

The Wesleyan,

233

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

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXVIII

HALIFAX, N.S., JULY 22, 1876.

NO. 30

WESLEYAN BOOK ROOM,
125 GRANVILLE STREET,
HALIFAX, N.S.

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LAY REPRESENTATION IN THE IRISH CONFERENCE.

The Rev. Wallace McMullen submitted the report of the Committee on Lay Representation. This important document gave a condensed statement of the opinion of counsel on the legal difficulties that were supposed to shut the door of Conference against laymen. The opinion of counsel being that there were no legal hindrances in the way of the admission of laymen to Conference, the Committee had prepared a new order and form of business, which was now submitted for approval. This new Order and Form of Business, designed for the new Conference, is modelled on the Order and Form of Business of our district meetings, but differs in some minor details. It was carefully and prayerfully considered by the Conference, and cordially approved. The Committee had done the work so well that scarcely the change of a word was required. The Conference felt that the members of the Committee had been divinely aided in their difficult undertaking.

Mr. McMullen then submitted the following resolution to the Conference: "The Conference, having heard the report of the Committee appointed to ascertain the legal bearings of the plan of lay representation, which was last year approved of by the Conference, and having considered the counsel's opinion upon which that report is founded, resolves as follows:—

1. That, in the judgement of the Conference, it is now satisfactorily ascertained that the provisions of Mr. Wesley's Deed-Poll do not interpose any legal barriers to the adoption of the above-named Plan of Lay Representation in the Conference.

2. That, having learned with much pleasure that the British Conference of last year adopted a resolution declaring its "opinion that the time is approaching when a comprehensive plan should be devised for some direct and adequate representation of the laity in the transaction of the business of the Conference," &c., this Conference rejoices in the assurance that the proposed change in the mode of transacting its business may be adopted in harmony with its fraternal relations to the British Conference.

3. That, considering the length of time the subject has now been under discussion, the satisfactory settlement of the question concerning the legal bearings of the proposed change, and the interest with which our people anticipated its adoption, it is the judgement of the Conference that it is unnecessary and inexpedient further to delay the carrying of the plan into operation.

The Conference therefore further resolves:—

(1) That the plan which it has already approved of as providing an adequate and efficient representation of the laity in the business of the Conference be now and is hereby formally adopted.

(2) That the next Conference be constituted according to the provisions of the before-named Plan; and that for this purpose the March quarterly meetings be, and are hereby authorised, and the May district meetings and the Committees of Management of our Con-

ferential funds and institutions be and are hereby directed to proceed to such nominations and elections as by that Plan are within their respective provisions, subject to such conditions and limitations as are therein specified.

Before putting these resolutions to the vote, the President (the Rev. Gervase Smith, M. A.) said that he could not put them to the Conference as the President of the British Conference or as the delegate of that Conference. The British Conference had as yet come to no decision on the subject, and had delegated no such power to him. He could only put these resolutions to the Conference as the President of the Irish Conference. If they were prepared to regard the matter in this light, and look upon him for the present as merely the President of the Irish Conference, he was quite willing to put these resolutions to the Conference. The Conference at once assented to this view. The foregoing resolutions were then put and carried unanimously. When they were all passed so unanimously and cordially, a deep feeling of thankfulness and satisfaction filled every heart; and some of the brethren sang heartily, "Praise God, from whom all blessings flow."

DO NOT GET COOL.

HEALTH HINTS FOR THE SEASON.

"Is this paper out of its senses?" we can hear the reader exclaim, as he casts a wistful glance at the vagrant mercury, rambling among the nineties. "Do not get cool, when the sun is scorching and there is no breeze, and the pavements are red hot?"

Hasten slowly, good reader. We do not object to refrigeration of oneself when it is done sensibly, but the trouble is that the majority of persons throw common sense aside with their heavy undergarments. There is a prevalent, though none the less stupid, notion, that colds and pleurisy, and pneumonia, and like maladies are peculiar only to winter and early spring, but the facts are that it is slightly easier if anything to incur these diseases with the thermometer at ninety, and infinitely more difficult then to get rid of them, unless dealt with promptly. Therefore we believe that "don't get cool" is sound advice, for it is better to endure the heat while well than to endure it while sick and debilitated. We recently met with some of those axiomatic sayings of the late W. W. Hall, (who recently died a victim to a malady against the contraction of which he most persistently warned others), written many years ago, but always timely. We have not room for all, but the substance compressed into a paragraph will serve our purposes. If on any occasion, he says, you will find yourself the least bit noticeably cool, or notice the very slightest disposition to a chill running along the back, as you value health and life, begin a brisk walk instantaneously, and keep at it until perspiration begins to return: this will seldom fail to ward off a summer cold, which is more dangerous than a cold taken in winter to all persons having the slightest tendency to consumption. If you have walking and riding to do, ride first, because if you walk you may get overheated; and, when you ride you may be exposed to a draft of air likely to be followed by a chill, a cold, pleurisy, or lung fever, which is pneumonia.

Not a summer passes but that the papers report numerous deaths from drinking ice water by overheated people. For purposes of quenching thirst, water not cooled to a very low degree is much less harmful, and more grateful; but if icy cold water be taken, safety lies only in drinking slowly. Take one swallow at a time, remove the glass from the lips, and count twenty slowly before taking another. It is surprising how little water will quench the thirst when thus drunk. Soda water is a favorite beverage, and bears about the same relation to cool spring water as candy does to bread. It does not slake the thirst as well as water, and, besides, one is apt to drink too much of it.

When you reach home after a hard day's work, tired and weak perhaps with an undignified feeling of lassitude or depression,

don't attempt to raise your spirits by drinking ice water, a cup of hot tea may be wisely taken by most persons, but does not agree with all. The heat is of more value than the tea itself, but both combined act beneficially on most persons. The degree of debility and downward progress of the system is arrested by the warmth of the water and the stimulating quality of the tea, until strength begins to be imparted to the system.

Never take a nap in day time uncovered. Many lie down for a few moments, merely to gain a brief rest, without intending to go to sleep. Too often, however, on waking up, a chilly feeling admonishes one that he has taken cold, which may be the precursor of serious illness.

Both comfort and cleanliness are subserved by wearing wool engage next the skin. Furthermore, the fabric prevents sudden cooling of the body and absorbs the perspiration. Colds are caused by the temperature being too suddenly lowered. Woollen fabrics worn next the person prevent this, as we have said, and at the same time obviate the disagreeable feeling of dampness felt when linen, especially, is next the skin. All garments worn during the day should be removed at night and thoroughly aired and dried. All changes from a heavy to a lighter clothing in summer should be made at the first dressing in the morning. It is safer to wear too much clothing than too little, especially for the aged, invalids and old people.—*Scientific American.*

THE WONDERS OF THE DEEP.

In her scientific cruise of three years and a half, the Challenger steamed and sailed 68,930 miles, crossing both the Atlantic and Pacific—the former several times. The deepest soundings were 4,575 fathoms, in the Pacific, between the Admiralty Islands and Japan; and in the Atlantic 3,875 fathoms, ninety miles north of the Island of St. Thomas, in the West Indies. We have noticed the principal movements of the expedition from time to time. Its return to England has revived public interest in the work of Professor Wyville Thompson and his associates, and many interesting details concerning it have appeared in the English journals. Many curious crabs were brought home. One very odd specimen, which came to the surface only at night, is described as having a head which is nearly all eye, and a body so transparent as to render visible all the nerves, muscles, and internal organs, while another more lobster-like creature had no eyes at all. Near Amsterdam Island, in the South Indian Ocean, the ship encountered a belt of gigantic seaweed, of which single plants are said to attain a length of a thousand feet, and a thickness equal to that of a man's body. A gale of snow, to which the vessel was exposed in the Antarctic Ocean, consisted of exquisite star-like crystals which burned the skin as if they were red hot. The history of the expedition abounds with similar unique experience.

A BLIND BOY'S PATIENCE.

The other day I went to see a little blind boy. Scarlet fever had settled in his eyes, and for many months he has not seen at all. He used to be a sprightly little fellow, upon the run everywhere.

"Well, my dear boy," I said; "this is hard for you, is it not?"

He did not answer for a moment; then he said, "I don't know that I ought to say hard, God knows best;" but his lip quivered, and a little tear stole down his cheek.

"Yes, my child; you have a kind Heavenly Father, who loves you and feels for you more than your mother does."

"I know it, sir," said the little boy, "and it comforts me."

"I wish Jesus was here to cure Frank," said his little sister.

"Well," said I, "He will open little Frank's eyes to see what a good Saviour he is. He will show him that a blind heart is worse than blind eyes; and he will cure it, and make him see and en-

joy beautiful heavenly things, so that he may sit here and be a thousand times happier than many children who are running about."

"I can't help wishing he could see," said Lizzie.

"I dare say; but I hope you don't try to make Frank discontented," said Dizzie, earnestly; "he loves God. And love sets everything right, and makes its own sunshine—does it not, Frank?"

"I don't feel cross now," said the little blind boy, meekly. "When I'm alone, I pray and sing my Sabbath-school hymn, and sing and sing; and God is in the room, and it feels light, and—and—I forget I'm blind at all;" and a sweet light stole over his pale features as he spoke, it was heavenly light, I was sure.—*Young Reaper.*

TWO CRAZY PATENT MEDICINE MEN.

It is rather remarkable that just now there are in the United States two patent medicine men of large reputation who have taken leave of their senses, and that they both succeeded in escaping from the asylums in which they were confined within a few days of each other. The following from the Boston Herald of Tuesday tells the story:—

The eccentric Dr. H. T. Hambold arrived at Long Branch on the evening of the 4th by the New Jersey Southern Railroad, having escaped from the Philadelphia Lunatic Asylum. He had no money. The officials passed him over the road. He registered at the Ocean Hotel, and called for the best suite of rooms in the house. He looked well, talked rationally, and called many of his old friends by name. He said he had come here for the purpose of clearing up the malicious rumors which drove him from his country and exiled him for four years from his home and family. Early this morning two men knocked at the door of the room occupied by the doctor, and informed him that he was their prisoner and must return to the asylum at Philadelphia at once. He pleaded in vain to be released. They forced him in a carriage, and immediately drove to the depot, where they were compelled to wait for the train. The doctor broke away from his captors at the depot, and ran into the American Hotel and begged the proprietor to save him from being kidnapped. He was given shelter in the parlour. Mr. William D. Conover, the District Attorney for Monmouth county, was sent for. He came and took the doctor under his protection. The District Attorney informed the officers that it was a clear case of kidnapping a citizen of the State of New Jersey, and threatened that if they made another attempt he would send them to jail. The men left on the first train, and the doctor remains to enjoy his freedom.

