

# The Wesleyan,

Rev. A. W. NICOLSON,  
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### OUR ENGLISH LETTER.

DEAR MR. EDITOR.—At our recent Financial District meeting, the combined ministers and laymen have had the details of the great scheme for the first time fairly laid before them. There was in a few instances an apparent disposition on the part of some to complain of the progress the whole question of lay representation had made, and a wish to discuss the principle and not the details. This was not allowable, and would have been useless. It is to be feared, that some very elaborate speeches were left unspeak, and some orators were disappointed. There have been no substantial alterations. Some Districts propose very slight alterations. Some of the details are accepted with unmistakable reluctance, such as the restriction of speaking in the mixed Conference to ten years men, and the entire withdrawal of the power to vote, except a minister be of the elect 20. There is a strong feeling in favour of making 10 years of membership instead of five, the qualification in the case of laymen who are to be elected to attend Conference. But we may conclude that with slight alterations, the broad outlines of the plans are before us, and are accepted by the District meetings. This marks off another and a most important stage in the advancement of the whole question.

DISTRICT REVIVAL SERVICES have been widely organized, and their appointment formed an important feature of the District meeting, bringing in an element of spiritual bearing in the midst of the financial and business detail which ordinarily form the staple of the September meetings. Several Districts have the entire services of a missionary for the year. The experiment of the past year was found so graciously successful that it is being repeated on a larger scale and in new localities. In the other Districts plans are formed for mutual help from adjacent circuits, and regular appointments and times for systematized efforts to gather in souls from the power of Satan. The President has given a powerful impetus to this grand work by his personal influence, and also by circulars addressed to every minister and circuit. It is hoped that the way will thus be prepared for a larger extension of the Home Mission work of Methodism.

THE GREAT FUND for Methodist extension has not yet been brought into active operation. It has an able and energetic secretary, but the money comes in slowly. It cannot begin to grant assistance until a fixed amount is raised. This point is almost gained, and meanwhile applications are pouring in which reveals most pressing necessities and painful destitution of evangelic means of grace. On the whole it may be safely concluded, that our church at home is bracing up for larger efforts, that it is full of life, hope and energy. Its mission is as clearly defined as ever it was, and under the Divine blessing it is resolving upon wider efforts, and more liberal offerings for the work to which God has called it.

THE CHURCH CONGRESS has duly met, read its papers, and discussed the various matters upon the programme. It is not memorable for any special deliverance, nor has it led its adherents out for any new departure. There was one sagacious remark of the Bishop of Carlisle in reference to recent overtures to the Wesleyans. He thinks they are unwise, that the Wesleyans do not desire union or absorption, and that it is best and most dignified to let us alone. So we all think, and shall rejoice if the other Bishops will accept the advice thus tendered, and in future consistently act upon it.

THE TURKISH QUESTION has maintained its absorbing interest during the fortnight, and yet there is not much to chronicle, as the work of negotiation for peace and reform is of

necessity a slow one, and the Government delights in reserve and obscurity. It has been successful in warding off some of the impending danger arising from the popular uprising and indignation, by adroitly representing it as a party attack upon them, and they have thus rallied to their standards, and quieted many who were vehement in their denunciations only a few weeks ago. Yet it is clear that England is now actively interfering, and Turkey will be compelled to punish the atrocious perpetrators of those hideous deeds, restore persons and goods as far as possible and promise security for the future. It is feared after all, that it is only a compromise, a temporary patching up of a corrupt and doomed Government. It may for a little delay the destined fall of that wretched Power, but it will be only for a little while.

Oct. 2, 1876. B.

### WAR NOTES.

THE Mohammedans in Arabia are interested in the war Turkey is waging against her insurgent provinces, and foreseeing that money in abundance will be required if Russia has to be fought, have determined to assist the Sultan as far as in their power lies. The Metowas, or pilgrim guides at Mecca, have deliberated solemnly and called on all the faithful to come forward with contributions for the holy cause, and Mecca and Jeddah have responded by at once sending in \$25,000, which will be forwarded to the Imperial Treasury at Constantinople. It is now a religious duty for all Mohammedans to aid the Sultan, and this fact will prove important in the coming struggle.

A DISPATCH from Vienna says, not only from Constantinople, but from all provinces of European Turkey there is a growing excitement among Mohammedans, of conventicles held in Mosques, and the Ministry is divided. The Sultan is too inexperienced to take the leadership of affairs. This position is most favourable for Russia's diplomatic action. The Russian Ambassador at Constantinople may carry everything before him, or if he fails may induce such an outbreak of Mahomedan feeling as might justify almost any steps on the part of Russia.

### THE BRITISH FLEET.

The British Empire now has enrolled in her own ports, or those of her colonies, a commercial tonnage of more than seven millions of tons. England to protect the tonnage and her sea coast, now has four hundred ships of war, whose tonnage exceeds 317,000 tons, while the other nations of Europe have, in the aggregate, 380,000 tons of ships of war. England has fifty iron-clads; twelve of these are most efficient vessels, built within the last fourteen years. At this moment she has thirty-four ships of war upon the stocks, of which eight are superior iron-clads, costing not less than \$350 per ton.

In the last eighteen years England has expended \$970,000,000 in gold, on her navy. In addition to this the subsidies she pays to mail steamers have averaged \$5,000,000 annually for thirty years, and the principal part of this large sum has been repaid by postage, but the subsidies have given to her, in addition to her navy, more than 400 ocean steamships, subject to her call in time of war. England annually builds more than 20,000 tons of war ships. Some of her first ironclads were experiments, but if we include those on the stocks, she has now twenty of the largest class, ranging from 5000 to 10,000 tons, protected by plates of seven to twenty inches in thickness, armed with rifled cannon weighing eight tons to twenty five tons each, and she is testing cannon which weigh eighty tons each and throwing projectiles weighing 1700 pounds. Half her tonnage, manned by 60,000 seamen, is constantly at sea. France has 84,000 tons of iron-clads, and fifty vessels on the stocks; Turkey 68,000, Italy 38,000 tons, Russia has five iron-clads, one of them measuring 10,000 tons, and Germany has civilized a number, while Holland has 163 war ships, of which fifteen are iron-clads.

RUSSIA—ITS POPULATION, DEBT, REVENUE, INDUSTRY AND TRADE.—Since the accession, in 1855, of the Emperor

Alexander II. to the Russian throne, the area of the Slavonic Empire has increased some two hundred million hectares (one hectare is equal to 2.47 English acres), or about four times the size of France. During the same time the population increased by 22,546,000, making the present population 87,746,000 souls, or equal to the joint population of France, Belgium, Portugal, Spain and Italy. The debt of Russia during the same time was decreased some fifty millions of roubles, of 73.4 cents each. The present debt is 1,494,070,791 roubles, (\$1,097,047,960). The revenues of the State have increased by 205,000,000 roubles, and at the present time amount to 559,861,197 roubles (\$410,372,118). From 1856, in 1855, the number of factories has increased to 18,892, their annual productions amounting to 443,000,000 roubles, as compared with 157,000,000 roubles heretofore. The value of the imports is about 280,000,000 roubles, and of the exports 165,000,000 roubles.

