

The Wesleyan,

Rev. A. W. NICOLSON,
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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 the 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 prayer-meetings 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 of revival. The results of last year's day of intercession have been exceedingly gracious, and we feel assured, that in answer to the urgent, widespread, believing supplications of the Churches, our Heavenly Father will yet 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 the Jewin street chapel on Tuesday last. 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 prepared 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 deliverances 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 ministerial 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," introduced by the Rev. Dr. Jobson.

12 to 1. Conversation on "Divine Unction for Ministerial Service," introduced by the Rev. W. m. Gibson, B.A.

AFTERNOON SESSION.

2 to 3. Conversation on "The claims of Young People to the Pastorate," introduced by the Rev. John Walton, M.A.

3 to 4. Conversation on "The Promotion 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. Bigg, 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 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 England and Scotland, and are multiplying orders of Nuns and Monks, establishing schools, building costly edifices, and in many subtle ways consolidating their present hold in the United 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 Connexion Book Directorate, and calls forth not a little diversity of opinion. The conclusion has not been definitely arrived at, but it will not be a hard and fast 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 worthy of the support of the families of 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. "B."

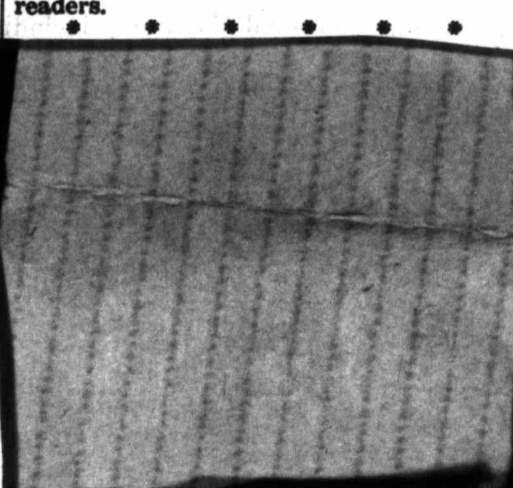
Nov. 12, 1877.

SMITH'S HISTORY OF METHODISM.

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

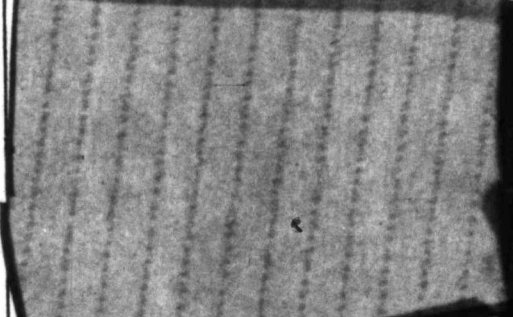
(From the Guardian.)

We have just received from the Methodist 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 readers.



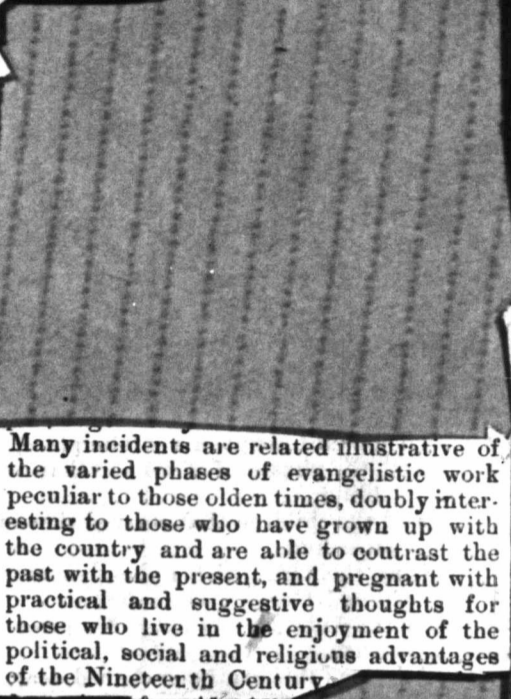
which we suppose is to be followed in due time by a second volume.

(From the Presbyterian Witness.)



evangelistic zeal and enterprise of the Methodists deserves to be had in everlasting remembrance, and it may very fairly be used to quicken the zeal and draw out the energies of other Churches. Mr Smith has done an invaluable service to the

Methodist Church in thus presenting in a very readable form their early history in this 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 of the Nineteenth Century.

