Rev. Dr. Newton

OK ROOM.

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Rev. A. W. NICOLSON. Editor and Publisher.

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NO. 44

OPEN LETTERS ON BAPTISM.

LETTER NO. XIV. MONCTON, N. B., Oct, 22, 1878.

Touthe Editor of the WESLEYAN.

XXI. THE BURNING FIERY FURNACE.

On Friday last I noticed, by the Daily Times, of this town, that a pamphlet, containing open letters, by "Rev. John Brown, Baptist Minister of Paradise, Nova Scotia," addressed to yourself, and to myself, was then within my reach. I immediately procured a copy. On examination I found that those letters had previously appeared in the Christian Messenger. I never saw those letters until Friday last. I am not aware that I have, at any time, seen a copy of the Toronto Indez. I have seen a few numbers of the Christian Visitor during the last six

It appears that the Indea, Visitor, Mes. senger, Mr. Brown, and an uncounted number of anonymous correspondents, have been stirring up strange fires, with Baptistic vengeance, during the last balf year. As I waded into Mr. Brown's pamphlet I soon found that the atmosphere was remarkably hot. It seemed as if history was repeating itself; and that, some how or other, I had got into a burning fiery furnace; and I thought of Shadrach, Meshach, and Abednego, (see Daniel 3rd chapter). These modern Nebuchadnezzars have laid violent hands upon three of us now, as their prtotype did, two thousand years, and more, ago, -namely, Rev. A. W. Nicolson, Editor, Halifax; Rev. John Lathern, Charlottetown; and myself; and they, "being full of fury," have bound us with Baptist cords, and have cast us alive into the midst of their burning fiery furnace.

The Rev. Nebuchadnezzar Brown has assumed the part of master of ceremonies, It is difficult to conceive how he., and the other "most mighty men," could have made the furnace much hotter than it is. heated it seven times hotter than other Baptists are wont to heat it. A few centuries ago, Mr. Nicolson, Mr. Lathern, and myself would have been barned at the stake in such fires as blazed at old Smithfield, in England, if the Rev. John Brown had then been having his day. Things have changed, however, since then,

somewhat. Let us listen a moment to the crackle of the flames of this Baptist burning flery furnace. On the title page of Mr. Brown's brochure, and on pages 11, 15, 25, 26, and 32, &c., we have such gems as these :

"Falsifying certain Greek Lexicons" . . . "You falsity the testimony of every lexicon from which you quote". The charge against Mr. Currie is "not however of mutilating lexicons merely, which are human, but the word of God merely, which are human, merely, which are human, but the word of God which is divine." ... "I'm getting dreadfully impatient. Do, come along now." ... "Notwithstanding all, you will not attempt to justify or elear yourself of this most serious charge of false-blood" ... "It would take fifty columns to expose all the falsehoods contained in your second and third letters." You have stated things which are absolutely false, both as regards the lexicons and the Bible itself."

Mr. Brown worked away, stirring up the fire after this fashion, all summer, until in his last letter. page 58, he breaks out in one brilliant burst of Baptist rhetorie, and "argument," as follows :

"What have you been doing? You have told a long string of glaring falsehoods; and a lie, sir, is the blackest, ugliest, foulest thing under heaven. You have made statements about Greek dictionaries and the Bible, that are as false as if you had said twice four are seventy; and you know, you know your statements are false. You have most wilfully and deliberately perverted and misrepresented the word of God."

Some of the readers of Baptist papers in these parts, who are accustomed to Mr. Brown's peculiar style of reasoning, think that he is doing things up splendidly.
"Has not brother Brown," exclaims an impulsive sister, "made things hot for Mr. Currie?" "I guess he's got his fingers burnt now," is the reply. Some of our friends, doubtless, have woudered whether, or not, we would ever escape alive from that dreadful furnace. Other friends may have feared that we would perish in the flames. But others, again, whose faith wavered not, knew that we would-all three of us-come forth from the hot ordeal, without the smell of fire

Let us see what there is, and what there is not, in Mr. Brown's pamphlet, which demands a notice from me.

1. He has accused me of two offences, namely, first, of perverting the Word of God, which he, properly, calls the grosser offence; and, second, of misrepresenting the lexicons. He makes no attempt to point out even one instance wherein I have perverted the Scriptures, so far as I have noticed. As the readers of my Catechism of Baptism, and Open Letters have access to the Scriptures, they can determine for themselves whether or not, Mr. Brown's accusation upon this point is

2. Mr. Brown accuses me of falsifying the lexicons. In his opening letter, in his pamphlet, he has given the substance of all that he subsequently affirms, upon this point. He refers to page 12, of my Catechism, where I quote Schrevelius, and the meanings of baptizo. The Index, Mes. | me, at Moncton, N. B., by letter or Post

firm again, and again, and again, that he may choose, that I may not be absent one lexicon, quoted by Mr. Currie, at the time of his coming hither. givés 'to sprinkle' as a meaning of 'bap-tizo'—ABSOLUTELY NOT ONE." On sons shall be appointed, as inspectors, to of its Lord. page 28 Mr. Brown says:

"It may be well just here to give the definitions of baptizo from these lexicons, and then those MANUFACTURED ones given by Mr. Currie, so that they may be compored, and Mr. Currie's truthful-

Mr. Brown then quotes Schrevelius, who is the first lexicographer quoted in my list of authorities, and he then gives the English meanings of Schrevelius, as follows: "to baptize, immerse, wash off, bathe." In my Catechism I give, in addition, "to sprinkle, to moisten, to wet," which are not given by Mr. Brown, and which he accuses me of "manufacturing." The point now is, who is the false witness

Mr. Brown or Mr. Currie?

Let me now here quote from the Monoton Daily Times, of yesterday, the following correspondence, which will speak for itself. Let the reader note carefully whom the following testimony sustains-Mr. nature, showing that they are authorised Brown or Mr. Currie :-

To the Editor of " The Times." To the Editor of "The Times."
Your valuable paper of the 8th instant contained a notice of a pamphlet published at the office of the Christian Visitor, St. John, and written by Rev. John Brown, of Paradise, Nova Sectia, which calls for a brief reply from me. Rev. Mr. Brown asserts in his pamphlet that, on page 12 of a Catechism on Baptism published by me some years ago, "I falsified the Greek Lexicon of Schrevelius, and others, in saying that the Greek word baptizo means to sprinkle. Mr. Brown says, on page 3 of his pamphlet, that the Toronto Bible Index and the Caristian Visitor, affirm that "no lexicon gives' sprinkle" tian Visitor, affirm that "no lexicon gives sprinkle

as a meaning of baptize—absolutely not one."

As those assertions have raised a question of veracity affecting myself upon the one hand, and the Visitor, Index, and Rev. John Brown on the other hand, I laid before some of my brethren in the passessing the state of the control torate of this town, on Saturday last, one of the Lexicons, whose meaning I am accused of "falsify-ing." Those gentlemen have kindly furnished me with a paper, as follows:

" MONCTON, N. B., Oct. 19, 1878.

To whom it may concern: We the undersigned have this day examined the Greek-Latin Lexicon of Schrevelius, nineteenth edition, published by Johnson and Warne: Philadelphia, in the year 1808, now in the possession of Rev. D. D. Currie, and we find that the said Lexicon gives "mergo, abluo, lavo." as meanings of the Greek word "bastiso."

We have also this day examined the Latin-English Distinctory of John T White D. D. of Corona

We have also this day examined the Latin-Eag-lish Dictionary of John T. White, D. D., of Corpus Christi College, Oxford, Rector of St. Martin Lud-gate, London, fourth edition, published by Long-mans, Green & Co., London, 1870, and we find that the said Dictionary gives the following: "To wet, moisten, bathe, bedeen," and "to eprinkle," as meanings of the Latin word "lavo."

"EDWIN S. W. PENTREATH, Rector of St. George's Church Moneton.

J. EASTBURN BROWN,
Rector of St. Paul's Reformed Episcopal
Church, Moncton.

"JOSEPH Hoge, Minister of St. John's Presbyterian Church, Moncton." It is probable, Mr. Editor, that there are some books in Moncton, that the Editor of the Toronto Index, and the Editor of the St. John Christian

Visitor, and the Rev. John Brown, of Paradise, have never yet seen. Yours truly, D. D. Gussis. Moneton, N. B., Oct, 21st, 1878. te I silu 1/

XXII.-FALSE ACCUSEES CHALLENGED. If the Rev. John Brown could have appreciated the courteous, delicate, and suggestive way, in which I indicated to him, n some of my earlier "Open Letters," that I had abundant proof to sustain the positions assumed by me, on page 12 of my Catechism, he would, perhaps, have been satisfied. I will now put my points in so striking a way, that any stupid Ne-buchadnezzar who would kindle the flames of a fiery furnace to convince men that they ought to bew down and worship his image, may comprehend the situation.

Challenge Number One.

I hereby impeach the Rev. John Brown, Baptist Minister, of Paradise, Nova Scotia, of the high crime and misdemeanour of being a public slanderer, and libeller, in asserting, as he has, in a pamphlet, of which he is the author:

First, That ABSOLUTELY NOT ONE LEXIcon mentioned by me, on page 12 of my Catechism of Baptism, gives "to sprinkle as a meaning of the word "baptizo;" And, second, in affirming that I MANU-

FACTURED the meanings there given by I hereby publicly chal lenge the aforesaid Rev. John Brown, to meet me, face to face, in Moncton, N. B., and to sustain the accusations for which I have hereby impeached him. The said meeting to take

place subject to the following conditions. 1. I pledge myself to prove in the presence of John Brown, and others, if he shall accept this challenge, by the testimony of learned lexicons, that I am blame. less of the accusations made against me by the aforesaid Rev. John Brown, and by the Halifax Christian Messenger, and by

fact, and absolutely untrue. 2. The contemplated meeting shall take place not later than the thirtieth day of subject is-November, 1878. Mr. Brown shall name a day to suit himself within the date afore-"to sprinkle" as one of said. He shall send a notice thereof to me, at Moncton, N. B., by letter or rost | 1. The mature of Chites of the superior of the supe

examine the authorities submitted by me. The said Committee shall prepare a report, in duplicate, setting forth the facts as they may find them: one copy of which report shall be handed to me for publication, and the other copy shall be published

in the aforesaid Baptist periodicals.

5. Mr. Brown shall have the privilege of appointing all the twelve inspectors. He may select them from among the adherents of any creed, from any rank, or occupation in life; and the parties may be chosen from among the residents of Moneton, or any part of Ontario, New Brunswick, or Nova Scotia—provided, however, that no person shall serve on said Committee, who is identified with either of the Churches to which Mr.

Brown, or I, belong.

5. The Committee selected by Mr. Brown shall have credentials over his sigby him, to act in this investigation, and showing that he desires them to furnish duplicate reports, as aforesaid, setting forth the facts as they may find them in the dictionaries submitted for their in-

spection. 6. As side issues are sometimes resorted to as a refuge, by those who are defending a bad cause, that they may cover up a retreat, and hide their confusion, no side issue shall, for a single moment, be per-

mitted in this investigation. 7. The issues between us, upon which the said Committee shall report, shall be the two clearly defined, simple, sharp, distinct issues, above mentioned and no other. To open up other issues might require the attention of the Committee for a month, or more.
8. I will furnish a suitable place for

the meetings of the Committee.

Challenge Number Two.

I hereby publicly challenge the Editor of the Toronto Bible Index to meet me, face to face, here in this town of Moncton, where his accusations against me have been circulated, for the purpose for which I have challenged the Rev. John Brown, storesaid; and subject to the same conditions.

Challenge Number Three. I hereby challenge the Editor of the Saint John Christian Visitor to meet me,

face to face, here in this town of Moncton

for the purposes mentioned in the chal-

lenge to Rev. John Brown; and subject to the same conditions. Challenge Number Four. I hereby publicly challenge the Editor of the Halifax Christian Messenger to meet me, face to face, here in this town of

Moneton, for the purposes mentioned in the aforesaid challenge to Rev. John Brown; and subject to the same con-Let the parties hereby challenged appear with their several Committees, and we shall then see who the parties are that

are to be singed by the flames of this Baptist Burning Fiery Furnace.

NOTES BY A PROBATIONER.

SABBATH AT THE THOUSAND ISLAND PARK SUNDAY-SCHOOL PARLIAMENT.

SERMON BY DR. POTTS.

The morning exercises was opened by an half an hour's exercises, after the plan suggested by Dr. Potts, Presbyterian. The meeting was virtually without a human leader. There was, however, no confusion and no wasted time-although between 1500 and 2000 people had responded to the call of the bell for worship. During the half hour allotted to this preparatory service some 60 or 70 persons had taken part, either by reciting single verses of Scripture or by very brief experimental remarks. In addition to this we had been led in sacred singing more than a score of times. Experience meetings of such interest can not be often expected in regular church work—yet doubtless if the persons taking part in them could be persuaded to speak with more brevity than is customary great good would often be the result. This "before" service was a most blessed preparation for the sermon, which came immediately afterward. Dr. Potts evidently enjoyed the advantage of this glorious feeling. There were elements in that congregation calculated to draw forth the best of what a preacher had within him. It was large, earnest, thoughtful the St. John Christian Visitor, and by the and devout. The preacher's text was Toronto Bible Index; and I furthermore "He must increase, but I must decrease." Dr. Potts commenced his sermon by saypleage myself to produce the testinony of scholarly lexicons to prove that the accusations aforesaid, made by the said Baptus tist newspapers, and by the said Rev. The multitude. Jesus must increase into the multitude. The multitude of prophecy fail and the fair temple of Christianity. cusations aforesaid, made by the said Baptual valor. He attracted the attention of John Brown, are without foundation in the splendour of a glorious noon. There CHRIST'S INCREASE—ITS NATURE AND

ways been complete. And the church on the future. There is a time coming still has unfaltering trust in the divinity

2. It is not an increase in the power Christ. His word stilled the tempest. His word summoned the dead from the invisible state and they retook possession of their bodies. Jesus Christ has not more power to-day in this respect than he had

3. It is not an increase of His wisdom. Nor of his love. His wisdom and his love have always been infinite-incapable of

4. It is a representative, an official, an mediational increase. The increase spoken of is in the realm of the believer's soul. The revelation for the believer's soul is a gradual one. The revelation of Christ to a penitent sinner is the revelation of the pardoner. But the revelation to one who has walked 20 or 30 years is a revelation of purity and holiness. Until Christ increases in the believer's soul, it does not matter where else be increases.

The increase is seen in the institution of the church. Christ is it foundation. Christ is its head. Christ is its central sun. Christ is its glory. See how the church has increased! When organized it started with 120 members! Let your imagination travel through all the isles of the sea and then look upon those who stand before the throne-a great multitude that no man can number. Has not Christ increased? From the mere ele-ment of numbers we do not get an idea of this increase. Christianity to-day controls the commerce, the literature of the world.

The increase of Christ in the church is seen like the increase of a class in its scholars. How it has increased since many sat at the feet of Jesus! In another way we may measure this increase; as a physician in the number of patients whom he cures. Sin is a disease. It is widespread as the race. The gospel is the only cure for this malady. All that Jesus did in the days of his flesh for the bodies of

When people are cured they are immediately turned over into the army of Christ and they become soldiers. There was a time when Christ's voice had not been heard; when his person, and character had not been known. Look at the power and place occupied by Christ to day compared with what it was when he was cornelled.

Christ is the name high over all in hymnology. All the churches sing his praise. His name is high over all in Christian literature. Jesus Christ is the model of all all the lives of his disciples.

Going outside of the pulpit. Here is a hospital, there an asylum, and here a ragged school. Why all this? Because of the increase of Christi. Why has he filled all history with the music of his nature ? And the power of his character? All writers are writing of Christ to-day. All men of mind are speaking of Christ to-day. God's people have nothing to fear. The waves of skepticism are breaking against the Rock of Ages, That increase has not reached its climax yet. It is working like leaven in the meal or like the light more and more upon the perfect day. It shall go on, and on, and on, until the gospel reaches its glorious consum-

mation. II. The certainty of this increase. He must increase. Must is the emphatic word

in this clause. This increase is certain from his character- He possesses a twofold relationship. On the one hand to man; on the other to God, "I and my Father are one." He was the fellow of Jehovah. On the manward side I read that "He was the son of man." He was a working man. He was a suffering man. He was a dying man. Whatever such a being undertook, he must successfully accomplish. Does not scripture, history and inward personal experience assure us of the success of Christ. Then look at the compatibility of Christianity to man and to all man's needs. The music we have heard this morning is not more adapted to our ears than Christianity is to our wants, The gospel of Jesus chronicle; and whatever praiseth itself Christ knows no geographical restrictions. It is not restricted on account of color or praise.—Shakespere. caste. Where has this gospel gone with out carrying comfort and healing? Call up all the missionaries and let them tell us whether the gospel has not universally banished the ills that afflict humanity. No tribe has been found too low; no people too base, but that the gospel could reach and bless.

