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## THE GOLDEN MEAN.

Arminianism is the golden mean between Antinomianism and Universalism. It attributes all salvation to the free grace of God through the death of our Lord Jesus Christ. It expresses a strong belief in fore-ordination, to this extent, that the conditions of salvation were eternally decreed. "He that believeth shall be saved, he that believeth not shall be damned." It makes salvation conditional and yet places universal man in a salvable position. Here is universalism to the furthest extent that is consistent with the government of God and the accountability of man. Holding the belief that every man can believe it bases the above doctrines on the declaration, "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Is it any wonder that a man strongly prejudiced against Arminianism, should, when zealously advocating those doctrines whose logical conclusion is fatalism, horrified at the discovery, swing back to the opposite extreme of universalism? In the Arminian scheme, it can readily be seen how God can be just and the justifier of the ungodly. All his infinite love can be exercised and yet his justice honored. In either of the other schemes one of these attributes must be sacrificed.

## BEREAN NOTES.

A. D. 33. LESSON I. STEPHEN'S DEFENSE. Oct. 1.

### HOME READINGS.

MONDAY—The Lesson. Acts 7. 1-19.  
TUESDAY—Trial of Stephen. Acts 6. 1-15.  
WEDNESDAY—The Call of Abraham. Gen. 12. 1-10.  
THURSDAY—The Promise to Abraham. Gen. 13. 1-18.  
FRIDAY—The Promise Fulfilled. Exod. 3. 1-12.  
SATURDAY—Thanksgiving for Mercies. Psa. 105. 1-22.  
SUNDAY—The Faith of the Patriarchs. Heb. 11. 8-16.

TOPIC.—In Israel the Hand of God Revealed.

GOLDEN TEXT.—Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen. Rom. 9. 5.

DOCTRINE.—God in human history. Psa. 2; Dan. 2. 21; Rom. 13. 1.

### GENERAL STATEMENT.

Our studies on THE EARLY CHURCH, which closed three months ago with the arraignment of Stephen before the Sanhedrin on a charge of blasphemy. We now take up the narrative again at the point where we left it, and shall give to it three lessons, which will embrace the defense made on the trial and the martyr's glorious death. THE TITLE of the present lesson is *Stephen's Defense*. Stephen rehearses a few leading facts of the national history, which are summed up in the TOPIC as *In Israel the Hand of God Revealed*. In the OUTLINE we see that God's hand is revealed, 1. IN THE CALL; 2. IN THE COVENANT; and 3. IN THE CARE. THE GOLDEN TEXT speaks of the same Israel. *Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.* Note the DOCTRINE, *God in human history.*

### BEREAN NOTES.

By D. A. WEDDOR, D. D.  
From the preceding chapter we learn that the opponents of Stephen, unable to answer his arguments in debate, conspired to crush him. He was arrested on a charge of blasphemy. It was alleged as in the particulars against Moses, God, the temple and the law. The testimony of the

witnesses (ver. 14.) discloses the sentiments which Stephen had advanced, and shows what the real dispute was about. On one side it was held that the Jewish religion, the worship of the temple, and the rites of the law of Moses, were intended to be of permanent duration and obligation. Stephen, on the other hand, believed that Christianity was to supersede Judaism and not be merely one of its subordinate sects, and that the ritual service of the temple would fade before the spiritual worship of the Gospel. John 4. 21. This we now know to be the truth, though Stephen was the first to see it clearly. Our concern in it is, that in becoming Christians we do not have to become Jews.

1. *The hand of God revealed in the call.* 1-4.

1. ARE THESE THINGS SO—The judicial interrogatory of the HIGH-PRIEST—the president at the trial.

2. HE SAID—Picture the scene of the seventy judges of the great court sitting in a semicircle, the high-priest at the middle on an elevated seat, and Stephen standing at its center, with his face shining with a supernatural brightness as it were THE FACE OF AN ANGEL. MEN, BROTHERS—This included them all, while FATHERS was respectful toward the older members. THE GOD OF GLORY—The God who manifested himself in the bright cloud of glory in the pillar, on the ark, and at the dedication of the temple. See ver. 55. APPEARED—God had often talked with men, but his first recorded appearance to them was to ABRAHAM. MESOPOTAMIA means between the rivers. It lay between the Euphrates and Tigris. There were two calls of Abraham. The first while he was at Ur, in Chaldea, mentioned here; the second, five years later, at CHARRAN, or HARTAN. (Gen. 11, 31.) called Carrhe in Roman history. Ur was about 125 miles from the Persian Gulf.

4. OUT OF THE LAND—The first call took Abraham with his wife Sara, HIS FATHER Terah, and his nephew Lot, from the midst of idolaters, and placed them in Haran, far to the north-west. He remained in Haran five years, or until the death of Terah. Then occurred the second call. (Gen. 12. 1.) separating him entirely from his father's house.

2. *The hand of God revealed in the covenant.* 5-8.

5. NONE INHERITANCE—The promise was, "Unto thy seed will I give this land." Gen. 12. 7; 13. 15. The gift was not to him personally, but as the representative of his posterity. NO CHILD—It was some ten years before the birth of Ishmael, and twenty-five before that of Isaac. This shows Abraham's faith. He believed God, and then he obeyed him.

6. SOJOURN IN A STRANGE LAND—A land not their own, meaning Canaan and Egypt. Though Canaan was promised, it would not be theirs for a long time. God's promises are good and true, while he selects his own time and way for their fulfillment. This promise was given twenty years after the former. Gen. 15. 13, 14. FOUR HUNDRED YEARS—Reckoning from the birth of Isaac to the departure from Egypt. The four hundred of Exod. 12. 40 begin from the call of Abraham.

7. JUDGE—God judges, condemns, and punishes nations in this world. The judgment-day for individuals men is at the end of time. SERVE... PLACE—This is the important point, as showing God's plan that Jerusalem should be the place of worship. See Exod. 3. 12.

8. COVENANT OF CIRCUMCISION—Besides the promise, God gave the COVENANT of which CIRCUMCISION was the sign, or token, and seal. The stipulations of both sides of the contract he prescribed, Gen. 17. 4-14. Every circumcised child was thereby dedicated to God and in visible covenant relation with him. So is every baptized child now.

3. *God's hand revealed in the care.* 9-19.

9. SOLD JOSEPH—Gen. 37. 4. 11. 28. GOD WITH HIM—Even outside of Canaan. He was a slave, but God delivered him and placed him in a position of power, where he could greatly serve his cause.

14. THREESCORE AND FIFTY—Seventy-five. In Gen. 46, 26, the children, grandchildren, and great-grandchildren are given as sixty-six. "besides Jacob's sons' wives." Add Jacob, Joseph, and his two sons, and we have the seventy. Gen. 46. 27 and Exod. 1. 6. To the sixty-six add the nine wives of the sons. Jacob's and Joseph's were dead, and

Joseph's was in Egypt,) and omit Joseph's family, and we have seventy-five who came into Egypt.

16. EMMOR—The words THE FATHER are in italics, and were supplied by the translators, supposing the persons were the same as in Gen. 33. 18-20. But this Emmor was probably the son of Shechem, and so should be read according to the usage of the Greek. They were very different parties, and it was a different transaction. So there is not the contradiction that skeptics allege. ABRAHAM must have bought the ground for his altar. Gen. 12. 6, 7; the Shechemites re-occupied it; and Jacob re-purchased it and made it a place of burial.

17. GREW—God watched over this people and rapidly MULTIPLIED them that they might become numerous and strong enough to take possession of and hold the land of PROMISE when the TIME of deliverance should come.

LESSONS. 1. We are not to judge God's truth by the time he takes to fulfill his word. He will choose the right time. Had he given possession of Canaan at once, it is probable that the Hebrews would have been swallowed up in Canaanite idolatry, and the true knowledge of God thus been lost. But to the sinner who asks pardon, the saint who seeks strength, and the sufferer who prays for grace, God's time is now. Exod. 12. 41; Heb. 2. 3; 2 Cor. 6. 2; Heb. 10. 37; 1 Pet. 3. 8, 9. 2. We ought to see God in all events of our lives. Joseph's visit to his brethren was a small thing, yet it was the occasion upon the future of the world turned. Joseph in prison was in calamity, but his road to power was through it. And God is the same to-day, watchful, careful, and loving. Let us learn to trust and follow him, knowing that he cares for us. 1 Sam. 17. 37; 2 Sam. 12. 7; Esth. 4. 14; Prov. 3. 6; Isa. 41. 10; James 1. 17.

## HEAVEN ON EARTH.

By REV. CHAS. B. PITBLADO.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit."—1 Cor. ii. 9.

"How can I be happy?" That was the question of a king. The dervish replied, as he pointed to the eagle's nest high on the cliff, "build thy home in heaven!" The text tells of a heaven where we may build our soul-nest. It does not refer to heaven in eternity, but to the heaven here of Christian experience, or of the Spirit's revelation. We cannot prepare a heaven for ourselves. When you build a lasting paradise we want to see it. When you make one thimbleful of bliss let us know. The Spirit is the only revealer of heavenly and spiritual things. Science may reveal some of the coarser, ruder truths. It may dissect a butterfly; but it cannot reveal the life which makes it a butterfly. It weighed the brains of Byron and Webster, but it found not that which made the one a poet, and the other an orator. It may grind a rock to powder, but it cannot reveal the God who built the rock. While there are some things scientifically revealed, and other things practically revealed, there are other and higher things only spiritually revealed. "He hath revealed them unto us by His Spirit."

### I. THE CONDITION OF THE SPIRIT'S REVELATION.

Right conditions are essential to all kinds of revelations. The condition to see four thousand such firmaments as ours, is a telescope. The condition to see the *volvox* spheres circling in a drop of pond water, is a microscope. The condition to hear music in the cells of forest trees, is an ear trumpet not yet discovered. The condition to appreciate Haydn's harmonies, is a trained and sympathetic ear. Some one said to Samuel Johnson, when in a concert room, "Listen, doctor; this is a very difficult piece." "Difficult!" growled the doctor, "I wish it were impossible." While music was a revelation to Handel, it was only noise to Johnson and Pope; and while it wasapture to Paganini, it was only annoyance to Mark Twain. The condition to hear the angel utterance in the hymn of the waterfall, and in the "tempo" of

the litters among the reeds, and in the song of the bobolink, is poetic. A condor can hear the storm howling round the rock on which it dwells, and a roebuck can see the thyme it crops, but the poetic ear can hear music in the storm that haunts the rock where the condor dwells, and the poetic eye can see beauty in the thyme which the roebuck crops. Without poetic sight, and hearing, the beauty and tone worlds are shut out. Just so without the senses, the spiritual world is shut out.

According to our text the condition of spiritual revelation is "love." Love is queen. She is superior to theology, to science, to poetry. Humanity is beggared without her. Lacking her pathos man would shrivel up like an autumn leaf, or freeze like a drop of water when the thermometer is forty degrees below zero. At Love's girdle hang the keys to the banks of God. She sees where philosophy is blind. She holds the Father's hand in the night tempest, and feels safe. She binds the Christ and the Christian together, and opens the soul to the revelations of heaven. Art thou a lover of God in Christ, or art thou still in the region where no heavenly revelations come to the soul?—in the Greenland of controversy? In the Sahara of mere reason? Spiritual revelations come only to the soul that loves God in Christ supremely. You may love your country like a patriot, fight for it like a hero, and, after all, you may have to take up in eternity the wail of the exile. You may love humanity, so as to give it the hardest toil of hand and brain, and, after all, find your eternity among the loveless. You may love nature, so that every corn-husk or basilisk is an evangel, and every glimpse of reef-rock or tarn is an ecstasy, and, after all, you may die and wake up in a world where every object will be a terror, and every sound an agony. Nature has something to give her lovers, but it don't amount to very much to immortals.