(Fredericton Reporter.)

The first volume of a History of Methodism in Eastern British America by Rev. T. W. Smith, has been received from the Methodist Book Room Halifax.

The work itself must meet with a ready sale, valuable as it is as a book of reference to all Methodists. It traces the origin and character of Methodism in these Provinces, and in Bermuda, and its progress to the year 1877.

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

FICTIONS AND ERRORS, is a pamphlet of 82 pages by Judge Marshall, in review of Dawson's "Origin of the World." Geology is a youthful science, and ought to be very reserved in its judgment. Not unfrequently it has been obliged to confess its errors, and to offer new theories instead of some which had been very confidently advanced. 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 links in their speculations. Judge Marshall 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 mention 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 earnest piety, in order to the success of the Christian ministry. In this undoubtedly they were right; and it would be a sad day for us as a people, when for any reason 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. Never 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 power of language to describe! "Stand in awe," therefore, "and sin not." But more than this, your religion must not

merely be preserved from decay, it must also become more vigorous and perfectly developed, continually. Rest not at a common level. You are called to be "examples" not only to a godless world but even to "the believers" in word, in conversation, in charity, in spirit, in faith, in purity. (1 Tim. iv. 12.) But how are you to attain and exemplify so pure and perfect a character? By no other means than those which our Lord and His Apostles have prescribed to men in general. You must train and regulate your conscience, and stimulate your faith and hope by a daily study of God's blessed book. You must be earnest in prayer, and particularly in private prayer. You must watch against the insidious approach of evil; and daily you must deny yourselves, take up the cross, and follow the Lord Jesus. For you, for us, there is no royal road to perfect purity of heart; therefore, "Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." (Jer. xi. 16.)

"Take heed" to your intellect. Endeavor by wise and persistent study, to promote its enlargement and thorough cultivation. 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 with which you have to deal, there is no book like the Bible. Lay it up in the store-house of your memory, and its wisdom will prove a never-failing counsellor.

"Take heed" to your bodily health. It is 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 the loudness of your voice, be guided by the 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 self-control.

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 hindrance 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 ways 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 in religion.

Tenderly care for the toiling men and 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 artisan, the fisherman, or the day-laborer, experience the full force of the words, "In the sweat of thy face shalt thou eat bread, till thou 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, whether their cares be for the plainest food and the homeliest apparel for themselves and their families, or for the honest management of a business upon which many

households depend, they have in you a brother who can appreciate their difficulties and who is willing to share their burdens with them. Yet do not fail to inculcate upon all, that honest toil is honourable, and that industry and frugality are essential parts of true religion. On these topics, there is undoubtedly a vast deal of misconception in our day—and in quarters too, where it might be least looked for. Who are the really well off—the happy people? Let the infallible word be heard in reply. "Blessed are the undefiled in the way, who walk in the law of the Lord." Your word of encouragement too may often fall with soothing or strengthening effect upon the ear of some "mother in Israel" all but overwhelmed with the responsibilities of the miniature kingdom over which she presides. Like the presence of your Master in the family circle at Bethany, so may your visit bring a savour of heaven into the homes of your flock, and strive to remind them that there 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 the fatherless and the widows in their affliction and to keep unspotted from the 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 lose 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 before his death wrote, that if he had to begin 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 season to us all.

III. But let me now turn your attention 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 extensive meaning. It embraces not merely setting suitable food before the flock, 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 minister is invested with similar responsibilities to those which the Saviour assumed towards his church. He is the "good shepherd," who "callest his own sheep by name, and leadeth them out." You are under shepherds—not hirelings—whose affection and efforts are unsparingly to be devoted to the flock, for whose benefit if need be, you also should be willing to lay down your life.

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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 established. 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 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 good 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 consciousness; making manifest the terrible destitution of his nature, and implanting a germ of life in it, which shall even develop 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, rightly dividing the word of truth." (2 Tim. ii. 15.)

Let then your sermons be carefully prepared, but let them be thoroughly pervaded 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 Divine word as the basis of discourses. Our congregations require expository preaching, and while as a general rule, they prefer it to the scrappy, titillating 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 evenings. 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 sympathy 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 Himself."