Dr. Ayer, the noted patent medicine druggist of Lowell, Mass., was taken about two months ago to Dr. Choate's private asylum for the insane in Pleasantville, Westchester County, New York. Since he arrived he attempted to strangle one of his attendants, and yesterday he succeeded in escaping from the asylum and went to New York by rail. His friends found him at the Windsor house and induced him to return to the asylum. He was quiet, but now and then he walked slowly back and forth apparently in deep meditation.

NEW METHODIST CHURCH.

(From the St. Croix Courier.)

It gives us pleasure to be able to report that this handsome Church is now rebuilt, having received the last blow of the carpenter's hammer and the last lick of the painter's brush this week. It speaks well for the energy of the pastor and the enterprise of the people that in less than twelve months from the time that it was destroyed by fire it should be replaced in as good condition, and indeed better than it was before.

To have a church, costing \$20,000, reduced to ashes in a single night, without one cent of insurance upon it, was indeed discouraging and heart-

saddening. But it was no part of the programme of the Methodist Church of St. Stephen to sit down and brood over their misfortune. They immediately set to work with brave hearts and willing hands to repair their loss; nobly have they done so and well have they succeeded. Taking into account the dullness of the times and the scarcity of money their success in rebuilding is truly marvellous and worthy of emulation. In the vigorous prosecution of the work we have authority for stating that too much praise cannot be bestowed upon the Building Committee, composed as follows:—Rev. John Prince, Messrs. W. G. Gance, J. D. Chipman, A. D. Taylor, Henry Ross, F. M. Murchie, H. Budge, G. F. Hill, Isaiah Bridges, J. F. Grant, S. Almond, and S. T. Connick. Nor must we forget to make honorable mention of the necessary and indispensable aid of the Board of Trustees:—Messrs. Z. Chipman, John Veazey, Thomas Hardy, Harrison Thompson, William Thompson, Eben Hall, Henry Rudge, U. W. Toal, Robert Stevenson.

Mr. Prince's visits to the various parts of Canada soliciting aid on behalf of the church under its misfortune were met in a generous spirit, and were conducted with so much skill and success as to call forth a unanimous expression of thanks from the Board of Trustees, embodied in a resolution on his return. The donations from the members of the Church here also and from others outside of its communion have been generous in the extreme.

It will be remembered that when the church was burned on the night of the 8th July last, there was little saved except the pulpit and the cushions of the pews, and all that remained of the building were the four brick walls, which bore a perfect resemblance to some old ruin. It was found, however, on examination that the greater part of these walls were uninjured, and would fill an important place in the reconstruction of the church.

In the rebuilding the original plan has been much more rigidly adhered to than in the first structure. The building is the most substantial, as well as one of the finest ecclesiastical structures in this vicinity; and we are only stating a fact when we say that it is an ornament to the town and a credit to the denomination to which it belongs. It is of brick, the roof being slated and the spire tinned. Its architectural design is Gothic, and in size it is 84-48 ft. The facade it presents to King street is very handsome, and approaching it from the South it appears to still better advantage than formerly as the eye can take in the side (which is not now obscured by proximate buildings) along with the front, affording a much more imposing appearance. The entrances are the same as before, the main entrance being 6½ feet wide, on each side of which are two doors of smaller dimensions. The main door is approached by a handsome flight of seven stone steps, enclosed by buttresses. The tower is 56 feet high and the spire 56 more making in all 112 feet. It is crowned by a weather vane. On the Southern side of the main entrance there is a turret running from the foundation 72 feet high which enhances the beauty of the design. The height of the building is 60 feet to the apex of the roof which bears a maltes cross as a finish. The tower is supplied by a bell weighing 1231 lbs.

The vestry has for some time past been used for Sabbath services, but it will henceforth be devoted exclusively to the use of the Sabbath school and week evening lectures and prayer meetings. It is 40x43 feet, 11 feet ceiling and has good light and ventilation. Off the west end there is a class room 20x12 ft.

WESLEYAN ALMANAC

JULY, 1876.

Full Moon, 6 day, 11h, 23m, Morning. Last Quarter, 14 day, 9h, 41m, Morning. New Moon, 21 day, 6h, 38m, Morning. First Quarter, 27 day, 11h, 4m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and HOURS. It lists sunrise and sunset times for each day of the week in July 1876.

THE TIDES.—The column of the Moon's Southern declination gives the time of high water at Parraloro, Cortez, Wallis, Horton, Hansport, Windsor, Newport and Cruik.

(Continued from first page.)

The audience room is reached by two short flights of stairs with fine walnut balustrades, and entered by three doors from a vestibule the whole width of the building. It is 68x44 feet and is finished on the truss rafters down to the cord of the nave. The pulpit is a very handsome one, gothic in pattern, built of black walnut, and outside of it there is a handsome communion rail of semi-circle form, also of black walnut.

The arrangement for lighting in the evening is by means of twenty-five gas jets on each side piercing the cord at the base of the roof, two on each Corinthian pillar, at the western recess, two on each side of the gallery, and one in front of the pulpit.

son, who did the plastering, to Messrs. W. Robinson & Son for the glazing, and to Messrs. Atcheson & Sons, whose office it was by the aid of the brush "to beautify and adorn the work."

Through the kind and efficient assistance of ladies belonging to the church, it has all been carpeted, and ready for occupancy, with every comfort, on the approaching Sabbath. We congratulate our Methodist friends on the re-erection of their beautiful church, and on their good fortune which has enabled them to rise above the severe affliction which befell them nearly a year ago.

POWER FROM ON HIGH. LUKE XXIV. 49.

DEAR SIR,—I have read with much pleasure the "Mission news" from N. E. French Shore, N. F. L. Surely every lover of holiness will be cheered by the statement of Bro. McGregor, which I beg leave to bring again before the readers of the WESLEYAN.

"The most blessed feature of the work is the spirit of holiness poured out upon a few of His people; while preaching one night on 'The altar that sanctifieth the gift,' having then to say 'go' not 'come up and possess the land.' 'The land of rest from inbred sin.' I was convinced we held it not, because we did not expect it, by simple faith; we had an after meeting for 'holiness.' God changed our groanings (which I believe for the first time were in earnest) into praise, so that we were able to say; our hearts are all praise, all meekness and all love, yet our lives had said, 'From inbred sin we never can be free, yet a few laid their 'all upon the altar.' The effects are felt in the family, in the house of prayer and in the lives of those who seek to have more of the mind of Christ; this is the secret of our success."

Some of the blessed effects of following such baptism as that spoken above, are found recorded in the life of the Rev. Thomas Collins, which I here give:

At a prayer meeting held on the evening of March 5th, 1830, Thomas Collins, whose spirit for some time had been stirred with desire after holiness, was enabled to believe the cleansing word; and in the strength of that faith, to bow his whole will utterly to Christ, to whom he surrendered all authority in his soul. The act of devotion was complete. Thenceforth life was a priesthood, and sacrifice a vocation. The altar on which self was dedicated sanctified the gift, and upon the living sacrifice which faith laid there, heavenly fire came down. The covenant that hour made was never revoked. "Not your own" was printed indelibly upon his heart. "His sister during his last illness, remarked to him with joy, upon his long testimony before the Church of the bliss and duty of perfect love. His reply was, "I got it, I kept it; I have it now, and it is heaven."

His brother writes: "The Saturday night upon which he received that blessing I shared his bed. Sleep I could not; he was praying and praising all night. Until this time—naturally with one to whom all literary work, whether of creation or correction, had become a joy—the productions of his pen had been too laboured. Simplicity that last of excellencies, was wanting. Gaudy adornings had cumbered the truth, and big words dimmed the ear more than they reached the heart."

A change now, however, passed over his soul that made, for ever after, mere time wasting architecture of words abhorrent to him. "I have done with it," he said. Quite right. It was too ingenious to be earnest. A man who throws summer-saults all along a road may prove to the crowd his skill in posturing, but cannot be in a hurry to get any where. Men do not so when they run to catch a train, or fetch the doctor or find a fire-escape.

Henceforth, hunting after what he called "figures and finery," was postponed for the pursuit of souls. His sentences became brief and his illustrations homely. Though he never lost his fine ear for a felicitous phrase, nor his quick eye for a beautiful image, yet his determined directness of aim and at-once style caused him sometimes to appear abrupt. Every thing was real and beautiful. A clever sceptic once said to me, "Thomas Collins is the hardest bitter I ever knew."

His brother connects the change of style we have thus adverted to "fire baptism" of that Saturday prayer-meeting. He says "After that memorable night he threw aside his abounding rhetoric and became a plain witness

for the truth. I accompanied him the next day to his appointment at New Inn. Until then his sermons had always been too high-flown for my young apprehension, but the preaching of that afternoon smote me with impressions that have never been erased. Six in that service found peace with God." This was the hopeful beginning of one of the purest revivalist careers of modern times.

O sacred union with the perfect mind! Transcendent bliss, which thou alone canst give! How blest are they this pearl of price who find, And lead to earth, here buried in thee too live. *****

DOCTRINES OF THE REFORMED EPISCOPAL CHURCH.

Bishop Nicholson thus illustrates the position of the Reformed Church in an address recently delivered before a Presbyterian General Assembly in the United States,—

As a distinct organization, the Reformed Episcopal Church is but of yesterday; and yet looked at in the historic continuity of her principles, she is as old as the reformation under Edward VI. She stands to-day the exact expression anywhere to be found under an Episcopal regimen, of the teachings of the English Reformation at the time of the death of Edward; and even in those regards wherein she has gone ahead of the Reformers of that time, I am bold to say (and the facts will bear out the assertion) that she has only attained the mark wherunto, at the moment of its being so disastrously ended, the then incomplete, though ever-progressing, reformation was logically and inevitably tending.

On the contrary, the Prayer-book of the Church of England, and of the Protestant Episcopal Church, having been put into its present shape under Charles II, differs from the Edwardian reformation by over five hundred variations, many of them being in the direction of Romanism. I verily believe that the great reformers, whose progress of reformation was cut short by bloody Mary, would have refused to use that book as it now exists.

Moreover, these doctrines and principles of the Reformed Episcopal Church have come down to us through an uninterrupted succession of evangelical men in those two churches; men who taught substantially as we teach, who battled bravely amid the antagonisms generated by the Komish alterations of their book, and who preserved the faith of the gospel in its purity and simplicity, as though a river of clear water were flowing distinct and unbroken from end to end of a muddy sea.

Nor has our Episcopal reformation been set on foot by mere novices, by men untried in the holy work of the Christian ministry, by men unknown to the confidence of the Church of God. We are not of those, indeed, who believe in the absolute necessity of any red-tapeism of arrangement in the Church of God. Instead, we think it competent for the people of God, whether cleric or lay, rising up in the majesty of their freedom in Christ, and protesting against the perversions of the gospel, to break off, even abruptly, whenever it may be necessary, from the historic continuity of any polity, and set the ball of reformation in motion. At the same time, whatever advantage may be conceded to an already established arrangement of ministry, that advantage the providence of God has given us.