The increase of Christ is necessary to the was nothing fretful in his testimony. It yet to be fulfilled. Ask of me and I will was with delight that John gave it. My give, &c. Look at the highly prophetic strain of the 42 Psalm. It seems unnatural-it is against all physical laws for things to go upwards: but Jesus has said profits by a superior understanding raises I. The nature of Christ's increase. 1. It | unto me." This is a mixed state of plea. | the superior understanding he unites with.

when statesmen and learned men shall be ruled by Jesus. There is a time coming when light shall be everywhere and darkness nowhere; when instead of the Koran shall be the Bible; and instead of the Crescent shall be the Cross; when Christianity shall be everywhere and superstition nowhere. What transformations before them! You will look in vain for wars because the Prince of Peace, whose right it is, shall reign everywhere. He shall have dominion from sea to sea.

He must increase: because the increase of Christ is the only hope of humanity. The mission of skepticism is to destroy. The mission of this grand old gospel is to carry hope and salvation to a poor sinful and ruined world. He must increase—if not the devil triumphs. He must increase else—I spake it reverently—creation and redemption are gigantic failures! This effort fully maintained the preacher's well-deserved reputation. From beginning to end the interest of the congregation was sustained. Some declared this to have been the most successful service of the Parliament.

ANOTHER MASSACRE IN MEXICO

ATZALA, a few miles from Puebla, and where Rev. C. W. Drees lately opened a mission, has been the scene of the bloodiest onsets yet made upon Protestant missions in Mexico. The fanatical and ignorant papists rose against our people and twenty six were slaughtered. The rage of the mob seems to have been excited by the rapid growth of Protestantism, and the mission house at Puebla, where brother Drees resides, was attacked by a mob of fifty men, but they were soon dispersed by the troops. The priests had been de-claiming against the Protestants, saying "When will you arise and exterminate these Protestants?" Placards were placed at the street corners of the same incendiary character. The whole city was most excited, and our The increase of Christ in the church is the increase of a general in his army. The world is to be conquered as well as cured. When people are cured they are immediately turned over into the army of Christ and profession. A big-oted little sheet, Elmigo de la Verdad, devoted its columns to the grossest calumnies of our church, publishing the names and upon the occurence of the massacre went himself to President Diaz. The President assured Dr. Butler of his deep regret at the recent outrages. He said he would direct special vigilance to be exerlives that are worthy of our imitation or eised in protecting the free exercise of readmiration. His life is the inspiration of ligious privileges, and would furnish troops to prevent any threatened disaster. He gave Dr. Butler a letter to governor Boriella of Puebla and another to General Fertuche commanding the Federal forces in the region. But for these special orders of General Diaz, our mission in Puebla would probably have been exterminated. The President is not a Christian, nor as we understand, a believer in Christianity, but the people of the United States, and Methodists especially, must honor him as the fearless friend of liberty of conscience, and all liberty.

Scintillations of Thought.

Faishood always endeavored to copy the mien and attitude of truth.-Johnson

We must not speak all that we know. that were folly; but what a man says should be what he thinks, otherwise it is

When our souls shall leave this dwelling the glory of one fair and virtuous action is above all escutcheons on our tomb or silken banners o'er us.

Before paper came into use, letters were written on wooden tablets made from boc or beech wood, and hence is derived the word book. Fancy rules over two thirds of the uni-

verse, the past and the future, while reality is confined in the present. He that is proud eats up himself; pride

is his own glass, his own trumpet, his own but in the deed, devours the deed in the

The history of the world teaches no

lesson with more impressive solemnity

than this that the only safeguard of a

great intellect is a pure heart; that evil no sooner takes possession of the heart than folly commences the conquest of the Manners are the shadows of virtues: the momentary display of those qualities which our fellow creatures love and res-

pect. If we strive to appear, manners may often be rendered useful guides to the perfomance of our duties.-Sidney He who calls in the aid of an equal understanding doubles his own; and he who

"And if I be lifted up I will draw all men his powers to a level with the height of

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JOSEPHINE.

June 24th, A. D. 1763, was an important day for the inhabitants of Martinique, for on it was signed the treaty which ceded their island home to France.

Great were the rejoicings, and amid the frantic shouts of an excited populace, the ringing of bells, the firing of cannon, the blaze of bonfires, a new-born babe opened its eyes upon a world which was to bring to it the height of human felicity, and almost the lowest depths of human sorrow. The parents of the little stranger augured a splendid destiny for her, for not only was she born on a most auspicious day. but "her brow was encircled by a transparent crown,"-at least so her attendants said,—and this was "an infallible sign that a glorious future was to be hers. Still even a fond mother would hardly suppose that the daughter of a simple citizen of Martinique would one day be Empress of France, -and yet it was so, for the child born that day was Josephine Tascher de la Pagerie, first wife of the Emperor Na poleon Bonaparte.

From earliest childhood Josephine gave evidence of a most trusting and affectionate nature. Surrounded by slaves to whom her slightest wish was law, how easily might she have become a tyrannical mistress instead of the true friend ever ready to advance the worthy, and (as far as she could) shield the unfortunate from the cruelty and injustice which invariably attend slavery! When still a mere child she was betrothed to a young Englishman of noble family, whose parents having attached themselves to the fortunes of the House of Stuart, now found England to be no longer a suitable home for them. The children were deeply attached to each other, and seem to have been quite aware of the arrangement entered into by their parents, for while pursuing their studies together under the same tutor, they often spoke of each other as "husband" or

Years passed over; Josephine was nearly fourteen when one day she and two of her young companions resolved to seek the hut of an old negress (or as some accounts say, an old creole), who pretended to foretell future events. The result of the interview between the fortune teller and the young girls is so well known that it is almost useless to reproduce it here, and yet a sketch of the life of Josephine would be incomplete without it. To one of Josephine's companions the old woman merely predicted "a husband and a home in another island." A safe prediction, for the inhabitants of the neighboring islands

are frequently intermarrying.

To another she said, "Your parents will soon send you to Europe, your ship will be taken by Algerian corsairs; you will be led away captive and conducted to a seraglio. There you will have a son who will reign gloriously."

This was literally fulfilled, and young creole whose history was thus foretold was the mother of thefamous Sultan Malmouth.

To Josephine she promised even a more eventful future, as the following, which I copy from the Memoirs of the Empress Josephine, will show:

"You will be married to a man of a fair complexion, destined now to be the husband of another of your family. The young lady whose place you are called to fill will not live long. A young creole whom you love does not cease to love you, but you will never marry him. Your first husband will be a man born in Martinique, you will separate from him and he will perish tragically. Your second husband will fill the world with his glory, and will subject many nations to his power. After having astonished the world you will die miserable. When you leave this island a prodigy will appear in the air."

How much of this strange speech was really made at the time of Josephine's visit to old Euphemia, and how much was added afterwards, none can now know, but it is said the Empress and her relations always gave the old woman credit for all of it. How literally the leading events were fulfilled, all students of history know. but to some of my readers it may be new to learn that at the time of old Euphemia's prediction, Maria Tascher, the eldest sister of Josephine, was engaged to and preparing for her marriage with M. de Beauharnais. She died suddenly, and a year after Josephine became his wife. The marriage was an unhappy one, and a legal separation took place, though at the time of his death (he was guliotined during the Reign of Terror) they were on better terms, and he left her the sole care of their children. On leaving the Island of Martinique, the ship in which Josephine sailed was surrounded by a phosphoric

flame called "St. Elmo's fire." The death of Maria Tascher de la Pagerie was a sad blow to her mother, with whom she had always been the favorite daughter, as Josephine was of her father. Shortly after this family affliction Madame Renaudin, a wealthy widow living in Paris, and sister to Monsieur Tascher de la Pagerie, was very urgent that her brother should leave his home in Martinique and share hers. He was inclined to do so, but his wife could not bear the thoughts of ending her days away from her beloved islands, and Madame Renaudin's kind offer was refused. Then it was that young Josephine was sent to her aunt, who being struck with the girl's remarkable beauty, determined to secure for her the position

which had been intended for her sister. The Marquis de Beauharnais was quite willing to receive Josephine as his daughter-in-law : Monsieur Tascher was equally willing to receive Monsieur Alexander de Beauharnais as his son-in-law, and as for the young people themselves they were not consulted in the matter. It was nothing to the elder members of the families that both Alexander and Josephine had placed their affections elsewhere—the marriage was "desirable," and all they had to do was to submit?-any wonder they separated after a time?

The married life of Madame de Beau. harnais extended over a period of about

mont. The rest of the time she lived unlies of France, their only crime being that was a crime which could only be dissolved by death. Each morning the death roll was read, which condemned guiltless persons to a cruel death, and each evening the vacant places of the murded ones were filled with others equally guiltless. No pen could adequately describe that fearful time which has been aptly termed the "Reign of Terror." From the second to the seventh of September, 1005 persons were said to have been put to death in the prisons, besides she almost countless numbers that fell by the guilotine. Monsieur de Beauharnais was early

marked as a victim. Was he not the son of a Marquis?—did not the objectionable de belong to his name ?--and worse still, had he not raised his voice against the murder of Louis? Josephine had been reconciled to her husband shortly before this, and she was called upon to share his imprisonment. Her prison was a house belonging to the Carmelite priests-which was crowded to its utmost capacity with heart-broken women, whose male relatives were incarcerated elsewhere. There, as Josephine says. the dawn of each day announced to us that new victims had been carried away during the night. Those who remained spent the morning in agonizing reflections. In the afternoon I joined my fellow-prisoners, and hastily ran over the journals, which were then but the archives of death." Thus it was she became aware of M. de Beauharnais' death, and there she received his farewell letter. At this time she too was marked for destruction, and only saved because the death roll being longer than usual, there was not sufficient room for all in the vehicle which was to transport them to the scaffold. This circumstance was taken advantage of by a mulatto, who, having been brought up in the de la Pagerie fa-mily, recognized Josephine, and deter-mined to save her if possible. He had in-fluence with Marat and others, and as her name had once appeared on the death-roll, he had but little difficulty in obtaining her release, particularly as owing to some mistake she had been numbered among the printed victims of that day. Next day the tyrant Robespierre was deposed, and soon all the luckless prisoners were libe-

We now come to the most important period of Josephine's life-her introduction to Napoleon le petit corporal. Many stories are told of their first meeting, but we will listen to her own words on the subject: while sitting by a window, I was looking at some violets, when suddenly, the famous Bonaparte was announced. Why, I am unable to say, but that name made me tremble; a violent shudder seized me on seeing him approach. I dared, however, to catch his attention; while the rest of the company looked at him in silence, I was the first to speak to him."

The acquaintance thus commenced was eagerly continued by Bonaparte, who soon made her an offer of his hand. She hesitated at first on account of her children. one of whom, Hortense, had a great aversion to him. But the conqueror of Italy was not to be defeated by a woman; he persevered in is suit, and two days before leaving Paris to take command of the army of Italy, Madame Beauharnais gave her hand to " little Bonaparte," as she frequently called him.

Josephine was now about thirty-three. Her husband; was nearly six years younger, but the difference in age never appears to have been felt by either. They were devotedly attached to each other, her influence over him was great, and always for good, and when in his unsatiable ambition he decided upon divorcing her, he suffered as keenly as she did.

(To be Continued.)

OUR HYMN WRITERS.

Having mentioned the best known hymn of John Fawcett, which is one of the most precious and familiar of English hymns, will not refrain from alluding to the circumstances of its origin. Mr. Fawcett was at first settled as pastor of a humble church in Waihsgate, Yorkshire. His meagre salary poorly sufficed for the wants of his increasing family, and when a few years later, he was invited to become the successor of the Rev. Dr. Gill as pastor of an influential church in the city of London, it seemed almost a matter of fact that he should accept. He had preached his farewell sermon and had actually commenced removal by sending forward his library and a part of his household goods to London. His poor people were almost broken hearted; men women and children clinging to him in affectionate reconciliation. The last waggon was being loaded when the good man and his wife sat down on one of the packing cases to weep. "O John," said the kind hearted wife, "I can't bear this. I don't know how to go." " Nor I either," said Mr. Fawcett, "nor will we go Unload the waggons and put everything back in its place." The affections of his church were stronger than the attractions of London; and so this noble man buckled on the armor for renewed service on a salary of less than three hundred dollars a year. It was then he wrote this hymn which has come to be known almost as widely as the language in which it was written. He gave up London and became a citizen of the

The deepest and most sacred beliefs of the church are better learned here than in the creeds themselves; and the spiritual life of the church is better expressed here thau in the liturgies, The heart is often

and spiritual. The hymns of the Calvin der her husband's roof, though she might as well have been miles distant, they had sung with no sense of discord alongside so little in common; but for the sake of her children, Hortense and Eugene, she such Unitarian authors as Mrs. Barbauld, calmly bore her loveless lot. The year Mrs. Adams, Sir John Bowring, Sears 1793 was a terrible one to France-in and Bryant, are gladly welcomed into the January the King, Louis XVI., was exechoicest evangelical circles. Such hymns cuted, and from that time all semblance of order vanished. The prisons were crowded with members of the best familiary of Francisco of the best familiary of the conditions of the best familiary of the conditions of the best familiary of the conditions of the condi which like these, have come from writers they were born "aristocrats," but that not counted as evangelical, but hold their place unchallenged among the choice hymnic treasures of the church, must be accepted as indicating that there may be a faith of the heart deeper and more spirconvictions are not always expressed in the creeds which we honestly profess. Under a special pressure, which God knows how to apply, and often does apply by his providences, an old faith which had been accounted dead sometimes springs suddeniy into vigorous life, thus giving evidence of its real existence e ven in the years in which its possessor was little conscious of it : even so do there hymns bear witness to an undertone of spiritual harmony which is not silenced by the discordances of the creeds .- Natinal Rep os. itory for November.

BEYOND THE RANGE OF VISION

Hitherto man's knowledge of the extent of the universe has been bounded by the limits of vision. During the day, when the range of sight is narrowed by the sun's excessive brightness, we see but a minute fraction even of the little world we inhab. it. At night a wider range of vision is possible, and some thousands of stellar and planetary bodies are added to the domain of positive knowledge, thus enlarging man's idea of the magnitude of the universe. But the increase of knowledge which darkness gives, is almost infinitesimal, compared with the wider view opened up by the telescope. That the most powerful telescopes enable us to pene-trate to the limits of the universe no one imagines. Our positive know-ledge ends with the limit of vision. We have supposed that this would always be

so. Hitherto science has given no hint of the possibility of exploring the vast bewond, from which no visible ray of light has ever been detected, or is ever likely to be detected, by the most far-reaching and sensitive optic aids. But now there comes a promise of an extension of knowledge to fields of space so remote that light is tired out and lost before it can traverse the intervening distance. This new agent is the tasimeter, by which it is possible not only to measure the heat of the remotest visible stars, but Edison believes, to dethose parts of the heavens which appear blank when examined with the highest powers of the instrument. If at any point n such blank space the tasimeter indicates an accession of temperature, and does this invariably, the legitimate inference will be that the instrument is in range with a steller body, either non-luminous, or so distant as to be beyond the reach of telescopic vision; and the position of such a body can be fixed and mapped the same as if it were visible.

he tasimeter is affected by undulations that the eye can not take cognizance of and is withal far more accurately sensitive, the probabilities are that it will open up hitherto inaccessible regions of space. Possibly, too, it may bring within our ken a vast number of nearer bodiesburnt out suns, or briefly reflecting planets-now unknown because not lumiuous. -National Repository for November.

FAMILY READING.

A DREAM.

RELATED BY FATHER HICKS, OF ANNA-WAN, HENRY COUNTY,ILL., NOW BIGTY-THREE YEARS OLD.

My father and family lived on a farm near Dake Ontario, Prince Edward connty, Canada. One night I dreamed my father died; they carried him to the grave and buried him. After the grave was filled. I returned to the house and went in. and it looked so lonely that I went out and stood against the house with my head on my hand crying. I heard my father walking toward me, and I saw my father coming, and he said: "Joseph what is the matter that you cry?" I said, "O father I thought you were dead!" "So I am." saidhe. "You have come back to live with us, have you not ?" said I. He said ' No." "I will go with you then." said "You cannot go where I am going with that body of yours he replied. I then said "I wish I were dead." "Would you be willing to die for the sake of going with me?" he asked. I said, "Yes.'

