

# The Wesleyan,

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**WESLEYAN BOOK ROOM,**  
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purchasing in quantities**A SPECIAL DISCOUNT**Y. M. C. A. NOTES.  
A delegation from the Kingston, N. Y. association recently visited West Hensley and held interesting services. It is expected that an association will soon be organized there.

At a recent reunion of the Y. M. C. A. of Bordeaux, France, the very earnest and efficient General Secretary bade the association farewell to enter the evangelical ministry, to which he goes with many prayers.

The eleventh annual convention of the Y. M. C. A. of the State of Ohio was welcomed in the Broad-street Congregational Church, Columbus, Sept. 27th. H. Thane Miller presided, and Rev. Dr. Moore welcomed the delegates on the part of the clergy. He liked the association because it is developing unity among the Churches. He said the association had demonstrated the necessity for its existence, and God has vindicated the wisdom of its establishment in the results achieved. Before the meeting adjourned a letter from the Private Secretary of the Governor was read, requesting that the latter's absence from the city detained him from the Convention's sessions in which he was much interested.

During the recent strike the Y. M. C. A. of Wilkesboro, Pa., sent delegations of its members to hold religious services among the troops stationed in that city. They were cordially welcomed and were heard with attention, the soldiers themselves opening the singing.

The temperance work under T. N. Douthey has been very successfully prosecuted at Mightopolis, St. Paul, and Richmond, Minn., the Y. M. C. A. assisting.

We learn with regret that the ritualistic spirit which takes the lead at St. Vincent, France, takes away all hope of reconstituting the union dissevered by the departure of most of its members.

Mr. L. P. Rowland, late of Philadelphia, and well known in association work, has been called to work on the Eastern shore of Maryland.

At Cedar Falls, Iowa, is an association which is doing an excellent work. Although organized but six months the association has succeeded in breaking down the denominational "partition walls," and the Christian union which John speaks of is beginning to be realized.

The annual convention of the Young Men's Christian Associations of the State of New York, met at Hudson, Sept. 19th. Many persons well known in association work were present, and among others the Rev. George Müller, of Bristol, England, took part in the exercises. The reports from associations showed that an encouraging work was going on throughout the State. Mr. H. B. Cathambelin, of Syracuse read an interesting paper before the Convention on "The Financial Necessities" of the associations, and resolutions were adopted asking for \$3000 for the State work for the year to come. Of this amount nearly \$2000 were subscribed on the spot. The Convention throughout was one of the most successful ever held in New York.

The tenth anniversary of the Y. M. C. A. of Meriden, Ct., was held Sept. 17th. The President, Mr. Benham made an interesting address, sketching the history of the association from its inception to the present time. He stated that the library contained 2000 volumes, and has a membership of 300.

The Conventions of the Associations of New Hampshire was held at Concord, Sept. 18-20. 300 delegates were present, and \$2000 subscribed for the State work. The Conference for New England Christian workers was held the three days immediately preceding the Convention, and

was attended by delegates from all parts of New England. The conference and convention were both of very great interest.

At the time of the recent Dominion Convention at Quebec, the association of that city desired to present to the public the needs of the society for a building of its own. A mass meeting which was well attended was held therefore in this interest, and was addressed by prominent association workers. The advantages of a building in assisting the work of the organization was presented by Messrs. Cree, of New York, Budge, of Montreal, Crossbid, of Quebec and others, and subscriptions were raised amounting to \$10,000.

The eleventh annual Convention of the Y.M.C.A. of the Maritime Provinces was held in Chatham, N.B., Sept. 6th. A large number of delegates were present from different parts of the Provinces, and the International Executive Committee was represented by Mr. H. K. Cree, of New York. The Hon. Mr. Blair extended in the name of the Chatham Association a hearty welcome to all the delegates, which was responded to by Mr. J. B. Morrow, of Halifax. The Rev. Mr. Wilson welcomed the Convention in the name of the clergy of Chatham, and commended the association as a hand-maid of the church. The expenses for the year was reported to be \$8,563 for the various societies.

**THE INFATUATION OF CRIME.**

We do not favour a ready admission to our columns of cruel and sanguinary tales. But as a warning to those who indulge wicked passions, and to show the terrible retribution which overtakes, sooner or later, the perpetrators of iniquity, we give extracts as to a dreadful sin and punishment which recently appeared in English papers. The St. John Telegraph gives a summary of the facts connected with the mystery, murder and penalty. It is next to impossible to believe that such wickedness is allowed to cumber the earth.

A short time ago our cable despatches announced that four persons had been sentenced to death, in England, in connection with the Penge mystery and murder case, but no details were given fitted to cast light on the matter. These have now come to hand, and are of the most extraordinary character.

The persons sentenced to die are Louis Staunton and Patrick Staunton, brothers, Mrs. Patrick Staunton, whose maiden name was Elizabeth Rhodes and Alice Rhodes her sister. The woman, who was murdered, was Mrs. Louis Staunton, whose maiden name was Harriet Butterfield.

