

JUSTICE DUFF ON THE "RAY WILL" CASE.

We copy from the *St. John Globe*, the judgment given in this case—a very able document. Cases cited by His Lordship are omitted as only of technical value to readers.

Supreme Court in Equity.

Lockhart, surviving Executor of the last Will and Testament of Gilbert T. Ray,

vs.
The Annual Conference of New Brunswick and Prince Edward Island in connection with the Methodist Church of Canada and others.

This cause was argued before His Honor, Mr. Justice Duff, at the last January Equity Sittings at Fredericton, upon a special case agreed upon between the parties. C. W. Weldon, Esq., Q. C., and Messrs. A. C. & G. E. Fairweather, appeared for the plaintiff. James J. Kaye, Q. C., and Messrs. A. A. & R. O. Stockton, for the Methodist Church. H. L. Sturdee, Esq., for the Bible Society, and S. R. Thompson, Esq., Q. C., for the next of kin of the testator. As the determination of the question involved will be of considerable interest to many of the general public, we give below the very able judgment delivered by His Honor, Mr. Justice Duff, at the Court House, St. John, on Saturday, the 8th day of September inst. —

JUDGMENT.

Gilbert T. Ray died on the 23rd Oct., 1858, without leaving any issue. By his will he appointed the plaintiff and Aaron Eaton and John Fraser, Executors; and after giving to his wife an annuity of £300 per annum and the use of his house and furniture on Carmarthen street for life; and an annuity of £200 per annum to his sister, Rachael Hallett, for life; and from and after her death an annuity of £100 per annum for 8 years to her daughters, he bequeathed.

"To the worn out preachers and widows Fund in connection with the Wesleyan Conference here the sum of £1250, to be paid out of moneys due me by Robert Chesnut of Fredericton; to the Bible Society £150; to the Wesleyan Missionary Society in connection with the Conference here £1500."

He then gave a number of other legacies, of unequal amounts to some of his next of kin and others, amounting in the aggregate to \$31,360. In addition to a pecuniary Legacy of £1000, to one of his next of kin, he gave him "All his marsh lands in the County of Annapolis."

To another, Mrs. Fraser, he gave his house and lands on Carmarthen street, and the will then concluded as follows: —

"I hold by deed 540 acres of land in Sussex which I leave to be disposed of by my executors, at a time when they shall deem it most advantageous.

"Should there be any surplus or deficiency a pro-rata addition or deduction, as may be, to be made to the following bequests; viz: —

"Worn out preachers and widows Fund.
"Wesleyan Missionary Society.
"Bible Society.

"In Witness, &c., &c.

The defendants "The Annual Conference of New Brunswick and Prince Edward Island in connection with the Methodist Church of Canada," represents the request to the worn out preachers and widows Fund, and the Wesleyan Missionary Society; the defendants "The New Brunswick Auxiliary Bible Society" represent that to the Bible Society; and amongst the other defendants are all the next of kin to the Testator.

All the legacies mentioned in the will have been paid except one of £400 to Chas. Pritchard, which with an annuity of £100 per annum for eight (8) years to Elizabeth C. Hallett, Fanny Hallett, and Margaretta Ray Hallett, unmarried daughters of Rachael Hallett, are now the only charges on the Estate.

In addition to the lands at Annapolis, the lands devised to Mrs. Fraser, and the lands at Sussex mentioned in the will the testator died seised of a lot of land and house (No. 643) fronting on Princess Street, in the City of St. John, two lots fronting on Orange Street (Nos. 691 and 692); and another lot fronting on Orange Street (No. 736) which were appraised as of the value of £1,300.

Exclusive of these lands, the plaintiff as surviving Executor, has now in his hands personal property and assets belonging to the estate amounting to \$39,462.12. And has filed this Bill praying that it may be declared as to whether the defendants—"The Annual Conference of New Brunswick and Prince Edward Island in connection with the Methodist Church of Canada" and "The New Brunswick Auxiliary Bible Society," are entitled under the said will to the said Estate now in his hands, as surviving Executor, or who is entitled thereto; or whether the defendants, any or which of them are

entitled to it, and that the rights of all the defendants in the premises may be declared and decreed.

I am unable to arrive at any but one conclusion as to who are entitled to the moneys in the hands of the Executor, and as to the rights of the respective parties in the premises, I am not to make a will for the Testator. I am only to construe the one which he has made. It is not for me to say what Mr. Ray ought to have done with his property. I have only to decide upon what he has done with it. Individual cases have long been regarded as of little value in the construction of wills.

His personal property was largely invested in Bank and other stocks of uncertain and fluctuating value; and in shipping and other business, exposed to the hazard of trade. And in view of the character of these investments, a deficiency of assets to satisfy the legacies and annuities in full, was no impossible or even improbable contingency. Should such a contingency arise, without any provision being made to meet it, the law would make the loss fall proportionately upon all. The general legacies and annuities would all abate pro-rata. The Testator, however, has anticipated the possibility of a deficiency and has made provision for it. He has seen fit to declare that in such an event, the loss shall be borne by the charitable legatees only. In this respect he has substituted his own will for the rule which the law would otherwise have applied. He has indicated an unmistakable intention that some of the objects of his bounty should receive the precise sums which he had given them without any diminution or alteration. He has provided for the comfortable and respectable maintenance of his wife, by giving her the use of the house and furniture on Carmarthen street, and an annuity of £300 per annum for the term of her life; and this provision, it is manifest, he did not intend should be either diminished or added to. He made a sufficient provision for his sister Rachael, to place her beyond the reach of want as long as she lived. He has said that he does not intend the annuity which he has bequeathed to her to be reduced in consequence of any deficiency of assets; and I look in vain for an expression of his intention that it shall be increased in the event of a surplus. In the absence of children, whose equal and nearer kindred might be supposed to make them all equal and special objects of his regard, he has selected some from among his collateral relations to whom he has made bequests varying in amount from £500 to £2,000. It may be fairly inferred that, in fixing the various amounts of these bequests he had regard to what he considered were the necessities, or deserts of the different legatees, and the extent of their respective claims upon his bounty. This inference is justified by the circumstance that he has not treated them all alike, and by the fact that he has excepted their legacies also from the effect of the rule as to abatement.

Having granted these annuities, and having made these bequests to such of his next of kin as he thought had any claims upon him, and left them to be paid out of his whole estate he concluded what he commenced by telling us as his "last will and testament" by declaring that "Should there be any surplus or deficiency a pro-rata addition or deduction, as may be made to the following bequests:—" "Worn out preachers fund," "Wesleyan Missionary Society," "Bible Society."

Should there be any "deficiency" in what? In the personal estate or in the real estate or any particular portion of the property? No! but a deficiency in whatever property was available for the satisfaction of the other legacies and annuities, in this case the whole estate, real and personal, of the testator. "Surplus" of what? Of any particular fund or part of the estate? It would be a distortion of the plainest language to apply the word to any other subject matter than to that to which the word "deficiency" applies; viz., to the testator's whole estate. So applying it the testator has given the whole "surplus," after paying debts, legacies and annuities to the defendants, "The Annual Conference of New Brunswick and Prince Edward Island in connection with the Methodist Church of Canada" and the "Auxiliary Bible Society" pro-rata.

On behalf of the next of kin it was urged by their learned counsel that they cannot be disinherited by negative words; but only by express devise or by necessary implication; and it was suggested by him that as regards the testator's lands on princess and Orange streets in the City of Saint John, at all events there was a clear intestacy. It is undoubtedly true that neither the heir or next of kin can be disinherited by mere negative words; the only mode of excluding the title of those, whosoever they may be, that the law constitutes the successors to the property, is to give it to some one else; and a

gift can never be made by mere negative words. But whether or not there be an intestacy as to the lands in question depends upon the meaning given to the word "surplus" in the concluding clause of the will. I think that the word as there used will include those lands, and there then is an express devise of them to the Methodist Conference and the Bible Society. Considering the whole scope and scheme of the will, as I have sketched it, having reference to the connection in which the word is used and to the fact that it must relate to the same subject matter as the word "deficiency" in that connection, it seems to me to be impossible to exclude those lands from its operation. And if it was the testator's intention to pass the whole residue of his estate under it, it is sufficient. No particular form of words is required for that purpose. Mr. Thomson no doubt argued very strenuously that the word was not equivalent to the word "residue" or "remainder," and was not sufficient to pass the general residuary estate. In support of his argument upon that point he cited several cases which I shall now proceed to examine.

It will be seen that he bequeathed a number of legacies to his next of kin and others, amounting in the aggregate to \$42,960, he also gave annuities to the amount of \$2,000 during the lives of his wife and sister. He devised a portion of his real estate and he authorized his Executors to sell another portion, when they deemed it advantageous to do so; but makes no special mention of the remainder of it. Neither the legacies or the annuities are payable out of any specific fund or property; and, therefore, in law they are chargeable upon his whole estate, Real and Personal. So long as there is any real or personal property of the testator left out of which the Legatees or Annuitants can be satisfied, they are entitled to be paid in full.

The learned counsel for the next of kin urged also that the power given to the Executors to sell the land at Sussex was inconsistent with the idea of his having given them authority to sell any other portion of the Testator's land. So it may be; but it is not inconsistent with the right of the legatees to enforce payment of their legacies against all the lands. I can well understand why the Testator might deem it expedient to give the Executor authority: whenever they should get an advantageous opportunity, to sell lands in the country which might be unproductive and daily depreciating in value, and would yet prefer that town lots in a growing city like St. John, should remain unsold until the legatees themselves or the persons beneficially interested should require them to be sold.

Finally, there is nothing in the will to which I can apply the word "surplus" but to the whole residuary Estate; there is nothing in any authority which has been cited, or any that I am aware of, to prevent my construing that word, when employed in such a connection, and as it is in the will, from passing the whole residuary Estate.

There is nothing in short upon which to base a different construction of the will in my opinion, but the sentimental reason that the Testator has given some \$40,000 worth of property for religious or charitable purposes and omitted to provide for some of his next of kin. It is not for me to express any opinion upon the propriety or impropriety of the Testator's conduct in this respect. It is enough to say that the Law recognizes his right to dispose of his own property as he pleases. And many intelligent and good men have made similar dispositions of their property before him. If such a reason availed, some of the largest charitable foundations in England would have no existence at the present day, and a great many wills would be entirely inoperative.