He told me to go and lie down on the ground. I did so, and I had the strangest feelings come over me that I ever experienced; and in a moment of time my spirit left my body and stood by my father; and I saw my dead body lying on the ground, and father said, "Now you can go with me." Everything looked differently from it did before. There was a very high steep mountain, and father said Follow me;" and he went the mountain, and there was a narrow road leading to the top, with small bushes and briars on either side of the path. I saw a great number of men and women going up the mountain before us. And I saw several paths leading from this one to a large broad road on the left, and a number left this path and went to the broad road. And I said, "Father, let us leave this road and go over to the broad one. Said he. "Joseph, all who leave this path for the broad one go up no higher." I said no more to him about it, but when we reach-

one at least, at the monastery of Panthe- creed have written hymns truly catholic They were covered over with carpets, and My father stepped over the carpet, and I stopped. Father said, "Joseph what do you stop for?" And I said, "To wipe the dust off from my feet before I step on the silver carpet, or I shall soil it." There is no dust that can stick to your feet now; follow me. We went on, and I looked ahead as far

as I could see, and I saw something that looked like a building. We went on toward it : the nearer we came to it the larger it looked. When we came to it, it appeared to be very large and high. All on one side it seemed to be open, and palings going from one side to the other in a circle, and in the center of the palings was itual than that of the head. Our deepest a large gate bolting on the inside. When we came to the gate, father knocked, and a solemn looking man came and unbolted the door, and father went in and he bolted it again. He said nothing to me, After gazing a little, I walked to the left, off the silver carpet, and I saw some distance before me a valley surrounded with a high stone wall. On one side was a high hill, and the wall went into the hill on its side, and on the hill was a road, with a number of men and women walking on the top but no children; but when they walked opposite the centre of the valley they slipped and fell, and kept sliding down the hill and fell into a gulf of fire. saw those who had been there for some time, and they were cursing each other; men were cursing their wives, and wives were cursing their husbands, on account of bringing them there; and parents were cursing their children, and children their parents, and some were cursing God for ever creating them. While I stood looking at this awful scene, I saw the largest man I ever beheld come over the wall; he had a long rod in his hand with a hook on the end of it, and he came toward me. and I came toward me and I ran toward the silver carpet, and he ran after me, and almost caught me before I reached the carpet, when I said, "Satan," (for he was none other), "you have come as far as you can." He said, "Yes, but you have been trespassing on my premises; I did not watch you close enough; but I will watch you closer after this, and if I catch you on my grounds again I shall take you to that place which you have been looking at." I said, "God forbid that I should ever get on your premises again.' His hair was very black, and his hair looked like long black snakes squirming around his head. I then left him and went to the gate where my ather went in ; I knocked with all my might at the gate, when the same solemn looking men came and looked through and said, "What do you want?" And I said, "I want to go in." He then said, "What do you want to go in for?" I said, "My father is there, and I wish to go to him. He then tect by their invisible radiations stars said, "Your father is prepared for this that are unseen and unseeable. Mr. Ed-place, and you are not. If I should let ison's plan is to adjust the tasimeter to its utmost degree of sensitiveness, then attach to it a large telescope, and so explore is the place of happiness." I replied "I is the place of happiness." I replied wish to be happy." "It is not the place of " It is not the place alone that makes the happiness," said he, but a preparation for the place." then left me at the gate and went back into the building and sat down in the golden arm chair; and while I stood looking in, I saw a great multitude of men and women, all dressed in white, with little

books in their hands, singing, all with their faces toward the man who sat in the armchair. As they sang they bowed their heads. A little above the assembly there was a gallery with a number of old men standing in it; they two were singing and bowing to the two men (for there were two,) sitting in their arms. I thought in my mind that the old men were the apostles and prophets. Over them was another gallery, where there were none but children; they all had books singing glory to God and the Lord Jesus Christ. While I stood looking, the solemn looking man and my father came, and he said 'I am going to let your father take you back to earth again, and you must take that body you left on the ground and in-habit it so many years." He told me he had a duty for every one to perform on earth; he said, "I shall lay a special duty and if you perform it faithfully after so many years you can come into this place which you have been looking at." He then said "For your soul's sake do not be forgetful." He then unbolted the gate. and my father came out and told me to follow him. We went over the silver carpets until we came to the top of the hill where we went up; and we went down and came to the old house where we start-

SCRAPS OF TESTIMONIES FOR JESUS.

ed from. I saw my dead body lying on the ground where I had left it. My spirit

then entered into my body, and I had an-

other strange feeling as when my spirit

left it, and I awoke from my sleep. As

to the number of years I have to wait be-

fore going to that place, I never could re-

God hath need of every one of his children. In a regiment of soldiers the general leads and the officers follow, and in the rear you will see a tramp, perhaps a little black boy, with a pail of water and a tin cup. He is doing only a little thing but a very necessary one. God, our General, leads the army, and we may only be the bearer of a cup of cold water to some thirsty soul; but God needs us to do just that thing. He needs us, though we are ever so humble; and we need Him.

Jesus savs, "Every branch in Me that beareth not fruit. He taketh away," may, then, be in Christ, yet if we are without fruit we shall be cut off. It is not only our privilege but our duty to bear fruit to the glory of God. Are we doing

Stop abiding in your love to Christ, and abide in Christ's love to you! Stop trying to keep yourself, and let Christ keep you. These fruits come from abiding in Christ -perfect love to God and perfect love to man-and then we have answers to praythe ton of the mountain there was the er. The Word says, "Abide, ask, done." organization proceeds.

cessity and perfectly satisfy every want. Let circumstances be what they may, we may live without care, for He careth for

A brother who believes in taking the little things to God, was deprived of his sleep in the morning by the twittering of numberless little sparrows that surrounded his home. As sleep was a necessity to him, on account of his occupation, he asked the Lord to harmonize their nature to his-either to remove them or enable him to sleep more soundly. The next morning he did not hear the sound of a sparrow; they had all gone to the parks and other places far away, and they did not return till some time after he awoke. God doth care for us even in little things!

A PEARL OF GREAT PRICE.

A young girl was sent by her father. some years ago, from one of the towns of the Lebanon to a convent in Damascus. At home she had been quite serious and religious, so far as she knew her duty; but in her new position she devoted herself with great enthusiasm to all the penances and requirements of the order

of which she had become a meaber.

She had heard of the Bible, but had never seen a copy. Often did she ask of her Superiors to be allowed the reading of God's word, and as often was her request disregarded. She was told that there were other things far more important for her to do to advance her spiritual interests. After a time, for some reason, her father took her from the convent and brought her to his home. Not long after she was married. One day she visited the bazaar of her native place, seeking for cloth for a dress. While examining the goods shown her in one of the shops, her attention was directed to the shop on the other side of the street. She very quietly and innocently inquired what was held for sale in the shop opposite. She was told it was a book-shop, and that Bibles were for sale there. She at once put down the piece of cloth she was examining, and crossing the street entered the shop and asked to see a Bible. The bookseller took one from the shelf and handed it to her; she took the book and opened it with eager curiosity. After examining it for a little time she told the book-seller how long she had desired to have a Bible, but had never seen a copy before. "I should like to take this Bible to my house," she said; 'I cannot pay you for it to-day; but if you will trust me, I will see that the money reaches you." She then gave the names of her father and husband, as a guaranty that the book would be paid for or returned to the shop. The salesman saw, in the eagerness of the young woman to possess the word of God. that she was to be trust. ed, and told her to take the book and read it carefully. With rapid steps she has-tened back to her home and begun at once to read the precious word. She gave all the time at her command to its stud became more and more interested in what she read, and persuaded her husband to join her, and he becamo almost as enthustastic as his wife in the examination of Bible doctrines. The Lord blessed them both in the study of his truth. They gave themselves to their Saviour in an everlasting covenant, and are now members of the evangelical church at Zahleh, and are coworkers in leading others to the Fountain that they may drink of the water of life from the same source whence their thirst was quenched.

THE HOME.

REV. JAMES FREEMAN CLARKE.

True society begins at home. When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other, their entire confidence in each other, draws out all that is best in both. Love is the angel who rolls away the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; a new heaven and a new earth; makes all cares light, and all pains easy. It is the one enchantment of human life which realizes Fortunio's purse and Aladdin's palace and turns the "Arabian Nights," into mere prose in comparison.

Think how this old story of love is repeated forever in all the novels and ronances and poems, and how we never tire of reading about it; and how, if there is to be a wedding in a church, all mankind, go, just to have one look at two persons who are supposed at least, to be in love. and so supremely happy. But this, also, is not perfect society. It is too narrow, too exclusive. It shows the power of devotion, trust, self-surreuder, that there is in the human heart; and it is also a prophesy of something larger that is to come. But it is at least a home, and belore real society can come true homes must come. As in a sheltered nook in the midst of a great sea of ice which rolls down from the summit of Mont Blanc, is found a little green spot full of tender flowers, so, in the shelter of home, in the atmosphere of household love, springs up the pure affections of parent and child; father, mother, son, daughter; of brothers and sisters. Whatever makes this insesecure, and divorce frequent, makes of marriage not a union for life, but an experiment which may be tried as often as we choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children or-phaned, destroyes fatherly and motherly love, and is a virtual dissolution of socie-

I know the great difficulties of this question, and how much wisdom is required to solve them. But whatever weakens the permanence of marriage tends to dissolve society, for permanent home s are to the social state what the little cells are to the body. They are the commencement of organic life, the centers from which all

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ter he awoke.

little things!

E. J. C.

PRICE.

by her father. the towns of n Damascus. serious and w her duty; devoted hern to all the of the order meaber. Bible, but had did she ask of the reading of as her request ld that there important for piritual interne reason, her convent and Not long after she visited the e, seeking for examining the the shops, her e shop on the ie very quietly what was held te. She was nd that Bibles once put down xamining, and the shop and oookseller took aded it to her; ed it with eaging it for a liteller how long Bible, but had I should like use," she said; to-day; but if that the mon. gave the names as a guaranty for or return man saw, in the man to possess as to be trust. book and read teps she hasbegun at once She gave all to its study. She rested in what er husband to

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N CLARKE. home. When ach other and picture of the re of one heart say that anyown, but they Their mutual ntire confidence il that is best ngel who rolls rave in which and it comes igs new; a new makes all cares It is the one which realizes laddin's palace Nights," into

v of love is renovels and rohow we never nd how, if there hurch, all manlook at two perleast, to be in ppy. But this, It is too narws the power of nder, that there nd it is also a rger that is to home, and beme true homes ered nook in the ice which rolls Mont Blanc, is full of tender of home, in the love, springs up rent and child; iter; of brothers nakes this inseuent, makes of life, but an exried as often as when we like. oots all the dear es children ory and motherly olution of socie-

ties of this quesm is required to er weakens the tends to dissolve nome s are to the e cells are to the mmencement of from which all

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE'S

GOSPEL. A. D. 29. LESSON V. THE TEN take pleasure in the gifts of God, who ut-

EXPLANATORY.

Luke 17, 11.19. Nov. 3.

Verse 11. He went to Jerusalem. This passage is not in the chronological order of events. The majority of commentators assert that it belongs to the period immediately preceding the "Perean journey," in which several of the last lessons have been located. But Dr. Whedon and Van Oosterzee prefer to place it after the jourand they were greatly despised and hated trait. by the Jews of Jernsalem and Galilee. They still exist in small number near Mount Gerizim, where their temple once stood. Galilee. The northern division of Palestine, where most of Christ's life on ger. "This alien." One who was without earth was passed, and his miracles were wrought. This was his final departure and accomplish his eacrifice at Jerusalem.

Oriental cities may be often seen a crowd of lepers, repulsive and loathsome in their appearance, congregated near the walls Go thy way. To the priests, for the rites which they are not permitted to enter. 1. of legal purifying. Thy faith hath made "A sad emblem of those who behold the thee whole. Others had received healing heavenly kingdom, from which they are of body, this one had obtained holiness of for ever excluded."-Whedon. Certain vil- heart. lage. Some unknown village probably in or near the Jordan valley, and not far from Bethshean, which was the usual place of crossing into Perea. Ten men. "Even the most wretched seek companionship, and a common misery unites men. 3. "Troubles makes men forget the enmities of race and creed." Jewish and Samaritan lepers are found together. Lepers. Victims of a disease which is still common in Syria. It begins with an inflamed, whitish spot on the skin, which developes into a white, scaly appearance over the whole body, and ends in the decay of the extremities and members, until death comes to relieve the unhappy leper. It forms a strong type of the disease of sin in 1. Its hereditary character; 2. Its insidious growth in early stages without pain; 3. Its destructiveness to the body; 4. Its polluting influence; 5, Its incurability by any human power Stood afar of. Most forms of leprosy were believed to be contagious; and now in the East lepers are not permitted to dwell in the cities, but are kept in colonies outside the walls; and whenever they walk abroad are required to stand at a distance and warn people of their approach. In the sandwich Islands, where leprosy is very common, an island is set apart where every leper, whatever his rank, is required to live, and which is strictly "tabooed" to all the rest of the people.

12. As he entered. Outside the gates of

13, 14. Lifted up their voices. Even these miserable crnatures have heard of the wondrous healer, and as he approaches make the most of their opportunity to call for his help. 4. "When Christ is near is the hour for needy souls to find relief." 5. "Those who expect Christ to aid them must call upon him earnestly." Jesus, Master. They recognize him as a wonderworker and implore his power in their behalf. When he saw. He saw their need, their desire and their faith, and that was enough to summon his power. | Teacher, show your class that our Saviour does not need to be persuaded to bestow on us pardon and purity. He is always willing. Go. show yourselves. There were certain types of leprosy which were not fatal: but in order to distinguish between these and other incurable lepers, if ever a man appeared to be cured from leprosy, he was required to go to the temple, submit to a careful scrutiny, fulfill certain services, and then, after receiving the certification of the priest to his healty condition, was free to go among his fellow-men once more. 6. "Christ pays respect to the observances of the church, even though its priests were his mortal enemies. 7.
"When he heals men he does it in his own way, and demands their unquestioning 22, 1878. These lepers, with their ghastly chalk-white faces, were required and pure; to go boldly to the priest in Emulsion of Cod Liver Oil with Lactotheir sores and defilement, and demand the privileges of health. 8. "The way to and, at the same time promising to write and claim and appropriate the privileges went forward as if already healed, and that, moreover, on a mere command, without an explicit promise of the Master. see me now, can hardly believe that I am They were cleansed. In the act of obe- the same person. dience their faith is rewarded by the heal-

15. One of them. Thus far the conduct &c. &c. of all these lepers, their earnestness, their faith, their obedience is to be commended. Dealers. But now comes a test to their love and gratitude Nine of them, intent only on

They are impatient for the hour when by the word of the high-priest they shall be free from the yoke of a leper's life, and, forgetting him who has wrought their cure, they hurry forward to the temple. One only stops to think gratefully of his goodness by whose power the transformation has been wrought. 9. "How many LEPERS: or, Giving Glory to God. terley forget and ignore the giver." Turned back. He felt that it was more important to return thanks than to complete the legal forms. The priests could wait, but the Saviour was departing. Loud voice. In tself a proof of the healing, as the leper's voice is hollow and feeble. 10. Those that have a new nature receive with it a new tongue." Glorified God. Recognizing the power of the Father in the

deeds of the Son.

16, 17. Fell down on his face. He worshipped Christ. and paid him divine honney, the raising of Lazarus and the retire- ors. If he had been less than God he ment to Ephraim, when Christ, soon be- would have rejected such adoration. A fore his last passover, started once more Samaritan. And therefore he did not posfor Jerusalem. Through the midst. On sess all the knowledge and light which the boundary line between the two pro- were given to the Jewish people. If any vinces, having Samaria on the right and one might be excused for neglecting to re-Galilee on the left. He was proceeding in turn thanks, surely this ignorant stranger! a south-easterly direction toward the Jor- 11. " Those of whom the least is to be exdan valley, which he crossed probably near Bethshean, not far from which city this miracle took place. Samaria. The middle province of Palestine, west of Jordan. It took its name from the capital of the Ten Tribes. After the captivity, B.C 721, it remained almost uninhabited for nearly half a century, until colonists were nearly half a century, until colonists were saved by his power." Where are the nine? introduced from Mesopotamia and the re- Ten men in the same circumstances of gions east of the Tigris. These nations want, receiving the same blessing, yet exadopted some of the Israelitish forms of hibiting feelings so different. 13. "Every worship, and perhaps intermingled with soul makes its own choice, and exhibits its the remnant of the Hebrew race by mar- own character." Not God's will, but riages, but their religion was very corrupt man's, makes the varieties of natural

18, 19. There are not found. How few are those that realize God's goodness as manifested in their lives! Save this stranthe privileges of the chosen people had yet shown gratitude, while they had apfrom his northern home, to meet his foes parently forgotten their Benefactor. Yet we do not read that he withdrew their blessing of health, and on account of their ingratitude cursed them with their leprosy again. 14, "God continues his mercies even to those who treat him with scorn.'

GOLDEN TEXT: And Jesus answering said. Were there not where are the nine? Luke 17, 17. DOCTRINAL SUGGESTION: Thanksgiv-

ing for mercies. The next lesson is Luke 18, 9-17.

WHAT THE BIBLE SAYS OF OUR SINS WHEN THEY ARE FOR. GIVEN.

A BIBLE-READING.