The story, in brief, is that a couple of years ago Louis Staunton married Harriet Butterfield, who was ten years older than himself; and a person of weak mind; that soon after he tried to induce her to sell all her property and reversions amounting to £3,000; that he soon after conceived a guilty passion for Alice Rhodes, sister of Patrick's wife, the brother and wife both favoring it. The whole family removed from Penge to a retired spot in which Mrs. Louis Staunton and her child were placed in a small room in Patrick's house, and slowly starved to death, Alice Rhodes, whom he intended to marry when he got rid of his wife, openly lived with Lois as the true Mrs. Staunton. The child was reduced to the point of death and sent to the hospital where it died. Before Mrs. Staunton breathed her last, the parties moved back to Penge, carrying the dying woman with them, in order to get a certificate at that place that the death of Mrs. Staunton arose from natural causes. They almost succeeded but suspicions were aroused.

The court scene at the trial is thus described:—  
Mr. Justice Hawkins in his scarlet and black robes with his black cap;

the miserable prisoner in the dock, Louis pale and in a trance; Patrick and his wife terror stricken yet rapidly exchanging communications with each other; Alice Rhodes with head covered and stupefied with terror; the court crowded with ladies and gentlemen; the time after 11 o'clock at night; the jury having brought in their verdict the foreman, in answer to the Clerk of Arraiges, pronouncing the word "guilty" four several times.

What follows is thus described by an English contemporary:—

"Silence" is emphatically proclaimed, and once more the two brothers and two sisters are in the front row of the dock. There is no sitting now. They must all stand and bear the verdict pronounced upon them. Louis, still ashy pale, looks as if he were in a stupor, and gazes unmoved. Patrick trembles like a leaf, and as he has done on every day of the trial, looks behind him pitifully and pleadingly for his wife. Once she is by his side he seems more consoled. The two women, half stooping and shrinking from the look of the Court and the eyes of the women round about them at every corner, stand by the side of the men. The dock is now full. The warders have been doubled and trebled, and it requires all the kindly assistance of Mr. Smith, the Governor, and all the attention of every one concerned to prevent Patrick and his wife from falling. It is a dreadful moment, and the suspense is painful. Once again the names of the jurymen are called over, and each one answers. Then, after another "Silence!" the Clerk of the Arraiges speaks: "How say you, gentlemen, is Louis Staunton guilty of the murder with which he stands charged?" The Foreman's voice trembles, "Guilty." "Is Patrick Staunton guilty of the murder with which he stands charged?" "Guilty." "Is Elizabeth Ann Staunton guilty of the murder with which she stands charged?" "Guilty." "Is Alice Rhodes guilty of the murder with which she stands charged?" "Guilty." At the last sentence there is an exclamation of "Oh!" a sudden sharp murmur of pity which runs instantly round the court. All eyes are fixed on the miserable creatures in the dock. That murmur of commiseration grows so loud that the recommendation to mercy of the women is scarcely heard. And now Alice Rhodes has fainted in the dock. With a piteous moan she has fallen into the arms of the attendants, and has been gently placed on a chair. "I will, I will," murmurs Mrs. Patrick Staunton to her husband. He has implored her for his sake to be firm, and she is acting bravely. Still Louis Staunton gazes upon the Court as if in a dream. Still Patrick Staunton positively shivers. How long will that unhappy woman bear up? Her sister is moaning in a fainting fit, and smelling salts are being administered; and whilst the old-fashioned cry of the usher, "Oyez, oyez, oyez," asks why sentence of death should not be pronounced, and the judge sternly comments on the enormity of the offence, and the two brothers and the sisters still stand at the bar. Patrick Staunton grasps his wife's hand; he presses it intensely and affectionately. Again she murmurs she will be firm, but at the mention of death her strength succumbs, and, with one pitiful cry, "O, give me a chair," she sinks by the side of her sister in a swoon. And now the two brothers are left standing, to hear the sentence of death pronounced. Before the dreadful words are over, Patrick, remembering, no doubt, their old affection, has slipped his hand into his brother's, as much as to say that if "they were not lovely and pleasant in their lives," still that "in death they are not divided," but Lewis Staunton, pale as hewn-marble, neither trembles nor falters, nor looks at his brother, nor turns to poor Alice Rhodes as she lies fainting in the corner, but simply gazes across the crowded court into vacancy. As we look amidst the huddled crowd of warders, fainting women and pale men condemned to death, they are asked if they have anything to say against the oncoming execution. Mr. Sydney Smith,

the Governor of the gaol, answers for the women No; but Alice Rhodes, recovered for an instant answers for herself, "Only that I am innocent." Louis and Patrick Staunton say nothing; but when the confusion has subsided go down the sad steps after the removal of the prostrate sisters. So ends the drama brought to a tragic conclusion, and as the audience file out, appalled at the scene just witnessed, one of the leading counsel—accustomed, no doubt, to sentences of death—asks my Lord when he will take the first case in the morning.