"Visions, as poetic eyes avow,  
Hang to each leaf and cling to every bough."  
Emerson may go into ecstasies over the "burly, dozing humble-bee;" his ecstasy is nothing but poetic sentiment. Shelley may tremble into rapture over the skylark.

"In the golden lightning of the sunken sun,"  
but his rapture is mere sensation. La Place might revel amid the glories of the skies; so might Halley. But the highest revelations they ever enjoyed from the firmaments were, of necessity, either sensuous or intellectual. No spiritual revelation to the mere scientist or poet.

But while the lover of God may have all the sensuous and intellectual revelations that are worth having, he may also enjoy the spiritual blisses which God hath prepared and revealed "to them that love Him." "He that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself unto him."

### II. THE JOY OF THE SPIRIT'S REVELATION.

First. The Spirit reveals to the loving heart things of richer beauty than the sensuous "eye" ever saw. "Eye hath not seen." It may be no crazy idealism of philosophy when it tells about beauty dwelling in the mind, rather than in the violet or the timonise. It may be that sublimity has its home, not so much in twilight suns as in the human spirit of the gazer. Nevertheless, the eye is the medium through which the soul gathers the beauties which it may half create, from the copse and cascade, from the cordillera and the corn-craze. Since first through the eye, mind and matter met, rich communications have been going on—going on through other's eyes, and former's eyes, and traveler's eyes, and painter's eyes. All men feel, with Keats, that "a thing of beauty is a joy forever."

But "eye hath not seen" beauty rich enough, nor sublimity magnificent enough to stir the soul with such joy as stirs it when the Spirit reveals to it the fadeless beauty of Jesus. I remember the quiver of delight with which I looked, for the first time, upon a sunrise on the Atlantic. As fresh as of yore is the strange pleasure that fluttered through my young soul when first I beheld a mossy dingle full of primroses—clusters by the brook, clusters along fescades, clusters everywhere. Since then my soul-eyes have been opened, and I have been thrilled with deeper joys. Since then I have stood in the sunrise of Righteousness, and gazed upon the Lily of the Valley, and felt "the perfection of beauty" satisfying my soul with freshness of joy with bewilderment of peace. A blind boy had a successful operation performed on his eyes. When he first looked upon nature he cried, "O mother, why did you not tell me the world was so beautiful?" Many a soul with newly-opened eyes has cried, "Why did you not tell me Immanuel was so beautiful?" Who can? That mother could more easily have given her little blind son an idea of the world bathed in gold, than man or angel could give the blind soul an idea of the beauty of the Christ. He is the Altogether Lovely.

Second. The Spirit reveals to the loving, things of greater harmony and eloquence than the sensuous "ear" ever heard. "Nor ear heard," etc. Ears have heard nature singing her matin cantatas and her gloaming doxologies. Ears have been charmed with echoes among crags and woodlands—with the echoes of the falcon's scream and the cuckoo's call, and the school-boy's shout. Ears have been ravished with the music of art and the magic words of oratory. But music is too gross and the words of eloquence, even of masters like Bossuet and Edward Irving, too vague and stultifying, to reveal any conception of the music and eloquence of revelation "things." "No ear ever heard" such melody as fills the soul when the Holy Ghost touches the keys of the organ of grace and glory. Young Mendelssohn went into the cathedral between services. He sat down at the organ and began to play. The priests heard the music and came in to listen. They wondered. They drew nearer. They were electrified with the gushing harmony. The Gospel is a grand spiritual organ. When played upon by the Spirit the loving listeners are entranced. The nearer they approach, the more they are transported with the music that gushes up where keys of prophecy and promise, invitation and reward, are touched by the Spirit of God. How the music of pardon enraptures, and the music of sanctification entrances the soul. Roll on, O harmonies of the Spirit! roll on through the chancels and isles and corridors of our souls Music! Holy Ghost music!

Third. The Spirit reveals things of greater affection than human love ever enjoyed, and of keener *ecce* than genius ever dreamed. "Neither have entered into the heart," etc. Heart is the fountain of love. Since Adam saw Eve the world has been full of lovers. All down the ages hearts have clasped and felt the magnetic tingle; souls have mingled and known the joys of oneness. Precious and priceless are the revelations of human love; but the revelations of divine love are infinitely more precious. This love fills the whole soul as the sunlight fills the raindrop. Other love is pleasure, this is ecstasy. This love haunts the palace and grotesque deep down in the ocean of peace, where human love can never cast her plumb-line. This love is familiar among the mountain tops of bliss where the feet of human love can never stand.



WESLEYAN ALMANAC, SEPTEMBER, 1876.

Full Moon, 3 day, 4th, 5th, Afternoon. Last Quarter, 11 day, 9th, 10th, Morning. New Moon, 17 day, 8th, 4th, Afternoon. First Quarter, 25 day, 7th, 6th, Morning.

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

THE TIDES.—The column of the Moon's Southern Ecliptic time of high water at Parrisboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 55 minutes LATER, and at St. John, New Brunswick, 50 minutes EARLIER than at Halifax.

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

(Continued from first page.)

Heart is also the fountain of imagination. Marvelous things imagination has done for man. All facts are prose until touched by her magic finger. She has filled the ages with her achievements, but her loftiest ideals have never been executed. The sublimest poems are unwritten. The Æneid is but a baby poem compared with the poems that stirred in Virgil's heart.

Yes, the Spirit reveals paradisaical things. He can imparadise the soul amid splendors that shame the paradise sung of by Milton and Moore. He can impale man in a spiritual Alhambra. He can embower his lover in an eternal summer. He never polishes up an old June and says, "take that back again."

dise, surely it is not cant to say so. If there is a chime of joy-bells making music in the belfry of your soul, there can be no rant in saying it. Say it anyway. How do we know but the morbid, gloomy lexicographer himself might have heard the joy-bells as clearly as Fletcher, if his faith had been as simple and true.

III. SOME OF THE SPECIFIC "THINGS" WHICH GOD HATH REVEALED to His lovers, and which help form the foundation of this present heaven. He hath revealed to them. First, That God lives and loves. Paley's argument may be strong enough to prove that there is a living God.

Forgiveness! Ask these men of the Spirit's witness, "Are your sins forgiven?" and they will say, "Yes, that is one of the things revealed." Wesley asked some one, "Why did the constables seize Edward Greenfield?"

Cleanse! Ask the revelation men, "Are your souls cleansed from sin?" and they will say, "Yes, that is among the things revealed. God does not leave His lovers in the darkness of doubt.

Let us bear in mind that there is a great difference between receiving unworthily and being unworthy to receive; every man that thinks himself unworthy to receive these mysteries, is not therefore an unworthy receiver. Alas! if we go to the worthiness of the person that comes to this table, who of us can be said to be worthy to come before so holy, so jealous, so great a God? Or who of us is worthy

if they knew more about geology than Leibnitz, more about botany than Linnaeus, and more about ornithology than Audubon, if, after all, they were ignorant of Jesus; as their Rock and their Lily, and the "wings" of their hiding? What recked it if they were greater conquerors than Tamerlane or Godfrey, if they had not conquered the devil, the world, and the flesh, and could not look heaven in the face and cry, "Thanks be unto God that giveth us the victory, through our Lord Jesus Christ?"

But this heaven on earth is but a kind of depot to the heaven beyond. A little girl was playing railroad with her brother. He was conductor, and called out "heaven." She said, "Des I'll det out here." The conductor on the Gospel railroad, has let some of us out at the depot of heaven.

Those of the Spirit's revelation may often say with Fletcher, "Wonder what they are doing in heaven now!" Still they are most anxious about their own doing here. They are God's warriors and sappers and miners and pioneers. Their swords are at the heart of carnal-ism; the bugle-blast is in the ear of error; their axes are ringing in the forests of skepticism; their pick-strokes are falling thick and fast among the rocks of indifference.

COMING UNWORTHILY. While some, doubtless, come to the Lord's Table who have no right to feel that they are invited to come,—while many come thoughtlessly, carelessly, formally, and therefore unworthily,—while many come from habit, from worldly motives, rather than from holy desires and longing after God's ordinances, and while such incur an awful risk to their own souls, for such eat and drink judgment to themselves, not considering the Lord's body; yet there are, on the other hand many timid, fearful, anxious souls, who from mistaken ideas with regard to this blessed ordinance, stay away, and think that they are only testifying deep humility to themselves, not considering the Lord's table. They judge themselves unworthy; they cannot believe that the gracious invitation extends to them.

Let us bear in mind that there is a great difference between receiving unworthily and being unworthy to receive; every man that thinks himself unworthy to receive these mysteries, is not therefore an unworthy receiver. Alas! if we go to the worthiness of the person that comes to this table, who of us can be said to be worthy to come before so holy, so jealous, so great a God? Or who of us is worthy

of that incomprehensible and diffusive love represented to us in this ordinance? If we reflect on the marvellous purity of the divine nature, who of us can be thought worthy to approach it? The best of us have reason to exclaim, "Unclean, unclean!" But it is God that makes us worthy,—who puts upon us the worthiness of his own dear Son,—who clothes us with this wedding garment, so that we can approach Him with Holy boldness and confidence. Again, remember thou comest not hither to contribute anything to his happiness, but to open thy mouth wide that he may fill it; thou comest not hither to proclaim thy perfections, but to have thy perfections supplied, thou comest not hither to boast of thy cleanness, but to be washed from thy sins; thou comest not hither to glory in thy merits, but to ask alms at thy great Master's hands,—His grace, His love, His compassion will make thee worthy; thou comest not to Him to give an account of thy riches, but as a hungry beggar that wants bread, to feed on the hidden manna. All that is required of thee is to look on thy Redeemer as thy greatest friend, and to use him like a friend; to make his friendship an incentive to love Him; and so to love him as to hearken to His counsels, to be governed by His directions, to bid farewell to everything that would destroy that friendship, to repent of thy unkindness to Him, and to prefer his advice before flesh and blood.

ARROWS FROM MR. MOODY'S QUIVER.

"The best thing to interpret the Bible is the Bible itself." "If the Holy Ghost is our teacher, we shall understand the Word of God." "A Christian is good for something only so long as he keeps his eye on the Lord." "When a man confesses his own and not his neighbour's sins he is not far from the kingdom of God." "David says, 'Thy word have I hid in my heart.' A good thing in a good place for a good purpose." "There are three books every Christian ought to have—The Bible, Cruden's Concordance and the Bible Text Book."

OBITUARY.

IN MEMORIAM. Died at Jackson's Cove, Green Bay, Newfoundland, on the 4th of August, of inflammation of the brain, Rev. JOHN DIXON, Methodist Minister, aged 26 years.

When an old man dies, weary with the weight of years, happy in the retrospect of a well spent life, the event, though solemn is not startling. It seems but fitting, his allotted time is run, his work is done, and we carry him to the grave, rejoicing even amid natural sorrow that the aged pilgrim is at rest. When a young man dies, in the brightness of his early morning, in the fulness of his bodily and mental strength, with a goodly show of completed work behind him, and with still more earnest and honorable work in his eager view, the event is awfully startling as well as solemn.

Newfoundland is not barren of the graves of God's evangelists. St. John's cemetery is consecrated by the dust of the apostolic CHESLEY and the saintly TURNER. SHENSTONE lies amid his brothers and sisters in the quiet nook at Briggs. GAETZ sleeps well in his lowly bed by the sounding sea. Trillingate holds in sacred trust the precious dust of MARSHALL, pioneer of Methodism in Green Bay. Among the granite rocks of Greenpoint lie the ashes of DUTTON, who came from his native England to speak of Jesus and die! And now under the tall aspen trees of Jackson's Cove, JOHN DIXON lies, in the little grave-plot that looks out upon the blue waters of the bay of the Notre Dame. Ever so; God buries his workmen but carries on his work.