The report given by the "Connecticut Courant" of Dr. Hamlin's speech before the American Board represents him as giving strong evidence in favour of the Turks. It says:

The next speaker was the Rev. Dr. Hamlin, president of Robert College, Constantinople. He was to speak in behalf of the Turks, he said. He had seen various English newspapers of late, which had commented largely upon the Turkish troubles, and he had never seen such a draft made upon the resources of the English language as these newspapers had made by the way of abuse to the Turks. It is only fair, however, to say that it is true even of the Turks. From an experience and knowledge gained by a residence of thirty-eight years among them, by personal contact not only with the lowest, but with the Sultan himself, Dr. Hamlin said he felt justified in claiming to know something about the people. That knowledge he would summarize as follows: First, there has never been any unevangelical people on the face of the earth which protected missions and missionaries as this government which is called accursed has. Three hundred years ago it received and protected the missionaries from Rome, and afterwards extended the same protection to other missionaries from England, America and Germany. Not an instance is known of the Turkish government persecuting Christians, and where such persecution has taken place, it has been done at the instigation of the nominal Christians. The speaker had obtained, during his many experiences before the courts, more of justice than he could have got from any other non-Christian government. Is not this something to be said in favor of the Turkish government? Again, during 500 years, it has been the most tolerant government on the face of the earth, not excluding England, America's record not of course going back 500 years. Still further, Turkey has established a better government for the organization of village communities, and a better system of holding individual property, than existed on the face of the earth at the time. It was the first to give to the peasant class the right to hold individual property in land. It was an original step, and one of the secrets of the strength of the empire. Now these are some of the peculiarities of this "accursed government." Turkey is no worse than some of its neighbors. Dr. Hamlin then went on to describe the terrible atrocities and cruelty to which Russia had subjected the Circassians, and also the investigations which Turkish agents had made among the Bulgarians to sweep these Circassians from the face of the earth. He did not believe the stories of outrage or murder of children; he had exposed too many false assertions already to believe this. It is a staple of the Greeks to put every kind of atrocity at the door of the Turks. The Turks are fierce in war, and civil-war is always bloody. Remember your own Andersonville and Fort Pillow. Can you expect Turks to be more civilized than you? In closing Dr. Hamlin said that he hoped that the American Board would not desert Turkey, for the people only needed Gospel influence to bring them up to an equality with any nation in the world.

We have received a curious proof of the progress of Christianity and civilization among the isles of the Pacific in the shape of a copy of the *Tonga Government Gazette Extraordinary*, containing the following proclamation:—

"PUBLIC HOLIDAY.  
JUBILEE, 1876.  
Secretary's Office, Nukualofa,  
June 24th, 1876.

"In consequence of Wednesday, the 28th inst., being the anniversary of the arrival, fifty years ago, of the Rev. John Thomas, the founder of the Wesleyan Mission in the Friendly Islands, and in consideration of the many advantages derived from the establishment of that mission, and the progress which has been made, His Majesty has been pleased to proclaim

Wednesday, June 28th, as a public holiday. All the Government offices will therefore be closed; and His Majesty requests that all foreign residents trading here and employing Tongan labour will observe the holiday as far as practicable.

"A gun will be fired at sunrise, and one at sunset; also, a royal salute of 21 guns at noon.

By His Majesty's command,  
"J. P. MILLEN,  
Secretary to the Privy Council.  
"God save the King!"

Tonga, as our readers are doubtless aware, has become so thoroughly christianized that even the practice of the ancient heathen rites at funerals is strictly prohibited. And the mode the Government have adopted of expressing their sense of the inestimable religious, moral, and social benefits which the country has derived from the introduction of Christianity, is by commemorating the first advent of the missionaries as a great and joyous national event. Tonga has not only a Christian king and constitution, but a legislature, a native Premier (David Uga), and an excellent code of laws. Facts like these are the best reply to those who sneer at the labours of the teachers of Christianity in the South Seas. In little more than a generation the Bible and the missionaries have changed a semi-savage and idolatrous race into a God-fearing, peaceful, and civilized one, possessed of the machinery of a regular Government, and able to use it intelligently. We observe with pleasure that traders are forbidden to sell any imported intoxicating liquors to the natives under pain of imprisonment for not less than two years nor more than seven. This is an admirable regulation, and if strictly enforced will save the Tongans from the curse which fire-water has brought on so many of the aboriginals of Oceania. As evidence of the zeal of the Government for education, we may state that every youth must attend a public school till he can read and write, and work sums up to compound division—the State paying the fees if the parents be unable.—*Melbourne Spectator.*

### FROM BAD TO WORSE.

Some months ago we noticed that Dr. Eggleston, of "Circuit Rider" notoriety, had about abandoned the Methodist Church, after having received status and ordination from it, and after making no little fame and money by serving up its eccentricities and weaknesses in the most romantic style. It would appear that in his new role, he is not afflicted either with compunctions for the past or Christian scrupulousness in the present. The *Central Advocate*, in its New York correspondence, gives this paragraph, which plainly implies that Dr. Eggleston will make another step downward soon, if he has not already done so:—  
"On Saturday evening, the local papers of the section of Brooklyn in which Rev. Edward Eggleston, D. D., preaches—he shall have his full title here—announced the subject of the Sunday evening's sermon. Not in a month of Sundays could the reader guess its tenor, much less its title. We could hardly believe our eyes, but there it stood in plain type, 'Lessons from Daniel Daronia.' Now, we do not decry in the least Dr. Eggleston's ability. He has shown genius in many ways. Moreover, he is in part one of us, for no man could have written 'The Circuit

Rider" without having some leaven of Methodism in him. But how to reconcile such a topic with the simple teaching of Christ must have been a task worthy of 'The Church of Christian Endeavor,' as the congregation to which he preaches would seem to be fully named. It is a part of the system we so earnestly deprecate, and which to a greater or less degree, brings disgrace to the cause it assumes to espouse.

### CHEAP WEEKLY PAPERS.

Referring to this subject of cheap weeklies a correspondent of the *Chicago Christian Advocate* recently says:—"The publishers of the latter erect or rent buildings, and purchase presses and type for their dailies. They also have to maintain a corps of editors and printers, and secure and set in type the reading matter expressly for them. And then they regulate the prices of their dailies and the advertisements in them so as to make them pay the expenses of their publication and a handsome profit. If these establishments then wish also to publish a weekly, for the purpose of extending their influence, advertising their dailies, and increasing their profits, they can do so without incurring much additional expense. They can also use the reading-matter already put in type for the daily, so that they need only pay for the blank paper and press-work. Indeed, it is said by those who are acquainted with the business, that the advertising in these weeklies more than pay the cost of the paper to the publishers. But before a religious weekly can be issued, suitable buildings, presses, and types must be secured, editors and printers must be employed, and contributors must be engaged, and often liberally paid. And, besides this, the paper and print of religious papers is usually much better than that of secular weeklies. We may also add, that the secular weeklies publish more advertisements, and the circulation and the character of many of their advertisements is such as to enable them to charge a higher price for them. All these things more than account for the difference in the price of religious weeklies and those that are published in connection with the large dailies."

"If you want to hear news about home go from home" has almost passed into a proverb. This is strikingly illustrated in the following piece of startling intelligence, which the *Montreal Witness*, on the authority of some special correspondent, has given to the world:—  
(Special to the Witness, Sep. 7.)

SPREAD OF RITUALISM.—A letter received here from England represents that Ritualism is spreading not only among Episcopalians, but Methodists, and states that, in all Saint's Church, in London, in which are displayed numbers of crosses, and which among other things has stained glass with the crucifixion on it, the Rev. W. Morley Punshon, who was so popular in this country three or four years ago, was one of the six clergymen who officiated, arrayed in white surplice.

As we read this, we rub our eyes, and ask whether we are dreaming. Dr. Beaumont once asked in the Conference, "Is this a real world in which we live, or is it a confused bundle of sentimentalities?" We suppose there may be credulous people in America who will believe this, and the Claimant, and the stories of Sinbad the sailor, and the adventures of Baron Munchausen. As to our readers at home, we need scarcely do more than assure them that, to the best of our belief, Dr. Punshon has not yet gone mad, and that the whole paragraph must be the Saturday night invention of some exalted penny-a-liner.—*Recorder (London).*

The *WESLEYAN* will be sent to new subscribers from the present date till the 31st December, 1877, for one year's subscription rate—Two Dollars. This gives the Paper two months free.

