Rev. H. PICKARD, D.D., Publisher. Rev. DUNCAN D. CURRIE, Editor.

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VOL. XXXI.

GIVE, AND IT SHALL BE GIVEN UNTO YOU.-LUKE 6.38.

In reference to material things, there are more receivers than givers. This might be expected in a world where selfishness abounds. Human nature is not fond of giving, especially where the gift involves self-denial.

Christianity, in its heart-felt experience, prompts and promotes the lovely virtue of benevolence or liberality. This virtue, or grace, is not very prominent in our day. Yet we occasionally see its manifestation, and doubtless will as long as there are true religion in the world.

We behold a spurious kind of liberality in connection with the amusements and and follics of mankind. Perhaps the more appropriate name for the reckless display of money in boat races, &c. 19 gambing. All betting is doubtless a species of gambling. Money given in that way is not the result of virtue, but rather of vice.

There is very little disinterested giving in the world, either in the church of Christ or outside of it. Christianity does not check the idea of receiving when we are giving. "Give, and it shall be given you," teaches us to expect something in return for our giving. True, we do not expect it from man, but from God. And he never fails to repay us for our sacrifices in behalf of his cause, in some way

"There is that giveth, and yet increas-"But to do good and to communicate forget not: for with such sacrifices

God is well pleased." God gives us a good example in reference to giving. In his great gift for the salvation of our race we see the boundless benevolence of his nature. Imitators of God will never be mean and sordid. Human beings seldom estimate gifts according to their true value. Gospel valuation often differs from ours, We call those large gifts which may be small, and those small which may be large. The widow's mite had a higher value in the estimation

of Christ, than the gifts of the rich men. Whether givers from a right or wrong motive, the Methodist Church at present wants the money. As to the hope of re-ward, let the donors settle that with the Great Proprietor of all things.

One hundred and fifty thousand dollars Surely, that is not a large sum among one hundred thousand church members."

It will not be obtained, however, out difficulty, toil, talk, and prayer. The movement has fairly commenced, and there are many signs of encouragement.

It will be a success. There are a few men among the Methodists in the Dominion who could pay the whole sum, and leave a good margin for their children. But the benefits resulting from giving will be tar more widely scattered by the prerent arrangement,—every one sharing in as the rich man would receive for five

hundred dollars. "Give, and it shall be given you."

Take three lines of thought, and meditate: the promiser, the duty, and the reward. The duty is in the present tense, all duty is. The reward is future. The promiser able to fulfill his promises.

The debt of the Missionary Society must be paid. And paid shortly. The duty give is in the present tense, because the debt is in the present tense, all debts are. We hope to be soon able to write, not "the debt must be paid," but "the debt is paid." Then will be given to our church such feelings of gratitude and joy as will awaken a multitude of warm heart-G. O. H.

Burlington, Sept. 24, 1879.

NOT INTOXICATING.

"The Refreshment Committee of the Halifax Exhibition has declared that lager beer and draught ale are not intoxicating, and they will be sold on the grounds at eight cents a glass." So say the pa- law. The vendors of these liquids and the

drinkers should feel very grateful to the said committee for their very liberal papal bull, which rules that the deductions of modern science are ultra vires, when, like British Residencies in the chief towns of the Canada Temperance Act, they are disrespectful to the "trade and commerce" in the materials for producing drunkenness. The vendors can now utilize the either the so-called "scientific" frontier Provincial Exhibition as an opportunity that has been occupied within the last of turning an honest penny by disposing year, or the means by which it has been of large quantities of a drink at eight cents a glass, which if soll at three cents would yield a larger percentage of profit than probably any article on exhibition which is the product of honest legitimate industry. The drinkers can invest their

money too in beer, with a perfect assurance that there is no danger whatever of becoming intoxicated, and getting themfair and commanded the alcohol of beer not to be intoxicating when sold on the grounds at eight cents a glass.

tee has so effectively exploded, has been was to be considered in the habit of declaring through the disadvantage for the future protection of follow Christ is to go about doing good. tributes a graphic article on his recent ex- American History, by A. K. Fiske.

most eminent chemists and physiologists India. The only reason why the Governof the age, that any liquor containing alcohol is intoxicating just in proportion to was that they had committed themselves the percentage it contains; because alco- in the face of the world to the location of hol is intoxicating itself, and is the same British officers in Afghanistan as a politisubstance exactly in all kinds of distilled and fermented liquors. Science declares sult of this course, and we are on the high that lager beer and ale contain from five to sometimes ten per cent of alcohol and that the alcohol of all liquors, from cider up to brandy, is the only attractive property they offer to the drinkers : deprived of their alcohol not one of these liquors could be sold to a drinker for a cent a bar-

Dr. Benjamin W. Richardson, of England, a gentleman who stands in the very highest rank of his profession, after years of laborious investigation into the properties of alcohol and its effects upon the human system-carried on in the interests medical science, not of temperancesays: "In the midst of so much obvious outbreak. With the whole country around evidence of bad service, there is no evidence whatever of any useful services rendered by alcohol; I cannot define it bet- an impossibility, how could our political ter than to say it is as potent for evil as

it is helpless for good.' For many years past there have been numbers of most eminent medical men who have followed up a most searching investigation snto the proportion of beer and its results. They agree in denouncing beer as the most insidious and dangerous, the most degrading and brutalizing of all drinks; and carefully collated statistics prove that beer (especially lager beer and ale) produced the largest number and the most brutnl and dangerous classes of criminals. The thanks of the community are due to the committee for reversing the verdict of science and experience; wont they please utter a fiat now, that brandy and whisky and rattlesnakes shall no more be harmful?