MINUTE.

Declare that the defendants "The Annual Conference of New Brunswick and Prince Edward Island in connection with the Methodist Church of Canada" and the "New Brunswick Auxiliary Bible Society," are entitled to the whole residuary real and personal estate of the said Gilbert T. Ray, subject only to the payment of the legacy of £400 given by the said will to Charles Pritchard, son of Joseph Pritchard, and to the annuity of £100 per annum to Elizabeth C. Hallett, Fanny Hallett, and Margaretta Ray Hallett, unmarried daughters of Rachael Hallett, deceased, for the term of eight years from the death of the said Rachael Hallett.

Further consideration and costs reserved.

A small child being asked by a Sunday-school teacher, "What did the Israelites do after they had crossed the Red Sea?" answered, "I don't know, ma'am; but I guess they dried themselves."

METHODIST SUNDAY SCHOOL TREATS.

The Annual Sabbath School Treats at Trinity and English Harbor were held on Tuesday and Wednesday, 4th and 5th of September, 1877. Last year both these occasions were regarded as remarkable as well as successful; yet notwithstanding those recently celebrated, far surpass all that have ever been known here.

The weather proved fine in each case and a very large number assembled on these festive occasions. There was an unusually large display of bunting, as most of the children in the long procession, carried flags of different designs and colors. Another noticeable feature was the five banners, bearing inscriptions in very large letters, and of various lines—all of which were mounted on suitable stained poles, and adorned with fringes and tassels, &c. A number of Hymns were sung as the large procession moved through the principal streets of the towns. Many amusing games were engaged in at each place and enjoyable evenings were spent. At dusk public meetings were held in the Methodist Churches of each place when recitations were given by a number of the young people. A fine selection of Hymns was also sung at intervals during the meetings. Interesting and suitable addresses were delivered by the Chairman, Mr. George Christian, Junior; Messrs. G. Barnes, M. Bugden and William Ivamy, Rev. Jesse Hayfield, resident minister; and Rev. H. C. Hatcher of Random Sound. At both places the churches were filled, and good collections were taken up in behalf of the Sunday School.—*Com. to N. F. Ledger.*

REMARKABLE RESTITUTION.

Mr. George —, presently of Spring Hill, but formerly a trader in Newfoundland, chartered in the year 1870 a coasting schooner to convey for him a cargo of merchandize from a port there to Boone Bay. On the voyage the vessel was wrecked at Cape Ray. She, fortunately was insured—unfortunately the goods were not. As those on board the schooner were unable of themselves to save the cargo, Mr. — agreed with the inhabitants of the place, that if they rendered assistance in landing the goods they would receive them as salvage. On these conditions they went to work, and got all safely landed. Unfortunately for Mr. —, the natives of that part of Cape Ray had no just appreciation of the import of the words *meum and tuum*, and one can imagine his annoyance and vexation when, on the morning following the day on which they were landed, he awoke to find that all his goods had been carried off during the night—not a thing remaining. There being neither law nor authority in the place, he found it impossible to recover his property. The value of the goods was some \$1400, and the loss of them crippled, financially, Mr. —. Some three weeks ago, friend George was agreeably surprised at the receipt of a letter from Rev. Mr. Sayer, P. P., now of Newfoundland, formerly well known in this Province, asking him to state the value of the goods taken away—*taken seven years ago*. This was done, and by last mail, came a letter from the reverend gentleman, with an acceptable enclosure, and the assurance that every endeavor would be made by him to recover more.—*Hal. Her.*

OBITUARY.

MR. CHARLES DURLING.

On Wednesday, the 12th inst., Charles Durling, an old and respected resident and member of our Society, passed over from the Bridgetown circuit to the better land. On Saturday the 15th, to such of his numerous offspring as were within reach and to others the writer attempted some improvement of the occasion from Psalm xxxix. 12—"For I am a stranger with Thee and a sojourner as all my fathers were," when the remains were committed to their resting place, awaiting the call of the last trump to endless life.

Our aged friend had through his course been favored with the means of grace, and for the emotions and drawings of the Divine Spirit. But it was during a gracious work of God, about 18 years ago, under the labors of our esteemed Bro. Ray, that he with others more fully gave him-

self to God, and to his people by His will. His characteristics were humility, a simple and practical faith in Christ, and quietness and industry. About ten years past God took his devoted partner to himself which left him in comparison lonely, though still serving God and as he could by the Divine will his own generation, until at length his accumulated infirmities rendered life undesirable. He has often told me while expressing his entire reliance on the Divine Redeemer for present and future acceptance and his hope in him, that if such were the will of God he had no desire to remain here. "If by reason of strength they be four score years, yet is their strength labor and sorrow." Ps. xc. 10.

At length without any great suffering the weary wheels of life stood still, and he was not for God took him, in the 90th year of his earthly sojourn. His living posterity to the fourth generation number 154. May his God be the God of every one of them in life, in death and forever.
J. F. B.

Bentville, Sept. 17, 1877.

Died at Felton, Santa Cruz Co., Cal., July 1st, HARRY AMBROSE, oldest child of Angus and Carrie Fraser, aged 7 years and six months. Our dear little Harry was taken sick with diphtheria on the 20th of June. The Sunday night following he sank very low, and about four o'clock the following morning he said, "papa, think I will die." His papa replied, "Harry, I think you will," and then asked him if there was any he wished to see. He replied, "Edie," his little sister. His papa then asked him if he had any little prayers to say before he died. He said "yes," and then repeated his morning prayers, "Harry, where will you go if you die?" "To heaven," "And who will you see there, he replied, "grandpapa." He then closed his eyes, as if the sleep of death was upon him. He continued to suffer until Sunday, July 1st. On Sunday morning he said to his mamma, "which is the best place, heaven or earth?" to which she replied, "heaven for good little boys." At six o'clock, a. m., his eyes closed to the things of this world, and opened upon things that are eternal. Now he can tell for himself, which place is best, heaven or earth."
H. F.

MORIAN ACORN.

Sister Acorn was born in Pownal, P. E. Island, and was from a child taken to the Methodist Church, and received instruction in our Sabbath school. When very young she was thoughtful and serious above the ordinary. At the early age of 11 years, she obtained the pardoning love of Christ, and became identified with the church. At this time the Rev. George S. M'Kilgan was stationed on this circuit, and she was one of a number of converts who experienced religion during a series of special services conducted by him. She was a sincere exemplary Christian. She endeavored, and succeeded in making her influence for good felt upon her youthful companions. She won universal respect.

Sister A. was one of those of whom the Apostle St. Paul, saith, "He (the Lord) chasteneth." Rarely is the life of one so young so chequered as hers. She was subjected to trials of the most perplexing nature. Yet, by the grace of God, she held fast her integrity. And as the Lord had so graciously supported her in bereavement, under other family trials, so now, in the hour of severe personal affliction and pain, God was her strength and her stay. I have seldom visited one so confiding, resigned, happy. I was impressed with her extensive knowledge of the Scriptures, her strong faith in the promises, her bold assurance of the favor and presence of God, her unshaken confidence in Christ her Saviour. In her last moments, quite conscious of her position, she was triumphant. I cannot think that the most irreligious sceptical, had he witnessed, the peace, the joy, and the glorious foretastes of heaven, which were afforded sister Acorn, could have questioned the reality of our glorious Christianity any longer. Her last words were, seeing her parents and brothers and sisters weeping, "Don't weep for me, I am going to heaven, though I am not worthy." She fell asleep in Jesus on the 20th of August, 1877, in the 35th year of her age.
WM. MAGGS.

The Israelites in England are collecting subscriptions in aid of their brethren in Bulgaria, who have been robbed and oppressed by the Russians. They call on Jews all over the world for assistance, and particularly on the Union of American Hebrew Congregations. The Jews 600,000 strong in Hungary have already responded to the appeal. In Russia the persecution of the Israelites is continued, with nearly all its ancient cruelty. They are not permitted to reside in many of the greatest cities. Kief and Novogorod, as well as Moscow, are forbidden to them, and even in the rural districts they are burdened with multiform exactions.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN EARLY CHURCH HISTORY. A. D. 60. LESSON II. PAUL AT JERUSALEM; or, Suffering for Christ's Sake. Acts 21, 27-39. October 14.

EXPLANATORY.

SEVEN DAYS. The time required for the fulfillment of a vow which Paul with four others had undertaken, in order to show his fidelity to the Jewish Church. Almost ended. Literally, "were about to be accomplished," that is were in progress.

THIS IS THE MAN. The earnest Christian worker is a marked man, easily recognized, and prominent from his character and labors. Against the people, and the law, and this place. Paul had not arrayed himself against either the Jewish nation, nor the Mosaic law, nor the temple: but his teaching of salvation for the Gentiles without their privileges could not be easily perverted to appear aimed against these objects so dear to the Jewish heart.

THEY HAD SEEN SUPPOSED. See 1. How carefully the companions of a Christian are watched by the world. 2. How willing are enemies to suppose evil. 3. How hatred will make mere rumor a cause for death, without even pausing to ascertain its truth or falsity. 4. How malice turns good into evil.

THEY WENT ABOUT TO KILL HIM. As Paul looked into the angry faces around him, did memory recall the picture of a similar scene, with the angel face of Stephen in the midst, and himself the leader of the furious throng? The chief captain. Literally, "the chiliarch," or commander of a thousand men, corresponding to a colonel. His name was Claudius Lysias. Took soldiers. These were a part of the force stationed in the tower Antonia, which looked down upon the temple at its north-west corner.

TO BEHOLD HIM. Finding the whole tumult gathering around one man, he arrested him, taking for granted that he must be an offender against the law. Bound with two chains. With a soldier on each side. From this hour when the Roman shackles were fastened upon him, seven years elapsed before he stepped forth to liberty.

AWAY WITH THEM. This was not the first time that such a cry had resounded through the streets of Jerusalem. One greater than Paul had already been honored with the hatred of the excited throng. He said, "May I speak. The apostle is as self-possessed in manner, and as respectful in address, as though he were at ease in a place instead of standing in chains, with a mob yelling at his feet. So much can a clear conscience and a confident faith cheer a man's soul in danger.

