him with His presence. Margate, Oct. 1878.

It is contemplated to hold a District Convention by members of the Halifax District, in the Mission Church, South Brunswick St., at an early day. The Mission is doing a good

work, and this object may serve to gather

new sympathy about it.

-----PORT LA TOUR CIRCUIT .- Have just held most of our Missionary Meetings. The brethren Ainley, Borden, and Scott were duly on hand, and rendered efficient service by their truly practical and pointed addresses. Several of our friends are at present away from home in their vessls, yet, notwithstanding, the indications are that so far as this circuit is concerned the subscriptions will be in advance of last year. We have good reason to believe that the increase will exceed the prescribed 12 and a-half per cent.

THE Tea Meeting in the basement of the Methodist Church, Woodstock, on Thursday evening, was in every way creditable to it, and enjoyable to those who patronised it. There were only two causes for regret, one was the absence of Rev. Mr. Paisley, through indisposition, and the other that not more persons were present to participate in the festivities. The room with its decorations of evergreens, spictures and handsome transparency, looked very attractive, while the tables could not have looked more inviting to the eye or tempting to the appetite. The ladies in waiting performed their part admirably, and altogether it was a first-class Tea Meeting.

YOUNG PEOPLE'S INSTITUTE .- Twenty-one persons, ladies and gentlemen, were present at the meeting, in the Methodist Church vestry, on Monday evening, called by the Pas-tor, Rev. C. H. Paisley, for the purpose of organising a Young People's Institute. Rev. Mr. Paisley occupied the chair. After an explanation by the chairman of the objects of the Society, an organization was effected by the election of the following officers :--Rev. C. H. Paisley, President. G. L. Holyoke, Vice do.;

Chas. McLean, Sec. Treasurer; Wm. Wallace, Librarian. Committee-Messrs. Robt. Smith, H. P. Baird, C. L. Smith, Jas. Watts. A committee was formed te draft a Constitution and code of By-Laws, to be submitted to the Society at its meeting on Monday evening next, at 7.30 o'clock .- Sentinel.

At the opening service held in the New Methodist Church at Fifteen Point on Sun-

day last the congregations were large, the sermons eloquent and appropriate, and the collection toward the Building Fund liberal.

the then "Sussex Vale Circuit," with one married and one single man, became two circuits (Sussex and Apohaqui) each having a minister and his family. The parsonage of Sussex Vale became the property of Apohaqui. Sussex had to consider the question of a new one. The parsonage has been provided in and addition the contributions for ministers salary have been increased from \$460 to \$720. Point de Bute in the same period has increased the amount for salary from \$430 to \$465. The grant to Sussex this year for rent, is a final one. Yours truly. ROBERT DUNCAN.

NOTE-(It is not the "cditorial equamimity" that is disturbed unfortunately. If it were, matters could soon be adjusted An Editor learns the habit of making his own sunsh ne. We hope our friends painstaking ittentions may satisfy all concerned as to the question in dispute. We are sure that even if a sceming mistake may ap-

pear in the distribution of those Grants, where all the representatives were honorable, all may be acquitted)-EDITOR.

MR. CURRIE AND HIS ACCUSERS. The following appeared in the St. John

Christian Visitor of last week:

Copy of a letter sent Rev. D. D. Currie, Moncton, N.B. THE CHRISTIAN VISITOR OFFICE,

St. John, N.B., Nor. 3, 1878, Rev. D. D. Currie.

Dear Sir,-We have seem in the last issue of Wesleyan an article bearing your signature, in which you give a challenge to certain parties, including the CHRISTIAN VISITOR. We are an xious to have you do what you affirm you are prepared to do in the challenge, and in order to hasten matters write you directly. As we understand the point, you, on page 12 of your Catechism, give certain definitions of *baptizo* given, as you allege, by the Lexicographers there named, and you are now prepared to prove what you there have stated. We, on our part, deny that the mesnings you give on page 12 of your Catechism are the meanings given by the Lexicographers there named.

1. To settle this question you ask us to meet you in Moncton. We would have preferred a halfway place so as to divide the expense of travelling, but we do not object to this condition.

2. You ask for a Committee of twelve or more to examine the Lexicons you name on page 12 of your Catechism. We suggest that half that num-ber is just as good, and far less expensive. To bring twelve or more persons from different parts of Canada would be an expensive matter. However we accept this part of your challenge, with this condition, that you pay the expenses of the men if you insist on twelve examiners being appointed

3. You say we may name the examiners That is magnanimous. You however put a condition, "no person shall serve on said Committee, who is identified with either of the churches to which we (Brown and I) belong." What do you mean by churches? Is it that the Moncton Methodist Church and the Paradise Baptist Church are excluded from the list, or do you mean the Method and Baptist denominations are ineligible? If the latter, you appear to throw the matter of examin-ation, into Pedobaptist hands. But we do not ob-ject. We only wish to have your meaning of the

term churches. The other points you refer to in Nos. 5, 6, 7, and

7, we accept. In reference to the time of meeting being limit

A man named John Farley, belonging to Ketch Harbor, met with a strange accident while out in a boat gunning several days ago. He was in the act of firing at a flock of birds, but they passed too high, and while putting down the gun, which was cocked, the piece went off. The recoil of the gun knocked a hole in the bottom of the boat, and she soon began to fill. The man took off his jacket and stuffed it in the hole, but the boat filled and capsized. After being on the bottom of the boat a considerable time, and upsetting her three or four times, he was rescued in a nearly exhausted con-dition by a boat from the shore. On last Saturday morning, off Herring Cove, a

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man named David Hutt, while out in a boat fishing with an Indian, fell overboard and was drownd. His body has not yet been recovered. The deceased was about 22 years old, unmarried, and was a son of Mr. Charles Hutt, of the Eastern Passage.

The schr. Alice Norwood, from a shore halibut trip, reports the loss of one of her crew, Thomas King, of Plaster Cove, N. S., who was capsized in a dory in a squall and drowned. His companions in the dory were rescued.

Capt. Smith, of the barque Errina, of Maitland, at New York 3rd inst., from Antwerp, reports October 8th, Christian Eriksen, aged 23 years, a native of Finland, fell from the fore-topgallant yard and was drowned. Capt. Wolfe, of the brigt. H. B. Jones, of Liverpool. N. S., at New York, 4th inst, from St. Jago, reports Nov. 3rd, James Christiansen, a native of Denmark, died on board. Messrs. Rumsey, Johnson & Co , have received a despatch announcing the loss of the schooner "Mabel Clara," Capt. Monzer, on the Labrador Coast. Crew saved. She had a full cargo of salmon, codfish, oil, furs, etc. She was insured in local and other offices. Messrs. Rumsey, Johnson & Co., have 12,000 insurance on the cargoe. Yesterday-week, while engaged in smacking

lobsters at Whitehaven, for Altred Ogden, M. P. Willam Locke, of Whitehaven; John Grant, of Guysboro; Edward Wambolt of St Margaret's Bay, and Wm. Richards, of Carlo's Cove, were drowned by the upsetting of their boat, caused by the ballast shifting. The sad event has cast a deep gloom over the community.

William Hunter, of Newport Station, Hants, was drowned on Friday last in Ponhook lake, by the upsetting of a canoe.

Mr. Charles C. Clement's lobster factory, Cape Negro, Shelburne County, was totally consumed by fire on Sunday night last- Loss about \$5,000. No insurance.

A gentleman who was hunting for game the other day, in King's Co., came across two foxes playing in a back field. After giving them time enough to enjoy themselves, he fired at them and killed the two with one shot. Kings must be a good place for foxes.

A singular case is reported from North Sydney. A young girl residing on the line of railway be-tween the latter place and Sydney Mines, who has been afficted at times with fits, was recently at-tacked by one in which she remained from Saturday evening till Tuesday morning, when she expired. The body was taken up, washed, dressed and laid out, and the neighbors were notified of

her demise; but in the course of a few hours sho came back to life, and is now quite recovered, and strange to say has not since had a fit. In a conversation with an informant she alleged that during her trance she saw and conversed with her nother, who has been dead for some years.

NEW BRUNSWICK & P. E. ISLAND.

NEW BRUNSWICK THANKSGIVING DAY .- Governor Chandler has issued the following proclam-ation :--It having rleased Almighty God in his

iece of paintece of elegant expression.