Blotted out 1 Pet. ii. 24. Borne by another Cast behind God's back Isa. xxxviii. 17. Cast into the depths of the Mic. vii. 19. sea Rom. iv. 7. Covered Dan. ix. 24. Finished Col. ii. 13. Forgiven Dan. ix. 24. Made an end of Num. xxiii. 21. Not beheld Rom. iv. 8. Not imputed Heb. viii. 12. Not remembered Mic. vii. 18. Pardoned Zech. iii. 4. Passed away Heb. i. 3. Purged Heb. ix. 26. Acts x. 43. Remitted Ps. ciii. 12. Mic. vii. 19. Subdued Sought for, and not found Jer. 1. 20.

Positive Results .- There are numerous remedies that cure sometimes and become trusted and useful, but none have ever proved so effectual-oured so many and such remarkable cases—as Dr. Ayer's

Isa. vi. 7.

Selected.

Washed away with blood John i. 7.

Taken away

medicines. The Cherry Pectoral has restored great numbers of patients who were believed to be hopelessly affected with consumption. Ague Cure breaks up chills and fever

quickly and surely.

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Another Communication from Mr. Geo. Sewell, dated Moncton, N. B., June

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THE WESLEYAN

SATURDAY, NOVEMBER 2, 1878.

OUR YOUNG MEN.

NO. V.

AMBITION. A desire to excel is a very important,

element in the conditions of success, and no young man can afford to ignore it. Without ambition progress is simply impossible. Would a man care to climb a tiresome eminence, were it not that the hope of feasting his sight upon the beauties of the unfolding landscape, and of cooling his fevered brow in the mountain air, spurs him on? His ambition is his inspiration. More than this: how often is it true that, as Shakespeare says;-

"Our doubts are traitors

And make us lose the good we oft might win

By fearing to attempt But ambition, like a light, scatters the gloaming where spectral fears shelter themselves, and sheds the cheerfulness of hope across the midnight of our doubts. And what is impossible to a man fired with an ambition ad astra? What has it not accomplished already? Read the records of noble achievement, and what do we find? Who have won the bloodless victories of peace-" victories no less renowned than war?" Who are the men that have wrested our liberties and all the golden blessings of our civilization from the iron grasp of tyranny and despotism and purblind ignorance? Who have built up the mighty pyramids of a pure literature, of social happiness, and a of larger, grander, nobler life? Who are they that have done and won all this for us? Not the craven spirits; not the laggard-hearted; not the dreamy idlers of our race, but the kingly men whose ambition made them great, and whose greatness has made them immortal.

With these examples before us, there is something very forcible and fitting in the Chinese proverb:-" Better not be than be nothing." A man must be something if he would fulfil the Creator's purpose; for, as Milton says :-

"Man is a creature not prone And brute as other creatures, but endued With sanctity of reason;' consequently, as the poet adds:-

" In our proper motion we ascend To us is adverse.

Now, it is this high dignity of our nature this wealth of faculty, and this grandeur of vocation, that makes a proper measure of ambition not only seemly but essential Surely it need not follow of necessity that one's ambition should kindle into an allconsuming fire, maddening into frenzy, and inflating the mind with a fatal pride, like the frog in the fable. The royal eagle soaring to the sun, or the delicate plant aspiring through the callous soil to the light, is a fitter type of a noble spirit, rising with the strength of ambition to the sunny heights of its own chosen ideal. True ambition differs from its counterfeit chiefly in the nature of the object which it sets before itselt. Nothing mean can ever tempt its effort. The utmost of its daring is the farthest limit of right and truth and

" I dare do all that may become a man, Who dares do more is none. And again, its ardent wish is:-

" To fill its odorous lamp with deeds of light And hope that reaps not shame."

Objects of genuine worth, and not "shapes of shade," as Longfellow calls many of the fond illusions of life, are the coveted boon of a true ambition. Nor is it the multiplicity of desirable things that ambitton seeks so much as some one paramount good. It concentrates its aspirations towards one main end, and is content to enjoy a unity of success. In one of Esop's fables a mother fox reproaches a lioness for having brought forth but one young at a birth, when the lioness proudly replies; "Yes, one, but a lion." So ambition may not be very multifarious in its succeses, but it will be careful to make its one achievement worthy of itself:-to "ripen" its one great "thought into

Now, a man fired with such an ambition cannot fail. Carried forward by the spell of this enchantment he must succeed. He may not always compass the full measure of success which he has placed before himself as his ultimate goal, yet his effort is of the nature of success.

" No endeavor is in vain; Its reward is in the doing, And the rapture of pursuing

Is the prize the vanquished gain.' Not to speak of the "pleasures of hope" which beguile the tedium of protracted toil, and which in themselves compensate us for our pains, the very effort that is made develops one's capacity for work, and thus multiplies his chances of success, just as the smith strengthens his muscle by the blows dealt upon the metal which his skill is fashioning. Work is disciplinary. Effort is the apprenticeship that fits tious. Live for something. Catch the spell of your high destiny. As the motto puts it:-"Live while you live." Rise above the sensual and the pleasing.

"Men have no faith in fine spun sentiment Who put their trust in bullocks and in beeves." If the common objects of human desire are all that you seek for, then the nobler pursuits of life will have no charm for you. But if, on the contrary, you follow after the prizes that cluster about the summit of a noble ambition, the mean things of time and sense will minish in the fading distance, until they will be lost in the darkness of oblivion.

DAWNING OF THE REIGN OF PEACE.

Do our readers apprehend all that is suggested by the quiet circumstances attending the advent of a new Governor General? A grand nobleman has just taken ship for England, an ordinary passenger-at least in the common-place way of passenger transit. His successor is to be received with great demonstrations, chiefly because he comes as a very near relative of our Queen. But in neither instance has it been, or will it be, necessary to use precautions for the distinguished personages' protection against violence. The country would be shocked at the bare supposition that danger to our Ruler was threatening in any way. This may seem a very trite observation; but it is, though familiar enough, an observation that contains abundance of thought, and all most assuring as regards the rapid advancement of our world in the scale of civilization. More than that, it is the prophecy of even greater things. The ultimate conquest of religion—the coming of the Son of Man, whatever that may mean, which certainly will include a universal reign of righteousness and peace-is possibly an event in the not very remote future, as indicated by the present condition of the world's regal and vice-regal relations.

Rulers are the barometers of history. They stand steadily, or fall, with the condition of the surrounding social atmosphere. As iniquity increases among the people, intrigues multiply among princes. Correspondingly, as the morals of a nation improve, security to rulers, indeed to life generally, becomes a distinctive feature of this ascending ground, where perfection

brings this security as does no other religion. The history of Paganism is always one of monarchial disquietude. Moham. medanism, as a religion of force, brings no restraints to bear upon the passions of courts. Within the past few years, after the teachings of Mohammed have been allowed fifteen centuries to exert their influence, rulers have been disposed of in Turkey by means which all the Christian world regards as iniquitous. Human life is always cheap, even princely life is never sacred, under a religion which teaches that God's first weapon is the sword.

Under Christianity itself, history has preserved marked distinctions between advancing epochs, as regards the lives of rulers. Taking England by way of illustration, two of the four Norman monarchs who reigned during the 11th and 12th centuries, fell through violence. Of the eight Plantaganet Rulers who reigned between the years 1200 and 1400, four were murdered. Two of the three monarchs of the house of York died, directly or indirectly, by foul means. - This brings us to the Tudors, under whose reign Protestantism was introduced. From that period dates a new era of security to monarchial life. The deaths of Kings and Queens up to this time are fearful and trequent blots upon history; and of those slain among persons of blood-royal, especially heirs to the throne, the record is sufficiently dark, while eternity will alone reveal the crimes against sons and daughters of Kings, against Governors and other rulers which were concealed from notice. Shakespeare might well say-

" Uneasy lies the head that wears a crown." History as read by him was a succession of bloody schemes for power. His writings reflect, under the almost inspired genius of the dramatist, a shocking condition of things, in which wicked and cunning princes seem to vie with each other in selling

themselves to the god of treachery. Scotland and Ireland have a worse record, if possible, as regards violence to princes, than even England. In the history of the former there are tragic chapters, bloody and base chapters, some of which illustrate the insecurity of rulers under a corrupt form of Christianity. As to Ireland, its own historians, whether with truth or fiction, maintain that at least one hundred and fifty rulers had held sway within its bounds, a large proportion of whom fell fighting against those who plotted for their downfall.

With Protestantism came a new order of things into England. Had Henry forseen the effects which were to follow the new religion, in affording security to his suc- Mr. Fulton has a history which, fairly coccors he would have welcomed it with understood will place all the foregoing in

acy. Several persons of royal blood came to a premature end in the times immediately succeeding the Reformation in England; but in no instance has a monarch fallen by the hands of his rivals. Henry's own wives-Anne Bolevn and Catharine Howard-and Charles the first, are cases which have a different explanation.

European countries which rejected the Reformed faith are, in fact, but little better in this respect to day. Spain and France have repeatedly risen against their rulers within recent times. The enemies of their rulers have only been prevented from carrying their projects to a sanguinary conclusion even, by the escape of those whom they sought as victims, or by the restraining force of outside opinion. And this is a fair sample of all Roman Catholic countries. Mexico, on our own continent, is another specimen. A ruler in that country is never secure. The wave which carried him in to-day, may sweep him out and drown him to-morrow.

Queen Victoria has been frequently fired at while taking her quiet airing, like any any ordinary citizen, in an open park; but the culprits have been madmen or fanatics. No single intrigue to supplant an English monarch has come to the light for a long period. No hand has been lifted against a royal life on British territory for many a day, excepting where the indiscretion of youth, or the hot blood of insanity, has exposed some miscreant to universal condemnation. And as it is at home, so is it wherever the British constitution and the Protestant faith have found supremacy. In the United States, as in Canada, rulers have forgotten, if they ever learned, how to wear a sword. They ask for no measures from Parliament, for no military gaurd, to protect their lives. Exposing thomselves like ordinary mortals. they penetrate to the outskirts of our civilization, and mingle with the crowd of both political parties, having no weapons but their good powers of language. The people fight but at the polls; rulers look onsecurely, whichever way the battle ter-

This, we maintain, is an evidence of advancement. It is an earnest, too, of better things. When the Protestant people of the earth shall have reached the height of of social and national condition awaits And it is remarkable that Christianity them; and when this pure faith, becoming the guiding star of all other populations, shall lead them also to refinement, to gentleness and love; then shall the end be of which Christ and the Prophets have spoken. "The prince shall not take of the people's inheritance by oppression, to thrust them out of their possession :" and " The people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands that I may

> BISHOP, CANON, RECTOR, AND MISTER

The "Dominion Churchman," as its name indicates, is the organ of the Episcopal Church in Canada, and is published at Toronto. In its issue of 19th October appears a letter from Annapolis, Nova Scotia, describing certain services held in that vicinity during August of this year. The correspondent states that on the 25th. after morning prayer at the parish church the Rector occupied the desk, Mr. J. M. C. Fulton read the lessons, and Canon Dart preached. This order was repeated in the evening at the Church of St. Thomas, Weymouth. Mr. Fulton here delivered an address on missions, paying a warm tribute to the Episcopal Church, and giving instances of "ignorant opposition," of "blindness and folly" on the part of other denominations, at the same time hinting that "the Episcopal Church is claiming increased attention from thoughtful minds (?), year by year; although in some places it is regarded with a feeling akin to horror" The concluding paragraph of this Annapolis Royal revelation we give entire :-

" On the following day, Thursday, there was a service at 11 a. m at the new church of St. Mary, Barton, half way between Weymouth and Digby The Rector said the prayers, and Canon Dart de ivered a very instructive discourse on the 'Transfiguration,' and afterwards assisted, as on the prerions day, the Dean in the administration of th Holy Communion. Here, as at the parish church. there was a very fair attendance, both as regards the worshippers and the communicants. It will be interesting to know that Mr. Fulton, to whom reference has been made, was formerly a preacher n the Weslevan Connexion. After officiating in everal circuits in this Province he removed to the United States a few years ago. But his doubts as egards the validity of his commission increasing he applied to Bi-hop Bissel, of Vermont, for Or ders. Purposing to spend a portion of the sum-mer among his connections in Weymouth, he was recommended to seek the advice of the Rector in his reading, who applied to Archdeacon Gilpin. Ecclesiastical Commissary during the absence of the Bishop of Nova Scotia, for a license to enable Mr. Fulton to act as a lay reader. He has now gone to Cumberland County on a visit to his relatives, after which he will return to Vermont and admitted into Deacon's Orders in Decem ber. We heartily wish Mr. Fulton God-speed and we are persuaded that he will prove an efficient minister of that branch of the Church Catholic into which he has sought admittance we are assured

with great credit as a self-supporting stu- other Christian Churches of both Hemisdent. If not a brilliant, he was a diligent scholar, graduating in due course as A. B. and subsequently taking his A. M. with honour. He offered for the ministry of the Methodist Church ten years ago, was admitted to probation and sent to Bermuda. Two years were allowed on his probation as a student and graduate-if we mistake not, the church thus recognizing his claim to the rights of scholarship. He was regularly ordained and continued to occupy stations in Nova Scotia for a few years, when he received letters of standing hymn-book as any that has passed before, and left for Vermont. During his residence in that State he held excellent appointments, and was elected Chaplain to the House of Representatives. Here began his "doubts as to the validity of his commission." Bishop Bissell is applied to for orders. "He was recommended to seek the advice of the Rector in his reading." The Rector in turn "applied to Archdeacon Gilpin, (Head Master of Halifax High School,) for a license to enable Mr. Fulton to act as lay reader." Thus he comes tairly into "the succession."

Mr. Fulton's character hitherto has been

that of an ordained minister of the Gospel. As such he obtained full recognition from both Church and State. He drew marriage licenses as such. If an imposture at all, he has been countenanced by twothirds of the evangelical churches of the Maritime Provinces, inasmuch as they regard our ordination as perfectly valid, while the honored Bishops of the Methodist Episcopal Church, with the political leaders of the State of Vermont, must now wake up to the consciousness that a layman has been serving them in the capacity of a clergyman. We could forgive any callow youth for his own degradation in this way; let him disrobe himself if he will. But when a man of education has deliberately accepted ordination at the hands of the successors of Wesley and Coke and Benson and Watson and Clarke and Bunting; when after attaining to respectability and position in this apostolic company he "applies to Bishop Bissel! for orders," we are a little startled at his irreverence and childishness: but when he is handed over to the Rector for advice in his reading, we begin to wonder as to the particular quarter of the moon about that time! Mr. Fulton was, for one year, our class-mate in Hebrew. We learned to respect both his industry and zeal in obtaining knowledge; so that, had the Bishop and Rector both been handed over to him for instruction, we would not have been more astonished than at this an nouncement from Annapolis Royal.

We are inclined to think that there are hidden links in this chain of circumstances. Our Episcopal friends laud his sincerity. They accept as his motive a desire to be in the New Testament order of the ministry. We who know him better, cannot agree with them in either in-

Meantime we would remind our readers that Mr. Fulton, who is no longer a minister in the Methodist Church, and is but a layman in the Episcopal Church, is not qualified, by his own decision, to preach the Gospel. We mention this because it has been rumored that he has recently occupied Methodist pulpits.

THE NEW HYMN-BOOK;—A GLANCE AT THE COMMITTEE'S WORK.

It is not necessary to trace the history of this most important movement. Our readers are aware that the old English Methodist Hymn-book, which had, during a centry or longer, done so much to mould the religious thought of our people, was last year replaced by a new one. A few individuals had discoved that the Connexion had no legal hold upon the hymn-book and resolved to publish, through a private company, a cheap edition which would turn a speedy if not honest penny for the venturesome trade. That led to what was called "The Pirated, or Haddon, Edition." The English Conference, finding itself thus at the mercy of outside speculators. decided to change the construction of the hymn-book, so far as to secure for itself the rightful ownership of its own publica tion. A new English hymn-book accordingly went out to the world last year. The old book thus passed out of print, necessitating, so far, some plan on the part of our General Conference to obtain a compilation of hyuns for use in Canada. Meantime American Methodism had become possessed of a new hymn-book, of great excellence; but so far frustrating any step in the direction of a Pan Methodist hymnbook. The idea of bringing together the Methodists of every denomination and realm, by the use of a uniform order of sacred song-beautiful and prophetic as it notes, each for his own direction, of the may appear-has now, we imagine, been rendered impossible for the next half cen-

This work of compilation on both continents, became, however, a great advantage to our Hymn Book Committee. The

young men sink into despair. Be ambi- prove its superiority and right to suprem- Sackville, N. B., always working his way ern and Southern States, as well as in the pheres, were now offering the results of their painstaking, prayerful labors, in both selection and versification, for the guidance of those appointed by our General Conference to prepare a new hymnbook. In resources of rich, genuine religious poetry, this age has never been equalled; and it would indeed be marvelous if, with all the advantages of modern culture, and surrounded by the products of every school of poetry, the present age were not as well qualified to prepare a

> Four years ago our General Conference appointed a Committee, representing the various sections of its territory, to proceed in the direction of compiling a hymnbook. The Committee reported progress at Montreal at the next session, in September, and after a lengthened, brilliant discussion was reappointed, with full power to publish a new hymn-book within a period of two years. At a meeting held immediately after its commission was thus renewed, the Committee resolved to work in sections, the Western and Eastern members separately, until September of 1879, when the united Committee will hold a protracted, perhaps final, session prior to publication.