WESLEYAN ALMANAC, OCTOBER, 1876.

Full Moon, 3 day, 6h, 42m, Morning. Last Quarter, 10 day, 6h, 3m, Morning. New Moon, 17 day, 3h, 5m, Morning. 1st Quarter, 25 day, 3h, 40m, Morning.

Table with columns for Day of Week, SUN, MOON, and RISES SETS. Includes a grid for sunrise and sunset times for each day of the month.

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

WHERE IS HEAVEN?

Sitting one eve at the window, I gazed on the glorious west. Where the sun in its dazzling beauty, Was sinking slowly to rest; Surrounded with clouds of many a hue, Which floated serene on the purest blue.

was addressed to my own soul primarily, rather than to the sinners before me, and that it was myself who needed the lesson. The Holy Spirit opened to my understanding that if I, a Christian, would "walk in the light, as God is in the light, I should have fellowship with Him," in a sense little as yet conceived of, even amid all my earnestness; that I should know inwardly, as a blessed reality, that the "blood of Jesus Christ cleanseth us from all sin;" and that all my groanings for deliverance from my inward corruptions would be met by the fountain opened for sin and uncleanness. I cannot define fully the effect upon my own soul of the words of my friend, but never had I been filled with such precious "views of the sanctifying, purifying power of Christ. This blessed view of the cleansing blood opened more and more clearly on my soul for two years, a period of prayerful investigation, and yet of anxiety lest my friend were in error in his interpretation of the texts. All this time I was praying God to show me my full privileges in Christ, but to save me from heresy. I met my friend several times in a railway carriage, when he earnestly set before me the fullness of present privilege which was in Christ, and at our command through faith—illustrating his views by Christian experience.

At a Conference meeting of Presbytery, it was one evening proposed to consecrate ourselves more definitely and fully to God, and the act was accompanied by a wonderful baptism of the Spirit, which opened to my soul the hope of the near consummation of my soul longings. Shortly after this, I invited the brother who had opened these things to me, to address the Church under my care. At the close of his address on being "dead to sin, and risen with Christ," I spoke to the people of the power of Christ to save from their sins all those who would fully consecrate themselves, and trust in Him. During that week I was led to see, as never before the privilege of an entire soul-rest in Christ, and that it was to be entered into by faith. On this subject, from a full soul; and, after the evening service I proposed to an English manufacturer that a few Christians should meet together the next day to enter into rest. I did not say to seek rest, but, so confident was my faith, to enter in. Ten earnest, godly men, mostly from his workshops, on the following day knelt down in my friends warehouse among the boxes. We remained on our knees an hour and a quarter in prayer, praise and consecration. Of us, too, it might be said, "And when they had prayed..... they were all filled with the Holy Ghost. I have been conscious ever since that it was then and there that, in a definite transaction with God, I entered into a complete soul-rest in Christ, a rest through the cleansing blood which my soul has never lost for one hour since. It was attended by the satisfying certainty that whatever spiritual blessings promised in the Scriptures which I thenceforth claimed in simple faith should be mine.

Since then I have received answers to my prayers for holiness as never before. I have again and again realized more growth in one day, than before in a whole year. From that time my soul has been filled with a wonderful divine consciousness of the actual in-wrought reality of the expression,—"I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me." Instead of pining for rest, I am continually praising God for realized rest, the deep, inward Sabbath-keeping of my blood-cleansed soul. I can now see no limit to the possibilities of the life of Christ in my heart, since I have accepted the atonement in its full purposes, both of pardon and holiness.

"O Jesus! Jesus! precious Lord! What art Thou not to me! Each hour brings joy before unknown, Each day new liberty."

HOLINESS THROUGH FAITH.

A CLERGYMAN'S SUIT FOR LIBEL.—Rev. George H. Hick, pastor of the First Congregational Church, of Mansing, N.Y., brought suit in the Court of Common Pleas against Walter H. Schupe, editor of the Rockland Advocate, for \$10,000 damages for an article published in 1875, charging plaintiff with infamous crimes. The case came before Chief Justice Daly last week. The defendant did not put in an appearance, and no testimony was taken. The Court directed judgment for plaintiff, and the jury awarded him \$5000 damages.—Christian Advocate.

CONVERSION OF A SAILOR. About 30 years ago H. M. S. Inconstant lay for some time on duty in Halifax harbor. There was on board a truly pious seaman with whom I became acquainted and with whom I had frequent religious conversations. He was emphatically a "Man of One Book," and that book was the Bible. He would scarcely read any other work, except Keith on the Prophecies, which was a favorite with him. But the Bible was his unending companion; "his meat and drink" for the intellect and spirit.

It is the story of this man's conversion I wish to tell. At the time when this great event in his spiritual history occurred he was captain's coxswain on another ship. His name, let me say, was Rossia. A pious Lieutenant one day asked him if he read the Bible. Rossia truthfully replied that he did not. The Lieutenant turned up the chapter in Acts, where the conversation of the Ethiopian eunuch is narrated, and left it with Rossia to read. Before the story was concluded he was called away to his duties, and when he returned he had lost his place in the book and could not find it. But his attention had been riveted by some of the facts on which his eye had rested and he was eager to see more. He could not find the place and he could not rest without finding it. In his search he lighted on the notable 53rd of Isaiah, which reminded him of the chapter the Lieutenant had given him to read. There was a puzzling sameness, but it was not the same. He asked God's help, and resolved to read and read on until he should find the passage in question. God's spirit began to work upon his mind and to show him wonderful things out of the divine law. The word whose entrance gives light and which makes wise the simple became more and more precious to him. He began to be greatly in earnest about his soul's salvation. The Saviour heard his cry for light. He was led to the cross; the love of Christ was shed abroad in his heart, and he went on his way rejoicing. He found the story that had first attracted him, and many a sweet story besides; and he became an exemplary Christian man, and a diligent student of God's holy word.—His way was not always smooth. Though his upright conduct and faithfulness won many friends, there were others disposed to ridicule and scorn him. It was part of his duty to look after the captain's room, and on one occasion there was some trouble on account of an underservant. One day the Captain was ashore having an interview with the Admiral. When he came aboard he summoned Rossia into his presence. Rossia had just been reading the 75th Psalm. The steward and others who heard him called by the Captain jumped at the conclusion that he was to be rebuked if not punished for some neglect of duty. When he returned from the Captain they sneered and asked him where are your consolations now. He simply put his finger on the verse he had been reading before the Captain had called him.—"Lift not your horn on high; speak not with a stiff neck, for promotion cometh neither from the east nor from the west." &c. "What," they asked, "are you promoted?" "Yes, the Captain had an interview with the Admiral, and I am now to be Gunner on board H. M. S. Inconstant."

Halifax, N.S. EDWARD JOSE.

THE MINISTRY OF A FACE.

For some time it was my privilege to attend the little American chapel of a German city, and I got to know the faces of many of its congregation. In one of the pews near the pulpit there sat, Sunday after Sunday, a quiet, unassuming man, who always kept his eyes fixed on the minister, and was always first in his place. His earnest face and attentive manner more than once rebuked me, when I was tempted to become restless and wandering in thought. One Sabbath, the wanderer who had preached, asked me after service, "Who was that man on my left?" describing him. "He helped me to preach; he seemed to be listening so attentively." It is many a month since I sat in that chapel, but that face still comes up before me in the crowded services of our metropolis, and I often think how we all might help our pastor by a quiet, attentive listening to his words. There is much in a look. There is a world of influence in a face; and a bright sunny countenance will bring cheer and sunshine into the most rainy day, and ease the pain of the sick-room. There are faces that rest us to watch them, and there are honest, open faces we would trust anywhere. Then let us be careful of our frowns and fretful expressions; they will leave their mark if allowed to visit our faces. Let us feel bright looks and cheery words together

are a powerful influence for good. Standing by the coffin a few days ago as the mourning friends passed slowly by, taking their last look at a beloved form, I heard one say: "How beautiful she was!" I looked at the pale face of the dead woman and thought—what made her beautiful? The features were not all regular, and no artist would have chosen her for a model beauty. It was the love for God and man that had beamed from her eyes; their sunshine lighting up her whole life, and making her a comfort to all who knew her and the light of a house.

