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VOL. XXIX

HALIFAX, N.S., DECEMBER 1, 1877

NO. 45

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OUR ENGLISH LETTER.

PRAYER FOR SABBATH SCHOOLS.

DEAR MR. EDITOR,-The general observance of the day of special prayer on behalf of the Sabbath schools connected with the Church of Christ, calls for remark, and is a cause for profound thankfulness. Early prayer-meetings were held in the schools, and the teachers came to these, after a season of private devotion in which each child was mentioned by name at the throne of grace. Sermons were very generally preached having special reference to conversion of the young, the necessity of their being gathered into the church and the means to be employed to further these gracious results. The afternoon services in the schools were made to bear directly upon the conversion of the children. The prayermeetings held after the evening sermon were also set apart to the one great object of the day. Indications were not lacking that very blessed influences were resting upon the young people, many were converted, and in some instances special prayer-meetings were through the following weeks found necessary for the carrying on the work that in answer to the urgent, widespread, believing supplications of the

Churches, our Heavenly Father will vet

more copiously pour out his Spirit upon

our offspring, and the present year shall

be as the past, and even more abundant.

THE MINISTERIAL CONVENTION

of the Wesleyan ministers connected with the London Districts was held in he Jewin street chapel on Tuesday la st. The pressure of business in the District meetings is so great and overwhelming that very little time can be found for devotional and purely ministerial objects. On the present occasion the whole day was devoted to a consideration of the requirements of the ministry and the efficient discharge of their great work. The programme had been arranged with great care and thoughtfulness, an hour was allotted for the consideration of each topic, and much prayer was offered throughout the whole proceedings. A minister had been engaged to introduce the subject and this was done in some instances orally and in others by carefully pre-pared written papers. It would be difficult to say which method excelled, for in every case the presentation of the subject was so effective and powerful that comparisons were not thought of. Conversation upon the topic was open to all and very many wise and profitable deliverences were then called forth. There were very few complaints, no special wails upon the old grievances, but fine, manly, brave utterances and words of cheer, and hopeful interpretations of Divine prophecy and the signs of the times. It was my privilege to be present, and I felt it to be a season of much blessing to my own soul and to the brethren who were assembled. I enclose the programme, which I would like you to reproduce in your columns, as it will inform your readers of the special object of the convention, and perhaps suggest material for your min-

isterial gatherings in the Provinces. MORNING SESSION. 10 to 11. Devotional exercises and conversation on "Ministerial Devotedness to Christ," introduced by the Rev.

John Harvard. 11 to 12. Conversation on "The faith, essential to Ministerial Success," intro-

duced by the Rev. Dr. Jobson, 12 to 1. Conversation on "Divine Unction for Ministerial Service," introduced by the Rev. Wm. Gibson, B.A.

AFTERNOON SESSION.

motion of the Devotional Life," introduced by the Rev Richard Green.

4 to 5. Sacrament of the Lord's Supper, administered by the Revs. John Farrar and James H. Rigg, D.D.

MR. GLADSTONE IN IRELAND has been one of the leading themes of the past fortnight. His progress from place to place has been watched with unflagging interest, and it has been found that our great Liberal statesman is immensely popular in the sister isle. He has found it impossible to avoid publicity, or to decline the reception of honors, or to remain silent. The great parties in England have followed his journey with intense eagerness; Liberals gather hope for the future; and Tories like not to discover the hold he has upon vast multitudes of Irishmen.

ROMANISM IN SCOTLAND is said to be increasing, and reports are freely circulated that immediate steps are to be taken for setting up a Roman of the Nineteerth Century Catholic Hierarchy in Scotland, and that ere long Romish Bishops with high sounding title will be set up, with trains of priests and followers, in the leading cities of Protestant Scotland. There may be much of sound and boast in all this, but yet we fear that they are gaining hold slowly but surely in plying orders of Nuns and Monks, sale, valuable as it is as a book of referestablishing schools, building costly edifices, and in many subtle ways consoli-

Kingdom. FICTION OR NO FICTION is a question which his just now is sorely exercising the minds of responsible officials, Editors and Book Committees in many Churches. The perplexity is felt in our own esteemed Connexional Book Directorate, and calls forth not a little diversity of opinion. The conof revival. The results of last year's clusion has not been definitely arrived ingly gracious, and we feel assured, line. Great care will-be exercised, but well-written tales will not be vigorously excluded, and our valuable literature will keep up to the popular standard attained during the past year, and will at the same time continue to prove our people. No change is contemplated in the form, name or price of our publications for the ensuing year. They are all valuable, they appear to meet the needs of all ages and ranks of our people, and are worthy of a greater increased circulation.

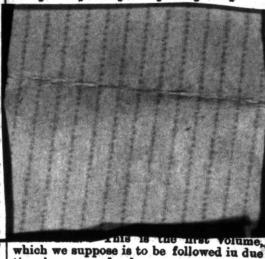
> SMITH'S HISTORY OF METHODISM.

Nov. 12, 1877.

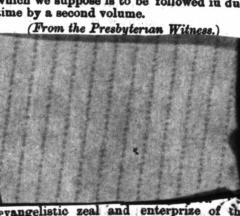
This book has been everywhere very favorably received. We quote from notices which have appeared.

(From the Guardian.)

We have just received from the Metholist Book Room in Halifax, a History of the Methodist Church in Eastern British America, a goodly volume of four hundred and ninety-one pages, by Rev. T. Watson Smith, which we believe will be read with much interest and profit by many of our



time by a second volume.



evangelistic zeal and enterprize of the Methodists deserves to be had in everlast-2 to 8. Conversation on "The claims be used to quicken the zeal and draw out

3 to 4. Conversation on "The Pronotion of the Devotional Life," introvery readable form their early history in also become more vigorous and perfectly brother who can appreciate their difficulthis country Many incidents are related illustrative of

the varied phases of evangelistic work peculiar to those olden times, doubly interesting to those who have grown up with the country and are able to contrast the past with the present, and pregnant with practical and suggestive thoughts for those who live in the enjoyment of the political, social and religious advantages

(Fredericton Report The first volume of a History of Methodism in Eastern British America by Rev. T. W. Smith, has been received from the mote its enlargement and thorough culti-Methodist Book Room, Halifax

England and Scotland, and are multi- The work itself must meet with a ready ence to all Methodists. It traces the origin and character of Methodism in dating their present hold in the United these Provinces, and in Bermuda, and its progress to the year 1812

> The Halifax Reporter has given a review so discriminating and exhaustive, that we must reserve it, to be given in full next issue.

and ought to be very reserved in its jugment. Not unfrequently it has been obliged to confess its errors, and to offer new theories instead of some which had been very confidently advanced. worthy of the support of the families of | And here is the vulnerable point with men who make a special study of the subject, when they have recourse to the inventive genius in order to supply Marsball follows Dr. Dawson very closely and persistently to the end of his book. He insists upon the literal apprehension of the scripture narrative of the creation, and perhaps does not sufficiently admit the honest intentions of scientists and the advantages of

their writings. We will give two or three specimens of the Judge's style next week.

MINISTERIAL PRIVILEGE AND RESPONSIBILITY

The substance of "A Charge," delivered at the ordination of the Rev. Messrs. Freeman and Pratt, in the Methodist Church, Carbonear, Newfoundland, on the 19th June, 1877. By Rev. C. Stewart, D. D:

II. The monition of the Apostle-"Take heed." This is a word of energy It summons our attention. It indicates danger. It enforces vigilance and preparation. It is here as elsewhere, a fitting prelude to instruction of the greatest moment. "Take heed to yourselves." This watchful progress in regard to self must be first of all-foremost in time, and highest in importance. We must save ourselves, if we hope to save those who hear us. Our fathers in the gospel have been accustomed to put the greatest stress upon the possession and maintenance of carnest piety, in order to the success of e Christian ministry. In this undoubtedly they were right; and it would be a sad day for us as a people, when for any r eason a change in this respect should take place. I make no apology, therefore, for enforcing upon you, as of supreme value the constant and careful cultivation of the life of God in your own souls. You will have trials peculiar to your own condition. Ne ver forget that the arch enemy will most sedulously watch for opportunities to ensnare and destroy you. But to yield to temptation, to take one misstep, and especially to fall into open sin would be a calamity more terrible, and, in its consequences, far reaching, than it is in the of Young People to the Pastorate," introduced by the People to the Pastorate, introduced by the People to the Walter of the energies of other Churches. Mr Smith in awe," therefore, "and sin not." But and their families, or for the honest man. troduced by the Rev. John Walton, M.A. has done an invaluable service to the more than this, your religion must not agement of a business upon which many lay down your life.

your souls." (Jer. xi. 16.)

" Take heed" to your intellect. Endeavor by wise and persistent study, to provation. If your ministry is to prove instructive to others, you must constantly seek instruction for yourselves. Keep abreast of the best literature of the day; but do not ignore the great masters of the past. Of course you will familiarize yourselves more and more with the works of Wesley, of Fletcher, and of Watson, but to these you may most profitably add the writings of such men as Richard Baxter, John Howe, of Hooker, and Parson, and Barrow- Above all, seek to be mighty in the Scriptures; for to meet the ten thousand exigencies of that human nature FICTIONS AND ERRORS, is a pamphlet | with which you have to deal, there is no of 82 pages by Judge Marshall, in re- book like the Bible. Lay it up in the day of intercession have been exceed- at, but it will not be a hard- and fast view of Dawson's "Origin of the store-house of your memory, and its wis. the fatherless and the widows in their af-World." Geology is a youthful science, dom will prove a never failing counsellor. fliction and to keep unspotted from the

" Take heed" to your bodily health. It s desirable that you should live long and labor for many years. Do not therefore suffer any of the sources of your vitality to go to waste. Study economy here. In regard to food and sleep, to labor and rest, to the length of your sermons and loudness of your voice, be guided by the links in their speculations. Judge dictates of prudence, and do not allow intensity of feeling ever to get the mastery over your better judgment. Strive to acquire and then to maintain perfect selfcontrol.

Then " take heed" to the flock, and to all the flock. It is an interesting view which is here given of the Lord's people. They are "the sheep of His pasture," of different ages and conditions, and consequently requiring individual attention, but withal a "flock," associated together, and having mutual interests, so that the benefit or the injury of one-of any one -will be a help or a hinderance to all the rest. Let your first effort therefore be to make the acquaintance of all the members of your charge, and then continually to stand in a sympathetic relation to them. Each one needs some special adaptation of ministerial oversight, and each has an accessible side, by means of which the heart may be reached. There are the young, with all the aspirations of their budding life; gently guide them into the way s of righteousness, where peace and pleasantness can alone be found. Hope for the church of the future, and that is hope for humanity, in the widest sense of the term, is involved in the thorough Christianization of the rising race. For them put forth your very strongest efforts. Win them for Christ, and you secure them for all that is pure in morality, generous in philanthropy, and scriptural extensive meaning. It embraces not merein religion.

women of your flock. And these though embracing what are usually called the working classes, are not, by any means confined to them. The trader in the store, and the merchant in the counting house, no less than the artizan, the fisherfull force of the words, "In the sweat of return to the ground;" and it will be for you to make them feel that whether their labours are of the body or the mind, whe-

developed, continually. Rest not at a ties and who is willing to share their common level. You are called to be "ex- burdens with them. Yet do not fail to inamples" not only to a godless world but culcate upon all, that honest toil is honeven to "the believers" in word, in con- ourable, and that industry and fragality versation, in charity, in spirit, in faith, in are essential parts of true religion. On purity. (1 Tim. iv. 12.) But how are you these topics, there is undoubtedly a vast to attain and exemplify so pure and per- deal of misconception in our day-and in fect a character? By no other means quarters too, where it might be least look than those which our Lord and His Apos- ed for. Who are the really well off-the tles have prescribed to men in general. happy people? Let the infallible word You must train and regulate your con- be heard in reply. "Blessed are the unscience, and stimulate your faith and hope, defiled in the way, who walk in the law of by a daily study of God's blessed book. the Lord." Your word of encouragement You must be earnest in prayer, and par- too may often fall with soothing or ticularly in private prayer. You must strengthening effect upon the ear of some watch against the insidious approach of "mother in Israel" all but overwhelmned evil; and daily you must deny yourselves, with the responsibilities of the miniature take up the cross, and follow the Lord kingdom over which she presides. Like Jesus, For you, for us, there is no royal, the presence of your Master in the family road to perfect purity of heart; therefore, circle at Bethany, so may your visit bring Stand ye in the ways, and see and ask a savour of leaven into the homes of your for the old paths, where is the good way, flock, and strive to remind them that there and walk therein, and ye shall find rest to is danger even to the souls of those whose only fault is to be "encumbered with much serving." But above all, in this connection let me remind you of the duty which you owe to the sick, to the aged and the poor. Whoever, through stress of other engagements, may for a time be overlooked, these must never be forgotten. Debarred as they may be from the public services of the sanctuary, esteem it one of your highest privileges to carry into their solitude a part of "that feast of fat things," which the Lord hath prepared for all people. Bear, if need be, very patiently, with even the unreasonable exactions of the afflicted. We may but perfectly understand the strain which is made upon their feelings by severe pain, protracted illness, or great weakness itself. In all such cases, let your "love abound, yet more and more." "To visit world," are essentials of that "pure religion and undefiled" of which you are to be no less the exemplars than the teachers. The better off among your people will, at any time, I am sure, excuse your apparent forgetfulness of themselves, if they know that you are putting the work time into such duties as these. And the exercise will be found as profitable to yourselves as to others. It will help to bring you into more perfect conformity to the mind and the life of Christ. It will give you evidence of the perfect adaptation of the gospel to the deepest needs of mankind. It will ensure to you the special blessing of Him who is not ashamed to call the least of these his brethren; and who has said that even a cup of cold water given to a disciple in His name, shall not ose its reward. A young minister, eminently gifted and devout, whose labors of love are cherished in many grateful hearts along these shores, and whose early removal from our midst we all still lament -the Rev. A. W. Turner-a short time

