

# The Wesleyan

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**OUR ENGLISH LETTER.**

REPUBLICAN VICTORY.

DEAR MR. EDITOR.—The recent elections in France have been most disastrous for Marshal MacMahon and the plotters monarchical and clerical, in whose interests he has been so indefatigably working since the famous dissolution of the Assembly in May last. Their plottings and prosecutions have wofully failed. A strong and united Republican majority has been elected, and loud has the wail been at the Vatican and elsewhere at the unmistakable defeat of the plot to undo the great work of liberty in France. The struggle is not over, for the Marsha is obstinate and powerful. He has declared his intention of remaining in office, and may possibly attempt some new invasion of power over the newly elected Representatives. Yet the will of the nation has been plainly expressed under circumstances of very great difficulty and repression, and it is evident that the people of France intend to retain and preserve their freedom from kings and clerical despotism.

THE BARNARDO ARBITRATION

has been a very lengthened affair, and one that has occasioned great sorrow to a large circle of earnest Christian workers. Dr. Barnardo has for some length of time been most indefatigable in the work of rescuing poor children and providing homes in his orphanages and other institutions. Very large sums of money have been committed to him, and the whole undertaking has been one of overwhelming care and responsibility for one man. His administration of this very important trust has been severely criticised, grave charges have been persistently urged, and at length an investigation was entered upon, and it has been dragging on for long weary months. The prosecution as it may be termed, has been pushed to an extreme which bordered on apparent rancour and revenge, and the Doctor in his defence has made some mistakes which have been not a little grievous to his friends. The decisions of the arbitrators has at length been published, and it is, on all of the more grave and serious charges, a full vindication of the Doctor. The work in which he is engaged is pronounced to be good, and his institutions are spoken of as "real and valuable charities." They entirely acquit him of dishonest management, malversation, fraudulent attempts to obtain money and ill treatment of the children. There has been errors of judgment and far too much irresponsible power in the hands of one man, but it is a great relief to find that this is the gravest accusation that can be brought against a prominent and able man, foremost in works of active benevolence, and whose labors have been productive of much good.

CLEOPATRA'S NEEDLE

so called, has been one of the leading subjects of talk and anxiety during the last fortnight. This famous Egyptian Obelisk which has laid neglected and despised, almost buried and lost to view, has been placed within a craft specially constructed for the purpose, and was being towed to England, when the tidings came of its loss during a storm in the Bay of Biscay. The lives of six men were sacrificed in the fierceness of the storm and the attempt to recover the vessel, which contained the famous Obelisk. In a very short time tidings came that the Needle had been recovered, and had been towed into a Spanish port, where for the present it remains waiting a calmer season when the attempt to bring it to England will again be ventured upon. Meanwhile there is a protracted controversy as to the best site for the Obelisk. Wooden models have been set up to try the effect, and after many experiments the public opinion is widely divided and no decision has been reached. The ex-

pense of the removal to England is being borne by a private gentleman, and a most costly undertaking it is proving.

THE LEADS ANNIVERSARY

so often reported in your columns, year after year, has again been held, and retained all the fine joyousness and splendid liberality of the past. The President of the Conference has taken a leading part in these meetings, and given ample proof of his power as a speaker and his fitness to be at the head of a great Missionary Church, as ours has ever proved itself to be. If under the Divine blessing, the anniversaries throughout the kingdom shall prove as successful, the needs of our great society for the current year will be met by the enlarged contributions of our people.

THE WAR

is still being carried on with fierceness and undiminished determination on both sides. The Russians have of late won two or more considerable victories, and the tide of battle has turned in their favor. They manifest a dogged resolve to maintain their footing on Turkish territory and to keep at it until the enemy shall be thoroughly humiliated. They are well capable of this, and consequently there is no prospect of peace. The approach of winter does not appear to disturb them, and the Powers of Europe have no disposition to interfere actively for the termination of the great struggle.

UNITED STATES LETTER.

The Rev. Joseph Cook still attracts crowds to his Monday noon lectures in Boston. This is the third season in which he has lectured at the same place and time, and still the great Temple is crowded to hear him. His audience are of the most refined, cultured class, such as seldom if ever, are assembled to listen to any other lecturer. His lectures are logical, critical, and some of them scientific and metaphysical, yet there is a great desire to hear them. He deals hard blows on the skeptical and free-thinking class, but they would hear every word he says. His abstract definitions and most profound processes of reasoning are got off with witty, incisive strokes, and bits of poetry, and what from most other men would be dry and uninteresting, is listened to from him with the deepest interest. His power over an audience is wonderful. He is accomplishing a great work for Christianity, and he should have the prayers of the universal Church of Christ for his success. His lectures are published in whole or in part by a large number of papers, secular and religious, and are read by more people than any others ever delivered in this country.

Messrs. Moody and Sanky are moving on in their work. They propose to visit the principal cities and towns of New England, and spent the month of October in that State; November is to be given to New Hampshire, and then the other States will be visited as time and opportunity permit. Thus far their labors have been attended with great success. An influence goes out from them that is felt widely, producing a deep, earnest religious interest.

The International Bible Lessons are largely instrumental in bringing about a change of Sabbath services in our churches. Many of our churches now devote the forenoon to the Sunday school and Bible study, the pastor taking a prominent part in the service. The sermon for the day is in the afternoon, and in the evening a social meeting is held under the direction of the pastor, but the time to be improved principally by the members of the church. There is now a strong tendency in the churches to this arrangement, but to make it successful much depends on the interest taken in it by the pastor. At present we regard it as an experiment; what the result will be remains to be seen.

The General Board of Missions of the M. E. Church has been in session for some time in New York. This Board consisting of clergymen and laymen, have the general oversight of the missions of the Church, fixing the amount to be received by each mission, and apportioning the amount to the general Churches. The Missionary Society it represents is at present considerably in debt, and some think

the best policy is to retrench until the debt is paid, while others think that the quickest and surest way to pay is to hold fast whereunto we have attained, and advance as the providence of God indicates. The latter policy we trust will prevail. That the great M. E. Church should retrench in her missionary work, is a thought we cannot allow ourselves to entertain.

This is a very busy season for our publishing interest. The Methodist Book Concern is doing a great and good work for the Church. Its publications are excellent, meeting the wants and necessities of our people. It is very important to the Church's prosperity that it should have a sound, instructive, appropriate literature. Some of their recent publications are of special interest. "Home in my Life," by Mark Trafton, D.D., is an entertaining, instructive, and spicy volume, that will find many readers. The author is a member of the New England Conference, and has been nearly fifty years in the ministry. This volume contains many interesting and thrilling incidents and scenes which came under his observation. His life like descriptions will be greatly enjoyed. "All for Christ," by Thomas Carter, D.D., is a book that should be read by all Christians. It shows how the Christian may obtain renewed consecration of his heart, the fullness of joy referred to by the Saviour just previous to the crucifixion. Its illustrations from the lives of those who have made this consecration, are exceedingly instructive. "The People's Commentary," by the Rev. Amos Binney, is passing through the press. It is in one volume and contains brief notes on the New Testament with copious references to parallel illustrations, passages designed to assist students and common readers to understand the meaning of the inspired Word. The author has a world-wide fame as the author of the "Theological Compend."

The Messrs. Harpers announce a new work on Egypt, entitled, "The Khedive's Egypt; or the Old House of Bondage under new masters," by Edwin De Leon. It will be fully illustrated, and contains a large amount of information as to a people and country respecting which there is considerable interest at the present time. "The Origin of the World, according to Revelation and Science," by J. W. Dawson, LL.D., F. R. S., F. G. S., will attract more than ordinary attention for its great ability, vast research, and convincing arguments. It treats on a subject of great importance and is a most valuable contribution to the cause of science and religion. They have issued the first number of the fifty-sixth volume of their Monthly Magazine, and if I should say it was improving still, I should not go beyond the truth. For the number of its illustrations, ability, and the wide range of topics discussed, it is without a rival. Its circulation exceeds largely that of any other monthly of the country, and is increasing in popularity. The article entitled, "The Methodist Newspaper," is worth twice the amount charged for the work for a year.

Messrs. H. O. Houghton & Co., of the Riverside Press, are issuing a number of valuable works, among which are the "Poetic Interpretation of Nature," by J. C. Sharp, at present the Professor of Poetry at Oxford. This is a charming work, beautiful in style, admirable in design, rich in matter, pure and elevating in spirit. "Studies in Poetry and Philosophy," consisting of essays upon Coleridge, Keble, and Wadsworth, and whoever reads it once will want to read it the second time. Their edition of the "British Poets," is most welcome to all readers of poetry—most beautiful in mechanical execution. Their *Atlantic Monthly* is the leading literary monthly of the country, and is filled with articles of great value, and from the ablest writers of the times.

The *Eclectic Magazine*, consisting of the best articles from the foreign periodicals, is a monthly of great value, and has become one of the monthly Magazines of the country. Its articles are wisely selected and generally read. Few, if any, of the Magazines, are so rich and instructive as the *Eclectic*. You get in it the pith and largely the substance of the English periodical literature. Rev. W. H. Bidwell, long its editor, greatly excels in his tact and wisdom in selecting

from the vast amount of British periodical literature. In it you have a view of foreign thought, which seems to place you in the company of the most distinguished writers and scholars of the old world.

GREENSPOND, BONAVISTA BAY, NEWFOUNDLAND.

October, 20th 1877.

FINANCIAL.

The prospects are very gloomy, as the fishery has been a failure in this part of the Bay. It is generally thought that the approaching winter will be very trying to the poor people, who have nothing provided for the long, dreary winter.

SPIRITUAL.

There are cheering signs in some settlements of a good work. Our congregations are gradually on the increase, and the people appear very attentive. We are having an open door and success, where formerly our predecessors had but little. We hear the Macedonian cry—"Come over and help us." There is one settlement where our missionaries have never preached the gospel; like the eunuch, they are inquiring for the light, they read, but cannot comprehend its meaning. They have for many years attended to certain rites and ceremonies, but sin remains. We purpose visiting them as early as possible.

CHURCH ERECTION.

On account of the poor times, we have not been able to make that progress with Church erection which we had anticipated. We expect to open the church at Cape French next spring, though it will not be quite completed. We have still a debt on the Greenspond Church. The sum of forty pounds has been paid for that purpose since I came here. We purpose building during the winter.

EDUCATIONAL.

Until recently little was done in this respect. Mr. Milligan visited several of our day schools during the month of July, and prompted the people to help on the interests of general education. During that time, we had rather a small attendance, as many of the boys and girls were called away to assist in the fishery. The school house and outbuildings at Greenspond have been completed. Three school houses are in course of erection on the circuit, and two are to be erected as early as possible. We trust, in course of time, this very extensive circuit will have a supply of churches and school houses in which the children may be taught secular and religious knowledge, and the gospel preached to the increasing population.

SUNDAY SCHOOLS.

Five Sunday-schools have been kept up during the summer. In some places there is a lack of teachers and accommodation. The Sunday-school at Greenspond is well attended. We have the names of 130 children on the books, and we expect an increase of teachers and scholars during the winter. A children's service has been held regularly once a quarter, when a sermon was preached and a collection taken up in behalf of the school funds.