MR. SPURGEON ON PREACHERS AND PEOPLE.

Mr. Spurgeon took part on Tuesday in the proceedings in connection with the laying of the foundation-stone of a new hall in George street, Camberwell, in which Ned Wright proposes for the future to carry on his mission service. The stone was laid by Mr. R. A. Gray. Mr. Spurgeon said: I came here to day to help a neighbour. The time was when nobody would go inside any place of worship unless he agreed with all that was said and done there; but we have now come to rejoice in diversity of operations where we can see that they are directed to the service of the same Lord. I believe there is not half as much ground for the anxiety people feel when they look at the various denominations in the Church, as they suppose. I have known one place in a town as dead as death could be, and another place was opened, and then both were filled. (Hear, hear.) For my part, if Ned Wright or anybody else can run away with my congregation—a laugh—they are uncommonly welcome; but it will take them all their time, for I always think that if there is a new coach put on the road the old coach should be horsed better, so as to keep the customers. (Great laughter.) What we want to do is by some means to get the great mass of our people to hear the Gospel. I am always hearing it said the great problem is to get the working classes to listen to the Gospel. I do not believe that to be the problem at all, and I deny altogether that the working classes of London attend less at the house of God than other classes in London. People come to the Tabernacle, and when they see the congregation coming out they say no working classes go there, because they would not be so well dressed. But why should not a working man wear as good a suit of clothes as he can possibly get? One of the first things I notice about a man when he turns from his evil ways is that he gets a decent suit of clothes, and if ever he had such a thing before, I am afraid he was in the habit of leaving them rather long at his uncle's. (Laughter.) I do not believe any one in Europe could tell the difference between a workman in his best clothes and any other swell. (Renewed laughter.) I suppose two-thirds of my congregation at the Tabernacle are working men, and wherever you have a vigorous, living church you will find that the bulk of it is made up of the very men whom it is said to be the problem to get to go to the house of God. There is a problem I should like to see solved, and that is how to get the people of the West-end into church, because although there are many places in connection with the Church of England in which the Gospel is truly preached, I must say I do not call it going to the house of God when a man goes to witness processions and pomps and shows. And I know there are hundreds of thousands of people living in the suburbs surrounding London, having large incomes and fine houses, who do not attend church any more than many of the workpeople do. Let us look at the objections people urge to going out on Sunday. Some say their clothes are not good enough, but they are good enough if they have been paid for. (Laughter.) I admit there are persons who should never go to church—those who wear boots that squeak and ladies whose umbrellas are always falling

down with a snap. Then you find people who say they do not go because of the heat and the bad air. I could indicate some places where they could find a better air—laughter—and plenty of air. To all sextons and chapel-keepers I would give this wrinkle—open your windows often. (Laughter.) I often preach in country chapels where the people get packed like herrings in a barrel—laughter—and I have tried to get the windows opened, but they would not, for they never had been opened. (A laugh.) I went into one of these places once, and it was so close and hot that I asked every gentleman near a widow to smash a pane or two. (Laughter.) There was soon a very grand smash, but then the beautiful fresh air streamed in. I paid the bill afterwards like an honest man; but it was much better to do than bear the cruelty of preaching in such an atmosphere or forcing people to listen when they were more disposed to sleep. There is a common complaint that the preacher can neither be understood nor heard, and there is some truth in it. I wish some preachers who mumble at a very great rate would get a new set of teeth. If men have anything worth being heard, they should speak out. Preachers use various kinds of English; one with many-syllabled words, the other the Saxon their mothers talked. I heard a story once of a number of sailors who were playing cards up aloft, and had a light for the purpose. The captain sent a midshipman to tell them to put it out, the midshipman told them to "extinguish that luminary." But the sailors did not understand him. Then the captain called out, "Douse that glim!"—and out went the candle. (Great laughter.) I should not have said that, but I should have taken a middle point, and said "Put out that candle, boys." (Laughter.) I believe "high falutin" is too much used in the pulpit. We preachers should speak so that people could not misunderstand us even if they tried to do so. Some men occasionally stay away from communion because their wives have a large little family—(a laugh)—and these poor women cannot leave the children. I should like to whisper in the ears of some Christian young women that they might go and take care of the children for a Sunday and let the mother go out. (Applause.) As for the husbands, I don't think they always take their fair turn with their wives, for I see some Christian men out on Sunday whose wives never get out for a month together. I think, too, that people have a good deal to do with the filling of the churches, and that they might bring friends when they could. I'll tell you what I often send. When I go into a street and ask for a chapel I am told it is round the corner by the Duke of Prussia, or the Marquis of Granby, or the Mother Red Cap, but I don't find that the churches are conspicuous places. Don't let this happen with you. Advertise, distribute handbills, for the life of business is black ink. You ought to distribute tracts—I mean good ones—and if I knew where you could get good ones I should tell you, for they are generally soporific articles. (Laughter.) Mr. Spurgeon concluded, after an earnest exhortation, by remarking that as book numbers sold best when they were illustrated with plates, so in that meeting they were going to see what could be done with plates. A handsome collection was taken up. Mr. Spurgeon beginning it with £10.

A. D. 34. MONDAY—TUESDAY the Jews. A WEDNESDAY—THURSDAY John. FRIDAY—1 Cor. 15. 1 SATURDAY 1 Tim. 1. 1 SUNDAY—TOPIC: Jesus. GOLDEN I give you. DOCTRINE: 2 Cor. G While the zeal of also carries leadership present her follower of TITLE. The true conve Jesus; an what leads easy and b give you. rative into 2. "The ov new life." to be declar the DOCTR tian a new 1. The ol 1. AND S of Saul on of Stephen proving the leader of t 3, 4. He blood, of Tarsum, in cian, or H also a Roma maker. At of age he e plete his e Gamaliel. and was a energy of e pects of em gogue (cha ted with S ing mad" a work had months, a threatening they were 22, 4; 26, posed to Vitellius, a decree of over all questions. 2. DESI the projec the matter ness, asking the officers him, to disciples e and bring JERUSALEM try and pu oldest city and forty em, in the tween the and celebr and wealth SYNAGOGU were resid pect to fi who had f WAY—RA then come 2. The c 3. SUDA ions, after come NE there SUD LIGHT FR of the sun 13. At of the glo verses 17. 4. HE F dead. (Re Lord, so s same sigh Chap. 26, glorious f feet, whi was then words we ing, in He CUTEST J coming J Jesus ma 5. WHO asks. Ch erene, ch CUTEST, w had truly the true h, as



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

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

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

All Wesleyan Ministers are Agents.

SATURDAY, OCTOBER 28, 1876.

WHO SHALL BE MY EXECUTOR?

There comes a time in the life of every moderately successful man of business, when the question perforce presents itself—How shall I dispose of my money? To Christians there is, or ought to be, but one answer.

What is to be gained by delay? The money may accumulate meantime, if left in good investments till the death of its owner. True, but may it not accumulate still more in the enterprises of holy benevolence?

Scores of instances have recently occurred to prove these facts.

- 1.—No individual or individuals are so well adapted to the execution of a rich man's pleasure, respecting money, as the rich man himself. 2.—Scarcely any precautions in the legal construction of testamentary documents are sufficient to prevent doubts and disputes as to the actual intention of the testator.