tion to the principal direction of the text. and to the considerations of paramount importance involved in it. The duty specially inculcated is to "feed the flock of God," or of "the Lord," as it is now generally admitted the text should read. Here, St. Paul does but echo the command of the Saviour Himself, who, to St. Peter at his restoration used the same word, "feed my sheep." The term is of ly setting suitable food before the flock. Tenderly care for the toiling men and but guiding and controlling their movements, conducting them to the best pasture, guarding them from danger, and defending them from destructive enemies. Thus according to the tenor of our Lord's command, and the injunction in this place, of his apostle, the Christian minismen, or the day laborer, experience the ter is invested with similar responsibilities to those which the Saviour assumed thy face shalt thou eat bread, till thou towards his church. He is the "good shepherd," who " calleth his own sheep by name, and leadeth them out." You are under shepherds-not hirelings-whose ther their cares be for the plainest food affection and efforts are unsparingly to and the homliest apparel for themselves be devoted to the flock, for whose benefit

before his death wrote, that if he had to be-

gin his ministry again, he would make this

his strong point, to visit and comfort the

sick and the poor. Let this voice from

the confines of paradise be a word in sea-

III. But let me now turn your atten-

ing the church, brings into view the all -important question of authority in regard to religious matters. Where will you find certainty and sufficiency for the various subjects of your teaching, and in regard to the administration of discipline? We have but one answer to give you on this point: "Search the Scriptures." And why? First, because the Bible claims for itself : " All Scripture," or rather 'every individual scripture,' is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Then secondly, this high claim has been establish. ed. The wisest and the best of men have avowed their absolute indebtedness to its teaching, and still acknowledge their need of its doctrine, its reproof, and its correction every day that they live. Nor does it fail them. For the doing of good it is a treasury out of which the best of men will find thorough equipment. Nay, the the very men, the very nations which refuse fully to commit themselves to its guidance, yet benefit largely by its influence. Those who scoff at its sacredness would be the very last to place themselves among a people who know it not. And herein is the proof of its altogether unique, of its Divine inspiration. It makes such claims that it must be either a thoroughly sad book-altogether false and misleading, and that on matters of supreme importance to man—or else, all that it claims to be, Divine. It can occupy no middle ground. Now as it is obviously not essentially bad-the enemies of inspiration themselves being judges-it must be good, true, and nothing less than "the word of God." It is not the word of man, partaking of its infirmities and its faults. It is not that which somewhere contains the truth of God. Though given by human agency, and exhibiting throughout the respective characteristics of the writers, it is really"the word of the Lord which liveth and abideth for ever." Ponder these words. "It "liveth," instinct with the energy, which at first produced it, going into the very depths of man's conscious. ness; making manifest the terrible destitution of his nature, and implanting a germ of life in it, which shall even develope into a new creation! And it "abideth." Providence watches over it, so that it cannot be destroyed, but comes forth scathless out of every ordeal, to be multiplied and scattered wide spread among the nations. Make yourselves masters of this blessed book, and following out the counsel of the apostle in another place, "Study to show yourselves approved unto God, workmen that need not be ashamed.

Let then your sermons be carefully prepared, but let them be thoroughly pervad. ed by the teaching of the Scriptures. If I may here say a word in reference to your method, I would urge you to expound your texts clearly and fully, and to apply them according to the meaning of the Holy Spirit. Get your matter out of your texts, rather than by bringing it from afar. And do not be dissuaded from taking a considerable portion of the Di vine word as the basis of discourses. Our congregations require expository preaching, and while as a general rule, they prefer it to the scrappy, titilating or sensational style, you may most confidently expect God's blessing upon the thoughtful setting forth of his own truth. "The law of the Lord, is perfect, converting the soul." But nothing will make a preacher so powerful as close communion with God; and nothing will secure this result like much and earnest prayer. Let your studies be prosecuted in this spirit continually. But for this purpose be sure, if possible, to gain your Saturday ever. ings. Have your literary work done before that and then give yourselves up to the closet. Here wrestle with "the angel of the covenant," and here prevail. So, again, as you enter the pulpit, and as you speak to men ask, look for divine assistance. In every service, expect immediate displays of saving power, It is true that you cannot cause success, but so much the more necessary is it that through sym, athy with Christ, and devotion to His service you secure it. Set 'it down as a maxim of your life that soul saving is your business, and that you - must succeed in it. Plead for this. Agonize for it. "This kind goeth not out but by prayer and fasting;" then, by deep humiliation of , soul, by entire dedication to God, and by faith in the blood of Christ, be thus endued with "power from on high," and you will prevail. You have the promises to encourage you; and "God is faithful, He cannot deny Himelf."

rightly dividing the word of truth. (2

As good a stors, you must also govern the flock both tenderly and faithfully. You are to watch against evil, both in doct ine and manners; you are to testify against it, and if unbappily that evil should intrute into the church, you are this you must cherish the spirit of meekness and of patience. Remember the parable of the tares in the field. And yet no amiability of temper will justify the neglect of rectitude, or the cause of injury to the cause of God. The church is not your preserve, which you may treat as you please. You are stewards, and the Master of all has assigned your work His directions must be followed out Moreover it is required in stewards that man be found faithful."

In regard to the administration of the sacraments, I need say but little. You are to welcome "little children" to the sacred enclosure of the church, as has been the case from the earliest times, and as you have full warrant from the Lord Jesus Himself, who has said, "Of such the kingdom of heaven." Then see the they are trained up in the ways of Lord. Do not suppose that they my wander into sin, in order to fit them the enjoyment of true religion. K them in the fold. Teach them to reg the claims of Christ as first in impo ance. Teach them from the very dawn reason to "observe all things whatsoe he has commanded them." In the ministration of the Lord's Supper reverent and devout. It is a solemn se of the covenant of grace, and in it you a to "discern the Lord's body," not, indeed by any material change which is wrought in the bread and wine, but because the Lord Himself has constituted these elements the symbol of His body and blood, and the means whereby we may with penitent faith "feed on Him in our hearts." Encourage, therefore, the earnest seekers of salvation to draw ne Show them that as they especially need so are they especially entitled to the ben fits of this holy sacrament. Having stripped away its superstitious aspects let them examine themselves, and let them take it to their comfort. As Methodism is a connexion, you

ordination makes you co-pastors with all your brethren in the Ministry, and over all the congregations of this Church in the land. This, while placing you in a very exalted position, brings with it a new and weighty obligations. You are care for the interests of the people as a whole. No narrow limit is to restrain your sympathies to this section of the work or to that. Every department of our cause must be taken home to your hearts, and pressed upon the care of your hearers. While it is quite possible for you to be ensuared by the love of filthy lucre, and you must watch most sedulously against this evil, yet you ought as well to guard against an unwillingness to speak of monetary matters, from the fear of giving offence. A man of refined sensibility is often under peculiar temptation on this subject; his very piety makes him afraid that his motives may be misconstrued. Yet the teaching of Scripture is very explicit upon this branch of your duty. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate: laving up in store for themselves a good foundation against the time to come." (1 Tim. vi. 17.19). And in the discourse from which our text is taken, St. Paul after appealing to his own independence and liberality enforces on these and higher grounds, the duty of Christian benevolence. "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said. 'It is more blessed to give than to receive." (Acts xx. 35.) After such a manner are you to plead the cause of Missions, of education, of those ministers whose labors in word and doctrine have fairly worn them out, and of their widows and orphan children, as well as those of other claims which must arise in the w. rking out of the Methodist system.

Of this connexionalism and its advantages and obligations you will be reminded you remove from one sphere of service to another. The "flock" which you find on entering upon a new Circuit will ordinarily be different from that which you leave to your successor. It is almost certain that some of your first congregation will be called away before your ministry on that circuit is ended. Conduct every service then, as if you might never conduct another. Preach the gospel always as if some of your hearers would again listen to the message of mercy, is this must sometimes be the case. But this is not all. The losses thus occasioned must be filled up, or the work of God will be impaired. And more new advances must be made upon the territories of evil. Be men therefore of aggressive movement. Do not be satisfied with leaving your circuit work no worse than you found it. Other men have prepared your way; see that you also prepare the way for those that come after you. Endeavor to gather up the plans of your predecessors and work them out faithfully, so that you may also leave some enterprise of godly zeal for your successor to carry out. In this way alone can we hope to see the work of the Lord consolidated and extended.

(To be conclude 1.)

GOING! GOING! GONE!

BY. H H. [Several prominent merchants have of fered to buy from the custom-house au thorities the lace dress made for the Empress Eugene and smuggled into this city from Brussels some time ago by a dealer, from whom Special Treasury Agent Brackett seized it. The Government has decided to sell it by auction to the bighest bidder.

Going!" A film of fine-wrought lace. That is the way they entered it, Look at the siry, gossamer grace, And the pattern for an Empress fit!

Going! Going! The auctioneer Laughs at the prices the bidders think The bidders of other bidders know

They will buy dear if they cannot buy That dainty web of filmy lace.

about in a public place. And the ghosts of a woman that went

And the children that starved they sud Lifting their lace with a ghastly clutch. "Going! Going! O auctioneer Run the bids up higher. No price for

for an empress fit :

this can be reckoned dear.

Of such an airy, gossamer grace, It melted away, bit by bit. Gone!" The empress, the auctioneer. the bidder that bought at price s

they wore, Gone!" like the web of filmy lace, Gone! every one to his own place. They took none of the things they loved

were bere! -N. Y. Independent.

DEDICATING A CHURCH.

The Methodist Church in Central Kingsclear was re-dedicated on Sunday last. The opening service commenced at 11 o'clock, and was participated in by Revs. H. Daniel, R. Duncan, and the Pastor, G. M. Campbell. Ex-President Duncan preached a very able and appropriate sermon, founding his remarks upon the 16th verse of the 18th chapter of St. Matthew; and in a very exhaustive manner followed the rise and progress of the christian church from the time that 500 persons looked upon our Saviour at once, until the nineteenth century, with its more than two hundred millions of believers. Any churches that cannot fulfil the requirements of that celebrated church opener, Dr. Ives, will be fortunate in obtaining the services of this Marysville clergy man.

We understand that the Rev. H Daniel. half a century in the work, preached a very excellent and practical sermon to a large andience in the evening, and our neighbors of Kingsclear were highly pleased with the deputation. The energetic young Pastor of the church seems to be a great favorite with his people, and mainly through his efforts the interior of the building has been thoroughly enovated and painted; a pulpit of modern style adorns the Pastor's platform; a handsome and expensive organ has been procured, and occupies a prominent pl on the dais prepared for the choir. singing was more after the style of trio that gave such satisfaction in City Hall on Thursday night, than many of the city choirs. Miss Ar Kilburn presided at the new instrum with ease and considerable skill.-Free icton Reporter.

SAYS the " Northwestern Christian vocate:"-"The women of the land spite of ridicule, cold indifference, active oppression, are making themse felt in the temperance campaign. A decade and a half will prove chat Providence ordered this movement from the very cor of society—the home. We advise would-be elective office holder of future to look to his safety. Thirty th sand women can shake this continent. a committee of ten appealing to God be far more potent than a national

An old darkey fishing on a whar Galveston was heard talking to the fis saw swimming around his line in this fashion: "Give me a bite honey. De children am a crying down to my house, and I tell you it's fish or nothing in dat establishment."

THE GOSPEL IN HEATHENDOM.

BY REV. R. W. ALLEN.

The success of the Gospel in heathen lands is one of the most interesting facts before the American Church. Not a century since the leading missionary societies were organized; vet what achievements have they accomplished in the conversion of the heathen Before the first century of the Ameri can Republic commenced the Church had done comparatively nothing in the missionary work. The oldest of the missionary societies, the English "Society for the Propagation of the Gospel in Foreign Parts,', originated in the Independent Parliament of 1648. The 'Christian Knowledge Society" was organized in 1698; the principal object was to spread religious truth by means of books and tracts. The "Danish Society for sending Missionaries to India" was formed by Frederick IV, King of Denmark, in 1705. The Moravian Missionary Society" was organized in 1732, which was the most efficient in the heathen world, but it had accomplished but little for its first fifty years-it had made a noble beginning. Up to nearly the commencement of the present century the true missionary spirit had scarcely been awakened in the Christian Church.