Thus, though infantile we be in respect of our organization, yet are we, in doctrine, and worship, and ministry, and polity, the lineal descendants of the Edwardian reformers. So that, whatever is evangelically glorious in the history of England's Church, and of the Protestant Episcopal Church; whatever of gospel heroism and gospel martyrdom may have illustrated their annals, all that is ours by right of inheritance. As Shakespeare, and Milton, and Bacon belong as well to America as to England, in spite of the sundering between the two countries, so Cranmer, Latimer, Bradford, Usher, Leighton, Venn, Scott, Simeon, Mead, Melville, all are the ancestors and antecedents of the Reformed Episcopal Church. Accordingly, she did not spring into existence by force of any one-idealism, or by any strange interpretation of any part of God's truth, or from dissatisfaction with the venerable faith of all evangelical Christians. Nay, she counts another in the consensus of all evangelical thinkers, and is wholly in the line of

the analogy of the faith, as that analogy is illustrated by the Orthodox Church. Her principles are precisely those which have stood the test of time, and have grown brighter in the lapse of ages; her reformed book being such as would have delighted the Puritans of the reign of Charles, for it is in striking accord with the changes for which they petitioned; the answer to whose petitions was the Romanized book as it now exists in the two churches before mentioned, an answer deemed by them so harsh and intolerable, that on one day 2,000 of them, ministers of the Church of England, among them being such men as Richard Baxter and John Owen, resigned their livings to go they knew not where. The Reformed Episcopal Church exists to-day, in the Providence of God, as a rebound from the disastrous errors prevailing in connection with Episcopacy, as a living voice of testimony to the truth as it is in Jesus, as an echo, even an Episcopal echo, across the centuries, to the morning song of the great Reformation.

Since this is the first official appearance of this Church in your venerable presence, it is but fitting that I should indicate, in a few words, what are her chief distinctions. Our organization as a church was born of a protest against the following pernicious errors, as contrary to God's word:—that the Church of Christ exists only in one order or form of ecclesiastical polity: That episcopacy is of Divine right: That Bishops are a superior order of ministry to Presbyters: That there is a Divine tactical succession from the hands of the Apostles all the way down the ages. And that none but such as have had that touch upon their persons are regular or even valid ministers of Christ: That Christian ministers are "priests" in another sense than that in which all believers are a priesthood: That the Lord's table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father: That the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine: That regeneration is effected by Baptism, or is inseparably connected with Baptism. In opposition to those errors she has her very being. She condemns them expressly and rejects them without compromise.

We have the use of a Liturgy in the public worship of God. We prefer the Liturgical mode, and find in it, as we feel, some valuable benefits; believing, however, that God's people are at liberty to make their own election in this matter. At the same time, our Liturgical use is not to be repressive of free prayer for while we are under obligation to use the form of prayer in the Sunday morning worship, on all other occasions we may do as our feelings shall prompt; and even in the Sunday morning service express provision is made for the blending of extemporaneous prayer if we feel so to do.

With regard to Episcopacy, we feel it to be a form of polity wholly optional, and we regard it as desirable for ourselves. With regard to Bishops, we believe that every Presbyter is a Bishop, and that those technically called Bishops are only Presbyters, elevated, however, into presiding officers or executive agents, but solely by the free suffrages of their brethren.

With regard to the ministry, we believe that, while the only valid introduction to that sacred work is the call of God's Spirit, yet the recognition by the body of believers of an individual as being evidently thus divinely called is an important matter, important for his own governance, and for his influence and usefulness; but that such recognition of one may be given by the Church in any way the Church please: she may lay her hands on his head, or commission her ministers, as her agents and servants, to do it for her, or else she may act in accordance with those words to even Archbishop Cranmer, that "Election or appointment thereto is sufficient." By consequence, if ministers of other churches come to us we have no reordination to impose upon them. As a further corollary, if a minister leaves us to exercise his ministry in another church, we have no anathema of deposition or degradation to thunder after him. And hence, once again, we feel that the middle wall of partition has now been broken down be-

tween other churches of Christ and ourselves. One with them in "the unity of the Spirit," we have thus striven to cultivate unity into union. Standing with them on the same ecclesiastical plane, we respect and honor their several polities, crave their good offices of brotherhood, receive their communications, whoever of them may desire to come to us, simply on the presenting of their letters; rejoice in all fraternal combinations with them, and are delighted at interchanging with them the language and thoughts of the Zion of God.

In fine, with regard to our theology, we have published to the world our Articles of Religion—xxxv, as based upon the old xxxix—giving utterance to every great truth of the gospel contained in that famous symbol of the Church of England, while yet eliminating certain as we think misleading expressions, additionally guarding the faith in certain direction, and in certain others expanding the statement of it. There you may find the great underlying verity, the Divine Trinity in Unity. There have we endeavored to express in substantial harmony with your own view, our sense of the gospel simplicity and beauty of those Divinely instituted signs and seals, Baptism and the Lord's Supper. There we have tried to fence out a Broad Church rationalism on the one hand, and the superstition of Ritualism and Romanism on the other. Side by side stand there the great truths of God's sovereign election and man's responsibility. Plainly and positively taught are the sinner's lost and helpless condition, as guilty, condemned, and utterly without any righteousness of his own, and the Saviour's substitution for the sinner. His expiation and his propitiation. And again, the simplicity, the directness, and the immediateness of the sinner's access to God by faith, and thereupon, his being instantly pardoned and accepted, and made the righteousness of God in Christ. Nor have been forgotten the blessed privileges of the child of God, his growth and strengthening, his joy and peace, his abounding in the fruits of the Spirit and in all obedience.

Such then, are our characteristics.

And now, as to the measure of prosperity vouchsafed us of God, we cannot but think that it is remarkable. On the second day of next December it will have been just three years since the Reformed Episcopal Church was organized. During this very brief period, we have been able to complete our organization, to issue our expurgated Prayer-book, to establish our Articles of Religion, to build many houses of worship, to record hundreds of conversions to God. From eight clergymen we have grown to nearly sixty; and from seventeen laymen to some thousands of communicants. Our parishes now dot the United States and British possessions, at intervals, from the Atlantic to the Pacific, and from the Carolinas to Vancouver's Island. We have not grown indeed, with a rush; and for this we are thankful, since crowding numbers would have embarrassed us in the work of laying foundations; yet we have grown quietly and steadily. Just here let me make a comparison. I have noticed to-day, in your published Report of Home Missions, the statement that in the year 1700 you had in this country three ministers, and in 1750 sixty-seven ministers, an increase of sixty-four in fifty years. We have gained nearly fifty ministers in two and a-half years. I refer to this comparison only to give an idea of the reality of our growth.

The spontaneity of our growth is a remarkable feature. Here and there, and in the most widely separated places, without the initiative having been taken by us, the hearts of men have been moved as the heart of one man, and parishes have started into existence.

So strikingly has the Spirit of God been working with us and for us. Truly, we cannot doubt that God is with us. In that most delicate and arduous work of adjusting and adopting our Articles, again and again, when the differences of opinion on the varying aspects of the truth were threatening to sweep us away, a call to prayer prostrated the whole Council upon their knees, blew off our disagreements like chaff before the winds. We are by no means unduly anxious for the future. Either this work is of God or else we do not wish to have interest in it.

BERRY... MONDAY—The... TUESDAY—Th... 37-53. WEDNESDAY—54-66. THURSDAY—121.1-8. FRIDAY—Ag... 1-18. SATURDAY—1-13. SUNDAY—F... Acts 4: 23-... TOPIC—Me... GOLDEN TE... thy rest: the... strength Psal... DOCTRINE—1... 2. 31: Heb. 10... GENE... Having bless... our last lesso... brazen scaffold... standing during... the prayer whi... part of it con... under the TITL... TOPIC speaks o... sought in God's... speeches God to... of the place: A... thou, and the o... LINE gives t... This part of the... are to study the... prayer. 22-24. Adona... 22. Solomon's... sition rather th... 6. 13, we learn... erected in front... altar, and that... while addressing... the same place... perhaps, facing... it is expressly... upon his knees... arose from knee... proper posture... prescribed or a... is a humbly p... be humbly offe... is great encour... for his God. M... er at church. I... know in famili... should kneel... morning and e... TAR—His pray... virtue of the... the sacrifice HIS HANDS—Se... ward. It was... custom in pray... well as the Heb... now, as a spe... earnestly impl... 9. 5; Psal. 28... 2. 8. 23. AND HE... to his sentiment... character of G... very proper pa... need that we... what he is, but... for ourselves, t... his greatness Jekoaah, the p... OF ISRAEL—Th... be his chosen... in covenant. I... does not adm... other at all; b... and worshipp... in majesty, ... other attribu... universe outsi... COVENANT—S... respects in w... but a fact all... ready said. C... NANT JOSHUA... word: he hold... —Dealing with... serve. ALD... keeping this... takes two to... does to make... 24. WHO... stance of cov... priately men... as it beholds... dress. THOU... 25-30. Supp... 25. Here b... PROMISE... continuance o... mise made t... his posterity... dom. 2 Sam... 2. 4. SO THA... The promise... continued. I... answer to the... 9. 4-8, suppo... twelve years... need of its... Blessing fall... transgression... be forfeited, l... el and accep... should be al... troyed.

WESLEYAN
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Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda,
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All Wesleyan Ministers are Agents.
SATURDAY, JULY 22, 1876.

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A DEMOCRATIC CHURCH.

Rev. Louis N. Beaudry, in a brief but comprehensive article to the New York "Advocate," gives the "contrasts" and "parallels" between the Methodist Churches in the United States and Canada. He bases his judgment upon certain aspects of the Montreal Conference's recent session. He gives as contrasts—with American bishops, our Presidents brought up by annual election; the appointing power being vested in a Stationing Committee, instead of the Bishop; the right of appeal to the Stationing Committee; the election of Chairman instead of the Bishop's appointment of presiding elders; the responsibility of Chairmen for Circuits to which they are designated; and the single ordination at the end of four years trial. He adds:—

There is certainly no large body of Methodists known to your correspondent whose government is so democratic.

THE PARALLELS
between this branch of Methodism and that of the neighboring States are found in its doctrines, (unless they are a little more loyal here to the good old Wesleyan land-marks) in its forms of worship, (perhaps a little more formality here,) and in its *esprit de corps*.

The most interesting department of our missionary enterprise is that among the French and Indian Roman Catholics of Canada. No task more difficult has yet been undertaken by the Christian Church in modern times, and hence but few persons have been found willing to devote to it all their time and energy.