It seems to us that the wisdom of giving during life, instead of merely directing others to give after the man has ceased to be owner, is beginning to commend itself. Large legacies are less commonly announced; large contributions come under our notice more frequently.

Why should Christians die without enjoying all God's good legacies to them? That luxury of luxuries—doing good—the bliss of seeing joy in others, of healing wounds, of drying tears, of comforting broken hearts, of educating, saving, ennobling their share of humanity—why should they die without this?

It would appear from our English correspondent's letter, that Lay Delegation is to be adopted by the official meetings of Methodism in England without much modification of the plan submitted to Conference.

LIFE PAUSES—VOLUNTARY AND ENFORCED.

Very few hard workers—whether by body or brain—have any method as to the regulation of their powers. All nature combines to offer them advice; yet they do not seem to consider that there is any necessity to stay their hands, but go on, day after day, with increasing application to duty.

Let the reader's eye glance over that class, the noble, intelligent, successful men who have won trophies in professional career. What was their method of life? They did not permit the world to rob them of all energy and compassion.

If only health and domestic happiness are to be endangered by this reckless expenditure of vitality—serious as those losses would be—the hazard might be pardoned. But the soul's strength is impaired. It is on this account that we deprecate excessive outlay of energy on the part of Christians.

All this time, the purpose of Divine providence in respect to certain men is quite apparent. God calls them to greater usefulness: they fail to hear his voice amid the world's perpetual din and turmoil. They will not pause voluntarily: God prostrates them in sickness or poverty, and compels them to reflect.

Naturally a particular class of workmen force themselves on our attention in this connection. Comparisons may doubtless be made by which clergymen will appear to have the advantage of many in the other professions as regards wear and tear of nerve and intellect.

St. John papers are justly indignant over a letter which has appeared in a Quebec French paper, the Editor of which lately visited that city. This vile and basely false expression has been made by that writer in regard to the Free Schools:—

"It is an established fact that after School hours in the common schools the children—girls and boys—go the most frequently to houses of ill fame. Result absolute and direct of schools being free and without religion."

Such weapons, like the celebrated Australian boomerang, recoil upon the cowardly assailant. For all the virtues which at best adorn the common population, we know no Town or City to surpass St. John. We say this after considerable opportunities for observation personally.

MAITLAND, N. S., which we visited last Sabbath, has a fine new parsonage, and is preparing a large new church. The former is without debt, and the latter goes on only according to the people's ability. The old church was crowded with heads of families. Young people and children have no room there that we could see.

AN INEBRIATE'S HOME was recently considered to be a charity almost beyond the privilege of the Maritime Provinces. One of these excellent institutions was started recently in Dartmouth, N. S. Its annual meeting was held a few days ago, at which it was made plain that the enterprise is really to succeed financially.

THE SACKVILLE MISSIONARY ANNIVERSARIES were held on Sabbath, the 15th inst. A sermon of great beauty and force was preached by Rev. J. A. Williams, in the morning, from Acts i. 8. In the evening able addresses were delivered by Dr. Pickard, John McDonald, Esq., Lay Treasurer, Revs. J. A. Williams, and James Dove.

An additional fresh element was introduced into the Halifax Missionary Meetings this year in the persons of Dr Burns and the Rev. C. B. Pitblado. The former gave unmistakable evidence that Montreal Ministers were right when they declared at his farewell meeting they were losing their very best platform speaker.

MISSIONARY MEETINGS, HALIFAX.

BRUNSWICK ST. CHURCH.

As it has become a custom to present some report of the character and success of our Annual Missionary Meetings, the numerous readers of the WESLEYAN may wonder if no communication appears, and might interpret a paragraph of last week's issue into implying that bad weather had rendered them a failure.

So far as money results are concerned, it would require the gift of prophecy to state them. The fluctuating character of mercantile fortune which has existed in this city for the last two years, leaves many in uncertainty as to the amount which they will give.

With regard to the other features of the services we can speak more positively. The Sabbath congregations were sadly interfered with by the stormy weather, but those who do not catch cold more easily on Sunday than on ordinary days were more than repaid for their trouble in venturing out.

The chair was occupied by M. H. Richey, Esq., Mayor of the city. The opening exercises were conducted by Rev. J. G. Hennigar. The Report was presented by the Pastor. In addition to the deputation from the Central Board, Dr. Burns, of Fort Massy Church, a warm friend of missions, was present, and spoke, as we all knew, he would, with great warmth of feeling.

In the six Conference there were 350 missions, 383 missionaries, and 36,472 church members. A recapitulation of all missions, including Japan, shows the following exhibit:—Missions, 422; Missionaries, 458; Members, 40,347. There are 30 day schools, with teachers, and 21 interpreters, the total number of the paid agents of the Missionary Board being 515.

The Rev. A. Sutherland, Secretary to the Missionary Society, was the first speaker. He referred to his visit to this city two years ago in company with the late Rev. George McDougall, to whom he paid a high tribute of praise. He expressed his pleasure at meeting with his Worship the Mayor and Rev. Dr. Burns, with both he had been previously acquainted.

The Lord had been pleased to bless their work, and they had been well repaid for their labors. By now giving towards the missionary work, the church would be multiplying its resources. Canada was doing a large share in the evangelization of the world.

He showed how many lessons we may learn even from those scattered Christians. His address was anecdotal, which were told in such a way as to convulse his audience. His address was interesting and instructive, and sang another anthem. Again the choir a few remarks. The chairman, inferred to his first interview with Rev. Dr. Jeffers, some 22 years ago in Upper Canada, introduced that gentleman to the audience. Dr. Jeffers is a vigorous, forcible speaker, and is an earnest and to visit Halifax for the first time. He was born in Canada, where he had spent the whole of his life. He did not think that he had ever been so far from home as the future of this Dominion—of the success that had attended the missionary efforts of the Methodists as a Church, and pointed out the duty of Christians in the work of evangelizing the world, and believed the further prosperity of the world depended on Christian union.

GRAFTON ST. CHURCH MISSIONARY ANNIVERSARY.

The secular press of Halifax—the Chronicle, Herald, Citizen and Reporter—have given extended reports of the interesting and largely attended Missionary Meeting held in this church on the evening of the 17th inst. We appreciate new enterprise, and gladly utilize some of the facts furnished.

After devotional exercises, conducted by Rev. A. W. Nicolson, Dr. Black was called to the chair and delivered a neat and interesting address on Missions. The Rev. W. H. Hartz, Pastor of Grafton St. Church, was then requested by the Chairman to present an abstract of the report of the Missionary Society. From the report it is evident that there are five classes of missions under the direction of the Canadian Missionary Society.

- 1. The Domestic Missions are in London, Toronto, Montreal, Nova Scotia, New Brunswick, P. E. Island and Newfoundland Conferences; and include 330 missions, 383 missionaries, and 44,472 church members. 2. The missions to the Indians include 37 missions, 6 teachers, 42 missions, and 3,334 church members; 8 languages in Saskatchewan, Hudson's Bay Territory, British Columbia, Ontario, and Quebec. 3. French Mission in the Province of Quebec, employs 8 missionaries. 4. German Mission, 6 missionaries. 5. Japan Mission, 4 missionaries.

The totals are 458 missionaries; 40,347 members; 30 day schools; 21 interpreters; paid agents, 515. Received during the year \$162,000; of this amount the Nova Scotia Conference contributed \$10,673.52; and Halifax South Circuit, \$8,860.97.

Dr. Jeffers was the next speaker. In an impressive and eloquent manner he secured the attention of his auditors, and held them spell-bound as he descanted on the various phases of Christian missions. The doctrines preached by the missionaries of the church were briefly yet forcibly presented; the obligations devolving upon all the professed followers of God were plainly urged; the grandeur of the work was expatiated upon, whilst the leadings of God's providence in the missionary openings, and particularly in regard to Japan, were features of his address most pleasing and telling. Domestic missions, their value and importance, were then referred to, and the desirability of fostering a Canadian sentiment were themes in the advocacy of which the speaker proved himself to be a man of broad and enlightened views.