Rev. William. Carey, of Northamptonshire, England, became divinely moved to labor for the conversion of the heathen, and was the founder of the "Baptist Missionary Society" in 1792. Three years later, in 1795, the "London Missionary Society" was organized; the "Church Missionary Society," of England, in 1800; the "Society for Promoting Christianity among the Jews," in 1808; the "American Board of Commissioners for Foreign M'ssions," in 1810; the "Baptist Missionary Union," in 1814; the "Wesleyan Missionary Society," in 1817; the "Missionary Society of heathendom there is a general move. the Methodist Episcopal Church," in ment in favor of Christianity. Never 1819; the " Missionary Society of the Protestant Episcopal Church," in 1820; the "American Presbyterian Board of prospect before the Christian Church! Missions," in 1831; the "Southern The world has been placed within her Baptist Board," in 1845; the "Missionary Society of the Methodist Episco- do it, or fail in her great mission. Nov pal Church, South," in 1846.

The first company that ever went to ments of the age and openings of Proforeign mission from this country vidence say, "Now is the time sailed from Salem, Mass., July 19, 1812, consisting of Adoniram Judson. Samuel Newell, and their wives. On October 23, 1819, the first missionaries to the Sandwich Islands sailed from Boston-twenty-two in number-sent by the American Board. What has been wrought in the conversion of the heathen to Christ since 1812 and 1819! The results, as now spread before the Church, are wonderful, marvelous!

The modern missionary enterprise has been an extraordinary su wess. The heathen world is dotted all over with mission stations, from which Gospel light is radiating into the surrounding darkness; in it there are more than four thousand centres of Christian work, twenty-five hundred congregations, nearly three hundred thousand communicants of Christian Churches and between one and two millions of nominal Christians. There are about sixteen thousand laborers, including

Christian, and have one of the largest Churches in the world, numbering 4,500

India and Burmah, where fifty years ago there was scarcely a representative Methodist ancestry, and I hope his childof the Christian faith, there are now ren will follow him as he followed Christ. nearly 8,000 missionaries and native

teachers, 3,500 mission stations, and a membership of 80,000 converts! What a work for Christ since Judson entered Burmah! The Friendly Islands, fifty years ago, were savage, and full of dark superstition and cruelty, but now num.

On the Western Coast of Africa the slave market of the world, there 100 organized Churches, with a m bership of 157,000. In South Africa among the Kaffirs, under the labors of the Rev. William Taylor, a most week derful work of grace bas been experi enced, in which some 7,000 of thes degraded heathen gave good evidence of having passed from death unto life. In Sierra Leone there are 50,000 Christians. China is opening wonderfully to the Gospel; more than forty of its walled cities and about 400 of its villages are now occupied as mission sta. tions, and nearly 12,000 converts have been received into the Christian Church. Japan is yielding to religious influence in a most wonderful manner. It seems almost ready to embrace Christianity. In Madagascar there are nearly 500,000 Christians, including the queen and her prime minister, and about 700 Churches. There is a most extra. ordinary movement among the Jews in Northern Africa. At Oran, in Algeria the Jews and Jewesses crowd a Chris. tian temple, inqiring after the truth it is in Jesus-a scene not witnessed before since they crucified the Lord of

In Catholic countries Protestant Christianity is rapidly advancing. In Italy, Spain, Mexico, South America and France, the prospects for Protes. tant missions are most encouraging. Within a few months a work has com menced in France that promises great results. Brahminism and Buddhism in the heathen world are declining; so is Mohammedanism. The world is thrown open to the Gospel, and throughout before was there such an opportunity to take the world for Christ. What grasp. Will she take it? She me is her time. All of the great movegather the harvest of the world." The beseeching, earnest appeals for the Gospel throughout heathen lands say to her, "Delay not, but hasten to the work." The dark, wretched millions for whom Jesus died are perishing. Q. hasten to their rescue! .

LUTHER'S ARGUMENT WITH SATAN.

Luther says: "Once upon a time the devil said to me, " Martin Luther, you are a great sinner, and you will be damned! Stop! stop!' said I; 'one thing at a time; am a great sinner, it is true, though you have no right to tell me of it; I confess it. What next?' 'Therefore you will be damned.' That is not good ressoning. It is true I am a great sinner, but it is written, ' Jesus Christ came to save sinners; therefore I shall be saved Now go your way.' So I cut the devil of with his own sword, and he went away mourning because he could not knock me down by calling me a sinner."

If all the sins which men have done In thought or will, in word or deed, Since worlds were made, or time begun Were laid on one poor sinner's head, The stream of Jesus precious blood Could wash away the dreadful load."

A cheap vinegar consists of 25 gallons of warm rain water with 4 gallons of molasses and one gallon of yeast. The mix ture can be used after it has been allowed to ferment.

OBITUARY.

MR. SILAS JAMES.

Died on October 23rd, at Lanner, in the Redruth circuit, England. Mr. Silas James, aged 70 years, father of the Rev. Silas James, of the New Brunswick and P. E. Island Conference. Bro. James was a respected, beloved and useful local preacher for nearly 50 years. I knew him in his youth, heard some of his first efforts in preaching-corresponded with him after my appointment to the mission work-had pleasant intercourse with him on my two visits to my native land, and am not surprised to find as his son writes that he died shouting "Glory to God," He was a good man, came from a noble THOS. ANGWIN.

A. D.

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THOS. ANGWIN.

FRNATIONAL

LESSONS.

QUARTER: STUDIES IN EARLY CHURCH HISTORY.

D. 62. LESSON X. PAUL AT MELITA; or, Kindly Hospitality. Acts 28, 1-10. Committo memory verses 1-6. Dec. 9.

EXPLANATORY.

THEY KNEW. From the crowd that soon gathered upon the shore at the news of the wreck of the large Egyptian grainship, with its two hundred and seventysix voyagers. Melita. Now known as Malta; an island seventeen miles long. and nine at its greatest breadth; situated sixty miles south of Sicily, and two hundred north of the African coast; now under the rule of Great Britain. At that time thinly inhabited, it is at present the most densely populated place in Europe. Barbarous. A word which anciently did not indicate want of civilization, but merely a lack of acquaintance with either the Greek or Latin language. These people were of Phenician origin, and allied to the Carthagenians. No little kindness. "Sometimes we find the greatest favors where we least expect them."-The Gospel does not overlook heathen virtues but signally commends them. If the glimmer of nature showed them the duty of kindness, how much more clearly is it revealed to us by the light of the Gospel."

PAUL HAD GATHERED A BUNDLE OF STICKS. The great apostle did not disdain common services. "We should reckon nothing below us but sin."-M. Henry. Viper. Probably the asp, of the variety by which Cleopatra, queen of Egypt, was killed. Serpents have disappeared from Malta with its ancient forests. Out of the heat. The snake, torpid in the cold, is aroused by heat. Fostened on his hand. Seized it with his fangs. Even in deeds of mercy we must not expect immunity from accident. Beast. A word formerly applied to any living creature. They said among themselves. They may have concluded that he was a convict from his chain. In a dim, confused shape, they held to the doctrine of retribution, believing that a just God must punish the guilty, but they mistakenly supposed that penalty comes here, instead of hereafter, Vengeance. Personified as Nemesis, a nor drunkards, nor revilers, nor extor-

HE SHOOK OFF THE BEAST. Showing no alarm or dread of the consequences from the asp's bite, which was always deadly. But no serpent can slay God's servant until his work is done, and Paul had the promise of yet standing to speak for Christ before Cesar. There was purpose in this miracle, that Paul might address these simple islanders with the greater power. Said he was a god. At Lystra, the popular judgment concerning Paul had changed him from a god to a criminal; at Melita, from a criminal he becomes a god. Public opinion is ever fickle and often mistsken. The Christian. secure in the favor of his God, can afford to disdain both its praise and its blame.

CHIEF MAN. The Greek word is protos, or first. No other ancient writer mentions such a title, but within one hundred and fifty years two inscriptions have been discovered in the island, applying that precise term to the ruler, who governed Malta, as representative of the prætor in Sicily. This confirms the accuracy and reliability of the Scripture narrations. Lodged us three days courteously. The generous hospitality of Publius has swon for his name honor through the centuries wherever the book is read. Fever and .. bloody flux. The disease now called dysentery. Luke's annals, like his gospel, state diseases with the preciseness of a physician, an incidental proof of their authenticity. Paul entered in. and prayed, and laid his hands on him. Prayer showing reliance on God, and the act revealing the human agency. And healed him. So the hospitality of the ruler was rewarded. Unawares, underneath the chain of the captive, he was entertaining an angel of

WHEN THIS WAS DONE, OTHERS ALSO .. CAME. As the healed man proclaimed Paul's wonderful power to heal others; so is every saved soul a living epistle to unsaved men, exhibiting the wonders of grace, and inviting all to partake in its blessings. Honored us. Not always do the honors of God and of men fall upon the same persons. Laded. Provisions and comforts for the voyage to Rome. Those that have received spiritual blessings should be led by gratitude to extend temporal favors to their benefactors.

GOLDEN TEXT: I am debtor both to

DOCTRINE: Human brotherhood. Acts 17, 26; 1 Cor. 8, 6.

The next lesson is Acts 28, 16 31.

THE EXTORTIONER'S PRAYER.

" 'Our Father, who art in heaven."-I wonder what will be the price of wheat this season; my crop is fine, very fine! I think I must get at least four dollars for it-I should like to get ten.

" ' Hallowed be thy name'-if the eason continues propitious I shall make a tremendous crop of corn, and as my cribs are now sufficiently full to last me two years it will be all clear profit.

" 'Thy kingdom come, -chickens are great institution; before the war I used to get ten cents each; now I get a dollar. I can scarcely find it in my heart to pray for peace. I believe I wont sell my corn to the Soldier's Relief Society : they don't give enough.

" 'As it is in heaven.'-that old steer brought me in \$200.

" Give us this day our daily bread. my poor neighbor who has a husband in the army and six little children at home must find it hard to get along.-The Lord bless her and hers.

"'Forgive us our trespasses as we forgive those that trespass against us, -my old friend Smith was rather hard on me when he said I gouged the poor, but I forgive him.

" 'And lead us not into temptation,' -I am afraid our pastor's prosperity will prove a snare to him. Why! Bro. Jones sent him a cow and calf.

" 'But deliver us from evil,'-I wish our pastor would quit preaching on exortion; If he don't I will stop my subscription sure! He is really an evilhe won't let a body be at peace.

" For thine is the kingdom, the power and the glory, for ever and ever, -I believe I will send some milch cows to Columbus: I hear they are bringing tremendous prices. The merchants there do charge awfully for their goods. Lord have mercy on us and save us from such extortioners. 'Amen.'"

The above was clipped from a Confederate paper during the war. I find that the children of that extortioner have not perished. Perhaps it may be profitable to hear about their fatherand earn what the Holy Spirit says .- 1 Cor. vi : 10, " Nor thieves, nor covetous tioners shall inherit Ithe kingdom of God."-R. B. D. in N. O. Advocate.

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MONTREAL, March 1, 1877

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For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with simi-

The result of its use in my case has induced many others to try it, and all that to the wise, and to the Barbarians; both use it are well pleased with it, and like myself are determined to keep it always in our houses.

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and Concordance. Prices and further particulars on ay plication. Our Agents have sold more of the Chrap Editions, No. 7 & 8, then and others. Large quantities of No. 7 bave been sold.

WESLEYAN SATURDAY, DECEMBER 1. 1877.

RENEWALS FOR 1878.

TO OUR MINISTERS AND SUBSCRIBERS. Please report early and remit as soon as convenient for Subscribers for next year. Most of our Subscribers end with this month We do not wish to lose one, but desire to add as many as possible. While canvassing the old, do not forget new Subscribers. It is an immense advantage to you and us to make clean work of Subscriptions in December. Then we have rest on that score for a whole year. If any have failed to get their Lists please let us know.

REV. E. R. YOUNG IN GRAFTON STREET CHURCH.

On Tuesday evening, 20th ult., a large and intelligent audience assembled at the Missionary Anniversary at Grafton St. As the first maritime church in contributions to this object, its congregation that evening was in harmony with its fine reputation. Galleries and audience room were well filled. J. B. Morrow, Esq., occupied the chair, thus returning the courtesy which gave Mr. Shannon to preside at Brunswick St. After the usual preliminaries, prayer by Rev. J. Howie; a brief speech was given by the Chairman-recognizing the object of the meeting to be, not so much that of giving, important as it was, as that of hearing. He congratulated the audience on having representatives from several parts of our Provinces and from different churches on the plat-He reviewed the mission so wide, so diversified; alluded sorrowfully to Newfoundland as suffering from commercial distress, showing how this affects all our religious interests in that colony.

The pastor, Rev. W. H. Heartz, read a brief but comprehensive report.

REV. J. LATHERN came among his old friends with rejoicing-encouraged the interchange of relations as to the Chairmen of the two meetings-alluded to the bright aspects of our work in P. E. Island. He was but a John the Baptist forerunning our Western brother, and would not trespass. He was glad of the adaptation of the Gospel to all conditions of men. John Elliot's mission to the Indians was an illustration of its suitability to those tribes. The North west seemed a special field for our operations. He related interesting incidents among the Chinese across the Rocky Mountains-some of whom had returned to their own land as preachers of Christ. He quoted some of Mc-Dougal's words while among us-(that sainted man has left abiding impressions in the Lower Provinces). The Indian converts whom we have seen, said Mr. L., have not been encouraging specimens. But here we have news of conversion which means something, alluding to Mr. Young's speeches.