MPSON with marked enplause had subsi-

rdinary pleasure ministers, memodist Episcopal to you, and I vords which you rence to Metho strious founder. aracter because together the na. England and common. The fathers are our ode. other side and We speak the Anglo-Saxon gh our country We have ene istinguishes us he earth. He urope, and you us this vast conur missionaries. ce and science r in the lands ere long, if we e Anglo-Saxon uage, and the dle this globe. ons should be just as the caoins our lands. but of a vast ch may support ese visitations. and of friendly ough like silkoven together which shall seso the perpetu-. (Applause.) not only as a g our land, but christian and s are days in the Church of her as possible. ou may be a onal in characous ways, and ng to a Church e, and prefer-tary. At the we are part and n of the world. at us. Eng-Governments. nding protests wed applause.) time, divided een Spain and ossession forms dominion Government land, so long us, and we plause.) inkers among ving material look beyond thousands of ches into the ialism, or by to superstitious ces we should hough we may an be one in ely whenever hurches of the shake hands nds with us. t in your visit pear somewhat tomed to walk ies, among the have officiated

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may be, we are met by

ent cathe ister Abbey as ou walk among cemsto me, t sometimes in e mighty dead ther round you

the organization is to secure a careful and thorough supervision of the work. These are the essential characteristics of our church, which was organized by the advice of Mr. We ley, and whose grand results are witnessed to-day in the world. This Methodist Episcopal Church is not only establish ed in all parts of the Union, but it is sending its missionaries to-day to China, Japan, Africa and South America; it is reaching out its arms of friendship and of love to all the down trodden and darkened nations of the earth. This Church welcomes you because, in addition to the other rea-

only power, that can elevate this world.

out for itself a higher destiny and prouder achieve-

I was wandering through Westminster Abbey

plause.)

the body was in an advanced state of desons named, you have honored the name of Wescomposition, and there were no valuables I cannot but think of the revenges of time. A buried with it, though the silver plate on centuary ago to-day Mr. Wesley preached the de-dicatory sermon in City Road Chapel; the morn-ing of that day he received a letter from a distinthe coffin was taken away. If the intention be to obtain a reward for recovery, it shows how awful is the state of society. guished lady cautioning him against being so im-prudent in offending society, and complaining that, while Whitefield was honored, he was perse Charlie Ross has never been recovered. A. T. Stewart's body is of less consecuted and maligned. He accepted the fact of his ministrations offending society, and causing per-secution, but continued his course, waiting for quence, but even as to that the police are utterly at a loss. The thieves cannot be traced. There is half a surmise that Judge history to justify him; and to-night; while his followers in England are met in City Road Chapel to Hilton, Stewart's son-in-law, knows somecelebrate their hundredeth anniversary-while the Bishops and Missionary Board have sent a telegram, which, probably, is being read about this time in City Read Chapel—we have been lis-tening to an honored discussion of the character

thing of the event. PRAYER REQUESTED. November 3rd, 1878.

Grafton St. on Tuesday night.

of Wesley iu this Church of St. Paul's. (Ap-DEAR MR. NICOLSON.-Will you kindly give space in the WESLEYAN for the following :-A usughter asks the prayers of God's people for her Father who though a Christian, is in the Then again, that monument in Westminster Abbey, placed by your own permission, and for which you have our thanks, represents a scene—and that scene, as I understood, selected by yourself—Mr. Wesley preached on his fathers tombstone. And why! He was shut out of the church where his father preached, and where he habit of using Tobacco. She wishes them to pray that he may see the evil of it and be led to seek strongth from Jesus to enable him to give it up. We have no knowledge of the writer of was brought up, and therefore went into the yard the above or the circumstances alluded to. and stood on the tombstone. To-day Westmins-ter Abbey throws open its portals and gives our As a letter without any name, it would be ruled out by ordinary regulations; but founder a place among the heroic, the wise, the grand, and the good, that are honored by the Eng-lish people and by the world. (Applause.) anonymous requests for prayer are so common in other ways, that we give it We honor old England : we recognize its gratunhesitatingly. Readers may take it as deur; we honor your noble Queen [applause], God bless her. [Renewed applause.] Long may she indicating one of the tens of thousands of instances in which good daughters and live to grace England by her presence, and the world by her purity. [Great applause.] We trust the time will never come when England's glory wives look mournfully upon good fathers and husbands whose principal fault is that shall be diminished; bu should the time comethey use tobacco. It every reader will take which God forbid !- which Macaulay portrays in it as a request from the nearest of the his vision of the South Sea Islander standing on many neighbours who are similarly afflicthe London Bridge and musing over the ruins of the British Empire, let it be remembered that Christianity shall never die or decay. She may ted, we may have a mighty answer to prayer which will purity the atmosphere pass from older lands, but will come to the new. And even should this land of ours in turn be desoof many a christian home. May this daughter's smoking father be sanctifiedlate, the Christian Church shall go on, possibly in purified in this particular ! different phases, but repeating and renewing her life and blessing mankind with her temples and her services. Indeed, it seems to me that God has

There is a strong petition sent in to Congress by women of Utah, not Mormons designed in the history of this world that it should be shown that Christianity is the power, and the asking for the abolition of Polygamy. As long as Christianity worked in the sphere of Judaism, she was trammelled by its rites and ceremonies, and its ordinances; and when she went out into These being near neighbors feel the curse more than they who look on from a distance. Woman's voice has been heard the civilization of Greece and Rome, again her loudly in all demands for reform during simple ceremonies were overlaid by the influence modern times. It is a powerful agency, of pagan rites, and the garb and rites and ceremoticed in Christian temples. When Christianity and ought to be encouraged.

was to gain her highest triumphs, God sent a race Every quibble is taken advantage of by out of Eastern Asia from those vast plains unthe American government to avoid paying known to Greece and Rome, and apart from its civilization It is remarkable, that the farther the Fishery Award of \$5,000,000. It was away from the old civilizations the natious are suspected from the first that this would tound the higher the triumphs of Christianity. happen; but there were many who had so Thus, in Albion's Isle, the farthest from Rome, much confidence in the American Rulers the highest Christian triumph has occurred. [Apbetween us and that other country, that here on this Western World, still farther away, cut off from the legacies and from the influthat they rebuked this doubt. It is not creditable to Hayes' administration that they reject a decision reached by a jury to whose election they were a party. stitutions, and to a great extent from the influ-ences, of the Old World, Christianity might work

CIRCUIT INTELLIGENCE. MARGATE, P. E. ISLAND.

I was wandering through westminster Abbey one day, and I came to the slab that bears the mame of Livingstone. I saw on it the inscription: "And other sheep I have, which are not of this fold: them also I must bring." I admired the beauty of the selection, and said, "That may re-fer not only to the manufacture choice in Africa but The New Methodist Church at Pleasant Valley, on the Margate Circuit, was dedicated to the service of the Lord on Sunday, fer not only to the wandering sheep in Africa, but it may also refer to the fact that Livingstone did 27th of Oct. The Rev. H. P. Cowperthwaite of Cornwall preached both morning and not belong to the National Church, and yet he was afternoon, and at the morning service dedian honored Christian as well as an honored ex-plorer." Then I said to myself, "Is it not a law cated the Church according to our Discipline. of the human frame that the more freely the blood cated the Church according to our Discipline. passes out to the extremity, the firmer, the strong- The Rev. Dr. Murray, of New London

The dedicatory service was conducted at | ted to November 30th, we have to say that date 10.30 a.m., by the Rev. John Goldsmith, | suits us if it can be arranged to suit the examiners Pastor of the church, assisted by the Rev.

F. Moore, of Charlottetown, who preached the sermon from Zech. xiii. 7. Ar2.30 p.m., A very remarkable story comes from New York to the effect that the body of A. the Hon. W. G. Strong occupied the pulpit, T. Stewart, the great millionaire, was selecting as his text, Luke xiii. 23, 24 At the stolen from the family vault on the night evening service a most impressive discourse was delivered by Rev. J. F. Betts, of Sumof the eleventh instant. The motive would scarcely have been to obtain plunder, for merside, from Eph. i, 12, 13, 14.

The Anniversary Sermons in connection

not sin against the child." Gen. xlii. 22.

CORRESPONDENCE.

THOSE DISPUTED GRANTS.

crowded congregation.

other gentlemen.

our

prolong the controversy.

ed and he shall have help.

purpose by the Missionary Board.

who may be appointed.

In the above we think we have fairly met the essential points of your challenge; and you will certainly be as anxious as we are to have the matter speedily settled. As soon as we hear from you we will at once name examiners from Protestan and Catholic Communions, and inform you of the day of meeting.