Sackville, 27th Sept.

THE REVOLT IN CABUL.

The fate of Sir Louis Cavagnari's Mis-

A. D. W.

sion ought, in the opinion of the Times, in no way to alter our settled policy towards Afghanistan. It opens again, we may acknwledge, the general question of our relations with all such States, and in its immediate political effect, it inevitably cripples and discourages the Ministry. Public opinion is governed fully as much by emotion as by argument, and the feelch grows ur when a succession of difficulties and disasters embarrass a Government is not to that all the difficulties and all the disasters were inevitable. It is urged, however, in many quarters that by sending a British Mission to Cabul we deliberately incurred the risk of having to exact retribution for such an outrage as the present For the second time a British Envoy has the effort. To many a poor man will thus been treacherously murdered in Cabul, be given in return for his dollar, as much and we are asked to accept these crimes as conclusive proof that it is impossible to maintain European diplomatic agents My dear readers, don.t forget the text, in Afghanistan. This was the contention of Dost Mahomed and Shere Ali, and in this Lord Lawrence and Lord North. brook acquiesed. But if we consider it the extravagance of the pretention will become apparent. Are the Afghans to be allowed to carry their point by perseverance in assassination? Are they to be permitted to keep Englishmen out of their country by treacherous murders, as in former times in the Scottish Highlands. in the West of Ireland the lawless inhabitants excluded every agent of civil and criminal process? We have not admitted such a pretension when advanced, with much better reason, by empires like China and Japan. We cannot bow to a system of terrorism. If we were now to withdraw from the attempt to maintain diplomatic intercourse wito the Afghans, our convoys and agents in every uncivilised country, but we should inflict a wrong upon all civilised States whose embassies are protected in cities like Pekin by the enforced respect of the most rude and arrogant Government for the elementary principles of international

The Daily News observes : The fact that now stares the English people in the face is that, but for the obstinacy with which Lord Salisbury has committed the Government to the principle of establishing Afghanistan, our future policy towards that country would be comparatively simple. We cannot profess to admire acquired. But the occupation of this frontier, however unnecessary and mistaken, however calculated at once to weaken our strategtic position and to strike at our reputation for justice in the East, is undoubtedly a much less evil then that to which we may be condemned by the foolish persistence in the forcing British officers upon the Afghans. If tee has granted an indulgence during the the acquisition of a new frontier, they might have fallen back upon the policy of masterly inactivity as regarded the inter-

road to seeing the other results which must inevitably follow if Lord Salisbury's policy is persisted in. If we must have British Residences in Afghanistan, they must be protected by an adequate force. No one doubts that we could protect an Embassy at Cabul, but is it worth while ! What are we to gain by it? That the Afghan people would not reconcile themany political fact could well be. Our En voys would have to be protected by a sufficient military force, a force which could never be reduced without danger of en them in an attitude of hostility, making free movement without an adequate escort agents gain that knowledge of the country which is the sole reason for placing them

SECRET DISCIPLESHIP. .

Always in the sight of the dead our hort-comings toward them become most poignant recollections. We are recalled from our carelessness by the fact that we never can repair the wrongs we have done them, nor pay them the attentions which we have thoughtlessly or heartlessly withheld. Blessed is the man who can look into the face of his dead friend with none of this bitterness in his grief! Perhaps the devotion of Joseph and Nicodemus was all the more devout because they had so signally failed of their duty while the Master was alive. Their discipleship had been sincere but

defective. Let not your discipleship be thus defective. I must believe that in this congregation there are men who, like Joseph and Nicodemus, are disciples, but secretly. It cannot be that these hundreds of men, into whose eyes I of Jesus, can have paid even ordinary attention to the presentation of his character in the Bible and from the be dispelled by the most conclusive proofs, | pulpit, can have watched the progress of his teaching and spirit through the world, and witnessed the effect of a sincere belief in Jesus on the whole nature of any man so believing, and not have somewhat joined themselves

to his cause in their hearts. Nay, I do know men and women who are conscientious and devout and charitable, to whom there is nothing so divine as Jesus, who are most sensitive to whatever pertains to his interests and his honor, and are prayerfully striving to copy his life, while they are humbly trusting in him for salvation-men and women who, in my judgment, are even more disciples at heart than where Joseph and Nicodemus; and yet their discipleship is secret; and the discovery of evidences of it by their intimate friends, even by their room-mates, is without their knowledge.—(Dr. Deems)

INTERMITTENT FAITH.