A few weeks ago, Mr. Bemister, of Harbor Grace, who has been Superintendent of Sunday schools 42 years) visited the above school and delivered a very suitable and interesting address. The children were delighted with such a distinguished visit by the Sheriff.

ACCIDENTS AND DEATHS.

We have had some very startling visitations during the past few weeks. Bro. John Bowman, who was a consistent member of society, was drowned.

He lived a life of faith in the Son of God, and we trust he died a happy death. His funeral was largely attended by members of different religious sects.

Oct. 17th, a boy 7 years of age was drowned at Greenspond, and on the 20th inst., a youth, nearly 16 years of age, named Martin David Bidout, of Cape French, was shot by his cousin while from home hunting birds. His sufferings were short but very severe. He prayed earnestly that Jesus might wash his sins away. He had received a religious training, and had often been the subject of divine convictions. It was a great comfort to his afflicted and bereaved father to know that his dear son prayed so earnestly, before death. He was buried the following day, by the writer. It was a very distressing sight and a time of great sorrow and lamentation.

Yours, affectionately,  
C. MYERS.

MINISTERIAL PRIVILEGE AND RESPONSIBILITY.

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

DEAR BRETHREN,—In common with the fathers and brethren around me, I congratulate you upon attaining the position which you now occupy. Many events in your life, all tending to the solemnities of the present occasion, must anew excite your devout gratitude to Almighty God. Your conviction of sin, and your conversion to Christ; your earlier efforts in preaching the gospel, and your continued labors during the time of your probation, together with such success as has been granted to you in this work, demand from you, and from us, expressions of praise to Christ the Lord. But especially we rejoice that you have been enabled to witness a good confession before many to-night that you are purposed to give yourselves wholly to the Ministry of the Gospel; and that in token of our belief in your call to this office, and qualification for it, you have now been ordained and set apart by prayer and the imposition of hands.

As, however, privilege is always attended by corresponding responsibility, I am now called to remind you of the obligations which have come upon you, and of the service required of you by the Head of the Church. For this purpose I crave your attention to the impressive words contained in Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."

As these words were originally addressed to experienced pastors, and were needful to quicken their sense of duties and dangers with which already they must have been familiar, you cannot but perceive with how much more force they must apply to those who, like yourselves, are just entering upon this great work. If suitable to those who were accustomed to the full discharge of the duties of the Christian Ministry, and who had been favored with Apostolic guidance, a great deal more must they be necessary for you, who, without such supervision, are being entrusted with the care of souls, the success of the Christian religion, and the glory of Christ! Look at your relation to the Church of Christ, as it is defined here and elsewhere in the Holy Scriptures.

Holdings, as I do, that every word of God is pure, and that there is a meaning and an emphasis in the very terms employed on this subject—a meaning which should engage our attention, and to which our ultimate appeal should be made—I make my appeal to "the words which the Holy Ghost teacheth," in connection with the passage before us.

St. Paul called for "the elders of the church." This designation is one of a personal character, and forms the basis of another which is purely official. Primarily, it conveys the idea of age, and of the experience which age brings with it, and which together qualify men for a place of authority in the Church of God. There were "elders" chosen in the time of Moses, and the institution, with more or less adaptation to the circumstances of the Jewish people, continued to the time of our Lord. From the synagogue to the Christian assembly the transition was easy and natural; and so we find in the Acts of the Apostles that there were elders, or presbyters of the Church, just as in the Gospels we find that there were elders, or presbyters of the Jews. The term then denotes those who were appointed to care for the Church of Christ—those whose duty it was to administer the doctrine and discipline of the Lord.

But in the text these officers were addressed as Overseers, contrast with the former, word, and is probably true. It describes duties, which embrace inspection, guardianship of all those who, the Saviour, were unit of His Church.

The significance of this term has been somewhat obscured by its English equivalent Bishop. But the true nature of the office, as well as its spiritual dignity and high responsibility, are well set forth by St. Paul, in his letter to Timothy, "If a man desire the office of a bishop, he desireth a good work"; and he then proceeds to show what is required in one who is called "to take care of the Church of God," (1 Tim. iii. 1-7). A still more impressive proof of the importance of the word is found in the fact that it is used in reference to the Saviour Himself: "Ye were as sheep going astray," wrote St. Peter, "but are now returned unto the Shepherd and Bishop"—"Overseer"—"of your souls," (1 Pet. ii. 25).

And here it is only proper to remark that, in the New Testament, these terms do not describe two distinct orders, but belong to one and the same person. In this place St. Paul addresses the elders of the Ephesian church as overseers, bishops appointed by the Holy Ghost; than which no proof can be clearer that the office was the same, whether known by the one or the other of these names. But this is not an exceptional case. The same view is repeatedly presented throughout the Apostolic epistles. Take for instance the language of St. Paul to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly." Now why these demands in regard to elders? "For a bishop must be blameless, as the steward of God," (Titus 1, 5-7). Here the very construction of the argument rests upon the fact that an elder is a bishop. If this be denied, the Apostle's reasoning is not merely weakened, it is destroyed. For what motive can be drawn from the necessity of certain qualifications in the one case to the possession of the same qualifications in another, unless the two be substantially the same? If we say that a Justice of the Peace should be a man of integrity, for magistrates must be incorruptible, we at once affirm that the two titles belong of right to the same officers; but if we hold that each term indicates a distinct order, our conclusion is worthless.

The language of St. Peter confirms that of St. Paul. Thus he writes, "The elders which are among you, I exhort, who am also an elder, feed the flock of God which is among you, taking the oversight thereof," or "fulfilling the office of bishops," (1 Pet. v. 1-2). Here is no vaunting, no airs, no sticking for dignity, no attempt even to enforce counsel by any difference of position between an Apostle and the elders whom he addressed. He does not let himself down to them, but styling himself "also an elder," he rather lifts them up to him. But he enjoins upon them the work of a bishop or overseer. And thus he brings out what we are most anxious to impress upon you, that the word is valuable because it explains the variety, the weight, and the solemnity of the duties entrusted to the elders of the church. The name of bishop is nothing, unless the work of a bishop be performed. The call to this office therefore must be divine, for nothing but divine qualifications and support can enable a man to meet the obligations of this office, or comfort him in the trials connected with it. The anointing of the Spirit of Jehovah is the one grand requisite for the overseer in the church of Christ. This we must most strongly insist upon. Try yourselves by this test. Without the "unction of the Holy One," whatever the gifts or acquirements which you possess, you can be nothing but intruders into the sacred office, and can never perform the functions of a true minister of Christ. With it you are in the genuine succession of the holy Apostles and first bishops of Christianity, and shall, by the grace of God, make full proof of your ministry.

But if such stress be laid upon the calling and gifts of the Holy Spirit, what may be said of your ordination here tonight? Is it in any respect influential? Is it at all necessary? These questions, though subordinate, are proper, and may be answered by a yes or a no, according to the view which may be taken of the influence or the necessity of which they enquire. Is ordination so necessary that no man has a right to minister to the flock of Christ, whatever his qualifications, who has not received it? And does the laying on of hands by properly authorized agents, infallibly impart the right and the ability to exercise the ministry of the Gospel? To these questions we have but a no, a most emphatic no, to render. But if it be asked whether as a recognition on

Conference, of your fitness and as your official recognition of this character, to Christianize, is ordination necessary? Is the answer to prayer in the name of Christ, the imposition of hands on these honored men of God—

"the messengers of the churches, and the glory of Christ"—is attended with a special blessing, I would as emphatically say Yes. The rite is one of long standing in the church; it has, in fact, come down from Apostolic times, and has been the channel through which God has communicated just such endowments as His ministers have required for the fulfilment of their mission, (Acts xiii. 1-4).

It has indeed been claimed in some quarters that the requisite grace is only bestowed by the laying on of the hands of a Diocesan Bishop; and still further, that there is thus invariably transmitted both Apostolic authority and Apostolic virtue. But involving, as such opinions do, interests of the highest importance to the Church of God—the purity of its doctrines, the validity of its sacraments, nay, the very vitality of its existence,—we are warranted in saying that nothing short of the most explicit statements of Holy Scripture can be taken as proof upon this subject. Proof of this character, though often called for, has never yet been furnished.

We may indeed be reminded that St. Paul wrote to Timothy, "I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands," (2 Tim. i. 6); but apart from the impropriety of inferring an imperative and universal obligation, from an allusion to a single fact, we have another similar passage, addressed to the same young minister, to place side by side with that, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery," (1 Tim. iv. 14). The one of these quotations, for the purpose of settling a general principle, is as valuable as the other. But there is, in reality, no conflict between them. If reference is made to two different occasions, the "gift" is not affirmed to be of superior excellence when the Apostle himself laid hands on Timothy, than when this was done by the presbytery or elders. But the occasion for both may have been the same; and then the teaching of the two texts is, that the "gift" might be spoken of as the resultant of the faith both of the Apostle and of his co-presbyters—or of either of them—when this young servant of Christ was set apart for the Ministry of the Gospel. If, then, as we believe, you have been Divinely called and qualified for this work, and if, moreover, you have received Scriptural ordination, then are you Christian Elders, New Testament Bishops, and are sent forth with the highest authorization to "feed the flock of the Lord, which He hath purchased with His own blood."

But there are other names by which true ministers of Christ are designated, each of them having some peculiar significance, and each, therefore, well worthy of your careful study. One of these, "Ambassadors for Christ," it is not necessary for me to dwell upon at present, that being the theme of your honored ex-President's excellent charge, delivered to others of your class last evening. I can but ask you to lay well to heart the faithful utterances of that hour; for they were intended for you as much as for those then ordained.

But let me remind you that you are called Preachers, Heralds—the first New Testament name of the minister of Christ. When our Lord had chosen the twelve, He sent them forth, and said, "As ye go preach, saying, the kingdom of heaven is at hand." (Matt. x. 7.) After His resurrection, when again He commissioned His Apostles, His command was "Preach the Gospel to every creature," (Mark xvi. 15.) We urge upon you fidelity to this part of your vocation. Publish the truth. Proclaim the glad tidings. "Preach the word." This does not mean, read sermons, but, as a herald, proclaim, publish your Master's message. Let your thoughts be well arranged, your words "sought out and acceptable," but do not injure the effect of the whole, by appearing to be perfunctory distrustful of divine help, or more solicitous about a well rounded period than about the success of the truth. Catch the eye of your hearers, and you will not only be likely to reach their heart, but by a blessed re-action the sympathy which you beget in them will intensify your own, and be a greater help than the most perfect manuscript. "Go," said the angel to the apostles, as he liberated them from prison. "Go, stand and speak in the temple, to the people, all the words of this life," (Acts v. 20).

You are evangelists and teachers. The message with which you are entrusted is one of mercy from the God of Heaven to all men. In the exposition and enforcement of it you will find ample scope for the exercise of all your intellectual and emotional endowments. Endeavor to realize the vast and varying necessities of your fellow-men. Study the whole plan of salvation, both in its principles, its details, and its wonderful harmonies, that you may be able to convince men, to win them over to the obedience of faith, to

comfort them in all their sorrows, and to prepare them for the inheritance of heaven. But do not allow yourselves to be beguiled into regions of barren speculation, of science, or of philosophy, falsely so called. You are set, indeed, "for the defence of the Gospel," and you ought to be prepared for any attack which may be made upon it. Nevertheless, to attempt to refute every objection to Christian truth, would be an endless task, and might occasion more doubt than it would cure. But you can never be wrong in enunciating positive truth. Let it, however, be the whole truth—all the counsel of God. This will be accompanied by a power superior to mere logic or eloquence, a power which will pierce through the strongest barriers of prejudice and unbelief, and commend itself to "every man's conscience in the sight of God." As Christian ministers you are also pastors; but as the duties involved in this term are specifically alluded to in a later part of the text, we shall for the present pass on to consider.