> We remain, yours etc., ARMSTRONG & HOPPER, Editors and Proprietors of Christian Visitor,

with the Sabbath Schools of the Methodist The Toronto Index asserts that the cer-Churches in St. John's, Nfld., were preached in the city Churches on Sabbath week Rev. Mr. Shenton occupied the pulpit in tificate of the Moncton clergymen on Schrevelius, as defined in a Latin Lexicon. Gower St. Church in the morning, and is no reply to the main charge of falsify. preached a glowing discourse which was ing the Lexicons. Rev. John Brown has istened to with profound attention by a written his acceptance of the challenge, In the afternoon George St. Church was not only on the ground of the Lexicons filled to its utmost capacity with the pupils of the Sabbath Schools, their teachers and but the Bible. The editor of the Messenfriends, when a most interesting entertainger says he would willingly accept if he ment took place, conducted by Rev. J. Shenton, assisted by Rev. J. Ladner and thought Mr. Currie were sincere. Alto gether it is a lively state of things, and In the evening Rev. Mr. Ladner preached may serve to place Moncton in competition in impressive sermon from the words "Do with Halifax during this November month -the one in listening to the thunder of the British fleet, while receiving a Marquis and Princess; the other in listening to the great guns of the churches on the merits of baptizo.

NEWS AND NOTES.

NOVA SCOTIA.

The military, naval and Dominion authorities will aid largely in the coming reception to the Marquis of Lorne and Princess Louise by illuminat-ing the various public buildings and erecting a number of arches which, it is said, will be very handsome A large number of the societies and private citizens will also erect arches. The Mili-tia will furnish the Guard of Honor at the Dockyard, which will probab y be the 63rd H. V. B. R. and the streets on the route of procession will b lined by the Militia, the troo's in Garrison, and the marines and sailors of the fleet. It will probably be one of the largest military and naval dis-plays ever seen in Halifax. am especially interested is that which refers

The terrible carriage accident which occurred to an anonymons communication in another column "seemingly intended to lengthen out the controversy." As the "controversy" rein Starr Street a week ago has produced the result that the doctors saw from the first was inevitable. Mr. Frank Romans died at the Waverly house on Saturday forenoon last, between 10 and 11 Sclock fers probably to the grants to Mission Cir-cuits in N. B. and P. E. I. Conference it will He was unconscious from the time of the accident doubtless relieve your mind and possibly until the end. Rarely has the death of a young man moved the community as this one has. those of others to know that so far as I am one sense Mr. Romans was a prominent man, for concerned there is no desire or intention to his business relations brought him into associa-tion with nearly all classes of the community, and To the communication of your correspondhe was widely known; yet it would hardly be corent "Question," the "elevated authorship" rect to speak of him as prominent, for he was by of which has been declared, I have simply to nature exceedingly modest and retiring. A large fund of business knowledge and energy, a gentle manner, a cheerful disposition and a real manly character combined in him to win the confidence and esteem of young and old. While all who remark that as he had sufficient "astuteness" to discover that our esteemed friend Mr. Bowser " has fallen into an error" in his calculations, so it is apparent, to some who do knew him will mourn his untimely end, his death not proceed "on the supposition that Mr. will be felt as an irreparable loss to the sisters who Bowser's figures are correct," that "Quesfound in him a loving brother and a wise counseltion" also has fallen into the ditch. If he lor in their responsible duties as the proprietor esses of an important hotel, and it can hardly be felt much less keenly by the large mercantile house (Messrs. J. S. Maclean & Co.) in which he wishes to get out let him state it over his real name, of which it is assumed he is not asham-It is due to the friends of our Missionary occupied a position of usefulness and responsibil lity not often obtained by one of his Society to add that no grant for circuit defic-His relatives have the sincere sympathy of the iencies has been made to either Fairville or whole community in their great bereavenent. Sussex Circuits for two years past. The On the night of the 31st ult., Mr. Thomas B.

amounts allocated by the Missionary Commit-Dane, of Yarmouth, met with a painful and altee to those circuits for this year, are the most fatal accident while en route from Digby to sums recommended by the Financial meeting Yarmouth. It appears that while the stage was of the St. John District and granted for that changing Lorses at Saulnierville, Mr. Dane was in the stable when one of the horses, walkin notorious kicker, suddenly hit out and struck Mr With the relative circumstances of Point de Dane on the fleshy part of the right side of the Bute and Sussex Circuits I am not now conneck, the other foot striking under the jaw, break-ing and loosening some of his teeth and cutting his tongue. Mr. Dane was rendered insensible cerned except as they may have a bearing upon the *impunged* action of the Missionary Committee. The grant to Sussex had been and remained so for three hours.

great mercy to crown the labors of the Husbandman with an abundant harvest, and to bestow upon the people of this Province manifold and great blessings during the current year, I do therefore appoint Thursday the twenty-first day of November instant, as a Day of Thanksgiving and recommend the general observance thereof throughout the Province; and I do also hereby appoint and preclaim the said twenty-first day of November to be a public holiday.

()n the 6th of October, three-masted schooner Freddie C. Ebbet, of St. John, was abandoned at sea while on a voyage to Havana for orders. She was passed by several vessels while drifting about the ocean. On the 23rd the floating wreck was met by the schr. Issac Oliver, and the skipper, more venturesome than others, decided to attempt to save the vessel. He put two men on board. On the 23d of October there was a heavy store, in that vicinity and it was feared the schooner with her little crew were lost. This did not prov case however, for the veasel was got safely, as is shown by the following telegrams To Luke Stewart, St. John :

SAVANNAH, (ia., Nov. 8 .- We have the abondoned F. Ebbett and want owners address. JGS. A. ROBERTS & CO.

To J. W. Penery, St John: SAVANNAH, Ga., Nov 8-F C Ebbett arrived here in charge of two men, send us instructions-

T. B. MARSHALL & Co. The F C Ebbett was a good vessel and can doubtless be repaired. She was only partially in sured.

A correspondent in Sarcamento, Cal., writes: It is extremely pleasing and gratifying as well as astonishing to note the success which attends some of the Prince Edward Islanders abroad. A few days ago I accidentally met an acquaintance who had just arrived from San Francisco and who informed me that he house he was engaged with (which is a large wholesale house), had by the last mail from the Sandwich Islands received the invoice of a large cargo of sugar the greatest por-tion of which consisted of the production of Messrs. Robins, McKinnon, McKenzie and Douglas. R. McKinnon, Esq., I understand accom-panies the cargo to San Francisco, where he intends procuring a number of Chinese to accom pany him on his return to assist on the plantations. The friends of the respective persons in question will undoubtedly be happy to hear of the successful achievements and rapid progress of the migrators to the Saudwich Islands.

NEWFOUNDLAND.

CALL FROM NEWFOUNDLAND .- The Rev. L. G. MacNeil, M. A., of Maitland, Hants Co., has received a unanimous call from the congrega-tion of St. Andrew's Presbyterian Church, St. John's, Nfld. The salary is \$2,000 with a manse.

A Correspondent of the Halifax "Herald" says -" The weekly meeting of the Reform Club and Ladies' Union took place last evening in the Drill Shed. There was a crowded house, and a mos interesting programme prepared by the Ladies' Union was given. Recitations by Susan Skinner, Gertrude Heffer, and Albert Vey. An original piece was read by Miss M. Good, on "I'll wait and see." An original poem was read by Miss Leake (formerly of Truro, N. S.) written by Miss White ford for the Occasion, entitled, " Call out the Reserves." Addresses were delivered by Alex. A Parsons, and Rev. Mr. Kendall. Music was furnished by the choir under the leadership of Miss Chancev. There was also a duct by Misses Had-don and Evans. Over thirty signed the pledge at the close of the meeting.

Another large and very enthusiastic meeting was held in Temperance Hall on Thursday evening. The meeting opened with a soul-stirri.g piece by Miss Chancey's choir, entitled, "Sound the Battle cry." Then followed an interesting ad-dress by the Chairman, after which recitations were given by Mrs. Shenton, Miss Furneaux, Miss Thorburn, Mr. Arthur Martin, Mr. John Furneaux, and Master P. Peters. The recitation by Mrs. Shenton was wr tten expressly for the occasion and rendered in such a manner as to impress an audience with the power of eloquence when used for the furtherance of a good cause. The closing address by Rev. Mr. Shenton (form-erly of Nova Scotia), was in every respect characteristic of the speaker-eloquent and affective in the extreme In the course of his remarks the rev. gentleman made a powerful and irresistable appeal to the hearts and consciences of his h. arers ; and so effective was that appeal that at the close of the address a large number came forward and publicly identified themselves with the cause.