Of the Committee as a whole we need say but little. The names of its members have been prominently before the public for some time. They comprise many of the most gifted ministers and laymen of the West, while in the Maritime Provinces some of the names will always stand as synonyms for pure, scholarly, sanctified taste in matters of literature. We propose to give a brief description of the order of business at a meeting of the Eastern section, held last Thursday in Moncton, N.B. Our motive is two-fold; -Firstly, to afford our ministers and people as much information as they can, and may, reasonably desire, as regards the progress of this movement, destined to be of vast import ance to our church. Secondly, to satisfy all concerned that every step being taken by the Committee is with scrupulous, prayerful, laborious, self-denying and lov-Dr. Stewart, Convener of the Eastern

Section, was at his post. He possesses

gitts which eminently qualify him for this

particular duty. Skilled in theology, refined and critical in discrimination of the poetic expression of the different periods in ecclesiastical history, and having rare familiarity with our own old hymn-book, he uses his strength for this Committee to the best advantage. Rev. J. McMurray. in the leisure provided at the close of an honored public ministry, has gained distinction by the remarkable fidelity with which he has preserved the line of opinion laid down in the Committee's decisions. and in the vivid utterances of the General Conference in regard to a new hymnbook. It was found in the meeting to which we now allude that, with beautiful accuracy, he had tabulated by ther numbers and the first line in each, the hymns which were to be preserved from the old book, while he had also filled up the chasms formed by exclusion of some of the old hymns, with others from a wide range of hymnologic preparations, but evincing such a careful and appreciative selection as to secure the admiration of his brethren. Mr. Lathern was present to sustain a reputation justly gained in this particular department. He could scarcely have known, years ago, when lecturing on Charles Wesley's Hymns, that Providence was leading him in the direction of marked usefulness; but such proves to be the result. His remarkable memory gives him perfect command of every stanza of the cherished hymns of other days, while his loving attachment to the book which has given words of prayer and praise to tens of thousands in sorrow and joy, in health, sickness and death, is a safeguard against taking unreasonable liberty with the standard songs of our Zion. It was a fortunate thing that Dr. Allison name was added to the Committee. His ripe scholarship, with that poetic intuition which he is known to possess, will greatly contribute to this work during subsequent stages. Mr. Currie and the writer were content with the privilege of noting the results of a previous meetingwhich we were prevented from attending, and of offering a practical suggestion when it might be in order. Like companion ships, coming up when the fleet have reached mid-ocean, we can only throw out signals to our comrades, and cheer them on. After carefully reviewing the ground

already traversed, and agreeing upon certain general principles for future guidance, the Committee proceeded to make sections under which the hymn-book is to be divided. An outline has been adopted which will greatly facilitate the work o compiling, and render the arrangement exceedingly natural and simple for public worship. Next came the notation of hymns the old h were ker sible; at supplied part at 1 posed for Mr. Mc these h and ind which t o'clock a of the w hymns p

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well as in the the old hymns were to be preserved, they f both Hemiswere kept in the old order wherever possible; and the spaces to be filled up were the results of ful labors, in supplied with new material indicated in part at previous meetings, or now procation, for the posed for the first time by the industrious by our Genea new hymn-Mr. McMurray. The mere copying of these hymns, taking only their numbers, genuine reliand indicating by initials the books in never been eed be marvelwhich they were to be found, occupied ges of modern the time of the Committee from eight the products o'clock at night until two in the morning. he present age to prepare a of the work involved. passed before. ral Conference presenting the ory, to proceed ling a hymnorted progress session, in Sep-

It is the intention to examine the new hymns proposed, each member for himself, during the winter; to meet in April, if possible, for the purpose of discussing any hymn that may be challenged, any other that may be brought forward, any old hymn that some one may desire to retain or cut off-in short, to agree upon material generally. After that, it is hoped that one other meeting will leave the Eastern Section prepared to meet in general Committee, where, doubtless, a lengthened, laborious session will close the duties of the new Hymn Book Committee in connection with the Methodist Church of

NEWFOUNDLAND ENQUIRY.

EDITOR OF WESLEYAN:

Dear Sir, -Our "church" folk in "this Newfoundland of ours," hear it often, in a taunting manner, remarked that " No educated man ever joined the Methodists." "That they have educated men among them, is an undisputed fact, but no man after having received his education, had ever been known to enter the Wesleyan ministry.'

Can you, Mr. Editor, reply whether or not this is a true assertion.

The precise drift of the remarks used in the above connection we can scarcely see. If it mean that no man of education has been known to change his relation from any other church to the Methodist body surely our correspondent can find emineninstances of this, though we assume such cases are comparatively rare in regard to all denominations. If it mean that persons of education in our ministry have ob, tained that education after entering the profession, we can scarcely call to memory a single individual in these Provinces Districts will correspond with brethren inter-church, but are ourselves a burden to the who has received a literary title within ested and it is earnestly desired that success ten or fifteen years, who did not earn the will crown this effort to augment circuit rehonor before ordination. We presume the reflection is intended to show that Methodism and education are incompatible, If so the prejudice can only owe its origin to ignorance or albad animus.

EDITORIAL NOTES.

Mr. Currie appears in another column, in reply to Rev. John Brown. The Editor disclaims the figure of the three Hebrew children, so far as he is concerned. He is not in a furnace. He is not in a hot atmosphere. Nebuchadnezzar does not rule. Nebuchnezzar has not bound with Baptist, or any other, cords, the Editor, at least. Moreover, we have the apprehension that if there be any furnace, any fire, it has not been kindled by Nebuchadnezzar this time, and if there be any victim it is Nebuchadnezzar himself and not the three " children."

Rev. C. M. Tyler, of Kaye Street, Hali-taking. fax, has received intelligence from England of the death of a brother. This young man had received a thorough classical education and gained a high place as a musician in connection with the Messiah Societies, of the North of England. There was hope in his death. His early demise has naturally left sadness in the circles of his relatives, who loved and admired him.

Reference to the Inebriate's Home, Dartmouth, has frequently appeared in our columns. Its Third Annual Meeting was held last Tuesday. The Manager reported that there were 78 inmates during the year; many of these had been taken out of the police station. There had been a large majority of very hopeful cases, even to complete restoration. Nearly all the professions had given patients to this Home. It is contemplated to look toward a Maritime Inebriate's Home at an early day. This is all truly gratifying, and fulfills the most hopeful views cherished as to the Institution.

We had the privilege of attending, for a few sessions, the Y. M. C. A. Convention, held last week in New Glasgow. It was refreshing beyond measure to witness the results of this agency among our young men. The Associations are capable of doing great work, and ought to be encouraged in every reasonable way. The aim of our Christian brethren is very high and very pure. As a consequence God honors them with signal usefulness. New Glasgow did its very best in the way of hospitality. Altogether, we have never derived more real pleasure from any visit of the k'nd. May our Divine Lord greatly bless the Y. M. C. A.!

A letter from Rev. R O. B. Johnson has come to hand, in which he deprecates the view which one of our correspondents has taken of certain remarks made in his (Mr. Johnson's) recent communications to this We are sure there has been a misunderstanding on both sides, to some extent. We withhold Mr. Johnson's letter, as we believe the sober second the labors which are now put forth. Let me thought has been suggesting a kindly in- also add, Mr. Editor, to the above, that in re-

elsewhere, because, while winter is always due in November, it sometimes hesitates, owing to the warm atmosphere setting in from the sea. This Fall is among the most remarkable. We write this on the 29th of October, vet we have seen within a few hours a fine bunch of strawberry blossoms, set off with a few fair specimens of that luscious fruit. These grew in an open field near Truro. Flowers of different kinds may still be gathered in many gardens in Halifax. This 29th This will give our readers some little idea of October resembles a day in June. The season throughout has been delightful beyond expression. As one result we have apples selling by auction at slaughter prices. One dollar and twenty-five cents a barrel on an average can purchase a splendid assortment for winter.

CORRESPONDENCE.

MISSIONARY COMMITTEE.

NOVA SCOTIA CONFERENCE.

DEAR MR. EDITOR, -The Missionary Committee of the Nova Scotia Conference met by appointment at Windsor on the 23d inst. The President of the Conference presided with his accustomed urbanity and promptitude. Most of the members of the Committee were also in attendance. Bro. S. F. Huestis announced the grant to the Conference from the Central Board to be \$8,220, which sum is \$2,400 less than that placed at the disposal of the Committee last year. General regret was expressed at the financial condition caused by the diminution in the grant, and very grave fears were entertained as to the results to our brethren on the Domestic Missions, especially when it was stated that the estimated average deficiencies on the dependent circuits supplied by married men will be \$301.50 on a salary of \$750.

In order to meet, to some degree, the crisis caused by our diminished grant, the following preamble and resolution received the concurrence and approval of the Commit-

"Whereas, the time has come when, in the judgment of this Committee, some method should be adopted to meet the exigencies resulting from the rapid reduction of the grant to dependent circuits.

" Resolved, That Chairmen of Districts be requested to arrange for the holding of pubmeetings, during the coming winter, at which ample information shall be afforded to our people as to the state of the funds of our Missionary Society, and earnest efforts shall be made to augment the circuit receipts and to raise dependent circuits to a position of

In accordance with the terms of the above resolution the Chairmen of the respective

A communication was read from the Revd. A Sutherland, Missionary Secretary, in rela-tion to the reduction of the debt on the Missionary Society, and the action of the General Conference thereto.

Whereupon it was resolved unanimously that the Missionary Committee of the Nova Scotia Conference hereby express its conviction of the great desirableness of clearing off within a reasonable period the encumbrance now impeding the operations of the Society, would cordially recommend all our ministers and people that this matter be kept in view, and the aim be directed to secure, if possible, an addition of, at least, twelve and a half per cent, to the last year's Missionary in-

It may be proper for me to state that it is comtemplated to pay this year \$16,000-a portion of debt equal to one fourth of the entire amount, and that without lessening the erdinary contributions to the Missionary Society. The importance of relieving the Sociesty of its embarrassing debt cannot be overestimated, and it is hoped that by an earnest, united and self-denying effort the friends of unissions will compass this laudable under-

The esteemed Superintendent of the Windser Circuit arranged for a Missionary Meeting in connection with the meeting of the sionary Committee. Eloquent addresses were delivered by several members present, a large congregation listened with rapt attention, the choir discoursed appropriate music, and we doubt not that the collections and subscriptions will indicate the purpose of our Windsor friends to do their share in supporting the Missionary Society in its ordinary work and by relieving it of its debt.

Oct. 29th, 1878. Sound Island, PLACENTIA BAY, N. F. Oct., 11, 1878.

MR. EDITOR, -Dear Sir, -On the 6th of this month we held our Sabbath school anniversary service, at which 24 pieces were reare all right and there is no motive apparentcited by the children, and several hymns sung from Mr. Sankey's selections.

As this was the first service of its kind, some doubts were expressed in reference to getting the children to stand before the conmade to vanish, by the praiseworthy conduct little girl Pilky was sentenced to pay a fine of the children in going through such-as we know to be a trying process.

Strange things are often strepuously oppes ed by old people; but we are thankful to tleman reciding in Kaye street, was fined \$80 have to state that this was not the case here; but the contrary as one old Christian was heard to say, "I thank God for what I have

seen and heard this day." On the 8th which was a beautiful day, we had our Treat, at which a goodly gumber of parents and friends were present. After all had partaken of the goods things provided, which were not of the poorest kind, and were served ont in something like Yorkshire style, we repaired to a field belonging to the mission, and there tried to please ourselves and each other, in games and singing, &c.

The whole day passed off very happily, and trust we can all look back to it with pleasure and profit, and pray as we did before it took place that, God would bless our dear young friends with his converting grace, while in their youthful days, that in years to come the fruit may be seen, as the result of

Extraordinary seasons and unnatural bles and other books for Sound Island school, The brig Como, of Windsor, Capt. J. B. of James Duncan & Co., but the officers of noticed in these Maritime Provinces than old and new Bibles, and other papers and tracts which will be very useful in this bay. JAMES WILSON.

> ____ DISTRIBUTION OF GRANTS.

MR. EDITOR,-The Rev. Mr. Duncan, in his very courteous answer to my last letter, says, "to his presentation of circuit receipts, &c., in relation to missions within the bounds of the N. B. and P. E. I. Conference I cannot so readily subscribe." I cannot understand what there is in my 'presentation' that can be objected to, as my figures are taken from the general report of the Missionary Society, the only figures that are given to the Methodist public in relation to their contributions, and must he assumed to be correct.

Accepting Mr. Hart's correction in reference to the rent, the case stands thus :- alllowing for that purpose \$100 and \$150 a year for the three years named-Fairville received \$2,452, less rent \$300, Nett \$2,152; Sussex received \$2678, less rent \$450, Nett \$2,228; Point de Bute \$1.721. My statement that these circuits should not have received grants holds good in the case of Fairville, and with a small deduction, in that of Sussex.

In reference to the rent charge at Sussex I learn from delegates to the late meeting of the committee at Moncton that there is a peculiar arrangement by which the funds of the missionary society in the shape of rent is made to pay for a parsonage there. But why the brother at Sussex with circuits receipts of \$713in 76-7, and \$720 in 77-8, should receive each year \$150 for rent and \$127 beside in 76-7, a total of \$1,860 in the two years, simply because the parsonage is yet unpaid for, when brethren on circuits that are so unfortunate as to have parsonages only receive \$555 to \$565, or as in the case of Point de Bute \$1,166 for the two years, is beyond my " astuteness " to discover.

Why should not these circuits out of their abundance pay their own rents when, if you take \$300 from the Sussex income for the two years it still has \$400 more than the Point de ville, with a salary of \$988 and in the Susbeen badly off compared with others, even though they had paid their own rent. Mr. Mr. A. Hall now being erected in Pictou. though they had paid their own rent. Mr. Hart cannot mean that no matter what the receipts are on a circuit, because they have no parsonage the missionary fund must forever pay their rent. Yet what else can be most of our missions the pay is altogether inalso by this fact reacting on the minds of contributors. One of the most cultivated ladies in our church, whose whole soul is in our discouraged one from working for our missionary society to know that we do not send a cent to the real mission work of the connection. I fully expected that Fairville, Sussex and other missions would have been taken off the fund this year, and am disappointed that the committee at its late meeting so disregarded public opinion as to retain them on the grant although other circuits will have to bear a deficiency of \$330 on \$750, making the difficiency wider yet.

NEWS FROM 'THE CIRCUITS.

MISSIONARY MEETING .- There was held in the Methodist Church, last evening, the Missionary Meeting of the Methodist Church of Canada for Windsor Circuit. A large number were present including a good representation of Clergymen and Laymen from several surrounding Circuits. Eloquent and appropriate speeches were made by the Rev. J. Taylor, president of the Conference, Rev. W. H. Heartz, of Halifax, Rev. Richard Smith, of Annapolis, Rev. S, F. Huestis, also of Halifax, Rev. A. W. Nicolson, Editor of WESLEYAN newspaper, and the Rev. R. A. Temple, of Truro. Last year Windsor con-tributed \$564 to the General Missionary Fund. The efficient choir sang, for a collection piece, "From Greenland's Icy Mountains," and the meeting was thought, by the appearance of the plates, to be a very succes-

NEWS AND NOTES.

NOVA SCOTIA.

Mr. Wm. Robinson, book-keeper for Mr. James Hunter of Halifax, disappeared in a mysterious manner last Friday. He left his is feared that he has committed suicide. For the necessary antidotes. For several hours boarding house early on that morning and it several weeks past he has been despondent and this, as well as from the fact that his razer is missing, leaves to the belief that he has perished by his own hand. Two letters were found in his room, and one he says that he could stand it no longer, but it was not money matters that troubled him. His books ly, for him to go off. About 25 years ago he had a similar attack and was absent from the city about three months.

Two small boys, named Julien and O'-Rourke, for stealing \$50 from Messrs. Paygregation to recite their little pieces; but we zant & King, have been sentenced at Halifax are glad to know that such doubts have been to five years in the Andustrial School. The of \$40 or 90 days for picking a woman's pocket of a purse and \$40. A soldier arrested for smashing crockery, and assaulting a gen-

The folly of the short hair, (no hair in fact) system-(introduced probably by same fashonable consict from Sing Ling) -was illustrated last week in the case of a young man in Halifax. He had his hasr clipped very close at a hair dresser's, and then started for home. On his way he felt the cold strike to his head, and after reaching home was taken with violent pains in his head. Doctors were called in next day; but the pairs gradually increased, and within three days the young man was dead.