Our brother is silent and dead; silent and dead when men to preach the Gospel and to live in its power are so much needed by the world! Silent and dead? Ah, no. He being dead yet speaketh, and the mound at Jackson's Cove is eloquent for God.

when the news of his death arrived, a part of the universal love felt for the dead pastor by the flock he had so lately left.

At the Conference of last June, Brother Dixon was appointed to the Tilt Cove mission—a field for which his tried tact and devotedness seemed especially to qualify him. He arrived at Tilt Cove about the middle of July, and after remaining there just one Sabbath, started to visit the large number of harbors comprised within his mission. He told his host on leaving that he expected to be home in a fortnight or a little more; and in little more than a fortnight he was home—in Green Bay, proceeding along the shore of Haven Bay, visited and preached at several settlements, repossessing the people by his words and ways. At Nippers Harbor he complained of pain in one of his ears, but preached what proved to be his last sermon. Plainly, so plainly that, as the people say, a child could understand him, he told them that they who seek Christ shall find Him, and finding Him, find the happiness men seek in vain elsewhere. 'Faint yet pursuing' he pressed on till coming to a place called North West Arm, he was obliged to give up. In terrible pain, he spent here four days, long sultry summer days, utterly prostrated, the people treating him as kindly as they could, but lacking the means to supply him with what in his weak state he needed. Providentially, Mr. Henry Knight of Jackson's Cove heard of his illness, and kindly conveyed him in a boat to his own home. There in comfortable lodgings with every attention paid to him that kindness and skill prompted, he seemed better. It was, however, only for a short time; heavy stupor supervened, and it became only too plain that he must die. Unfortunately the place where he lay was many miles from the nearest physician, and he could not have the daily visit of a doctor, possibly if he had been able to do so he might have been cured; but as it was all that could be done was done. Two skillful medical men were sent for and saw and prescribed for him, one of them several times. Rev. Robert Bramfit of Little Bay Islands was sent for, and during the last few days of illness tended him like a brother. On Bro. Bramfit's arrival, he just had strength to put out the iron door? It is memory; but still there is a hope of coming out some day. But in the prison house of hell there is no star to redeem the darkness.

These massacres were committed by the regular troops then, as it is whenever there were any regular troops to commit massacres, they rival Bashi-Bazouks in atrocity. Here Schayler will show in his report, REGULAR AND IRREGULAR TROOPS EQUALLY CRUEL, pitiless and ferocious, and Hafiz no less guilty than Achmet Agha. Reason is simple. They are all Turks and there is nothing to choose between them.

When we were in Panaguristi shown in the ruins of the church, where had stood the altar, a black spot where an old blind man Stregleyoff, was beaten half to death then thrown senseless on a heap and burnt alive.

There was an old man here, Boyadjiet by name, a public benefactor liberal contributor to the school fund in winter supported half of the and orphans of the place, who was known for his charities to Christ Turk alike. He was likewise seized and maltreated. His eyes were put out, and, after undergoing the most painful torments, he was thrown on a wooden fainting or dead, the people know which, and burned. They the priest Nestor, and cut off his one by one to extort money, and poor man had none to give the continued by CUTTING OFF HIS HANDS, AND HIS HEAD.

We were shown in the yard of the little cottage, embowered in trees, beside which a woman was kneeling in prayer. It was the grave of a young man, who had just returned from school when the troubles began an absence of two years, and who had taken no part in the outbreak. They seized him, and in mere sport, cut off his hands one by one, in the presence of his mother, and then killed him. These acts were terrible and many of them were committed in the name of the weeping relatives, wife or, brothers, sisters of victims. A volume to tell all the stories were related to us. But it was an old and young men who suffered; young girls, children, infants were slain, no compassion. They not even the generosity, the wild boasts. Even the tiger will not kill its own species. But Turks, these strong bearded men, infants up out of their cradles were bayoneted, tossed them in the air, then again and flung them at the feet of their shrieking mothers. They little babes about the streets at the of the bayonets, with their poor heads and arms drooping around

HOW OUR ALLIES THE TURKS MAKE WAR.

A REPROOF TO THOSE WHO SAY THE PROOFS OF TURKISH BUTCHERY ARE EXAGGERATED—HOW THE TURKS WITH WOMEN AND CHILDREN.

PHILIPPINES, AUGUST. During the night and the next day the troops and the Bashi-Bazouks of the place, and then began A SCENE OF PILLAGE, VIOLENCE, MASSACRE.

only equalled by that of Batak. Age nor sex was spared. The towers were pillaged then fired; about one of the houses were burned; people were down in the streets, on their own steps, slaughtered on their own stones. Old men and women begged mercy, and children and infants seen in terror, perished alike beneath the and certain sabre. It is thought that thousand people were killed in the alone, of whom about 400 were inhabitants of the town, and the rest from the boring villages who had taken refuge. But we were not greeted here by scenes of horror that awaited us at Hafiz Pacha, unlike Achmet Agha sense enough to have the bodies within the following three days, and to cover up his tracks.

It has been repeated again and that these acts were perpetrated Bashi-Bazouks only, and not by the troops, and a great deal is said in the statement as showing the men were committed without the consent of the authorities. If the statement worth anything the converse ought to be true—that if the massacres were committed by the regular troops then, as it is whenever there were any regular troops to commit massacres, they rival Bashi-Bazouks in atrocity. Here Schayler will show in his report, REGULAR AND IRREGULAR TROOPS EQUALLY CRUEL, pitiless and ferocious, and Hafiz no less guilty than Achmet Agha. Reason is simple. They are all Turks and there is nothing to choose between them.

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WESLEYAN

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Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, SEPTEMBER 16, 1876.

THE CHURCH CATHOLIC.

Christ also loved the Church and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. What classes of persons constitute that Church which is so dear to Jesus Christ? Does the Church include all of every shade and opinion who name His name? By no means. Does it necessarily include the whole membership of those bodies who, for the most part, hold his truth and honor His ordinances? No; for all are not Israel who are of Israel. The Church in its true and spiritual sense is composed of those of every name, and age and clime, who are true believers on the Son of God, and who are saved by His grace—the whole body of Christ's people. These comprise the holy Catholic or universal Church. The term catholic does not in any proper sense apply to a church of a nation or country, or to a church localized within a definite sphere of operation. It is a great incongruity to speak of the Roman, or the German or the Anglican, or any other local religious body as a Catholic Church, just as incongruous as it would be to speak of the Presbyterian Catholic, or the Baptist Catholic, or the Methodist Catholic; and it is quite as great an impropriety to speak of any one body of Christians as THE CHURCH; and yet we may often hear this term applied to a body which has, in the aggregate, the smallest possible claim of being regarded, in any proper sense, as a part of the true Church of Jesus Christ,—that Church which Christ loves, and which He redeemed by his own blood.

The definition of a Church, as given in article XIX of the English Establishment, and in article XIII of the Methodist Church, is sufficiently full and accurate for our purpose. "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." Assuming this definition to be sound, any body of people who hold not the pure doctrines of Holy Writ, cannot rightly be regarded as belonging to the Church of Christ. But how far may a church depart from orthodoxy, and yet remain within the fold of Christ? From the teachings of the Head of the Church Himself we may be safe in concluding that any Church, whatever her standards may be, that, in a large proportion of her ministry or membership, departs in principle or practice from the true faith of the Gospel, becomes thereby unchurch'd; and yet even in such a body there may be very many who are truly Christ's, in faith and love and holiness, and who as such belong to the Holy Catholic Church.

We are not uncharitable in regarding those as unbelievers, and as having no claim to be recognized as Christians, who deny the divinity of the Son of God, his death upon the cross as an atonement for sin, the Deity of the Holy Spirit, and His saving operations upon the hearts of men. Nor are we wanting in charity in believing that those are beyond the pale of Christ's Church who so grievously ignore the standards of truth as to avow the tenets of baptismal regeneration, auricular confession, priestly absolution, transubstantiation, the invocation of saints, the efficacy of prayers for the dead; and who attach importance to postures, vestments, crosses, lighted candles, burning incense, and other notions of like character. Such views, whether held by Romanists or Anglicans, are in direct opposition to the Gospel doctrines of grace. But how strange it is, yet just what might be expected, that these ultra sacerdotalists, and others less ad-

vanced in the dogmas of Romanism, but just as destitute of spiritual religion, who have the very least possible ground for ecclesiastical assumption, are loud in their protestations of exclusiveness as the rightful successors of the Apostles. Strange that notwithstanding the gross corruption through which they derive their boasted descent, and in view also of the broken links in the chain, even in regard to some of their highest dignitaries,—as for instance in the case of Bishop Butler and Archbishop Secker, neither of whom were canonically baptized,—they should treat with contempt the clergy of other communions, who, to say the least, are their equals in intelligence, and it may be their superiors in all that is essential in qualification and success as true ministers of Jesus Christ. But one result of the vagaries of Ritualism may be to induce greater liberality of sentiment among the more thoughtful and right-minded of those who are thoroughly Protestant in the English Church. We hail with satisfaction the indications given in some of the anti-ritualistic journals of that Church, that churchmen of brains and of sound religious sentiment are beginning to see that the claims of the apostolic successionists are untenable, and altogether puerile and frivolous.

We see no prospect of improvement in the Church of England so long as she remains the creature of the State; but recent movements indicate that the end is not far distant, nor is there the least likelihood that any of the non-conformist bodies will be found disposed to buttress her falling towers. Had there ever been a prospect of favour being shown to her from such a source, the superciliousness and persecuting spirit of her clergy towards those of other communions, must have effectually destroyed such a possibility. The best wish we can cherish for the English Church is, that her dis-establishment may be speedily consummated. Then will those who are kept within her pale solely for the sake of emolument and position leave her for quarters where they can do less harm; and then will the heresies which have lodged within her, and which have well nigh eaten out her spiritual life, be eliminated; and then will the small minority of her godly clergy, freed from the trammels which now so greatly impede their usefulness, be able to pursue their holy work with success, and thereby a pure church arise from the ruins of the old Establishment, to do good service for the Lord Jesus, as a part of the Church Catholic within the British Realm.

We may in our next issue advert to some other phases of this subject.

A SABBATH VISIT TO MT. HOPE.

We recommend a visit to the Provincial Asylum for the Insane near Dartmouth. To those interested in the physical and moral improvement of such as are deprived of reason—"one of the glories of man"—a visit will be both suggestive and profitable.

In Nova Scotia alone about thirteen hundred persons are classed as lunatics, and of these three hundred and forty reside at Mount Hope. The asylum is pleasantly situated and presents a commanding appearance—"it is surrounded by ninety acres of land, fronted by a handsome garden, the harbor lying close by—a sea of birch trees and maple and spruce waving behind. If there is virtue in scenery and fresh air and the blessed sunshine to minister to minds diseased, then the patients in this hospital have the full benefit of such medicine."

It is not generally known that Divine service is held each Lord's day in the afternoon at the asylum for the benefit of the unfortunate inmates and those charged with the responsibility of their care. To a preacher standing for the first time before such an audience the circumstances are very peculiar. We have preached in private dwellings, in school houses and in churches of different sizes—to assembled hundreds on the street and interested audiences on ship board, but the service at Mount Hope presents features of interest that make it both unique and strange. Representative ministers of the four leading evangelical denominations in turn conduct the services. At 3 p. m. on a recent Sabbath we were welcomed by the popular and genial medical superintendent, Dr. DeWolfe, to the institution over which he presides and entered upon the performance of the duty assigned us.

The room in which the worship is conducted is specially set apart for that purpose and is regularly paved. On the north end an elevated platform runs near-

ly the entire width of the room—on one part of which is placed a desk with a copy of the Bible and hymn-book, whilst the other is given up to an organ which assists in the devotional exercises. Under the direction of the talented daughter of the medical superintendent and with the co-operation of those assembled we had music that would have done no discredit to any church or congregation.