(REPLY BY MR. DUNCAN.) DEAR BRO. NICOLSON,-I am sorry to learn, from a paragraph in last WELEYAN, that your editorial equanimity had been disturbed. Never having belonged to an annual Conference the members of which had nothing better to do than to work up "an imaginary grievance" against the Editor of

Connexional organ because he refused to publish letters from the territory of such Conference; and not having been one of those who found fault with him because he did not refuse to publish certain letters from said Conference-" which need not be named "-I will leave that part of the paragraph which refers to those matters to the careful consideration of all whom it may concern. The portion of said paragraph in which I



WESLEYAN. THE

WESLEYAN' ALMANAC. | ning. 'I see you can do a good deal

NOVEMBER	18	78
First Quarter, 1 day, 5h, 36m, 1 Full Moon, 9 day, 10h, 19m, Aft	Afterno	noon.

	Last	Moon,	er, 17 da 24 day,	y, 1h, 4h, 56	, 44m. Afterno m, Morning.	on
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		aturday	7 13	4 21	6 34	10 57	3 20	6 27	sha
	21	UNDAY	7 18	4 21	7 51	11 59	4 7	7 18	
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		Cheaday	7 16	4 19	9 59	2 4	6 9	8 54	

3 54 8 32 10 27 4 41 9 40 11 11 5 26 10 47 11 59 THE TIDES.-I're course of the Moon's Southing aves the time of high water at Parreboro, Corn-ralis, Horton, Hantsport, Windsor, Newport and

wallis, Horton, Hantsport, Windsor, Newport and Travo. High water at Pictou and Jape Tormentine, s are and Il minutes LATER than at Halifax. At Annap-elis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfound-land 20 minutes EARLIEE than at Halifax. At Char-ottetowu, 2 hours 54 minutes LATER. At Westport, hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

SO MINUTES LATER. FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum sub-stract the time of rising. FOR THE LENGTH OF THE NIGHT.—Substract the ime of the sun's setting from 12 hours, and to the emainder add the time of rising next morning

THE YOUNG FOLKS.

WHAT CHARLIE DID FOR HIS MOTHER.

'The flour's out ma'am,' said Bridget nutting her head into the sitting-room, where Mrs. Helps and Charlie were sitting.

'Very well, Bridget,' said Mrs Helps, but when the door was shut she sighed : and though Charlie asked her twice what 'succor' meant she gave him no

hand as she sewed.

ning. 'I see you can do a good deal i awoke, and there was the sub, with in whose workhouse he had found shelter. would only rise and fall into the same

you there?' 'Ob, I'll do that too. I can't be here all the time; but please sir, I'll work very hard, and a very long time if only I can earn ten dollars.'

'Ten dollars ! Well, that is a large um to pay a little boy. What do you vant it for? 'Please sir, mamma's writing and him to do wrong. "But you need not tell her; no one ewing and teaching to earn enough noney for us, but she can't get enough nd I do want to get her a barrel of our. I thought perhaps if I worked

ork for the rest." Why, what's your name?

' Charlie Helps.' 'So you are Mrs. Help's boy! Bless

in you come here?' 'I dress Johnnie and the baby for mother in the mornings, and then I

study; but perhaps mother could hear me some other time. I can chop our wood any time, and I can get up early and draw the water before breakfast."

'Well you come around at ten o'clock every day and stay till four ; tell your mother you will not be in the store, but with my wife. I fancy she'll like to see a boy about again;' and Mr. Dunning sighed,

other, and only God can comfort thos. who are left. Mr. Dunning had lost his boy, a little fellow about Charlie's age, a few months before.

for November. ASHAMED TO TELL MOTHER.

"I would be ashamed to tell mother," was the little boy's reply to his

comrades who were trying to tempt

will know anything about it." "I would know all about it myself, and I'd feel mighty mean if I couldn't ard and earned part, you'd trust me tell mother."

"It's a pity you were not a girl. The idea of a boy running and telling his mother every little thing !"

"You may laugh if you want to," said ou child ! you shall have work to do; nd if you are faithful your mother mind never, as long as 1 live, to do anyhall have the flour. Now what time thing I would be ashamed to tell my mother."

> Noble resolve, and which will make almost any life true and useful 1 Let it be the rule of every boy and girl to do nothing of which they would be ashamed to tell their mothers.

JONATHAN SAVILLE.

Jonathan Saville was a poor, feeble, crippled man, whom Methodism found in o see a boy about again;' and Mr. the workhouse but purified and exalted bunning sighed, Ah, children ! death takes a father the land. His mother, a pious Moravian from one home and a father from an- died before he was four years old; his father, a good man, was killed in a quarry

by a mass of earth falling upon him. The child was in the workhouse when he was but seven years old. He was afterwards apprenticed, but was sent by his master to work in the coal mines. His health Now, I must not make my story too long. Charlie worked hard. He peel-failing at that, he was employed spinning ed potatoes, cleaned knives, sorted po- worsted at home. Shivering with the ed potatoes, cleaned knives, sorted po-tatoes and apples (and if you have ever tried it, you will find that it is very hard work,) split wood and even set the table. Charlie's mother did not know that he was to be paid for all this. but supposed that he had hired himself to relieve her of his board, for Charlie always ate his dinner at the Durning ' and the noble hav used to Dunnings, and the noble boy used to groans of the little sufferer. He crept to eat as little as possible at home. At his bed at night, where he held the fracanswer. Charlie looked up from his book and saw tears were falling on his mother's Here's a friend of rours. Charlie' he 'Here's a friend of yours, Charlie,' he said ; and there was Charlie's Sunday ter conveyed him back to the workhouse. In the bawson, personant there of the most ter conveyed him back to the workhouse. Useful men of their times. They formed

for a little fellow. But can't you do every ray spread, fising to the tune of As he arose in the pulpit his heart ovor-all this at home? Don't they need Cock-a-doddle-do !— Jack-in-the-pulpit flowed with his recollections of the scene "If I had a word that would do your souls | ing a stone into a pond ; the wavelets exgood," he exclaimed, "I would give it pand from the point of disturbance, but you, though it should cost me my life; do not carry to the shore any thing which for I owe my life to you, through the floats on the surface of the water, such mercy of God. If you want to know bodies rising as it were to allow the wave where I got my education, where my col- to pass beneath them; this proves that lege was, it was the workhouse yonder; the water had on yan upward and downthere it was I received all my education, ward movement as it formed the wave. between the knees of an old pensioner."

If Jonathan Saville was not grateful for bis deformity he was grateful for the advan-tages it gave him in his Christian labors. It made irresistible appeals in behalf of the poor and the afflicted, it commanded tender respect from even ruffian men ; drunkards in the street, it is said became reverential as he passed them, for they knew what he had endured and how he had conquered. It is remarkable, says his biographer, how seldom they were known to treat him with incivility. One case is re-corded which proved a blessing that the crippled preacher would not have foregone. On going to a country appointment, an intoxicated man knocked him down, call-

ing him a "a crooked little devil." " The God that made me crocked made thee straight," said the preacher as he rose. Whether the drunkard perceived the sig-nificant reproof or not, the exhortation with which it was followed sank into his

heart. Years later, when Saville had been preaching in the city of Hull, a stranger seized his hand, exclaiming, "I bless God I ever knocked thee down." The good man was astonished; the stranger recalled

the old offence, and said that it led to his reformation and conversion. Children loved him, and he was very useful among thew. By his diminutive stature be seemed one of them; by his cheerful spirit he was as juvenile as any of them. They would gather about him in the streets, where he conversed with them on simple religious topics, asking them whether they went to Sunday school ? Whether they loved God ? He was an indefatigable visitor of the afflicted. As he knew from his own sad experience how to address them, they eagerly sent for them.

During many years he was one of the most popular speakers of the connection on the missionary platform ; many of his speeches have been pronounced " brilliant and worthy of men of greater fame" He stood up, in this cause, by the side of the greatest leaders of Methodism, and hardly could their superior abilities prove more effective, on popular occasions than his

were made by their religion, modest as well

THE ORIGIN OF THE TIDES.

the moon, but the solar tide is much less

than the lunar tide, for this reason-that

the moon being near the earth attracts

I awoke, and there was the sun, with | had the happiness to preach in the town | hesion or friction among themselves, they place after the attraction had passed. A wave of this nature is illustrated by throw-

NOVEMBER 16

The best definitions of this rest which Christ offers is peace, peace in the soul with itself and peace with God. It is that peace which is declared by Paul to be the result of the forgiveness of sins ; " Therefore, being justified by faith we have peace with God through our Lord Jesus Christ." It is the peace spoken of in the enumeration of the fruits of the Spirit which are "love, joy and peace," etc; and in the benediction as "the peace of God which passeth all understanding." It is identical with that peace, or rest which every believer receives when by the exercise of saving faith in Christ, his sins are pardoned and he becomes "a new creature in Christ Jesus." It is therefore the pre-sent rest of faith in Christ—present because it may be enjoyed now by every believing soul, as the apostle says to the Hebrews : "We which have believed do enter into rest."