On Monday night a wooden building near the railway station, Truro, occupied by Alex. Chisholm, as a carpenter shop, was accidentally destroyed by fire. The loss is estimated at \$3000, two-thirds of which is covered

Capt. Brinton, of the brigt Arctic, which arrived at Sydney, C. B., on the 17th inst.

productions of the soil are more frequently there have arrived safely three boxes full of Tooker, which recently made the quick passage of 17 days to London from Halifax, made the run to the Lizard in 14 days.

> A few days since while Arthur Chisholm, a son of George Chisholm, of Lower Granville, was threshing grain in a barn, a little boy. son of Capt. James Morrison, was indulging in the apparently harmless pastime of swinging by the feet from a beam near him, when a loaded pistol fell from young Morrison's pocket, and coming in contact with the floor Landseer, which arrived on Thursday, rethe cartridge exploded, lodging the bullet in ports that the schr Kate, of LaPoile, Nfld., the cartridge exploded, lodging the bullet in Arthur's wrist.

The New Glasgow Eastern Chronicle reports that on Friday evening, 18th inst., a boy about 10 years, son of Walter S. Fraser, milofficial minutes of the Conference out of the er, McLellan's Brook, while passing an upright in his father's mill, was caught with it by his clothes and whirled around with great rapidity. At every revolution of the shaft his right arm and left leg struck against the side of a grain hopper which was about a foot distant. The noise caused by his arm and leg striking against the hopper was heard by the boy's father who, on ascertaining the cause, immediately stopped the mill and extracted the boy from his perilous situation. On examination the bone of the right arm from the shoulder to the elbow was found to be completely shattered. His left leg was found in a similar condition, the bones, from about six inches above the knee to the same distance below, also the knee joint, being all broken into small fragments. The Chronicle reports that the little patient is progressing favorably, and hopes are entertained that both limbs, though perhaps in an impaired condition may be saved him.

Between 7 and 8 o'clock on Sunday evening last, some boarders at the Revere House, ctou, while in the sitting room, heard cries of distress from the harbor. Several ran down to the wharf, while one put a light in the window, which reflected on the wharf and water. By the aid of this light, the men on the wharf succeeded in rescuing a man named Robert McDonald from a watery grave. He was found to be in a very exhausted condition, and was taken to the Revere House, where a doctor was called in and the necessary restoratives applied. On Monday morning he was sufficiently recovered to be remov-Bute? I cannot think that brethren in Fair- ed to his boarding house, but congestion of the lungs set in and he died on Thursday sex with one of \$990 for 76-7 would have night. The deceased was about 40 years of

It will be seen by reference to our death notices that another of our old and respected residents has been removed by death. Mr. Currell was one of our most useful men, and drawn from his statement. I do not want to for years enjoyed the confidence of the en be misunderstood; my opinion is that in the tire community in which he lived, as well as the surrounding country. It can be truly adequate, made more so by circuits being kept said of him that he was a sincere friend and on the grant that should not be there, and an honorable man in all his dealings. To the bereaved widow and children we tender onr heartfelt sympathy in their present affliction. But a short time has elapsed since a bework, said to me the other day that it really loved son and brother was laid away to rest and now an affectionate husband and kind father has been taken from their midst .-Bridgetown Monstor.

NEW BRUNSWICK & P. E. ISLAND.

Mossrs. Robert Robertson & Son, St. John, received advices that the barque Mary E. Goodwin has foundered at sea, and that the captain and crew have been landed at Antwerp, The M. E. G. was bound from Carthagena. Aug 7, to Philadelphia. She was 1,110 tons register, was built at Weymouth, last year, and was owned by Messrs. F. W. Goodwin & Co., of Weymouth, and Robert Robertson & Son, St. John. She was partially insured. Capt. Amos Robertson was

Mrs. Brown, of Portland, was instantly killed, recently, by falling between two planks on a platform near Hamilton's mill. was at the time taking her husband's supper to him, he being the night watchman at the mill. Coroner Rigby was at once notified.

Brig Silas Alward, McNeil, from Chatham, N. B., for Legui, France, arrived at Falmouth, England, Oct. 2nd, leaky. Had lost deckload, fore and main topmasts, jibsails,

and all attached. A sad drowning accident occurred near Cape Bear, lately. It seems that a boat containing two men and two women, and loaded with fifteen tens of coal, was coming from ful one, and closed with the usual benediction. Pictou, when the boat was struck by a squall and capsized off Cape Bear. The two women, who belonged, we understand, to White Sands, were drowned, but the men were saved. We did not learn the names of the parties, nor any further particulars.

A man named Wilson, from Bear River, N. S., who boards in a house on Water St., St. John, was seized with a sudden illness the other morning of so violent a character, that a physician was sent for. Dr. Lawrence, who was summoned, diagnosed the case to be one of irritant poisoning, and administered the man's life was despaired of, and last night, though more comfortable, he was not out of danger. Wilson had been out around the city/early in the morning, and it is possible that poison was given in liquor that he drank. He was not, however, in a condition next night to intelligently answer any questions relative to this suspicion.

A farmer named McQuaid, living at Crapaud, P. E. attempted to commit suicide n Sunday morning by cutting his throat with an axe. Medical assistance was at once procured; but little hopes are entertained of his recovery.

The house of Mr. James Johnson, Annandale, P. E. I., was destroyed by fire on Sun- It has been pointed out that this enterprise day night. Insured in the Canada Fire and is only the second instance since the time of Marine for \$2,000. On yesterday week the the Roman Emperors of the transport of a dale, near Alberton, were also destroyed by any other part of the world. The first infire. & Several barns have been destroyed lately and farmers should be therefore warned to take every precaution against danger. At a meeting of the Merchant's Bank held

at Charlottetown on Friday, it was unanimously agreed that the Directors pay into the funds of the Bank the sum of \$40,000 cash; and that the shareholders, including the directors, pay \$10 on each share, making in all \$65,000. This, it is expected, will be nearly all paid in before the 20th of Novem. ber next, on which day a meeting of the shareholders is to take place; and it is hoped the Bank will be in a position to resume busines the following day.

A singular case is reported from P. E. I. The ship J Duncan, with a cargo from Eng., arrived in Charlottetown harbor on Sunday morning, and came to anchor. In the afternoon an attempt was made to seize her on and Constantinople. It costs about £15,00 to behalf of the creditors of the bankrupt firm remove Cleopatra's Needle to London, and to

or any other person to go on board. Early on Monday morning, with a favourable wind, the ship proceeded to sea and has not since been heard of.

NEWFOUNDLAND.

Captain Meladi of the American schooner eft Bonne Bay on the 13th inst., for Montreal, with a cargo of about 600 barrels of herrings. The Landseer left Bonne Bay on the 17th, and on the following day, when about 65 miles W. N. W. from Weeball, Bay of Islands, Nfld., saw a schooner dismasted which proved to be the Kate, of LaPoile. Both spars were carried away within 10 feet of the deck. jibboom gone and her decks swept. No boat was visible on deck and the vessel apparently had been abandoned. The Landseer had a narrow escape of getting foul for the Kate. After the Kate left Bonne Bay there was a successsion of heavy gales, and it is likely that the crew were lost in it. The Landseer had rough weather on the passage, and three of her crew were washed overboard. The men had a narrow escape for their lives. but being good swimmers kept afloat for over ten minutes, until they managed to get hold of the martingale, otherwise they would have been drowned, as it was too rough to launch a boat.

Respecting the new copper mine recently discovered in Notre Dame Bay, the Globe correspondent says :- What a sight we gaze upon here! It is simply a great cliff of copper ore that we are looking at, some 25 or 30 feet in height, and undetermined length and thickness, but frontage where work has been commenced seems to be 1,200 or 1,400 feet in length, and we are told that the ore is found 30 or 40 feet back from brow of the cliff. On the face of this copper cliff the miners are at work quarrying literally the great blocks of copper. The bottom of the cliff is strewed with these glittering masses small and great, and piles are being piled up for shipment. I noticed one mass which had been brought down by one of the explosions we heard as we approached, and it was estimated to be at three tons in weight, and appeared to be full of ore. The quality too, we are informed is No. 1 ore. Nothing equal to such a huge surface development of copper ore has ever been previously found here, or I believe elsewhere. We scramble up the shelving cliff, examining the cavities left by the detached masses. Loud and varied are the exclamations of wonder, and great the excitement among our little group. Nearly every portion of the cliff seems to be charged with ore. Though only a fortnight has elapsed since the ground was first broken a pretty large cargo of ore appears to be ready for shipment. The extent of the deposit is not of course known, but the "costeening" already done has determined that it is immense, and eclipses entirely all previous discoveries. Those best qualified to judge betieve that this deposit is of far greater value than all hitherto found, if compressed into a single mine. The ease and cheapness with which the ore is mined, or rather quarried, is also an important consideration. Of course the surface development will ere long be exhausted; and then the mining under ground will commence, but no such expenditure as at Betts Cove or Tilt Cove

The English papers are publishing long lists of perverts from the Anglican to the Romanist church. Among the names appear the following: Arnold of Rngby's son, Thomas; Burnand, author of "Happy Thoughts;"
Bellew, the elocutionist; Miss Emily Bowles, the authoress; Mrs. Ross Church, (Florence Marryat; Miss Cusack (" The Nun of Kenmare;") Miss Froude, niece of the historian; Miss Gladstone, sister of the ex-premier; Henry J. and Charles J. Karslake, who both entered the priesthood; the Rev. R. G. Osborne, son of " S. G. O."; Paley's grandson, a professor at Cambridge; Coventry Patmore, Pugin, the architect; Adelaide Anne Proctor, Prof. Pepper; Whately's nephew, J. O'Fallon Pope, M. A., Cambridge; the Rev. Philip (" Arthur Sketchley;") Mrs. Hope Scott, Sir Walter's granddaughter; Elizabeth Thompson, painter of "The Roll Call," and Wilberforce's eldest son, an M. P. It is not to be wondered at that there should be many decendents from the English Ritual Church to the Roman Catholic. The latter has age and numbers in its favor, while the distinctions of doctrine between the two churches, to most minds, are not very material. Romanism takes special pains to publish to the world those who go over from Protestantism to its faith. On the other hand, Protestantism, through the silent influences of education and social forces, wins a thousand away from the Roman Catholic church to every one who is converted to Romanism.-N. Y. Ada.

CLEOPATRA'S NEEDLE AND SIMILAR MONOLITHS.

Cleopatra's Needle was raised to its posi-

tion on the Thames embankment without a hitch. When the signal had been given the monolith began slowly to move on an iron axis, and with no apparent strain on any point, the giant block or stone gradually raisd its head until at an angle of ten or fifteen degrees from the perpendicular it came to perfect rest, suspended on its centre of grav-It was then easily moved into its proper Within the pedestal had been placed an earthenware jar containing Bibles in French and English, an Arabic Genesis, a Hebrew Pentateuch and a verse from the 3rd chapter of St. John in 215 different languages. barn and crop of Mr. Daniel Graham Elms- colossal obelisk from the shores of Africa to stance was the memorable enterprise of Louis Philippe in removing the Luxor monolith of Ramases II. to the centre of the Place de la Concorde in Paris. It was set on its pedestal on the 25th of October, 1836, in the ence of the king, the Roval Family and an immense concourse of people. Some sailors climbed to the top when it was firmly in place, and placed the tri-color there amid the shouts of the multitude below. When the obelisk at St. Peter's in Reme, was set up in 1586, it required the joint labor of 1500 men and 140 horses, straining for a month at blocks, ropes and tackles. But in a contrast with this, only a dozen men were working at the cranks in London the other day and they raised the obelisk in half an hour. There are only twelve colossal obelisks now standing on the face of the earth. Five are in Egypt, four in Rome, and one each in Paris, London

8

WESLEYAN' ALMANAC.

NOVEMBER 1878. First Quarter, 1 day, 5h, 36m, Afternoon. Full Moon, 9 day, 10h, 19m, Afternoon. Last Quarter, 17 day, 1h, 44m, Afternoon New Moon, 24 day, 4h, 56m, Morning.

Day of Week.	SUN			MOON.					Lde	Tde al'x	
	Rise	8	Sets	Ri	ses	So	uths	S	ets.	Ħ	Ξ
1 Friday	6 42	4	46	1	17	6	3	10		m	
2 Saturday	6 43	4		1	41	6	48	11		0	19
3 SUNDAY	6 45	4		2	1	7	29		rn	1	2
4 Monday	6 46	4		2	19	8	9	0	57	2	35
5 Tuesday	6 47	4	40	2	36	8	49	1	59	4	(
6 Wednesdy	6 49	4	39	2		9	28	3	2	5	3
7 Thursday	6 50	4	38	3	15	10	10	4	2	5	53
8 Friday	6 51	4	36	3	39	10	54	5	5	6	32
9 Saturday	6 53	4	35	4	6	11	40	6	9	7	7
10 SUNDAY	6 55	4	34	4	12	m'		7	1+	7	39
11 Menday	6 56	4	32	5	23	0	29	8	16		11
12 Tuesday	6 58	4	31	6	17	1	20	9	17	8	43
3 Wednesday	6 59	4	30	7	19	2	15	10	13	9	17
4 Thursday	7 0	ã	26	8	26	3	10	11	1	9	52
5 Friday	7 2	4	28	9	37	4	3	11	40	0	29
6 Saturday	7 8	ä	27	10	50	4	55	A.	13	11	12
7 SUNDAY	7 4	ī	26	mo		5	45	0	40	A	3
Mondon	7 5	1	25	0	3		34	ĭ	5	1	5
8 Monday	7 7	7	24	ĭ	18		22	ĩ	26	2	14
9 Tuesday	7 8	4	28	2	34	8	11	î	48	3	30
0 Wednesday	7 9	7	23	3	51	9	2	2	13	4	37
1 Thursday	7 11	4	22	5	14	9	54	2	44	5	36
2 Friday		1	21	6	34	10	57	3	20	6	27
3 Saturday	7 12					11	59	4	7	7	18
4 SUNDAY	7 13	4	21	7	51			5	4	8	6
Monday	7 15	4	20	9	0	Al		6	9	8	54
	7 16	4	19	9	59	2	4			9	41
	7 17	4	19		43	8	2	7	21		27
	7 18	4	18	11	16		54	8	32		
	7 19	A	18	11	42	4	41	9	40	11	11
0 Saturday	7 21	4	17	Λ	5	5	26	10	47	11	ΟŲ

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

wallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Jape Tormentine, z nrs and Il minutes LATER than at Halifax. At Annapetis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfound-land 20 minutes EARLIER than at Halifax. At Charettown, 2 hours 54 minutes LATER. At Westport, 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 ime of the sun's setting from 12 hours, and to the emainder add the time of rising next morning

THE YOUNG FOLKS.

ADVICE TO BOYS.

Whatever you are, be brave, boys! The liar's a coward and slave, boys Though clever at ruses. And sharp at excuses, He's a sneaking and pitiful knave, boys

Whatever you are, be frank, boys! "Tis better than money and rank, boys Still cleave to the right, Be lovers of light, Be open, above-board, and frank, boys!

Whatever you are, be kind, boys! Be gentle in manner and mind, boys; The man gentle in mien. Words and temper, I ween, Is the gentleman truly refined, boys!

But whatever you are, be true, boys! Be visible through and through, boys; Leave to others the shamming. The "greening" and "cramming; In fun and in earnest, be true, boys!

PLUCK.

family who owned and worked a small hill farm in Central Ohio; then a new more in the sight of the Father than all country, almost, and spoken of by East- the gems of a kingdom. "I gave spendern people as the West, though it is ing money of my own," reasoned Beth, long way from the West of to-day, as she held the brooch in her hand (a whatever it may have been in 1836 or pretty affair, but altogether worthless). thereshout

country and in those days, longed for saved, and no one has a right to find an education, and the progress he had fault if I use it." made, surrounded as he was with difficulties, gave evidence of this prominent desire as one of the characteristics of his lift, which the incident I am about to relate fully proves.

A great drawback troubled him and this was the want of suitable shoes; for as yet he had never been the owner of a pair of shoes that really protected his feet from frost and snow, having only fallen heir to his father's old ones, well worn at that. Now, however, as he saw the year go slipping by and the period drawing near when boyhood and youth would be passed and he would be expected to take up the responsibilities of manbood, he made up his mind that the coming winter's school should find him on hand early and late with a determination to make such progress as he had never made before; and to this appearance at the school-house. Two the poor, lendeth to the Lord. weeks of weary waiting had passed and declaration,

"I am going to school." " Without your shoes?"

"Yes, shoes or no shoes, I am going jewelry," said Beth, hesitatingly, to school, mother-" and he explained the proposed use of the board. Having | peddler; "I can sell my jewelry where

and reheat his board.

So, at a good round double-quick, he prized as a keepsake. was off, and when half way to this neighbor's he halted, and, putting his board on the ground, stood on it till his benumbed feet were warm and limbered up for another run, when he took up his board and made the second stage to neighbor Jones's. Here he warmed his feet and board and repeated the same feat to reach the school-house.