(To be continued.)

#### REV. MR. SPRAGUE AT EXMOUTH STREET CHURCH.

The Rev. Howard Sprague, pastor of the Centenary congregation, preached in the basement of the Exmouth street Methodist Church last evening, taking for his text the words of the 3rd verse of the 71st Psalm:

"Be thou my strong habitation whereunto I may continually resort."

The relation of God to nature and to man, said the preacher in opening, is one of the things most thought about, and a history of the views held by mankind thereon in successive periods would be an interesting study. As compared with ages gone before, there is now in man a sense of distance from God, produced 1st—By the consciousness of sinfulness which belongs to man in all ages and makes him feel his unfitness for fellowship with God. 2nd—There is the absorption of the present time in material pursuits; the dwelling together in great cities and the want of contact with nature, which is itself a corrective of the love of materialistic things. It was over man's separation from nature that Wadsworth mourned when he wrote that he would rather live as a pagan than be content to dwell as did thousands of Christians in the cities of England.

The 3rd influence tending to promote a sense of distance from God, was the pursuit of scientific thought. Man has now come to look on nature as a self-acting machine. Not that God works directly to each result, but through great general laws; and one result of this philosophy is that men have come to think of God separate from nature and apart from human life. The rev. gentleman here contrasted the present materialistic tone of thought with that of the old testament, in which God is ever present in all, in the rising sun, the lightning's flash, the voice of the thunder, not only as a living presence in nature, but also the ever present friend of man. This idea pervades the entire Book of God, and is uttered by every variety of figure, one of which is that of the text.

God is a strong habitation. The use of this figure is explained by the feudal character of the time in which it was written, when each family had its fortified stronghold for shelter against attack. Again and again the old testament and the psalms speak of God as a rock and a defence.

Another idea of the text is "Home." Be thou my home, my continual habitation. Thanks to the character of the old testament civilization we have homes and know the value of them, some of us now more than ever before. Home does not consist of a pile of brick, but of those to whom our heart beats for peace and happiness, free from outside care. Home is where the smile of the wife makes sunshine and the prattle of the children merry music. But, said Mr. Sprague, if you want to know what home really is, to know it in the meaning of my text, go to a foreign land, be among strangers, without one familiar voice among the millions around you; then you will have a conception of home such as you never had before. To be alone with nature in the woods or in the field does not necessarily convey a sense of loneliness, but it is when swallowed up in the multitude of a great city that you realize you are truly alone. Never can I forget, remarked the preacher, one

day not long ago, when passing the Royal Exchange, London, at noon, the clock struck twelve and as the bells in the tower chimed forth the air of "Auld Lang Syne," my heart crossed the ocean at a bound, but my mind turned to the words of my text: "Be thou my strong habitation whereunto I may continually resort."

The personal presence of God was next dwelt on by Mr. Sprague, who said the realization of the idea of the text depended, in the first place, on a right view of God's character, who, hating and punishing sin, yet is revealed to us as perfect love. In the second place, it depended on our own feeling towards God. If we desire to find rest in God, we may each come directly to Him. Man has not always felt this, partly because of his sinful consciousness, partly because of a power-grasping priesthood, who seek to mediate between God and man. Similar to this Roman Catholic priesthood are those who seek to introduce the confessional into the Church of England. God, unto whom we may continually resort, is the only High Priest—Christ the only mediator between God and man. Especially in the hour of sorrow, doubt or fear, when we think God has forgotten us, is there need to remember the words of the text.

The rev. gentleman closed with an earnest appeal to his hearers to come nearer to God, and to make Him their strong habitation and continual resort.

At the conclusion of the service, Mr. Sprague stated that while in England he had been advised on high medical authority to abstain from all labor for fully three months. While making this statement, he assured his Society that he could not remain idle, but would discharge at least part of his duties to the best of his ability.

The congregation which assembled to hear Mr. Sprague on this his first appearance since his return from Great Britain, was very large, completely filling the spacious Sunday school room of the church.—Telegraph.

#### "DEM SUPPOSÉS."

Those who are so anxious about the future as to be unhappy in the present may learn a lesson from a poor colored woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day one of those anxious Christians who are constantly "taking thought" about the morrow, said to her:

"Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of your future would sober you. Suppose, for instance, that you should be sick and unable to work; or suppose that your present employers should move away, and no one else give you anything to do; or suppose—"

"Stop!" cried Nancy, "I never suppose. De Lord is my Shepherd, and I know I shall not want. And, honey," she added to her gloomy friend, "it's all dem supposés as is makin' you so mis'able. You'd orter give dem all up an' jes' trus' in de Lord."—The Presbyterian.

#### TEA AND ENTERTAINMENT.

Wednesday evening last was celebrated by the friends of the Second Methodist Church, with a tea and entertainment. The tables were spread in the class rooms, and were given by the following persons: Miss Annie Beer, Misses Callbeck, Mrs. W. E. Dawson, Mrs. Geo. E. Full, Mrs. Hazard, Mrs. Hogan and Mrs. Maehon, Mrs. Hutchison, Mrs. Hueston and Mrs. Lacy, Mrs. Dr. Johnson, Misses Jury, Misses Ellis and Mrs. S. Stumbles, Mrs. John Sellar, Mrs. Strong and Mrs. Hunter, Mrs. Webber and Mrs. Tanton, Mrs. Wheatley and Mrs. Wright, Miss McKechnie and Miss M. Beer. Also Mrs. J. R. Brecken gave the value of a table. Many others furnished cakes. The tables were covered with the choicest and richest supplies that we have had an opportunity of seeing for a long time. The ladies seemed to have prepared without regard to expense or trouble. Some of the tables were burdened by cakes of more than ordinary size. One on Mrs. Sellar's table left all competitors behind in its race upwards.

The entertainment after the tea was an enjoyable time. The singing, under the direction of Mrs. Stumbles, was good. She, assisted by Miss Blatch,

presided at the organ, which was an instrument of superior tone, lent by Mr. Miller. Mr. Pope Fletcher rendered good service by singing two solos, entitled "Watching and Waiting," and "God bless the badge of Heaven's Blue." Mr. Fultz appeared to advantage in a solo and chorus called "While the days are going by." A quartette and chorus, "Arise and Shine," was finely rendered by Mrs. Stumbles, Miss Murley, Mr. Anderson, Mrs. Anderson, Mr. Fultz, and the choir. A duet and chorus, "Mother watch the little feet," by Misses Murley and Cook, was finely rendered. The opening anthem, "Let every heart rejoice," was well received. Mr. Wm. Beer and Mr. P. Lea, from the Prince St. choir, ably assisted. The choir had been well trained, and reflected great credit on Mrs. Stumbles, the leader.

The singing was interspersed with several readings. Mr. Geo. E. Full read from Macaulay's lays of Ancient Rome; Mr. G. W. Millner gave two short recitations from Shakespeare; Miss Barr read Longfellow's Hiawatha, Mr. J. LePage gave two short recitations; Mr. J. R. Brecken read the Railway Chase, a Temperance Story. All seemed to enjoy themselves, and a pleasant evening was spent. The gross proceeds are a little over \$140. Next week we will give a brief history of this Church, as well as some particulars respecting its size, etc.—Charlottetown Argus.

#### OBITUARY.

BAYFIELD.

On the 7th of Oct., 1877, Catherine Keenan, wife of James McClean, exchanged this "vale of tears" for the "better country that is an heavenly." During a series of meetings conducted by Rev. T. D. Hart, she sought and obtained the blessing of justification, was baptized and became a member of the Methodist Church. She proved to be a most consistent Christian, adorning both her private and public life with all the fruits of the Spirit.

When laid upon a bed of suffering and disease, she manifested a true spirit of resignation, proving in a remarkable manner the power of religion to withdraw the affections from earthly things and place them on those above. She frequently expressed the desire to depart and be with Christ. And endeavored to impress upon those around her the necessity of a preparation for eternity. Her body was committed to the "house prepared for all living," by Rev. A. C. McDonald, Episcopal, who improved the occasion by an appropriate discourse from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hand, eternal in the heavens. E.

EDWARD BENNETT.

Died Oct. 28th, aged 59. He walked with God and he was not for God took him. These words were beautifully exemplified in the life and death of the subject of this brief sketch. Brother Bennett was converted to God about 29 years since, under the faithful ministry of the Rev. Thomas Fox. He did not find peace with God without a hard struggle, but having once obtained it he continued to walk with God enjoying the blessings of peace and pardon. After the death of William Bennett, his only brother, he was appointed a leader of the Methodist Society at Fortune. It was in connection with this department of the christian church that Bro. Bennett exemplified those gifts and graces for which he was admired and loved. As a husband he was loving and affectionate as his sorrowing widow can testify. As a father he was kind and compassionate. It was in connection with this feature of his character that the writer was called to witness with what christian resignation he sustained the sudden bereavement of a beloved daughter after she had been married a little over a year. At the time of her death he was suffering from that most subtle disease consumption. About a fortnight before his death he went with his son-in-law to see the grave of his beloved daughter for the last time, and this circumstance probably tended to hasten the event of his death.

His remains were interred on Sunday, Oct. 28th, in the presence of a large number of sympathizing relatives and friends. The Rev. Solomon Matthews took part in the funeral service, and the writer preached a short sermon based on the last verse of the seventeenth Psalm. How feelingly we are called upon to relate the fact that the graves of both father and daughter have been covered so soon with newly fallen snow. May the God of all consolation and grace comfort and sustain the family in their painful bereavement. J. H. Fortune.



Special offer of the Wesleyan!!

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

REV. E. R. YOUNG IN HALIFAX.

Rarely has so much interest been excited among our congregations and Sunday-schools as by the addresses of this honoured returned Missionary. It was a wise arrangement which sent him to the Maritime Provinces. There is a patriotic as well as Missionary aim in such visits. Mr. McDougal's presence and apostolic sincerity had partially passed from the memories of many who had but awakened to a sense of what was involved in the Missionary idea, when this beloved brother comes before them—McDougal's counterpart, in many respects. We noticed remarks of Mr. Young's acceptance, all along the route he has travelled, since this eastern campaign began. One who had heard his thrilling recitals in Truro, declared he would have allowed all the Indians in America to live and die in the land of the buffalo, rather than endure what Mr. Young had passed through. It is due to him, and will be of great profit to readers outside, that a more extended report should appear of his speeches in Halifax.

His Sabbath services were given to Brunswick St. at 11 o'clock; to the Sabbath-school of Brunswick St. at 3; and to Grafton St. at 7 p. m. Rev. J. Lathern occupied Grafton St. and Brunswick St. pulpits alternately.