The successes of the past and the prospects of the future justified an appeal to the liberality of the church. The Lord had been pleased to bless their work, and they had been well repaid for their labors. By now giving towards the missionary work, the church would be multiplying its resources. Canada was doing a large share in the evangelization of the world.

The Rev. C. B. Pitblado was the next speaker, and certainly Mr. Pitblado was in one of his happiest moods, and delighted his Methodist friends by his appreciative references to the work in which they are engaged. The cause of missions in relation to church organizations, and the evidences from history illustrative of the beneficial effects of evangelistic efforts in different parts of the world, were topics of discussion. The practicability of the



HOW SWEET!"

BY JESSIE R. M'INTYRE.

How sweet to know that Jesus Loves sinners such as I— To know he came from glory To suffer and to die!

CHANGE OF FORTUNE.

I ran across what first struck me as a very singular genius on my road from Springfield to Boston. This was a stout, black-whiskered man who sat immediately in front of me, and who indulged, from time to time, in the most strange and unaccountable manoeuvres.

Suddenly turning, as if I had asked him a question, he said, rocking himself to and fro in his chair the meantime, and slapping his legs and breathing hard: "Been gone three years!" "Ah!" "Yes, in Europe. Folks don't expect me, but I got through and started. I telegraphed them at the last station, and they've got it by this time."

"Well," according to that philosophy, said I, "you will continue to have sunshine because you are expecting a storm." It is curious," said I. "Yes," he replied, "I am a machinist—made a discovery—nobody believed in it—spent all my money, trying to bring it out—mortgaged my home—all went. Everybody laughed at me—everybody but my wife—fine little woman—said she would work her fingers off before I should give it up."

for you!" I exclaimed. "Yes," said he, "\$80,000; and the best of it is she don't know anything about it. I've fooled her so often that I concluded I would say nothing about this. When I got my money, though you better believe I struck a beeline for home." "And now you think you will make her happy," said I.

"Happy!" he replied, "why you don't know anything about it. She's worked like a dog while I've been gone trying to support herself and her children decently. They paid her thirteen cents a piece for making coarse shirts; and that's the way she lived half the time. She'll come down there to the depot to meet me in a gingham dress, and a shawl a hundred years old, and she'll think she's dressed up. Oh, she won't have nice clothes after this—oh, no, I guess not!"

Suddenly, he cried, "There they are!" and laughed outright, but in a hysterical sort of way, as he looked over the crowd. I followed his eyes and saw at some distance standing back, as if crowded out and shouldered away by the well-dressed and elbowing throng, a little woman in a faded dress and well worn hat, with a face almost painful in its intense but hopeful expression, glancing from window to window as the coaches glided in.

I think I never saw a face assume so many different expressions in a short time as did that little woman while her husband was on his way to her. She didn't look pretty. On the contrary, she looked very plain, but somehow I felt a big lump rise in my throat as I watched her. She was trying to laugh; but, God bless her! how completely she failed in the attempt! Her mouth got into the position, but it never moved after that, save to draw down the corners and quiver, while she blinked her eyes so fast that I suspect she only caught occasional glimpses of the broad-shouldered fellow who elbowed his way so rapidly toward her.

There was enough gaping at them, heaven knows, and I turned my eyes away a moment, and then I saw two boys in threadbare roundabouts standing near, wiping their eyes and noses on their little coat-sleeves, and bursting out anew at every fresh demonstration on the part of their mother. When I looked at the stranger again he had his hat drawn down over his eyes; but his wife was looking up at him, and it seemed as if the pent-up tears of those weary months of waiting were streaming through her eyelids.

MEMORY indiscriminately loaded, is a very foolish thing; and knowledge wrongly applied is, perhaps, worse than ignorance. No one ought to learn more than he can digest, for instead of augmenting what he already knows it will only confound it. A little correct knowledge is better than a multitudinous mass of loose ideas and inaccurate facts.

BEFORE THEY CALL I WILL ANSWER.

A Dutch preacher once held a meeting one evening in a strange city. While he was preaching, and enforcing upon the hearts of his hearers the doctrine of the cross, a police officer came into the room and forbade him to go on. He even commanded him to leave the city. As he was a stranger in the place, and the night was dark, he wandered around the city gates.

He had long been in the school of Christ, and had long learned to watch for the slightest intimations of his will. Suddenly he saw a light in the distance. "See," he said to himself, "Perhaps the Lord has provided me a shelter there," and in the simplicity of faith he directed his steps thither. On arriving he heard a voice in the house; and as he drew nearer he discovered that a man was praying. Joyful, he hoped that he had found here the home of a brother.

The preacher having heard these words, glided into the house, and as soon as the speaker said "Amen," he saw his prayer was answered. Both fell on their knees and thanked the Lord, who is a hearer of prayer, and who never leaves nor forsakes his servants.—Christian Era.

THE LATEST NEWS FROM THE SUN.

There are not many persons living who, with the reverend Director of the Observatory of the Roman College, can lay claim to have minutely examined the face of the sun every day for the past ten years. Father Secchi, moreover, as an astronomer is the peer of Lockyer, Huggins, or Young, and as such his conclusions are worthy of the highest respect.

Our author sums up as follows: The sun is formed of a fluid incandescent mass, enveloped in a highly luminous photosphere, above which there is yet an atmosphere of less density. The photosphere is a fiery mist, probably of gases which have become luminous through the effect of high temperature and high pressure. Immediately above this, a very thin envelope of metallic vapors mixed with those of hydrogen is encountered. This is the chromosphere, and its thickness is from 10 to 15 seconds of arc.

Not one-half the persons who lay shingles when making a roof on a building have any correct ideas in regard to making a roof that will be absolutely rain tight during a driving storm of rain. We have frequently seen men shingling, who, when meeting with a worthless shingle, say once in laying two or three courses, would lay this poor shingle among the good ones, saying: "It is only one poor shingle, one shingle cannot make a poor roof."

ances are correlated phenomena, and that the spots are a secondary effect of the eruptions which are revealed to us by the protuberances. It is necessary, however, to note that the latter do not always appear to be true eruptions, as they are often simple jets of incandescent hydrogen which rise from the photosphere like fires from a forge. Such flames cannot produce the absorbent vapors which form the spots. Hence a distinction must be made between eruptive protuberances characterized by the presence of metallic vapors, and hydrogen protuberances where such vapors are not manifest; but, the author adds, traces of the metallic spectroscopic lines are almost always discernible at the base of the hydrogen jets.

The eruptions are probably violent crises produced by chemical combinations which occur at a certain depth below the solar surface. The cooled products of the reactions unite in thick clouds, like those clouds arising from sulphur volcanoes, which fall by virtue of their weight when condensed, and bury themselves in the luminous envelope, while they in turn are quickly invaded by the ambient matter of the photosphere. From all sides tongues of fire penetrate the interior of the spot, and, joining it together in places, divide it into segments. These luminous filaments give to the penumbria its radial structure, and then, becoming as it were dissolved in the obscure mass, lose their brilliancy by cooling.

This theory is believed to account for all the phenomena hitherto observed; and it will be seen that Father Secchi is no adherent of the whirlwind theory, which he somewhat brusquely dismisses as a "fiction destitute of all reality." Out of several hundred spots which he has closely observed, he says that but seven or eight show a spiriform structure. This even disappears in a day or two, and often the rotary movement, after becoming slower is rendered in the opposite direction.