Attendance at the services on the part of the inmates was not compulsory. In fact the privilege is only granted on condition and promise of good behaviour, and it is denied, at least for a time, to any one if there should be a violation of obligation. About one hundred and fifty persons represented our congregation. All classes and ages from eighteen to seventy, were included among the auditors on that Sabbath afternoon. Some by their appearance indicated the malady that had caused their incarceration, whilst not a few looked as hale and sane as persons w-ordinarily meet. The attention given to the word preached was most gratifying. The theme discussed was one of the beautiful promises of revelation, comforting and soothing in its character and inspiring in consequence of the hopes and joys which Christianity justifies. As each successive idea of the text was illustrated the attention was such as to greatly please the preacher and encourage him in his work. At the close of the service we passed through a portion of the building and found several persons reading the Word of God, and all apparently in circumstances quite as favorable as institutions of a similar character afford.

We left Mt. Hope very thankful for God's providential goodness to us, and rejoiced that Christianity does surround the distressed and the suffering with beneficial blessed influences and appliances.

THE RELIGIOUS OUTLOOK.

MINISTERIAL.

The Rev. T. W. Smith returned on Saturday last, on the English steamer, improved in health from his visit to Great Britain and the continent. The Rev. J. Astbury and his English bride were also passengers by the R. M. S. "Nova Scotian." The Rev. J. McMurray filled, with acceptance and all the vigor of former years, the pulpits of two of the churches of Halifax on Sabbath last. The Rev. A. W. Nicolson is expected home on Monday the 25th inst. The Rev. A. S. DesBrisay has been very ill for several weeks past, and now lies in a critical condition. We trust that in answer to prayers his useful life will be spared to his family and the church. The Rev. R. Hazleton, Wesleyan Minister from Ireland, is now on a visit to New Brunswick in the interests of Methodist education in Dublin. The Rev. C. Chiniquy preached in Halifax twice on Sabbath last without interference.

CIRCUIT ITEMS.

The Methodists of Amherst are finding already that their new and beautiful church is too small to accommodate their increasing congregations and meet the calls for pews. Enlargement is talked of. Moncton Methodists are inviting tenders for the construction of a new church. Under the skillful administration of the Rev. D. D. Currie we doubt not that a suitable building will be erected. Moncton is a place of great importance and demands a first-class edifice. The Methodist soldiers in Halifax are being specially cared for by ministers connected with both the North and South Circuits. The Rev. Mr. Purvis has recently commenced a military Bible Class, and regularly visits the soldiers in their barracks and at the hospital. There will be a grand bazaar and tea-meeting at the Meander Intervale, Newport, on Tuesday, 3rd Oct. for the purpose of paying the entire debt on the Brooklyn Church. Let the Methodists of Halifax and elsewhere patronize it. Extensive improvements in the basement of Brunswick St. Church, were commenced on Monday last. The editor of the "Christian Messenger" refers in laudatory terms to the new Methodist Church at Sackville.

MISSIONS.

The last number of the missionary notices received from the Mission Rooms, Toronto, is full of interesting matter. The first page is graced with a striking likeness of the now-sainted George McDougall, whilst the letter from his son should be treasured in every Methodist home because of its description of events connected with the death and burial of his father. The account also of his—the son's—work is intensely interesting. The Rev. Mr. Manning's letter on his journey in the North West, fittingly describes some of the trials of missionary life, whilst Miss Barratt's statements remind us of sanctified zeal and devotion worthy of the heroes of any age. Those interested in Japan (and who are not) will find in Dr. McDonald's letter cheering tidings of success and triumph. These Missionary Notices should be scattered far and wide among our people. Extracts from them should be read in every congregation in

Methodism—special prayer should be offered for our missions, and we doubt not that in many ways gracious results will be realized.

DENOMINATIONAL.

The Educational Institutions at Sackville are in a prosperous condition. The attendance is large—that in the College unexceptionally so. Dr. Allison and Prof. Inch were present last week at the meeting of the Senate of the University of Halifax. The Dominion Church at Ottawa, for which, a short time since, one dollar subscriptions were asked, is rapidly approaching completion. The opening services in October are to extend over three Sabbaths, and distinguished ministers, such as Drs. Talmage and Ives, W. Hall, A. M., L. Gaetz and S. J. Hunter, will take part in the exercises. A prominent Nova Scotian, recently in St. John's Newfoundland, reports Methodism making "rapid strides" in "the ancient colony." The first place on the continent where "Christianity in earnest" was preached should be prosperous. A camp-meeting association is projected for the Counties of Cumberland and Colchester. An annual camp-meeting in the vicinity of River Philip is talked of. The promoters of this movement design by voluntary contributions to raise \$1,000 with which to purchase ground, erect buildings, &c.

UNIVERSITY OF HALIFAX.

The Senate of the University met for organization in the Legislative Council Chamber, on Wednesday, the 13th inst., and was in Session two days. All the members were present, with the exception of the Vice-Chancellor and three of the Fellows. Much preliminary work was accomplished, and what was of too great importance for hasty legislation, such as the defining of the Curriculum and Bye-laws, was left to large Committees to consider and report upon at the next meeting of the Senate, when definite action will be taken.

Considerable discussion arose with reference to the appointment of examiners, the time for examinations, and the question, shall candidates from affiliated colleges be required to submit to matriculation examinations. The first two subjects were referred to the Committee on the Curriculum, and the question was decided in the affirmative by the adoption of the following resolution:—"As there is some difference of opinion as to the powers of the Senate to cause candidates from the affiliated colleges to submit to a matriculation examination, the Senate request that the Hon. Prov. Secretary will introduce such amendment to the act as may be considered necessary to give them this power."

Dr. Reid gave notice of reconsideration of the resolution.

The discussions throughout the whole session were characterized by kindly feeling and a cheerful readiness on the part of the different college representatives to make necessary concessions. This may be taken as a very favourable indication. The University has started well and we wish it every success. The opponents of a Central Teaching University can accomplish their purpose of preventing it in no surer way than by so supporting the Examining University as to make it a complete success. We rejoice at the cordial sympathy and support which has been given to the scheme by our Conference and College.

Much good will assuredly result from inter-change of thought among our prominent educationists. They all have the cause of higher education at heart, and unless a spirit of narrow sectionalism creep in to cripple their usefulness we may expect much good from their united wisdom.

The meetings of the senate were ably presided over by the talented and Rev. Chancellor, G. W. Hill. Appended is an extract from his excellent Inaugural Address:—

"I cannot help congratulating you and my native Province on the fact that such an assembly of talent, culture and social position is gathered in this chamber for the purpose of advancing the interests of higher education in our land. When I look back to somewhat earlier days of this colony, and recall the struggles which took place between the distinguished men who wielded potent influences on all questions of public interest, and who moulded the educational policy of this young country; when I remember the contests which occurred time and again in that arena, and the skill with which the intellectual gladiators fought the important battles of education; when I review the speeches and letters of Robie and Inglis, of McColla and Young, of Halibarton and Wilkins, of Johnson and Howe, I cannot help rejoicing that we have reached the point on which we stand to-day, and have, at

least, so far united our strength in a common cause as that we desire and intend to effect, that there shall be one common standard by which to test the scholarship of all who are aspirants for the honor of a degree—of whatever grade it may be.

We have before us a most important work—a work that will require the exercise of the highest order of faculties possessed by man—thoughtful and painstaking investigation, judicial calmness, unprejudiced purpose, and patient forbearance. We are to deal with a great question of profound interest to the whole population—the mental training and culture of those who must needs be the future rulers, guardians and guides of the people at large—and it is, as all history proves, the cultivated mind that wields the sceptre of sovereignty and compels an unconscious homage to its power. In our hands has been placed the weighty charge of bringing into working order a scheme whereby we shall raise the standard of higher education, and aid the several colleges in accomplishing that which those most interested in them ardently desire—the most elevated and the most useful style of scholarship, which, under our circumstances can be obtained. I trust and fondly hope that this will be one good result arising from the presence on this Board of the learned men who preside over the several colleges, that a strong and united effort will be made to raise the standard of matriculation in our colleges, and that by means of high schools in the country, youths may be better prepared when they seek to enter our institutions, and the valuable time of the professors and tutors be not occupied, as in too many instances it now is, for the first year or two in giving instructions in the mere elements of the various branches of knowledge taught in their halls, doing, in fact, in the college lecture room the work which should have been done by the school-master in the school-room. Time may, and doubtless will, bring this about, and the sooner the better for our welfare and progress. But acting in harmony, and loyal to the duty of securing the stability and promoting the success of this University, as I assume every one of us to be by the very fact of our acceptance of a seat in this Senate, we need have no fears but that our combined councils will in time issue in the realization of the object in view. So vast and important are the interests committed to our care that we may well feel a deep responsibility and need of a singular wisdom, patience and skill, and I invoke from him who alone can guide us aright the spirit of wisdom and council and sound understanding, that we may do all as in His sight and for His glory in the name and for the sake of Jesus Christ."

The next meeting of the Senate is to be held on Thursday, 28th December, at 11 o'clock.

SABBATH OBSERVANCE.

A convention on this subject assembled at Truro on the 4th inst. The object of the meeting was to express the judgment of "the Christian public" on the desecration of the Lord's Day in the running of trains and the performance of unnecessary work in connection with the Intercolonial Railway. Representative men of the leading Evangelical Denominations of Nova Scotia were in attendance—our own church having delegated to this work the Rev's. J. McMurray, G. W. Tuttle, J. A. Rogers, C. Jost, A. M., and I. Longworth, and S. R. Rettie, Esq's, all of whom were present.

Resolutions were passed expressive of a belief in the sanctity of the Sabbath, of the desirableness of keeping unimpaired this Institution of Christianity, and indicative of the feeling of concern and alarm caused by the violations of the commandment "Remember the Sabbath day to keep it holy." It was further agreed to memorialize the Dominion Government, protesting against the desecration of the Sabbath, and urging changes that will harmonize with Christian sentiments. A Committee was appointed to summon another meeting of the convention should the answer to the memorial be unsatisfactory.

This subject of Sabbath observance must be kept prominently before the people by the religious press, by ministers from their pulpits and by every lover of Zion. There should be no uncertain sound. The danger is imminent. The consequences of Sabbath desecration as apparent on the Continent of Europe and elsewhere speak to us in terms that should stimulate to continued action, that we may have preserved the rights and privileges of a Christian country.

It is very hard to stand with our Saviour at the grave of loved ones, and say "Father, I thank thee!" Yet how many rounded graves will appear in the light of eternity, and as Bochim, places for weeping, but mounts of Beatitudes, whereon God has laid a blessing. Children saved from the paw of the lion, and gathered through the grave with the Shepherd's arm, to be laid away safe on His bosom. Saved ones, bitterly mourned for, sheltered from the storms that would have wrecked them, in the peaceful tomb! But even if not so, how very much there is over which, through our tears, we can say, at many grave-sides, "Father, I thank thee!"

THE Y. M. C. A. CONVENTION.

The Tenth Annual Convention of the Associations in the Maritime Provinces met at Amherst on the 14th inst.

We learn from private correspondence and from very full reports published in the "Reporter" and other papers, that this session has been one of the best of the ten.

Rev. R. A. Temple writes:—"The Convention has been the best they have held. A decided impression has been made on the whole community, and the church will be largely benefitted."

T. M. King, Esq., of Antigonish, the tiring President, conducted the open exercises.

About 126 delegates were present. The following officers were elected for the ensuing year:—

President.—Clarence Primrose, Pictou. Vice-Presidents.—J. B. Morrow, Halifax. Jas. A. White, St. John; Thomas Logg, Fredericton; F. W. Hales, Charlottetown; Joseph Barrill, Yarmouth; Wm. Tapp, Bridgetown.

Secretaries.—W. B. McNutt, Halifax. F. L. Clements, Yarmouth; J. F. Wedd, Fredericton.