On Saturday evening, September 22 the Rev. Dr. Gervase Smith and Mrs. Smith embarked at Gravesend on board the steamer "Hankow" for Melbourne. A large number of friends assembled at the Cannon-street railway station to bid the travellers Godspeed on their journey to Australia, whither Dr. Smith is going as representative of the British Conference to the General Conference of the Australasian Wesleyan Methodist Church, to be held at Sydney, in May, 1878, and to visit the several colonies connected with that Conference. Amongst those present were the Rev. Dr. and Mrs. Punshon, and the Revs. M. C. Osborne, G. W. Oliver, B.A., John Harvard, W. Butters, J. Buller, T. Allen, W. Hirst, W. H. Cornforth and W. Cornforth. About a score of relatives, including the sisters and the sons of Dr. Smith, and friends from all parts of the British Isles, proceeded to Gravesend. The weather was fine; the accommodation on board was excellent; and there appeared every prospect of a swift and pleasant voyage. Word has been received from Plymouth that the passage so far had been smooth and free from all discomfort. Probably no further news of the vessel will be received till her arrival at Melbourne is announced by telegram some six weeks hence. After reaching Melbourne, Dr. and Mrs. Smith will visit Adelaide, Tasmania, New Zealand, Queensland Sydney; and at the close of the General Conference at Sydney will sail to San Francisco, calling at Fiji and the Sandwich Islands. The long railway journey across North America and another voyage from New York to Liverpool will bring their long circular tour to a close, probably in the latter part of next July. Many prayers have been and will be offered, that Dr. Smith's health, which of late has not been robust, may be permanently improved by the sea breezes and change of scene, the Australasian Churches may be greatly blessed by his presence and ministrations, and that journeying mercies in abundance may be granted to him and Mrs. Smith during their long absence from home.—Records.

**JOSEPH COOK'S PERSON AND MANNER.**

BY PROFESSOR J. P. LACROIX.

Mr. Cook, than whom no man in Christendom is at present a more shining light, is short and heavy in person, the very ideal of absolute physical health. His general appearance is rather Scotch or English than American—delicately florid of countenance, and light almost sandy, of hair. His head is no way particularly remarkable, having no special disproportionateness of forehead or of intellectuality over the other inferior faculties. To meet him on the street or in a hotel, one would take him to be simply an excellent specimen of well-balanced manhood, perhaps a banker, a man of literary leisure; certainly no fanatic in politics, religion, or any thing else.

What is his manner as a speaker? How does he succeed in interesting an out-door audience in the discussion of the profoundest problems of metaphysics and theology? (1.) By his own perfect mastery of the subject. (2.) By his personal enthusiasm for the subject. (3.) By his very rare imaginativeness and amplexness of language. By his physical ability to deliver himself with great force and animation.

There is in Mr. Cook an absolute absence of hurtful mannerisms and of artificiality. No one would suspect him of ever having come within a hundred

leagues of a teacher of elocution. He has no fancy gesture, no theatrical stamp of the foot, no scientific modulations of the voice. He has absolutely no shadow of self-consciousness, no remotest thought of "what impressions I am making." He is too genuine a man for this or any other such littleness.

Some of his lectures here have been delivered from the manuscript; some in the absolutely free manner of a politician addressing a mass meeting. His great speech on, "Does Death End All?" was a fine piece of absolutely untrammelled harangue before a great multitude as it is the fortune of man to listen to. On this occasion he rose to his feet, stepped solidly to the front of the platform, and with a single sentence seized the absolute attention of that vast multitude, and sprang into the very heart of his subject; and for two hours that attention he held, and that first bound of energetic delivery he kept up.

When he reads he does it with about as much forcefulness as when he speaks freely. Discarding a desk, he seizes his great bundle of manuscript with both hands, and gets as near his audience as he can, and reads with all the might of his strong person and his warm heart. When a fresh argument flashes upon him, he tosses aside his bundle of foolscap, and follows it out to the end. Then resuming his manuscript, he proceeds just as if there had been no interruption. Thus his speeches grow in scope every time they are delivered.

The nearest thing to a mannerism of intonation in Mr. Cook is a very peculiar sort of cadenced rhythm with which some of his intensest utterances are concluded. It is the same thing which appears as a dead fossil in the artificial intonation of the ritualist, in the weird howl of the dervish, and in sing-song of the Southern backwoods Baptist. It is the very same thing which forces the bard to sing, and the poet to write in musical numbers. In Mr. Cook it is wonderfully impressive, simply because it is absolutely natural, absolutely the fitting form for the thought to assume under the peculiar circumstances. In Mr. Cook's whole manner there is great gentleness, kindness, Christianness, and the absolute absence of bitterness, sarcasm or sneering. The foe is not frowned down, nor browbeaten down, but he is simply annihilated by the sweetness and brightness of truth. I regard it among the richest privileges of my life to have heard Mr. Joseph Cook.—West. Adv.