The physical constitution of the sun, our author sums up as follows: The sun is formed of a fluid incandescent mass, enveloped in a highly luminous photosphere, above which there is yet an atmosphere of less density. The photosphere is a fiery mist, probably of gases which have become luminous through the effect of high temperature and high pressure. Immediately above this, a very thin envelope of metallic vapors mixed with those of hydrogen is encountered. This is the chromosphere, and its thickness is from 10 to 15 seconds of arc.

HOW TO LAY SHINGLES.

Not one-half the persons who lay shingles when making a roof on a building have any correct ideas in regard to making a roof that will be absolutely rain tight during a driving storm of rain. We have frequently seen men shingling, who, when meeting with a worthless shingle, say once in laying two or three courses, would lay this poor shingle among the good ones, saying: "It is only one poor shingle, one shingle cannot make a poor roof."

The correct rule for laying shingles of any length, in order to form a roof leak-tight, is to lay the courses less than one-third the length of the shortest shingles. For example, when shingles are 18 inches long, many of them will not be more than 17 inches in length. Therefore five inches is all that the courses will bear to be laid to the weather with safety of forming a good roof. The shingles must be three thicknesses over the entire roof. If they are not three thicknesses—if now and then a shingle lacks a quarter or half an inch of being long enough to make three thicknesses—there will in all probability be a leaky place in the roof at such a point.

When buildings are erected by the job, proprietors should give their personal attention to this subject, and see that jobbers do not lay the courses a half inch too far to the weather. There is another important consideration which is too frequently overlooked in shingling, which is breaking joints. Careless workmen will often break joints within half an inch of each other. When the joints of the different courses come so close together, the roof will most certainly leak. Why should it not? There is nothing to prevent it during a heavy rain.

CHILDREN'S CORNER. BRAVE BOUSSARD, THE FAMOUS PILOT OF DIEPPE.

(From Chatterbox.) As he descended the hatchway the sick man stretched out his arms to him and cried with a faint voice, "Oh! save me! save me!"

"God be praised!" exclaimed Boussard, as his heart swelled with joy to find the poor man still alive. He hoped now that he should be able to save the last one; but there was not a moment to be lost. The ship groaned and trembled, the waves were dashing furiously on all sides. At every fresh blow it threatened to sink, and then they would both be lost. Boussard seized the sick man, drew him out of the cabin to the deck, and here quickly cut off a strong rope. With this he bound the helpless man to a beam of timber, then grasping firm hold of him, he pushed him into the sea, just at the moment when a huge wave was rolling in toward the shore.

The sick man had just strength to keep himself upright enough to be able to breathe. Now Boussard managed to push the beam before him; then swam beside it till a second wave, rolling onwards, threw both the timber with the sick man on it as well as his deliverer on the strand. The grand and heroic deed had, by God's mercy, been successful.

The anxious and excited people had lighted many lanterns, which gleamed everywhere along the shore, and now the cry arose, "There is Boussard!" Strong arms drew him into safety, and unbound the sick man.

"Quick with him to the hospital!" cried Boussard, as he sank down exhausted.

Shouts of rejoicing low sounded from the pier, and soon throughout the whole town of Dieppe. The wife and children of the brave pilot embraced the husband and father whom God in His mercy had restored to them. With deepest gratitude the rescued sailors surrounded the man who had saved them from certain death.

His strength, kept up by the extreme excitement, had lasted till his noble work was completed. Now it suddenly gave way—he fell fainting into the arms of his wife:

"Oh, my God! he is dying!" cried the agonized woman: and the children wept as if their hearts would break round their beloved father.

OCTOBER 28, 1876. A surgeon comforted is only a... They b... few drops... he soon... a smile... dearest... dying... Sailors... arms to... tained... who need... trouble... of love... overwhel... "My... "y... with you... "Tha... but first... with me... how they... the sick... It was... the hospi... man de... scarcely... obtain... compan... when al... assembly... be exp... and the... Oh, w... when B... He and... cued... above, t... God, wh... ed, had... of his su... "I hav... said the... man; bu... lowed to... praise an... The in... their sat... citizen... brave de... known... his nativ... spread... praise—... of mone... ag Bou... from all... M. de... informe... Necker... Necker... Louis X... diately... ders, w... to the... "Bra... "I... M. l'In... tion wh... August... the kin... testify... same, a... that he... frames... hundre... others... your g... and rev... Necr... "Paris... The... came p... pilot it... care th... preciou... money... he emp... ther th... had all... took t... house... childre... made... quoting... poverty... that I... save s... ways... them f... were s... then q... lent... money... His... gratul... urged... himse... gratit... But... wishe... the la... nece... "The...

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A surgeon was quickly at hand. "Be comforted, good woman," said he; "it is only a fainting fit."

They bathed his forehead, poured a few drops of wine into his mouth, and he soon opened his eyes and said, with a smile, to his wife, "Don't be uneasy, dearest Madeline! thy Bousard is not dying."

Sailors bore the brave pilot in their arms to their nearest inn, where he obtained some refreshment. The surgeon who accompanied him had no little trouble to defend him from the proofs of love and gratitude which well-nigh overwhelmed him.

"My good Bousard," said the kind man, "you need rest; come, I will go with you to your home."

"Thank you sir," replied Bousard; but first, if you will be so kind, come with me to the hospital, that I may see how they are all getting on, especially the sick man."

It was a real triumphal procession to the hospital, where the state of the sick man demanded a rest which it was scarcely possible for the authorities to obtain for him. The surgeon alone accompanied Bousard into the room where all the shipwrecked sailors were assembled. They were as well as could be expected under the circumstances, and the sick man was apparently better.

Oh, what tears of gratitude flowed when Bousard entered the apartment! He and the surgeon wept with the rescued. Bousard directed them to look above, to the Almighty and gracious God, who, by the blessing He had granted, had been the real and only Author of his success.

"I have been only God's instrument," said the modest, noble, and pious seaman; but that I should have been allowed to be it, for that shall my soul praise and glorify Him forever!

The inhabitants of Dieppe testified their satisfaction of their brave fellow citizen by oft repeated praises, but the brave deed of the noble pilot became known very soon beyond the limits of his native town, and the fame of it soon spread throughout France. Letters of praise—some containing rich presents of money, which were very acceptable, as Bousard was poor—came to him from all parts.

M. deCrosne, Intendant of Rouen, informed the Minister of Finance, M. Necker, of Bousard's brave action; M. Necker acquainted the king (the good Louis XVI.) with the fact; and immediately, on receiving His Majesty's orders, wrote himself the following letter to the Pilot of Dieppe:—

"BRAVE MAN,

"I only heard yesterday, through M. l'Intendant, of the courageous action which you performed on the 31st August last, and yesterday I informed the king of it, who commanded me to testify to you his satisfaction for the same, and to announce to you from him that he makes you a present of 1,000 francs, and grants you a pension of three hundred francs. Continue to help others whenever you can, and pray for your good king, who loves brave men and rewards them.

"NECKER, General Director of Finance. Paris, Dec. 20th. 1777."

The contents of this letter soon became published at Dieppe. To the brave pilot it caused great joy, and he took care that it should be preserved as a precious heirloom in his family. The money which he received from all sides he employed to clothe his children better than his former needy circumstances had allowed him to do; moreover, he took two little orphan nieces into his house, and educated them with his own children. Another good use which he made of his money is best shown by quoting his own words: "During my poverty, it was always my greatest grief that I could not buy ropes and cords to save ships which were in danger. I always found a difficulty in borrowing them from others. In such cases they were sometimes broken or lost; I was then quite afraid to meet those who had lent them to me, because I had no money to replace them."

His fellow-townsmen came to congratulate him on the king's favor, and urged him to go to Paris to present himself to Louis XVI., to express his gratitude to His Majesty.

Bousard at last yielded to their wishes. He went to Versailles, where the king received him with great kindness, and repeated with deep feeling "There is a brave man! really a brave

man" Bousard, who only saw in the deed he had performed the duty of one man towards others. was astonished at the remark with which the prince had honoured him. "I have done," he said, "many actions like this one; I don't know why my last should make so much noise. My comrades, too, are as brave as I am."