REV. MR. DUNCAN, PRESBYTERIAN, next addressed us. He would have preferred giving way altogether for the charm of the evening-the address of Mr. Young. He had received a Report from Mr. Heartz,-a cheering and convincing evidence it is that Methodism is true to its purposes. He always felt at home among Methodists; would not be expected to take the liberty of lengthened remarks. It was not flattery, but sincere congraulation which led him to speak of the contributions of the Methodist Church. As to the gains, he felt greatly pleased in looking at the large number of communicants spoken of in the Report. Then, on the reception of a missionary, we have a common duty and privilege. He was happy to meet, with ourselves, a man so signally owned of God.

MR. YOUNG said Mr. Lathern had stolen the introduction of his speech. Bro. Crosby, who has a large Indian band at British Columbia is a Yorkshire man. He was from home, working in a tan-mill, wh n a letter in the Guardian, appeal. ing for help, met his attention. 40,000 Indians needed instruction. He left his work, returned home, which he reached late at night. His father answered, his knock at the door, when young Crosby stated his intention of going away as a missionary. His

mother's heart. The mother, who was listening by an open window, came forward, and, with tears, gave her son up to God's call. He went to British Columbia, but did not offer himself there till he had earned enough money to pay his way. Then he came forward, and was gladly welcomed. He can now speak three languages. Dr. Punshon ordained him. At the Rocky Mountains, travelling with one of his converted Indians, he met a Chinese who read the Bible. Found he was one of Pierce's converts. They knelt there, each far from home, and prayed in three different languages.

William Case had gone to the Indians and met with great success. But no man ever equalled in this way James Evans. He would start in early winter -take a few Indians, and travel. established several missions, some of which are now occupied by other churches. Named these places, where, seven months of each year, Evans laboured. A great work had been done among the Indians. How was Gov. Laird able to make a treaty so readily with the Indians? McDougal had been there before him. So when Morris went to make a treaty with the Sottos. They said to him, "You need not explain; our Missionaries have told us all. Draw up your treaty, and we will sign." Thus it has been all through. The Indians come to the missionaries for counsel. We may be proud of the contrast between our own relations to the Indians and those of the Americans. He knew

GENERAL CUSTER.

who was killed in the recent Indian wars. He admitted in conversation that the Canadian policy of bringing the Indians under civilizing and christianizing influence, as we had been doing in Canada, was preferable to that of extermination, which had been pursued in the United States.

Mr. Young gave detailed information as to places of missions. You may think the Indians are melting away. said he. At Norway House the natural increase is so great that 70 families are asking for a new location. This is one of the results of Christianity. They are restrained from vices. We try to get each family to own a house and cow: to teach them how to farm and fish. In the winter they hunt. This is as high a standard of civilization as we can hope to bring them to in the first generation. Governor Archibald had been very kind. Gave them ploughs to help them in their civilizing aims. Described how ploughing was begundrawn by dogs instead of horses. The Indians were afraid to plough at first. Vegetables were surprising to them. They had been shown beds of squashes. They were asked to name them. They called them "great big berries." Those Indians are genuine Christians. He said it without hesitancy—they lived as consistently as any Christians in our country here. Some had come 120 miles on snow-shoes to sacrament. Children had been brought a three days journey in canoes for baptism. They would not dictate a name, so the missionary must name them. He had called a boy Elizabeth by mistake. One morning he was awakened by the firing of guns. He met a band of Indians waiting for a missionary. We went among them, with great confidence of safety. When Evans was there, missionary from England came to that territory. He left the Indians after some years. We sent a missionary in his stead. This man heard, as he approached these forsaken people, a cry of prayer in the wigwams, "Lord, send us a missionary." They had kept up their means of grace. It seemed as if he had but exchanged with another missionary, so regularly did religious means proceed. There is an absorbing love for God among them. A converted Indian, "big Horn," was approached by a tribe and asked to be their chief. He said, "1 was converted under Evans, and cannot consent; as I must keep up my class and save my soul. Your counsels will destroy my influence. Go and choose some other." Politicians did not always refuse such offers! There was much liquor among them, encouraged by the Hudson Bay Company. It is wonderful how the depraved Indians loved liquor. He

described a scene in which a few In-

for trading. The sum is brought out A Hudsons Bay officer brought his fitable season in St. John's, N. F., have they begin to drink. They carry out | wife to their church. She wore a veil mouthfulls, their cheeks distended, and squirt it into the mouths of their comrades outside. Then begins a wild tumult. Once the Hudson Bay Company gave the Indians liquor and sent them off. They came to us. Our churches are temperance churches. Our Indians were away. Only women at home. Thirty or forty came into the Mission House, and acted like madmen. His wife and himself were there among them several hours, till they were exhausted. He described the

SYLLABIC CHARACTERS

invented by Mr Evans. The Indians carry their Bibles-there would rustling of leaves in each service, as they turned over to the several passages. He was one day in his study. Some Indians crept in. They had come from a land "18 nights away." They came to ask for a visit from the missionary. They said they never had a teacher, but they actually could read. They had learned from our Christian Indians out on the hunting grounds. When it was stormy and they could not hunt, they went to our Indians and learned the characters. They had bought Bibles, but did not understand them. They had numbers who could read at home. I went with them, There they were, like the Eunuch, reading without understanding what they read. At Norway House numbers of whites have also been converted. Geo. McDougal had left converts there. Church of England missionary there had written him, asking how a classmeeting was conducted. He was surprized at this, till he found that Mr. McDougal had been leading a class there, and those who had attended were exceedingly anxious to have that means of grace continued. So he in structed this Episcopal missionary how to conduct a Methodist class for Methodist converts.

The Hudson Bay Company had built an immense steam ship. At the mouth of the river there were strong rapids. They sent for a converted Indian to pilot the steamer up. The crew were Godless; they wished to start on Sab-The captain cursed him, but he was firm. They tried another Indian and started: but in the worst part of the rapids, the steamer broke away with a cargo worth \$50,000. The converted Indian said he was sorry for them; that they might build another steamer and wait till Monday, and he would pilot it. A young Indian came to him for advice about getting a wife. He asked the Missionary how he ought to proceed. Mr. Young told him to select a good girl. He said he had done so. "Well," said Mr. Young, "go ask her to be your wife." "Please Missionary." he replied, "you ask her!" The young Indian girl, whom he had selected, met him one day, and said, "Missionary, if the young man (naming him) says anything to you about me, tell him I am willing." Thus the Missionary was a courtier as well as counsellor sometimes. One of their Indians had been made a Magistrate. His first case was curious. A man had left an axe in a certain place to try the honesty of the Indians. An Indian took it, and the man brought action. After some deliberation, the Magistrate said to the Indian, "I fine you \$5 for stealing the axe." And to the other, "Line you \$5 for putting temptation in the Indian's way!" This Magistrate afterwards used to wonder that he never had another case brought before him, which might be accounted for by his double sword of justice, that

cut both ways. The Indians are anxious as to their appearance before strangers. They copy the fashions with great readiness. Ladies in England and in Canada had sent out cases of clothing, which were distributed among them. Mrs. Young had given garments to 33 widows. Several black coats thus sent were distributed to the class-leaders. modesty of these men came out well in putting them on for the first time. One refused to wear the coat on Sabbath for the first time, lest he might lose the benefit of the services in thinking about it; and another hesitated lest his class-mates might think him proud and above them. The women began with four yards to a dress; they now

over part of her face. After prayer what was Mr. Young's horror at seeing that the Indian women had turned their Cheneille hair-nets over their faces to imitate the veil. Another officer's wife came among them with wide crinoline. After that not a barrel-hoop could be kept about the premises!

The sentiment of primitive innocence among Indians was soon exploded when one went to live among them. It is all poetry. Mr. Young related instances of great cruelty and hardheartedness he had witnessed. Mr. Young closed with a touching incident. Mrs. Young and his son went with him on a visit. They found a sick woman in bed with two children. She had no food of any kind-yet her faith in God was wonderful. They went home. The dinner was on the table; but it was all gathered up and sent to the widow. While Mr. Young and his son sat down to eat two fish in lieu of their dinner. Mrs. Young was absent. They overheard her in a room praying God to raise up friends for the poor destitute Indians.

Mr. Young bade us farewell. He had enjoyed his visit greatly. A vote of sincere thanks was passed to him by the audience.

The Presbyterian Witness of last week, in a report of matters in the Presbytery of Miramichi, alludes to an irregularity, in which the Methodists seem to be seriously implicated. The place is Black River "12 miles south east from Chatham." It will be seen by the extract we give that "the case' is already decided by jury, and the culprit—the Methodist missionarycondemned unheard. There is a little sting, too, in the extremity of the article which we are very sorry to see, and which, if we believed the statements involved, we would feel keenly. But we have no shadow of doubt a good defence can be made by the parties accus-

It is reported that in an outlying dis trict of the congregation a Methodist missionary has been laboring for some time, and that through his efforts a church has been built, a considerable part of the so, money having been given by Presbyterians on the understanding that it was to be a Union Church. It is said that there are no Methodists in the place, but in spite of that, and in spite of the sources from which the money came, the church building is not a Union Church. If the facts be as now related, and of that there can be doubt, then, it is an instructive specimen of Foreign Missionary effort. It is time the eyes of our people were opened in some measure as to the value of Union Churches, which are not by any means

The bye-play in which our religious papers occasionally indulge is actually checked by the Evening Chronicle. It imagines that this deprives us of all right to counsel the secular papers against personalities! There is a saying in St. John that the Chronicle per petrated a joke twenty-five years ago, and has been repenting of it ever since. But it ought to allow at least an innocent laugh among its neighbors. The seculars papers cannot afford to cast off their "Religious brethren" in this way. inasmuch as they help wonderfully to keep down the propensity to personalities, as all the world can see. Our "Secular brethren" are improving under a good process!

The Inebriate Asylum, in Dartmouth, ought not to be forgotten during the holiday contribution season. No similar refuge and hospital for that class of patients is in existence among us, and certainly no reformatory institution has done more good.

We cordially endorse the following

from the "Moncton Times": Would it not be a good idea for the temperance organizations of the Maritime Provinces to undertake to supply the funds needed for the maintenance of this excellent institution? The allotment to each of the hundreds of Divisions, Lodges and Clabs would be a mere pittance. Subscription papers might also be started, to reach charitably disposed persons outside of the organizations who wish well to the temperance cause and who should certainly hail the success of an institution which if properly handled, is capable of producing incalculable good.

REFORMERS.-Mr. Dutcher has returned to his home in the U. States. D. Banks McKenzie has obtained at least 1000 signatures to the temperance need eight or ten. Mrs. Young taught pledge in St. John. Messrs. Hutchinfather warned him it would break his dians were allowed to go into a store them how to make nets for their hair. son and Bromley, after spending a pro- loses it he never had it.

left for Carbonear, where no doubt much good will follow their labors.

We ought, before this, to have congratulated the "Berwick Star" its very considerable enlargement Friend Haliday has pursued the wise policy from the beginning, of following the laws of nature, which are those of growth and adaptation. He hegan with a small sheet, and has gradually expanded its proportions till it has become a very large and respectable week. ly. We believe he even runs a semi or tri-weekly also. May he long prosper.

Readers will give attention to the advertisement of Mt. Allison Institutions in this issue. The second term is to open at a time which will admit of closing up the year's work outside by any who are disposed to begin then a winter's course. Let applicants send in word promptly.

Missionary Boxes and Cards will be ent to any desiring them. Let the most be made of the children in cellecting for this great cause.

#### AMONG THE PAPERS.

A PROPHET OF GOOD AND EVIL at Montreal is pronouncing upon the doom of the churches. Rev. Mr. Bray (a Congregationalist) has been forecasting the history of our religious denominations in weekly lectures. Methodism came in for its share of mingled approval and condemnation—the latter greatly predominating. This is not surprizing, after the part Mr. Bray filled in the sad drama of Mr. Roy and his relations to our church. We see that the Scottish character and religion have been "endorsed" by this modern judge ecclesiastical. Presbyterians will now breathe freely. We are glad to find there is something which is to stand in the future, for Mr. Bray has been sadly demolishing all Christian hopes as regards the stability of dens minational foundations. The fact is that just as scandal-mongers will always obtain a hearing, so these critics of the churches need not suffer for an

The editor of Zion's Herald, in his "Dash into the Dominion," has heard Rev. Mr. Roy at Music Hall, Montreal. His opinion is not reassuring as to the future of the "John Wesley Congregational Church." Most of Mr. Roy's former friends have been cherishing the hope that he would now give himself to honest, practical, evangelical work. Here is an opinion which scarcely sustains this expectation :-

In short, it was a pleasant, amply illustrated development of the modern hamanitarian Gospel, and lacked both robustness of faith, and the fervor of s divine unction. We prefer, a thousand times over, a Gospel that begins at the heart and works outward, rather than one that begins upon the surface and usually ends there. There never was a man truly awakened by the grace of the Gospel that did not at once begin to show improvement physically, mentally, socially and spiritually. Of course we do not believe in a faith without charity towards all the physical wants of our fellow-men.