The wonder is that the contrast between the national and their own ecclesiastical form of government does not strike our Methodist friends in the republic with even still greater force. The fate of such a system as theirs, if submitted to the people of the United States, must, on principle, be that of transformation or death. Much of their General Conference legislation—of their solicitude at last—leans against the power of bishops and presiding elders. This follows, of necessity when bishops are elected for life, and the election of presiding elders is left to the bishops. Theirs is an oligarchy within a republic. Our's is a republic within a limited monarchy. Our church is more democratic in theory than our nation. Their nation is democratic in theory, while their church has but few elements to correspond. How such a church grew within such a nation, is a problem. It simply illustrates the contraries which sometimes exist between people's theory and their practice.

What may be the ultimate changes in the government of the Methodist Episcopal Church, it would be difficult to predict. It is very certain that modifications must be made—slowly, for so gigantic a system cannot be remoulded in a year—surely, for incongruities are painted to modern religious minds.

A very wide contrast exists between the Methodist Churches on both sides of the lines. The day is coming—and may not be so very far distant—when they will resemble each other. Our own duty is very plain. In yielding to the spirit of change, we must beware of going in the wrong direction. Human ambition has, in our economy, quite enough to stimulate it; let us watch against any innovation which would exalt an aspirant into positions beyond the reach of those by whose suffrages he may be honoured. "Lead us not into temptation."

But, says a defendant, the M. E. Church has been blessed—has the seal of divine approval. We admit it with hearty thanksgiving. And so might it have prospered with an economy somewhat different. The power of Methodism does not lie in her forms of government, so much as in her doctrines and her testimony. The one is greatly lacking; the other is generally approved by man. A free, full and plain testimony, proclaimed by a general assembly of all presbyters, with all who are in connection and engaged in the work.

OUR EDUCATIONAL SOCIETY.

A very pleasant session of the committee appointed by the General Conference to watch over the interests of this Society, was held last week at Sackville. For the information of all—and there ought to be many—who look with hopefulness to the society's progress, any decisions reached, having in view the good of our common cause, ought to be made public. We hope to have a report. Meantime one or two suggestions may not be unbecoming on the part of one who has no official connection with the Board of Education.

This Central Board must be largely entrusted with the responsibilities of securing, between the several annual Conferences, entire accord upon connexional enterprises. More and more as we look at the situation of affairs resulting from the experiment of union, we confess to great anxiety upon this particular point. The individual entrusted with local interests, becomes so absorbed in advocating and defending his own constituency, that the paramount idea of union is in great danger of being lost sight of. A calamity much to be dreaded, would be such an unwearied and positive devotion to the affairs of a Conference or an Institution as would crowd out that noble and inspiring principle of compactness, completeness, as a Church, in Christ Jesus. When this union became a solemn and ratified fact, the several elements blended into a united body, which became at once the example and admiration of the Churches. True to this principle, a great work lies before us. To preserve it, our General Conference Committees have their very important work. They ought to inculcate the maxim that "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." This for the present at least is as much a part of their work as disbursing funds or providing means for progression. Looking at the membership of our Educational Committee, we have great confidence that their good judgment would lean in this direction.

But, emphatically, if the Educational Society is to accomplish anything, more means must be furnished from our congregations. The figures from some of the Conferences—in fact from the aggregate Church—we are not proud of by any means. True, times are hard; but have we seen the demands of this society in their true light? Do we not need more contrivance in bringing this enterprise before our people.

THE TRACT SOCIETY.

Our contemporary, the *Presbyterian Witness*, in its issue of last week, published the correspondence which appeared in the *Halifax Chronicle* between Mr. Murray and the Editor of the *Wesleyan*, bearing upon the attitude of the Nova Scotia Conference. Referring to this correspondence editorially the *Witness* says:—

The reader will note the urgency with which specific "facts" were called for, until it became quite clear that none would be forthcoming. The Statement of the Committee is an extremely temporary exposition of the "situation." It is all the more weighty from being subscribed by the Methodist brethren.

We are exceedingly sorry to find this language in the *Witness*. Our expression all through the correspondence was one of unwillingness to publish the "facts" brought out in the debate of Conference, because we had no wish to damage the Tract Society. The *Witness* now implies that there were no facts. The Conference is thus left under the imputation of having acted on mere prejudice, without any grounds of grievance; and we are represented as attempting to defend the Conference by statements which have no foundation. In our last letter to the *Chronicle* we intimated that we were at the disposal of Mr. Murray, in our office, and would furnish proofs that the Conference had good reasons for its action, by producing the names of complainants, and specimens of the literature they condemned. This privilege has not been accepted. We know evidence has been furnished to the managers of the Tract Society—that it had been sending out books which our Church never could and never will countenance. Yet there were no "facts!"

The "Statement of the Committee" was not signed by all the members of the Tract Society Committee who sat

in judgment upon the action of Conference, and was signed by the Methodist Brethren only with a view to a further investigation of the matter.

Whether the Conference did right or not, we submit that the *Witness* is not pursuing a course calculated to benefit the Tract Society, by thus leaving its readers to understand that Methodist ministers in Nova Scotia are so rash that they perform acts in annual Conference which are founded only upon ignorance or prejudice. Let us get back to sober reason.

How different the same act may appear when viewed from different standpoints, is well illustrated by an event which occurred last week in Halifax. A soldier—whose profession means death to the enemy—during an altercation, kicked a comrade violently in the head, causing immediate death. He was arraigned, and is imprisoned now under a verdict of manslaughter. It is not difficult to conceive such a change of circumstances as would have made this man a hero instead of a criminal, and rewarded him with a gold medal instead of life-long incarceration. Had he gone under authority, with the license of his country, to meet his enemy, the fact that he returned victorious even at the expense of his enemy's life, would have entitled him to a nation's gratitude. Without this authority his act of violence will be punished severely. The worst passions of the mind may be permitted to do their deadly work, under proper regulations, on the battlefield; but alone in the guard-room, anger and bloodshed are looked upon, as they ought to be, with abhorrence. Is not this a curious problem in morals?

Last Sabbath, Halifax Methodist pulpits were favoured with services by Brethren from the Western Provinces. Rev. J. Herbert Starr, formerly of Nova Scotia, preached in Grafton Street Church in the morning, a comforting, persuasive sermon. Dr. Rice, of Hamilton, in the evening at Brunswick St. delivered a logical, doctrinal discourse, which must have produced a good impression. The Doctor was still an Eastern man formerly, as he is still in sympathy. We are glad to see these beloved Brethren among us, though many years of absence must reveal numerous and sad changes to their observation.

We hear of very general satisfaction with new ministers at different places. The copious shower of Divine grace alone is now required to give great prosperity.

"I find that our roots are very deep down in the hearts of this people, and it requires a tremendous effort to get them out. I had no idea of the earnestness of their love."

So writes one of the scores of moving ministers. Like him, many good men make the discovery, perhaps at too late a stage to help them as it ought, that their "roots are very deep down in the hearts of the people!" Like legacies which men make to their survivors, this good cheer often goes to help the successor only, where it ought to animate both him and the minister who first earns it. Why not distribute our love to good men while they are with us, instead of withholding its exhibition in part till they are just going away? There are rich treasures, beloved, in the hearts of Christ's ambassadors for you! Help to bring them out at once.

Lists of Wesleyan subscribers have been sent to the ministers during the week. If any fail to receive theirs, we will be glad to hear from them. It will be seen that a few subscribers need immediate attention if they are to be continued. None have been kept on the list except as ordered; but a few have not paid for this year, and ought to remit at once. If there are any errors, a word of notice will set them right.

A subscriber and friend writes us from Boston, stating that the Methodist and Baptist camp meetings at Martha's Vineyard are to be held near each other, beginning August 23. The brethren of these denominations are to help each other in turns. Our friend offers us a free pass to the Baptist Meeting, "just as though you were a first-class Baptist Minister." Very sorry we cannot accept. Prayer would be as comforting,

and Heaven as near to us, at a Baptist as at a Methodist Camp meeting.

A very concise, evangelical code of principles and doctrines, is that of Bishop Nicholson, of the Reformed Episcopal Church which we publish elsewhere. The opinion as to the Episcopacy seems to us very sound and Scriptural. The Methodist Episcopal Church holds the same views precisely, though we have never seen the definition so clearly given before. The Bishop's address, as an epitome of the new Church's faith, should be read by every one disposed to keep abreast of the times.

Among our condensed news last week was an item respecting some traveling circus. Our compiler of provincial and general intelligence has instructions to include in his reports everything that would be of interest to our readers. Hence his ambition last week. The information may be used, however, to put people on their guard against a very questionable amusement which will soon be our midst. In themselves, animals and feats of dexterity may be all well enough; but the companies of circus men and women are seldom good associates for young people.

McAULAY AND McLEOD.—It is a curious coincidence that two names which have figured so conspicuously in the Clan history of Scotland, should come together before the world to-day in biographical literature. McAulay was a Scotoman by name and by extraction; English in education and habits of thought. McLeod (Norman) was a thorough Scot by birth, education, tastes and dialect. Both began life with extraordinary promise, and lived to accomplish more than all their most sanguine friends expected. The rollicking, mischievous, witty nature was characteristic of both. Strongly domestic in inclination, they enjoyed to the full all that life has to give in its family relations. The intense affection for, and loyalty to, kindred, which is an important element in the religion of Scotland, and which the outside world misnames "clannish," these men displayed in every stage of their remarkable career. We say nothing of their gifts—posterity will do them justice in that regard. Seldom do we receive from the press in one year two such books for absorbing interest as the lives of Thomas Babington McAulay and Rev. Norman McLeod. Unlike most of our literature these volumes will become standards among the biographies of our time.

THE ANNUAL ANNOUNCEMENT FOR THE THIRD SESSION OF THE HALIFAX MEDICAL COLLEGE, 1876-7, is laid on our table. With a complement of twelve or more eminent physicians in the faculty, and a course of instruction which covers all the ground of such knowledge as is required to qualify young men to become successful practitioners, we cannot see what is to be gained by medical students going elsewhere. Dr. J. E. P. L. S. Secretary will afford all necessary information in regard to the next session, which is to commence on the 24th October.

A few weeks will probably see the end of the war. The revelling Provinces must be equal to Turkish rule, unless, as seems quite improbable, Russia should interfere. Peace is always a fitting theme for song of angels and men, while war is ever distressing, notwithstanding the enthusiasm with which nations and armies enter upon its horrible details.