From the Reporter we have the following account of

THE WELCOME MEETING. The meeting to welcome the delegates was held in the Methodist Church at eleven o'clock. This church is quite new, having been opened for divine service a few weeks since. It is a very handsome edifice, capable of seating some 800. The building was tastefully decorated with flowers, evergreens, etc., with the word "Welcome" beautifully worked and arranged over the pulpit. The music was furnished by the very efficient choir of the church. A very neatly arranged and beautifully printed programme was distributed among the audience.

A. Davison, Esq., President of the Amherst Association presided. The meeting was opened by singing

"All hail the power of Jesus' name." The Rev. Mr. Yates read a portion of Scripture and offered prayer. The Chairman made a few remarks, and called upon Hiram Black, Esq., M. P. P., who delivered an address of welcome on behalf of the people of Amherst.

The choir then sang "Glad we welcome every brother." The Rev. D. A. Stewart delivered an address on behalf of the Pastors and Churches. He said he never been in perfect sympathy with the Y. M. C. A. movement, but he loved the Lord Jesus Christ, and he welcomed the Convention to Amherst, from the bottom of his heart. He said that he needed for the Convention meeting but he thought they would learn more from this Convention. He expected great results from these meetings. The Lord had blessed them in other places and He believed He would do so here.

"Saviour, more than life to me," was sung, when Rev. R. A. Temple, President of the Methodist Conference, delivered an address on behalf of the Amherst Association. He said he was happy to be in a position to extend a hearty greeting from the Amherst Association to the members of the Convention. He spoke of the rise and progress of these Associations, and wished them God speed. He believed that the Convention would be the means of uniting the members of the several denominations, representing as they do out rubbing down some of the sharp points of sectarianism. There is work no other agency can reach so well as the Y. M. C. A. He said that the people of Amherst opened their hearts as well as their homes to the delegation. He concluded very earnest, eloquent and practical address by giving the members a cordial loving welcome.

ON SABBATH OBSERVANCE. The sentiments of the convention embodied in the following resolution:—"Inasmuch as the observance of the Sabbath marks the rise and progress of nations, as well as the preservation of peace, order and spirituality in communities;

"And whereas there is urgent need of vigilance on the part of Christians generally at the present hour;

"Therefore resolved, That this convention deplores the desecration which is so commonly practised, and appears to be an increase in these Provinces; and individual influence with the Department of Public Works of this country, and especially with the railway authorities, to prevent the unnecessary running of trains on the Sabbath day, and by all means to keep the Sabbath holy to God the blessing of the Sabbath."

THE SERVICES ON SUNDAY. The town of Amherst and adjacent country was wholly in the hands of the Y. M. C. A. on Sunday. At six o'clock in the morning a prayer meeting was held in the basement of the Baptist Church, conducted by Rev. George A. Hall, of New York, who was held in the Baptist Church at 9 o'clock. All the pulpits were supplied by delegates, and the preaching stations at Napuan, Warren, Amherst, Hastings, Fort Lawrence, and other villages, while Mr. Grierson, assisted by Christian workers, held an open-air service at different times and places during the day throughout the town.

At 11 o'clock Mr. J. B. Morrow and H. Hall delivered addresses in the Methodist Church. The opening exercises were conducted by Rev. R. A. Temple, pastor of the church. Mr. Morrow delivered a few affectionate remarks aimed every where, and the sin that is so easily bested us." The choir (sang) the Lord's prayer after which Rev. George A. Hall sp-







## A GREEK WEDDING.

I was fortunate enough to be in Patras on the occasion of a Greek wedding, which is an interesting and peculiar ceremony. Weddings amongst the Greeks are for the most part solemnised in the evening and at home, and from the nature of the rite must be very trying to the persons principally concerned. A small table is placed in the centre of the room, on one side of which stand the bride and bridegroom, each holding a long lighted candle, on the opposite side the officiating priests. Behind the former the best man takes his place; he has an important part to fill in the ceremony and is ranked as a relation from the time of the marriage. The room is of course brilliantly lighted, and the numerous guests throng as closely as they can toward the centre in order to gain the better view. Many prayers are chanted by the priests and their assistants, unintelligible even to the ears of a classical scholar, with the exception of the often-repeated "Kyrie-eleison," which forms so prominent a part in almost every Greek service. There is a very elaborate ritual—the signing the bride and bridegroom on the forehead three times with the ring, the blessing two wreaths which are afterwards placed on their heads by the best man, and, at a later part of the rite, interchanged over and over again, the drinking of wine three times from the same cup, the kissing, by both, of the officiating priest's hand who has made them one, and finally, the strangest part of the ceremony, when the clergy, closely followed by the bride and bridegroom hand in hand, the best man, and the nearest relations of the newly married couple, make the tour of the table three times. This is said to be a relic of heathen days, while the drinking of wine from the same cup has been continued from the Jews.

When the ceremony, which lasts three quarters of an hour, is over, and the young couple have been duly kissed and congratulated by their assembled friends, the festive part of the evening begins. Servants appear on the scene, carrying large trays heaped with bon-bons, sugar plums, and artificial fruit of different sorts. These are presented to the guests, who are expected to help themselves liberally and to take to their friends at home as much as they care to carry. Cooling drinks of various kinds are also brought in never-ending supply, and the evening ends, sometimes with a ball, sometimes with the departure of the bride and bridegroom for their own home.

## GRAND ICEBERGS.

Capt. Kengut, of steamship State of Pennsylvania, from Liverpool, reports that about 2 o'clock on the morning of the 12th inst., while the steamship was in latitude 48° 50 min. north longitude 40° 58 min. west, the cry of "sail ahead!" came from the sailor on watch. In an instant all eyes were turned to the horizon, where a large white object, apparently a vessel under full sail, was outlined against a cloudless sky. As the steamer gained upon it, it was seen to be an iceberg. The night was clear and illuminated only by the faint light of the stars. Towering 150 feet above the sea, and sweeping majestically onward in the current, the iceberg glittered like a huge diamond as it reflected back the faint light of the stars above, and borrowed an additional charm. The iceberg had evidently been subjected to the heat of the sun's rays for some time, because to quote the Captain's expression, "it appeared to be literally rotting away, chunk after chunk, and all perforated with crevices from which miniature rivulets were streaming, became detached from the main body of the iceberg, tumbled down its sides with a loud crackling noise, and disappeared in the depths of the ocean.

To the north of this iceberg were many smaller ones, forming a very pleasing picture. This group of icebergs lay directly in the track of the steamer, and she was consequently obliged to make a detour in her course to avoid them. They were safely passed, however, and had almost ceased to form a topic of conversation among the passengers, when word was again sent from the sailor on watch that another iceberg was visible on the larboard bow. This iceberg was fully twenty miles off, but was such an immense one that it could be distinctly seen from the deck of the steamer. It had a wild, unearthly appearance, and looked for all the world like a mountain that was rent and torn by fissures and chasms. It was tipped with snow which sparkled in the beams of the morning sun so brightly as to render a good long look at it exceedingly painful.—*Montreal Gazette.*

CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

You are an immortal creature—a being born for eternity—a creature that will never go out of existence. Millions of ages, as numerous as the sands upon the shore, and the drops of the ocean, and the leaves of all the forests on the globe, will not shorten the duration of your being; eternity, vast eternity, is before you. Every day brings you nearer to everlasting torments or felicity. You may die any amount; and you are as near to heaven or hell as you are to death. No wonder you are asking, "What shall I do to be saved?"

This solicitude is reasonable, if you consider that the eternal loss of the soul is not a rare, but a very common occurrence. It is so tremendous a catastrophe, that if it happened only once in a year, or once in a century, so as to render it, barely possible that it should happen to you, it would be unpardonable carelessness not to feel some solicitude about the matter. How much more, then, when, alas! it is an every-day calamity. So far from its being a rare thing for men to go to hell, it is a much rarer thing for them to go to heaven. Our Lord tells us that the road to destruction is thronged, while the way to life is travelled by few. Hell opens its mouth wide, and swallows up multitudes in perdition. How alarming is the idea, and how probable the fact, that you may be among this number! Some that read these pages will very likely spend their eternity with lost souls. It is, therefore, your wisdom, as well as your duty, to cherish the anxiety which says, "What shall I do to be saved?"—*Rev. J.A. James.*

One hundred years ago Polynesia, with its 12,000 islands, was for the first time clearly made known to the Europeans by the explorations of Captain Cook. Its population was entirely heathen, and the vices of its people stood out in sad contrast with the natural beauty of these island groups. Now by far the greater portion of Polynesia has become Christianized. Heathenism is mainly confined to the islands in the western part of the Pacific. The missionary societies, whose labors have been so greatly blessed in other parts of Polynesia, are combining their labors upon this western section. The London Missionary Society has undertaken the work on New Guinea and the islands at its eastern end. The Melanesian Mission will extend its labors to the Banks and Solomon Islands. The Presbyterians will enlarge their work on the new Hebrides. The Wesleyans have included New Britain and New Ireland in their field. The American Board, in connection with the Hawaiian churches, is enlarging its operations in Micronesia. The history of the Polynesian missions warrants us in expecting large results from this concentration of Christian influence upon numerous island groups, some of which have as yet been only partially explored.—*Christian Guardian.*

The numerical reports of the British Wesleyan Conference shows a net increase in members of 14,876; the number now being 372,938, with 33,228 on trial.

In Spain the Gospel is preached publicly in Madrid, Malaga, Seville, Granada, and many other cities and towns. There are eighty-five Bible depots, and 43,000 Bibles, and 35,000 New Testaments, 50,000 portions of Scripture, 1,300,000 tracts, all printed in Madrid, have been circulated.

EVERY song soothes and uplifts. It is just possible that at times a song is as good as a prayer. Indeed, a song of the pure kind recognised in Scripture is akin to a petition, which it is also in the spirit of thanksgiving. The "sweet singer of Israel" wedded his sincerest prayers to melody, and wafted them upward on the night air from his throbbing heart.

DID you ever consider the significance of the names of places connected with the earthly career of Jesus Christ? He was born at Bethlehem, the house of bread. He is the living bread for our souls. He was brought up at Nazareth, the place of shrubs or sprouts. He is a tender shoot out of the stem of Jesse. He agonised at Gethsemane, the oil press. "He trod the wine-press alone, and of the people there was none with Him."—*Dr. John Hall.*

We find in scripture that most of the manifestations of the will of God made to eminent saints took place when they were busy. Moses is keeping his father-in-law's flock when he sees the burning bush; Joshua is going round about the city of Jericho when he meets the angel of the Lord; Jacob is in prayer, and the angel of God appears to him; Gideon is threshing, and Bisha is ploughing, when the Lord calls them; Matthew is at the receipt of custom when he is bidden to follow Jesus; and James and John are mending their nets. The Almighty Lover of the souls of men is not wont to manifest himself to idle persons. He who is slothful and inactive cannot expect to have the sweet company of his Saviour.

## SINGULAR PROPERTY OF TOMATO LEAVES.

"I planted a peach orchard," writes M. Sirov, of the Society of Horticulture, Valparaiso, and the trees grew well and strongly. They had just commenced to bud when they were invaded by the curculio (*pulgon*), which insects were followed, as frequently happens, by ants. Having cut some tomatoes, the idea occurred to me that, by placing some of the leaves around the trunks and branches of the peach trees, I might preserve them from the rays of the sun, which were very powerful.