The Anniversary Meeting was held in Brunswick St. Church on Monday evening, beginning at 7 1/2—Hon. S. L. Shannon in the chair. The congregation was very large. The Chairman's address, succinct and pleasant, as are all his speeches, was followed by a brief report and addresses from Rev. J. Lathern and Dr. McGregor, Presbyterian.

MR. LATHERN

related incidents brought out in a letter which recently came to Charlottetown from British Columbia. His presence alone would have been an inspiration to a Halifax audience; but his speech added to his popularity.

DR. MCGREGOR

came, he said, to convey the congratulations of a sister church on our Missionary progress. He alluded to evangelistic work in Ontario and Quebec and the marvelous openings for Missions in the North-west. He dwelt on the glorious vision of prophecy, "Christ must reign." What are we to do in this work? He saw no possibility of retreat. Your past history, said he—your resources—your prospects, all forbid it. Presbyterianism, too, must carry on this work. They have many agents in Quebec, that needy territory. So in Polynesia, India, &c. We do not propose to call them home. No! This Brunswick Street platform has brought out great recitals of great Missionary results. And it must still do so. He spoke of the protracted contest in the past, when Romish agencies, and foreign authorities held supremacy in our colonies. What has it all come to? If those rulers and priests of the past were to rise now, what would be their surprise? The British flag flies from Labrador to British Columbia, and that flag represents freedom and Christian light and civilization. This Dominion must now be Christianized by the Dominion. England has helped. We must now meet our privilege and responsibility.

MR. YOUNG

is a man of medium height, fair complexion, about 37 years of age, calm and measured in address, with the intellect of a scholar and the heart of a hero.

After a few introductory remarks on the importance of benevolence, he entered upon his great theme. He had gone out Young—did not deserve the title "Father," as given by Dr. McGregor—and had returned Young. He related the circumstances of his call to Missionary work, and McDougal's intimate connection with his first journeys. Described the country at Manitoba at that time—a wide, boundless prairie, none to welcome the Missionary. Now there is a population which will soon send enough to repay the Missionary Society for its outlay. He gave an idea of George Young's first residence there. This educated, noble man, had but a little, lowly house; he passed through the rebellion; wielded a mighty influence for good, and met with much prejudice. Scott was not the troublesome man he had been represented. He was a loyal man, a communicant of the Presbyterian Church. He would like to tell of the fertility of the country. It had five feet deep of loamy soil. No manure is needed—there are no stones—no stumps. You may run a plough for 1200 miles, and not meet any poor soil. Emigration flowed in rapidly. Our young men are returning to the British side yonder. The future of this country is to be glorious.

Word reached them that Indians had come for him and his wife. They went in boats to

NORWAY HOUSE.

He and his wife were put in the stern of one boat, near a large ox. Thus they travelled two weeks, sailing and rowing—running and seeking shelter. The water was sometimes shallow. An Indian would leap out, Mrs. Young would get on his back, Mr. Young would similarly rest on the shoulders of another Indian, and so be carried to the shore. These Indians had been converted before he went thither. He left that mission the largest on the Continent. It had 400 communicants and 1000 christianized Indians. In every house is a family altar. So thoroughly christianized are they that no trace of Paganism remains. They do not wish to speak of their past iniquities. In lovefeasts they will tell of the past, but only in gratitude for deliverance. In his travels, by canoe in summer, by winter in dog-trains, he found one place where a son had killed his helpless mother; and another where a parent had been left to the wolves. His circuit was 500 miles by 200. It now has five Missionaries. The boys wish to hear of the dogs. Those they used were of the Esquimaux kind—large as Newfoundland dogs. They stand cold well, and draw heavy loads; but such thieves! Had known one to eat the shoes off an Indian without waking him. He tried once to keep a sheep—a rare thing there—and pigs and hens, but the dogs would eat everything. Described how the sleds were made. Now let us go to the

NELSON RIVER.

—800 miles. We take four sleds, each with four dogs. The loads are, fish for the dogs, provisions, Bibles, clothing, &c. We select a sagacious Indian as guide. He never gets lost. Marvelous is the instinct of those men. I follow on. Good-bye has been said. No letters can be sent back. No word till we return. Before us is an immense forest. The snow is deep, and difficult to wade through. On the lakes it is different. Night comes. We unharness—take our axes—no dead heads, for all work—clear away a space eight feet around—cut down some dried trees—make a fire—put on the kettle and get tea. The dogs are fed—16 of them—with 32 white-fish thawed by the fire. It is found best to feed the dogs only once a day. The dogs dig into the snow and lie down. An Indian pours tea, and calls supper—the cold is 40 below zero—he had seen it so cold that before the tea could be drank ice formed on the cup. Then prayers (he read a verse of a hymn in the Cree language—sounding strangely enough to English ears). Then an Indian spreads boughs, buffalo skins and blankets. We don't undress there, but put on all we

have to wear—overcoat, hood, big boots, shawl—so tied up that it is difficult to lie down. The Indian, so gracefully and quietly—like a mother at a trundle-bed—tucks in the Missionary. I complain of being smothered. Indian insists. "Now," he says, "don't stir." And that is the worst of all. There is misery in the thought. But the Indian is right. I threw off my covering once and had my face frozen. A big St. Bernard dog is a great comfort beside one then. Getting up is the worst. The cold then is dreadful. To kindle the fire—to get breakfast—to harness the dogs—at 3 o'clock in the morning, what a trial. Mr. Young disclaimed the honour of heroism attributed to him—his wife was superior to him by far. Coming to a lot of wig-wams, the dogs forget their weariness; 250 men, women and children hurry to kiss me—and soap there is three dollars a bar! I get through that process quickly. Then my missionary work begins. I preached for four hours at a time—no one went out. Their earnestness and attention was remarkable. Then a Chief arises—tells he had heard God in the thunder—saw Him in the storm, Speaks gratefully of God's love, and testifies that the sermon had told the truth. Another rose—an old man. He said, "I am getting old—have long needed all this gospel—but how is it you never came before? I hope I will not die till you come again." Described how he taught them to read the Bible. At Beren's River,

AMONG THE BOITOS,

a wild, hard race of Indians, he founded a Mission. They had the reputation of being treacherous. Was warned they might poison him. But he went among them. Their conjuror's would come near his head at night to make a rattling noise and annoy him. Now almost every trace of Paganism is gone. We tried to get them to pray, and the scenes at times were very interesting.

Across on the West side of Lake Winnipeg, there are 200 christianized Indians; and at other places we have planted Missions.

POLYGAMY

is our principal difficulty. A chief may have four wives. It is so difficult to arrange in dividing families when they are converted. Described a case in which a wife thus left her husband, and the Missionary's feelings in seeing her terrible struggle as she took away her children. Geo. Young once went to Oxford House. He met an Indian with two wives. The Indian wanted baptism. Mr. Young refused, till one wife was given up. One wife did find another husband, and left. They wondered, when christianized, that God did not favour them more than others. A priest had baptized a number; he gave each a shirt, and they offered themselves to Mr. Young for baptism again if he would give them another shirt. An Indian, who took a piece of the Missionary's pemican while very hungry out shooting, came with a quarter of venison to pay for it. They are honest, compared with many in more civilized lands, and when not surrounded by unprincipled whites.

Our Missions are not a failure. We put this matter before you, said Mr. Young. My heart is in that work, and I could return to it cheerfully. We have fine men yonder; pray for them. Mayor Ritchey, in a neat speech, moved the appointment of next year's Committee. The Sabbath-school, it was announced, had given upwards of \$100 to Missions.

The plate collections on Sabbath, and in this meeting at Brunswick St., were \$170, against \$70 last year. There were two subscriptions sent up of \$400 and \$250. The attendance increases year by year—a very hopeful sign, and ornate speeches are making way for plain, simple, Missionary narrative. Which pays best is seen in the congregations and the collections.

Grafton Street Meeting will be reported next week. The proceeds of the Grafton Street meetings already foot up to upwards of \$2600.

Last Sabbath was observed generally in our churches, in observance of the order directed in the circular of the Central Missionary Board. Reference was made to the great Missionary purposes of our own and other churches in the sermons. That holy day, and the

week ensuing, will, we trust, have a stimulating effect upon Christian prayer and benevolence. We had the privilege of spending the Sabbath by invitation among old friends at Windsor. Rev. R. Brecken, A.M., the Pastor, preached in the forenoon, an impressive discourse, in which his characteristic method of concealing the sermonic skeleton by most becoming drapery of language and ideas, came out to fine advantage. An earnest chaste, scholarly pulpit address is always popular, and in this Mr. Brecken excels. He has a good field and is surrounded by willing reapers. In the evening our own mind was subdued and cheered by turns, in marking contrasts of the past and the present in this fine congregation as we addressed them. Mr. Young, the returned missionary addressed them on the previous Friday evening, and left an abiding impression for good.

DEATH OF REV. WM. McCARTY.

This honored servant of Christ passed to his reward on the morning of the 17th inst., at 6 o'clock. He had been in declining health for some time, but his death took his friends by surprise. He had lost his house, with all it contained, in the St. John fire, and taken refuge among kind friends, to whom he had formerly ministered, in Digby. In the absence of necessary data we will not give extended remarks in reference to Mr. McCarty in this issue. We cannot permit the occasion to pass, however, without paying a personal, tender tribute to the memory of a man whom we had much cause to love and revere. Mr. McCarty was pre-eminent in the use of such executive gifts as call out the Church's strength for usefulness. Several of our ministers and many of our active laymen owe their more immediate connection with practical christian work to the honored departed. Among that number the Editor of this paper holds a place. To Mr. McCarty he was indebted for the promptings and counsels which first brought him into direct co-operation with the living, active agencies of the Church; and all through his subsequent life he had reason to feel that the father was also, in the truest sense, a friend of young men.

The Messenger is perplexed over a term used a week or two ago, by one of our genial correspondents—the "female brethren." This is not surprising. If the Messenger understands anything outside of *Baptizo* and its cognates, it has yet to be revealed. The only thing of doubtful place and name in the order of creation, as far as we know, is the Messenger itself. That it belongs to some period far back in the world's history, most seem agreed. But which? is the question. We have no difficulty on the subject ourselves. It belongs to the *diluvian* period. It is one of the messengers from the ark, that went out to see—nothing but water. Give it its proper name and all difficulties will vanish—the *Diluvian Messenger*.

What about the New Hymn Book for the Methodist Church of Canada? A Committee appointed by General Conference to consider this subject, has not once met. Are the members prospecting? Have they any agreement? The present Hymn Book—the old English one—may hold out for another year. Dr. Jobson contemplated a demand for it in the Colonies and in Canada for some little time, and so kept up the stock in some of the editions. But it cannot continue very long, in view of the fact that a new Hymn Book is adopted and being published rapidly in England. Then, is it desirable to continue a large Hymn Book? Would not 600 choice selections suffice for general purposes? Are there any such selections in view? When General Conference meets, will be a late period at which to send a committee into an unexplored region in search of material, while it may, at so late a juncture, find itself compelled to adopt some Hymn Book hurriedly. It is certain that, with the facilities now existing West and East, several editions of a new Hymn Book might be launched in each establishment quickly, thus furnishing the market at an early date after Gene-

ral Conference. But where is the book? In whose minds is the project gathering form?

A CHRISTIAN LETTER.