A STORY OF THE SEA.

During a terrible naval battle between the English and the Dutch, the English flag-ship commanded by Admiral Narborough, was drawn into the thickest of the fight. Two masts were shot away, and the mainmast fell with a fearful crash upon the deck. Admiral Narborough saw that all was lost, unless he could bring up his ships from the right. Hastily scraw-ling an order he called for volunteers to swim across the boiling water, under the hail of shot and shell. A dozen sailors at once offered their services and among them the cabin boy.

"Why," said the admiral, " what can you do, my fearless lad ?"

"I can swim," the boy replied ; " If I should be shot I can be easier spared

than any one else." Narborough hesitated ; but his men where few and his position desperate.--The boy plunged into the sea amid the cheers of the sailors, and was soon lost to sight. The battle raged fiercer, and as time went defeat seemed inevitable. But just as hope was fading a thundering cannonade was heard from the right, and the reserve were seen bearing down upon

A worki ed in the ly publish byshire Co gulped do may be con enormous dening, a more poise whom it w but if the have had r consider th "a tree i there is no the devil's as is this p persons vi and they a sin while soul-destro becomes in and the vi and brewe son-tree, t throughou and Wale House of] mons; an palaces, spirit-groo 200,000 makes tho believe th burns; th makes the wise when and lunati in that it those who terfering brain, and Most of branches | ---namely, rum, ale, I healing of soning of t once a mor the year. of poisono one green Many good concerned ly destroy whom Chr clared that a cumbere to say both

NOV

ENG

'Mamma ! mamma ! what's the mat school teacher Mr. Kimball. ter?'

'Oh, nothing, child ! don't worry. am sure it is all right; and I'm glad you little ones have such good appetites.

Charlie thought hard for a moment. 'Oh, I know,' he said, with a wise look; ' its the flour. You were ever so happy till Bridget put her head in. Now, mamma, I'll tell you what; you get a whole barrel instead of a bag, and then shall never want for flour or anything you won't have to be bothered. I was else I can furnish her out of my over at Henry's the other day, and his store.' mother went into the closet, and I saw her take such a lot of flour out of a barrel! Get a barrel, mother !' and Char- Dunning wrote, 'Mrs. Helps, ordered lie put his arms around the dear neck and paid for by Charlie Helps,' on | er. He soon had two, then three classes and kissed the face he loved so much.

Mrs. Helps could not but smile at home with the man that took the her little boy. 'Child, the trouble 18 I flour, and his mother came out to see can't get a barrel. It would cost nine what was there. dollars, and I have'nt got that. But no matter, my sou; you are growing your flour ! I earned it ! And O, mamolder every day. God is very good, and 1 know we shall not starve. Now I must go up to my study, and you can him. But, mamma ! dear mamma don't better than that of the heathen, he procurrun out-doors.'

Charlie put on his hat and ran out. Henry was waiting for him to play; Dear little fellow! the joy and sur-but Charlie said, 'No; I can't now. I prise were too much for him, and he want to go to the village.' Can I go too ?'

te be an unselfish boy; so he said 'Yes | the time at the Dunnings.' only please, Henry I can't talk.'

The two walked along; and though Charlie had said he could not talk, he is Mr Dunning's right-hand man, earnsoon began to tell Henry what was on his mind.

father died last winter, and she's so worried how she ought to have a whole PEACOCK FISH, PEACOCKS AND barrel of flour, I'm going to see if I ean't earn one.

Henry opened his eyes at this : 'You earn a barrel of flour! Why, father paid for our barrel the other day, and I because of its brilliant colors. I wonder back, but would sometimes, notwithstand. saw the bill, ten dollars. How'll you | if he is as proud as our land peacock, | ing his lameness, trudge through twentyearn that?

know how, but I've got a plan. I'm of the bird that struts into my meadow going to the grocer's.'

laughingly. They went to a large grocery-store

in the village, and a clerk asked the boys what they wanted. Charlie ans- humself and put on his grand airs, when wered that he would like to see Mr. ten little youngsters sprang from no-Dunning.

'He's busy,' said the clerk. 'I see, but I can wait.'

In a little while Mr. Dunning came proud ? Ho! ho!" to the boys. 'Now my boy,' said he

like throwing his arms around the ed instead of barking. gentleman's neck, he looked and spoke so kindly, and telling all his hopes the harshest voice you ever heard. ging,' he said afterward.

iny work for you-sweeping or clean. (on your bodies-p-a-a-u.w !" ing-here or in your house? I can This was too much for the ten little chop wood and light fires, and bring boys. They gave a shout, and sprang

letters, and,-Stop, Stop, my boy !' said Mr. Dun. dous scream andThe superintendent treated him kindly

you shall give this to your mother, and tell her if she will give you to me for my own boy-my very own-she

Charlie could not answer, and could only smile from ear to ear as Mr.

'Here's your flour, mamma! here's ma, Mr. Dunning will give you every- and on the hill sides far from a church.

and I love you so much !' Dear little fellow ! the joy and sur-

Now Charlie would have rather Hen. arranged that though Mrs. Helps could | evangelist among the rustic communities. ry had staid at home, but he was trying not give Charlie, he should live part of At Southowxam there was not one Metho-All this happened years ago; and

very few know that Charlie Helps, who ed his barrel of flour for his mother from that very store when he was nine 'Mother works so hard,' he said since years old.-Well Spring.

LITTLE BOYS.

They tell me there is a kind of fish in the Indian seas called the peacock fish | "Mother said nine dollars." 'I don't tail on grand occasions after the fashion

sometimes? This bird lives on a fine 'To buy your flour?' said Henry half. estate near by, but once in a while he he came along, and had just spread

where in particular, and began to poin at him with shouts and laughter.

"Ho! ho! cried they. "Isn't he A queer little stumpy-tailed dreamwhat can I do for you?' Charlie felt dog was with them, and he fairly sneer-

"Well !" exclaimed the peacock, in

water, and peel potatoes, and post. upon the peacock, and each one tried to

'Charlie, I want to tell you that I'm and gave him light tasks at spinning. going to send your barrell of flour home to-night.' said Mr. Dunning; 'and as Mr. Kimball is here, he shall see it marked. You've earned more than half the price already, and so you shall give this to your mother limp to the Methodist chapel in Bradford. After remaining some years in the or ; their peculiarities seldom or never dealmshouse, he learned the craft of a wargenerated into vulgar decorums; they per and removed to Halifax. There the religious instructions he had heard in the Methodist chapel at Bradford, ripened into a rich Christian experience. Under brave men, deferential to authorities, and

a sermon by Benson he received the peace of God. He became a prayer-leader and afterward was appointed a class-leadwere inimitable. the top of the barrel. Charlie rode under his charge. His original class " swarmed " six times.

His zeal prompted him to labor for the salvation of the country regions around Halifax. There being no Methodist chapels in the surrounding villages, and the people being scattered about the valleys thing you want if you'll give me to and in a state of spiritual darkness little give me, for I mean to work for you ed the aid of three other Wesleyan laymen tial bodies are all chained together by this of like mind, and went forth among these hamlets holding prayer-meetings on Sun-day and week-day evenings, and often on the earth, inducing our planet to apconducting seven or eight on a single Suncried in his mother's arms. Mr. Dun- day. He was signally useful in such serning called in the evening, and it was vices, not yet a preaching but a praying scribe a curve, which is the resultant of dist when they began ; in a short time a former, owing to its mobility. exhibits a

class was formed there of twenty two members. At Luddenden a great revival influence, and therefore rises to meet the members. At Luddenden a great revival attended his humble labors ; in half a year sun or the moon. The sun, on account of fifty-four members joined the Society. He his enormous bulk, exercises a much lived to see three chapels and many local preachers raised up in this neighborhood. His little company of prayer-leaders was increased to twelve bands, and maintained meetings in eleven hamlets, in all of which save one, there was at first no person solid bed, and, therefore, the water rises

capable of conducting such services. In Halifax, and in all the villages within sun, on the other hand, being so distant, six or eight miles of it did he pursue thesa | exerts nearly as much force on the surlabors. He was unable to ride on horse. face as on the ocean bed beneath, and. and whether or not he can spread his five miles a day. He found this work its duced upon that part of the earth most own reward, and in the wintry storm and scorching summer sun saw Jonathan Saville travelling over hills and exploring those bodies more rapidly than the water, valleys, calling the poor cottagers together who lived far from any place of worship, comes over to astonish us with his and who could not call the Sabbath a splendour. One night I dreamed that delight. giving them a word of exhortation, and then praying with and for them. It is not too much to say, that no man in that neighborhood has been in such labors wave will be at a maximum. forming abundant; and no doubt hundreds have been through his instrumentality, saved from sin and brought to God.