As good pastors, you must also govern the flock both tenderly and faithfully. You are to watch against evil, both in doctrine and manners; you are to testify against it, and if unhappily that evil should intrude into the church, you are

solemnly pledged to drive it out. But in 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 a 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 is the kingdom of heaven." Then see that they are trained up in the ways of the Lord. Do not suppose that they may wander into sin, in order to fit them for the enjoyment of true religion. Keep them in the fold. Teach them to recognize the claims of Christ as first in importance. Teach them from the very dawn of reason to "observe all things whatsoever he has commanded them." In the administration of the Lord's Supper be reverent and devout. It is a solemn seal of the covenant of grace, and in it you are 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 near. Show them that as they especially need so are they especially entitled to the benefits 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, your 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 also new and weighty obligations. You are to 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 ensnared 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; laying 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 working out of the Methodist system.

Of this connexion and its advantages and obligations you will be reminded as 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 not again listen to the message of mercy, as 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 concluded.)

GOING! GOING! GONE!

BY H. H.

[Several prominent merchants have offered to buy from the custom-house authorities the lace dress made for the Empress Eugenie 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 highest bidder.

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

"Going! Going! The auctioneer Laughs at the prices the bidders think dear. The bidders of other bidders know They will buy dear if they cannot buy low."

That dainty web of filmy lace, The pattern for an empress fit: Of such an airy, gossamer grace, It melted away, bit by bit. "Gone!" The empress, the auctioneer, And the bidder that bought at price so low.

They haunt about in a public place, And the ghosts of a woman that went blind And the children that starved they sudden find Lifting their lace with a ghastly clutch.

"Going! Going! O auctioneer Run the bids up higher. No price for such things can be reckoned dear."

They were here for an empress fit: Of such an airy, gossamer grace, It melted away, bit by bit.

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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; yet what achievements have they accomplished in the conversion of the heathen! Before the first century of the American 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 Missions," in 1810; the "Baptist Missionary Union," in 1814; the "Wesleyan Missionary Society," in 1817; the "Missionary Society of the Methodist Episcopal Church," in 1819; the "Missionary Society of the Protestant Episcopal Church," in 1820; the "American Presbyterian Board of Missions," in 1831; the "Southern Baptist Board," in 1845; the "Missionary Society of the Methodist Episcopal Church, South," in 1846.

The first company that ever went to a foreign mission from this country 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 success. 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

teachers, 8,500 mission stations, and a membership of 80,000 converts! What a work for Christ since Judson entered Burma! The Friendly Islands, fifty years ago, were savage, and full of dark superstition and cruelty, but now number 80,000 Christians.

On the Western Coast of Africa, once the slave market of the world, there are 100 organized Churches, with a membership of 157,000. In South Africa, among the Kaffirs, under the labors of the Rev. William Taylor, a most wonderful work of grace has been experienced, in which some 7,000 of these 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 stations, 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 extraordinary movement among the Jews in Northern Africa. At Oran, in Algeria, the Jews and Jewesses crowd a Christian temple, inquiring after the truth as it is in Jesus—a scene not witnessed before since they crucified the Lord of glory.

In Catholic countries Protestant Christianity is rapidly advancing. In Italy, Spain, Mexico, South America and France, the prospects for Protestant missions are most encouraging. Within a few months a work has commenced 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 heathendom there is a general movement in favor of Christianity. Never before was there such an opportunity to take the world for Christ. What a prospect before the Christian Church! The world has been placed within her grasp. Will she take it? She may do it, or fail in her great mission. Now is her time. All of the great movements of the age and openings of Providence say, "Now is the time to gather 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. O, hasten to their rescue!

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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; I 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 reasoning. 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 off 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 words were made, or time began, 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 mixture 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 Methodist ancestry, and I hope his children will follow him as he followed Christ.

THOS. ARNOLD.

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INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN EARLY CHURCH HISTORY.

A. D. 62. LESSON X. PAUL AT MELITA; or, Kindly Hospitality. Acts 28, 1-10. Commit to 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 grain-ship, with its two hundred and seventy-six 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 Phœnician origin, and allied to the Carthaginians. No little kindness. "Sometimes we find the greatest favors where we least expect them."—Starke. 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. Fastened 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 fury pursuing the guilty.

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 mistaken. 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 won 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. Unaware, underneath the chain of the captive, he was entertaining an angel of blessing.