When the boys saw him come up with his board under his arm and understood its use they greeted him with a little good-natured chaff on his improved mode of travel and the saving of leather; but there was too much genuine admiration for his pluck to allow any show of undue mirth at his expense while the master was filled with pleasure at his appearance and spirit with which he came to school.

Whether the shoemaker saw in this the promise of pay for his work, or was moved by admiration of the plan for doing without shoes, I can't say; but Sam soon got his shoes and was able to

The boy was but the blossom of the man, and he grew up to take his place as one of the leading men of his country and State.—Early Dnys.

BETH BLANCHARD'S TEMP-TATION.

Beth Blanchard saw a pair of sparkling eyes, clear complexion and rosy cheeks reflected in the mirror which she held in her hand. Then the blue velvet jacket seemed just suited to the short, light curls, which really made Beth very bewitching. "No other girl in 'our set' can boast such a charming new suit, and will be so much admired next Sunday." Beth was just saying to herself when a peddler appeared at the open window, with a half concealed smile on bis face; for any one could read the vanity and self-gratification which Beth manifested in her countenance, "Some fine jewelry, Mis, an' a bargain it is, to be sure; just one handsome brooch left, the very style an' quality that's suited to your pretty face; I'm sure you'll not let it pass by."

The peddler well knew the effect that flattering words would have on Beth Blanchard, for the mirror was soon laid down, and Beth was carefully examining his stock. Aunt Martha didn't trade with peddlers, or like Beth to wear jewelry, but what of that? Beth loved glitter and display much more than she ought to have done, forgetting Sam was the eldest son of a Welsh that we are not judged by mere outside appearances, and that a pure heart is and I'll spend it if I choose. It is a pen-Sam, like many another boy in that ny here and a penny there that I've

> ', Three dollars; worth double the money; never have such a chance again," said the peddler, noticing Beth's hesitation.

> " Well, I guess I'll take it—that is, if I have enough money. I'll go up stairs and see," said Beth, wondering if she could have the heart to rob the missionary-box, which sat on her own little dressing-table, of its last penny. For 'missionary and charitable purposes,' said the letters on the box, written in Aunt Martha's plain, round hand. "Oh Martha have turned some other text card out; and that little frame on the bureau never did stare at Beth so provokingly.

"That's always the way when one wants to do something that no one end he managed to carry to market by wants them to do; but I might as well extra work sufficient tan bark to buy for count the money, and not keep him himself leather for a pair of shoes, and | waiting any longer." So saying, Beth the neighborhood shoemaker had been took down the box and turned its conpromising their completion now for tents into her lap. "One dollar, two. weeks. Either from a press of work or three—three dollars and five cents." for fear Sam might not prove as prompt | The five cents rattled unpleasantly as it a paymaster as some others of his cus- want back by itself to the bottom of the tomers, the time for the commencement box, and Beth's eyes involuntarily restof the usual three months' term came ed on the text, Aunt Margaret's favor on and the shoemaker's promise was yet lite, and that was the reason it was turnunfulfilled, and Sam did not put in his ed out so often: "He that giveth to

Beth had promised herself that half for want of his shoes Sam had not com- of that money should go toward buying menced his attendance at school. The Grace Long a Sunday dress. Grace was morning of the third Monday Sam the washer-woman's daughter, and was came into his breakfast with a piece of near Beth's age. She was coming now, fort ye!" board about twelve by eighteen inches Beth saw her through the window, with and a couple of inches thick, and put- a heavy basket of fresh-ironed clothes. ting it down as close to the fire as he and Beth paused at sight of her pale could and not burn it, he answered the face and clean but well worn frock. inquiring look of his mother with the Grace was at the door when Beth reached the sitting room. "I guess I'll not take the boooch. I can do without it, and my Aunt don't approve of much

" As you like, Miss," returned the

tant. Half way between his house and ly, for as Aunt Martha's gold-mounted the school-house was the house of a eye-glasses were missing, he was searchneighbor where Sam knew he would be ed after, but could not be found. They welcome to halt and warm his bare feet | had been presented by a brother who lived in California, and were greatly

Although Beth took all the blame on herself, it did not bring them back. I am to tell you that Beth, under the direction of Aunt Martha, spent her monev for Grace Long's benefit, and no happier girl than Grace took her seat in Daleville school on the following Sabbath morning.

WILLIE'S PEACH.

Now, little ones, if you were all together, and I should ask how many of you love stories, how many hands would go up!? I think there would be just as many hands as there are children. Onr Advocate family is large, and there are many bright eyes looking for stories every week. I can not tell you a long story this week, but perhaps I will some other time. 1 love good children, and love to please them, and would not tell them an untrue story, for I think that is wrong. I will tell you about a little bid defiance to the weather for the rest boy I once knew. We will call him Wil-Willie's father was dead, and his mother, although not wealthy, was comfortable. Willie loved his mother dearly, and would make any sacrifice to make her happy. He was on his way to school one morning when a kind lady gave him a peach. Now, all boys love peaches, but Willie thought of his mother, and how glad she would be if he should take her a large, nice peach. So he put it into his deepest pocket, and kept it hid all day; but after school closed it was discovered that Willie Brown had a peach.

> '- Come, now, let us have a piece, said a boy much larger than Willie. "No, no," said Willie, "this is for

mother." " For mother, indeed!" said another, in a taunting tone, which showed plainly that he had but little regard for his mother, if he had one.

"But, come boys, we will have some fun; we will take it from him." But the boys did not care to help

him, perhaps some of them at least secretly admired Willie's manliness. "Well, I'll take it," said he, starting

at Willie. But Willie was a brave little fellow, and succeeded it getting away with his peach.

peach was sweeter when he told his mother how hard he had resisted. cause he wanted her to have it?

NANCY WHITE.

BY MRS. M. A. DENISON.

Nancy White was only a washer woman, yet she sat near the splendid coffin where lay in sweet repose together young mother and new born babe.

Most lovely was the face which death had altered so little. The stately parlors draped in black, the beautiful things she had so delighted in, gleams of marble, glimpses of rare color and exquisite drapery, lent a strange and solemn brightness to the scene.

Long and earnestly Nancy White lookon the two pure faces. Her lips trembled, eyes glistened; but a smile fought with the tears.

"After all, God knew best; he hasn't parted them," she said softly. Nancy White was known all over town for an honest, blunt, and kindly creature. She told homely truths over the wash-tub that many a lady would never have borne from an ordinary acquaintance.

She, too, stood at the grave, in her scant brown gown, and the somber plaid ribbon over her bonnet. Her heart bled for the suffering husband, and when she saw him dear! oh dear! why couldn't Aunt standing there, white and rigid as the marble shafts on either side, she whispered 'Poor body! there's a cloud between him and the Master.'

This thought haunted her, and the next day old Nancy toiled up the steep hill towards the rich man's house.

"Tell him a poor, mean body has come to give him a comfort," she said; " tell him I have brought a message from the Lord of glory."

Presently Nancy was ushered into a dark room, where sat the mourner. Nancy had often comforted his pretty wife before her trial-he knew that, and so, while all his intimate friends might have been refused audience, the poor, homely blunt creature was admitted.

It was the room where the beautiful young wife had been wont to sit, and he had gathered a few precious mementos of her busy, happy presence, and sat there with bowed head and sobbing breath. Nancy came quietly in and sat beside him. her faded locks combed back from her hollowed cheeks, her seamed face lighted with unearthly radiance, as she exclaimed in a sweet, solemn voice, "The Lord com-

Nancy, I am in utter despair, was the choked response.

Nancy looked at him pitifully, her heavy hands working one over the other, and at last she said, as if soliloquizing:

My man was drowned in the river. He was good husband to me, and he went out full of health and strength, and was youngest scholar in the class. brought home to me that loved him so. dead. Within the month my two children died, and I was left alone with a blind mother to support. I have seen poverty eaten his breakfast and gathered up his people know their own minds sooner, it all. I bugged it to my heart, and it how true! Yes, "as soon as you feel scanty supply of books, he took his hot and will pay better then you." So say- grew dearer than husband and bairns you are a sinner, and know who God the magazine, the reserve is brought

"Its dark, Nancy, all dark; I have buried my happiness.

"'Blessed are they that mourn, for they shall be comforted," said Nancy softly.

He looked up at her. There stood, rugged, homely, and humble, and it seemed to strike him all at once that her visit was entirely unselfish, so that his heart warmed towards her.

"That's a promise, sir," she added. "Yes, Nancy, that's a promise." he nietly responded.

From One who never broke his [word, sir. He has taken the two sweet angels to himself, to save your soul, sir. You were rich, and easy, and prosperous, and, may be, forgetting him."

"Nancy, I would give all the world if I could feel a Christian's comfort." he said

sadly. "And that's a brave speech, sir, to give what is'nt your own—a pretty gift, I'm thinking, the Lord would think it. Would I thank you if you said, ' Nancy, I'll give you the house over yonder,' when I know t belongs to Capt. Nash? No, no; give God what belongs to you, your own poor, broken, sinful heart, and he'll make it clean, see if he doesn't. He'll comfort you so that you'll say, in all her dear life you never had such comfort. O my dear man. mourn before God with this sorrow, and you'll bless the day my Master ever sent his poor old servant to say a word to you of him."

The truth struck home. Then was his nourning mingled with contrition. The sweet promise was verified—at the grave of his wife, or surrounded by remembrances of her in the room where she died-Blessed are they that mourn, for they shall be comforted.".

As for Nancy, she watched him on Sundays from her seat in the corner, or sometimes she met him in the church door, and it was all the reward she needed to hear him say, "God bless you, Nancy; I am trying to get on."

WHY HE COULDN'T

Lately we read of a boy, called John, who ran into the house one evening and said-" Mother, Willie played the truant this afternoon, and he wanted me to go too, but I couldn't."

"Couldn't? Why not, my son?" " Because," said little John, throwing his arms most lovingly around his mother's neck, "I thought it would make you sorry, and that is why I couldn't."

THE BOY'S DREAM.

One summer evening a little boy was sitting on the threshold of a neat little cottage, in a country village, and as the shades of night descended upon him he fell asleep and dreamed. In his dream he electric pen by the same inventor—a pen was an old man, with gray hairs on his which, carrying a tiny electromater at the Now, children, how do you like that head; and upon thinking over his past top drives a needle through the paper 10.800 kind of boys? Don't you think the life, he said to himself—"I have lived times per minute, forming a stencil sheet these years, and not known God, the great through which, with an ink roller, copies about religion. O that I had my time to live over again! I would learn to live for some good purpose. I would strive to make myself useful in the world, and to ed. know the great Being of whom the Bible speaks."

The sun had sunk to rest, and darkness covered the face of the earth when this little boy awoke and found himself once more a child, on the threshold of his father's cottage. He did not forget his dreams; furnished with an auger at its extremity, with but earnestly sought him who said—" I love them that love Me; and they that seek Me early shall find Me." Nor did he seek in vain.

THE PANSY.

There is a fable told about a king's garden, in which, all at once, the trees and flowers began to pine and make com-

plaint. The oak was sad, because it could not yield flowers; the rosebush was sad. because it could bear no fruit; the vine was sad, because it had to cling to the wall, and could cast no cool shadow.

"I am not of the least use in the world," said the oak. " I might as well die, since I yield no fruit," said the rosebush.

"What can I do in the world?" said the vine. Then the king saw a little pansy, which all this time held up its glad, fresh face,

while all the rest were sad. And the king said, " What makes you so fresh and glad, while all the rest pine

and are sad P" "I thought," said the pensy, "that you wanted me here, because here you planted me; so I made up my mind that I would try and be the best little pansy that could

Reader, are you like the oak, the rosebush and the vine-doing nothing, because vention is need until another rod is wanted. you cannot do all that others do? Then. rather be like the pansy, and do your best in that little spot where God's hand has turns it out with slight manual application, a placed you.

GIVING OUR HEART TO GOD.

One day a lady was teaching a class of little girls. She was talking to them about giving our heart to God. "My dear children," she said, " how soon may we give our hearts to God, and become true Christians?" They did not answer at first. Then she spoke to them one by one. Turning to the oldest scholar in the class, she asked, "What do you say, Mary?"

When we are thirteen.'

"What do you say, Jane?" " When we are ten.'

" What do you say, Susan-?" "When we are six."

At last she came to little Lillie, the Well, Lillie," she said, " how soon do

you think we may give our hearts to God?" "Just as soon as we feel we are sin-

ners, and know who God is," said Lillie.

DOMESTIC

STEWED OYSTERS

Place fifty oysters on the fire in their liquor, as soon as they boil withdraw the stew, skim it well, add to it a pint of boiling milk, a pat of butter, white pepper and salt, and serve at once with crackers and pickles.

FRIED OYSTERS.

Wash thirty double extras in their liquor, wipe dry and dip in fine waite bread-crumbs, then in beaten eggs, then in the crumbs, again with a broad knife shape them oval and quite level. Ten minutes before dinner-time, place them on the wire lining of a deep frying-pan and immerse them in plenty of lard made smoking hot for the purpose, a golden yellow; dress them on a folded napkin in close circular order, fill the centre with fried parsley and send them to table

CODFISH WITH OYSTER SAUCE.

Trim and boil a piece of codfish in plain salted water, until sufficiently cook. ed, withdraw, drain, and dress it on a hot dish, and send to table with a bowl of either white or brown oyster sauce.

PARIS LETTER

THE EXCELLENCE OF THE AMERICAN MECHAN. ICAL COLLECTION AT THE EXHIBITION. AME-RICAN INVENTORS. THE TYPE WRITER, THE ELECTRIC PEN. A MACHINE THAT WILL MAKE A PAIR OF SHOES FROM THE HIDE IN PIFTEEN MINUTES. RECENT IMPROVEMENTS

IN MILITARY FIRE ARMS, ETC., ETC. (From our regular Correspondent.)

PARIS. 1878.

Though the American section in Paris is not large compared with those of other manifacturing nations, there are present so many of the contrivances which illustrate the subtle mechanical genius so well recognized already that "Yankee" is almost a synonym of inventor, that the little railed-off spaces of the American collection is, to amateurs in mechanism, a most fascinating stroll. Few of these contributions occupy more than a few square feet, but many of them are already widely known. The writing machine, by which the operator touching a series of keys, like those of an accordeon, prints his thoughts, or anything that he may desire to copy, more rapidly than they can be written legibly with a pen; the sewing machines, whose name is legion, and which here are illustrated by new variations for special work, a little device attached to one, making an embroidering machine. The telephone and phonograph are here, and besides them an may be produced more rapidly and economically than with a lithographic press, and of an excellence that must be seen to be appreciat-

One of the finest types of American invention is the flexible shaft for transferring power round corners, and to out of the way places. One sees the operator holding what, at first sight, seems to be a small hose, but which he thrusts and bores in every direction -over his head, under his feet, to the right to the left-it upsets all one's ideas of regularity in machinery. Pharoah could not have been more surprised at seeing Moses's rod turned into a serpent than some of the operators were to see this rope-like device eating into the planks set on all sides for it to work on. It it as good as a piece of legerdemain. It is really a "flexible shaft" a cable of steel wires wound coat over coat, each successive coating in the reverse direction of the preceding, until the strength required is attained, and in which ongitudinal flexibility is combined with circumferential rigidity.

Close by stands a "wire cork screw machine" which catches a straight piece of steel wire and throws it out a cork screw of such temper that it may be driven through an inch deal plank and not yield a hair's breadth. The deftest waiter will take as long to pull a cork as this machine to make a half dozen cork-screws of an exceptionally good quality. Here is a screw cutting machine. One tool cuts the rod down to the dimensions of the screw, another cuts it off, having the head the full size of the rod, another takes it from the last and passes it on to have the thread cut, a cutter passes by and leaves the head slotted, another with four iron fingers takes and transfixes it to a fifth cutter, when the head is finished, when still another tool comes to push it into the pan placed to receive it. No inter-

A set of shore making apparatus in another enclosure, takes the leather in the hide and pair of shoes, sewed, pegged, or screwed in about fifteen minutes.

A novel planing machine shows a revolving cutter fixed in a disk which is by means of an elbow, arrangement of band and pulleys, moved in any direction over the board to be planed, giving a very remarkable finish to the surface. In general, however, the wood working apparatus is not so interesting

It is a little remarkable, since necessity is the mother of invention, that we who are not a warlike people should excel these oid bellicose nations in the construction of fire arms The Remington Company exhibition new forms of military guns that are obviously an improvement on simple breach loaders. breach block in one is the same as in the Martini Henry rifle, but the opening is effected by the hammer, and can be worked by the thumb of the right hand. The motions are fewer and the action simpler than in the Henry rifle. But a more interesting arm is a breach loader on the piston system with an auxiliary magazine so arranged that a reserve of seven cartridges may be held and the gun used as a simple breach loader until a critical moment when, by pushing aside the key of

OCTO

Dare to say "drink, Pause for a mo Think of the w For answering the cost Think of the m Think of the t rain, Think of her he Think of her "No."