When the late Bishop Cummins was near his end, and was asked what message he had to send to the Church over which he was senior officer, and of which he was in a large sense the originator, he answered, almost with his dying breath, "Tell them to go forward and do a great work!" Sublime and devout words are these! They will become the battle-cry of the Reformed Episcopal Church. Mrs. Cummins asked him, "Darling, do you know me?" He replied, "Yes, dear, I know you." She asked again, "Do you know Jesus?" He, brightening up, said, as energetically as his rapidly failing strength would allow, "Yes, I know Him." Shortly afterward he reported the first line of the hymn—
"Jesus, I have loved you."
His last words, truly apostolic, were, "I have loved you, and you have loved me."—*Zion's Herald.*

The annual Convention of the M. E. C. A. has been meeting in Toronto during last week. There was a large attendance of delegates from the Dominion and other countries. Stirring addresses and impressive services have prevailed throughout the session.

Rev. L. Gaetz preached the anniversary sermon for the Orange body, in Great St. James St. Church, Montreal, a few days ago. The *Witness* of that city gives this

REMARKABLE COINCIDENCE.—After the Rev. Mr. Gaetz had prepared the anniversary sermon to be preached to the Orangemen and Young Britons, the Secretary of the Celebration Committee addressed him a *Witness* containing the anniversary sermon preached last year, in Cote street Church, by Rev. Mr. Doudiet, Grand Chaplain, when, to his astonishment, he found that he had selected the same text. Consequently Mr. Gaetz had to preach from a different text on short notice.

We are glad to say that returns from all parts of the work indicate a very general prosperity. The net increase of membership for the Toronto Conference is 2,935; that of the London Conference is 2,282; the Montreal Conference, 600; the Nova Scotia Conference, 600; and the New Brunswick and Prince Edward Island Conference, 1,183; making a total in these five Conferences of 6,071. The returns of the Newfoundland Conference have not yet been received.—*Guardian.*

The tenth annual session of the I. O. G. T. will take place at Liverpool, July 25th, at 7 o'clock. Many distinguished visitors are expected. The chief officers intimate that "The action of the Representatives to the R. W. G. L. on the 'colored question' will be reviewed, thoroughly discussed, and either endorsed or condemned. The future prosperity of our Order in Nova Scotia and the other Maritime Provinces will depend largely on the result of this meeting. Therefore a full attendance of Representatives and members is especially desired. Let every Lodge in Nova Scotia be represented.

It is reported that the Oka Indians, who have been so harshly treated by the Sulpicians who claim the absolute ownership of the lands on which these poor creatures have been born and bred, are anxious to settle in the North-west. Their removal to some well-selected locality in that land of promise would probably be a good thing for them. Still it is desirable that the claim of the Seminary of St. Sulpice to the ownership of the Seigniorship of the Lake of the Two Mountains should be thoroughly tested in the Courts.—*St. John News.*

EXAMINATION OF MR. MELLISH'S SCHOOL.—The examination exercises in the Albro street school came off on the 10th inst., and were of a highly satisfactory character. In the advanced department, classes were examined in Latin, Greek, Mathematics, and the English branches, Dr. Curran, Rev. Messrs. Pittblado and Hunt, as well as others taking part in the questioning. The best possible evidence was given of industry and progress on the part of the scholars, and ability and skill on the part of their teacher, John T. Mellish, Esquire, the Principal of the school. After class work was over the *School Notes* was well recited in Latin, and a number of boys rendered Sheridan's *Invective* debate on Julius Caesar with very good effect. His Worship Mayor Riehey distributed the prizes and certificates, and closed the proceedings with a suitable address.—*Condensed from the Reporter.*

DISCUSSION FROM THE UPPER PROVINCES.—On dit that a large excursion is in progress under the management of the Grand Trunk Railway and Intercolonial Railway authorities, from Toronto, Kingston, Ottawa, Montreal and Quebec to Halifax and St. John, over the new line of the latter company. The members of the press of all the Canadian cities will be invited; and others attending will receive tickets at one fare. They will be accompanied by Wm. Wainwright, Esq., Passenger Agent of the Grand Trunk Railway, and C. J. Brydges, Esq., General Superintendent of Government Railways, and will probably leave Montreal in about three weeks.—*St. John Globe.*

MEMOIR OF NORMAN McLEOD, D.D.—By his Brother Rev. Donald McLeod, B.A., Editor of Good Words, with Steel portrait. 25c
LIFE AND LETTERS OF LORD MACAULAY.—By his nephew Grotte Trevelyan, Member of Parliament for the North District of England. Published by Messrs. Macmillan & Co., London. Edition, two vol. with Portrait. 5.00
Sent by Address by Mail, Postage Extra. 12, Granville Street.

The case of... who successfully postage stamps from a gentleman city, has attracted offer, which was has been faithful necessary papers ready been deposited America to young and the young moderate circumstances for during the

THE P. E. Under the acc Public Offices have been, near appointments by Provincial S. Hon. T. M. W. Council of L. G. O. W. Clerk of Ex. Assistant Provincial Brisy, Esq. Assistant P. their Newberry, Secretary Publ son, Esq. Registrar of Brisy, Esq. Assistant C. Robert Stron, Provincial A.—*Charlottetown.*

CORRESPONDENCE

THE BOOKS.
Mr. Bolton, put forth by the the Book and T public in a more it had previous knows that the its origin, has, ay national, and its maintenance of spect. But the wor upon thousands obtained from Great Britain and necessarily order, and yet none of u on denominatio task all but impo ment of one whi lication Committe lications have be mittee, serves to work which that hand. Certain p, and a few rel ing that are not tional in sentime

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CIRCUIT INTELLIGENCE.

EDUCATIONAL.—The meeting last evening at Lingley Hall of the Educational Society of the Methodist Church was well attended. Rev. Dr. Douglas, Vice President of the General Conference, presided. Addresses were delivered by Rev. Dr. Nellis, Principal of Victoria University, Rev. Doctors Rice and Douglass. Addresses delivered by such ripe scholars and experienced Educationalists as may be imagined were of the deepest interest, and we regret we cannot this morning present even a resume of the important facts and truths and lessons that were so earnestly and eloquently told.—*Sackville Post.*

PRESENTATION.—Rev. E. Evans, of the Exmouth Street Methodist Church, is to leave St. John shortly for St. Stephen, having been assigned to the church in that place. On Wednesday a meeting was held in the school room to take leave of the pastor, who has been highly esteemed during his stay among the people. After singing and prayer, the Rev. gentleman was agreeably taken by surprise by the presentation to him of a handsome ice pitcher, tray and goblets, accompanied by a suitable address, to which the pastor made an appropriate reply. The committee, acting on behalf of the congregation, consisted of Messrs. Wm. Clawson, Jeremiah Thompson, James T. Magee, John Bell, Wm. Shaw, Robt. Finlay, and John E. Irvine.—*St. John Globe.*

The Rev. Mr. Fielder preached his farewell sermon on Sunday morning at Newcastle, and the evening at Chatham; The text was from the 53rd chapter of Isaiah, 1st verse—"Who hath believed our report, and to whom is the arm of the Lord revealed." In a most excellent and touching address he briefly reviewed his work, extending over a period of nine months, in connection with the Miramichi district.

Mr. Fielder's labors have been most acceptable to the people here, and we can assure him that as he takes his departure to his new field of labor in Charlottetown and vicinity, he carries with him the good will and esteem of the various congregations in the District.

The Rev. E. Jenkins is expected to arrive at Newcastle in time to take his appointments in the Methodist Church here next Sunday, morning and evening.

The Rev. W. R. Pepper, who has made many warm friends during his short sojourn amongst the Methodist brethren of Miramichi, leaves to day by the noon train for his new field of labor. The Rev. Mr. Fielder also left by the same train.—*Union Advocate.*

FAREWELL ADDRESS.

The very many friends of the Revs. W. H. Hertz, and his co-laborer, D. W. Johnson, could not allow them to leave the Horton circuit, without a public acknowledgment of the very highly esteemed labors and christian zeal, during their sojourn on the circuit.

Accordingly on Monday evening, July 3rd, the Lower Horton chapel was well filled with friends, from every part of the circuit, intent on manifesting by their presence the love and respect, which they have for their departing pastors. About eight o'clock the meeting was called to order, and a chairman appointed who briefly announced the object of the meeting. A hymn was sung, and a prayer offered. The circuit Stewart, in behalf of all present, then read a very appropriate address to the Revs. W. H. Hertz and D. W. Johnson, which expressed the high esteem and affection of the people towards them, the regret at their departure, and the sincere desire for their future welfare and success. Nor was Mrs. Hertz forgotten, for whom all have an affectionate and loving regard. A suitable reply was made by each of the Rev. Gentlemen, after which several speeches were made, by members of the church, confirming the sentiments of the address.

The choir enlivened the meeting with inspiring sacred songs, and this was spent a profitable evening.—*Com. to the Wes. Chronicle.*

EVANGELINE.—In his sketch of Hawthorne, J. T. Fields relates how Longfellow came into possession of the legend on which was founded the pathetic poem of "Evangeline." Hawthorne, accompanied by a friend from Salem, took dinner one day with the poet, and in the course of conversation the friend remarked: "I have been trying to persuade Hawthorne to write a story based upon a legend of Acadia, and still current there—a legend of a girl who, in the dispersion of the Acadians, was separated from her lover, and passed her life in waiting and seeking for him, and only found him dying in a hospital when both were old." The imagination of Longfellow was deeply stirred by the story, and he expressed great surprise that Hawthorne did not find it suited his genius. "If you have really made up your mind not to use it for a story," he asked, "will you give it to me for a poem?" Hawthorne willingly resigned all interest in the legend, agreeing not to make any use of it until Longfellow had tried what wonder his muse could work it into. The product of the poet's effort is the much-admired "Evangeline"—a touching illustration in musical verse of the fidelity of woman's devotion.

THE CAMP MEETING.

The Camp Meeting under the direction of the Methodist Conference was commenced at the Camp Ground, near this village, under very favourable auspices on Thursday last, 6th inst. The few days previous to the opening were days of activity on the part of the Camp Meeting Association and those who had provided themselves tents.

The first service was of a social nature, and at its commencement the President, Rev. F. H. W. Pickles, gave an address of welcome which was most cordial and inspiring in its tone. The first preaching service was under the direction of Rev. F. M. Pickles, an elder of the M. E. Church of the United States. His text was found in 2nd Corinthians 4-5, and Christ was presented in his beauty, teaching, sufferings and triumphs.

Sermons after the first were preached by the following ministers in the order in which their names are written:—Revs. J. D. Pickles, of Boston, Mass; W. A. Black; J. R. Borden; G. Shore, William Allan, of St. John; E. A. Temple; C. B. Pitblado; John Craig; Richard Smith; Joseph Robson; C. B. Pitblado; J. Robson; Elias Brettle and Rev. F. H. W. Pickles. Each sermon has given evidence of careful preparation and was calculated to interest the mind and reach the heart.