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 the Greeks, and to the Barbarians; both to the wise, and to the unwise. Rom. 1, 14. DOCTRINE: Human brotherhood. Acts 12, 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 season 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 a 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 will 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 extortion; if he don't I will stop my subscription sure! He is really an evil—he 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 father and learn what the Holy Spirit says.—1 Cor. vi: 10, "Nor thieves, nor covetous nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."—R. B. D. in N. O. Advocate.

TWO CHROMOS FREE.—A pair of beautiful 6x8 Chromos, worthy to adorn any home, and a three months subscription to LEISURE HOURS, a handsome 16 page literary paper, filled with the choicest stories, sketches, poetry, etc., sent free to all sending fifteen cents. (stamps taken) to pay mailing expenses. The publishers, J. L. Patton & Co., 162 William St., N. Y. Guarantee every one double value of money sent. \$1500 in prizes, and big pay, given to agents.

FREE! LEISURE HOURS.—A splendid 16 page family literary paper, full of Choice Stories, Sketches, Poetry, etc., sent three months, with a pair of beautiful 6x8 Chromos, suitable for framing and adorning any home. Free to any one sending fifteen cents. (stamps taken) to pay mailing expenses. The publishers, J. L. Patton & Co., 162 William St., N. Y. Guarantee every one Double Value of money sent. \$1500 in prizes, and big pay, given to agents.

HANDSOME PICTURES FREE.—Two elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three Months trial of LEISURE HOURS, a charming 16 page literary paper, full of the best stories, sketches, poetry, etc., sent free to all sending fifteen cents. (stamps taken) to pay mailing expenses. Most returned to those not satisfied they get Double Value. J. L. Patton & Co., publishers, 162 William St., N. Y. \$1500 in prizes, and big pay, given to agents.

GIVEN AWAY.—A superb pair of 6x8 Chromos, worthy to frame and adorn any home, and a Three Months subscription to LEISURE HOURS, a charming 16 page literary paper, full of the choicest stories, sketches, poetry, etc., sent free to all sending fifteen cents. (stamps taken) to pay postage. The publishers, J. L. Patton & Co., 162 William Street, N. Y. Guarantee every one Double Value of money sent. \$1500 in prizes, and big pay, given to agents. nov17-41

MONTREAL, March 1, 1877

MESSERS. T. GRAHAM & SON.

I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks, although under the best treatment I could procure. About six weeks ago I had another attack coming on with its usual severity, when a customer recommended the use of your Pain Eradicator, which he had proven himself and found in a great many cases to be an effectual cure. I gave it a trial and its results exceeded my expectation, it soon relieved the pain reduced the swelling, and I was able to attend to my business as usual in three days, and have been completely cured by less than two 25 cent bottles.

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 similar success.

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

N. E. ALLEN. Dealer in Groceries and Provisions. 634 St. Joseph Street.

MACDONA & CO IMPORTERS OF CAST AND

MALLEABLE IRON PIPE,

With Fittings of every description. BRASS AND COPPER TUBES, SHEETS ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER UMPS.

Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS

ENGINEER BRASS FITTINGS.

Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, & ETC.

Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

Victoria Steam Confectionery Works, WATERLOO STREET,

We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS

Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their patronage.

WHOLESALE ONLY, J. R. WOODBURN & CO.,

Victoria Steam Confectionery Works, Waterloo St., St. John N.B., (dec. 15) H. P. KERR.

JAS. & WM. PITTS, GENERAL COMMISSION MERCHANTS

Ship and Insurance Brokers, WATER STREET, ST. JOHN'S

NEWFOUNDLAND, 11 Aug-17.

12 a day at home. Agents wanted. Outfit and outfit. TRUB & Co., Augusta, Maine

FITS! FITS! FITS! FITS!

CURE OF EPILEPSY OR FALLING FITS BY HANCOCK'S EPILEPTIC PILLS. Persons suffering from this distressing malady will find Hanco's Epileptic Pills to be the only remedy ever discovered for curing it. The following certificate should be read by the afflicted: it is in every respect true.