In 1803 he was licensed as a local preach. right angle-then the tides will be at a er. He had virtually been one for years, minimum, or "neap tide" will result. It though he had never discoursed from a will be evident, then, that if the earth text. His popularity became general. Crowds flocked to hear him. His cripwere a world of waters, each tidal wave would pass completely around the earth pled appearance, his genial spirit, his deep in twenty-four hours. The existence of piety, his originality of thought, and but he tried as little as possible of his "what if I am proud? Who'd ever irresistibly the rude masses; they both sequently retarded. The great tidal wave homely but strong language, attracted and it is driven from its course, and conreal need. 'You know I wasn't beg- see these tail feathers, I'd like to know, pitied and revered him, and followed him takes its rise in the deep Antarctic Ocean. if I wasn't proud? Look out that you're in hosts. His preaching was peculiarly As it traverses the ocean the water is not I want to know, sir, if I can do not proud-you, that haven't a feather effective; frequently several persons were raised above a few feet; but when it enawakened under a single sermon. His ters a shallow sea, or an estuary, where voice was remarkable for its strength and the tide finds itself in a sort of funnel. musical indulations, his action was ener- then the rise is sometimes as much as getic, and many of his sermons produced seventy feet, as is the case in the Bay of extraordinary impressions. He was called Fundy. The wave is not a wave of transget a feather, but he give a tremen- abroad in all directions, to speak on extra- mission, but one of motion, and if the one of the most distinguished statesmen ordinary as well as ordinary occasions. He particles of water were destitute of all co- | of his country.

the enemy. By sunset the Dutch fleet were scattered, far and wide, and the cabin a class which probably could not have boy, the hero of the hour, was to receive been found in any other church. An open the honour due him. His modesty and field for their extraordinary talents; they bearing so won the heart of the old Adachieved historical results in the denomimiral that he exclaimed : nstion, and their lives are among its most "I shall live to see you have a flag-ship significant historical illustrations. / Its of your own." strict regimen trained them to habits The prediction was fulfilled when the which, notwithstanding their eccentric dispositions, never detracted from its hon-

cabin boy having become Admiral Cloudsley Shovel, was knighted by the King.

THE FATAL SLUMBER.

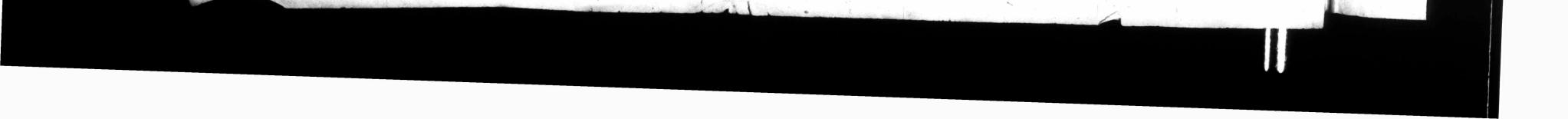
regardful of religious discipline. They There is a little story that has gone the rounds of the American press, that made were good examples to all their brothers, except in their peculiar talents ; and were great impression upon me as a father. not so in their talents, only because these A father took his little child out into the field one Sabbath, and it being a hot day, he lay down under a beautiful shady tree. The child ran about, gathering wild flow-ers and little blades of grass, and coming to his father and saying, "Pretty, pret-ty!" At last the father fell asleep, and while he was sleeping the little child wan-All bodies attract each other ; the power of the forces depending upon the dered away. When he awoke, his first thought was, "Where is my child ?" He looked all around, but could not see him. weight of the bodies and their distance from each other. The weight of any body is, in fact, the force with which the earth He shouted at the top of his voice, but all attracts that body to itself. The celes. he heard was the echo of his own voice. Running to a little hill, he looked round force of attraction. The sun and the and shouted again. No response. Then going to a precipice at some distance, he looked down, and there upon the rocks proach to them; this attraction being and briars he saw the mangled form balanced by the centrifugal force, we deof his loved child. While he was sleeping his child had wandered over the prethese two forces. But the surface of the. cipice. I thought as I heard that what a earth consists of fluid and solid ; the picture of the church of God !

How many fathers and mothers, how many Christian men are sleeping now, while their children wander over the terrible precipice, right into the bottomless pit? Father, where is your boy to-night? greater attractive force on the earth than -D. L. Moody.

STUDYING GOD.

the surface of the sea far more than its We judge of men by studying what their past conduct has been. Why not in a heap underneath the satellite. The learn God in the same way ? If we study the divine character as revealed in the Old Testament Scriptures, we find in bim unspeakable goodness and purity, and that therefore, lifts up the water but very lithe has ever been faithful and kind to all tle. The identically same effect is prewho obeyed and trusted him ; but that he was fearful in judgment against the wickdistant from the sun and moon, only in this case the ocean bed is drawn toward ed we also see most positively revealed. If we study him as manifested in the New which is, in fact, left behind. When the Testament, we see in him the tenderest pity and love yearning and working to sun and moon are either in conjunction or save sinners. Here again, we see his inopposition-that is, when the line joining dignation and wrath reserved for every them passes in the neighborhood of, or one who persists in evil. The Old and directly through the earth-then their attractive forces being united, the tidal the New agree, like the two parts of a stereoscopic picture, in revealing the 'spring tides." If they be in " quadrasame divine character. The two read toture"-that, is, if the lines drawn from gether give us a perspective which invites their centres to the earth's centers form a both our reason and our faith to investigation of the truth.

CULTIVATE THE MEMORY .- When Sir Robert Peel was a boy, his father used to set him on a table and teach him to make short speeches; and while very young, he coincidents materially modifies its transit, | accustomed him to repeat as much of the Sabbath's sermon as he could recollect. At first, it is said, the boy found some difficulty, and did not make great pro gress; but he steadily persevered, and soon attention and perseverance was rewarded, and he was able to repeat the sermon almost word for word. It was in this way that he began to cultivate those powers of memory which he displayed so brilliantly when, in after life, he became



NOVEMBER 16

ΤΗĒ WESLEYAN.

TEMPERANCE.

ENGLAND'S UPAS TREE.

A working man, who has long labored in the temperance cause, has recently published the following in the "Derbyshire Courier :" The alcoholic drinks gulped down by the United Kingdom may be compared to a poison tree of enormous size, and most, deadly, maddening, and poisonous in its effects, more poisonous than the upas tree. By whom it was planted it is hard to tell, but if the devil did not plant it he must have had much to do with it, when we consider the kind of fruit it bears, for "a tree is known by its fruits," for there is nothing working so much into the devil's hands and for his kingdom as is this poisonous tree. For only let persons visit it and partake of its fruit and they are prepared to commit any sin while under its body-maddening and soul-destroying 'effects. It therefore becomes in Satan's hand the sin of sins and the vice of vices. The distilleries and breweries are the roots of this poison-tree, throwing their poisonous roots throughout England, Ireland, Scotland and Wales; the bole or trunk, is the House of Lords and the House of Commons; and the branches are the gin palaces, wine-vaults, public-houses, spirit-grocers and beer-houses-nearly 200,000 in number. This tree also makes those who go to pluck its fruit believe that it only warms when it burns; that it strengthens when it only makes them weak; that it makes them wise when it makes them fools, idiots, and lunatics. It is like the devil, also, in that it practices a deception upon those who suck its poisonous juices, interfering with the delicate organ, the brain, and often detbroning reason, Most of these two hundred thousand branches bear twelve manner of fruits ---namely, brandy, gin, whiskey, wine, rum, ale, porter, cider, &c., not for the healing of the nations, but for the poisoning of them; not yielding its fruit once a month only, but every day in the year. This tree hangs with clusters of poisonous fruit, but not containing one green leaf upon its branches. Many good people for years have been concerned that this tree should an nually destroy 60,000 or 70,000 souls for whom Christ died, and they have declared that it ought to be cut down as a cumberer of the ground ; but strange brought them there. Others elevated to say both good and bad people have have thrown themselves over precilong withstood these by speaking and writing against its coming down, and, iniquitous as it may appear, they sell the fruit from this poison-tree yearly to the amount of £150,000,000, and instead of its being cut down it is swallowing up the wealth of the country, destroying commerce, and threatening a revolution. Certainly for many years the axe has been laid at the root of the tree, but those who should have felled it have been cavilling about how it should be done, and by whom, instead of whetting their axes with prayer and the love of God. There have been but few chips cut off until lately ; the writer has fetched off forty-four little chips, in the shape of forty-four Bands of Hope that he has formed ; but now, thank God, there are thousands of skilful fellers of the tree springing up, inside and outside the church, with the most eminent medical men in the empire amongst the number. Sir Wilfred Lawson has for twenty years been strip ped and at it, and he is very determined and his axe is a heavy one. There are a lot of workmen now in good earnest, ready to lay this poison-tree low. If the rich and poor, young and eld, would be like me and thousands of others, and never touch this tree, they would take no barm. For forty-four years I have never tasted its poisonous juice. The roots of this poisonous tree yield so much sap or nourishment to its bole, or trunk, that it is very strong find their way to heaven. and powerful, as it needs to be, having to hold up too hundred thousand branches.