I AM A MAN. Paul could give an honorable account of himself and of his city, and more than once mentioned his birth-

place with honest pride. Tarsus. A large city near the south-eastern coast of Asia Minor, on the Cydnus, distinguished for its schools and learned men. Cilicia. A province of Asia Minor between the north-eastern shore of the Mediterranean Sea and Mount Taurus. Suffer me. As he stands on the stairs, looking down upon the sea of uplifted faces, he sees one more opportunity, perhaps his last, to reach these hardened hearts with the Gospel. He speaks to the officer, not to exculpate himself, nor to accuse his enemies, but to ask the privilege of addressing the mob. His request is granted, and with a wave of his hand he stills the throng, and in the grand old tongue of the fathers he begins his speech.

GOLDEN TEXT: The servant is not greater than his lord. If they have persecuted me, they will also persecute you. John 14, 29.

DOCTRINE: Man's enmity against the Gospel. Isaiah 53, 1; Heb. 3, 12. The next lesson is Acts 22, 17-30.

HYMEN IN A DILEMMA.

The Christian World says:—"The 180 peaceful inhabitants of Fair Isle, off the Scotch coast, have been suffering some inconvenience from the objection raised in certain quarters to marriage with a deceased wife's sister. During the winter months the islanders have no communication with the mainland, and as they do not possess a resident minister, these farmers and fishermen can only be married in the summer months, when the less boisterous weather permits of their leaving their sea girt abode. A small party including two Presbyterian ministers, recently visited Fair Isle and found the natives much perplexed. One of their number was anxious to marry his deceased wife's sister, there being only one more female than males on the island. But the clergy at Kirkwall, whither the couple had repaired, positively refused to celebrate such an "unholy alliance." The disappointed couple returned to their island home, and many attempts were made to help them out of their dilemma. They could not be induced to have an irregular marriage entered into before a justice of the peace, and they were equally opposed to declaring, in the presence of the congregation, that they were desirous of becoming husband and wife. The match was in danger of being broken off when the strangers arrived. Seeing how matters stood, the ministers pocketed their scruples, if they had any, and performed the marriage ceremony, which was witnessed by all the islanders."

TONIC.

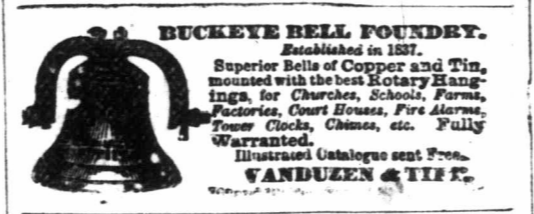
Every one, at times, feels the necessity of some restorative of the vital powers, depressed by mental or bodily exhaustion. In such conditions, let every one, instead of flying to the alcoholic or medicinal stimulants, which must be followed by depression equal to their excitement, reinvigorate his deranged system by the natural tonic elements of the PERUVIAN SYRUP. Sold by all druggists.

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Books at 60 cents. The Woods and Woodland or lessons in the study of nature The Sea and Seashore do do Pictures of Travel in South America The Home amid the snow or warm hearts in cold regions A far in the Forest—pictures of Life in the wilds of Canada The Valley of the Nile, its Tombs, Temples and Monuments The way of the world and other stories—by Mrs S C Hall What shall I be or a boys aim in Life Parents and Children—Stories for the Home circle Snowdrops or the Adventures of a white Rabbit written by herself

Books at 75 cents. Stepping Heavenward—by Mrs Prentice Ever Heavenward—do do The Flower of the Family do do The Grey House on the Hill—a tale for the Young Stories of the lives of noble women The worlds Birthday—by Prof. Gausson Aunt Martha's Corner Cupboard The Birthday Present—by M C Bushe Scenes with the Hunter and Trapper in many Lands—by W H D Adams Natarses mighty Wonders—by Rev D Newton The Sunshine of Domestic Life—by W H D Adams BY A. L. O. E. Fairy know a Bit or a Natshell of knowledge Fairy Frisket or Peep at Insect Life My Neighbors shoes Old Friends with new Faces Wings and Stings

315

Books by A. L. O. E. at \$1 .50 Rescued from Egypt The Triumph over Midian The Shepherd of Bethlehem Hebrew Heroes Pride and Her Prisoners Exiles in Babylon Precepts in Practice—by A.L.O.E. 1.35 Books at \$1.00. Doing Good or the Christian in walks of Usefulness Willing Hearts and Ready Hands Heroes of the Desert—Moffat and Livingston The Catacombs of Rome BY A. L. O. E. Cyril Ashley Claudia On the way or places passed by Pilgrims The Lady of Provence The City of Noeras House Beautiful or the Bible Museum opened Books at 60 cents each. What Norman Saw Michael Kemp The Jewish Twins Cosmo's Visit to his Grandfather Sambo's Legacy The Last Shilling The Giants and how to fight them The two Brothers Charles Russell Africa's Mountain Valley Books at 50 cents each. Facts about Boys Zaida's Note Book Christian Old Organ Ester Parsons Annie Price Little our Lessons Jack's Books at 30 cents. Wonders of the Vegetable World Story of John Howard, the Philanthropist Stories from English History Wonders of the Heavens A Friend in need Strive and Thrive Good for evil, and other Stories Hope on, or the House that Jack Built AMERICAN PUBLICATIONS. CHURCH HISTORY SERIES AT \$1.5 . Leafwine the Saxon Glancia—A Story of Athens Ayesha—Times of Mahomet Elfrida—A Sequel to Leafwine Quadratus—A tale of the Church Flavia or loyal unto the end Oliver of the Mill by Mrs Charles Every Inch a King—a story of the time of David 1.50 Books at 75 cents. Ministering Children, Vol. 1 do do " 2 Passing Clouds Margaret Warner Near home Peter's Pound and Paul's Penny Little Lychetts Maud Summers Blind Lilia Lionel St. Clair The Sale of Crumnie or the Diamond Edward Clifford By A. L. O. E., at 75 cents John Carey The City of Noeros The Adopted Son Cyril Ashley contains Walter Binning, Wings and strings, and True Heroism. The Lake in the Woods House Beautiful The Holiday Chaplet On the way The Children's Treasury The Children's Tabernacle War and Peace Sheer off Good for Evil Guy Dalesford contains—Wanderer in And a Wreath of Smoke. The Christians Mirror The Silver Casket Precepts in Practice The Sunday Chaplet The Story of a Needle and Rambles of a Rat Ned Manton contains—Cottage by the Stream, and My Neighbor's Shoes

THE WESLEYAN SATURDAY, OCTOBER 6, 1877.

Special offer of the Wesleyan!!

The WESLEYAN will be sent from the 1st of October, till the 31st Dec., 1878 for one subscription—Two Dollars. This takes in the General Conference Year, during which much conational interest is sure to be awakened. We ask our Ministers to give us their cheerful co-operation toward bringing the subscription list, within the next three months, up to 4000. They will be surprised by counting up the number of families in their charges, who do not take the Church paper. What can these know of Methodism, in its modern spirit or operations—excepting as they may hear from the pulpit or see in their neighborhood? What can their children learn of the genius and history of the Church of their fathers? The Church organ may be presumed to preach loyalty and impart conational intelligence to every member of the household every day in the week, thus taking the minister's place, and doing his work during his absence. Think of it, brethren, and act!

CHOICE OF PULPIT SUBJECTS.

It is possible to make serious mistakes in the selection of texts and themes for public discourse. It is even possible that these mistakes may ripen into habit, counteracting the preacher's influence through life. So many considerations come into the discussion of this question, that we may scarcely hope to cover the ground in a single article; but it is not difficult to give at least a bare outline of what we mean.

There is a royal right which the Holy Spirit holds to the first direction of every mind essaying to preach the Gospel. This must be admitted. By warning preachers against possible mistakes in the selection of texts and lines of thought for general pulpit occasions, we do not leave the Spirit's prerogative out of the question. Every Christian thinker is aware of the comfort and aid afforded by a governing, indwelling Presence, during seasons of anxious study upon sacred topics. This is very different from what is meant by the Spirit choosing for us. "Shall guide you into all truth." "Helping our infirmities." "Making intercession for us"—these are indications of the Holy Spirit's aim in qualifying the worker for success; but they do not imply that the agent operated upon is not to exercise his own best sense and judgment as to the course he ought to pursue. Having chosen under good influence, he is to have help in accomplishing.

The itinerancy differs materially from a settled ministry as regards the responsibility of choosing pulpit themes. A man of a single locality may properly adopt some fixed rules for pulpit discourse. Having once clearly apprehended the character of his people, he may profitably forecast a method of instruction which shall carry his charge onward and upward to the highest plane of Christian intelligence and stability. This supposes that the congregation, as well as the preacher, is settled, however; for, in ever-changing communities, where congregations are frequently transformed by new arrivals and departures, the condition of things closely resembles that which characterizes our own system;—a change of hearers, necessitating a change of pulpit habit.

No little odium is attached to "turning over the barrel of sermons." It is a standing sarcasm with a class of irreverent critics. What does it imply? That a man, called of God to holy work, gave the first fresh energies of his manhood to the composition of a number of discourses, and then—ceased to study and write! That the entire subsequent life of the man is a continuous dependence upon the mental preparation of a few bygone years; and that there is no longer regard on his part to the progress of mankind in intelligence, the mental growth of a generation which is fast leaving him behind. Where this effeminacy has overtaken a man, he deserves all the scorn which scoffers can heap upon him.

But even with the utmost ambition to excel in public work, it is possible to misapprehend the true aim of preaching. That aim should be regulated by the necessities of the hearers. In the majority of cases our congregations are composed of hardworking men and women. They have passed, let us say,

through a week of more or less anxious industry, when the Sabbath dawns upon them, inviting, subduing, calm and restful. They reach the house of God. This, itself, in many instances, requires an effort. To the husband, a quiet hour or two at home is a temptation to loiter; to the wife, free from harassing cares, there is strong inducement to rest. But a Sabbath spirit leads them to sacrifice one good in search for another. What is the duty of the preacher under these circumstances? To spend his precious hour in disputing the arguments of men perhaps dead a hundred years? To exhaust his strength in discussing the subtleties of some abstract doctrine or principle? There are circumstances which justify such a course; nay, this may even be imperatively required. But we maintain that the instances are rare comparatively which make this demand. A hungering and thirsting after sympathy, and encouragement, and cheer, and helpfulness, is in the hearts and eyes of the people, and they ought to be fed. The preacher who succeeds here in studying his people's condition so far as to help them in abhorring their own meannesses, in weeping over their own frailties, in rising more courageously to their life-burden, in looking more hopefully on life, and more lovingly on God—that man lives not in vain.