"My surprise was great, upon the following day, to find the trees entirely free from their enemies, not one remaining except here and there where a curled leaf prevented the tomato from exercising its influence. These leaves I carefully unrolled, placing upon them fresh ones from the tomato vine, with the result of banishing the last insect and enabling the trees to grow with luxuriance. Wishing to carry still further my experiment, I steeped in water some fresh leaves of the tomato, and sprinkled with this infusion other plants roses and oranges. [In two days these were also free from the innumerable insects which covered them, and I felt sure that, had I used the same means with my melon patch, I should have met with the same result. I therefore deem it a duty I owe to the Society of Horticulture to make known this singular and useful property of the tomato leaves, which I discovered by the merest accident."—*Scientific Am.*

## SPURGEON AND HIS CIGAR.

MR. EDITOR,—In looking over a late American paper, I came across the following article written by the late Rev. George Traak, the great Anti-Tobacco Apostle, and as it is an unanswerable argument against the use of the vile weed, especially by ministers, who ought to have not only clean hearts but clean mouths, I deem it suitable for a place in your columns.

## A METHODIST.

DEAR SIR:—I address you as an elder, who am also an elder, respecting your late public defense of the use of Tobacco. Through a London pulpit and a London press, you give the world to understand that you smoke, and will smoke, and smoke to the glory of God, whoever may oppose.

Had you told us, my dear sir, that you used Tobacco occasionally as an anodyne or medicine, what rational man, what man of sense would have questioned your unqualified right so to do? But when you vauntingly defend your habit as a habit, and tell us it is an indifferent act, a small affair and no sin,—when you challenge us to prove from the Bible that it is a sin, you arm us against your position and compel us to resist this outrage upon Christian civilization. Your voice, my brother, is potent for good or evil. It is somewhat like the "English drum beat, heard round the globe." Thousands this side of the Atlantic read your defense of this demoralizing, destructive habit, who never read your sermons. Thousands will copy your vice who will never copy your virtues.

For many years I was a victim of this baneful narcotic, hence I speak that which I do know, and testify that which I have seen. You assign one reason for using tobacco—your reasons amount to but one. *Were it necessary we might give forty reasons to show that a preacher of the everlasting Gospel should be ashamed to use it.*

1st. It tends to make him a slave. The habit once formed and fondly indulged becomes imperious and despotic beyond description, proverbially a match for that of alcohol or opium. The genuine devotee will steal tobacco, who will steal nothing else, rather than do without it, for nothing else has he such a monstrous appetite. To appease its demands, proud ships have been hailed and stayed in mid ocean, and armies have threatened to rebel from right to left if not furnished with it. "Sir," we said to a neighbor, "Do you use tobacco?" "No sir," was his reply. "Tobacco uses me." Dear sir, we said to a brother clergyman, do, I pray you, give up tobacco. "Not I, not I," was his reply, "I will use it if it shortens my life seven years. I will live while I live." If this is not slavery, what is slavery? Is it not a sin to practice a habit which makes an abject slave?

2d. The habit tends to paralyze the preacher's power to battle intemperance. The alliance between rum and tobacco,

I take it, is known and read of all men. They are both deceivers—both intoxicants—twin devils, as often said, and both must be fought with pretty much the same weapons—must they not?

The blandishments of the rumseller draw, and the insatiable thirst superinduced by tobacco, drives the poor victim to the cup,—the cup of devils! gamblers playing into each others' hands.

Under the influence of this drug, my brother, may you ignore the powerful affiliation which binds up these vices in almost indissoluble union? If so, tell us how it is, that drunkards are tobacco users, nine to ten, probably ninety-nine to a hundred? Tell us how it is, that drunkenness on distilled liquors, and this habit were about contemporaneous, and began the world together? Tell us how it is, that dram-shops and tobacco-shops are one and the same? Tell us how it is that men of science, reliable physicians, Mussey, Woodward, Alcott, Agnew, Twitchell, Warren, Brodie, and a host in Europe, hold it to be a physiological doctrine, and that one artificial appetite generates another, and that tobacco, by wasting saliva, parching the throat and inflaming the chest, creates thirst for strong drink, and paves the way to downright drunkenness?

Temperance lecturers—slaves of tobacco—are becoming scarce with us; they are as Horace Greeley might say, "white blackbirds," and if well-informed, high spirited Englishmen can tolerate such inconsistent lecturers and preachers, they must be largely endowed with the "patience of the saints."

Drop your cigar, dear brother. Wheel your pulpit as a goodly battle-ship into action against this destructful narcotic, and you will accomplish a grand work for Temperance, and our suffering, perishing race.

3d. The habit is filthy, its victims as well as others denounce it as filthy, and men who bear the "vessels of the Lord" are required to be cleanly, in a special sense. The most intelligent, most refined, most godly people in our churches are wont to recoil from a snuffing, chewing, smoking pastor. Tobacco is an aromatic which penetrates blood and bone and sends its profane stench through all the avenues of social life.

The rank smoker, find him where you may, in stage, car, hall or church, breaking bread at the Lord's table, or bent in prayer at the bed of a dying saint, pollutes and poisons the common air. said a Boston merchant, "I wish you would call on my pastor, Dr. S., and cure him of smoking." Do you know that he smokes? "Yes, I know it by the stench about him. He baptized me, and as he led me to the baptistry, I was pained, I was disgusted, I was almost, indignant, and as true as you live I was on the point of breaking from his arms and resisting baptism at his hands. Oh, the abominable odor."

"Come into my study," said a brother clergyman; when there, "what do you smell?" he asked. After a pause, I exclaimed, "Smoke! tobacco smoke!" "Fresh smoke or stale?" "Not fresh surely. Old, old enough!" he laughed and added, "My predecessor was a smoker, he quit this study two years ago, and I am sorry to say, that this abominable scent is the most tangible evidence we have of his ministry."

Ah my brother, dear saints in the agonies of death, have with pale and trembling hand waved tobacco using pastors from their bed-sides, pastors they loved!

Pardon us, if we say to the young men, you are educating for the ministry, —dear young brethren,

"Affect in all things about thee, cleanliness, That all may gladly board thee as a flower."

4th. The habit tends to waste the Lord's money and the preacher's salary. This may be comparatively an inconsiderable item, we admit, but as you ignore it utterly, it might be gratifying to know, dear sir, what proportion of that \$70,000,000 which the English pay year by year for tobacco, is chargeable to your account? To your own Master you stand or fall we admit, but we are impelled to ask, do you not spend a sum upon this poison sufficient to support a needy widow?—an orphan child?—or perhaps to educate some noble boy for a missionary—some young Carey, Buchanan, or Judson? Your personal expenditure may not be worth naming, but the tendency of your example is to waste money enough to give the Gospel to every creature under

heaven! Is it right to waste the Lord's money—is it right by our example to tempt others to waste it upon a narcotic which, says Dr. Franklin, does a well man not the least imaginable good!

5th. You tell us, dear sir, that this habit is not sinful or a sin, and challenge its assailants to show any command or law of God against it. Are not rational creatures environed by law, laws within, above, beneath and around? And what are these laws, these laws of nature but the laws of God! If constituted like other men, you sinned surely by self-abuse when you began to smoke. The normal unadvised physical nature, repudiated the nauseous, noxious abomination, and cried aloud, I will spew thee out of my mouth. You now "thank God for a good cigar"—but did you thus thank Him when retching, plunging and tumbling, in taking the first lesson in this accomplishment? There are exceptions, we admit. Here and there a victim inherits the appetite, but these cases are in fact anomalous, monstrous, and we ask in such a case, who sinned, this man or his father, that he was borne with such a loathsome appetite, an appetite which would even diminish our respect for a dog? Who sinned, this man or his father? *Sin is here somewhere.* A law is broken. You demand chapter and verse in condemnation of your habit. Know ye not, my brother, that the Bible is essentially a book of principles, and that it is left to common sense and honesty to apply these principles. The scope, the reason, the intent, the spirit of the law is the law, the letter killeth.

Know ye not, my brother, that according to the English proverb, "The man who squares his conscience by the letter of the law is the synonym of a wretch?"

Why call for an explicit command against your impure habit? Is not the whole Levitical economy against uncleanness, and were it now in operation, would it not come down like an avalanche, and expel every devotee of this abominable poison from the ministry?

Tell us not, my brother, that the Bible has nothing against your habit. The Bible enjoins benevolence from beginning to end. The tobacco habit is selfish, intensely selfish, it is a public as well as an individual curse. The smoker has as good a right to poison his neighbors well as to poison the air he breathes. All this obtrusion of saliva, smoke and stench upon the public is a violation, a gross violation of the law of love, love which constitutes the very web and woof of the word of God.

Smokers, whilst smokers, are hard to convert, and if they cling to their idol when converted, they are prone to become drones in the church or pitiable backsliders. Facts, mournful facts, would rather substantiate this statement in America. How is it with you? Devoted Christians of the Whitfield and Wesley type with us are not smokers. Our evangelists and missionaries of the Apostolic order are not smokers. We have good men who use tobacco, but men of self-denying piety, who have laid aside the sins that easily beset them, who stand fast in the liberty of Christ are in no such bondage.

You praise the virtues of your cigar as a soporific—it puts you to sleep. Yes, my brother, here is the world-wide mischief of this narcotic. Thousands of young men hear you preach, are awakened, resolve to become Christians, thank God for a good cigar which allays their convictions, and their good resolutions evaporate in smoke.

Church members hear you preach on sanctification and resolve to abandon their sins and go on unto perfection; they resort to a good cigar, and enveloped in its lethean fumes, come to the conclusion that they can not abandon every sin, and leave death and the grave to finish up the work.

Yes, my brother, tobacco is a soul-destructive soporific to millions. It stupefies the sensibilities, sears the conscience, paralyzes the will, and renders millions absolutely unable to obey God and embrace Christ.

The project of converting the world by the Gospel of Christ, by the power of the Holy Ghost, by man's free agency is not a humbug, but a national, scriptural, glorious project, *scipiendo omnia aliter.* The idea of converting the world whilst rum, opium and tobacco are the master, is a humbug.

Geo. Traak.

CHILDREN'S CORNER.  
RICHARD'S RESOLVE.

BY W. C. FERRIL.

It was bitter cold. A woman was pressed to her bosom, and a girl of six kneeling at her side, the fire in an humble dwelling, comically feeding the dying embers. sustain what there was of life. They had been sewing, but her fingers benumbed with cold, refused to needle longer—their only support bread. The night winds wailed mournfully from without, and the forcing its way through the ready ings of door and window, seemed stroy what little warmth the low emitted. More closely the pressed the babe to her bosom; closely the one at her side clung mother's knee, who, conscious of helplessness, wept bitterly. In Estelle Emery striven to save her hand from the wiles of the wind, but though her heart was often with anguish, yet she would not him. With that fortitude which a wife and mother can possess, she toiled and laboured for years to a sustenance for herself and little and, alas, too often her hard were spent for rum by him who brought them to such misery. had rolled by—years of adversity one sinking them deeper in wretchedness.

At last, in their extremity, they taken possession of a building tenable, on the outskirts of the Here the poor wife could hardly necessities of life. The winter proved severe, and on this cold the people gladly found shelter their cheerful hearts, while the titute ones were shivering by humble fire, waiting the drunka turn from his midnight revels. ten, eleven, twelve; the new year but he comes not.

"Mamma, I am so hungry, little Beatrice.

"Hush, you will wake Eddie."

"But I am so hungry."

"Wait, dear; God will send you thing to eat," while involuntarily exclaimed, "O, Father, feed thy gry!"

"Mamma, would God give me thing to eat if I should ask him?"

"Yes, my child."

And, kneeling down upon the she prayed with child like sin.

"O God, please send little Beatrice bread, for she is so hungry; mamma some too. Amen."

The words were scarcely uttered Richard Emery entered. Estelle was dreading the effects of his ness, gazed fearfully at him, little joy filled her heart when ceived that he was sober, as he money to spend for whiskey the

The sot had returned in time his child's prayer for bread, words had sunk deep into the wretched man.

"Can't you get a little wood claimed poor Estelle, "for we without it."