This tree, bad as it is in itself, bears

fruits that pay so well that the owners

are very choice of it, and lest the 200,-

000 supporters of the branches should

prove dishonest, and not give up the

£30,000,000 out of the £150,000,000

arising from the sale of this juice, there

are overlookers of this poison-tree call-

ed magistrates, who have nothing for

their overlooking it but what they con-

sider honour, and what many good peo-ple consider a disgrace. These men are set to see that the tree is well culti-

vated, and have set one branch here

and another there, so as to yield a

large amount to the revenue. Many

are in Parliament who belong to both

roots and branches of this poison-tree,

who never ought to have been there;

and as they have filled England, Ire-

land, Scotland and Wales with its poi-

son branches, and the more fruit it

bears. It yields fruit enough to glut

the United Kingdom. If a missionary

is sent abroad with his Bibles to con-

vert the heathen, whole casks of this

fire water are also sent in another part

of the vessel to destroy the souls of the

heathen. I wonder if the keepers of

this poison-tree ever think of death and

judgment; or the Members of Parlia-

fic, do they ever think that God will

hold them accountable for the thousands yearly slain by its poison? What a pity it is that the supporters of this tree and its traffic don't try and cast up the sum the Saviour has set them on profit and loss :-- " What shall it profit a man if he gain the whole world and lose his own soul ?" The keepers of this tree act something like Joseph in Egypt. Joseph got the people's money for corn, then their lands, then the people themselves; but the keepers of this tree get the people's money then their clothes, their very beds from under them, their children's schooling, and every vestige of property; then their bodies, by a continual poisoning through their constant visits to this poison-tree. Who are they that visit this tree ? Millions daily visit and worship the god Bacchus. Members of Parliament and scavengers : bishops and chimney-sweeps; magistrates who planted the tree, and the drunkards who are brought before them and fined for plucking its fruit, and drinking the drunkard's drink; Sunday-school teachers and those who are taught; ladies and coal heavers; doctors and their patients; Her Majesty's household and beggars; unfortunate females and those who share their sin; the robbers and those who are robbed; the employer and the employed : the hangman and they who are hung; the gentleman and the tradesman; the lawyer and his clients; the publican and the clergyman; brewers and distillers; black and white; rich and poor; young and old; all contribute to raise the £150, 000,000 yearly, helping to cripple industry and to destroy the nation. There are about 600,000 drunkards in the United Kingdom, but forty times as many little-drop drinkers. If the traffic is not destroyed soon, it will destroy | Singer, our empire, and fold our Government round its fingers. If not soon destroyed we shall see shortly very little difference between the Sabbath day and all other days, although God has strictly spoken of it in more than fifty places in Holy Scripture. The country should manfully help Sir Wilfrid Lawson to cut down this poison-tree. No person in the world needs alcoholic peison. The verdict of scientific truth condemns it altogether. Some people say it elevates them. It has elevated hundreds and thousands to the scaffold, and when passing away they have told the crowd that drink



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R 16

we have rd Jesus of in the e Spirit etc; and ce of God It is st which the exers sins are creature e the preesent beby every ys to the elieved do

between English ral Narborest of ths

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and among

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lesperate.a amid the s soon lost ercer, and as table. But thundering right, and down upon Dutch fleet nd the cabin s to receive

desty and old Adve a flag-ship

led when the Imiral Clouds-the King.

MBER.

t has gone the ess, that made ne as a father. d out into the ing a hot day, ful shady tree. ring wild flow and coming "Pretty, pret-oll action and ell asleep, and ittle child wanwoke, his first y child ?" He not see him. s voice, but all his own voice. looked round sponse. Then ne distance, he pon the rocks mangled form he was sleep. d over the prerd that what a od ! mothers, how sleeping now, er over the terthe bottomless ur boy to-night ?

GOD.

studying what een. Why not y? If we study realed in the Old find in bim unpority, and that and kind to all im ; but that he gainst the wickively revealed. If sted in the New m the tenderest and working to n, we see his in. erved for every The Old and two parts of a revealing the The two read toive which invites faith to inves-

ORY .- When Sir his father used to each him to make le very young, he at as much of the e could recollect. boy found some make great pro persevered, and severance was reto repeat the serrd. It was in this Itivate those powdisplayed so brillife, he became guished statesmen their throats; and thousands have shot themselves. Ministers of the Gospel. and members of the Christian Church, who have held high office, have been hurled into ruin, body and soul, by using the fruit of this poison-tree. Tens of thousands have been hindered entering the Christian Church by its poison. We might send twenty millions of money instead of two millions for the conversion of the heathen were it not for the destruction of so many million quarters of barley to make peisonous drink to destroy the people. The ground might be sown with wheat or other good food to feed the poor. Some who love the fruit of this peison tree foolishly call it a good creature of God. though he never made it. It never made one man wiser, holier, or happier, or richer, or better prepared for holy duties, or to bear up under trials, or assist him in getting to heaven. All trees are known by their fruits. Then let all try and destroy this poisonous tree, whose fruits are seen in every workhouse, prison, and madhouse in the kingdom. It is a cumberer of the ground. Brew-houses and distilleries might be turned into churches ; public-houses into coffee and eating houses; publicans will be brought to think more of their souls and of God's Sabbaths, and get into a different and more holy calling, in which they may Matlock Cliff.

> necessary to prepare a list of objectionable words ; conscience and second thought will soon furnish one. If man, woman or while soon turnish one. It man, woman or child tries for one day to keep watch over the tongpe, the second day will surely be purer, and the third the purest of the three. There is a possible danger, it is true, of prudishness and cant; but after all the harmiest and most acouteneous all, the happiest and most spontaneous Christian, those around whom is a whole Christian, those around whom is a whole atmosphere of good cheer, are those whose talk is the purest. They do not say, "Good heavens;" "On my soul;" "I hope to be hanged if I den't." Nor do they ex-claim, "I've had a splendid streak of luck to-day !" A Christian never need stand in fear of being called straight-laced be-course he car wfully avoids such a pressions cause he carefully avoids such expressions as these. -S. S. Times.

I strongly recommend the use of Fellows' Compound Syrup of Hypophosphites to all who suffer in any way from disease or weakness of the Lungs, Bronchial Tubes, or general debility. J. H. W. SCOTT, M.D., Gagetown, N.B.

THE PAIN KILLER .- We have known the high character of this medicine, and that it is used with great success and satisfaction in our very best families. It is the favorite medicine of our missionaries in heathen lands, where they use it more than all else together for the diseases that abound in those warm elimates. It should ment, by whom they are bolstered up, many of whom are engaged in the trif-for sudden attacks of sickness.—Christian Press.