The fact is, that the mission of the pulpit in our day is less one of doctrine and disputation than it was a century ago. Then the public service was the principal place, if not the only place, of religious instruction. Doctrines were taught there, or not at all. Now, much of that is done in the Sabbath School, and in the teacher's meeting. The catechism drill may be supposed, if properly carried out, to leave our youth well educated in "the elements of the Christian faith." Our age is one of cruel competition, leaving the majority of the people at the week's end so prostrated and disheartened, that they look for help only to heaven, and find their way to church as the vestibule of heaven. If, with hearts lacerated, they return from the house of God, having heard no tender voice, and having been challenged only to consider the technicalities of disputed doctrine, what wonder that they faint by the way?

We therefore advise each preacher to enter studiously upon an enquiry of his people's trials, temptations, cares and vices, that such words may be uttered on the Sabbath as will nerve every hearer for a week's conquest:—to keep an eye to his people's virtues and noblest ambitions—for these may be found to some extent everywhere—with a view to building up the pious and benevolent in the comfort that their labour is not in vain in the Lord.

THE MISSIONARY NOTICES.

A correspondent has anticipated us in some respects as regards these very important messengers from foreign lands. We have given extracts—elsewhere—from the Japan correspondence in the last issue of the "Notices." This method we would more frequently adopt were it not that we feel persuaded each minister brings before his people directly the intelligence which the Secretaries of Missions have to communicate. Are our missionary prayer-meetings well kept up? Is the glow of missionary zeal and enthusiasm what it ought to be, considering the intimate relation between mission work and the church's prosperity? History shows conclusively that Christianity only lives and diffuses a healthful influence at home as it takes an interest in religious affairs abroad. Churches which are bounded by the narrow limits of their own affairs, their own locality, their own immediate relation, seldom accomplish much or live long. There is truth in the doctrines of the coming millenium, as taught from our evangelical pulpits. The tendency of things is all in that direction. Everything in Nature shows by analogy that the hope of believers in regard to this world's glorious future is a reasonable one. All God's creatures, everywhere, come to maturity sooner or later; and the earth is surely not to continue for ever, or to be annihilated, in this imperfect state. "Christ must reign till he hath put all enemies under his feet."

If the wide space of dreary history which has already been spanned by Christianity, and the work which has yet to be done before our Lord can fully claim His own, are to be understood, and affect our people as a direct stimulus to effort and prayer, means must constantly be used to educate and enlighten the congregations.

Several items are brought out in the last "Notices" which will act as both corrective and stimulant to the faith of the church. Japan is not all that recent rose-coloured descriptions have represented. Spectators see in that interesting country marvelous progress toward civilization and intelligence. We have been assured again and again that Japan was freeing itself from Pagan superstitions and habits—accommodating itself to European customs from sheer admiration of what they saw that was excellent in our national, social, intellectual and religious economy. There was doubtless some truth in the statement; for how otherwise are we to account for the ambition which has sent numbers of Japanese youth to Europe and America for education? But our glamour has been broken—and it was as well that sober second thought should come in upon us—by one of the letters in the "Notices" just referred to. It must be read, as it appears on another page.

Still, there is the marvellous success of Dr. MacDonald to compensate for our disappointment. God wonderfully owns his labours, clearly showing that Japan may be Christianized—that its peculiar forms of Paganism are subject to the authority of the Lord Jesus.

It will be seen by an extract from the London *Watchman* that some of our missionaries in China have been meeting with rough usage. Mr. Jenkins, one of the Missionary Secretaries explains the nature of the trouble. We understand the Mr. Bagger who was assaulted is a brother of our minister in Fredericton, N. B., of the same name.

MR. SPRAGUE'S MISSION TO ENGLAND.

We have been favoured with a letter which a friend has just received from Rev. H. Sprague, A. M. As it will serve to correct any wrong impressions which might be produced by allusions to his illness which have appeared in the public prints, we take the liberty of giving a few extracts.

LONDON, Sep. 14, 1877.

"I was taken suddenly and seriously ill in Manchester two weeks ago, and I am still too weak to do anything but take a short, leisurely walk. The Doctors in Manchester and here have told me to take no care upon myself, to shake off all anxiety and be perfectly tranquil. It was not very easy to do this, but I have to submit. I assure you it is not pleasant to be ill in an hotel among strangers 3000 miles from home. This has upset all my plans. I made a good beginning.

The Financial districts are to meet next week. I have written to the Chairmen, and also the President, explaining the situation, and telling of my illness. I hear to-day that the President has sent a circular to all the Superintendents, recommending them to make collections for the Indian famine and for St. John. If this be so, it will partly make up for my break down.

Yesterday I attended the monthly meeting of the Missionary Committee. They heard me kindly; said they ought certainly to make a grant—but the Society is £20,000 in debt. But for this I would have got £1,000; as it is they have given £300. I will try to sail Oct. 2nd. If not then Oct. 16th. If I get well enough to do anything I must go to work, and my time will be short. Have heard Spurgeon, Liddon, Parker, Henry Allen, Roberts, and was at St. Albans.

CAN AN ANNUAL CONFERENCE COMPEL A MINISTER TO SUPERANNUATE?—The action of the Detroit Conference in placing a minister upon the superannuated roll by a compulsory vote, fixes a distinct and important precedent, viz.: that a member of an annual conference in good standing morally, may, by a bare majority vote, be deposited from the active ministry, in the face of his most vigorous protest. We are unable to determine the justice of the proceeding in this instance, but we are gratified to know that there exists in the conference, not only the abstract power which was always understood, but the loyalty to God and the church to put a man out of the ministry when satisfied of his inefficiency. It will be of immense moral force in clearing the decks of stragglers, that it be distinctly understood that a man must earn and deserve his place, year by year, or lose it. We shall be sorry

if it transpires that there is no door out, but that which opens into a superannuated relation. *Michigan Advocate.*

Here begins a new chapter in Methodist History. It seems a remarkable coincidence that, for the first time in our existence as a body, this authority should have been exercised this year in the United States and in Canada. We had held something like an opinion that a Minister once ordained amongst us must be furnished with work while his strength and character admit of his holding the sacred office. It has now been discovered—and why it never was thought of before is a mystery—that if a man be disqualified for ministerial work through want of adaptation, or industrious habit—if he become a burden to be carried by the church, rather than a burden-carrier in the church, his brethren may and ought to place him where he shall either work and adapt himself to circumstances, or suffer.

We make two extracts from the *Halifax Reporter* of last Monday evening. Dr. Cramp, in a most interesting address at the Jubilee of the South Baptist Church in this city, intimated that it was possible the first Sunday School in Halifax had been established by the Wesleyans.

We have made inquiries regarding the matter, and have ascertained that the first Sunday School in the Maritime Provinces was established by the Methodists in 1819, by the Rev. Robert Lusher, in the old Zoar Chapel on Argyle street, Miss Starr (now Mrs. McNutt), widow of the late Rev. Arthur McNutt, one of the first teachers in the school, is still living in Halifax, and is over eighty years of age. After Rev. R. Lusher left the city (in 1823) John Leander Starr, Esq., was appointed Superintendent. Jas. F. Shannon, father of Hon. S. L. Shannon, was Treasurer, and John H. Anderson, father of Geo. R. Anderson, Esq., was Secretary.

It would appear, by our Methodist Historian, that both these authorities are at fault. Mr. Smith, in his volume now going through the press, says:

A Sunday-school, the first in the provincial circuits to which we find reference, was formed at Liverpool, at the commencement of 1804. Marsden called the attention of the congregation to the subject on New Year's Day. A committee of seven was appointed. The teachers, who were volunteers, were six in number, two of whom took charge on each Sunday. This school, in common with all schools of the kind at that day, seems to have been designed for the poorer classes only. On Sabbath, the 8th of January, twenty children presented themselves, who were taught by Joshua Newton and Abdol Kirk. On the following Sabbath, twenty-six children attended, 'morning, noon and night.' A person who visited the school, remarked, 'The institution has a good appearance, and I hope will succeed.' A few months later, at the suggestion of the secretary, a gentleman was requested to attend, as 'writing-master.'

In a foot note this additional information is given on the page from which we have taken the above extract.

This was not the first Sabbath-school formed in the Lower Provinces. A gentleman from one of the country districts, while visiting Halifax in December, 1788, wrote in his journal: 'Dec. 7th, I go to church in the morning and hear the Bishop preach a charity sermon to collect money for clothing some poor children, which he has engaged in a Sunday-school. There were £48 collected. The institution, however, is not generally approved of.'

TALMAGE'S LATEST SCHEME.

The Rev. T. DeWitt Talmage has devised a new scheme for bringing into his Sunday School ragged children from the streets. Classes of those will be formed next Sunday, and in the meantime those members of the congregation who are to act as teachers are expected to go out into the highways and byways and bring together the expected pupils. The Friday evening meetings of the church will hereafter be held in the main building, and in addition to the usual exercises Dr. Talmage proposes to deliver each week a lecture reviewing the secular events of the world during the preceding seven days.

A "PARISH PRIEST" SEEKS A NEW PARISH.

When Rev. J. L. Keating wrote that scandalous letter upon the Berwick Camp-meeting, we wondered how far his parishioners would endure a spirit which could dictate such pitiable bigotry. Our wonder is now at rest. Some of his Church Wardens have presented him with an address, opening with these ominous words:—

We, the undersigned Church Wardens and members of St. John's Church, Wolfville, having learned with surprise and regret that circumstances have occurred among your Parishioners in Kentville which have induced you to contemplate the severing of your connection with us, permit us to say, that however we may differ from you in some of your views, we know you are conscientiously striving for the best interests of our church.

We give Mr. Keating's reply entire.

It is too precious a piece of composition to be marred by irreverent scissors.

REPLY: To the Anglican Catholics in the Parish of Horton, at Wolfville, N. S.