Few business men, we fear, could write a letter similar to this, which a friend permits us to furnish, in part, to our readers. It breathes the right spirit. The last thing the writer would have desired, we feel persuaded from the tenor of his epistle, would be the notoriety of publication. But as a beautiful specimen of christian experience and devotion; as an example in letter-writing between christian believers, and especially as an evidence that religion and business are not incompatible, we give this business man's letter for perusal. May it be accompanied with a blessing! EDITOR.

My Dear Sir:—

Your valued favor of 6th August lies open before me, and I cannot let this opportunity pass without just a line to say that heaven is still shining on me, inside and out. Oh how sweetly at this moment comes up to my heart Peter's ascription of praise, as he utters from a soul filled with divine love, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undecaying, and that fadeth not away reserved in heaven for us (you and me), who are kept by the power of God." Oh how glorious to experience a knowledge of this keeping power God, daily to realize God's exceeding love to us in Christ Jesus and that

"To us with His dear name are given, Pardon and Holiness and Heaven."

If God's love to me was so great while a stranger to Him, what must it be now that I am a child, an Heir of Glory; no longer under condemnation, but rejoicing in that liberty wherewith Christ maketh His people free. Truly "If when an enemy I was reconciled to God by the death of His Son, much more being reconciled, I shall be saved by His life." I value my position to-day as a child of God more keenly than ever and sing with louder strain thereon.

"Fixed on this ground will I remain, Tho' my heart fail, and flesh decay; This anchor shall my soul sustain, When earth's foundations melt away; Mercy's full power I shall then prove, Loved with an everlasting Love."

An incident is described in the Moncton "Times" which exceeds many fabrications of romance. A tramp entered the dwelling of a clergyman of that town, put some drug in the tea of his host, and during the unconsciousness which followed, freely prowled through the rooms, helping himself to whatever suited his tastes. This proves that plausible travellers may be tramps in disguise, and that tramps—of whom there are entirely too many now-a-days—may be so dangerous as to deserve extreme watchfulness.

THE TEMPERANCE REFORM MOVEMENT proceeds apace. We had hoped to possess facts from the hand of an active co-laborer of Rev. Mr. Dutcher regarding the recent campaign of this useful man, but they have not yet come to hand. We met Mr. Dutcher a few days ago, and felt exceedingly impressed by the christian spirit and ambition which seems to actuate all his movements. His career in these Provinces has been very productive of good.

As Thursday—the day we usually go to press—is Thanksgiving, we are obliged to complete this issue a day earlier in the week. Our readers will not, therefore, be surprised at seeing the WESLEYAN before it is due.

SERMON TO YOUNG MEN.

By request the Rev. Waldron W. Brewer preached a sermon exclusively to young men in his church on Sunday evening last. The Rev. gentleman claimed identity with them, being scarcely a score and a half years old, and as a young man felt great freedom in addressing his fellow laborers, especially those connected with that powerful institution the Young Men's Christian Association. So many appropriate passages of scripture had been suggested to him that it was with difficulty he had chosen the one read—a portion of 14th verse, 1st chap. 1st John. He found in his text two questions—What is personal power? and how to possess that power.

1st. Physical power. It was good to see the strong armed and big chested young man in conflict with danger, especially when fighting for the right. 2d. Power of birth and blood—true greatness was not hereditary. 3rd. Power of wealth, commerce, &c., all good where properly directed. 4th. Intellectual power, all

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should cultivate a taste for knowledge; and 5th, Moral power, the highest of all. In describing the best means of possessing personal power, the preacher gave excellent advice, urging young men to strict integrity and honesty of purpose in all things, advising them to shun all places of questionable repute, and encouraging all to aim high. The sermon was full of originality, and was listened to attentively by the large congregation present. The excellent singing of the choir added much to the interest of the service. Admirable sermons were also preached to young men the same evening by Rev. Messrs. McLeod and Porter, but as our reporter was not present we are unable to give any synopsis of them.—Fredericton Reporter.

**FORTUNE, N. F.**—Glad to be able to inform you that the diphtheria which was so prevalent here last winter has entirely disappeared. Also that our new church is nearly ready for opening. J. H.

**GUYSBORO, 14th inst.**—Thanks to a kind Providence we have had a run of mackerel during the last few days. This will help matters very materially. Without it, so far as could be seen, there would have been starvation, or next thing to it, throughout the country. We cannot tell yet how many are being taken, but it is quite an advantage. B.

A sad note from Rev. Thos. Rogers, of Lunenburg, reached us on Monday. He says:

**DEAR BRO. NICOLSON.**  
Our dear little Nellie died last night, 18th inst. She died about five minutes before my arrival from Bridgewater.

**APOHAQUICIRCUIT.**—On the 16th of October, a Tea Meeting was held at what is called Berwick Corner, by which we realized \$95. This enabled us to pay off all the debt remaining on the Parsonage, leaving \$40 to be appropriated to furniture. A lecture on the occasion by the Rev. Mr. Burwash gave very great satisfaction. We have seldom seen a company of people better pleased with an evening's entertainment. W. TWEEDIE.  
Apohaqui, Nov. 15th, 1877.

**METHODIST PEW LETTING.**—There was a large representation of the families of the Methodist Congregation of this town in the Methodist Church, last evening, for the purpose of selecting pews. The Rev. Mr. Currie occupied the chair. Although the assignment of the pews was a somewhat difficult and delicate undertaking, yet it was successfully accomplished, and every one appeared to be perfectly satisfied with the result. The pews were disposed of as high as number 134. *Moncton Times.*

**NOVA SCOTIA AUXILIARY BIBLE SOCIETY.**—The sixty-fourth anniversary of this Institution will be held (D. V.) in St. Matthew's Church, on Monday evening, the 26th inst. Chair to be taken at 7.30 p. m.

**BERMUDA CORRESPONDENCE.**  
Probably more frequent communications are expected from us than are forthcoming. And judging by report of the deep interest taken in us and our work during the sittings of the late Conference in Yarmouth, we may indulge in the hope that any notes from this fragment of our Methodist field will have, at least, a modicum of attention, especially from dear brethren who may wish to better their condition. Then as to

**OUR WORK.**  
In regard to this there is no specially new feature or marked development. The time of myself and colleague is divided between the three classes under our care, viz.: civilians, marines and seaman of the naval department and the army. Looking at this work as it now impresses me after more than two years experience, I have this to say—its claims are of supreme interest and importance. The minister who is long enough here to fully understand this work, and who will enter with all his heart into the deep and peculiar needs of these classes, will find the infinite depths of his soul stirred, and it is more than probable that the zeal of the Lord will almost consume him. We are now getting ready for a winter campaign; the white heat of earnestness of spirit must be maintained all the time; nor can the languor and ennui of our enervating summer be allowed to lessen one's ardour or unnerve him for work. Nor will he be compelled to stop operations through inclement weather; he will not be snowed up for a week or ten days, nor will the rivers become swollen and carry off the bridges, cutting off the possibility of reaching home or taking an appointment. No country we have seen has so much beautiful and inspiring sunshine. This

is emphatically the land of unrivalled sky and sunshine; still our

**SUCCESS IS SLOW AND APPARENTLY SMALL.**  
Let me refer to some of the causes for this. First, our labors are not sufficiently concentrated. With our present staff we cannot do anything like justice to our

**ARMY AND NAVY WORK.**  
This has been very specially pointed out before, and we have the impression that it might have received a more favourable response than was accorded to it. The British Conference thoroughly understands this, and hence the thorough and practical sympathy which their army work receives. We freely admit that this department of our work is very difficult, and that financially it will never be remunerative; nor indeed will it ever show on our church roll anything like the returns of some other parts of our work; but those who more fully understand it would be the most unwilling to have it abandoned or neglected. We feel that more abundant provision ought to be made for the Wesleyans in the army and navy on this station: Our Conference ought to take this matter up and deal with it in a liberal manner. Then we might look for more abundant results.

Another drawback to our success lies in the fact—no provision has been made for the

**EDUCATION OF OUR CHILDREN OF COLOR.**  
This is simply passing strange. Fifty years ago something was done by the Parent Society, but for years past nothing has been even attempted by us. This has been greatly injurious to our interests. We should have schools mainly under our supervision. The teachers of those schools should be identified with us in our work. At present I may say we have none. And the schools are manned by teachers who are ready to carry out the wishes of men who are so perfectly apostolical in their descent that nothing is worth noticing which does not pronounce Shabboloth. In consequence of this state of things, many of our children of color are led away from us, becoming enamoured with the imposing, but almost useless, ritualism of confirmation.

In our memorial to Conference, this question of education was made one of the chief reasons for asking for Bermuda a change of relationship. We were anxious to initiate an educational bureau for our children of color on a Methodist basis. The cost to our church would not be heavy, and, perhaps, in a short time, nil. We are more and more convinced of the correctness of the opinion there expressed and set forth. We believe it to be the most important measure towards our success here that has ever received the attention of the church.

Another and quite a different cause has greatly affected our successfully working this charge—we want

**A HORSE AND CARRIAGE.**  
My colleague should have a horse and carriage, and my work, as now arranged, demands the same. There are six months in the year, in this climate, when extensive locomotion on foot is altogether out of the question, as far, at least, as we are concerned. A certain king is reported as saying—"My kingdom for a horse." And we might say the same thing, especially as we have no princely dominions to part with; but we have felt very greatly the want of a suitable conveyance all the time of our sojourn here. Mostly because our work, in some very important respects, has suffered, and in the present arrangements, without this indispensable equipment, must suffer. We make bold to say, that if we were entering upon our work in Bermuda, with the knowledge and experience of the past two years, we would put the expense of horse-keep in our account as a first claim, and we would be strongly inclined to say with a purpose. Brethren, grant that—if not, some one else must do this work. Necessity demands it. What is the use of sending a man here to work, and then, withhold the necessary facilities for the accomplishment of that work. The minister has sufficient here to try his nerve, and muscle, without having this physical difficulty in the way. This we would very earnestly recommend. Let those who are to remain here at work, and those who are to assume the responsibilities which the retiring incumbents lay down, be furnished with this indispensable equipment. We most sincerely hope brethren who read this, whether the heads of departments or the rank and file, will make a note of it, and govern themselves accordingly. There are some other hindrances to our success, but I must speak of them at some future time, and now turn to

**OUR SUCCESS.**  
First—Winning souls for Christ. This first, this last, this all the way through. All other successes, all other achievements, pale before this, and are not worth mentioning. This is the glory, the crowning glory of all our plans and work. Nothing so absorbs us—nothing so thrills

us—nothing so fully engages our highest aspirations, our deepest thoughts, our intensest longings. Oh God, how wonderful the thought! to win a soul for Thee—to be instrumental in lifting up one poor fallen sinner from the deep of eternal night to the glory of eternal day, to shine resplendent through the ages forever. The joy that fills the heavens and the earth, and must go on increasing forever when one is saved! What mercy, what infinite condescension, what unlimited grace, the whole of Godhead engaged, deeply, intensely, unutterably interested in this wonderful work. These are subjects too profound for angels to fathom or man to fully comprehend; but we are permitted to stand in the light of a descending glory and rejoice in the prospect of glorious triumphs. We are praying, singing, preaching, laboring for this grand object. Faith rests upon the divine faithfulness and love and power, and unobscuringly sings—It shall be so. Glory be to our God for the comfort and inspiration of the work. In His name we go forward to conquer.