A correspondent of the Yarmouth Herald says :-

It is not generally known abroad that a campaign fund of several thousand dollars has been subscribed by the Yarmouth Reformers, which, in part or whole, is to be expended in using up the rumsellers. After one of the "raids," and the suit that follows, a call is made, and each stockholder hands in his per centage of the expenses. They are determined to wind up the traffic if it takes all winter, and costs \$50,000.

This means business. But what a dreadful comment it is upon the persistency of the traffic. One would imagine that a people so thoroughly in earnest in a good cause would have the frank approval, instead of the determined antagonism of a class who can have no other advantage by a bad business than the gaining of a little money, soon to lose it by the law of retribu-

In an English paper we find the following epitome of

" A man gets religion when he does not want it. When he does get it he does not know it. If he knows it he has not got.
it. If he has it, he cannot lose it. If he ohn's, N. F., have where no doubt their labors.

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#### PAPERS.

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Catholic faith at Montreal. In to the presiding Bishop, anng his abjuration, he says :-

have been to hear and see Father Chiniquy, whom divine Providence has chosen to pluck so many precious souls from the darkness of Romanism, and I have found in him all that Paul found in Ananias. With this new friend I have read the Gospel, I have meditated upon its sublime and consoling truths, and have prayed the Saviour, who has said to all the unfortunate children of Adam, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." At the feet of the Saviour I have found the light, the peace and the life of my soul, and I cannot enough bless my God for that. I pray Almighty God. who has saved me by His Son Jesus Christ, and who has enlightened me by His Gospel, to give you the same grace, the power and the light that you want to break the heavy yoke that you carry, and with which you keep your people at the feet of the papal idols.

Your Lordship's obedient servant. ANTHONY INTERNOSCIOR.

The Fishery Commission has closed its sittings in Halifax. The results are thus announced in the Chronicle :-

The Fishery Commission, which has been sitting in this city for over six montus, brought its business to an end Friday afternoon. Upon the opening of the Commission at 2 p. m., Mr. Delfosse, as President, announced that by a majority vote—that is, the vote of himself and Sir Alexander Galt—the Commission awarded to Her Majesty the sum of FIVE AND A HALF MILLION DOLLARS as compensation for the fishery privileges given to the United States under the Treaty of Washington. Judge Kellogg, the American Commissioner, refused to assent to the award. What effect-if any-his refusal will have remains to be seen

#### CORRESPONDENCE.

CONFERENCE MATTERS.

SHALL TWO BECOME ONE ?

Mr. Editor,-Dear Brother:

Well assured, that while you are desirous to preserve the pages of the "Weslevan" from all unwise controversy, you are perfectly willing to allow a free interchange of opinions respecting ecclesiastical affairs associated with Methodism. I venture to express some thoughts concerning the re-union of the Conferences of Nova Scotia and New Brunswick and P.

those Conferences. When the Conference of Eastern British America was formed twenty-two years ago, it embraced four Provinces, including also the Islands of Bermuda, namely, Nova Scotia, New Brunswick, P. E. Island and Newfoundland. The whole field was then divided into seven districts; now there are fifteen. Nova Scotia seven, N. B. and P. E. I., six, N. F. two. The whole number of preachers then was eighty-five, now there are two hundred and fifty-five. N. S. one hundred and twelve; N. B. and P. E. I. ninety-six; N. F. forty-seven.

In 1874 this Conference was divided into three portions, each becoming a Conference invested with all the privileges possessed by the Conference then dissolved. This triple division resulted from the fact, that in accordance with the good will of the British Conference, of which we were an affiliated branch, we consented to become part and parcel of the Methodist Church of Canada.

The feeling among the brethren for this important change was not unanimous,we speak from experience,-yet, all acquiesced. It was not expected even by the most sanguine, that this ponderous ecclesiastical machinery would work without considerable friction. This has been realized to some extent, yet nobody has been seriously hurt, nor has any valuable interest been crushed, or right ambition

It is probable that at the next general Conference some of the cogs of this beautiful, not "Iron Wheel," will be shortened or made longer, or thiner, or smoother, just as it is ascertained where they rub the hardest, or fail to reach the next wheel.

The clear headed christian philosopher Joseph Cook, says that gravitation is everywhere the same. We then naturally expect that the larger body will attract more than the smaller one. But as yet we cannot say that the Western influence has been unwisely exerted upon the lower provinces. Nor is there any just cause to fear that such will be the case. There are wise men in the West as well as in the East, and when the law of transfer is perfected, no interest of the Church will be allowed to suffer in that way.

After carefully observing the working and results of the union, we cannot see either the necessity or propriety of a retrogade movement. Wise and good men carefully arranged the boundary lines;

have they grown wiser since? We have not yet heard any strong so near his end. He was seated in his to the extent of \$2,000.

priest has abjured the reason for the change. Perhaps, after hearing a discussion on the amalgamation of the supernumerary funds we may think differently. A contingency is however, a poor argument.

> Mest ministers like to attend Conference, But what city within the bounds of the Conferences concerned could find places for two hundred preachers? If only a chosen number go, the non-elect will not have the privilege of greeting the brethren of their own Conference, annually, as they now have.

> The backward movement will, we fear create a kind of Calvinism among us, which will produce more friction than the present Arminian arrangement.

> We are anticipating a delightful interview with our beloved brethren of the adjoining Conference, in the month of June. near the spot where Methodism in this region took its rise.

> If such a re-union as that anticipated can be repeated every four years, the affection and friendship, if not the personal fellowship, will be perpetuated till we meet in our Father's house above.

Maitland, Nov. 1877. G. O. H.

ONSLOW. Mr. Editor :-I again crave a little space to tell of the goodness of God to us on the Onslow Circuit. Since I last wrote you the Lord has surely smiled upon us. During a series of revival services held last spring, on the Ishgonish part of the Circuit, we were blest with a gracious outpouring of the Spirit such as many had never before witnessed; sinners were converted, backsliders reclaimed, and believers built up in their most holy faith—the entire community was changed. Instead of the sound of revelry arose the sound of praise to God, and still continues. Our prayer meetings are still revival meetings in which there are almost always some mani. festing a desire to lead a new life. Our class meetings, also, which are a pretty correct index to the spiritual state of the society, are very much improved. Not

two years ago some six or seven used to meet in class to talk of the dealings of God with us, and to pray for a revival of religion; now we have two large classes and our numbers still increase During the last four weeks a gracious work similar to that at Ishgonish, has been going on at North River, and many have given evidence of having passed from death We have had many changes, of late unto life. Seventeen have been received into full communion with our churchmaking in all forty-seven persons that have joined our church, on the Onslow Circuit within about eight months, and quite a number more have given in their names as members of the class preparatory to being received into full member ship—some of them heads of families. One pleasing feature of this glorious work is that it appears to be entirely free from excitement; another is, that the family altar has been erected in homes where it was formerly unknown. May our Heavenly Father continue to carry on this good work until all shall know him, "Whom to know aright is life eternal." Our esteemed pastor, the Rev. B. C. Bordon has been untiring in his efforts to win souls to

Christ since he came to labor among us.

He is deservedly beloved by his people.

We not only appreciate his hallowed elo-

quence in the pulpit, but also his faithful-

ness in every part of his ministerial labor. In visiting the homes of the afflicted, he has done much more than stern duty seemed to demand, "not counting his own life dear unto himself," if by encountering contagious maladies he had an opportunity of pointing the sufferer to Christ. I think I speak the mind of all on this Circuit when I say that we have never known a more self-denying, earnest, faithful labourer in the vineyard of the Lord. Mr. Bordon has been ably assisted by brother W. H. Langille of River John. who is a very acceptable speaker. He aspires to the work of the ministry and bids fair to be very useful. He will not soon be forgotten by the people of this Circuit, Hoping, Mr. Editor, that I have not tresspassed too much upon your patience, I beg leave to subscribe myself an

ONSLOW METHODIST. Lower Odslow, Nov. 13th, 1877.

President Brettle sends us this interesting note respecting the death of Rev. Wm. McCarty. It came too late for last issue DIGBY. Nov. 19th, 1877.

Rev. A. W. Nicholson.

DEAR BROTHER. I dropped Brother Huestis a card on Saturday, informing him of the death of our late dear Bro. McCarty. He failed very rapidly during the last few weeks. I think I told you when in Bridgetown how I was struck with his altered appearance as I saw him on the wharf, last Wednesday when he arrived from St. John with

Mrs McCarty, their son and his bride. I went in to see him on Friday after my return home. I was not aware, neither was he, nor any of the family, that he was

chair (unable to lie down.) He conversed with me freely. I prayed with him, and call and said as I left "Remember me in your prayers." He speut quite an easy night in his chair, apparently suffering no pain, unable to converse for the few last hours; and breathed his life out calmly about six o'clock on Saturday morning. He had previously arranged for his son to give him a drive out on Saturday.

It is intended to remove the remains as soon as convenient, to the cemetery in St. John.

May we all be found ready when the Master shall call. Yours truly,

ELIAS BRETTLE.

Three out of four of our Missionary Meetings have been held with good degree of success. Meetings quite well attended, speeches interesting, and financial results somewhat in advance of last year.

WELSFORD CIRCUIT.

A series of special services held at Fenwick, on the Nappan Circuit, have re sulted in much good. The Society has been greatly revived, and a number of souls have been converted to God. Mira-

The Thanksgiving Dinner in connection with the Methodist Church, Hantsport, netted two hundred dollars.

cles of grace have been wrought!

I am glad to say we have got into our beautiful Parsonage and feel very comfortable in it. We are all well.

#### NEWS IN BRIEF.

NOVA SCOTIA.

Mr. Jonathan E. Steele, launched on the 21st inst., at Scot's Bay, a very superior barque of 1,118 tons register, called the Nova Scotian. She will be classed A 1-3-4 eight years, and will be commanded by Capt. Francis LeCain. She is owned by Messrs. Sheffield and Wickwire, Canning, the builder and

In May last, Moses Hatfield, Esq., of Fox River, transplanted a young apple tree in his orchard, which put forth neither leaves nor blossoms-dead to all appearance-until the last of September, when it leaved and blos-

A steam mill at Truro, situated near the Railway Bridge, Bible Hill, and owned by Mr. Faulkner, took fire about 7 o'clock on Saturday night and burned till morning. It was completely destroyed. A barquentine lately launched at Cornwallis

has been chartered by G. W. Stuart, of the Colonial Country Market, in this city, and parties in Kings County, to load potatoes for

Some time ago a Mr. Bradley died in Quebec, leaving a large fortune to be divided among his heirs, many of whom were in Nova Scotia. An agent was sent to this province to hunt them up, and he has succeeded in discovering "seventy-seven," all of whom were in rather poor circumstances. The nearest relative of the deceased was a widow woman, 70 years of age, named Mrs. Bradley, who has been living in Shubenacadie for many years, and was very poor.

Schr. Joseph Matheson, Capt. John E. Hooper, left Halifax at noon on Monday last for L'Ardoise, C. B., arrived there on Wednesday, discharged, took in cargo, and arrived at Halifax on Saturday morning, the whole service being performed in four days and a

Capt. Seward, of the brig.t Kildonan, of Pictou, which arrived lately from Dublin, reports that on the night of the 16th of october, during a heavy gale from SSW., the mate, Mr. Hector McCallum, of Pictou, fell overboard from the top gallant forcastle and was drowned. The vessel was running before the wind at the rate of nine knots at the time, and before she could be brought to the man had disappeared. The night was dark and rainy, and it was impossible to launch a boat. The deceased leaves a wife and several chil-

On Friday last a soldier got a check from an attorney of this city for one of his comrades in the Royal Artillery. On presenting it he received, as the cashier said, one hundred and fifty dollars, and went off without as much as taking the trouble to count it. About half an hour after the soldier came back, as he said, to "get the change recti-The teller at once refused to pay any more, but seemed inclined to talk when the soldier said he had too much by fifty dollars. The mistake was discovered and the money returned, and Bombardier William Flemming of No. 1 Battery, 10 Brigade, was there and then voted that clerk an honest man.

The brigt. Medina, of Granville, left a port in Ireland for Sydney, C.B., was ordered from thence to Cow Bay, loaded coals for New York, where she discharged, and then took in oil for Europe-all in forty days.

Rev. Principal Grant preached his farewell sermon at St. Matthew's Church last Sabbath evening to a crowded audience. The text was the 11th verse of the 15th chapter, 2nd Cor., 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in 'peace, and the God of love and peace shall be with you." The sermon was singularly appropriate to the occasion, and a solemn feeling pervaded the congregation as the preacher dwelt upon the various duties inculcated by the text and as he bade farewell to his people. At the conclusion of the sermon prayers were offered by Professor Pollock, Dr. Avery, and Mr. Potter, Elders. The choir sang anthems appropriate to the occa-

Between 3 and 4 o'clock on the Afternoon of thanksgiving day, the Temperance Hall in this city was discovered to be on fire. The firemen with their apparatus were speedily on the spot, and in a short time succeeded in extinguishing the fire before much damage was done. The loss to the Temperance Hall Company and to the Sons of Temperance, will be covered by insurance. The hall was insured for \$12,000, and the Sons had \$1,200 on their furniture, &c. The hall was damaged

old Temperance Hall, and it has been suggested that the Reform Club be the purchasers. he responded heartily, thanked me for the | The shareholders of the Hall meet on the 4th of December to consider the sale question.