THE RECTORY, Ke. ntville, Sept. 25, 77. My dear Parishioners and fellow Christians—

It is impossible to tell you how I felt, and how I thank you for your most sympathetic address. You have not been fault-finding. May God continue to you His grace, that you may never treat your future priests with cold suspicion. They love your faith and you, and are busy in an ill-understood and hard battle. My resolve to leave Kentville has not been hastily formed, nor have I been driven to it by any fault-finding. Though I confess, this would be hard to bear, even from one or two, had not Christ himself sweetened these bitter waters. You know full well the buffetting we are bidden bear with patiently. It is right, however, to say, that if parishioners are the proper authority to deal with ritual and the minutiae of worship in the church, the clerical office is an aberration, and it is right to wish that the decreasing numbers willing to sacrifice themselves to this service, may still further be decreased. If this be Anglicanism, thinking men will rightly be fewer in Anglican pulpits. It may weary you to repeat, that those who love to have such matters wrong, are the real Romanizers amongst us.

So-called popular election to missions (by which I wrongly came here) and want of monetary support, have chiefly influenced me to resign this parish.

May God increase your numbers and bless all your good works in Jesus Christ. I shall ever think of you, and at His altar ever remember you, specially on your own dedication day, the festival of St. John the Baptist. The subjoined parochial account will interest you all.

Believe me affectionately, in the faith of Jesus Christ,
J. L. KEATING, M. A.,
Parish Priest of Horton.

Dear, dear! It has come to this! "Anglican Catholics" and "Parish Priest" and a protest against parishioners being "the proper authority to deal with the ritual and the minutiae of worship in the church." And yet "those who love to have such matters wrong are the real Romanizers amongst us."

Have the Christian public opened their eyes to the real character of this Ritualistic movement? Do they see that Protestantism is being undermined every day in the Church of England?

Mr. Keating will now be taken up by the Bishop as a martyr. He shall surely have his reward. This may be regarded as good prophecy!

"Methodist," whose letter appears in this issue, has our sincere thanks. His own position and character are such that we would have regarded his censure, had it been uttered, as just and admonitory. Had he been censorious, as "Baptist" asserted in his abusive anonymous letter, from none should we have expected the truth more readily than our own laymen. The unsolicited letter of "Methodist" confirms us in the conviction that our course has not been unchristian, while "Baptist's" animus is pretty sure evidence that our occasional strictures have left well deserved punishment behind them.

New subscribers begin to come in. Thanks brethren. This ought to be considered a conational interest, and a paying one too, apart from all commissions. Yet there are Ministers who do not send six new names in as many years. We hope these look better after other duties on their circuits. But there are other Ministers who work with a willing hand always, as conational men; the WESLEYAN gets its full share of attention from these servants of God and the Church.

THE WEEK.

Mayor Richey is to be congratulated on escaping a contest for his third year of the Mayoralty of Halifax. This is his second term; so that the citizens have had ample opportunities of ascertaining his real worth. At a meeting of the City Council, intended to be the closing session of the year, a unanimous and exceedingly cordial address by the aldermen was presented to His Worship, requesting his continuance in office.

Rev. H. Sprague, A. M., has again written through the English Methodist papers, reminding those disposed to give of the necessity that their action should be prompt and liberal. We regret to see that his health has not been such as to justify a lengthened stay in England. A list of subscriptions to this object, published in the *Recorder*, amounts to \$258.13.8, or about \$4000.

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A. M., has again... English Methodist...

Death has deprived Woodstock, N. B., of an excellent citizen...

France has been prominent in the news of the week. It lost M. Thiers...

It would be well for all householders to look just now to the drainage and cleanliness of their dwellings...

As a thorough, practical piece of co-operative Church work, we rarely notice anything to equal the endowment scheme of the Presbyterian Church...

Here is a most encouraging piece of information, taken from the Witness...

The increase in salaries paid to ministers has been very great in the last ten years. The writer remembers when first...

This record, it will be seen, is quite in advance of our scale of salaries in the Methodist body...

We see it announced that Mr. Moody will not confine his labours to any one city during the coming winter...

Mr. Spurgeon is not well. He visited Scotland hoping to regain health...

The new Collins Readers are making their way well in the schools. We understand from a gentleman who has good opportunities...

St. John rises rapidly from its ashes. It will not soon equal its former self...

CORRESPONDENCE.

"BAPTIST," AS READ BY METHODIST LAYMEN.

DEAR SIR,—Your assailable "Baptist" must have seen, and no doubt accepted the inevitable result...

But "Baptist" is besides, insulting and untruthful.

I with a host of others, believe it to be my duty to consecrate my children to God in baptism according to the practice of ten thousand times ten thousand men...

Your editorial management of the WESLEYAN, has met with the highest approval of the Conference and District meetings...

Methodists have become accustomed to insult, abuse and defamation from Baptists of a certain type...

"Baptist" no doubt thinks he made an interesting discovery,—Methodists mourning over the unchristian spirit of their editor...

MISSIONARY NOTICES OF THE METHODIST CHURCH OF CANADA.

DEAR MR. EDITOR,—The September number of these interesting periodicals is before me...

St. John rises rapidly from its ashes. It will not soon equal its former self...

every heart that God has touched there is implanted a yearning desire to see the world won for Christ...

It stretches out its hands to save. This spirit can be cultivated by wide-spread missionary information...

NEWS IN BRIEF.

KINGSCLEAR PICNIC AND CONCERT.—A very enjoyable time was spent in central Kingsclear on Thursday last.

NOVA SCOTIA.

The Temperance Reform Club, Pictou, have rented a house on the corner of Church and Market streets...

During the last three meetings of the Colchester Reform Club nearly 200 persons signed the roll...

The schr. Sabrina, Capt. Harnish, from Halifax, is reported to have lost a crew member...

Charles Baker, of Fort Lawrence, Cumberland Co., sends to the Kentville Exhibition a pair of steers...

Two juveniles bought a revolver last week, and fearing the police should they discharge it on land...

The ship Black Watch, wrecked at Fair Isle, South of the Shetland Islands...

Mr. Jeffery McColl is making preparations to build a barque for a company in New Glasgow.

Diphtheria is very prevalent at Windsor. There have been 55 cases and 7 deaths.

It having been burning low ("turned down") had generated gas, and immediately exploded...

The brig, Ada Fulton has been chartered at Halifax to load herrings at Newfoundland...

Mr. John Cruikshanks, Game Warden of Sunny Brae, East River, Victoria Co., learning that snares were being set for moose...

The schooner Druid, of and from Lunenburg bound to Gaudaloupe, has been abandoned at sea...

On Monday last a barn owned by Albert Power, Berwick, was burned together with its contents...

NEW BRUNSWICK.

A little boy, son of Mr. Ludlow Chase, of Kingsclear, one day last week accidentally fell off a truck wagon...

The large fleet of woodboats that ply between Fredericton and St. John are doing an extensive carrying trade the present season...

The new school at Indiantown is so far advanced towards completion that the trustees expect to have two schools in operation there next week...

Work at the Mace's Bay anthracite coal mines is being vigorously prosecuted.

The "Northern Light" is now undergoing repairs at Charlottetown.

The number of Typhoid cases in the hospital at St. John have fallen 50 per cent.

One morning last week Mr. Wm. Pattinson, jr., who was working at the large rotary saw in the St. Martin's Bobbin and Spool Company's works...

The Summerside "Journal" says the Quebec and Gulf Ports steamers have taken from that port in the last four trips about 3000 barrels of oysters.

The residence of Mrs. James McAuley, Prince of Wales, Musquash, better known as the Twelve Mile House...

A new hotel has been opened in the village of Hillsboro' by Mr. Edward Jones, formerly of St. John...

Mr. McGovern, of the old Government Barracks, recently killed a large sized bear in the week...

Apples are said to be very scarce in P. E. I. this year. The yield is about one sixth of what it was last year.

The P. E. Island papers state that a new paper, to be called the "Liberal Conservative," is to be started in Charlottetown...

In the School District No. 8, Barachois, Shediac, a large majority of the inhabitants have been opposed to having a school under the law...

The scarlet rash has prevailed at Monument Settlement, Richmond, with fatal result, bringing distress to several families.

There is now lying at Chatham, N. B., a barque named Glenalton, built in Advocate by Kelly and Morris in 1856.

The St. John "Telegraph" of the 25th ult., says—A regret to learn of the death of Hon. Charles Perley...

years of age, was born in the county of Sturbury, but for many years has resided in Carleton County...

UPPER PROVINCES.

The Presidents of the Grand Trunk and Great Western Railways have issued instructions to their executives...

The number of sea-going vessels entered inwards at the Quebec Custom House from the opening of navigation up to Oct. 15th, is 880.

Rumor points to Mr. Blake's taking the Chief Justiceship of Ontario...

Hon. E. G. Penny has been recently most dangerously ill.

A heavy suit has been entered by the Bank of Montreal against the late directors of the City Passenger Railway.

Recent dispatches indicate the entrance of Nez Percés Indians into our North West territories.

A woman and seven children were burned to death at St. Gregoire, Quebec...

Sixteen barges of wheat, containing 215,000 bushels, have left Kingsfon for Montreal.

Rine's temperance meetings in Ottawa are crowded nightly, six hundred having taken the pledge in two days.

With reference to the approaching of the Quebec Legislature, the local papers state that Treasurer Church will propose...

For the months of July and August, just passed, the revenue was one third of a million larger than the revenue of the corresponding year.

A registered letter ban from Toronto was stolen at the Bonaventure depot on Friday last...

A Montreal physician, by lifting the depressed portions of the skull of an idiot child is restoring its faculties.

MISCELLANEOUS.

The Indian office invites tenders for a loan of three million pounds, payable in seven years...

A fire in the Patent Office at Washington a few years ago, destroyed a large number of models...

Forty new cases of yellow fever at Fernandina are reported to-day.

Seven thousand cattle were run off with from Western Canada early in September, by twelve robbers...

A letter from Silver City, New Mexico, states that 35 persons were murdered in Cook's Canyon...

The Russian Minister of Finance is proposing to issue a new Lottery Loan of 50 million roubles.

In consequence of the strike on the Great Southern and Western Railway, Ireland, the Postmaster General orders steamers from America to land only the Irish mail...

Sydney Meyers, President of the Merchants', Farmers' and Mechanics' Savings Bank, Chicago, which suspended last week...