**WHAT IS IT.**

The Steamer "Cortes" which arrived yesterday morning from St. John's, N.F., brought up a curious kind of sea monster, which was caught at Catalina on the 24th ult., by two fishermen. It had been driven round the east point of that harbor during a gale, and when noticed it was still living, but in a very exhausted condition, and was rescued with much difficulty and taken to St. John's, N.F., where it was sold to parties in New York, for \$500, who intend to preserve it and put it up on exhibition. The following is curtailed from the St. John's, N.F. "Star."—The animal is forty feet six inches, between extremities, or from the point of its longest tentacle to the point of the tail. It has eight arms which radiate from the head of the animal, four from either side of the head, near the extremity of which, with two of the shorter tentacles between them, spring two enormously long arms or feelers of about thirty feet six inches each, varying in thickness from their extremities to the base at from about six to twelve inches in circumference. The mass of the body, including the tail was about ten feet in length and about three in breadth, with an average thickness of about twelve inches. The tail is about two feet nine inches across, and the head is about two feet and a half in circumference.—Halifax Herald.

ETERNITY.

Eternity! Eternity! How long art thou, Eternity! A circle infinite art thou; Thy centre an eternal now. Never, we name thy outer bound. For never end therein is found. Ponder, O man, Eternity!

WULFFER, 1648.

REV. JOSEPH COOK.

Opening of the Boston Monday Lectureship—Labor Troubles—A discourse on Conscience.

The Boston Monday Lectureship opened its third year in Tremont Temple to-day at noon. The house was not crowded as might have been expected from the success of last year's course but only comfortably full. The distinguished lecturer, Rev. Joseph Cook, was greeted with hearty applause as he stepped upon the platform precisely at the appointed hour. After a short invocation and singing the speaker began his preliminary talk upon the topics of the day, selecting the subject of the late railway troubles for comment.

After the singing of "Nearer, my God, to Thee," the speaker began the lecture proper. He said that when the poet Coleridge was a poor boy at a charity school in London, he once walked the crowded Strand throwing out his hands right and left. One of them came in contact with the waistcoat of a portly gentleman, who immediately accused the lad of attempting to pick his pocket.

down the proposition that "an erring conscience is a chimera," and other famous philosophers nod assent to this proposition, while some few dissent. The fog in discussion upon the moral sense begins in the definition of conscience. After four years of theological instruction the speaker had found himself with no clear ideas concerning conscience. And only after nine days of study at the Andover library he had arrived at definite conclusions upon the subject.

- 1. Conscience, according to the loose popular idea of it, is the soul's sense of right and wrong.
2. Conscience, according to the strict, scholarly idea of it, is the soul's sense of right and wrong in motives.
3. Defined in the loose, popular way, as only the sense of right and wrong, conscience implicitly includes the action of the judgment as well as of the moral perceptions and feelings.
4. Thus defined, therefore, conscience is fallible and may justly be spoken of as blinded, erring and seared.
5. The loose popular definition makes no explicit distinction between the outer act and the inner motive.
6. The conscience, is supposed to be the faculty by which we decide on the rightness or wrongness of external acts, is doubly fallible, and may with perfect justice be pronounced erring, vacillating, and often self-contradictory.
7. On the other hand, if conscience be defined, in the strict, scholarly way, as the soul's sense of right and wrong in motives, the judgment or purely intellectual activity of the soul is distinguished from the moral perception and feelings.
8. A man does infallibly know whether he means right or wrong in any deliberate choice.
9. If therefore, conscience be supposed to be, as the strict definition describes it, the soul's sense of right and wrong in motives, and in those only, conscience is infallible within its field.
10. In this sense and in that field conscience is not educable.
11. It follows from this definition that right and wrong belong only to motives, and that external acts have expediency or in expediency, usefulness or harmfulness, and that their character in these respects is ascertained by the judgment and not by the conscience.
12. But conscience not only perceives the difference between a good motive and a bad; it feels that the good motive ought to be and that the bad ought not to be chosen. Conscience, therefore, may be briefly and provisionally defined as a sense including both a perception and a feeling—a perception of right and wrong, and a feeling of what ought and ought not to be, in motives.

5. A bliss or a pain, each perhaps the acutest known to the soul; the former arising when what ought to be has been done and the latter when what ought not; and when a sense of self-approval or disapproval has arisen, together with a feeling of our approval or disapproval by a divine Somewhat or Some One not ourselves.
6. A prophetic anticipation that both our approval or disapproval by ourselves and by a divine Somewhat and Some One not ourselves is to continue and to have consequences affecting us as personal existences beyond death.