**OUR NEW CHURCH.**  
It would do your heart good to see the white massive walls rise, slowly, to be sure, but still they rise. How cheered and blessed we are to see some progress in this matter. Erecting this church in Bermuda always reminds me of our Methodist church in Paris. The latter was built most with foreign capital—the British Wesleyan Missionary Fund granting a handsome sum towards it. An appeal was made to Wesleyans throughout the world to put "one brick" in the building. Many responded—the church was completed, and stands to-day as a pillar shedding the glorious light of a divine evangel on hundreds and thousands who will reflect it upon many more. This is what we want our new sanctuary in Hamilton to be and do. No doubt the fulness of the divine glory will shine out from its pulpit—from its ministers. Who in Nova Scotia will have a stone in this edifice? Who in New Brunswick—in P. Edward Island, who in the mighty Methodist of the Upper Provinces will come to our aid? I know many in Halifax, in Yarmouth, in Charlottetown, in Fredericton, and many less pretensions places, who when they read this, I hope will be induced to send us a Christmas gift towards our work. We wait in hope. Our God is in this work and he will help us. One good brother from New Haven, Conn., gives us one thousand dollars; but he knows our need and his heart is in God's keeping.

We hold a bazaar Christmas week. How our brethren and friends in the Lord in the above named places would cheer us by sending their donations just about that time. Will the return steamer from Halifax bring us promises of help? We will gladly acknowledge such.

A word about ourselves. My colleague Rev. W. Purves has been forced to rest for two weeks owing to an injury sustained by too much walking. He is now comparatively well, and he and his partner are happy in their work. Typhoid fever has held my wife for six weeks in the bondage of great weakness and much suffering. She is now able to sit up and we hope will soon be restored. This protracted illness has of necessity somewhat interfered with my plans of work. We are glad to be able to say that the Lord our God has been with us every day and hour. And to Him will we ascribe honor and majesty from Hamilton. R. W. Nov. 13, 1877.

**NEWS IN BRIEF.**  
**NOVA SCOTIA.**  
Saturday-week Wethered Bent, Esq., East Leicester, caught another bear, making the thirtieth of those animals that he has captured. Persons wishing to get instructions in the mysteries of bear trapping would do well to apply to Mr. Bent, who would, for a moderate sum, give them the necessary instruction.

A temperance reform meeting was held at Wolfville on Thursday evening in the Baptist Church. The church was filled to overflowing. Mr. Dutcher addressed the meeting, and nearly four hundred signed the pledge, after which a temperance reform club was formed. Mr. Dutcher was accompanied by Mr. Barril, of Yarmouth. They proceeded to Kentville to address a meeting there.

At a meeting of the town council of Truro, a contract was closed with the Gutta Percha and Rubber Manufacturing Co., of New York, for the necessary amount of hose for their water and fire departments.

The congregation of St. Matthew's Church in this city, communicated with Rev. D. M. Gordon, B. D., of Ottawa, Ontario, offering him the pastorate of that church, made vacant by the resignation of Rev. G. M. Grant. Rev. Mr. Gordon has replied, declining the offer, as he did not care to leave the congregation at present under his charge.

A young man named John Morrison, a plasterer, by trade, who lives on Proctor's lane, died from a lockjaw on Saturday night, caused by one of his great toes with a penknife, while passing the nail on Friday evening. The deceased was a member of the Halifax Rifle Company, and was buried with military honors.

On Thursday last, three men belonging to Garden of Eden, Pictou County, were out in Indian file, in going through the woods in Indian file, John McLaren's gun went off, a twig catching the hammer, the bullet entering the back of Wm. McIntosh and coming out the left breast. It is thought that he will recover.

A daughter of Mr. Wm. McGarry, of New Ross, died on Sunday last, from Diphtheria, having only been sick a few hours.

Mr. David Vaughan, of Gasperaux Mountain, was seized with paralysis on Wednesday last, and died after a few hours intense suffering.

A money letter addressed by Mr. John Sutherland, of Advocate, Cumberland Co., to parties in St. John, and mailed at the former place, is missing. It contained \$45.

At Parrsboro', Tommy Spenny, aged nine years, stabbed Willie White in the abdomen with a knife. The injured boy is expected to recover.

The barque Ella Voss, of this port, Capt. James Doodly, has arrived at Barrow from Pugwash, making the passage in 16 days.

A man named Arthur McKay hired a team last week, drove to Middleton Station, rolled a barrel of flour off the platform, which had just been unshipped from the cars for a Miss Harding, and trucked it home. On Wednesday his house was searched, and two thirds of the flour found. He was committed for trial.

The despatches announce that Daniel McDonald and Albert Mackey, of Chester, were drowned on the 4th inst., while setting traps at the Banks. They belonged to the schrg. G. P. Whitman, of Gloucester, Mass.

**NEW BRUNSWICK & P. E. ISLAND.**  
As a result of the temperance meetings at which Mr. Dutcher has lately spoken in Sackville, some 400 persons have taken the pledge. A reform club has been organized there.

A despatch received states that the brigantine Acadia, of St. John, N. B., was wrecked at St. Lawrence, Nfld., and the captain and mate had arrived at St. Pierre, Miq.

Numbers of young men and women belonging to P. E. Island are returning from the United States, especially Boston, and say that many are out of work in that city. That is just the experience of St. John young men and women.

Having been empowered to proceed at once and introduce the fire alarm telegraph into the town, the Portland Fire committee, in session recently, decided to order the work to be done. The system is to be independent from that in the city. The offer of Mr. R. T. Clinch, to furnish the town with all that is desirable for the thorough establishment of the telegraph, was accepted, and the contract is to be entered into immediately.

About a fortnight ago, a young man, 20 years of age, son of Mr. Donald Clark, Grand River, Lot 55, P. E. I., went home from his work on Saturday evening affected with a violent type of diphtheria, and sad to relate he was buried on the following Saturday. Since then five of the same family have died of the same disease, and one little girl is the only one of a large family left Mrs. Clarke. She is suffering from the same complaint and at last accounts was in a very precarious condition. On two different occasions during the week Mr. Clarke drove to the grave yard alone to bury his children. Some years ago the same family had five children carried off by an epidemic.

Mr. and Mrs. Randall, now residing at Fairhaven, are each upwards of 95 years of age. They have been married for a period of 67 years. Mr. R. has been a fisherman all his life, having fished off Labrador more than 72 years ago.

The report that diphtheria is raging in Fredericton is without foundation. There have been a few fatal cases of this terrible disease, but during the past week or two no new cases have been reported.

A Baltimore despatch of the 6th inst., says that Capt. Berryman, of the British barque Exile, of St. John, N. B., was on the 5th fined \$1,000 at the Baltimore custom house, for violation of a United States law. The barque, it was alleged, put into Tybee, Ga., for orders, and remained forty hours without having regularly entered and cleared, as required of vessels stopping over twenty four hours in a port in the United States. The fine was paid under protest.

Mr. Abinett, C. E., had his right arm badly crushed by the wheel of a tender passing over it at Hopewell Corner, on Friday last, while attempting to remove a coupling pin from the track. A car was attached to the tender, and after Mr. A. had reached in upon the track the engine was started backwards. Owing to the fact that he had on at the time, an ulster over a heavy overcoat, it is given as the opinion of Dr. Lewis that the arm can be saved.

The St. John "News" says:—The Inevitable Dr. Ives, who induced the Monctonian Methodists to shell out so freely a few weeks ago, has been operating since with equal effect among Toronto Methodists. An old church there was renovated and transformed into a handsome edifice. The Dr. was secured for the reopening services, and the final result was a subscription of over \$38,000, which made a clean sweep of the incumbences. There will be a splendid field for this banner beggar among St. John Methodists by-and-by, when the Centenary, Germain Street and Carmarthen street Methodist congregations are ready for Church opening.

An additional agreement between the Postal Department of Canada and the United States is published in the "Gazette," providing that, to facilitate the exchange of money orders between the United States and the Dominion of Canada, it is a deed that all money orders mailed at an exact office in the United States, and addressed to payees in the Dominion of Canada, shall be transmissible in mails between the two countries free of postage.

The number of sailing vessels registered inwards at the Quebec Custom House from the opening of navigation up to Nov. 16, was 961; clearances 973; 8 vessels in port. Since the opening of navigation, 23 vessels were licensed by the Quebec Custom House for the local trade of the Province. 3,107 seamen and market steamers arrived from the 100 ports and parishes.

A phosphate mining claim of 400 acres, on the Quebec side of the Ottawa river, near Ottawa, was sold to an American firm for \$16,000 last week.

There is a deficit of nearly \$3,500 in the diocese of Montreal.

The Ville Marie Bank, Montreal, is reported seized for a debt of \$18,245.

The steamship Stephenson is unloading at Montreal for repairs caused by striking a rock. She had a full cargo of grain.

No tidings yet of the steamship Thames. People are very anxious. She is supposed to have run short of fuel and to be now under canvas.

The Montreal "Herald" indicates the possibility of the Local Government asking, when parliament meets, for a new loan of \$3,000,000, which it thinks will not cover requirements.

Mr. Perrault, Secretary of Canadian Commission, has left for Paris.

The Government steamer Newfield will leave Montreal for Havre, via Halifax, on the 19th inst., with Canadian goods for the Paris exhibition.

A Toronto "Globe" cable from London says that at a meeting of the Direct United States Cable Company, recently, the chairman, Mr. John Pender, said that three beneficial objects had been secured by the amalgamation with the Anglo-American Company—abolition of disastrous competition, reduction of working expenses, and securing sooner to the shareholders the payment of a dividend. He said there would be no increase in the rates.

Donovan, a Toronto lawyer, has sued the "Globe" and "Mail" for libel, in publishing his name in the police reports.

The decision by the Exchequer Court in the cases of O'Brien and Murray concerning Intercolonial railway contracts will be given next month.

The exports from Montreal for October are over \$3,250,000 against about \$600,000 the same month last year.

**MISCELLANEOUS.**  
Marquis Antinori, leader of the Italian exploring expedition in Africa is dead. Signor Chiarini, engaged with the deceased, is a prisoner in Abyssinia.

The American ship Granger, Capt. Doane, from Liverpool for Manila, is totally lost. Part of the crew were landed at Singapore.

The rumors of an intended invasion in the North of Spain are contradicted.

About three hundred Russian Mennonites left Berlin on the 9th for Bremen, on their way to North America.

The British steamer Nankin, from New York for Liverpool, arrived at St. Michael's on the 2nd, having lost boats, bulwarks, stanchions, jettisoned one hundred tons of cargo; had pumps choked and cargo shifted on the 9th. Refitted and proceeded.

The "Sectman's" London correspondent says the chief of the new Catholic Hierarchy of Scotland will be styled Archbishop of St. Andrew's and will reside at Edinburgh. There will also be Bishops of Glasgow, Lismore, Aberdeen, White Horn and DunKel.

At a consistory to be held in December the following will be created cardinals: the Papal Nuncios at Vienna and Paris and the Archbishops of Venice and Palermo.