The brigantine Sarah Carney, recently aunched from the shipyard of Mr. William Routledge, Sheet Harbor, arrived here on Saturday morning. Her dimensions are 83 feet keel, 24 feet 5 inches breadth of beam, 11 feet 4 inches depth of hold, and will register about 150 tons. The Sarah Carney is a very handsome vessel, and it is thought will prove herself a fast sailer. Messrs. J. Butler and Co. and Capt. Williams, late of the brigan-tine Ellie E. Butler, will command her.

NEW BRUNSWICK & P. E. ISLAND.

Chipman's new hall at St. Stephens was opened by a grand concert on Nov. 21st, under the auspices of the Methodist Society of St. Stephen. The singers, who were warmly received, included some of the best talent in St. Stephen and Calais. The hall is the best that St. Stephen has ever had, and will seat between 400 and 500 people. The proamme includeu solos, duets and quartettes Mrs. C. H. Clarke, Mrs. Spring, Mrs. Wetmore, Mrs. Barnard, Miss Perkins and Miss M. Perkins, Rev. J. Rushton, T. A. Thomson, H Ross, J. Murchie, Mr. Bradish, and C. H. Porter, and readings by Mr. J. Ross. Several of the pieces were encored. The Domininion Telegraph Company have

opened an office at Peticodiac, N. B. The "Woodstock Weekly Clipper" is the name of a new paper now published at Woodstock by Mr. George Colter.

The Othere, Kinney, which arrived at Cardiff, Nov. 1st, from Chatham, N. B., encountered a gale, October 20, during which carried away all her deckload, stove boats, etc. She also had her foretopmast sprung and cutwater damaged.

James Duncan & Co., of Charlottetown, the James Duncan, Queenstown, for orders. Staff. Carvell Bros. cleared 35,000 bus. per Valerio to the same destination.

Rev. James Trimble, a Baptist Minister, who until recently lived in New Brunswick, and is now a resident of Maine, has fallen heir to £40,000 sterling.

Joseph McLeod, of Harvey, A. C., who was charged with beating his wife, having fled from the country, the case against him was not proceeded with, but his bonds were de-

Mr. Horace Haynes, the well known express messenger between Bangor and St. John, is seriously ill with congestion of the brain. He never fully recovered from his injuries received in Carleton a few months ago. Ice has formed on the brooks and streams in the vicinity of St. John, but intending

skaters should beware. The river is frozen over below Fredericton and in consequence the Soulanges has gone to Swan Creek where she will be laid up for

Two Island youths, named Mann and Kirkland, the other day placed several pieces of lumber across the P. E. Island Railway track a little east of Summerside. Had the obstruction not been noticed in good time. the train would have been thrown off.

A town hall has been built at Westfield by a company formed for that purpose. The of the two bodies. building is 42x24 feet and 16 feet post. It is

Some persons hunting for partridges, about a mile from the railway station. Penobsquis. came upon the tracks of a bear in the snow a day or two ago. Following the trail they found where he had lain down, and also that he had been digging among the snow and leaves for beech nuts, but they did not succeed in over-

taking him. The N. B. Paper Company intend letting contracts for 5,000 cords of wood for their

mills immediately. The Charlottetown, P. E. I. "Examiner, says that on Friday evening, 23rd ult., Marshall Flynn arrested two deserters-named Faeey and Anns-from H. M. 20th Regiment, at present stationed in this garrison. They deserted in August last, and since that time have been sailoring between various ports in Nova Scotia and New Brunswick. When arrested, they were on board the schooner Foam. which arrived from Pictou. They are now in jail, awaiting identification.

A brother of Mr. Colin Bell. who is engaged in the lobster fishery in Kent County, has been killed by the Kaffirs in South Africa. The deceased gentleman, in his character as a Local Magistrate, had headed a party who were bringing to justice a number of lawless natives and was killed while in the performance of his duties.

On Wednesday evening of last week a Mirimichi lumber Merchant was robbed of \$900 in Charlottetown. He acknowledges to having been drinking with some sailors at a tavern, and missed his money after he had parted company with them. On Saturday a man named David McGrath discovered a bear's den at Dover, containing a black bear about 18 months old. He killed the beast with his axe, and yesterday brought the car-

Rev. Dr. Waters, of St. John, has been ill at St. Mary's, Ontario. He is improving. Mr. and Mrs. Charles Daigles, of Black River, Buctouche, N. B., have this fall lost seven children by diptheria. This dread disease is raging in Shediac.

Mrs. Joseph McKenna, of Sussex, N. B., carelessly gave her sick child some medicine that had been left in the house for herself some three months previously, and the dose caused the child's death.

The Gibson Leather Company, of York County, New Brunswick, for the purpose of manufacturing patent and enamelled leather, has just been organized with a capital of

#### UPPER PROVINCES.

It is stated that Sir Peter Coats, of Paisley, has determined to erect a large spool factory at Hochelaga, near Montreal.

Mrs. Laird and family arrived safely at Battleford on the 2nd of last month. They were twenty six days in making their journey across the plains from Winnipeg. Governor Laird was not at home to receive them, he being at the time on a treaty-making expedition to the Indians.

The steamer Hindoo, from Southampton to Boston, put into St. Johns in distress after a twenty day's passage. She lost three boats and about twenty feet of rails

Samuel Ruttel, a reputed miser of Carleton Place, Ottawa, was robbed by three men. They entered Rottel's dwelling, went straight to his bed, from under which they pulled a box containing \$6,000 in cash of all denomi-

A proposition has been started to sell the | nations. The old man was scared into mak ing no resistance by the men firing three re-volver shots in the house. Having secured their booty they drove off, after firing two more shots. The police are on their track, but as yet have discovered no che

An English correspondent, writing on the 20th Oct., remarks that the food trade beween the Dominion and England is growing rapidly. It describes the shipments by that reek's Dominion steamer as being one of the most varied and extensive "food" cargoes that has yet arrived in the Mersey.

The "Journal of Commerce" says :- The Canadian Rubber Co. held a very successful trade sale in Montreal a few days ago, and realized prices nearly up to list figures. Nearly a quarter of a million dollars' worth of goods were sold, principally for cash or on short time. About 200 buyers were present, Ontario and the Maritime Provinces being well represented.

Mr. Henry Pretty has shipped 400 pounds of barley from the vicinity of Kingston to Hamburg, Germany, as a sample, there being a demand there for the article. The sample sent is one of the finest ever grown in that section, the grain being bright and plump and weighing over 50 lbs. to the bushel.

The steamship Lake Nepigon, of the beaver line has taken on board 300 barrels of eggs for England, being the first shipment of the kind from Montreal. The barrels average from 55 to 65 dozen each. The same vessel also takes out 500 barrels of apples.

Samuel Hawkins, who shot his wife at Union, Ont., last year, has been arrested in Lafayette, Indiana. He is to be extradited. It is proposed to raise a monument to Rev. W. H. Tilley. The preliminaries were set-

tled upon at a meeting at Toronto recently. The Toronto "Mail" announces a change in the management.. T. C. Patteson has been deposed; Christopher Bunting succeeding him. The paper will still be published as Sir John Macdonald's personal organ. The late cleared on Wednesday 58,000 bus. oats, by manager is to be retained on the editorial

Governor Cauchon has arrived at Winnipeg. He was met at the border and presented with an address. There was no demonstration of opposition. Madame Cauchon is seriously ill but is reported better.

The Canada Building Society is going into liquidation. It is said to be caused by mismanagement.

It is understood that as the mails are now landed at Halifax, the Allan Bros. consider that they should not be bound to take their steamers to Portland in the winter, and that they have applied to the Government for leave to cease making Portland the winter terminal port, and that such permission will probably be granted, as the contract was only for carrying mails, in no sense covering commercial

#### MISCELLANEOUS.

According to recent statistics the population of British India is 190,000,000. Bombay is the most sparsely populated of the three presidencies, having only 131 persons to each square mile, while Madras has 243, and Bengal 395.

The Weslevans and Primitive Wesleyans of Ireland are holding frequent union meetings, as a preparation for the amalgamation

A writer in the National Zeitung, of Berlin, land will receive chastisement for her conduct in Constantinople in the shape of a colossal rebellion in India."

Ohio has 381,000 acres of apple orchatds, and raised this year 15,000,000 bushels of

apples. The yield of precious metals the current year has been liberal. California and Nevada will give \$33,000,000 in gold and \$27,000,000 in silver, or \$50,000,000 in all.

The weavers of two of the largest mills in Oldham, numbering 1,500 have struck against the reduction in wages. The masters have threatened a lockaut throughout the district unless they resume work. .

A lock-out in the Oldham district would affect nearly 10,000 operatives. Rome, Nov. 19.-The Councit of the Vatican has decided that no power can veto

A fearful gale raged around the British Isles on Saturday night. Thirty vessels are ashore between Ramsgate and Deal. Many lives are reported lost.

The acquisition of a harbor and a coaling

the conclave's selection of successor to the

station having greatly increased the influence of the United States in the Pacific, it has been considered advisable that a British man-ofwar should always be detached to represent the British flag near these islands. An attempt to cup the Pope failed, and has

produced an efflux of humors to the chest. Cardinal Simeoni, in view of the condition of the Pope, asked the cardinals to confer with him on the general interests of the Papacy. It is probable that a species of council of regency will be appointed. Works for new docks at Liverpool were so

damaged by a gale, forty-two acres of excavation being flooded, that it is feared 2,700 men will be thrown out of work for three weeks. There are rumors that England has sent an ultimatum to Russia.

Rumors at most continential capitals are that Russia is willing to entertain peace pro-

Vigilance committees have been formed in northern Pennsylvania, to protect lives and property from the hordes of tramps. There have been several lively fights. Three parties were captured, and a house filled with plunder was captured near Coopersburg. There was a fight at a lime kiln between thirty tramps and vigilants, at midnight on the 17th, in which guns and pistols were freely used. It resulted in the tramps being captured, three of whom were severely wound-

Richmond and other sections of Virginia were visited by a flood exceeding that of 1870. The destruction of property will probably be greater. Thus far no lives are reported lost. The storm began on Thursday and increased in violence, swelling rivers in all directions, sweeping away millions of dollars' worth of property. Most serious results occurred at Richmond, where whole streets were submerged, gas works inundated, and last night the city was in utter darkness. Danville and other cities are in like situation. Railway and other bridges were demolished by the flood, and travel is greatly impeded. Latest reports announce the subsidence of the storm and

General Grant will not go to Sapin. He leaves Paris this week for Nyons, Marseilles, Nice, and Villa Franca. From the latter port he will proceed to Athens and

THE WHEEL

#### WESLEYAN' ALMANAC NOVEMBER, 1877.

First Quarter, 12 day, 7h, 30m, Afternoon. Full Moon, 20 day, 6h, 5m, Afternoon.

Last Quarter, 27 day, 5h, 51m, Afternoon.

W.O	Day of Week.	SUN		MOON.			P X
		Rise	s Seta	Rises	South	hs Sets	HTd
1,	Thursday	6 42	4 46	2 5	1000 000	2 34	8 54
2	Friday	6 43	4 44	3 31		3 3	5 3
3	Saturday	6 45	4 43	4 49		3 25	5 57
ı	SUNDAY	6 46	4 41		10 51	3 50 4 21	6 43 7 28
5	Monday	6 47	4 40	8 40	11 53 A. 49	4 58	8 10
3	Tuesday	6 49	4 38	9 49	1 46	4 43	8 50
ı	Wednesdy	6 50	4 36	10 48	2 44	6 40	9 30
4	Thursday	6 51	4 35	11 35	3 39	7 43	10 11
1	Friday	6 5c	4 34	A. 12	5 30	8 48	10 50
١	Saturday	6 56	4 32	0 41	5 17	9 53	11 34
ı	Monday	6 58	4 31	1 5	6 1	10 57	m'rn
	Tuesday	6 59	4 30	1 24	6 42	m'rn	0 26
	Wednesdy	7 0	4 29	1 41	7 22	0 1	1 27
	Thursday	7 2	4 28	1 59	8 2	1 3	2 37
1	Friday	7 3	4 27	2 18	8 42	2 5	3 51
1	Saturday	7 4	4 26	2 35	9 24	3 8	4 53
	SUNDAY	7 5	4 25		10 10	4 13	5 41
1	Monday	7 7	4 24		10 58	5 22	6 22
ı	Tuesday	7 8	4 23	4 2	11 53	6 32	7 0
I	Wednesdy	7 9	4 23		m'rn	7 44	7 37
i	Thursday	7 11	4 22	5 49	0 51	8 53	8 12
١	Friday	7 12	4 21	6 58		9 56	8 51
	Saturday	7 13	4 21	8 14	2 52	10 54	9 31
1	SUNDAY	7 15	4 20	9 32	3 50	11 26	10 15
	Monday	7 16	4 19	10 48	4 45	11 58	11 8

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrsboro, Corn-wallis, Horton, Hantsport, Windsor, Newport and

High water at Pictou and Jape Tormentine, 2 hrs and II minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

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

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

#### PICTURES IN THE SICK ROOM

BY M. A. BIGLOW. Our beloved one was lying On a fevered couch of pain In life's morning he seemed dying, Never more might speak again.