The subject of the next lecture was announced as "Physical Facts concerning the Moral Sense," in which, probably, some notice will be taken of Darwin's views of conscience.

THE EPISCOPAL GENERAL CONVENTION.

We give extracts from a leading article in the Boston Post, showing the importance attached by American papers to this great gathering of Episcopal clergy, now being held in Boston. We have reason to believe that in the United States the Episcopal Bishops are more disposed to enter upon hard, practical work than the foolish system of introducing innovations among their people.

If Cotton Mather, the noted Puritan, and the defender of witchcraft a century and a half ago, could rise out of his grave this week and walk down to Trinity Church to-morrow morning when the Episcopal Convention holds the opening service of its triennial session, his surprise would far exceed his disgust at the change in the tide of affairs. It was over fifty years after his day before Bishop Seabury was consecrated as an English Bishop for America. The Episcopal Church was then represented by only a few congregations in the chief cities, and had, in fact, been nearly broken up in the war of the Revolution on account of the loyalty of most of its clergy and people to the British Crown.

SUGGESTIVE TO FAULT FINDERS.

Nearly sixty bishops, nearly two hundred of the picked clergymen of different dioceses, and almost the same number of laymen, will be present to-morrow morning at Trinity Church, and the bishops, clad in their episcopal robes, will present an imposing spectacle, not often seen in the United States, as they enter the western doors and march up the central aisle to the spacious chancel.

What the special business of this convention may be, it is impossible yet to say. There has been a singular absence of warlike demonstrations in the Episcopal ranks since the late Bishop Cummins took his departure, and high and low churchmen lie down like the wolf and the lamb of the prospective millenium. It seems as if the Episcopal Church were about taking a departure as significant as that which marked the year 1835.

ing and opinion in this denomination, the bishops, clergy and people are taking much the same position as the Methodists used to take in their pioneer days. The stories told of the Western Bishops—men like Tuttle of Utah, and Morris of Oregon—read more like a leaf out of the early church history than almost any religious acts of recent days; and the facts which have come to hand about Bishop Lay, of Eston, Md., that he leads his clergy as their chief missionary, radiating from his cathedral with his helpers into all parts of his diocese, and sharing the burdens of the work with his clergy, recall the labors of the British bishops before the Norman conquest of England.

BAPTISM WITH WATER.

"Baptism with water," the phrase of John the Baptist, carries with it the force of instrumentality, and implies, therefore, the application of the baptismal element to the subject. It has been claimed, in discussion upon this question, that the words in the Greek text: en hudaia, ought to have been rendered in water. The preposition in this connection, however, governs the dative of the instrument, and has been rendered in our version with propriety and with grammatical accuracy.

DEATH OF DR DUNCAN.

Most of our readers will remember the interest created by a speech made by one of the Southern representatives before the Baltimore General Conference. Dr Duncan was the speaker. His death is thus feelingly recorded by the Richmond Christian Advocate:—

REV. JAMES A. DUNCAN.

With a sorrow that no words can express we announce the death of Dr. Duncan. The stroke that laid him low has smitten the hearts of thousands. It was so sudden that we can hardly realize our loss. A few days since we learned that he was suffering from an abscess in the jaw, supposed to be caused by a slight fracture of the jaw-bone produced by the drawing of a tooth.

THE BOY WHO SANG HIMSELF TO SLEEP.

He lived in London. His mother loved him, but she was not a Christian, and his father was a drunkard. Poor, poor little boy! What was to become of him, with a swearing, drinking father, and a godless mother? Perhaps he never thought. But God who sees and knows everything, and who loves to save poor sinners, whether they be old or young, had thought of this little boy. One day God put it into the heart of some one to ask this boy to hear the Gospel preached to children.

"I can believe, I do believe, That Jesus died for me." When he reached his home he told his mother where he had been and what he had heard, and then went on singing as before. By and by the time came for his father to come, and his mother, fearing his father would beat the boy if he heard him singing a hymn, sent him to bed.

"I can believe, I do believe, That Jesus died for me; That on the cross he shed his blood, From sin to set me free." The sound reached his father's ears, who angrily asked, "Where has the boy been? why is he making that noise?" Then he said to his wife, "Go up and tell him to be quiet, or I'll give him something to make a noise about." She did so, but added, "You shall sing as much as you like in the morning, only don't let your father hear you." Then the mother left her son.

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It was remarkable, in the case of Dr. Duncan, that as a preacher after he became President of the College, he never fell into the lecture style of preaching. In the chair he was the lucid lecturer, in the pulpit he was the preacher, clear, strong, eloquent, reaching the conscience and the heart and lifting his hearers with him into the high and pure regions of truth.

ANG HIMSELF... on. His mother... not a Christian... drunkard. Poor... at was to become... drinking father... Perhaps he... who loves to save... they be old or... this little boy... to the heart of... boy to hear the... children.