The Dutch budget shows a deficit of \$2,750,000, chiefly in consequence of the Acheen war.

A despatch from Rome announces that Cardinal Spozza is believed to have the best chance of succeeding Pius the Ninth...

Bullion in Bank of England decreased £143,000 during the week. Specie in Bank of France decreased 2,600,000 francs.

WESLEYAN ALMANAC
OCTOBER, 1877.

New Moon, 6 day, 5h, 44m. Afternoon.
First Quarter, 13 day, 11h, 25m. Afternoon.
Full Moon, 22 day, 5h, 17m. Morning.
Last Quarter, 29 day, 10h, 7m. Morning.

Table with columns: Day of Week, SUN (Rises Sets Rises Sets), MOON (Rises Sets Rises Sets), HOURS (Morn. Evn. Night). Rows include Monday through Wednesday.

THE TIDES.—The column of the Moon's South gives the time of high water at Parborough, Cornwall, Horton, Harport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 34 minutes LATER. At Westport, 2 hours 24 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 subtract the time of rising.

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

THE MISSIONARY RIDDLE.

[The "Religious Telescope" says that this riddle was written in aid of the fund of a London Missionary Society, and is called on that account, "A Missionary Riddle." If it be looked for in one of the historical books of the Old Testament, it may not be looked for in vain.]

Come and commiserate
One who was blind,
Helpless and desolate.
Void of a mind;
Guileless, deceiving;
Though unbelieving,
Free from all sin;
By mortals adored,
Still I ignored
The world I was in.
King Ptolemy's, Caesar's,
And Tiglath Pileser's
Birth-days are shown;
Wise men, astrologers,
All are acknowledged
Mine is unknown.
I ne'er had a father
Or mother; or, rather,
If I had, neither
Alive at my birth;
Lodged in a palace,
Hunted by malice,
I did not inherit
By lineage or merit,
A spot on the earth.
Nursed among pagans, no one baptized me;
A sponsor I had who ne'er catechized me;
She gave me the name of her heart that was dearest;
She gave me the place to her bosom was nearest;
But one look of kindness
She cast on me never;
Nor a word in my blindness
I heard from her ever;
Compassion by dangers,
Nothing could harm me—
By foemen and strangers
Naught could alarm me;
I saved, I destroyed;
I blessed, I alloyed;
Kept a crown for a prince,
But had none of my own;
Filled the place of a king,
But ne'er sat on a throne;
Rescued a warrior; baffled a plot;
Was what I seemed not, seemed what I was not.
Devoted to slaughter,
A price on my head,
A king's lovely daughter
Watched on my bed;
Though gently she dressed me, fainting with fear,
She never caressed me, nor wiped off a tear;
Never moisted my lips, though parching and dry.
(What marvel a blight should pursue till she die?)
'Twas royalty nursed me,
Wretched and poor;
'Twas royalty cursed me,
In secret, I'm sure.
I live not, I die not, but tell you I must—
That ages have passed since I first turned to dust.
This paradox whence? This squalor! this splendor!
Say, was I a king, or a silly pretender?
Fathom the mystery
Deep in my history.
Was I a man?
An angel supernatural?
A demon infernal?
Solve it who can!

IN THE NAME OF CHRIST.

An illiterate countryman sold a lot of firewood to a gentleman in the city. When the wood was delivered the gentleman gave him a check upon a certain bank. The countryman looked at it for awhile, and then said, "This is not money." "But if you take it to the bank it will get you the money." "I have no money in the bank," remarked

the countryman. "Very true, answered the gentleman, "but go with that piece of paper to the bank, hand it to the man behind the counter, and when he sees my name upon it he will instantly give you the money." When the countryman went to the bank, authorized to use the name of the gentleman, it was the same as if the gentleman himself had gone, for the name stood for the person, and the two were for the time and the purpose to be accomplished, but one. If it had not been for the name the countryman might have begged and entreated and prayed for the money until handed over to the police; but the name, the name alone secured him audience and acceptance. When we pray in the name of Jesus we go to God conscious of the fact that we deserve nothing on our own account; that we have no personal worthiness to plead; that our applications for the sake of anything in us, or anything done by us, would be utterly unavailing; but equally conscious of the fact that through the infinite riches of grace we are one with Christ.—The Christian Week.

GREAT FAITH.

The New York Tribune of Sept. 11th, says:—

The story of a successful trust upon prayer alone to procure the money needed to live and carry on a charitable object was told last evening by the Rev. George Muller, at Dr. Badington's Church, in Brooklyn. Every pew was filled. The liveliest interest was manifested while the philanthropist told his story.

Mr. Muller speaks with an energy that does not often accompany seventy-two years, although he does not descend to ranting. He is tall, of soldierly bearing, and his grey hair is well brushed back from a high forehead. His elocution is strongly marked with a German accent, but he speaks with the earnestness of thorough conviction. He is a native of Kroppenstadt, Prussia, was graduated at Halle, and went to England in 1829. In 1830 he became a pastor of a small independent chapel at Teignmouth. He soon refused to receive any salary, believing that God would provide for all financial necessities in direct answer to prayer. This theory he carried out in 1832, when a pastor at Bristol, and his only salary consisted of voluntary contributions, and at the close of 1833 four schools were under his control. He soon enlarged the scope of his benevolent enterprises and, after hiring a house for an orphanage in 1836, by June, 1837, over \$5,000 had been voluntarily contributed. The orphans quickly increased in numbers, and in 1844 he began to pray for \$50,000, with which to erect a large building and meet current expenses. Gifts began to appear in December, when \$5,000 came in, and in the following July \$10,250. By January, 1847, about \$46,000 in addition to what was necessary for current expenses, had been received, and in 1850 his annual receipts reached in all \$40,000, which, Mr. Muller said, came without solicitation in answer to prayer.

He kept on praying, and in January, 1851, he received \$15,000; in 1852, and in 1853, \$65,500. He also received during the year ending May, 1870, \$189,375, with which 189 missionaries and 122 schools were supported or assisted, 2,261 orphans maintained and 47,418 Bibles distributed. From October, 1880, to May, 1874, he received in all, \$3,085,000, by means of which 38,800 children were taught, 467,000 Bibles distributed, 50,000,000 tracts circulated, 4,408 orphans and 190 missionaries supported. The five orphan houses are vested in a Board of Trustees, but they have no endowment, as Mr. Muller's theory is that money will be forthcoming when needed. He is now pastor of a church with a membership of 900.

After the rendering of "Jesus, Lover of My Soul," by the choir, and reading of Scripture by Dr. Badington, Mr. Muller spoke, in substance, as follows:—

"I am not in the habit of speaking thus publicly of the institution of which I am the founder, except when I am particularly requested to do so, lest it be supposed that I am travelling in order to put the institution before the public. This is not why I came among the dear Christian friends in the Uni-

ted States, but simply so that, in my feeble way, I might seek to benefit young believers in the Lord with the experience which I have had during the last fifteen years in His service. I was brought up to be a clergyman, and after studying at a theological institute, I finally made up my mind to go to England and came first to Plymouth. I labored there for two and a half years, and accepted a call from Bristol. After a time it seemed best for various reasons, that I should have no salary, but should leave the matter entirely in the hands of the Lord. So I said to the church in October, 1829, that I no longer expected a stated salary, but would leave it to their love to supply me voluntarily, just as they pleased to do. I have been going on now forty-seven years, simply dependent on the Lord for my necessities, both as pastor to the church and director of the institution, to which I have given the greater part of my time. But while I say this, it might be supposed that I had not the least income whatever. If any one supposes that I have been a loser and a sufferer, he will be entirely mistaken, for the Lord graciously supplied me with all I have needed, and generally speaking I had abundance; and assistance came, not only from England, but even from Scotland, Ireland, Canada, and the United States itself, and from New York, so that in all parts of the world the Lord has touched the hearts of his people to supply any temporal necessities. So, sometimes, I have been without any money whatever; generally I have had abundance, but sometimes nothing—not only all money gone, but a few times even all provisions gone, and then, in childlike simplicity, I fell on my knees and asked the Lord to supply me, and often, in the very moment of prayer, there was a knock at the door, and there was some one with relief. This was not once or twice, but many, many times that the Lord proved that though Elijah is dead, the God of Elijah is still living, and that in the nineteenth century, He is as ready to answer the prayer of his children as 4,000 years ago.

It came to my mind, when God answered my prayer in this way, that I might provide for the many neglected orphan children by trusting in God for the needed money. In 1834 I founded the orphan asylum. Its beginning was almost significant, but good. The principles on which it was founded were: That the living God should alone be its patron; and that we would never go into debt, but patiently wait on God to supply the means for caring for the children. So I prayed for help. The expense now for one day is as great as the expense of the whole first year of the institution. We require now on an average about \$620 a day, or \$225,000 a year. At the beginning, I established only one school for poor children, relying on God for money. It was sustained. A few weeks later two more schools, and at the end of the first year six weekly schools were in existence, supported by faith in the living God. The first year we started our orphan home, we had ninety-six orphans and ten helpers, and then I was taken ill. I had to leave the institution in the hands of God. Although the funds ran low, after a while large sums were given.

We had also a large Sunday School and an adult school, and circulated many books and tracts. The Orphan Home was added eighteen months later. I prayed one day for more means, and before half an hour had passed, a letter arrived containing \$300. I prayed for a house for the orphan institution, and \$500, and I soon received \$500, and other gifts in larger and smaller amounts for three months. I was enabled to rent and furnish a house, and was ready to open it for the reception of thirty orphans. I waited two hours, but they did not come. At last I remembered I did not pray for them. I did so, and they soon arrived. Once again I lay on the floor in prayer for orphans for three hours. Since then about 16,000 orphans have applied. I had two buildings for boys and girls, and I prayed for ability to build a third. But I was taken ill, and the gifts were consumed by expenses. Only \$100 remained. I gave myself to prayer, and soon large amounts came in, and we had more than abundance."

JAPAN.

EXTRACTS FROM THE MISSIONARY NOTICES.

Rev. George Cochran, in letter from Japan, May 3d, 1877, says:—

Our care in the examination of candidates for baptism has brought its own reward. We might have had more converts if we had made the terms of admission easier. But even as it is we feel that we have not been too strict. Considering the difference of previous habits and training our converts compare well with what I have known of converts at home. It is difficult to keep up a regular attendance at the ordinances of class-meeting and public worship, still, with few exceptions, all are doing well.