A MOST REMARKABLE CURE. Tonganoxie, Leavenworth Co., Kan., April 2, 1876. SIR: I have the honor to acknowledge the receipt of your kind letter of the 27th inst. and to inform you that I have completed all that you recommended me to do. My son is hearty, stout and robust; he is as healthy as any child in Kansas—indeed he is in the manner of a new boy, being red and rosy. Before he commenced taking your Pills he was a very pale and delicate looking child, and had Epileptic Fits to every one I hear of that is afflicted with Epilepsy. Please send me some of your circulars, so that I can send them to any that I hear of that is afflicted in that way.

Respectfully, etc., LEWIS THORNBROUGH. Sent to any part of the country by mail, free of charge, on receipt of a remittance. Price, one box, \$2; two, \$5; twelve, \$27. Address, SETH S. HANCOCK, 708 Baltimore St., Baltimore, Md. Please mention where you saw this advertisement. May 1, year

DINING SALOON EUROPEAN PLAN

35 Germain St. St. JOHN, N.B.

The Subscribers beg leave to say the above place is fitted up in a neat and sumptuous manner, with all the modern improvements. It is conducted in strict accordance with the wants of the travelling public. Dinner, Breakfast and Tea served at the shortest notice. Oysters served in every style. Pastry, Ice Cream, Fruit and all the delicacies of the season always on hand. Strictly Temperance principles. The proprietor would say further that the above establishment is patronized by the respectable portion of the city of St. John.

SPARROW BROTHERS, Proprietors. ARRIVING AND IN STORE.

- 250 Bls Choice Winter Apples
50 do. Family Flour—very choice
50 do. Oatmeal 25 do Onions
10 do. Cape Cod Cranberries
25 half lbs. do. do.
50 do. No. 1. Lab. Herring
25 half lbs. do. do.
50 Bls. No. 1 Shore do.
30 Quarts Table Codfish
30 bests Choice Congou Tea.
15 H. do.
200 Boxes Soap—assorted
25 Casks Kerosene Oil
10 Cases do. do. —5 gallons each
2 Tons Factory Cheese

At lowest wholesale rates, also a full Stock of FAMILY GROCERIES Retailing at R. S. FITCH & Co., 139 Argyle Street. Job Printing neatly and promptly executed at this Office.

TO CHOIRS. JUST PUBLISHED WESLEY'S HYMNS AND NEW SUPPLEMENT.

WITH TUNES. Containing more than 600 Tunes, original and selected, arranged in compressed score, for four voices, under the Editorship of the late George Cooper, Esq., of Her Majesty's Chapels Royal, and E. J. Hopkins, Esq., of the Temple Church. PRICES.

- Cloth 0 20
Cloth, gilt lettered red edges 1 20
Limp Roan, gilt edges 1 00
Persian Calf, grained, gilt edges 2 25
Morocco, gilt edges 2 75
Morocco Antique, red under gilt edges 4 80

CROWN 4to (for Organ and Pianoforte), Cloth, red edges 2 25
Half-Persian Calf, marbled edges 2 75
Half-Morocco, gilt edges 4 00
Persian Calf, grained, gilt edges 4 25
Morocco Antique, red under gilt edges 7 50

This Book has already been adopted for use in some of our leading Choirs. We will have very soon a supply of the Crown 8 vo. Cloth, 50 cents and Crown Quarto Cloth 2.25.

The other Editions we will get to order as desired. Specimen page of the Crown 8 vo. edition sent to any address. METHODIST BOOK ROOM.

ROUTLEDGE'S CHEAP SERIES, ONE DOLLAR EACH

Boswell's Life of Johnson
Book of Modern Anecdotes English Irish and Scotch
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Letters of Junius
Extraordinary Popular Delusions
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Book of Table Talk—W. Clark Russell
Homer's Iliad and Odyssey
Ten Thousand Wonderful Things
Froissart's Chronicles of England, France and Spain, &c.
Bartlett's Familiar Quotations
1001 Gems of Poetry—Dr. Mackay
Modern Speaker and Reciter
Josephus—Whistons

CUSTOM TAILORING! H. G. LAURILLIARD

19 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions April 1876

5 TO 20 DOLLARS per day at home. Samples worth \$5 free. GILSON & CO., Portland, Maine

CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA

Steam Machine Paper Bag Manufactory THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST.

ALSO BOOK BINDING, In all its Branches. G. & T. PHILLIPS

NOV. 1877. STOCK NOV. 1877. REPLENISHED.