INTERNATIONAL BIBLE LESSONS. THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY. A. D. 60. LESSON III. PAUL AND THE BIGOTED JEWS; or, Suffering Through Bigotry. Acts 22, 17-30. Octob. 21. EXPLANATORY. WHEN I WAS COME AGAIN. After three years, (Gal. 1, 18,) which Paul passes over in silence. In the temple. Showing that he not only revered that place of prayer, but that it was from God's holy temple that he received his special commission to the Gentiles. A trance. A psychological condition in which the soul seems to act independently of the body. See chap 10, 10. Him. Christ. Vers. 8, 14. Out of Jerusalem. It was not Paul's choice to go to the Gentiles; he thought he was peculiarly fitted to convince the Jews of the truth.

DR. TALMAGE ON METHODISM. The celebrated American preacher recently delivered a discourse in his tabernacle at Brooklyn, on "Methodism as it appears to an outsider," in which he advanced the following sentiments:—In 1739, Christianity seemed to be in decay; the ministers of the Gospel were drunk in the pulpit; the river of life seemed to be frozen over; the indecencies of Dean Swift and Stern did not seem to shock their congregations at all. There were a few men among them—the Wesleys, the Grimshaws, the Rowlands, and the Whitefields—who got tired of this state of things, and they blew the trumpet and aroused an excitement that shook the known world. The world never saw a more wonderful man than John Wesley. He died leaving over one hundred and fifty thousand disciples. The enthusiasm of the man's followers leaped the Atlantic, and more than a century ago they began their work in the wilds of America. The story of the Asburys and of the Wrights is familiar to the whole Christian world. Writing in those early times from the West, a man said, "send us a minister who can swim." The question was asked what was meant by such a request as that. The reply came, "The last preacher we had, in order to keep an appointment, had to cross a fierce rushing stream, and he was drowned in the attempt. Send us a man who can swim." They swam streams; they slept with unsheltered heads; they preached Christ until they conquered all obstacles; and to-day the Methodist Church stands the strongest in all Christendom. They are the flying artillery of God's host; and if there be any of them in this house this morning I bid them welcome to Brooklyn, welcome to our homes, welcome to our hearts. That denomination might learn something from us, but our business this morning is to see that we learn something from them.

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WESLEYAN ALMANAC  
OCTOBER, 1877.

New Moon, 6 day, 5h, 44m, Afternoon.  
First Quarter, 13 day, 11h, 28m, Afternoon.  
Full Moon, 22 day, 3h, 17m, Morning.  
Last Quarter, 29 day, 10h, 7m, Morning.

Table with columns: Day of Week, SUN (Rises Sets), MOON (Rises Sets), and HALIX (Rises Sets). Rows include Monday through Wednesday.

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

A REMARKABLE COMPOSITION

[The following is a remarkable composition. It evinces an ingenuity of arrangement such as we have never seen before. The initial capitals spell, "My boat is in the glorious cross of Christ." The words in italics when read from top to bottom and from bottom to top, form the Lord's Prayer complete.]

ASTRONOMICAL NOTES.

OBSERVATORY OF VASSAR COLLEGE.  
POSITION OF PLANETS FOR 1877.  
MERCURY.  
Mercury keeps very nearly the path of the sun. It may be seen in the early morning before sunrise, almost exactly in the east. The best time to look for it will be from the 8th to the 13th.

An ordinary glass will show the disk of Mars of a ruddy hue, and the white spot at the upper part (as seen in the telescope), which is supposed to be the icy pole: that which has been turned away from the sun. With a good glass, dark spots are seen in Mars so well defined that they can be measured. The return of these spots as Mars revolves on its axis is watched in order to determine the time of revolution or the length of its day. The small satellites are not within the reach of ordinary telescopes.

On October 31, Mars rises at 2h. 47m. P. M., and comes to the meridian at 8h. 18m. P. M.  
On October 31, Saturn rises at 4h. 54m. P. M., and sets the next day at 3h. 57m. A. M. On October 31, Saturn rises at 2h. 52m. P. M., and sets at 1h. 52m. A. M. of the next day.

Although Jupiter's position is less and less suited to observation, it can still repay one for turning the telescope upon it, as the varied positions of its four moons are always interesting.

URANUS.  
Uranus is still very nearly in the same position with the bright star Regulus. It passes east of the star in October. It will be directly east of Regulus on 27th, when at the south, but as it comes to the meridian in the morning, it cannot be seen at that time by ordinary telescopes. It can, however, be found before sunrise very readily, by sweeping the small telescope around east of Regulus.

NEPTUNE.  
Neptune will be in the best position on October 29, but cannot be seen without a good glass.

EDA'S STORY.  
Little Eda, aged five, has found by experience that an easy way to escape punishment when she has been naughty is to ask forgiveness. Usually the petition is granted with a loving kiss, but one day she disobeyed so often that mamma, doubting the sincerity of her repentance, saw fit to delay the pardon.