Think of the the bow Think of the s snow, Look at them "No!" Think of a L breath, Think how the death, Think of the with woo

been '

Think of the lo unknow Hiding fair h Think of prou That still migh Think of the bowl, Driving to ruit Think of all the And when you' say " No

to inquire into on the human the commission demy, states t diseases of th the heart, noti affected with to be regarded cessive indulg article, and it is seems primatil nervous system and influencin body, the circu the number of blood. Attent bad digestion, and clouded me tobacco to exce

Attention has of late to drunk facturers and drinks, that th come to be deal ness. Sometimes a

the subject of drunkard in his ral tone of him rather than of l and justice in th the Inter-Ocean

People have speaking of the placing all th drunkenness on we place the r drinker, and le crime against] for which he w many young me clusion that it i a few wild pats, or less will not n spectability, and best society. D and the drunkar fails to murder of endar of crime, if stances do not fi cause he has not work. Young m responsible if you an outcast. You reap in the priso scaffold the harve

" It don't hur most frequently a are remonstrated use of tea, tobacc

"IT DON

ing the continuad ful practice. The quor does not tobacco user, "I harm." Save the mince pie and pick per sauce, rich per sauch ind suppers, when re the reckless mann ders her health. rs her health, and it doesn't hu

ysters on the fire in their as they boil withdraw the well, add to it a pint of a pat of butter, white pepper serve at once with crackers

RIED OYSTERS.

y double extras in their lry and dip in fine white then in beaten eggs, then again with a broad knife al and quite level. Ten e dinner-time, place them ining of a deep frying-pan hem in plenty of lard made for the purpose, a golden them on a folded napkin in order, fill the centre with nd send them to table. WITH OYSTER SAUCE.

poil a piece of codfish in ater, until sufficiently cookdrain, and dress it on a hot d to table with a bowl of brown oyster sauce.

IS LETTER

E OF THE AMERICAN MECHAN-ION AT THE EXHIBITION. AME-ORS. THE TYPE WRITER, THE N. A MACHINE THAT WILL OF SHOES FROM THE HIDE IN TES. RECENT IMPROVEMENTS FIRE ARMS, ETC., ETC. r regular Correspondent.)

PARIS, 1878. American section in Paris is ared with those of other manons, there are present so many ces which illustrate the subtle us so well recognized already s almost a synonym of inlittle railed-off spaces of the ction is, to amateurs in mest fascinating stroll. Few of ons occupy more than a few many of them are already

The writing machine, by tor touching a series of keys, an accordeon, prints his ything that he may desire to idly than they can be written pen; the sewing machines, egion, and which here are ilw variations for special work, attached to one, making an here, and besides them an the same inventor-a pen a tiny electromater at the edle through the paper 10.800 ute, forming a stencil sheet with an ink roller, copies ed more rapidly and economia lithographic press, and of an must be seen to be appreciat-

est types of American invenle shaft for transferring powers, and to out of the way es the operator holding what, ems to be a small hose, but auger at its extremity, with and bores in every direction under his feet, to the right sets all one's ideas of reguery. Pharoah could not have rised at seeing Moses's rod pent than some of the operathis rope-like device eating et on all sides for it to work d as a piece of legerdemain. exible shaft" a cable of steel t over coat, each successive verse direction of the precedrength required is attained, ngitudinal flexibility is commferential rigidity.

s a "wire cork screw matches a straight piece of steel it out a cork screw of such ty be driven through an inch not yield a hair's breadth. er will take as long to pull a chine to make a half dozen n exceptionally good quality. cutting machine. One tool its it off, having the head the od, another takes it from the on to have the thread cut, a and leaves the head slotted, r iron fingers takes and transcutter, when the head is finanother tool comes to push aced to receive it. No intermaking apparatus in another the leather in the hide and slight manual application, a wed, pegged, or screwed in

g machine shows a revolving disk which is by means of gement of band and pulny direction over the board ing a very remarkable finish In general, however, the oparatus is not so interesting xtensive than at Philadel-

markable, since necessity is ention, that we who are not should excel these old belliconstruction of fire arms Company exhibition new guns that are obviously an simple breach loaders. The one is the same as in the ifle, but the opening is efimer, and can be worked by right hand. The motions action simpler than in the a more interesting arm is a the piston system, with an ine so arranged that a reserve may be held and the gun reach loader until a critical y pushing aside the key of by reserve is brought into

OCTOBER 26

TEMPERANCE.

DARE TO SAY "NO."

Dare to say " No," when you're tempted to drink, Pause for a moment, my boy, and think,— Think of the wrecks on life's ocean tossed

For answering "Yes" without counting the cost! Think of the mother who bore you in pain, Think of the tears that will fall like the

Think of her heart, ah! how cruel the blow. Think of her love, and at once answer

Think of the hopes that are drowned in the bowl, Think of the sad lives once as pure as the

snow. Look at them now and at once answer Think of a manhood with rum-tainted breath, Think how the glass leads to sorrow and

death. Think of the homes that, now shadowed with woe, Might have been heaven had the answer been " No.'

Think of the lone graves both unwept and unknown, Hiding fair hopes that were fair as your

Think of proud forms now forever laid That still might be here had they learned

to say "No;"
Think of the demon that lurks in the Driving to ruin both body and soul :-Think of all this as life's journey you go,

And when you're assailed by the tempter say "No!" ACTION OF TOBACCO ON THE SYSTEM. -Some years ago the French Government directed the Academy of Medicine

to inquire into the influence of tobacco on the human system. The report of the commission appointed by the Academy, states that a large number of the diseases of the nervous system and of the beart, noticed in the cases of those affected with paralysis or insanity, are to be regarded as the sequence of excessive indulgence in the use of this article, and it is remarked, that tobacco seems primarily to act upon the organic nervous system, depressing the faculties and influencing the nutrition of the body, the circulation of the blood, and the number of red corpuscles in the blood. Attention is also called to the bad digestion, benumbed intelligence, and clouded memory of those who use tobacco to excess.

DRUNKENNESS A CRIME.

Attention has been turned so much of late to drunkard makers, the manufacturers and sellers of intoxicating drinks, that the drinker's crime has come to be dealt with in undue tender-

Sometimes a speaker or a writer on the subject of temperance puts the drunkard in his true light, but the general tone of him is one of pity of him rather than of blame. There is point and justice in the following language of the Inter-Ocean Chicago.

People have made many mistakes in speaking of the "poor drunkard," and placing all the responsibility of his drunkenness on the saloon keeper, when we place the responsibility upon the drinker, and let him know that it is a crime against his family and society, for which he will be held accountable we will begin to check the vice. A great many young men have come to the conclusion that it is a good thing "to sow a few wild oats," and a few drinks more or less will not militate against their re spectability, and their entering into the best society. Drunkenness is a crime and the drunkard is a criminal. If h fails to murder or run through the cal endar of crime, it is because the circum stances do not favour it, and not be cause he has not fitted himself for th work. Young man, you yourself ar responsible if you become a drunkardan an outcast. You sow in the saloon an reap in the prison yard and upon the scaffold the harvest of your ruined life

"IT DON'T HURT ME."

"It don't hurt me," is the rejoind most frequently made when individua are remonstrated with regarding t use of tea, tobacco, or liquor, or respeing the continuance of any other hu ful practice. The drunkard says, "I quor does not hurt me." Says tobacco user, Tobacco does me harm." Savs the young lady who es mince pie and pickles, mustard and p per sauce, rich pastry and confection ery, visits theatres, attends fashional parties, and indulges in fashiona suppers, when remonstrated with the reckless manner in which she squ ders her health, "Oh, it's so charmi

and it doesn't hurt me." It is easy enough for all these p sons to see that the things they do fatally injurious to other people, thou they will not admit any such influe in their own cases. The drunkard s every day of his life the ruin to be and soul, for both this world and next, which liquor works; and he ca chum a fool for getting drunk a wasting his time as well as his hear The young lady sees many of her you

NSTRATION

NEW GOV.-GENERAL

DRNE,

WIFE LOUISE.

witness the welcome which Halifax ho wish to prepare at once for following inducements.

Ladies Under Clothing.

50c each lies Chemsie..... lies Embroided Chemise 60 & 65c each dies Embroidered Drawers 40c, 50c, 60c, 75c, per pair. dies Embroidered Night Dresses 75c, 90c, and \$1.00 each

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JOYFUL NEWS

FOR THE AFFLICTED.

WOODVILLE, CORNWALLIS, May 3, 1877.

MESSES C. GATES & Co. Gentlemen-This is to certify that three

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

Respectfully, CALEB WHEATON. WAVERLY GOLD MINES, Halifax Co., Aug. 22, 1877.

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

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

JOHN MCKENZIE. (Aged 73 years.)

GOLD Any worker can make 12 dollars at home Costly outfit free. Address TRUE & Feb 9. 1 year

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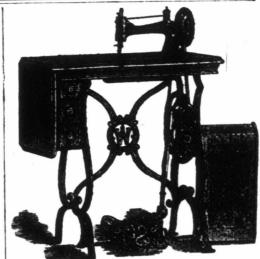
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change. As we have now been in the sewing machine business for ten years and import all our stock direct from the manufacturers on Cash Principles, and our expenses being much less than would be in the city, we are prepared to sell on the very best terms.

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Made of Good American Cotton with great care.

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We would ask the purchasers of Cotton Warp to remember that our Yarn is spun on Throstle Frames, which make a stronger Yarn than the Ring Frames, used in making American Yarn. It is also better twisted and more carefully recled; each hank being tied up in 7 leas of 120 yards each. This makes it much more easy to wind than when it is put up without leas—as the American is—and also saves a great deal of waste Those acquainted with weaving will under stand the great advantage it is to them to use yarn put up in this manner.

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All fast colors. Each 5 lb bundle contains 10,000 yards in

length and will make a length of Carpet in pro-We have put more twist into this warp than it ble Carpet than can be made with any other ma-terial. Since its introduction by us, a few years ago, it has come into very general use through-out the country.

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PREACHERS' PLAN, HALIFAX AND DARTMOUTH. SUNDAY, NOVEMBER 2. 1878.

11 a.m. Rev. S. F. Huestis	Brunswick S	t. 7 p.m. Rev James Sharp
11 a.m. Rev. W. H. Heart	Grafton St.	7 p. m. Rev. S. B. Dunn.
11 p.m. Rev. C. M. Tyler	Kaye St.	7 p.m. Rev S. F. Huestis
11a.m. Rev. James Sharp	Charles St.	7 p.m Rev. C. M. Tyler.
11a.m. Mr. J. T. Mellish	Cobourg St.	7p.m. Rev. W. H. Heartz,
	ar. Re	h 7 pm v. J. G. Hennigar.

RECEIPTS for "WESLEYAN, FOR WEEK ENDING SEPTEMBER 9th.

INSTRUCTIONS AS TO REMITTING MONEYS:-When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.
 See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear.

inquire if they do not appear. Rev R Duncan John A Stafford, 2 Rev W Purvis

J B Harlow, 2 Rev J J Colter George Squires, 1; Bishop Carrill, 2; A Simonson, 2; John Savage, 1; Alonzo Taylor, 2 Rev T D Hart

John Ryan, 0.50 Rev R Daniel DB Mosher, 1 Rev S Ackman Stephen Harmon, Esq, 200 Rev W H Evans Richard Clarke, 2 J L Lathern

Rev G W Tuttle Geo Black, 3 Wm Wilkinson, 3; Henry Allen, 4; H B Lyon, 5 Rev C Lockhart Rev D O Parker, 1 20 D Caldwell, 2 3 20 Rev R McArthur Geo A Crowell, 2

T J Scoble, 1; Rev W Webb, 1; Jas Sutcliffe, 1; C H M Black, 4; J C Duder, 2; Capt John Skaling, 2; J R Pipes, 365; Rev F H Wright, 2; Rev C B Pitblado, 1

MARRIED.

At the residence of the bride's mother, Oct. 10th by Rev. E. Slackford, Moses S. Woodside and Terresa Tuplin, both of Margate, P.E.I. At the Methodist Parsonage, Margate, Oct. 22nd, by Rev. E Slackford, Mr. Robert Rodd, to Mrs Sarah J. Rodd, of Charlottetown. On the 23rd ult., at Montreal, by the Rev. H. Johnstone, assisted by the bride's father, Mr. J. H. Moore, Merchant, of Hamilton, Ontario, to Charlotte Louisa, daughter of the Rev. E. Botterel. At the residence of Mr. Richard Hurst, Oct 21st. by Rev. R. W. Weddall, Mr. Hamilton Gordon, to Mrs. Matilda Jackson, all of Carleton, St. John

to Mrs. Matilda Jackson, all of Carleton, St. John
By the Rev. Isaac N. Parker, October 15th., at
the residence of the bride's tather, William R.
Payne, Esq., Station Master, I. C. R., to Miss
Anna Elmira Carter, daughter of Charles Carter,
Esq., Bathurst, Gloucester Co., New Brunswick.
On the 9th inst., by the Rev. E. C. Turner, Mr.
Oliver Roulston, of Northampton, Carleton Co.,
to Miss Susan Armstrong, of the same place.
At Hantsport, October 22nd., by Rev. A. D.
Morton, Peter D. Shaw, to Lavinia, daughter of
Mr. James Davis, all of Mount Lenson.

At Anabagui on 9th ult. by Rev. Wm. Tweedy.

At Apohaqui, on 9th ult., by Rev. Wm. Tweedy, William McLeod, Esq., to Sarah, daughter of the late Stephen Trueman, Esq., of Westmorland. At Havelock, N. B., on October 7th, by Rev. A. Lucas, Mr. Geo. Lockhart, to Miss Maggie Sharpe, both of Havelock. On Oct., 22nd, at same place, Frederic Cameron, to Mary E Hayward.

At Grave Settlement, on Oct. 23rd, by the same, Levi M Graves, to Martha J. Coates. At Petticodiac, on Oct. 23rd, at the residence of the bride's father, by the same, Mr. Jonas Cutler, to Miss Sarah Fleetwood.

DIED.

At Five Islands, Colchester Co., October 1st., Mrs. L. A. Morse, daughter of Silas and Sarah Taylor, aged 27 years. Her end was peace. At her residence, Melancton, County of Dufferin, Ontario, on Tuesday, October 15th., in great peace, Christiana Anderson, beloved wife of Mr. Richard Slack, deeply regretted by her sorrowing husband, a large family, and an extensive acquaintance.

Mrs. Slack was a native of the County of Fermanagh, Ireland, and for over half a century a
member of the Methodist Society.

These are they that bore the cross,
Nobly for their master stood, Suffered in his righteous cause,

Followers of the dying God. Christian Guardian At his residence, near Bridgetown, on Friday last, after a short but severe illness, Mr. John R. Currell, aged 77 years.

MARKET PRICES.

Reported weekly by J. H. BENT, Agent King's County Produce Depot, Halifax, N.S.

MARKET ON SATUR	DAY,	NOV. 2n
	HALIFA	X
Butter, No. 1 Table Do No. 2 Do Cooking	.18 to .15 to .11 to	.16
Cheese, factory, per lb	.11 to	.11 1-2 .10
Eggs, by bbl. per doz. Do Fresh	.12 to	.14
Lard, per lb.	.11 to	.12
Tallow, per lb Do Rough	.07 to	.08 .04 1-2
Lamb, per lb by quar.	.05 to	.07
Mutton do do	.05 to	.07
Pork, per lb by carcase	$.05 \cdot 1.2$	to .06
Beet, per lb by quarter	.05 to	.07
Chickens, per pair	.40 to	.50
Geese, each	.45 to	.60
Ducks, per pair	.60 to	.80
Turkey, per 1b	.14 to	.16
Hams, per lb.	.11 to	.12
Hides, per 1b	to	.05 1-2
Calfskins, per lb	.07 to	.08
Pelts, per lb	.40 to	.45
Potatoes, per bushel	. to	.50
Turnips do		.30
Carrots, per barrel		1.25
Beets do		1.50
Parsnips, do		1.75
Onions, American, p. 1b. Do Nova Scotian	13-4	to 21.2 to 21.2

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DOMINION OF CANADA.

CUSTOMS DEPARTMENT, OTTAWA, 8tn Oct., 1878.

NOTICE is hereby given, that His Excellency the Governor-General, by an order in Council bearing date the 2nd of October instant, has been pleased to order and direct that the privilege granted by Order in Council of 3rd August, 1871, permitting the free admission of Canvas for the manufacture of oil cloth, but of not less than 18ft in width, be so extended as to include widths as low as four feet ten inches, on condition that the said canvas be not pressed or calendared.

J. JOHNSON, Commissioner of Customs.

CONCERNING NEWFOUNDLAND.

Oct 26 3i

Segt Allen, 2; W F Dawson, 2; F Lepage, 2 6 00 IF any of our readers Visit St. JOHN'S, NEW-FOUNDLAND, and need to Buy

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Margery's City Home
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The White Feather

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My Mother's Prayers
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