New Goods for each Department, except "Hibernian."

Ready Made Clothing White and Grey Shirtings, Black and Fancy Dress Stuffs, Felt Druggets and Relled Linings, Plain and Fancy Winceys, Scotch Fingering Yarns, Ribbons, &c.

Stock thoroughly complete, and will be kept so till end of the season. ANDERSON, BILLING & Co WHOLESALE DRY GOODS WAREHOUSE 111 and 113 Granville St. Halifax, N.S.

FAMILY BIBLES. CHEAP QUARTO EDITION.

PICA TYPE.—REFERENCES HANDSOME NEW DESIGN—PANLED.

- Nos. 7 B and Panled—Marble Edges.
8 " " " Same as No. 7, with addition of Apocrypha and Concordance.
Containing, in addition to the Old and New Testament, an account of the Translations of the Different Versions, an Index to the Scriptures, Psalms in Metre, Valuable tables, Family Record, and Ten Full-page Engravings.
11 Roan Panled—Marble Edges—Contents—History of the Books of the Bible. Marriage Certificate and Family Record, with addition of Apocrypha and Concordance.
12 Roan Panled—Gilt Sides and Back Marbled Edges—Contents same as No. 11, with addition of Apocrypha and Concordance.
Prices and further particulars on application. Our Agents have sold more of the Cheap Editions, No. 7 & 8, than all others. Large quantities of No. 7 have been sold.

THE 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.

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

On Tuesday evening, 20th ult., a large and intelligent audience assembled at the Missionary Anniversary at Grafton St.

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.

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.

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.

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.

William Case had gone to the Indians and met with great success. But no man ever equalled in this way James Evans.

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.

Children had been brought a three days journey in canoes for baptism. They would not dictate a name, so the missionary must name them.

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.

for trading. The rum is brought out—they begin to drink. They carry out mouthfulls, their cheeks distended, and squirt it into the mouths of their comrades outside.

invented by Mr. Evans. The Indians carry their Bibles—there would be 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."

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 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.

REFORMERS.—Mr. Dutcher has returned to his home in the U. States. D. Banks McKenzie has obtained at least 1000 signatures to the temperance pledge in St. John.

A Hudsons Bay officer brought his wife to their church. She wore a veil over part of her face. After prayer that was Mr. Young's horror at seeing that the Indian women had turned their Chenille hair-nets over their faces to imitate the veil.

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.

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 is reported that in an outlying district 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 money having been given by Presbyterians on the understanding that it was to be a Union Church.

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!

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.

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 retribution.

In an English paper we find the following epitome of CALVINISM. "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 loses it he never had it."

fitable season in St. John's, N. F., have left for Carbonear, where no doubt much good will follow their labors.

We ought, before this, to have congratulated the "Berwick Star" on its very considerable enlargement. Friend Holiday has pursued the wise policy from the beginning, of following the laws of nature, which are those of growth and adaptation.

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.

Missionary Boxes and Cards will be sent to any desiring them. Let the most be made of the children in collecting 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.

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."

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.

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 retribution.

In an English paper we find the following epitome of

CALVINISM. "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 loses it he never had it."

WESLEYAN ALMANAC NOVEMBER, 1877.

New Moon, 5 day, 4h, 5m, Morning. First Quarter, 13 day, 7h, 30m, Afternoon. Full Moon, 20 day, 6h, 5m, Afternoon. Last Quarter, 27 day, 5h, 51m, Afternoon.

Table with columns for Day of Week, SUN (Rises Sets), MOON (Rises Sets), and HOURS (Day Night). Rows include days from Thursday to Friday.

THE TIDES.—The column of the Moon's Position gives the time of high water at Portsmouth, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro. High water at Picton and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 15 hours to the time of the sun's setting, and from the sum subtract the time of rising.

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

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.

THE HOUSE-TOP SAINT.