Sabbath was a day of particular interest. It opened up fine, and from all points of the compass, and from many miles distant, whole families—not excepting the baby—came pouring into the grounds, from daylight to mid-day, until it was supposed 7000 persons were present. The morning service at the stand, under the direction of Rev. John McMurray, was most spirited and a large number testified to the excellency and power of Divine grace. The morning sermon by Rev. R. A. Temple, President of the N. S. Conference, was one of great force—a sharp pointed and effectual appeal to the undecided, based upon 21st verse of the 18th chap. 1st Kings. No finer voice, no clearer intellect, no more logical reasoner and pungent speaker has visited the encampment than Mr. Temple. With scholarly attainments and deep piety, he represents with dignity and ability the Methodist Church of Canada in this Province. The noon service, under the direction of Rev. J. D. Pickles, in the interests of young men was largely attended, and addressed by Revs. J. S. Addy, F. Huestis, G. Shore, J. G. Hennigar, F. M. Pickles and others. At half past two not less than 6000 persons listened to a most eloquent sermon by Rev. C. B. Pitblado, of St. Paul's M. E. Church, Manchester, N. H. His text was found in Rev. 1. 5-5. He found in it a grand doxology for all ages and all climes. 1st—It was the song of Jesus power to purify the polluted soul. 2nd—It was the song of exaltation. 3rd—The song of victory. We may say that he in the delivery of the sermon held the thousands of his auditors spell-bound. At night A. W. Nicolson, the Ex-President of the N. S. Conference, gave a fine address and led a delightful service at the stand. Rev. Rev. G. B. Payson administered the right of Baptism during the service.

Besides those who have preached we noted the presence of Revs. J. G. Hennigar, J. S. Addy, C. Lockhart, A. F. Weldon, S. F. Huestis, A. W. Nicolson, A. Parker, John McMurray, J. J. Teasdale, C. Nicklin, W. J. Johnson, R. S. Oden, Mrs. McCallum, an evangelist from St. John, and B. Musgrave, Esq. of Aylesford, all of whom have added their quota to the interest and success of the meetings by earnest exhortations and prayers. Rev. Isa Wallace, Baptist pastor of this village, was present at many of the meetings and took a part at some of them. Other Baptist Ministers were present at some of the services.

We were much pleased at the remark of the President of Conference, at the meeting last night. He said he would be pleased to give to any person having received a change of heart upon the grounds a letter of recommendation to any evangelical church they wished to unite with.

The grounds are becoming more beautiful each year. Much taste has been displayed in the buildings and arrangements of the tents which were more numerous this year.

We believe the collections taken have somewhat relieved the Association from embarrassment.

Visitors inform us that the Boarding Tent has furnished ample and good food for all who needed it.

The following officers were appointed for the ensuing year:—President—Rev. F. H. W. Pickles; Vice-Presidents—Rev. E. A. Temple, C. Lockhart, and E. Jost, Esq.; Secretary—H. E. Jefferson; Treasurer—Silas Bishop; Corresponding Secretary—G. W. Fisher.

The services closed to-day at half-past eleven o'clock, with a Covenant Service, led by Rev. Mr. Temple, and ending with the Lord's Prayer, which was repeated by the assembly. The service was an impressive one. This Camp meeting is regarded as the most largely attended, and the most successful one in every respect, yet held.—*Berwick Star.*

The interest in the services has been on the increase especially since the Sabbath. On Monday the Rev. John Craig, of Bridgetown, gave a most excellent sermon on the "Importance of Christian activity at the proper time," showing that only those who fail to sow "beg in harvest and have nothing."

The Rev. Richard Smith, of Annapolis, took the "Third Person of the Trinity" as his subject, and urged the people to look for the descent of the Holy Ghost. It was a real granite sermon, full of divine unction. The Rev. C. B. Pitblado, by urgent request, preached on Tuesday morning. No reporter in a few lines could do justice to this celebrated Pulpit Orator. May his sanctified gifts long be spared to the church and the world. The St. Paul's M. E. Church of Manchester, N. H., may be glad in possession of so great a preacher.

On the 12th Rev. Elias Brettle, of Digby, preached an admirable sermon on the person of him who was greater than Solomon, and the Rev. F. H. W. Pickles, President of the C. M. Association, brought vividly before the large audience the scenes and results of the Day of Judgment, for which we all look. His text was taken from 2 Cor. ver. 10, and was pronounced by some one of the ablest discourses delivered on the grounds.

A social service was held in the evening.

To-day has been the great day of the Feast. The Rev. John D. Pickles preached the last sermon, taking as his text Exodus 33 chap., 14th verse. All eyes were moved to tears, and all hearts were touched as he spoke of the advantages of the companionship of Jesus, and of rest from sin here, and of the Heavenly rest which is promised.

The Rev. R. Alder Temple read the Covenant Service. His fitting address, his wonderful prayer, will not soon be forgotten; and as the result thereof, the Holy Ghost was as sensibly felt as on the day of Pentecost. Altogether, it may be said of Mr. Temple that, possessed of strong powers of argument, clear intellect, logical to a high degree, pungent as a speaker, and favored with a clear voice, rich in its tone—no abler man has yet visited the encampment.

The good-byes were soon said, and the trains bore away hundreds of happy people to their respective homes.

This camp meeting may be regarded as the largest attended and most successful in every respect yet held. The grounds, naturally beautiful, have been much improved this year.

The boarding tent furnished ample and good food for all those who patronized it, and too much cannot be said in commendation of Mr. and Mrs. Jefferson, Mr. and Mrs. E. C. Foster, and Mr. and Mrs. Enoch Collins, and many others who did all in their power, at much self-sacrifice, for the happiness and comfort of all on the grounds.

The Methodist Book Concern, represented by Mr. Fulton of the Book Room in Halifax, seemed to do a good business, and many of our sweet singers will no longer be strangers to Mr. Sankey's popular song book.

And now, Mr. Editor, we close, glad that we attended this means of Grace, prejudices against them all removed, and entertaining a hope that the largest measure of success may attend their annual gatherings of all Christian denominations and well-wishers of the Church of God. ALPHA.

—Herald.

HOME MISSIONARY HYMN.

BY "A LADY OF VIRGINIA."

[This hymn has an interesting history. It was selected from 700 hymns and poems which were submitted to a committee appointed by the editor of the *Rocky Mountain Presbyterian*, as best adapted to Home Missionary work, and the writer of it awarded, the prize of 100 dollars. The author required, as a condition of accepting the award, that her name should not be given to the public, but that the hymn, if published, should be announced as by a "lady of Virginia." We give it to our readers as we are entering upon another year of our Home Mission enterprise, praying that many may catch the noble spirit in breathes, and be stimulated to give their earnest prayers and liberal support on behalf of this great and good work.]

Saints of God! the dawn is brightening,
Token of our coming Lord;
O'er the earth the field is whitening;
Loudly rings the Master's Word—
"Pray for reapers
In the harvest of the Lord."

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowly gathering grains of gladness,
While their echoing cries resound—
"Pray that reapers
In God's harvest may abound."

Now, O Lord, fulfil Thy pleasure,
Breathe upon Thy chosen band,
And, with Pentecostal measure,
Send forth reapers o'er the land—
Faithful reapers,
Gathering sheaves for Thy right hand.

Ocean caleth unto ocean,
Spirits speed from shore to shore,
Heralding the world's commotion;
Hear the conflict at our door—
Mighty conflict,
Satan's death-cry on our shore!

Broad the shadow of our nation;
Eager millions hither roam;
Lo! they wait for thy salvation;
Come, Lord Jesus, quickly come!
By Thy Spirit
Bring Thy ransom'd people home.

Soon shall end the time of weeping,
Soon the reaping time will come,
Heaven and earth together keeping
God's eternal "Harvest Home";
Saints and angels,
Shout the world's great "Harvest Home!"

CONFUSION IN THE WORKSHOPS.

BY MRS. J. S. SHIPLEY.

Yes, sad to relate, there was confusion in the clerical workshops. Tools designed to work together in harmony were, instead, grumbling and fault-finding, if not indeed, actually set by the ears.

Bishop Blacksmith smote his forehead in despair as he looked on his own diocese, and heard the angry clatter of of discussion concerning the great questions of the day. While all Carpenters were engaged with equal violence upon the methods of individual labour.

"I contend," exclaimed the profound Rev. Auger, D. D., that brother Plane is superficial in his work. He makes a great flourish of shavings, but does not go beneath the surface! I have no patience with him! I believe in going to the depth of things.

"Yes, you bore one so!" whispered a stupid little Blockhead, with a yawn.

"I acknowledge," said the Rev. Forcible Hammer, "the depth of your wisdom, and I admire your penetration; but you must confess your powers of influence are limited to a very small circle."

"Stop, stop, brother Hammer!" cried Deacon Tenpenny Nail. "I grant you make a great noise in the world. But my experience is that your performances affect only the head after all."

Little Gimlet, a preacher of very small calibre, here put in a feeble protest against the surface work so sadly prevalent. He did not think there was much heart work accomplished by all this excitement and noise.

A couple of old Saws put their heads together ominously, while one mumbled to the other through his broken teeth:

"I have long been dissatisfied with the state of things in this workshop. In my day the motto was 'Slow and Sure.' I went to work on a log of wood, not expecting to convert it in a minute into a pile of lumber. Back and forth, through and through, I tore away until every fibre yielded, but it was tough work and very slow. Nowadays, it seems to me, you just turn a crank, hear a shriek, see a puff, and the thing is done."

"Well, now, father Saw, we are not talking about old times," said pert, bright brother Chisel. "We have heard all you have to say on the subject over and over again. The question of to-day is, 'Which is the best mode of working?' or rather, 'What is it that is lacking in our most active instruments?' The Rev. Mr. Hammer has been severely criticised, but I have worked under his direction a good deal, and I must say that his style is powerful, and his arguments convincing. Every blow tells."

At this juncture, Horseshoe, a member of St. Anvil Church, stepped in and entered into the contest.

"I have felt the full power of Mr. Hammer's arguments, but I acknowledge I have been more benefited by the influence of brother Bellows. It is warmth that is required to melt the heart which will not yield to force. Where should I have been, were it not for the fire and fervor which he brings to the work?"

There arose a general cry for Mr. Bellows, which puffed up that functionary considerably.

Forgetting where he was, and the inflammatory nature of his audience, he cried out with enthusiasm:

"Ah, yes! Could we but have a Forge in every workshop, could the fire of zeal but spread, what might we not accomplish? Warmth, warmth is all that is needed?"

Professor Grindstone, who had been listening with a somewhat contemptuous expression, turned round slowly upon this and addressed the company. He had been engaged in sharpening the intellects of a class of young Hatchets of different grades of capacity. The dullness of some of these had exhausted his patience.