Our candidates for the ministry are to us a most interesting class of young men. Mr. Eby and myself are instructing and guiding them regularly and systematically in the studies required to fit them for their future work, and they are making marked and encouraging progress. Most of them are beset with difficulties which exist in the opposition of friends to the Christian religion, and financial embarrassments, which are designedly thrown in their way by relatives who oppose. For instance, one of the laws of Japan is, that a son must devote himself to the support of aged relatives, such as grandfather, or the members of his own family, such as father, mother, sisters, or younger brothers, when required to do so. This duty generally devolves on the elder son, but sometimes it is shifted to a younger one. And at present this is a serious difficulty in the way of some of our young men, who are anxious to devote themselves to preaching the gospel. We can, of course, by your authority, assume the support of single men, or a man and his wife, but the other burdens are too much for us, and altogether out of our line of duty. Still, we are encouraged to believe that some in our little church here will soon be freed from all trammels and enabled to go forth with the message of life to their fellow-men.

In the matter of money contributions, we are not able to say much yet. We introduced the system, and it is working, but our people are poor, and nothing worth naming has been collected. Still, we shall press on, and hope that by-and-by, we shall see self-supporting churches in Japan. Our converts are mostly from amongst the student class, and, as a general thing, they are poor. We are trying, by means of services held out amongst the people in houses opened to us for a small rent, to get hold of the families of one or two neighborhoods, and if we succeed, there is more hope that we shall see all the ordinances and institutions of the Gospel taking root and bearing such fruit as we have been accustomed to see at home.

The families of all the brethren are, so far as I can learn at present, tolerably well, and the brethren are working away with a will in the name of the Lord.

There are many mutterings of discontent and insurrection in different parts of the Empire; and the disposition of many towards the Christian religion is not friendly. It will be matter of no surprise to me to see considerable hostility to the Gospel develop itself as the spread of Christianity goes on. I have no fear at all that Christians will be expelled as in the former time; but that spasmodic and local outbreaks will occur again and again, is my full persuasion. The Japanese politeness to foreigners is only a mask, under it there is deep hatred to foreigners and their religion. There is spread abroad through England and America a most absurd and false idea of the civilization and progress of Japan, which it will take some time to correct. The longer a man lives here, and the more closely he comes to know the native character, the more thoroughly does he learn that they are false at the core, just as might be expected of a nation so long bound up in superstition and moral night. But I must not go on in this way lest I shake all your good opinions of this land of the rising sun. If I were with you awhile, I could give illustrations and reasons for what I have just said, that it would be quite impossible to write in a letter. But,

after all, do not mistake me, I have spoken of what I deem the national character to be. There are bright exceptions, and the Gospel can create, nay, has created, exceptions of a glorious character, and by these we are encouraged to hope for what the work of the Christian Church may bring about in the future.

Rev. G. M. Meacham; also written from Japan, April 26th:—

I was distressed last night by the remark of a valued correspondent, the Rev. Hugh Johnson, of Hamilton, touching my progress in the Japanese language. It seems that he has heard that I have preached to this people in their own tongue, and straightway leaped to the conclusion that I have made wonderful progress. It is not so. Only with very abundant help from my interpreter, and most laborious effort at putting words together into sentences, and then with painstaking patience committing the result to memory, am I able to say a very little to them. This is a language which, if I continue in my present manifold duties, will require for its mastery the study of many years.

Dr. McDonald is doing a grand work in Shidzuoka, the admiration of all Christian onlookers. I hear that he has now baptized eighty-six persons—a report, as regards numbers and the time he has been there, such as no other Missionary in Japan can make. There is reason, however, to fear that his very devoted wife, a true Missionary of the Cross, has overworked herself.

THE BENNETT MEDAL.

In 1869 the late James Gordon Bennett, recognizing the services of the firemen at the burning of his house, sent a check for \$1,500 to the commissioners, to be used for the purchase of a medal for the most meritorious member of the department each year. Five hundred dollars were spent in the purchase of a die, and the interest of the remainder is annually applied to the purchase of a gold medal. A roll of honor is kept at department headquarters, recording all noteworthy actions of the men, and the one who has especially distinguished himself for bravery is chosen as recipient of the medal, at the annual parade.

Ten medals have already been awarded, the first to M. D. Tomkins, foreman of an engine company, who, at the risk of his own life, saved a woman from the second story of a building, and the second to B. A. Giqueul, who rescued two women and two children. Charles L. Kelly received one for the heroism he displayed at a fire on the northeast corner of Division and Forsyth streets. The flames were burning fiercely on the first floor, but Kelly climbed up the shutters to the second floor, and thence carefully lowered three persons to the ground. He also saved the lives of others, who were paralyzed by terror, in directing them to a stairway, and in leading them down. Ambrose L. Austin was at a fire and saw a woman striving to climb the basement steps; the flames steadily repulsed her, but Austin dashed through them and carried her out. Thomas Henry, another medalist, rescued eight persons from the second story of a burning building. Thomas Hutchinson was told that there were some persons in a burning tenement house on Baxter Street. He made his way up the exterior to the second story rear, and found a boy hanging from the third-story platform of the fire escape. He told the boy to drop, and that he would catch him. The boy obeyed, and was snatched by Hutchinson as he fell through the air. William H. Nash was awarded a medal for saving the lives of two children at No. 223 Division Street, and William Mitchell was awarded another for rescuing a man from a pit of flame at No. 78 Pearl St. James Horn rescued six persons from No. 351 Rivington Street, and Henry Skuck, at great personal risk, fought his way through a furnace to save an infant. There is not one among these instances of bravery that, if given in greater detail, would not read like romance, but the romance is reality of a very good sort.—Harper's Magazine.

A little girl asked the following conundrum: "How many letters are there in a postman's letter bag?" She said there were three: b-a-g.

DYNACOLORS A FETTYALM

mistake me, I have seen the national here are bright expressions of a glory by these we are or what the work church may bring

THE CHARLEY ROSS DISAPPOINTMENT.

Charley also writes:— The night by the correspondent, the of Hamilton, is in the Japanese that he has heard to this people and straightway sion that I have ess. It is not so. adant help from most "laborious is together into with painstaking the result to say a very little language which, if present manifold or its mastery the

Yesterday (2nd inst.), was a trying day to the people of Germantown, Pa., and particularly to one family who have for many years been the object of public sympathy. The failure of the Ross household to identify the child so confidently believed to be the long missing Charlie was a great disappointment, not only to themselves, but to the crowds of people who had come in from the country in all directions to see the boy. The Sheriff of Clarke County, Ohio, had travelled with the child from Springfield, in that State, hoping and believing that the boy who had so mysteriously entered his town and been unclaimed by parents or relations was the lost lad. The belief was strengthened by the fact that relatives of the Ross family living in Ohio, recognized the likeness, and thought they could identify certain marks on the child's person. Mrs. Ross received the stranger surrounded by her children, and to them he was a stranger; they—none of them—recognized him. Perhaps they did not make allowances for the changes the long lapse of time could make in the appearance of a child of four years, and particularly in a child whose life had been so varied and perhaps, so rough as the lost Charley's must have been. It must have been a moment of intense suspense to the parents, and a time of trial to the child himself. Few lads of his age are subject to the trials he had undergone within the last ten days, and the nerves of a grown person would succumb when tried as were his yesterday and the day previous. The neighbours of Mr. Ross, whose sympathies have been keenly aroused from the first, and who have contributed liberally toward the fund raised to prosecute the search, are in many instances satisfied that it is Charley's, and are annoyed at the trivial objections raised by his parents. The fact that four years have elapsed since they saw him, they think, explains sufficiently the growth of his wrists and the increased size of his cheek bones, and the boys answering to the description in every other other respect, they object to the rejection of the child until a long scrutiny shall have been made of him.

T MEDAL.

Messrs. Gordon Bens services of the of his house, sent the commissioners, phase of a medal as member of the . Five hundred the purchase of a of the remainder of the purchase of a f honor is kept at rters, recording of the men, and ally distinguished hosen as recipient annual parade. eady been award- omkins, foreman who, at the risk a woman from building, and the el, who rescued children. Charles for the heroism on the northeast Forsyth streets. ng fiercely on the climbed up the floor, and thence persons to the ed the lives of nalyzed by terror, stairway, and in mbrose L. Austin a woman striving steps; the flames ut Austin dashed carried her out- er medalist, res- from the second iding. Thomas that there were urning tenement et. He made his second story y hanging from m of the fire es- to drop, and that The boy obeyed, Hutchison as he William H. Nash l for saving the at No. 223 Divi- am Mitchell was rescuing a man No. 78 Pearl St. six persons from treet, and Heny onal risk, fought rnce to save ad one among these hat, if given in not read like ronce is reality of urper's Magazine.

MARRIVING AN EDITOR.

Yes, I'm Mrs. Peter Snow, an editor's wife. I well remember the day when Mr. Snow asked me to become his wife. I confess I liked Mr. Snow, and thinking it would be a fine thing to be the wife of an editor I said, "Yes" as prettily as I knew how, and I became Mrs. Snow. I have seen ten years of married life, and find my husband to be an amiable, good-natured man. He always spends his evenings at home, and is in that respect a model man; but he always brings a pile of exchanges, which is only limited by the length of his arms, and he reads while I patch the knees, and elbows of his pantaloons and coats. After we had a Quaker meeting of an hour's length I broke the stillness by asking: "Mr. Snow, did you order that coal I spoke to you about?" "What did you say, my dear?" he asks after a minute's silence. "Did you order that coal I spoke to you about?" "Indeed, my dear, I am sorry, but I forgot all about it. It shall come to-morrow."

Another hour's silence, which is relieved by the baby's crying, and rather liking a noise of that sort I made no effort to quiet him. "My dear," says Mr. Snow, after he had cried a minute or so, "you had better give the baby some catnip tea to quiet him; he troubles you."

The baby is still. Another hour passes without a breath of noise. Becoming tired, I take a lamp and retire for the night, leaving Mr. Snow so engaged with his papers that he does not see me leave the room. Towards midnight he comes to bed, and just as he has fallen asleep the baby takes a notion to cry again. I rise as quietly as possible and try to still him. Then another baby begins to scream at the top of his lungs. There is no other course but to awake Mr. Snow, so I say: "Mr. Snow! Mr. Snow!"