Though Richard's intemper often made Estelle and her li the objects of violence and bru yet in his sober moments

really loved her who had been in all his unfaithfulness. E rushed, and gathered what highways afforded, and soon a fire gladdened their eyes. E time Richard sat gazing at the

The prayer of little Beatrice had touched the stony heart most depraved nature, and as the haggard face of his wife tattered rags of his children, h of better and happier days.

for his conduct seized the unbia Fierce and long was the str between the love of his wife and his insatiate appetite.

rising, he went to the cupboard took from its inmost recess a only remnant of other days, a wrote a few lines on a fly-leaf.

little suspecting his errand, sa there is not anything left to e thing was said in reply.

Day had already dawned, and went forth with the intention some honest work. He et house of a wealthy family, telling his sad story, asked Employment was given him. he labored, and when he rec







METHODIST MISSIONARY SOCIETY.

(Extract from Minutes of General Board, confirmed by Conference).

Resolved.—That the Chairman shall require regular Quarterly Communications to be made by each Missionary on their respective Districts to the Secretary of the Society, giving information of the state and prospects of the several Missions on which they are employed.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, SEPT. 17th. 11 a.m. Brunswick St. 7 p.m. Rev. J. McMurray. Rev. D. W. Johnson. 11 a.m. Grafton St. 7 p.m. Rev. D. W. Johnson. Rev. W. H. Hearty. 11 a.m. Kaye St. 7 p.m. Rev. T. Angwin. Rev. E. R. Brunyate. 11 a.m. Charles St. 7 p.m. Rev. W. H. Hearty. Rev. J. McMurray. BEECH STREET, 3.30 p.m. Mr. J. Melish. 11 a.m. Cobourg St. 7 p.m. Rev. E. R. Brunyate. Rev. W. Purvis. 11 a.m. Dartmouth. 7 p.m. Rev. G. Shore. Rev. E. R. Brunyate. MOUNT HOPE 3 p.m. Rev. E. R. Brunyate. The collections morning and evening on Sabbath next, in each of the Halifax churches, will be for the benefit of the Halifax Dispensary.

MARRIED.

At the residence of W. A. Quinton, Esq., Manawagonish on the 13th inst., by the Rev. S. T. Teed, Mr. Wm. G. Robertson, Station Agent, International Railway, St. John, to Ida E., daughter of the late James Quinton, Esq. On the 12th instant at the Methodist Church, Avondale by the Rev. James Strothard, Capt. W. M. Lockhart to Hannah E., daughter of James Mosher, Esq., all of Avondale. At the Methodist Parsonage, Long Reach, Sept. 7, by the Rev. Wm. Maggs, Mr. Albert B. White, to Miss Mary E. Cunningham, daughter of Matthew Cunningham, Esq., both of Milkish. At the Methodist Parsonage, Long Reach, Sept. 12, by Rev. Wm. Maggs, Wm. McEae, Esq., to Miss Sarah M. Eaton, both of Milkish. Aug. 15th, at Stone, Staffordshire, Eng., by the Rev. Theo. Adams, the Rev. John Ashbury, of the Methodist Conference of Nova Scotia, to Miss Francis Lowe of Oulton, near Stone. At Canning N.S., on the 7th inst., at the residence of Leander Bawd, Esq., by the Rev. J. J. Teasdale, assisted by the Rev. S. J. Neely, Mr. Henry S. Hill, of St. Stephen, N.B., to Lavinia daughter of Mr. William Borden. At the new Methodist Church, Amherst, on the 13th inst., by the Rev. R. A. Temple, father of the bride, assisted by the Rev. I. Sutcliffe and Rev. A. D. Morton, Mr. Chas. B. Smith of Windsor, N.S., to Miss Annie Temple. After the ceremony the Rev. Mr. Sutcliffe on behalf of the congregation, in a neat and appropriate address, presented the Bride with a handsome Bible being the first marriage that has taken place in the Church. On the 11th instant at the Methodist Parsonage, Miles Avenue, Gibson, by the Rev. Robert Wilson, Mr. Elias Rowe, to Mrs. Margaret Jane Hazlett, both of Robinson, York Co. At the Methodist Church, Fredericton, on the 14th inst., by the Rev. H. McKeown, J. E. Colter, to Sarah Louise, eldest daughter of Robert Reid, Esq., of Lincoln, Sunbury Co.

DIED.

At Portland, St. John, on Wednesday morning Sept. 6th, of Diphtheria, Annie Ellen, daughter of Andrew M. and Hannah Pratt. At Nappan, Cumberland, on the 15th Sept., of Diphtheria, Walter Grey, aged 5 years and 3 months beloved child of Thomas Rosch, Esq. At Deer Island, N.B., on 19th inst., Samuel Langmaid, aged 64 years. His end was peace.

Receipts for "WESLEYAN" for week ending Sept. 20th, 1876.

INSTRUCTIONS AS TO REMITTING MONIES.— 1.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender. 2.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly. 3.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that enquire, if they do not appear.

REV. D. CHAPMAN. Ralph Dobson, 2; Benj. Truman, 1; REV. SOLOMON MATTHEWS. Chas. B. Bennett, 2; Edmund Bennett, 2; Morgan Foot, 2; G. A. Forsey, 2; Wilson Lovell, 2; John Lake, 2; James Lake, 2; Philip Lake, 2; Thomas Lake, 2; Bond Lovell, 2; George Reapin, 2; John Spencer, 2; George Tibbo, 2; George Turk, 2; 28 00 REV. ARTHUR HOCKIN. Ed. Morton, 1; Matthew Varner, 1; George Young, 2; 4 00 REV. W. ALCOHN. George Black, 2; John Hodgson, 1.50; George Purdy, 2; Robert Finlay, 1; Geo. Gillespie, 2; 8 50 REV. W. H. EYREMAN. J. R. Parsons, 2; W. H. Collins, 2; 4 00 REV. JAMES CURRIE. Geo. Tooke, 2; Mrs. Evans, Junr., 2; William Warren, 2; Mrs. George, 2; 8 00 REV. R. B. MACK. James Reid, 2; H. A. Compton, 2; Rev. Edgar Taylor, 1; A. D. Smith, 2; John Lippett, 2; 2 00

HALIFAX MEDICAL COLLEGE

INCORPORATED BY ACT OF PARLIAMENT. The Regular Session of this Institution for 1876-7 will commence on Tuesday, October 24th. The College Building, on the corner of College and Carlton Streets, a short distance from the Provincial and City Hospital, contains commodious Lecture and Dissecting Rooms, and is fitted with all the appliances requisite for Medical Teaching. The College having been recognized by the Medical Institutions of Great Britain and Ireland, as well as by the Colleges on this continent, its tickets are counted by those institutions as equivalent to their own. For copies of Annual announcement or any further information, apply to Dr. J. F. Black, 40 Granville Street, Halifax, N.S. J. F. BLACK, M.D. Secretary of Faculty. Sept 23 4ins

ST. JOHN DISTRICT.

The following arrangements have been made by the Financial District Meeting for holding the Missionary and Educational Meetings for the year including the Deputations appointed.

MISSIONARY. St. John, Germain Street. " " Centenary. " " Exmouth St. " " Portland. " " Carleton. " " Fairville. Local Arrangements. Sussex, Sept. 25, 26, 27. Deputation—Phinney, Ackman and Teed. Apohaqui January. Deputation—Allen and Fisher. Hampton, Oct. 23, 24, 25. Deputation—Chairman and Pepper. St. Martin's, Oct. 3, 4. Deputation—Allen and Chappell. Grand Lake, (East) Oct. 2, 3, 4, Jan. 4, 5. For Oct. Hart, Lodge, Jan. Chairman, Lodge, crusalem, Jan. 9, 10, 11. Deputation—Teed and Johnson. Welsford, Oct. 31 Nov. 1, 2, 3. Deputation—Payson, Hart, Phinney. Kingston, Feby. Deputation—Ackman and Johnson. EDUCATIONAL. St. John, Germain Street. " " Centenary. " " Exmouth St. " " Portland. " " Carleton. " " Fairville. Time to be arranged. Dep.—Rev. D. D. Currie, David Allison, Esq., LL.D. Sussex, January, 3, 4. Deputation—Messrs. Clark and Chappell. Apohaqui, Oct. 31. Deputation—Chairman Hampton, anuary 10. Deputation—Mr. Pepper. St. Martin's, December 13. Deputation—Messrs. Ackman and Chappell. Grand Lake, (East) Nov. 1. Deputation—Mr. Ackman. Jerusalem, February 1. Deputation—Mr. Phinney. Welsford, Dec. 27, 28. Deputation—Messrs. H. Sprague & Chappell Kingston. Local arrangements.

It was arranged that the Chairman visit all the Circuits in the District requiring his services for the purpose of holding meetings with the view of stimulating our churches and congregations to additional giving and as far as practicable for the providing an adequate support for the ministry and for the conneotional schemes of our church. S. T. TEED, Financial Secretary. Portland, Sept. 14th, 1876.

LIVERPOOL DISTRICT.

The following arrangements were made at the Financial District Meeting for holding the Missionary Meetings. Liverpool } Local Arrangements. Milton } Caledonia—Oct. 2, 3, 4; Deputation—Breth. Shenton and J. Johnson. Port Mouton—Nov. 27, 28, 29, 30. Dec. Dep.—Breth. Shenton, McArthur, Swallow. Mill Village—Oct. 2, 3, 4. Dep.—Breth. Prestwood, Cassidy, Hockin. Petite Rivere—Oct. 31, Nov. 1. Dep.—Breth. Addy, Rogers, Davies. Lunenburg—Local Arrangements. New Germany—January. Dep.—Bre. Rogers, Cassidy, Johnson. Bridgewater—February. Dep.—Bre. Addy, Prestwood, Rogers, Hockin. J. SHEXTON, Fin. Sec'y.

ANNAPOLIS DISTRICT.

The following arrangements have been made for holding the Missionary Meetings in the Annapolis District: Annapolis—Nov. 28, 29. Dep.—Revs. Brettle Sponagle, Sargent, Weldon. Granville—Oct. 24. Dep.—Revs. Smith, Weldon, Williams. Granville West—Oct. 25. Dep.—Revs. Smith, Sponagle, Williams. Bridgetown—Local Arrangements. Dep.—Revs. Smith, Gaetz, Robson, Craig. Mission—do do Wilmot—Oct. 23, 24, 25, 26, 27. Dep.—Revs. Lockhart, Teasdale, Tuttle, Craig. Aylesford—Local Arrangements. Dep.—Revs. Gaetz, Hennigar, Teasdale, Lockhart. Berwick—Oct. 30, 31; Nov. 1, 2. Dep.—Revs. Teasdale, Gaetz, Hennigar, Shepherson. Canning—Local arrangements. Dep.—Revs. Lockhart, Robson, Tuttle, Shepherson. Scot's Bay—Local Arrangements. Dep.—Revs. Teasdale, Hennigar, Robson. Hillsburg, Oct. 30. Dep.—Revs. Smith, Brettle, Sponagle. Digby—Local Arrangements. Dep.—Revs. Smith, Sponagle. Weymouth—Oct. 31; Nov. 1. Dep.—Revs. Brettle, Smith, Williams. Digby Neck—Local Arrangements. Dep.—Revs. Brettle, Robinson. J. GAETZ, Fin. Sec'y.

HUGH H. CLARKE, Professor of Music in the University of Pennsylvania, has given, in Clarke's New Method for the Piano Forte, a work which is destined to supersede instructors heretofore in vogue. It will be sent by mail for \$3.75, by Book and Music Houses.