I was whispering of heaven, As I wiped his pallid brow : "Your young life to God was given; He will not forsake you now.

That sad night how strange and weary, As he felt Death's chilling dew. Spoke he through the darkness dreary, "God alone can bring me through.

And he did-but very slowly Came the life blood to his heart; Long he lay so silent, lowly Taking in our plans no part.

Once he questioned very eager, While my eyes with tears were dim Will God let me die dear mother? I might do so much for him.

Then he saw a picture hanging In the early morn beams bright : It was Mercy, waiting, knocking, At the lovely gates of light.

Then his heart, arising gladly, Struggled up through doubt and strife Thus in darkness waiting sadly Just beside the gates of life.

Then another picture glowing In the soft light he could see, And the silent tears were flowing, As he said "He Leadeth Me." -Potsdam. N. Y.

#### THE HOUSE TOP SAINT.

"Yes, yes, sonny, I's mighty fo' handed, and no ways like pco' white trash, nor yet like any of dese onsanctified col'd folks dat grab deir liberty like a dog grabs a bone-no thanks to nobody!"

Thus the sable, queenly Sibyl Mc-Ivor ended a long boast of her prosperity since she had become her own mistress, to a young teacher from the North, as she was arranging his snowy linen in his trunk.

"I'm truly glad to hear of all this comfort and plenty, Sibyl; but I hope your treasures are not all laid up on earth. I hope you are a Christian?" asked the young stranger.

Sibyl put up her great hands, and straightened and elevated the horns of her gay turban; and then, planting them on her capacious hips, she looked the beardless youth in the eye and exclaimed with a sarcastic smile, " You hope I'm a Christian, do you? Why, sonny, I was a 'spectable sort of a Christian afore your mammy was born, I reckons! But for dese last twentyfive years, I'se done been a mighty powerful one-one o' de kind dat makes Satan shake in his hoofs-I is one of the house-top saints, sonny!"

"House-top saints? what kind of saints are those?" asked the young Northerner.

"Ha, ha, ha!" laughed S byl; "I mighty scarce any whar; but de Lor's got one on 'em, to any rate, in dis place and on dis plantation!" replied Sibyl,

"And that is you?"

"Yes, sonny, dat is me!" "Then tell me what you mean by

being a house-top saint?" "Well. I means dat I's been t'rough all de stories o' my Father's house on arth, from de cellar up; and now I's fairly on de ruff-yes, on de very ridge pole; and dare I sits and sings and shouts and sees heaven—like you never see it t'rough de clouds down yere."

"How did you get there, auntie?" "How does you get from de cellar to de parlor, and from de parlor to de chamber, and from de chamber to de ruff? Why, de builder has put sta'rs thar, and you sees 'em and puts your feet on 'em and mounts, ha?"

"But there are the same stairs in our Father's house for all His children, as for you; yet you say housetop saints are very scarce?"

"Sartin, sonny. Star's don't get people up, 'less dey mounts 'em. If dere was a million o' sta'rs leadin' up to glory, it would'nt help dem dat sits down at de botiem and howls and mourns 'bout how helpless dey is! Brudder Adam, dere, dat's a blackin' of your boots, he's de husban' o' my bussum, and yet he's nothin' but only a poor, down-cellar 'sciple, sittin' in de dark, and whinin' and lamentin' 'cause he ain't up stairs! I says to him, says I, Brudder-I's allus called him Brudder since he was born into de kinglom -why don't you come up into de light?

"'Oh,' says he, 'Sibby, I's too onworthy; I doesn't desarve de light dat God has made for de holy ones.'

"Phoo, says I, Brudder Adam Don't you 'member, says I, when our massa done married de gov'ness, arter old missus' death? Miss Alice, she was as poor as an unfeathered chicken; but did she go down cellar and sit mong de po'k barr'ls and de trash 'cause she was poor and wasn't worthy to live up sta'rs? Not she! She tuk her place to de head o' de table, and w'ar all de lacery and jewelry massa gib her, and hold up her head high, like she was savin', 'I's no more poor gov'ness, teaching Col'n McIvor's chil'n; but I's de Col'n's b'loved wife, and I stan's for de mother of his chil'n," as she had a right to say! And de Col'n love her all de more for her not bein' a fool and settin' down cellar 'mong de po'k barr'ls!

"Dere, sonny, dat's de way I talk to Brudder Adam! But so fur it haint fotched him up! De poor deluded cretur' thinks he's humble, when he's only low-minded and grovellin' like! it's unworthy of a blood-bought soul for to stick to de cold, dark cellar, when he mought live in de light and warmf, up on de house-top!"

"That's very true, Sibyl; but few of us reach the house-top;" said the young man thoughtfully.

"Mo fools you, den!" cried Sibyl. De house top is dere, and de sta'rs is dere, and de grand glorious Master is dere, up 'bove all, callin' to you day and night, 'Frien,' come up higher! He reaches down His shinin' han' and offers for to draw you up; but you shakes your head and pulls back and says, 'No, no, Lord; I isn't nothing.' Is dat de way to treat Him who has bought life and light for you? Oh shame on you, sonny, and on all de down-cellar and parlor and chamber Christians!"

"What are parlor Christians, auntie?" asked the young man.

"Parlor Christians, honey? Why dems is de ones dat gets barly out o' de cellar and goes straitway and forgets what kind o' creturs dey was down dere! Dey grow proud and dresses up fine, like de worl's folks, and dances, and sings worldly trash o' songs, and has only just 'ligion enough to make a show wid. Our ole missus, she used to train 'mong her col'd folks wuss den ole King Furio did 'mong de 'Gyptians. any other good brudder or sister come along, how she did tune up her harp! She was mighty 'ligious in de parlor,

only go along o' me, and I ould keep your house like a Christian oughter; hold o' your garments, I'd have hope Dat's how he 'sails me when I'se weak! o' getting through de shinin' gate; Den I faces straight about and looks your clothes and your face and your at him, and says, in the words o' hands shines like silver, Sibby!' says Scripter, 'Clar out and git ahind my she. Dear soul, says I, dis light you back, Satan!' Dat ar pile o' shirts see isn't mine! It all comes 'flected | ain't high enough to hide Him dat is on to poor black Sibyl from de cross; and dere is heaps more of it to shine on | de shirts up and colls 'em into a bundle, to you and every other poor sinner dat and heaves 'em back into de clothes will come near enough to cotch de

"'Oh,' says she, 'Sibby, when I heard you shoutin' Glory to God and talkin' o' Him on de house-top, I thought it was all su'stition and igno-'ance. But now, Oh Sibby, I'd like to gineral; and I goes 'bout my work a touch de hem o' your garment, and wipe de dust off your shoes, if I could on'y ketch a glimpse o' Christ.'

"Do you b'lieve dat you's a sinner, missus? says I.

"' Yes, de chief o' sinners,' says she,

"Do you b'lieve dat Christ died for sinners, and is able to carry out His plan? says I.

"' Yes,' says she.

"Well, den, says I; if you's sinner 'nough, and Christ is Saviour 'nough, what's to hender your bein' saved? Just you quit lookin' at yourself, and look to Him.

"Den she kotch sight o' de cross, and she forgot herself; and her face light up like an angel's; and she was a new missus from dat yar hour till she went up. She died a singin',

"'In my han' no price I bring, Simple to dy cross I cling.'

"But she mought a sung all de wa along, if she hadn't forgot de hoomiliation o' de cellar, and 'bused de privileges o' de parlor. Parlors is fine things; but dey ain't made for folks to spen' deir whole time in."

"What's a chamber-saint, auntie?

asked the young man. "Chamber saints is dem dat's 'scaped de dark and de scare of de cellar, and de honey-traps o' de parlor, and got through many worries, and so feels atired, and is glad o' rest. Dey says, Well, we's got 'long mighty well, and can now see de way clar up to glory. And sometimes dey forgets dat dey' on'y half way up, and thinks dey's come off conqueror a'ready. So dey's very apt to lie down wid deir hands folded, thinkin' dat Satan isn't nowhar, now! But he is close by 'em, and he smooves deir soft pillows, and sings 'em to sleep and to slumber; and de work o' de kingdom don't get no help from demnot for one while! De chamber is a sort o' half-way house made for rest and comfort; but some turns it into a roostin' place! You know Brudder Bunyan, sonny?"

"What, never heerd tell o' John Bunyan?"

'Oh, ves."

"I thought you couldn't all be so ignorant 'bout 'ligion up in Boston as dat! Well, you know he wrote 'bout a brudder dat got asleep and loss his roll, and dat's what's de matter wid heaps o' Christians in de worl.' Dey falls asleep and loses deir hope."

"And do you keep in his joyful and wakeful frame all the time, auntie?" asked the young learner.

"I does, honey. By de help of de Lord, and a contin'l watch, I keep de head ob de ole sarpint mashed under my heel, pretty gineral. Why, sometimes, when he rises up and thrusts his fangs out, I has such power gin me to stomp on him dat I can hear his bones crack-mostly! I tell you, honey, he don't like me, and he's most gin me up for los'."

"Now, Sibyl, you are speaking in figures. Tell me plainly how you get the victory over Satan."

"Heaps o' ways," she replied. 'Sometimes I gets up in de mornin', and I sees work enough for two women ahead o' me. Maybe my head done But, bless you, de minute de parson or ache and my narves done rampant; and I hears a voice sayin' in my ear, 'Come or go what likes, Sibby, dat ar work is got to be done! You's sick but she left her 'ligion dere when she and tired a'ready! Your lot's a mighty hard one, sister Sibby'-Satan often "I do think missus got to heaven, has de imperdence to call me 'sister'thought like's not you never even heard wid all her infarmities. But she 'and if Adam was only a pearter man, tell on 'em, up your way. Dey's didn't get very high up till de bride- and if Tom wasn't lame, and if Judy groom come and called for her! Den and Cle'patry wasn't dead, you could she said to me, one dead-o'-night, 'Oh live mighty easy. But just you look at Sibby, says she—she held tight on to dat ar pile o' shirts to iron, 'sides

my strength! And sometimes I whisks bask't, and says to 'em, 'You lay dar till to-morrow, will you? I ain't no slave to work, nor to Satan! for I can 'ford to wait, and sing a hime to cher my sperits, if I like.' And den Satan drops his tail and slinks off, most

"' My Master bruise de sarpint's head, And bind him wid a chain; Come, brudders, hololujah shout, Wid all your might and main! Hololujah!

"Does Satan always assail you through your work?" asked the young stranger.

"No, bless you, honey; sometimes he 'tacks me through my stummick; and dat's de way he 'tacks rich and grand folks, most gineral. If I eat too hearty o' fat bacon and corn cake in times gone, I used to get low in 'ligion. and my hope failed, and I den was such a fool I thought my Christ had forgotten to be gracious to me! Satan makes great weepons out o' bacon! But I knows better now, and I keep my body under, like Brudder Paul; and nothin' has power to separate me from Him I loves. I's had sorrows enough to break down a dozen hearts dat had no Jesus to shar' 'em wid, but every one on 'em has only fotched me nearer to Him Some folks would like to shirk al trouble on dair way to glory, and swim into de shinin' harbor through a sea o' honey! But, sonny, dere's crosses to bar, and I ain't mean enough to want my blessed Jesus to bar 'em all alone. It's my glory here dat I can take hold one end o' de cross, and help Him up de hill wid de load o' poor bruised and wounded and sick sinners He's got on His hands and His heart to get up to glory! But, la! honey! how de time has flew; I must go home and get Brudder Adam's dinner; for it's o' my articles o' faith never to keep him waitin' beyond twelve o'clock when he's hungry and tired, for dat allus gi'se Satan fresh 'vantage over him. Come up to my palace, some day, and we'll have more talk about de

# HOW THE MINISTER WAS

Dr. Neale, of Boston, tells an anec date of Dr. Stillman, his distinguished predecessor, of revolutionary times:

One Sunday morning he preached, as he thought, a poor sermon. It is very likely that it was so, for ministers sometimes do such things, but they have different ways of meeting the humiliation. Some put on a bold face and pretend to care nothing about it; some look dignified as if they had said something solumn and deep, others comfort themselves with the thought that they will do better next time; but Dr. Still. man was so mortified that he could not eat his dinner, and was sick in bed. "Jephthah," he faintly said, "I shall not be able to preach this afternoon. You must see the deacons and ask them to get some other minister to supply my pulpit-Mr. Chauncey, Mr. Kirkland, or Mr Eckley." Jephthah, who understood the case perfectly well, said, very respectfully, he would go. "Dr. Stillman ought to have rest, dear man, but I feel bad for the people; they will be disappointed, but folks is queer. They doesn't want to hear anybody else. I heard Mrs. Smith say this morning what a beautiful sermon the doctor preached. But I'll tell the deacons Massa Stillman is wearin' hisself out.'

"You needn't go," said the doctor, brightening up. "I feel better. Brush my boots. Jepthah, and I'll try to preach myself." He went into the pulpit and never preached more powerfully and eloquently than he did that afternoon.