Sewing Machine Attachments. Fancy Flannel and Oxford Shirts. A choice lot of WINTER COATINGSnices: into rivers: others have cu FIRST CLASS OIL AND vers, and Scotch and Canadian Tweeds, made up to order by first-class workmen. Nev 2 4w Needles of all kinds in Stock to order by first-class workmen. All S. Machines warranted to give good satis-JOB PRINTING faction. Also importers and dealers in several REPORTS. PAMPHLET FIRST-CLASS MAKE Posters, Handbills, -01-Cards, Billheads, Circulars, Custom and AND PIANO ORGANS Mercantile Blanks. We are now prepared to execute al PIANOS IN PRICE FROM - - - \$225 to \$1000 ORGANS " " \$75 to \$400 Orders for the above work Instruments guaranteed for five years, and sold AT MODERATE RATES. on very easy terms Liberal reduction made to Clergymen, Churches and Sabbath Schoels WITH NEATNESS AND DISPATCH. T THE 'WESLEYAN' OFFICE Second-hand Pianos and Organs taken in ex change. As we have now been in the sewing machine business for ten years and import all our stock direct from the manufacturers on MCSHANE BELL FOUNDRY, Manufacture those celebrated Bells for CHUBCHES ACADEMIES, etc. Price List and Circulars sent free Cash Principles, and our expenses being much less than would be in the city, we are prepared to sell on the very Henry McShane &C o., best terms. BALTIMORE, Md. Nov. 2 78 1y REPAIRING OF ALL KINDS OF Intercolonial Railway. Sewing Machines. 1878. promptly attended to by a class machinist. 1878. SUMMER ARRANGEMENT. Charges Moderate. ON AND AFTER MONDAY, 29th April, 1878 CARD. TRAINS Will leave Halifax as follows :---Russel, Chesley and Gelder At 8.50 a.m. (Express) for St, John, Pictou and Intermediate Points. 6.10 p.m. (Express) for Riviere du Loup Attorneys-at-Law St. John and Points West. &c., &c. At 4.40 p.m. for Pictou and Intermediate OF FICE : 54 GRANVILLE STREET. Stations. J. B. WILL ARRIVE : BENJAMIN RUSSELL, SAMUEL A. CHESLEY, JOHN M GELDERT, JE. At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate OBJECTIONABLE WORDS,-It is not Stations. At. 8.00 p.m. (Express) from St. John and CUSTOM Intermediate Stations. At 9.15 a.m. (Accommodation) from Truro TAILORING! and Way Stations. At 3.00 p.m. (Express) from Pictou and Way Stations. H. G. LAURILLIARD may4 Moncton, 25th April, 1878. **19 HOLLIS STREET.** HALIFAX N. S., Agency for New York Fashions April 1876 C. W. TREADWELL. WHOLESALE BARRSTER & ATTORNEY AT LAW CONVEYANCER, &c., &c. OFFICE : Corner of Charlotte and Union Streets, Saint John, New Brunswick. Accounts collected in all parts of the the Province.

Conveyancing and all other legal busi a popiss cef attento.

CUSTOMS DEPARTMENT. OTTAWA, 18th April, 1878. NO DISCOUNT will be allowed on American Invoices until further notice. J. JOHNSON. Commissioner el Ca may11



We beg to advise the completion of our Fall and Winter Stock.

he ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secured at very low figures, which we now offer at a very small advance.

INSPECTION INVITED.



0

VEAX BOO



JOYFUL NEWS FOR THE AFFLICTED.

WOODVILLE, CORNWALLIS, May 3, 1877.

Gentlemen-This is to certify that caree years ago I was troubled with a bad cough accompanied with pain and soreness of the lungs for some time, I took one bottle of your No. 1 Bitters, and happy to say have had good health ever since. My wife was afflicted with billiousness and sick headache for two years, and six bottles of your Medicine effected a complete cure, and she had better health now thau ever she had 'or some years. I believe your medicines are the best ever sold in

CALEB WHEATON.

to certify that after suffering for four years of Dispepsia and Liver Complaint, coughing and spitting of blood, daily anticipating death, that one bottle of Dr. Gates' Life of Man Bitters cured me ef-

I sincerely recommend it to any one that is suffering from the same disease. JOHN MCKENZIE.



⁽Aged 73 years.)

THE WESLEYAN.

From Call and Inglis List.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH, SUNDAY, NOVEMBER 17. 1878.

8

Brunswick St. 7 p.m. 11 a.m J. A. Williams. D. D. Rev. B. Longley. A. M. Grafton St. 7 p.m. 11a.m. Rev. John. A. Williams D. D. Rev B. Longley A. M. Kaye St. 7 p.m. 11 p.m. Rev. C. M. Tyler S. F. Huestis. 7 p.m Charles St. 11a.m. Rev. A. W. Nicolson. Rev James Sharp. 7p.m. Cobourg St. 11a.m. Rev. S. B. Dunn Rev. C. M. Tyler. 7 pmDartmouth 11 a.m Rev. James Sharp Rev. G. Shore BEECH STREET 3 30 p.m. Rev. C. M. Tyler

MARRIED.

At Nictaux, Oct. 3rd., by Rev. Joseph Gaetz, Mr. Lockhart Sproul, of Nictaux, to Miss Joanna Sproul, of Bloomington. By the same, Nov. 6th., at the Parsonage, Mid-

dleton, Isaac Boulby, of Laurencetown, to Miss Susan Neiley, of Brooklyn.

At the residence of the bride's father, Northfield, Sunbury Co., by A. Hockin, Mr. Murdoch McLeod of Caledonia, King's Co., P.E.I., and Isabella, daughter of Solomon Machie, Esq., on September 28th., 1878.

At Cherry Valley, P. E. Island, October 29th., by Rev. W. Maggs, Frederick Nelson, Esq., to Miss Margaret Huggan, all of Cherry Valley. At the residence of the bride's father, on the 5th

November, by Rev. E. Slackford, Mr. John H. Garrett, of Stanley Bridge, and Miss Barbara Christy Ann Steward, Esq., of Hope River, New Londor At the residence of the bride's father, on the 21st

ult., by the Rev. John Read, Mr. Fitz H. Homer, and Joanua C, eldest daughter of Edson Churchill, Tsq., all of Yarmouth. In the Town of Portland, St. John, at the resi-

dence of David Nase, Esq., on the 5th inst., by the Rev. S. T. Teed, Wm. A. Demings, of Parrsboro, N.S., to Mrs. Nellie Morey, of Portland.

At the Wesleyan Parsonage, Oct. 16th., by Rev. J. Shenton, James Quinton, of Bonavista, to Ann Maria Crane, of Island Cove, Nfld.

By the same, Oct. 21st., Eli Butler, of Seldom-come-by, to Jessie LeDrew, of Cupids, Nfld. By the same, Oct. 2 rd., Wm. T N. Bailey, of Deal, Kent, England, to Mary E. Baldwin, of Cape St. Francis, Nfld.

DIED.

At Castroville, Monterey Co., California, Oct. 25, Bessie Sterling, aged 5 months and 18 days, only child of Charles F. and Amelia Mc Donald.-Herald please opy.

At Paradise, Annapolis Co., Nov. 6th., William Leonard, Esq., in the 43rd year of his age, leaving a wife and four children to mourn their loss. He slept in Jesus.

On Saturday, the 9th inst., at his residence Waverley Mouse, Halifax, Frank Romans, aged 32 years.

.30

1.25

1.50

1.75

\$10 1-2 to \$11

Great Riches.

Hay, per ton

For several months past I have used Fellow's COMPOUND SYRUP OF HYPHOS-PHITES in phthsis, chronic bronchitus aud other affections of the chest. I have no hesitation in stating it stands foremost

among remedies used in those diseases. Z. S. EARLE, M.D.,

Istrongly recommend FELLOW'S COM-I strongly recommend FELLOW'S COM-POUND SYRUP OF HYPOPHOSPHITES to all The Book of Books: The Story of the English Bible who suffer in any way from diseases or Springfield Stories. weakness of the lungs branchical tubes. Little Dot.

weakness of the lungs, bronchical tubes, or from general debility. J. H. W. SCOTT, M. D.

Gagetown, N. B. Fellows's Compound Syrup of Hypophosphites acted with expedition and en. tire satisfaction in a case of aphonia, which failed to yield to regular treatment.

S. JACOBS, M. D., Lunenburg, N. S. No hesitation in recommending Fel low's Compound Svrup of Hypophosphites

for general debility, or any diseases of the lungs. H. G. ADDY, M. D. In restoring persons suffering from diptheretic prostration and coughs follow-lowing typhoid fever Fellow's Compound Syrup of Hypophosites is the best remedy

I ever used. EDWIN CLAY, M. D., Pugwash, N. S.

Amongst the diseases overcome by the use of this remedy are the following :--Chronic Constipation.

Chronic Dyspepsia, Asthma, Chronic Bronchitis, Consumption, Chronic Diarrhœa,

> Cbronic Laryngitis, Melancholy, Nervous Debility.

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES

The power of arresting diseases dis-played by this preparation is honorably A Kiss for a Blow : Stories about Peace Louis Henrie; or, The fister's Promise The Giants, and How to Fight Them

duced; and the large sale is the best The Jewish Twins. By Aunt Friendly. guarantee of the estimation in which it is

Agnes Leith, or the Path and the Lamp Bertie Corrie the Fisher Boy Huan Nolgh Lucy and Her Friends Fanny Raymond The African Trader Ned Turner, or Wait a Little Waihoura, A New Zealand Story The Trapper's Son Janet McLaren, The Faithful Nurse Mary Liddiard, A Tale of the Pacific

Frank Harper, or Beginning Life

Early Duties and Early Dangers Effic Morris, or Which Do I Love Best

Barton Lodd

Eller mason

Perils of Greatness The Right Way

The Cord of Love

Gratitude and Probity

Breau on the Waters

PRICE 15 Cents ach. FROM LONDON TRACT SOCIETY.

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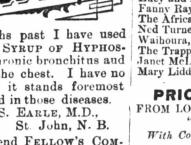
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