Cardinal Simeon, Secretary of State, is summoning all Cardinals to support him in his trial for a foreign Pope and old conciliating policy.

The Pope's favorite debtor has been dismissed. It is supposed he had been giving information to the Italian Government.

The Cardinal's hope to keep the death of the Pope a secret for 24 hours. It will fail, because such arrangements have been made that the Government must know of his demise immediately.

Black small-pox is prevailing with much violence in the Vatican that is many high-ranking Cardinals and prevent their attendance at the conclave.

General Grant continues to receive many visits from illustrious personages. The Marquis de Tallyrand Peiergorid gives a banquet in his honor on Nov. 22nd. The Generals will dine with the Comte de Paris on the 23rd.

A large meeting of London master builders, recently, unanimously declared against holding a conference with the masses on strike, and decided to continue the importation of foreign labor.

Mr. Gladstone has been elected Lord Rector of Glasgow University, beating Sir Stafford Northcote.

A St. Petersburg despatch states that the Minister of War has ordered the preparation of stores necessary for mobilization of the remainder of the army.

President MacMahon is entirely in the hands of the Bonapartists and Clericals. These know that the Marshal's resignation would destroy their last hope of governing France. But for the fear of Germany and Italy, the Government would long ago have resorted to force.

Great uneasiness is felt about the British steamer Mexican, from Port Royal, S. C. Sept. 15th, for Liverpool. Nothing having been heard of her. She had a crew of 30 but no passengers.

The representatives of Blackburn spinners, weavers and card room hands will hold a meeting. They are resolved to resist the proposed reduction of 5 per cent. in wages, determined on a meeting of cotton masters in Blackburn recently. A general strike as far as Lancashire is concerned is considered a certainty.

A terrific explosion of fire damp took place at the Jermyn Colliery, near Scranton, Pa., Nov. 15. A number of men and boys were dreadfully injured. Two, at least, cannot live, while it is feared that 3 or 4 are still in the mine, which appears to be still burning.

WESLEYAN ALMANAC  
NOVEMBER, 1877.

New Moon, 5 day, 4h, 34m, Morning.  
First Quarter, 12 day, 7h, 30m, Afternoon.  
Full Moon, 20 day, 6h, 5m, Afternoon.  
Last Quarter, 27 day, 5h, 51m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and RISES SETS. It lists astronomical data for each day of the month.

THE TIDES.—The column of the Moon's Position gives the time of high water at Farnborough, Cornwallis, Horton, Mansport, Windsor, Newport and Truro.

High water at Farnborough, Cornwallis, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 2 hours and 35 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

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

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

ENGLISH METHODISM.

I UNDERSTAND that the President has arranged for the Committee on Australian affairs to meet next Monday evening, at five o'clock; and the Committee to consider the subject of circuits without a number, and also stationing in Conference, to sit on Tuesday, at half-past ten. There is a feeling that some improvement might be made as to stationing, but there is also a strong feeling against anything like the American mode being introduced here, a mode said to be desired by a few ministers, which puts the appointments of all the brotherhood into the hands of a small number—as in the case of the Bishops of the Methodist Episcopal Church. It is almost certain the Conference will not agree to any such proposal, even if it should be made. In a ministry like that of Methodism nothing that could introduce or foster anything like patronage or nepotism will be tolerated. Like Jacob's sons, "we be brethren."

A good story comes to me from the land of "pasties" in the Far West. The new preacher was to put in an appearance, and a large and curious congregation gathered to discuss his merits. As he was walking out to his country Zion, a smart thunderstorm drove him to seek shelter in some wayside cottage, and he arrived at the chapel half an hour late. The friends had begun a prayer-meeting, and the young man reached the lobby just in time to hear the leader pray for him—

"Bless the new preacher, bless us. If he's sick an' ill, be pleased to raise us up. If he's lost his road, be pleased to put us right. But if he's one of them there gingerbread trade as can't stand a drop o' rain, be pleased to send us back agen—he's no good to we—not a morsel." Another damper!

Many people will be glad to hear that the Rev. Mark Guy Pearse is writing "Further Religious Notions of Daniel Quorn." Probably these papers will appear first in the "Methodist Magazine" of 1878, and then they will be published in book shape. It is very pleasant to hear that Mr. Pearse is well enough to resume his pen, but I regret to be told that he is still unable to do full work. He goes on quietly in his Cornish circuit, and it is to be hoped that outsiders will not tempt him away for special services of any kind.—London Methodist.

A WIFE WORTH HAVING.—Chicago, Ill., Oct. 19th.—A well-to-do Irishman, named Miles Klynch, who keeps a grocery store on the corner of Catherine and Union streets, in this city, received more congratulations than any man in America to-day. His house is crowded with friends and they are having a jolly time of it. Miles married Mrs. Klynch six years ago, and she has since presented him with eleven children, or equal to two and one sixth per annum. Four times she has become the mother of twins, and yesterday evening she surprised her husband by giving birth to triplets. The children are fine, healthy babies, and are doing well.

A MINISTER'S WIFE ON TRAINING CHILDREN.

Some one has asked for help in the "management of children." A subject of vast importance, and volumes might be written, but to condense into a short paragraph is the problem.

My short experience with four little ones has taught me, I hope, some humility in speaking on this subject. My first child swept away a host of theories, and left me less confident of success. Each child has to be made a study; and all the wisdom and experience of others often fails to meet special cases. How necessary, then, that the mother be accustomed to ask "wisdom and strength" of one who alone can supply! Right training is necessary, but a praying mother will alone be successful.

It seems to me if there is one quality needful above others it is self-control. Impatience in the mother will be reproduced in the child, and loss of respect and power be the result. How humiliating and vexatious it is to find our own weakness and faults appearing in our children, when we all fondly hoped they were to be an edition "revised and improved."

In regard to punishment there are other methods than whipping which have a better effect. The principle of "like for like" should be followed. If a privilege is abused they should be deprived of it. If their return from a visit is delayed, next time deny the request to go out. For mischievousness and little faults of that character, requiring them to sit on a chair is a good punishment. Some children can be shut up in a closet for misdemeanors; but if nervous or timid, it should never be done. Faults of manners, habits of thoughtlessness, can often be cured by being held up to view by an older person. I read of a young lady being cured of the use of slang phrases in this way. In cases of wilful disobedience there is nothing like Solomon's rod. Punishing a child by going without food is cruel and injurious; but requiring a child to eat by itself is often an effectual method. Some parents manage a disobedient child by sending it to bed. A great deal of tact is needed in the use of punishment to accomplish the best results.

very important that a child understands that some penalty will invariably follow wrong-doing. The moral effect of this training is most excellent. Do not threaten; a little present punishment is more effectual than the threatening of a greater punishment, should the fault be renewed.

Think twice before having made them a promise or denied them a request, and then let no teasing or crying make you change your mind. In short be yourself what you desire them to be—true to your word, unselfish, courteous to all, especially in addressing your children. Some parents order them around as if they were dogs. Consideration for parents and respect to the aged should be taught to children. It is sad to see a devoted, unselfish mother training a selfish, exacting child.

Most of the fretfulness of young children I am convinced comes from indigestion—either improper food, over-eating, or irregularity in eating—all of which it is a mother's duty to look after and remedy. By using tact, a cross child can often be diverted from himself and brought into good humor, when one less wise might persist in going right "across the grain" and end in a severe whipping.

A restless, mischievous child is hard to manage, and yet the activity that shows itself in such troublesome ways, a wise parent can divert into useful channels. Let them help you set the table—boys as well as girls—wash dishes, help about the cooking, even if it is a great deal of bother. Get a hatchet or tack-hammer, and a paper of acks for your boys, and see how busy and happy a few cents spent in this way will make them. It is not extravagant, but a true economy to spend in this way. If your boys find their happiness consulted at home, no fears of their wanting to go into bad company or doubtful places.

Instead of ready-made toys get them materials with which to make things themselves. Get a pair of scissors with rounded points to cut paper with. Pre-

pare a piece of ground and show them about planting seeds. Give your little girl some old hats and pieces of ribbon to exercise her artistic tastes. Instead of fretting about those mischievous children set yourself diligently to work to find them something to do.

REV. S. LORIN GATES, a missionary of the American Board, stationed at Sholapoor, writes:

Thousands of these people are fed daily here, and yet it is impossible to reach all of the starving ones. We feed from three hundred to four hundred persons in our yard every day. Many of these, are children unable to work. Parents have turned off their children to care for themselves. Husbands have (among the poor) almost invariably turned away their wives, and mothers are trying to sell and give away their children. Almost every day children are brought here for us to take. One woman came with a child about four days old, and said that if we did not take the child she would kill it. We took mother and child and cared for them as best we could, but the mother finally killed the child by refusing to give it milk, although she had plenty of it in her breast. She had become almost insane with the thought of supporting the child at such a time as this. A few days ago, a little girl, about three years old, was found lying on our verandah. We asked her where she came from, and she said her mother brought her in sight of the house and told her to come here and she would find a mother; and she has. This shows how the people are suffering, for the mother to part with her child only as a last resort. Many persons have come here with their children, and asked us to keep them for a few weeks, while they went to the relief works, and it is encouraging to see how the people trust us now. We find about five hundred persons in our yard every morning. We select the most needy and set them on one side, for there are many who try to impose on us, and who have the means of support. We boil rice, about two bushels a day, and give with bread to the needy ones. The government authorities give us one hundred native loaves of bread a day. These we cut into three pieces each and give each child a piece, which serves as a plate on which to put the rice. The loaves are about as large in diameter as a dinner-plate, and a little thicker. Many children are so wasted away with hunger that they are actually living skeletons. Many were so far gone when they came that they will never recover. A few days ago I found three persons within an hour, in different parts of the fields near by, all speechless and nearly gone with starvation. There is a detachment of police whose duty it is to pick up the dead bodies that are found about the streets. From seventeen to twenty-five are reported at the police office as picked up every day.

JOHN B. GOUGH.

John B. Gough is a reformer by re-progression in one particular. He thinks "it's not fair" that the vote of an ignorant, vicious pauper should weigh and count as much in determining electoral issues as that of a cultured, virtuous citizen. The announcement and illustration of this opinion was received with thunderous applause by a New York audience last week. He holds universal suffrage to be one of the "blunders" into which the fathers fell. Millions of Americans think so too. Multitudes of New Yorkers have long since come to that conclusion. The proposed addition to the constitution of this State aims to rectify the blunder in part, by confiding the control of municipal expenditures to a board of finance, whose members shall be elected exclusively by tax and rent-payers. The proletarians and demagogues of the cities have already lifted up their voices against the change. The power to spend one's neighbors' money and to profit by the outlay, is too sweet to be given up without much wailing and obstreperous protest. If patriotism be not living at other people's expense, what is it? This is the New York city politician's conundrum. There is neither time, space, nor wish to solve it now.—Zion's Herald New York Correspondence.

The Interior says: "The religious chat" man of the New York Herald, speaking of religious malcontents who leave the churches, says: "The trouble with some folks is that unless they have a great parade at their own funeral, they are sorry that they died." That is so. And if the young men attempt to carry them out quietly, they will kick their coffins to pieces and raise a disturbance in the funeral procession."