THE GREAT SHOSHONEES REMEDY—Is an Indian vegetable compound, composed of the juices of a variety of remarkable medicinal plants and herbs; the various properties of these different ingredients, when combined, is so constituted as to act simultaneously upon the Blood, Lungs, Liver, Kidneys, Digestive Organs, Nervous System, &c., restoring their functions to healthy action, and, being purely vegetable, is as harmless as Nature's own beverage. This medicine is a decided benefit in all, and a permanent cure in a large majority of diseases of the blood, such as Scrofula, Erysipelas, Salt Rheum, Canker, Pimples, &c. In prescribing this medicine we do not claim that it always performs a cure; but this we do say, that it purifies and enriches the blood, permanently curing a large majority of diseases arising from its impurities. It stands far ahead and unequalled among the hundreds of competing medicines of the day. It has stood the test of ten years, and is to-day more popular than ever. As a summer restorative it stands unrivalled; it enables the system to bear up against the constant drain to which it is subjected by a high temperature. Persons who are subject to bilious Colic, Dysentery, Indigestion, &c., should take the "Shoshonees Remedy." Price of the Remedy in pint bottles \$1; in 15 cent boxes. aug 15. Chan, 2 mos.

SMITH BROTHERS DRY GOODS, HALIFAX, N. S.

WHOLESALE AND RETAIL. WHOLESALE WAREHOUSE, JUST COMPLETED. 25 DUKE STREET, RETAIL WAREHOUSE, 150 Granville Street.

In our WHOLESALE WAREHOUSE will be found one of the most complete and attractive Stocks in the city, having been purchased and personally selected by one of the Firm who has had long experience in buying in the foreign market.

ALL GOODS SOLD AT THE LOWEST MARKET RATES. In our Retail Department special attention is devoted to obtaining reliable makes of Goods at moderate prices and as we are receiving goods by every mail boat from Europe our patrons and others may rely upon finding the latest novelties.

KID GLOVES, Our Stock of these is the largest and most reliable in the trade. June 3.

JOST BROTHERS,

141 GRANVILLE STREET, Are now showing a large stock of NEW SPRING GOODS Consisting of: PLAIN AND FANCY DRESS GOODS, CAMBRICS, LINENS, TOWELINGS, HAMBURG NETTE and EMBROIDERY KID GLOVES, HOSIERY, &c. Ladies COSTUMES and MANTLES, A very choice selection of Family Mourning AND PLAIN AND FANCY SILKS.

F. S.—Our STOCK will be found unusually attractive this season. AN INSPECTION IS SOLICITED.

THE LARGEST STOCK OF BERLIN WOOLS,

AND FANCY WORKING MATERIALS IN THE PROVINCES, AT Boston Hair Store, 65 Barrington St., Halifax. WOOLS carefully matched and sent by Parcel Post, without extra charge. j 2.

W. M. HARRINGTON & Co., OFFER FOR SALE,

AT 243 HOLLIS STREET, The following GOODS at Lowest Market rates, viz: 100 CHESTS Fine Congou TEA Strong full flavor

50 Half Do. Do. DITTO 10 Half Ditto Oolong TEA 25 Caddies Fine Breakfast DITTO 20 Half Chests Souchong, 5 DO Hayson 10 Pans Muscovado MOLASSES 25 Bbls Jamaica COFFEE 20 Do Crushed SUGAR 10 Do Granulated & Pulverized DITTO Hhds. & Bbls, Vacuum Pan & Porto Rico SUGAR Boxes, 4 boxes & 4 boxes London and Muscatel RAISINS Bbls CURRANTS, Valencia RAISINS A large assortment PICKLES, SAUCES, Salad OIL &c. Kegs Mustard, Boxes Starch Kegs Soda Filberts, Walnuts, Almonds Prunes, Figs, Dates, &c., Pearl & Pot Barley, Oat Meal, Split Peas 50 Bags Rice, lbs Pastry Flour, Corn Meal, 50 BOXES CONFECTIONERY Barrels Mixed Ditto Fancy Biscuits, Crackers, Pilot Bread Cheese, Brown, mottled & fancy Soap Spices, Canned Fruits, Sardines, Marmalade, Canned Oysters, Vegetables, Jellies, Meats, Soups, Lobsters and Salmon, Buckets, Brooms, &c. &c. Halifax, N. S., Dec 1875.

MENEELY & COMPANY BELL FOUNDERS,

WEST TROY, New York. Fifty years established. Church Bells and Chimes; Academy, Factory Bells, &c. Improved Patent Mountings. Catalogues free. No agencies. sept. 1-ly. FOR SALE. The subscriber offers for sale a Two Story Dwelling House (nearly new) in the centre of Hantsport, Barn, Woodshed, half acre of land, and thirty grafted fruit trees. TRAVIS EARL, Hantsport, N. S., August 22nd, 1876. J. S. HUFFLEY, 3mos

ESTABLISHED 1861. PARKS' COTTON WARP.

WHITE, BLUE, RED, ORANGE AND GREEN. THE COTTON WARP made by us for the past fifteen years having proved so very satisfactory to consumers, we feel justified in recommending it to all who use the article as the BEST IN QUALITY and actually the CHEAPEST in the market. We warrant every bundle to be full length and weight and to be numbered correctly. Our name address is on the label. For Sale by all dealers. W.M. PARKS & SON, N. Brunswick Cotton Mills, St. John, N.B.

LONDON MADE SILK HATS

ONLY FOUR DOLLARS, STYLE AND QUALITY GUARANTEED. Orders from the country promptly filled. C. KAIZER & SONS, Granville St. Halifax. July 22.

FALL 1876. WHOLESALE DRY GOODS!

ANDERSON, BILLING & Co., Have received per steamers from Great Britain: 57 PACKAGES BRITISH & FOREIGN DRY GOODS And per steamers from United States: 133 PACKAGES American Staple and Fancy Goods, These Goods having been personally selected previous to the late advance in prices, will be found excellent value. WAREHOUSES— 111 and 113 GRANVILLE STREET.

HALIFAX INFANTS' HOME, BAZAAR.

The Ladies of the Infants' Home intend holding a Bazaar in the last week of October. They respectfully solicit the aid and co-operation of all those who wish to help destitute and helpless infancy. Donations in money, or in Plain and Fancy Articles will be thankfully received by the following Ladies: Mrs. Ronne, 14 Annandale Street, Mrs. W. L. Black, 111 Lockman Street, Mrs. Jas. H. Little, 24 Basser Street, Mrs. J. Scott Hutton, Institution for Deaf and Dumb, Gollings Street, Mrs. Jas. C. Mackintosh, Tower Road, Mrs. F. Kuhn, Dartmouth.

CUSTOMS DEPARTMENT.

OTTAWA, June 12, 1876. AUTHORIZED Discount on American Invoices until further notice, 10 per cent. J. JOHNSON, Commissioner of Customs.

MUSIC BOOKS FOR MUSICAL SOCIETIES, CONVENTIONS &c., &c.

Male Voice Glee Book. (\$1.00 or \$2.00 per dozen.) By W. O. Perkins just published a large number of new Glee and Quartets of the very best quality. EMERSON'S CHORUS BOOK (\$1.25 or \$12 per dozen.) By L. O. Emerson. All the choruses are first class, and worthy of practice by the best singers. PEOPLE'S CHORUS BOOK. (\$1.00 or \$2.00 per dozen.) For mixed voices The glee and choruses are all "gems." For Choirs, Singing Schools, Conventions; THE SALUTATION. Price \$1.25 or \$12.00 per dozen. By L. O. Emerson, Hymn tunes, Anthems and Music for Singing Classes. One of the best Church Music Books of our publication. THE ENCORE. Price 75 cents or \$7.50 per dozen. By L. O. Emerson. Designed especially for Singing Schools, for which it is an admirable Book. For Schools, Academies, Seminaries, etc. THE WHIPPOORWILL Price 50 cents By W. O. Perkins. Filled with the best of Songs for Common Schools, new, very bright and attractive. THE HIGH SCHOOL CHOIR. Price \$1.00. No better High School Book has appeared. OLIVER DITSON & Co., Boston. CHAS. H. DITSON & Co., 711 Broadway, New York. J. E. DITSON & CO. Successors to Lee & Walker, Phila. sep. 16.

CLEAR PRINT BIBLES FOR BIBLE STUDENTS, &c.

We expect to have early in October a fine assortment of an edition of the Bible LATELY PUBLISHED in England to meet the requirements of Bible Students. They are somewhat similar in binding and contents to the Bagster or the American TEACHERS' BIBLE, but much lower in price, and contain in a smaller size, larger and clearer type than any others. In addition to the Authorized Version of the Old and New Testaments, the following additional useful matter:

- 1. References in full. 2. A Scripture Atlas. 3. A Complete Scriptural Index. 4. A Biblical Chronology. 5. Tables of Weights, Measures, &c. 6. A Harmony of the Gospels. 7. List of Offices and Sects mentioned in the Scriptures. 8. The Prophecies and allusions to Christ in the Old Testament. 9. A Table showing the Parables, Miracles, and Discourses of our Lord. And much additional useful matter. The sizes and prices, etc., will be given when the books arrive, in the meantime sample sheets showing the size of type and arrangement of the different parts, can be had by mail on application.

METHODIST BOOK ROOM 125 GRANVILLE ST., HALIFAX. \$55 to \$77 a Week to Agents. Samples FREE. P. O. VICKERY, Augusta, Maine, aug 26 ly

SUNDAY SCHOOL BOARD MEETING POSTPONED.

THE ABOVE MEETING advertised to be held in TORONTO, October 10th and 11th is postponed to meet in the same place, October 17th and 18th. A. ANDREWS, Secretary. Tilsenborg, Sept. 8th, 1876.

THE WESLEYAN SPECIAL INDUCEMENTS TO NEW SUBSCRIBERS.

The WESLEYAN will be sent to new Subscribers from the 1st of September, 1876, till the 31st December, 1877, for one year's subscription rate—Two Dollars. This gives the Paper four months free. This offer is made with a view to increase the circulation of the Paper, which has now, as its readers acknowledge, a very large variety of news, besides much information from the Churches. We will continue to afford reliable reports of the Markets in St. John and Halifax, the latest intelligence by Telegraph and otherwise of any importance, thus meeting the necessities of business men. For the family the WESLEYAN will afford a good store of the freshest, purest reading, necessary to keep members of the household in possession of facts as well as incidents of every-day life. Correspondence from England, the Western Provinces, the United States, Newfoundland and elsewhere will appear in its columns.

Agents We are disposed to offer the utmost encouragement possible within the limits of our means. Times are now brightening, and thousands of families in our Church not receiving the WESLEYAN may be encouraged to take it. That our Agents may help us to secure this end we make this Liberal Offer

In addition to the usual Cash Premium which each Agent may retain when remitting, we will give to the one who sends us the largest number of New Subscribers before the 1st of January, 1877, TWENTY DOLLARS CASH, providing the number sent be not less than forty. To the one sending us the second largest number we will give in addition to the usual Premium TEN DOLLARS CASH. To the one sending us the next largest number, FIVE DOLLARS CASH. The names may be sent as soon as they are obtained and the Cash forwarded any time between now and the first of January, 1877. But in all cases the money must be all sent in before the Special Premium will be paid.

We rely upon our Brethren to help us at once. We will send specimens of the Paper to any address they may order free. Ministers wishing to employ their spare hours in a way to do good, will find this a profitable method. Ministers who cannot attend to the Canvas may secure some one who will at once make money and be very usefully employed. Speak of the Paper in your Prayer-Meetings, and on your visit. Help us and we will help you.

The WESLEYAN is now sent by friends: 1.—To many who are away from the Provinces. It contains for those a perpetual cheer, as we learn from persons far from home. 2.—To poor persons and to those who have been obliged through circumstances to discontinue their Subscriptions.—The blessings pronounced on such donors by those benefited, are frequently sent to us in letters. 3.—To Children who have gone out into Business or left home to reside with Strangers. The WESLEYAN thus becomes a bond of Church and Family connection.

Our old Subscribers—true friends of the Paper, are asked to help us by recommending the WESLEYAN to their neighbours and requesting them to subscribe. We will send the Paper to any thus secured, as above promised, sixteen months for two dollars.