The third time he starts up and cries, "What Tom, more copy?" As though I was Tom, the little imp running about the office. I replied tartly: "No, I don't want any more copy—I have had enough to last me my lifetime! I want you to see what Tommy is crying about."

Mr. Snow makes a desperate attempt to arouse himself; as Tommy steps to take a breath he falls to sleep again, leaving me to pace the room in as much vexation as I can comfortably contain. The next morning at breakfast, when I gave Mr. Snow an account of his last night's troubles, he says: "Indeed, my dear, I am very sorry the children trouble you."

This is always the way. If I complain it is, "Indeed I am very sorry." But should the very same thing occur the subsequent night directly before his eyes very likely he would not see or know anything about it, unless it happened to interrupt his trains of ideas. Then he would propose catnip tea, but before I can get it into the infant's stomach he would be far away into the realms of thought, leaving me not a little vexed at his stupidity.

He knows the name of every paper published in England or the United States, but he can not for the life of him tell the names of his children. He knows precisely the year of every American journal, but he does not know the age of his own baby. He knows how every contributor looks, but I do not believe he can tell whether my eyes are black or blue.

They say Mr. Snow is getting rich. All I know is, he gives me money to clothe our boys, and that too, without complaint of poverty. I hope the world is right in opinion, and when I am satisfied it is I shall advise him to resign his editorial honors and spend a few months in becoming acquainted with his wife and children. The little ones will feel flattered in making the acquaintance of so literary a man.—*Rochester Advertiser.*

THE TELEPHONE BETWEEN MONTREAL AND QUEBEC.—A very successful test of Edison's telephone was made over the Dominion Telegraph Company's wires, today, between this city and Quebec, by Mr. Badger in this city, and Mr. Robert Watson at Quebec. Though the distance is over 200 miles the sound of voices could be quite distinctly heard. A conversation with Quebec was carried on by Messrs. D. Lorn MacDougal, Hartland MacDougal, Campbell MacDougal, Hosmer, Frank Bond, Barnston, Bunting, Garvey, and several others. This is the longest distance yet spanned by the voice of man.

MONTREAL, March 1, 1877.

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Thomas H. Hance, Esq., Baltimore, Md., April 2, 1876. SETH S. HANCE.—Dear Sir:—The Epileptic Pills that I received from you last September have accomplished all that you recommended them to do. My son is hearty, stout, and robust; he is as hearty as any child in Kansas—indeed he is in the manner of a new boy, being red and rosy. Before he commenced taking your Pills he was a very pale and delicate-looking child, and had Epileptic Fits for about four years, and seeing your Pills advertised in the Christian Instructor, I sent you and got two boxes of them, and he has not had a seizure since he commenced taking them. He has been exposed to all changes of weather in going to school and on the farm, and he has not had a Fit nor a symptom of one since he commenced taking your Pills. He learns well at school, and his mind is clear and quick. I feel that you are not sufficiently paid for the service and benefit you have been to us in restoring our child to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your circulars, so that I can send them to any that I hear of that is afflicted in that way.

Respectfully, etc., LEWIS THORNBURG, Epileptic, No. 114 Broadway, New York. Sent to any part of the country by mail, free of postage, on receipt of a remittance. Price, one box \$2, two, \$5; twelve, \$27. Address SETH S. HANCE, 126 Baltimore St., Baltimore, Md.

May 1, 1876

HYMNAL!

SUNDAY SCHOOL EDITION. JUST PUBLISHED

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1877 1877

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ON AND AFTER MONDAY, MAY 7th

EXPRESS TRAINS

Will leave Halifax as follows:—

At 8.30 a.m. for St. John and Way Stations.

" 4.40 p.m. for Pictou and Way Stations

" 6.40 p.m. for Riviere du Loup and all points West, as well as St. John and Point du Chene.

TRAINS WILL ARRIVE.

At 7.45 p.m., from St. John and Way Stations.

" 9.30 a.m. from Riviere du Loup, and all points West, as well as St. John and Point du Chene.

And 3 p.m. from P. E. Island, Pictou and Way Stations.

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Railway Office, Moncton, } May 2nd 1877.

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Nov. 30—1y

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Sept. 4—1y

MARRIED.

At the Methodist Parsonage, Margate, Sept. 26, by the Rev. E. Slackford, Mr. Joseph Nicholson, of Summerside, to Miss Mary Morrison, of New London.

DIED.

At Gabarus, Sept. 6th, Ruth Hardy, in the 79th year of her age, after a lingering illness. Resting on Jesus.

At Amherst Shore, on the 29th of August, in the 78th year of her age, Elizabeth, beloved wife of George Bamford Oulton. Her end was peace.

Killed instantly by the large Circular Saw in the Steam Factory, St. Martins, N.B., on the 26th Sept., William Patinson, Jr., in the 28th year of his age.

Miss Leticia Banks, daughter of the late Joseph and Hannah Banks, aged 15 years. She died in Boston, and was brought by a devoted sister to be buried beside her parents, in the Methodist Burial Ground at Sandy Cove. She was a good girl.

Annie G. W. Merritt, aged 10 years daughter of Gilbert and Menetta Merritt, of Mink Cove. Healthy seemingly, and blooming one day, the next day sick, and the following day a corpse.

The Rev. Wm. Maggs of Pownall, P.E.I., has lost the 3rd and 4th Vols. of Palpit Analysis. If these have come into the hands of any Brother instead of other reading matter, he would be most happy to have some correspondence on the subject.

MASON & HAMLIN
CABINET OR PARLOR ORGANS,
THE Standard of Excellence among Instruments
OF THE CLASS
AWARDED HIGHEST PREMIUMS AT ALL WORLDS
EXHIBITIONS OF RECENT YEARS
Paris, 1866; Vienna, 1873; Santiago, 1875; Philadelphia, 1876;
Mr. George F. Britton one of the Examining Juniors, at the U.S. Convention, writes,—"I believe that every member of the Jury heartily concurred in assigning to those of your make and yours only, the first rank in all important qualities of such instruments."
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The new volume, beginning with October number, will excel any of the preceding in every particular. Send stamp for full particulars for the new year, and proof that the Visitor "does not actually give over \$20 for \$150!" Address
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Rev. J. Sharp.
11 a.m. Grafton St. Rev. W.L. Cunningham
Rev. W.H. Hertz.
11 a.m. Kaye St. Rev. E.R. Brunyate
Rev. C.H. Peppy.
11 a.m. Charles St. Rev. J. Sharp
Rev. E.R. Brunyate.
11 a.m. Cobour St. Rev. W.H. Hertz
Rev. W.L. Cunningham.
BEECH STREET 3-30 Rev. Jas. Shep.
11 a.m. Dartmouth Rev. G. Shore

RECEIPTS FOR "WESLEYAN" FOR WEEK ENDING OCTOBER 4TH.
INSTRUCTIONS AS TO REMITTING MONIES:—
1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.
2.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.
3.—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 happy, if they do not appear.
Rev. A.R.B. Shrewsbury.
Miss Codd, 1.
Rev. E Jenkins.
C.F. Borne, 4.
Rev. R.W. Freeman.
William Butt, 2.
Rev. G.O. Huestis.
John Faulkner, 2.
Rev. T.D. Hart.
Margt Murphy, 0 30; Euan McPherson, 0 50 1 00
Rev. A.F. Weidon.
Mrs Walker, 2.
Rev. G. Johnson.
Silas Dakin, 1.
Rev. K. Opion.
James Ray, 2.
Mrs. Fredericks, 1; Rev. William McCarty, 1;
J Cain, 2.

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RAILWAY OFFICE, Moncton, Sep. 18, 1877. } sep19

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The College having been recognized by the Medical Institutions of Great Britain and Ireland as well as by the colleges on this continent, tickets are counted by those institutions as equivalent to their own.
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J. F. BLACK, Secretary H. M. C.
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Oct. 6-4i

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Hides, per lb. 05 to 06 05 to 06
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Veal, per lb. 08 to 07 08 to 10
Tallow, per lb. 08 to 07 04 to 09
rough, per lb. 04 to 05 04 to 07
Best, per lb. 06 to 09 05 to 09
Eggs, per doz 14 to 15 12 to 14
Lard, per lb 15 to 16 12 to 15
Oats, per bush 59 to 60 49 to 48
Potatoes per bush 49 to 40 45 to 40
Cheese, factory, per lb 12 to 11 13 to 13
Do. dairy 10 to 11 20 to 22
Buckwheat meal 2 00 2 25
do. grey 2 50 to 2 75
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Chickens, pr pair 40 to 50 40 to 70
Turkey, pr lb 40 to 50 40 to 70
Geese, each 50 to 60
Ducks, pr pair 40 to 50
Beans, green, pr bush 60 to 60
Parsnips, pr bush 60 to 60
Carrots, pr bush 60 to 60
Yarn, per lb 40 to 50 35 to 05
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Lamb pelts 2.50 to 3.50 3.00 to 4.00
Rabbits, pr pair 13.00 to 14.00 12.00 to 14.00
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Joyful News for the Afflicted.
PARKER'S COVE, N.S.
March 1st, 1877.

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DEAR SIR,—I should have written to you before but owing to sickness and business I have been prevented from doing so. I feel it my duty to send you the following information from gratitude to you and for the benefit of those suffering as I was. I have been greatly afflicted with dyspepsia and biliousness for about 25 years, tried doctors but got no cure. About 5 years ago I tried a few bottles of your Life of Man Bitters and No. 1. Invigorating Syrup, from which I obtained great relief up to the present for which I feel very thankful to God and to you, and would recommend your medicines to all suffering with the same complaints as dyspepsia and the like.
Since you was at my house, Thomas Rice was taken very ill with a dreadful sore throat, bordering on diphtheria, we used your Acadian Liniment and nerve Ointment freely from which he obtained great relief. Others in our neighborhood are using your medicines and the result is good. I remain yours,
REV. H. ACHILLES.
July 21

A DOCTOR WANTED.
A Good opening in a country district. Must be a temperate man, one of religious and moral standing. Methodist preferred. Communicate with this office.
Sep. 29-2

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Round satin color, Gilt with Rubber top. Grade No. 2 medium. Price per doz. 50c
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