THE Rev. E. R. Young, for several years a distinguished missionary in the North West, preached twice in the Methodist Church on Sunday, and addressed the children of the Sabbath School at 3 o'clock. The sermons were practical eloquent and earnest. Mr. Young is a cool, calm, correct, chaste, and forcible speaker. His discourses were deeply interesting, benevolent, and touchingly sympathetic. Few people had any idea of the success and extent of mission work in the great North West until they heard this devoted and eloquent man describe this interesting field of labor on Sunday last. The collections in aid of the cause were large. A synopsis of his Monday night's address will appear in our next.—Charlottetown Argus.

A YOUNG FARMER'S LETTER.

I am just fifteen years old and have saved up \$500. I want to tell the boys and girls among your readers how I have done it.

When I was about ten years old, father gave me four ewe lambs that was left without a mother, and said I might have them and their increase for five years, and then he would see about further arrangements. I got \$8 for the wool the next season, and they all had ewe lambs, making eight sheep at the close of the second year. The wool brought me \$15 that year, and the increase left me with fifteen sheep. This was stocking the farm pretty heavy, father said, but he didn't object. I sold father my twenty-eight sheep, and my wool money with interest makes \$85. I sold five fat lambs for \$15, which makes \$100, and I have father's note for that. The sheep I sold father for \$50, making \$150.

Three years ago father gave me a calf, which I sold last year for \$30; I have father's note for that. That makes \$180. Four years ago father gave me a colt, and it turned out to be a splendid horse. Father sold him in Pittsburg yesterday for \$300, and he gave me his note for that amount. That makes \$480. I planted and raised two acres of corn, all alone, last year, and cleared \$40 on it, but \$20 of it I took to buy a new suit, leaving me altogether \$500. To-day father took all-

the notes I had, and gave me one note of \$500, at ten per cent. interest. So you see it brings me \$50 a year.

Some boys may say, "Your father gave it all to you; you didn't make it." This is true, partly; but I made the most out of my chances. Father says he might as well give it one way as another, and thinks this way will do the most good. He says he don't see but what he is as well off as though he hadn't given me anything. It will be six years yet before I am twenty-one, and I want to have a thousand dollars to start on, and I think I can make it.—Young Peoples Magazine.

HOW GOES THE MONEY.

How goes the money?—Well, I'm sure it isn't hard to tell. It goes for rents and water rates, For bread and butter, coal and grates, Hats, caps and carpets, hoops and hose— And that's the way the money goes.

How goes the money?—Now I've scarce begun to mention how, It goes for feathers, laces, rings, Toys, dolls, and other baby's things, Whips, whistles, candies, bells and bows— And that's the way the money goes.

THOMAS CHALMERS. We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country after nine months in the High School. We heard that a famous preacher was to preach at a neighbouring parish church, and off we set, a careful of irrepresible youngsters. "Calm was all nature as a resting wheel."

The crows, instead of taking wing, were impudent and sat still, the cart-horses were standing, knowing the day, at the field gates, gossiping and grazing, idle and happy; the moor was stretching away in the pale sunlight—vast, dim, melancholy, like a sea; everywhere were to be seen the gathering people, sprinklings of blithe company; the country side seemed moving to some centre.

As we entered the kirk we saw a notable character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

"He had a hardness in his eye, He had a hardness in his cheek."

He was our terror, and we not only wondered but were afraid when we saw him going on. The kirk was as full as it could hold. How different it looks to a brisk town congregation! There was a fine leisuredness and vague stare—all the dignity and vacancy of animals, eyebrows raised and mouth open, as is the habit with those who speak little and look much, and at far off objects. The minister comes in, homely in his dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves." He looked vaguely round upon his audience, as if he saw in it one great object, not many.

We shall never forget his smile—genial benignity. How he let the light of his countenance fall on us! He read a few verses quietly, then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing; then he gave out his text; we forget it—but its subject was, "Death reigns." He stated slowly, calmly, the simple meaning of the words; then suddenly started, and looked like a man who had seen some great sight and was breathless to declare it. He told us how death reigned—everywhere, at all times, and in all places. How we all knew it, and how we would yet know more of it. The drover, who had sat down in the table-seat opposite, was gazing up in a state of stupid excitement; he seemed restless, but never kept his eyes from the speaker. The tide set in; everything added to its power; deep called to deep; imagery and illustration poured in, and every now and then the theme—the simple, terrible statement—was repeated in some lucid interval.

After overwhelming us with proofs of the reign of death, and transferring to us his intense urgency and emotions; and after shrieking, as if in despair, the words "Death is a tremendous necessity," he suddenly looked beyond us, as if to some distant region, and cried out—

"Behold a mightier!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, travelling towards men in the greatness of his strength, mighty to save."

Then in a few plain sentences he stated the truth as to sin entering, and death by sin, and death passing upon all. Then he took fire once more, and enforced, with redoubled energy and richness, the freshness, the simplicity, the security of the great method of justification.

How astonished and impressed we all were! He was at the full thunder—the whole man was an agony of earnestness, the drover was weeping like a child, the tears running down his ruddy cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion. We had all insensibly been drawn out of our seats, and were converging towards the wonderful speaker; and when he sat down, after warning each one of us to remember who it was that followed Death on his pale horse, and how alone we could escape, we all sank back in our seats.

How beautiful to our eyes did the thunder look—exhausted, but pure and sweet! How he poured out his soul before God in giving thanks for sending the Abolisher of death. Then a short psalm, and all was ended.—North British Review.

BISHOP FALLOWS'S LECTURE Last night Bishop Fallows delivered, at the new Masonic Hall, his promised lecture on the Reformed Episcopal Church of the United States. The lecturer is a most attractive speaker, powerful, self-possessed, fluent and correct, and his lecture was a most interesting one. He entered into a history of the development of Ritualism in the Church of England. He showed that the Ritualistic doctrines were based on the Prayer Book; that the highest Ecclesiastical Court of England had decided that these doctrines were not contrary to the law, and might be taught; that the majority of the clergymen were of the Ritualistic type; that 2500 of them, and more, were constantly hearing confession and teaching the doctrine. He said that not 30 young men were preparing for the Evangelical Ministry in the United States; that the struggle of the Low Church party had been in vain, and that it had been given up. He said that there was no barrier between the Ritualistic Church and the Roman. After thus stating the position, he asked his audience how could the Evangelical battle be fought. Inside of the church it could not be fought. No Reformation had ever been successful from within the church. All such attempts had failed. The battle must be fought outside; and in order to reform the English Church they must come out of it. They could not reconcile confession, and the Real Presence, and Justification by Sacraments with their Evangelical beliefs. They must go back into history, back behind Charles, back behind James, and stand beside Cranmer, Latimer and Ridley, on the doctrines of the real Protestant Church. The address was applauded moderately at the close. Rev. Mr. Brown was then called upon to make some remarks.—Herald (Halifax).

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CHILDREN'S CORNER.

BOYS.

BY HENRY DOWTON IN LEISURE HOUR.

Whatever you are, be brave, boys!

Whatever you are, be frank, boys!

Whatever you are, be kind, boys!

But, whatever you are, be true, boys!

Be open, aboveboard, and frank, boys!

Be gentle in manners and mind, boys!

Be open, aboveboard, and frank, boys!

streaming steadily from a hoghead in the corner, crept toward the toes of her little red shoes. Ben caught up little Clara as quick as a flash, and—

"No, grandma," interrupted mamma, "it was Mr. Dale who did that," while Ben made haste to turn the faucet to prevent further mischief.

"Why mamma," said I, "how do you know? Where you there?"

"I heard about it," said she; and she and grandma both smiled. The little girl was just my age, and I knew her very well."

"And your names were both — said I. "How queer."

And mamma and grandma must have thought it queer too, for they both laughed heartily.—The Nursery.

Reminiscences of New Zealand was the subject of a lecture by the Rev. W. G. Lane, of Wentworth, before a large and appreciative audience, at Richmond, on Tuesday evening. The reverend lecturer's five years' residence in that colony enabled him to handle the subject in an able manner. He exhibited 26 dissolving views of New Zealand scenery, and his translations of the aboriginal language, in which the lecturer was very proficient, were very interesting, and met with well merited applause.—Herald

FOR SEVERE COUGHS AND HOARSENESS. Philadelphia, Jan. 1, 1876. Messrs. Seth W. Fowle & Sons :

O gentlemen,—Miss S. Burns, of 17th and Coates streets, has long been a sufferer from a severe cough and hoarseness, which I considered chronic. She was treated by some of our most eminent physicians, but they were only able to afford her temporary relief. I prescribed DR. WISTAR'S BALSAM OF WILD CHERRY, the use of four bottles of which entirely cured her, as it is now four months since she took the last of it, during which time she has had no return of the complaint. For the good of suffering humanity, Miss Burns has requested me to lay the case before the public. Yours truly,

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50 cents and \$1 a bottle. Sold by all druggists.

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MONTREAL, March 1, 1877 MESSRS. T. GRAHAM & SON.

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

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

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

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FOR SEVERE COUGHS AND HOARSENESS. In contents, size, type and binding, it is more suitable for our schools than any book on sale.

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Will leave Halifax as follows: At 8.25 a.m. and 5.30 for St. John and intermediate points.

At 1.30 p.m. for Quebec and intermediate points. At 8.25 a.m. and 1.30 p.m., for Pictou and intermediate points.

TRAINS WILL ARRIVE. At 9.15 a.m. and 8.20 p.m., from St. John and intermediate stations. At 1.30 p.m. from Quebec and points West.

At 1.30 and 8.20 p.m. from Pictou and intermediate stations. C. J. BRIDGES, Gen. Supt. of Gov. Railways.

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Also excellent for beasts. MESSRS. C. GATES & Co.—GENTLEMEN—Mr. Daniel Alward, of Butternut Ridge, N.B., appeared before me and made oath that in November, 1877, he was attacked with Diphtheria in its worst form.

The Doctor pronounced it a very bad case and gave him some medicine which appeared to ease him, but he took cold and his throat was fast filling up, so he could scarcely breathe. He applied Gate's Acadian Liniment internally and externally with immediate relief. He feels confident that unless he had got relief he could not have lived long.

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

Oct 13

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PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, 25th NOV.

Table listing church services for Sunday, 25th Nov. in Halifax and Dartmouth, including times and names of preachers.

MARRIED.

At the Methodist Church, Channel, N.F. on 1st November, by the Rev. G. Phillips, Mr. George Herdidge, to Kate, eldest daughter of Mr. William Warren, all of Channel.

DIED.

At Granville Ferry, Nov. 12th, Mrs. Hannah Mills aged 80 years. Mrs. Mills was for many years a devoted member of the Methodist Church.

RECEIPTS FOR "WESLEYAN" FOR WEEK ENDING NOVEMBER 22nd.

- List of names and amounts for the Wesleyan church, including Rev. E. B. Moore, Jas. L. Sterling, Geo. B. Dawson, etc.

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Market on Saturday, November 24, 1877.

Table of market prices for various goods like butter, eggs, and meat, with columns for Halifax and St. John's prices.

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Table listing prices for 'REVIEWS' and 'MAGAZINES' such as Canadian Methodist Magazine, English do, etc.

Table listing prices for 'PAPERS' including Methodist Family, Juvenile Missionary Offering, American Messenger, etc.

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