#### A TRUE HERO.

In one of the hotly contested fights in virginia during the war, a Federal officer fell wounded in front of the Confederate breast-works. Whilelying there wounded and crying piteously for water, a Confederate soldier, (James Moore, of Burke Co., N.C.,) declared his intention of supplying him with drink. The bullets were flying thick from both sides, and Moore's friends endeavored to dissuade him from such a hazardous enterprise. Despite remonstrance and danger, however, Moore leaped the breast works, canteen in hand my han';-'Oh, Sibby, if you could cookin' for Adam and Tom, and keepin' and reached his wounded enemy and

gave him drink. The Federal, under a sense of gratitude for the timely service, took out his gold watch and offerit to his benefactor, but it was refused. The officer then asked the name of the man who had braved such danger to succor him. The name was given, and Moore returned unburt to his position behind the embankment.

They saw nohing more of each other. Moore was subsequently wounded, and lost a lime in one of the engagements in Virginia, and returned to his home in Burke County. A few days ago he received a communication from the Federal soldier to whom he had given the "cup of cold water" on the occasion alluded to, announcing that he had seetted on him the sum of \$10,000, to be paid in four annual instalments of \$2.500 each. Investigation has established the fact that there is no mistake or deception in the matter.-Raleigh News.

#### CHILDREN'S CORNER.

THE LATEST DEVICE OF SANTA CLAUS.

JULIA COLMAN.

It was the 18th of December, and some of us had our minds full of knotty Christmas problems; how to make a little go a good ways, how to make presents acceptable and yet have them cost little or nothing. It was hard work

We sat down to breakfast, a little ab. sent-minded, I fear, but just as grace was finished there came a long bright ray of sunshine streaming into the breakfast room, and right across the table, brightening up everything, so that we exchanged delighted glances. and Herman exclaimed, "That's a prophecy of light ahead !"

" Let us hope so," said his papa, " but what's this?" And we all looked. Right there under his plate, as he turned it over, was a huge red envelope, almost big enough for a napkin. "Oh, oh, what is it?" echoed two or three little voices, while the other little people looked their questions.

"Past Thanksgiving and too soon for Christmas," continued papa, opening the letter, "but we'll find out what's in it," and he glanced over the red sheet he took out, "Well, its not for me, only that I'm to read it to you I suppose. It purports to be a letter from Santa Claus, so listen." and he read as

CHRISTMAS PALACE, Dec. 17th, 1876. To all the good boys and girls in Squirre

DEAR CHILDREN :- I am not coming around to see you next Christmas, so you need not hang up your stockings. Like all the rest of you, I feel the hard times, and so I propose to save travelling expenses and let the postman and the expressman do some of it for me. Yes, it does cost me something for travelling expenses, if I do not keep my own team. The country is getting to be so large, and there is so many good boys and girls to visit. But you'll not mind, so long as I send something to every one of you, and I think I can manage it, for I have a good many bright young folks to help me, and I'll send you all letters to tell you where you can find your gifts. If you all fall in with the notion you'll have the pleasant. cet Christmas you ever spent. So with merriest wishes, 1 am still your old SANTA CLAUS.

The boys and girls around the table looked at each other in half perplexed silence. Lue broke out dolorously, "Oh dear! So old Santa Claus feels the hard times!"

Then we all burst out laughing and the talk went on. After some vague wondering whether the letters would come through the post office and the parcels be found at the expressman's Lucy brought us all back to our senses by saying simply, "I do not see how we are all going to get on without the stockings." "That's so," said Herman, who was thinking about some nuts he had stored up for Sammy. Sammy opened his mouth to speak and then closed it again in silence, fearing he should betray his long cherished secret.

"I imagine," said Aunt Rose, who had been watching all this with much amusement, "that Santa Claus is getting wise in his old age. Heretofore he has just stuffed your gifts into your stocking, as if you were all babies, and now it seems he is going to write you letters about them; nothing very elaborate, I presume, if he is going to have boys and girls to do it. Perhaps he wants some of you to help him, who

knows ?" The hint was sufficient. In the days of the engageturned to his A few days nication from whom he had vater" on the incing that he m of \$10,000, instalments ration has esere is no mishe matter.

ORNER. OF SANTA

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Dec. 17th, 1876. girls in Squirrel

m not coming ristmas, so you ockings. Like the hard times, travelling exan and the exor me. Yes, it r travelling exny own team. e so large, and s and girls to l, so long as I ne of you, and I r I have a good to help me, and tell you where f you all fall in e the pleasant. nent. So with stili Jour old ANTA CLAUS. ound the table half perplexed lorously, "Oh laus feels the

laughing and er some vague letters would office and the expressman's k to our senses not see how we n without the o." said Herbout some nuts mmy. Sammy peak and then nce, fearing he herished secret. unt Rose, who this with much ta Claus is getge. Heretofore gifts into your all babies, and ng to write you othing very elahe is going to do it. Perhaps o help him, who

nt. In the days

that followed there were a great many rery innocent.

Early Christmas morning there was a bustling about, and before mamma was up, she heard a little knock at her door, and Bertie, the pet of the household, begged permission to come in.

"The 'spress man has come for you. mamma, first thing, and here's the the letter,' and he felt around in the dark to put it into her hand. Of course he got a hug and a kiss and then he went to get a light so that his mamma could read the letter, though he took good care not to stay to see her read it, and it was not till some time after that he remembered that he had not wished her a " Merry Christmas."

And she turned to get the light on she read thus:

DEAR MAMMA AND PAPA:-There is for you a shipload of love coming in full sail over the water. Santa Claus.

"Over the water," she repeated, where's that?" She could not imagine, but when she arose and went to the wash stand she found it on the top of the pitcher (yes, "over the water," she laughed,) a pretty paper ship with sails spread, and in the little hull were two little slips of paper, curiously folded to fill it up. She opened them and found printed out in capitals in child's hand-

> I LOVE YOU, MAMMA. I LOVE YOU, PAPA.

That was the load of love, a simple thing, but more precious to her than gold and jewelry. "Hard times can't take away love," she murmured, and the tears came to her eyes, but they were such tears as soon disappear and leave a happy face behind them.

You may well believe that was the busiest house in Squirrel Glen that morning, full of mystery, fun and frolic. If Santa Claus was not there, his spirit was, and it seemed to possess the very house. Notes of all shades and colors were put under breakfast plates, or pinned up on door posts, or stuck in the looking glass, some with envelopes and some without, and some merely little and the pleasant talk they had before slips of paper, evidently penned on the | dinner to bestow them, nor of the spur of the moment, as if Santa Claus | "squirrel's nest in the wood house" had just thought of something else and scrawled it down at once. There was a mystery in the different colors of the notes; and each one knew his own, but he did not know to whome the others belonged. Sister Mabel had managed

But the greatest fun was to see how each one after reading a note would go off peering into all sorts of odd places, and then look at his note again with a puzzled air, and sometimes there were whispered consultations, especially Mamma and Aunt Rose, and though the latter did not seem to help them in. the least, but she enjoyed it ever so much.

At the breakfast table, each of the three boys had found a blue note under his plate. Bertie's told him that he could find \$10 if he would go out to walk. Sarmy learned from his that there was a piece of silver for him in the took case, and Herman was informed that by looking in high places he might secure ten cents.

They all had their thoughts about the matter and some of them were spoken out and some were not. Herman thought it strange that anybody should make presents of money in that way unless to very poor people, and then it was so queerly distributed. Little Bertie, only five years old, to get \$10, and himself, almost sixteen, to get only ten cents!

Sammy found his first, though he looked into all the drawers and put them back again before he noticed that there was a pretty new book among them called "A Piece of Silver," and that his own name was in it. When he found that it was a temperance book, he was sure that it came from Aunt Rose, for she was one of the Christian Temperance women and had a good

deal to do with books. Immediately the other two boys supposed that their were books also, and Herman went around looking on high shelves and on the tops of closets, though he was careful not to disturb things that belonged to others, because of course they would not expect him to do so. Tuen it occured to him that he

ought to search his own room first, but private consultations with Aunt Rose, on his way thither in the upper hall, and toward the last the young folks suron his way thither in the upper hall, ch other peering about in out | the roof, he saw a package directed to the way places, and yet trying to him-well, it was in a "high place." the highest in the house. How easy all these problems worked when solved. He opened a handsome temperance book by Miss Chellis, called "Ten Cents." He had read some of her books before, so he expected a treat. And now for Bertie's \$10. If that were a book out of doors in the snow, it might get wet, so they all proposed to go and look for it together. And when they took down their caps, out fell from Bertie's gaily printed envelope one containing \$10, in "toy money," cut out off stiff paper, with which Bertie could "play store." Herman concluded he preferred his " Ten Cents."

After enjoying the sport for a while, Aunt Rose went to her room and on that precious pink note, and opening it the door was a note, in white, which

"If Aunt Rose will watch particularly when she goes to her room she may hear the tapping of a little slipper, beating time to the music of a happy heart.

SANTA CLAUS. When in her room she listenened but heard nothing, she queried the note again. "That's my niece Mabel's hand writing, and though it's in white, which means to tell no tales, yet its like her dainty self, and the happy heart may be either mine or hers. People can be very happy, even though poor, if only the heart is right. We have lost money, but we have not lost our happy hearts;" and her thoughts ran off in a glad reverie. At last she started up thinking, "I cannot spend all the morning thus; what time is it?" Oh! there it was! her faithful time piece hung in a dainty slipper of a watch case—" of course," she said, "watch and slipper were catch words enough, if I had not been stupid."

I haven't room to tell you half the doings of that pleasant day, nor of half the presents made almost without monev-of the sled and the bat and the ball and the mufflers and the mittens which the boys and girls had made for boys and girls poorer than themselves turning out to be a bag of nuts which Santa Claus bade him that found

" Not in selfishness to eat, But give them all to crown the feast."

This meant that they were to save them for the dessert at dinner, according to a good old rule in the family, that all dainties were to be kept until meal time and shared with the rest of the family, thus doing away with both greediness and with eating betweeen meals. Oh, yes, and there was papa's pad of beautiful paper. which he never found until he went to bed, although he was bid "to make a pillow of it to keep his thoughts in, so that they need not keep him awake." and Sammy, who wrote it, had supposed he would go to his pillow and look. In the afternoon the Dowells all went to the Sunday school Christmas celebration, outwardly to thank God for his great Christmas gift to us all, even his dear Son, thraugh whom alone all real happiness is possible.

In the evening at the Christmas games in their own parlor, each one wore a paper rose in hair or buttonhole of the shade he or she had used for notes during the day, so that all could tell whence their gifts had come. But no one wore white, at which several were disappointed. White tells no tales." Mabel replied, when questioned.

At last they voted a hearty approval of this latest device of Santa Claus and hoped he would be "both as wise and as witty next year."

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

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11 a.m. Rev. W. H. Heartz. Rev. S. F. Huestis. 7 p. m. Grafton St. Rev. S. F. Huestis Rev. W. H. Heartz. 7 p.m. 11 a.m. Kaye St. Rev E. R. Brunyate Rev J Sharp 11a.m. Rev. Jas. Sharp. Rev. W. L. Cunningham, Rev. E. R. Brunyate BEECH STREET, 3.30. 7 p. m. 11 a.m. Rev. E. R. Brunyate. Rev. W. L. Cunningham 7 pm Dartmouth 11 a.m Rev. G. Shore Rev. G. Shore.

#### MARRIED.

At Nappan on the 20th November, by Rev. R. Barry Mack, Ezra Stiles, of Salem, to Araminta Smith, eldest daughter of John F. Smith, Esq., of

At the Methodist Parsonage, Welsford, Queens Co., N.B., on the 26th inst., by the Rev. L. S. Johnson, Mr. Thomas L. Graham, of Petersville, to Miss Letitia Nelson, of the same place.

At the residence of the bride's brother, Margate on Nov. 7th, by the Rev. E. Slackford, Mr. Benj. Thompson, to Miss Margaret Johnson, of Mar-

At the same time and place, by Rev. E. Slackford, Mr. Thompson Johnson, to Miss Emma Miller, both of Margate. At Westchester, on the 30th Oct ber, by the Rev. G. W. Tuttle, Miss Ophia, daughter of Stewart Purdy, Esq, to Mr. Hilbert Smith, both

At the Methodist Church, Berwick, on Tuesday the 13th inst, by Rev C. Lockhart, father of the bride, assisted by the Rev. A. S. Tuttle, of Avlesford, Rev. David Hickey, of Pleasant River, Queens Co., to Annie M., eldest daughter of Rev.

At the Port la Tour, Methodist Parsonage, on the 4th August, by Rev. James Tweedy, Mr. Wm McLeard, of Port Saxon, to Miss Martha Jane

At the same place, by the same, on the 23rd ult. Mr. Daniel P. Smith, of Cape Negro, to Miss Susan Brannan, of West Baccaro

At the same place, by the same, on the 7th inst. Mr. Daniel Obed of Blanche, to Miss Mary A. Swain, of Cape Negro.

At Labrador, July 26th, Mr. Thomas Conrodaged 63 years. His end was peaceful and happy. At West Dublin, Oct. 28th, Mr. William Henry Cropley, aged 62 years. He died trusting in the Divine redeemer.

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