A SHORT TEMPERANCE STORY.

In a large city a laboring man, leaving a large saloon, saw a costly carriage, and pair of horses standing in front, occupied by two ladies elegantly attired, conversing with the proprietor. As it rolled away he said to the dealer, "Whose establishment is that?"

LEONARDO DA VINCI PAINTING THE LAST SUPPER.

One by one he traced the features Of the Lord's disciples. Strikingly he drew The touching look of John, the eloquence Of Philip, and the fine, earnest eye of Peter.

At length imagination stood before Our Saviour, Long and earnestly Leonardo Studied on that face of Godlike light; He measured with a painter's eye that brow.

AN ORIENTAL INCIDENT.

The Russo-Turkish war revives an old story. A Turkish and a Russian officer came into a dispute as to the superiority in discipline of their respective soldiers.

PLEASANTRIES.

It was an Irish coroner who, when asked how he accounted for an extraordinary mortality in Limerick, replied sadly, "I cannot tell. There are people dying this year that never died before."

The Minutes of the Wesleyan Conference, just published, give the following complete statistics of the Convention: 1—British Conference: Great Britain, 382,289 members, 28,063 on trial; Ireland and Irish Missions, 20,148 members, 591 on trial. 2—French Conference: 1,905 members, 77 on trial. 3—Australian Conference: (1876 reports for 1877 not yet received): 52,692 members, 8,186 on trial. Total—538,692 members, 46,994 on trial.

Mr. Thomas W. Pocock has gone to Vienna on a deputation for the business of the British and Foreign Bible Society in company with one of the Secretaries.

A new book is advertised in America "The Preacher's Wife; by an old Travelling Preacher." The subject is to go I suggest it to some of the many writers on this side of the Atlantic. The title is worth a fee. The author should be discriminating, appreciative, able to see the vast difference in some cases, between a married lot and a married lot; he should—but no! I will give no hints. Let bachelors be quiet and the men write who know the subject better.

The Methodists of Caledonia (Queens), held a Tea Meeting and Fancy Sale on Sept. 25th. The day was fine, the attendance good, and in the evening the Rev. Job Shenton, of Liverpool delivered his lecture "Wanted," to a numerous and appreciative audience. Sixty-five dollars or thereby will help to still further reduce the debt on the property acquired for parsonage.

HILLSBORO, N.B.—The amount of nett proceeds of excursion and festival at Hillsboro, Sept. 19, 1877, is \$400. Expenses were extravagantly large. This amount will be appropriated to the improvement of present parsonage—perhaps to the purchase of a new parsonage nearer the Methodist church in this village, which is most desirable.

PIC-NIC AT NASHWAAK.—The annual picnic of the Methodist Sabbath School in connection with the Nashwaak Circuit, was held on Wednesday, the 14th inst., on the grounds of Messrs. R. L. and W. S. Young. The locality chosen was admirably suited to the purpose, the day fine, and all present seemed to enjoy the relaxation from the cares and duties of life. About five hundred persons were present, all of whom enjoyed themselves immensely.

METHODIST MISSIONS.—An enthusiastic meeting for the advocacy of Missions of the Methodist Church of Canada was held last evening in the Alberton Methodist Church. In the absence of several leading lay members of the congregation, the chair was taken by the resident pastor, Rev. A. Lucas.

Rev. W. Penna, as first speaker, gave a short but excellent address on the Spirit of Missions, followed by Rev. A. F. Carr, (Presb.), whose sound fundamental speech on Systematic Beneficence was appropriate and impressive.

The evening being far gone, the Rev. T. J. Deinstadt cut short his address, but succeeded in making it an effectual collection speech. The addresses were interspersed with choice music, well rendered by the choir.—Mr. E. M. Leard presiding at one of Bell's famous Ontario organs.

The Apostolic Benediction, it seems to us, is a very good one. We do not think any of the modern variations (and we have heard a good many of them) an improvement of the original. This may be owing to our poor taste, our oldfogyism, or, perhaps, because we are not as "smart" as some of the moderns. But really—excuse us, brethren—it does seem that while we have such excellent forms of sound words in the Bible—that is recognized authority among us yet, isn't it?—it is hardly worth while to extemporize or stereotyped forms of our own. For the sake of those who never saw the apostolic benediction, and know not where to find it, we give the following from 2 Cor. xiii: 14: "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."—Pittsburg Rec.

THE MOFFETT PUNCH.