"Excuse me, gentlemen! Warmth is not all! If thoroughly effective work is to be done, more than mere fervor is required. I have had a large experience, and have seen many sparks fly which did but light a little tinder. Acuteness, polish, culture, in its widest sense, must contribute to the qualification of every truly competent person. The times demand culture."

Upon this, brother Screw, a circuit rider, turned significantly upon a circuit Vice, who was totally unpolished, but a faithful and successful worker.

"My plan," said brother Vice, rather roughly, "is to get a good grip, and then hold fast. I seize upon everybody that comes in my way. As I draw them in, brother Screw just turns round and keeps them from slipping away. We work together."

"Yes!" eagerly broke in brother Plane, who had been taken aback by the remarks of the Right Reverend in the beginning, and now saw an opportunity to say a word for himself. "Yes, we believe in co-operation. When I see a thing in the grip of brother Vice, I know that it is my time to work. You must confess that in smoothing away difficulties none of you excel me."

Friend Rule and friend Compass, who had kept their places on the bench in silence, hitherto, now expressed a concern that none in undue zeal should go beyond proper bounds. As far as their memory served them, there was no instance on record of work prospering that was not in the line of duty. It must be clearly marked out.

"I am sure," soliloquized brother Hammer, "I have fastened a nail in a sure place many a time without any such strictions."

He seemed to forget for a moment the hand of the Master Builder that had controlled him.

Just at his juncture the "Carpenter's Son" entered the workshop. The talk among the tools ceased. No work had been going on during the discussion. But now, strange to say, the presence of their master brought a vigorous and harmonious activity.

It was a model of a temple upon which he was engaged; and as it grew under his hand, each in turn, without remonstrance, took part in the work assigned him. Saw and Hammer, Plane and Chisel, Vice and Grindstone, dropped all distinctions, and yielded each to the other as his turn of service came. And thus under the skilful guiding and forming hand, the temple grew in beauty and strength unto perfection.—*Children's Home Record.*

IN DEATH DIVIDED.

Among the singular facts developed by the discussion of the Burials Bill, in England, is this statement in the address of the chairman of a meeting at Bristol:

"There was in the British General Cemetery one tomb, which he never looked upon without mingled feelings of sorrow and indignation. It was constructed for a wealthy family, of which the father was a Churchman and the mother a Dissenter. To gratify the natural desires of both, and of their children, who might adopt the religions of the one or the other, to lie near each other after death, and yet be committed to the ground with the services they respectfully preferred, a double vault was prepared, partly on one side and partly on the other of the boundary which separated the consecrated from the unconsecrated ground. Although he knew not the secret of that vault, he feared that the boundary wall forbade the dust of husband and wife from commingling. There was in the same cemetery another vault similarly constructed and for the same purpose. He did not despair of the coming of a period when a generation more imbued than ours with Christian intelligence and feeling would gaze upon those tombs with wonder and shame, as a monument of a state of things become almost unintelligible to them. Meanwhile if such odious separation of the dead is to be continued, it ought not to be without their indignant protest in the name of Christian decency and common sense."—*N.Y. Observer.*

CHILDREN'S CORNER.

NEDDY.

Hiding behind the sofa,
Playing hop-popp through the chairs,
Eating from attic to cellar,

Running for lunch to the pantry,
And leaving the door ajar,
Where puss' my shyly enter,

Trying on grandpa's glasses,
That hide his merry black eyes,
And with newspaper open before him,

Yet clearly we love our Nedly,
In spite of his mischief and play;
And bow'd and dull seems the household,

STARTING AFRESH.

"I've come again, Aunt Sophy," said
Alice Maynard, as she sauntered into the
room where a grave, elderly woman, sat
at her sewing.

"Mrs. May was 'Aunt Sophy' to every
body in the neighborhood. Her great
motherly heart held a larger parcel of
young folk's confidence than any woman
in town. The visitor helped herself
to a chair by her kind friend's side with
the air of assured welcome.

"Of course, you've come again,
Allie."

"And with special request of you
this time, Aunt Sophy. This is my
birthday. I'm twenty years old to-day."

"Twenty years! O, how the time does
go!

"It don't seem as old as it looked
four years ago. I feel just as young
as ever. But life has a different aspect,
after all. I don't feel so careless.
I want to be, Aunt Sophy—O, I want
to be a good woman—a better woman
than I ever used to think of. And so
I've come to talk with you about it;
maybe you can say something good to
help me, and I want your blessing.
That would certainly give me a lift to-
wards goodness."

"My blessing, dear child! why, you
have that all the time!"

"But I want something in particu-
lar to-day; it is a solemn sort of a day
to me, in spite of the presents, and the
kisses, and all the good wishes. There's
always any amount of advice to young
people; but I don't see exactly how it is
to get me prepared for the future, the
solemn duties of life, as the preachers
and writers are wont to say."

"Do you want I should tell you what
is the very best preparation for the du-
ties of to-morrow, near or far?"

"O yes, Aunt Sophy, do!"

"Well it is simply to do promptly
and faithfully the duties of to-day. If
I could inspire you with the one idea,
Allie, it would be a rich blessing to
your birthday."

"I thought Aunt, you would offer a
great, strong prayer for me, and God
would hear it, and I should be blessed."

"And so I will, dear, ask for you in
earnest prayer a very great blessing. It
shall be this: That you may have the
disposition to be diligent, to be punct-
ual, to be thorough in everything that
belongs to you to do. And then you
must yourself answer my prayer for
blessing by becoming diligent and
punctual through every day. A birth-
day is a good time to turn over a new
leaf, and get a new blessing. Praying
and doing, you know, must go together.
God wouldn't mind much about our
prayers for preparation and special
blessing, if we didn't rouse ourselves
up to grasp a blessing with our own
hand. Praying that does not take hold
of doing is either hypocritical or sen-
timental; neither the one nor the other
makes a woman much better."

"I'm afraid my duties don't amount
to much, Aunt Sophy."

"Then, my dear, I suspect it's be-
cause you don't take hold of them right-
ly. Let's see; you get up in the morn-
ing, of course. I wonder if it's always
promptly, so nobody is hindered or tried
with your tardiness? And if you go at
once about the care of your room, or
the breakfast, or the children, no mat-
ter what, any thing you have to do?"

"O Aunt, mother has been telling of
me, I know she has!"

"No, indeed; you've been reporting
yourself to me, little by little, these two
years. And so, I am master of the op-
portunity to offer you a great blessing.
I've been at your home, too, a good
many times. What was that you were
saying the other day about your sewing
always getting behindhand, and about
falling back in practising? And especi-
ally of the hooks and buttons that tore
off so much, as if they were never
properly sewed on? Seems to me you
confessed, too, to reading more novels
than anything else, and to forgetting,
for lack of review, the science and the
history it cost so much to learn at
school. On the whole, if you were to
sit to Miss Opelia for a daily picture,
I'm afraid that woman would label you
with her terrible 'shiftless.'"

Alice began to cry. "O, Aunt Sophy,
do show a little mercy! Why, you are
as bad as my mother when she gets out
of patience!"

"Cry away, child; you know I mean
only love by talking so. Such tears are
what Mrs. Browning would call 'salt,
and bitter, and good.' I'm sorry for
your mother, and sorry for you, and so
I deliver my blessing to you, even as the
Lord sent you here to receive it."

"It's all right, I know, Aunt Sophy,
and true, and I ought to thank you, I
suppose. But I didn't think of being
blessed in this way by confronting my
faults."

"You thought I would say some lov-
ing, tender words, and pray for some
spiritual blessing, and then you would
feel sweet and happy, and in some mys-
terious, spiritual way you would be
made better by it. You would go home
and be very nice and kind to everybody
for a little while, and you would do some
things extra, that happened to please
you to do; and then, when the transient
impression had worn off, you would be
just as before. But you may be sure
that is not the way God gives a bless-
ing. His blessing for birthdays is a
new inspiration that does not die out
through the year. It holds on day after
day until another anniversary comes
round, and then it starts afresh. His
blessing is vigorous self-discipline; it is
putting one's hand right into the duty
—to no matter what it is—that belongs
to the moment, and compelling one's
self to be thorough in it. His blessing
is hard work for other people as well as
for self. His blessing is being patient
with slack and disagreeable folks, while
you are prompt and well behaved your-
self. A new resolution in God's
strength to begin at once, and be this
and do this is God's blessing on your
twentieth birthday. This is what makes
a woman good, better, best."

Alice was heartily crying by this
time, and tears were dropping on Aunt
Sophy's folded work

"Now let's go aside, dear, and lay
the case before your Father and mine."

They knelt down together, the gray
haired matron tenderly clasping the
youthful hand.

"Shall I ask him for this blessing,
darling, this that can come only by your
own earnest persistent will in every-day
prayer?"

Slowly and carefully Alice replied,
"Yes, Aunt Sophy, even for this;
I've felt for a long time that I must
turn over a new leaf, and I need—you
know I am so slack and careless—all
you can ask God for to keep me to the
resolution. Ask him for his inspiration,
his strength." It was a precious season
to both; to Alice it was the golden op-
portunity to begin a new year, and a
renewed life. This twentieth birthday
has but just passed. We shall see in
another twelve months what comes of
a true resolve in a sacred hour.

"Again and again in our lives, 'God
takes us by the hand,' and says, 'Start
afresh.'"—Advocate and Guardian.

SPURGEON

The Elizabeth Daily Journal says:
"Spurgeon, who has heretofore declined
all invitations to visit America, has
decided, it is said, to visit us next fall.
An exchange describes him truly when
it says he is a genuine John Bull, of the
type found in Punch and other illustrat-
ed journals: short, stout, round face,
thick neck and puffy cheeks, with the
most decided English stamp upon his
face—such is Mr. Spurgeon personally.
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country who are his superiors."

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1876
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Day Express Trains
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a.m. and St. JOHN for HALIFAX at 8.40
a.m.

Notice to Contractors.
SEALED TENDERS addressed to the under-
signed and endorsed, "Tender, Penitentiary,
Maritime Provinces," will be received at this office
until Saturday, the 22nd day of JULY, next, at
noon, for the finishing and completion of a Peniten-
tiary to be erected near Bonchester, N. B.

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READY MADE CLOTHING.
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noon, for the finishing and completion of a Peniten-
tiary to be erected near Bonchester, N. B.

The Wesleyan University, Middletown, Conn., has conferred the degree of D. D. upon Revs. J. M. Buckley, L. R. Dunn, and William Rice. L.L.D., upon Prof. A. C. Young.

Dartmouth College has just graduated a man 50 years old. The new alumnus is the Rev. J. S. Small, who chose in this singular manner to repair late in life the deficiencies of his early years.

Others have goodness and merit, but Clarke's New Method for the Piano Forte, by HUGH A. CLARKE, Professor of Music in the University of Pennsylvania, latest developments in the technique of the Piano. All teachers should have it. Price \$3.75.