The brave man, faithful to the duties which he had imposed upon himself, continued still to watch the harbor and piers of Dieppe. The king had appointed him overseer of the light-house, and, besides, had caused a little house to be built for him close to the harbor, and could at once perceive if a ship was in danger.

At the least appearance of a storm, or of any vessel in distress, Bousard, provided with ropes, would dash into the waves, and then steer the vessel into the harbor. If the fury of the sea was too great to allow him to steer the ship in safety, he seized the sailors or passengers and bore them to the shore.

In the course of the autumn of 1786, brave Bousard perceived, in the middle of the night, that a barque was foundering at a little distance from the piers. Attracted by the cries of the unhappy crew, who were struggling in the waves, he threw ropes to them, and called to his held those who were within hearing on the shore. The darkness was so great that he could not see those who were in danger. Bousard's son was among the six shipwrecked men. He was skillful enough to get hold of a rope which would quickly have helped him to the pier, but perceiving by his side an unfortunate lad of fourteen, whose strength was already exhausted, and who was allowing himself to be borne away by the waves, as a worthy son of the brave man he resolved, at the risk of his own life to save him from danger. To succeed in this with greater certainty he passed the end of the rope under the lads arms and then round his own thighs. This double burden caused it to break. A cry from the man on the pier who held the rope warned Bousard the elder of this accident; he promptly threw another rope, which his son

had a deal of trouble to console him for a loss for which in some way he reproached himself.

This was not the first noble deed of younger Bousard, who associated himself henceforth with his father's glory, for in 1784 he had already saved the lives of four shipwrecked men. M. de Crosne, Intendant of Rouen, sent him a reward of 400 francs, and the Chamber of Commerce added to it a silver medal as they had previously given a gold one to his father.

Since that day Bousard's descendants have always been watchmen at the Dieppe Lighthouse. Scarcely a year has passed in which some one of them has not distinguished himself in saving a vessel or human lives.

On the parapet of the pier stands a post, firmly planted in the rock and plated with copper. To this post a chain is fixed. Since 1777, in every storm by day or night, a Bousard is lashed to this post. From hence he calls out, through his speaking trumpet, his warnings and directions to the sailors who have to struggle with the storm and waves. And though sometimes the waves dash high over his head, the next moment the faithful watchman appears again, and his voice sounds above the roar of the storm and the raging of the sea. Since 1777 the townsmen of Dieppe enquire, when a ship or a man is to be saved, "Is there no Bousard there?" And as yet one has never failed. Nearly a century, therefore, has the race of the faithful pilot endured.

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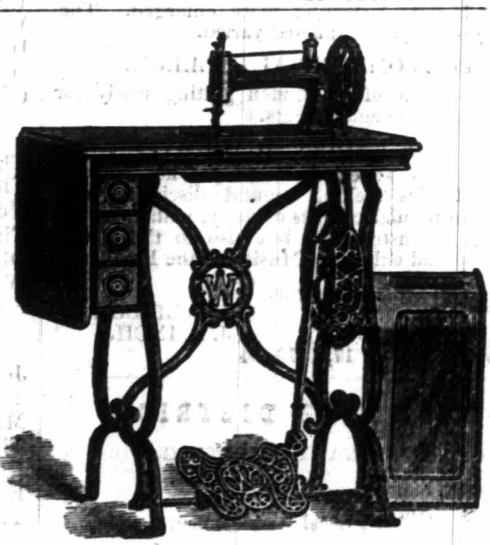
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#### Local Express Trains

Will leave PICTOU FOR HALIFAX at 9.45 a.m. and 2.55 p.m.; HALIFAX FOR PICTOU at 8.25 a.m. and 4.45 p.m.; and HALIFAX FOR TRURO at 5.50 p.m.; ST. JOHN FOR SUSSEX at 5.00 p.m.; SUSSEX FOR ST. JOHN at 7.05 a.m.; POINT DU CHENE FOR PAINSEC at 12.25 p.m. and 3.05 p.m.; PAINSEC FOR POINT DU CHENE at 10 p.m. and 3.55 p.m.

#### Accommodation Trains.

Will leave POINT DU CHENE FOR ST. JOHN at 6.15 a.m., and ST. JOHN FOR POINT DU CHENE at 11.00 a.m.

#### Accommodation Trains

Will leave MONCTON FOR MIRAMICHI, CAMPBELLTON, RIVER DU LOUP and WAY STATIONS at 12.15 a.m. and RIVER DU LOUP FOR MONCTON at 1.45 a.m., connecting with Trains to and from Halifax and St. John.

C. J. BRIDGES, General Supt. of Government Railways

RAILWAY OFFICE, Moncton, 7th June, 1876.

P. S.—The night Express Trains from Halifax and St. John, on Saturday night, do not connect at Moncton with Trains for Riviere Du Loup.

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#### BIBLICAL LITERATURE.

Smith's Bible Dictionary, Farrar's Dictionary, Theological and Ecclesiastical Literature, Stanley's Sinai and Palestine, Thompson's Land and Book, Coneybeari & Hoscon's Life and Epistles of Paul, Womer's New Testament Grammar, Trench's Synonyms of New Testament, Lange on Genesis, Alexander on Isaiah, Stuart on Proverbs, Delitzsch on Job, Lange on New Testament, Tholuck on the Sermon on the Mount, Trench on the Parables, Trench on the Miracles.

#### THEOLOGY.

Pope's Theology, Watson's Institutes Fernley Lectures, Treffry's Sonship of Christ, Butler's Analogy, Chalmers's Natural Theology, Fairbairn's Typology of the Scriptures, McCosh on the Method of the Divine Government, Rawlinson's Historical Evidences, Liddon's Hampton Lectures on the Divinity of Christ, Farrar's History of Free Thought, Bushnell's Nature and Supernatural, Young's Christ of History, R. Payne Smith's Prophecy a Preparation for Christ, Ecco Deus.

#### MENTAL & MORAL PHILOSOPHY.

Noah Porter's Human Intellect, Hamilton's Metaphysics, McCosh's Defense of Fundamental Truth, Wayland's Elements of Moral Philosophy.

#### CHURCH HISTORY.

Neander's History of the Church, Schaff's History of the Apostolic Church, Schaff's History, Smith's Table of Church History, Milman's History of Latin Christianity, Stanley's Lectures on History of Jewish Church, Shedd's History of Christian Doctrine, Steven's History of Methodism, Missions and D'Aubigne's Reformation, Moister on Missions, Dr. Smith's Old and New Testament History, Stanley's History of Early Christianity.

#### HOMILETICS & PASTORAL THEOLOGY.

Farrar's Life of Christ, Robert Hall's Sermons, Thomas Arnold's Sermons, Wesley's Sermons, Robertson's Sermons, Bushnell's Sermons, Fish's Masterpieces of Pulpit Eloquence, Spencer's Pastors' Sketches.

#### SECULAR HISTORY.

Cox's History of Greece, Gibbon's Decline and fall of Roman Empire, Merivales General History of Rome, Hallam's Middle Ages, Howe's England, Macaulay's England, Robertson's Charles the Fifth, Motley's Dutch Republic, Motley's United Netherlands, Bancroft's United States, Prescott's Mexico.

#### BIOGRAPHY.

Augustin's Confessions, Tyerman's Life of Wesley, Stanley's Life and Letters of Thomas Arnold, Brooke's Life and Letters of F. W. Robertson, Memoir of Francis Wayland, Southey's Cowper, Boswell's Life of Johnson, Arthur's Gideon Ouseley Thomas Jackson's Life and Times, Coley' Life of Collins.

#### NATURAL SCIENCE.

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