This register for drinks will bring in a large revenue, and at the same time discourage to some extent alcoholic stimulants. It has done one thing. It gives the number of glasses of liquor drunk. From the partial report our people will be astonished at the amount of spirits swallowed. There are four hundred registers in Richmond. The first twenty-five put in operation showed that thirty-six thousand drinks were taken in one week! And only in the twenty-five saloons. There were then three hundred and seventy-five bars not reported. In these two dozen liquor rooms two thousand five hundred dollars were spent in one week. What sum will the four hundred bars consume in one week—one year?—Richmond Advocate.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers, and said:—"I am always afraid to reprove those who misbehave, for this reason. Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of the service a gentleman said to me:—"Sir, you have made a great mistake; that young man was an idiot." Since then I have always been afraid to reprove those who misbehave themselves in chapel lest I should repeat that mistake and reprove another idiot." During the rest of the service there was good order.

CHILDREN'S CORNER.

THE NOBLE REVENGE.  
The coffin was a plain one—a poor, miserable, pine coffin. No flowers on its top, no lining of rose-white satin for the pale brow; no smooth ribbons about the coarse shroud. The brown hair was laid decently back, but there was no crimped cap, with its neat tie beneath the chin. The sufferer from cruel poverty smiled in her sleep.

"I want to see my mother," sobbed a poor child, as the city undertaker scowled down the top.

"You can't—get out of the way, boy! why don't somebody take the brat?" cried the hapless, homeless orphan, clutching the side of the charity box, and as he gazed into that rough face, anguish tears streamed rapidly down the cheek on which no childish bloom ever lingered. Oh, it was pitiful to hear him cry, "Only once, let me see my mother only once!"

Quickly and brutally the hard-hearted monster struck the boy away, so that he reeled with the blow. For a moment the boy stood panting with grief and rage; his blue eyes distended, his lips sprang apart, a fire glittering through his tears, as he raised his puny arm, and in a most unchildish accent screamed: "When I'm a man, I'll kill you for that!"



MARRIED.

At Williamsdale, on the 29th of August, by the Rev. G. W. Tuttle, Miss Margery Payne, to Wm. Elderkin, of Windham Hill.

At Wentworth, at the residence of the bride's mother, on the 29th Sept., by the same, assisted by the Rev. Charles Swallow and Rev. W. G. Lane.

At Windham Hill, on the 2nd October, by the same Miss Ada Schureman, to Mr. Coughlin Mills, of Maccan Mountain.

At the residence of the bride's father, on the 4th ult., by the Rev. Wm. Maggs, Mr. Charles Acorn, to Mary Ellen Acorn, all of Vernon River.

At Gibson House, Woodstock, Oct. 2, by Rev. C. H. Paisley, M.A., Mr. Ludlow, Veyesey, to Miss Celia Vantassel, both of North Lake, York County, N.B.

At the residence of the bride's father, Upper Woodstock, N.B., October 3rd, by Rev. C. H. Paisley, M.A., assisted by Rev. T. Marshall, Mr. J. D. Baird, to Alice M., daughter of A. Henderson, Esq.

At Halfway House, Victoria County, C.B., by Rev. J. Mayhew Fisher, Malcolm McAskill, to Christina, daughter of John McKinnon, Esq., all of Cape North, C.B.

DIED.

At Elgin Corner on Saturday, September 15th, Edward Carroll, aged 45 years. For many years an active member of the Methodist Church.

Lost overboard, from Barque "Forest Belle" on her voyage from Liverpool to Charlottetown, September 8th, John T., only son of Mr. James Scott, aged 18 years. John had given his heart to the Lord and leaves his sorrowing parents the consoling hope of meeting him in Heaven.

At Sandy Cove, Sept. 30th, Susan, wife of Edward Cahoon, aged 38. She could say with the Pilgrim saint of olden time, "My flesh and my heart fail me, but God is the strength of my heart and my portion for ever."

Joseph Carly, father of the above, aged 56. He had been to his home in Freepport, and having promised his dying daughter, he would return as soon as possible, he was endeavoring to do so, and was drowned. The affair cast a gloom over the whole place. His body has not yet been found, but hopes are entertained of its recovery. He was a true Christian and always at his post.

Suddenly at Dartmouth, on the 1st inst., Bessie Johnston, infant daughter of Johnston and Bessie Chittick; aged 3 months and 11 days.

At Wallace of typhoid fever, on Friday, October 6, B. B. Huestis, aged 66 years. He passed away as one quietly going to sleep.

At Petite Riviere, on September, 18th, Theresa Maria McGregor, aged 18 years, daughter of Joseph and Elizabeth C. McGregor. She was a sincere disciple, and died trusting in her Saviour.

At Arundale, Sept. 22nd, after a long painful affliction, Elvira, daughter of Mrs. Melinda Armstrong, in the 32nd year of her age. Her end was peace.

MISSIONARY MEETINGS

Table with columns: PLACE, TIME, DEPUTATION. Lists meetings for Yarmouth District, Arcadia, Hebron, Barrington, Port La Tour, N E Harbor, Shelburne, Lockport, and Dartmouth.

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Sworn to before me at Salsbury, this 7th day of July, 1877. J. W. HICKS, J.P. Oct 13

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