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GEORGE DEXTER,
Chemist and Druggist, Prescott, Ont.

MARRIED.

At the Rectory, Roxbury, by Rev. F. Partridge, M. A., Mr. Thomas Dunlop, to Miss Mary Lavin, eldest daughter of Mr. Nathan S. Clark, of Roxbury.

At Chipman, on the 20th ult., by the Rev. J. M. Buckley, Mr. Thomas Dunlop, to Miss Mary Lavin, eldest daughter of Mr. Nathan S. Clark, of Roxbury.

By the same, on the 20th ult., Mr. Edwin H. Langton, to Mrs. Mary E. Young.

By the same, on the 20th ult., Mr. Eliah Mountain, to Miss Margaret Langton.

At the residence of the bride's father, Campbell, 7th St., by Rev. Wm. Harrison, Mr. Daniel Mitchell, to Miss Susan Savage, both of Campbell's Charlotte Co., N. B.

At Bear River, July 11, by the Rev. J. L. Spangler, Mr. John Sanders, of Paradise, to Miss Mary Sophia Barr, of Bear River.

At Lunenburg, on Saturday July 8th, 1878, by Rev. A. HOOKER, Mr. Philip Sherman, to Miss Sophia Smith, both of Lunenburg.

On the 12th of July, by the Rev. James Macleod, Mr. James Rupert Selig, of Lunenburg, to Miss Margaret Elizabeth Cole, of Shelburne Co.

On the 5th of July, at the residence of the bride's father, Cornwallis, N. S., to Mary E. K., second daughter of Mr. Joseph Andrews.

At Trinity Church, Halifax, July 14th, by the Rev. Mr. Ancient, William S. Quigley, of Annapolis, N. S., to Miss E. Coleman, of Newfoundland.

On the 15th July, at St. George's Church, Halifax, by the Rev. J. B. VANDERKAM, Mr. Wm. G. Tremaine, Esq., to Leonard Wadsworth, daughter of E. H. Harrington, Esq.

On 15th June, at St. Matthias Church, London, by the Rev. C. T. Proctor, Vicar of Richmond, Surrey, James Arthur Hanbury, Esq., Surgeon Major, Royal Artillery, to Hannah Emily, widow of Lieut. Colonel Carter, C. B., 68th Regiment, and daughter of the late J. Anderson, Esq., of Colledge, Hill Northumberland.

On the 10th inst., at the residence of the bride's father, St. John, by the Rev. James Bennett, Mr. John A. Salmond, of Portland, Maine, to Miss Fanny, youngest daughter of Mr. Henry W. Dean.

On Monday, 10th inst., at St. John, by the Rev. F. X. J. MICHAEL, Mr. Michael Cunningham to Miss Kate, second daughter of the late Mr. Jeremiah O'Brien.

At the residence of the bride's mother, High Street, Portland, on Tuesday, 11th inst., by Rev. Robert Duncan, Andrew Myles, Jr., merchant, of the town of Portland, to Mary, eldest daughter of the late William Young, of the same place.

At St. John, on the 12th of July, by the Rev. Howard Sprague, A. M., Chas. E. Bentley, of Yorkshire, England, to Maggie, daughter of the late Jacob Wilson, of that city.

On the 12th of July, by the Rev. Mr. Williams, Mr. James H. Carter, of Newfoundland, to Mrs. Catherine Johnson, of Westfield, N. B.

On Thursday morning, 13th inst., at St. John's Church, by the Rev. G. M. Armstrong, assisted by Canon DeVeber, the Rev. Thomas W. Johnston, Rector of Crapaud, P. E. Island, to Eliza Hatchford, daughter of the late W. J. Starr, Esq., of this city.

DIED.

At Moncton, July 11th, John, son of the late James Cummins, in the 39th year of his age.

At St. John, July 13th, Marie Louise, infant child of E. H. and Annie Elizabeth Hammond, aged 11 months.

At St. John, 10th inst., Ann, wife of Sergeant John Hipwell, aged 45 years.

In Carleton, 11th inst., of diphtheria, Amanda Greene, aged 10 years and 4 months, youngest daughter of Samuel A. and Isabella Belyea.

At Springfield, N. B., on 10th inst., Charles Brittain, aged 80 years.

At Halifax, 9th inst., Minnie Teresa, second daughter of Daniel and Ellen E. Weller, aged 3 months and 8 days.

At South Boston, June 26th, Mrs. Elizabeth Carleton, aged 84 years.

In St. John, on the 7th inst. of consumption, Janet E., beloved wife of Geo. P. Johnston, in the 33rd year of her age.

At her residence, Paradise Row, on Friday 7th inst., Jane, widow of the late Thomas Allan, Esq., J. P., aged 74 years, a native of Devon, England.

In Portland, on the 8th inst., after a lingering illness, Mary, beloved wife of James Rafter, in the 47th year of her age.

At St. John, July 11th, Susan Mary, daughter of James and Susannah Logan, aged 6 years and 2 months.

At Halifax, on the 7th inst., Mrs. Alice Keating, relict of the late Edmund Keating, aged 75 years.

At Halifax, on the 9th July, of diphtheria, Samuel Newcomb, youngest son of Thomas and Rachel Troop, aged 9 years.

At Halifax, on the 9th inst., after a lingering illness, Henry W. Maucay, aged 37 years.

At Halifax, on the 9th inst., after a long and painful illness, Agnes Black, daughter of the late John Mitchell, in the 28th year of her age.

On the 9th inst., at Halifax, James Baker, a native of Buckinge in the county of Kent, aged 74 years.

On 8th inst., at Halifax, after a long and severe illness, Mr. Hugh Brown, in the 62nd year of his age, a native of the parish of Instagne, County Kilkenny, Ireland.

At Clarendon, Mass., July 9, of consumption, Susan J., wife of W. H. Trider, aged 33 years, 4 months and 20 days.

In St. John, N. B., on Thursday, 13th inst., Marie Louise, infant child of E. H. and Annie Elizabeth Hammond, aged 11 months.

At Weymouth, on the 3rd inst., Mr. John Sharp, railwayman, a native of England, aged 48 years.

July 10, at Halifax, after a short and painful illness, borne with Christian resignation to the Divine will, Winifred O'Malley, beloved wife of Thomas Walsh, aged 45.

July 2, at Shubenacadie, after a lingering illness which she bore with Christian fortitude, Margaret Turner, in the 66th year of her age.

On the 13th inst., at Halifax, Eliza Ellen, second daughter of the late John Dalrymple, of Aberdeen, Scotland.

At Pleasant Vale, Elgin, Albert Co., on Tuesday, July 4th, Lydia Ann, the beloved wife of Ralph E. Colpitts, Esq., in the 32 year of her age. Her end was peace.

On July 19th, at Halifax, of inflammation of the lungs, Rachel, the beloved wife of John Cantwell, a native of Liverpool, N. S., in the 60th year of her age.

At Windsor, 13th inst., Laura, youngest daughter of John Collins, Esq., Windsor, N. S.

On 7th inst., at Halifax, Samuel Yates Young, aged 67 years, a native of Yorkshire, England.

July 6th, at Halifax, of diphtheria, James, eldest son of Isabella Price, aged 6 years and 8 months.

On Thursday, July 13th, at Halifax, after a long and tedious illness, Cassie, daughter of John and Hannah O'Brien, aged 23 years and 6 months.

Suddenly on Saturday morning, 16th inst., at Halifax, James Duggan, in the 80th year of his age leaving a wife and large family to mourn their loss.

On July 16th, at Halifax, after a lingering illness, in the 29th year of his age, James, third eldest son of Bridget and the late John Cahill.

At New Glasgow, on the 15th inst., James McGregor, Merchant, aged 70 years.

On Sunday July 16th, at Halifax, after a short but painful illness, Alexander Arthur, seventh son of John and Mary Ann Arthur, aged 23 years.

On the 15th inst., at Halifax, Isabella Charlotte, eldest daughter of James and Eliza Lawlor, aged 25 years.

At Boston, on the 8th inst., John B., aged 33 years, son of the late Edward Pippinott, Esq., West River, Pictou.

Died at St. Stephen, on Monday the 3rd inst., after a lingering illness Francis C., in the 71st year of his age, relict of the late Rev. George Miller, Wesleyan Minister, in the 79th year of her age.

On the 3rd inst., at Wallace, Halifax Township, son of Mr. Joseph B. Confield, in the 23rd year of his age.

At Bridgewater, July 1st, Lavinia, wife of Robert Winters, Esq., and daughter of the late James Whidden, Esq., Collector of Customs at LaHave.

Receipts for "WESLEYAN," for week ending July 6th, 1878.

INSTRUCTIONS AS TO REMITTING MONIES:—
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Post Office Inspector's Office, Halifax, 14th July, 1878.

POST OFFICE, HALIFAX, N.S., 11 July, 1878.

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Smith's Bible Dictionary, Farrar's Dictionary, The Bible and Ecclesiastical Literature, Stanley's Bible and Palestine, Thompson's Land and Book, Conybeare & Howson's Life and Epistles of Paul, Winer's New Testament Grammar, Trübner's Synonyms of New Testament Language, Genesis, Alexander on Isaiah, Stuart on Proverbs, Delitzsch on Job, Lange on New Testament, Tholuck on the Sermon on the Mount, Trench on the Parables, Trench on the Miracles.

THEOLOGY.

Pope's Theology, Watson's Institutes, Fernley Lectures, Triffin's Sermon of Christ, Butler's Analogy, Chalmers's Natural Theology, Fielder's Theology of the Scriptures, McCosh on the Method of the Divine Government, Rawlinson's Historical Evidence, Liddell's Bampton Lectures on the Divinity of Christ, Farrar's History of Free Thought, Bushnell's Nature and Supernatural, Young's Christ of History, De la Motte's Prophecy a Preparation for Christ, Ecce Deus.

MENTAL AND MORAL PHILOSOPHY.

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

CHURCH HISTORY.

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

HOMILETICS & PASTORAL THEOLOGY.

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BIOGRAPHY.

Augustin's Confessions, Tyerman's Life of Wesley, Stanley's Life and Letters of Thomas Arnold, Brooke's Life and Letters of F. W. Robertson, Memoir of William Wayland, Southey's Cowper, Bowdler's Life of Johnson, Arthur's Gleanings of Europe, Thomas Jackson's Life and Times, Coley's Life of Collins.

NATURAL SCIENCE.

Hugh Miller's Footprints of the Creator, Guyot's Earth and Man, Murray's Man and Nature, Cook's Religion of Geology, Sketches of Creation by Winchell, Argyle's Reign of Law, Correlation and Classification of Forces by Yoreman, Peck's Geol.

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