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

"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."

only go along o' me, and I ould keep hold o' your garments, I'd have hope o' getting t'rough de shinin' gate; your clothes and your face and your hands shines like silver, Sibby!" says she. Dear soul, says I, dis light you see isn't mine! It all comes t'lected on to poor black Sibyl from de cross; and dere is heaps more of it to shine on to you and every other poor sinner dat will come near enough to catch de rays.

your house like a Christian oughta; Dat's how he 'sails me when I's weak! Den I faces straight about and looks at him, and says, in de words o' Scripiter, 'Clar out and git ahind my back, Satan!' Dat ar pile o' shirts ain't high enough to hide Him dat is my strength! And sometimes I whisks de shirts up and rolls 'em into a bundle, and heaves 'em back into de clothes basket, 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 general; and I goes 'bout my work a singin'."

gave him drink. The Federal, under a sense of gratitude for the timely service, took out his gold watch and offered it 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 unharmed to his position behind the embankment.

CHILDREN'S CORNER.

THE LATEST DEVICE OF SANTA CLAUS.

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 for us.

HOW THE MINISTER WAS CURED.

Dr. Neale, of Boston, tells an anecdote 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.

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. While lying 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.

ederal, under a... the timely ser... and offer... was refused... the name of... such danger... he was given... to his pok... ment.

CORNER. OF SANTA

December, and... full of knotty... to make a... how to make... et have them... was hard work... a little ab... just as grace... a long bright... ing into the... t across the... everything, so... ghted glances... That's a pro...

Dec. 17th, 1876. girls in Squirrel... not coming... rismas, so you... lockings. Like... the hard times... travelling ex... an and the ex... or me. Yes, it... r travelling ex... own team... so large, and... s and girls to... d, so long as I... of you, and I... or I have a good... to help me, and... tell you where... if you all fall in... to the pleasant... ment. So with... still your old... SANTA CLAUS... ound the table... half perplexed... orously. "Oh... laus feels the... laughing and... er some vague... letters would... office and the... expressman's... to our senses... not see how we... on without the... o," said Her... about some nuts... mmy. Sammy... peak and then... nce, fearing he... herished secret... unt Rose, who... this with much... ta Claus is get... ge. Heretofore... gifts into your... all babies, and... ng to write; you... thing very ela... he is going to... do it. Perhaps... o help him, who... nt. In the days

that followed there were a great many private consultations with Aunt Rose, and toward the last the young folks surprised each other peering about in out of the way places, and yet trying to look very 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 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 that precious pink note, and opening it 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 slips of paper, evidently penned on the spur of the moment, as if Santa Claus 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 whom the others belonged. Sister Mabel had managed that.

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. Sammy learned from his that there was a piece of silver for him in the look 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. Then it occurred to him that he

ought to search his own room first, but on his way thither in the upper hall, on the top of the step ladder leading to the roof, he saw a package directed 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 of 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 the door was a note, in white, which read thus:—

"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 listened 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 money—of the sled and the hat and the ball and the mufflers and the mittens which the boys and girls had made for boys and girls poorer than themselves and the pleasant talk they had before dinner to bestow them, nor of the "squirrel's nest in the wood house" 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 between 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, through 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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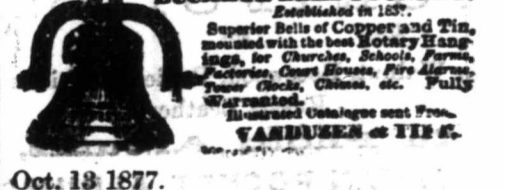
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SUNDAY, 2ND DEC.

11 a.m.	Brunswick St.	7 p.m.	Rev. W. H. Heurtz.
11 a.m.	Grafton St.	7 p.m.	Rev. S. F. Huestis.
11 a.m.	Key St.	7 p.m.	Rev. E. R. Brunyate.
11 a.m.	Charles St.	7 p.m.	Rev. Jas. Sharp.
11 a.m.	W. L. Cunningham.	7 p.m.	Rev. E. R. Brunyate.
11 a.m.	BEECH STREET, 330.	7 p.m.	Rev. E. R. Brunyate.
11 a.m.	Cobourg St.	7 p.m.	Rev. W. L. Cunningham.
11 a.m.	Dartmouth	7 p.m.	Rev. G. Shore.
11 a.m.	Rev. G. Shore.	7 p.m.	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 Nappan.

At the Methodist Parsonage, Westford, 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 Margate.

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 of Westchester.

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 Westford, Rev. David Hickey, of Pleasant River, Queens Co., to Annie M., eldest daughter of Rev. C. Lockhart.

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

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.

DIED.

At Labrador, July 26th, Mr. Thomas Conrod aged 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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