A correspondent, who is in quest of advice on spiritual matters, writes to we should not only arm assassins against the Christian Union, that in the Christian life he is endeavoring to live he finds much discouragement in the fluctuations of his faith For days he has great hope and faith, God becomes all in all to him; then comes the reaction-doubt and anguish of mind, of measuring your faith by your feel-Churches and ministers have yourself in a high state of feeling. You enjoy it, you want to keep it up, you try to do so. But feeling never comes by trying. You fail. While October Rev William Briggs, Publish-the feeling is at flood you suppose er, Toronto. \$2 a year; single numbers you have much faith, when it is at 20 cents. ebb you suppose that you have little.

The current number of this popular magazine has three handsomely illustrated arany thing. You should neither be selves arrested, &c., -because the committee the Government had been content with no more proves the existence of renal affairs of Afghanistan, simply with the night and darkness as much as sundifference of a new frontier, whether that light Life is the test of faith. To The defective science which the committee has so effectively exploded, has been tee has so effectively exploded, has been to be considered as an advantage or a follow Christ is to go about doing good tributes a graphic article or the future protection of the future prote

THE DANCING CHRISTIAN

Said a sorrowful mother who desired her child to be a consecrated Christian : I thought when she united with the Church she was safe, but she has only gone into it worse than before." This young woman had refused all doubtful pleasures until a young lady of great influence in the Church said to her: There isn't any harm in the parlor dance." She participated; since then she is negligent of her Christian duties. and her devotion seems to be entirely selves to the presence of our agents in gone. The other day, when in com-their capital is as surely established as pany of ladies, one of them (a profespany of ladies, one of them (a professor) asked me why I did not allow my daughters to dance. I turned to an

intelligent and interesting young lady present, one who did not profess to be a Christian, and I said: "Can you tell me of any young laly-friend of yours that you believe to be a Christian?" She replied, "Yes, Miss--." "Does she dance?" "No." "Which would you prefer to have, her or one that does dance (a member of the Church) converse with you about being a Christian?" She said, "I do not wish any one to converse with me on that subject. "But suppose you knew one of them would, which would you preferwhich would you have the most confidence in?" Without hesitation she replied, "The one that does not dance." She then said, "I am not a Church-

One of the richest and rarest trea sure chambers in the world is that belonging to the Sultan of Morocco, in the city of Fez. It was established there in 815 by the Sultan Edris ben Edris, the founder of the city, and it has been enriched by some addition to its valuables or rarities by almost every one of his successors. There are preserved ed," by Rev Huntington Lyman; "The am looking, can have heard so much in it many precious relies belonging to Heavenly Race," by Rev Signor A Gavazthe time of the Moorish rule in Spain.

Zi; "The Ceaseless Conflict," by Rev

James Wisharart, M A, Besides the Serand there is a sword of Ferdinand the monic, this Monthly contains much matter Catholic, the handle of which is a mass of special value to Clergymen and other of precious stones. It is needless to Bible Students. We have "Brotherly say that this treasury is most carefully Talks with Young Ministers," by Dr Cuyguarded, and some travelers say that there are in it and about it nearly 2,000 Deems; a paper on "The Prayer-meeting. locks. Tunis newspapers report that some months ago the Sultan Sidi Muley D C Hughes, and " Helptul Data in Cur-Hassan, who has been long suffering from gout, confided the charge of the Fez Treasury to his brother, Prince teresting matter under the heads of Muley Abbas, who, in his turn, intrusted it to the Government of Fez. A tew weeks ago the Sultan was presented by one of his vassals with a splendid revolver, which was adorned with gold and precious stones. His Majesty ordered it to be lodged in the extension of sufferage to women, and ber, some boxes were found broken open and completely emptied of their contents. The Sultan had several persons arrested, but the inquiry led to no result; and he has now offered a regreat was the value of the stolen trea-

Books and Pamphlets Received.

The Second Annual Announcement of the TECHNOLOGICAL INSTITUTE of Halifax is received. The course of Lectures for the year 1879-80, commenced Wednesday, 8th October. The subjects of Instruction include Agriculture ; Industrial Chemistry : Civil, Mining, and Mechanical Engineerwith a dislike of all religious topics. ing; Architecture; Natural History; Mat-From the answer of the Christian hematics; and English, French, German, Union we clip the following: "You and Spanish Languages. Ninety gentlehave fallen into the common mistake men and thirty-seven ladies were in attendance last year. The year is divided into three terms. The second term begins on the 2nd Wednesday in January, and often done this. The New Testament the Third term on the 1st Wednesday in never does it. Emotion is, in the nat- April. Dr. Honeyman, the Treasurer, inure of the case, transient. You find vites communications from persons desirous of availing themselves of the benefits of this excellent Institution.

Neither the flood nor the ebb proves ticles. The wonders of the Colorado Canyons are exhibited in a number of very arexhilarant because of feeling, nor detistic engravings, as are also the pictures of his philosophical system and by com-

periences of travel in Italy, and a historical paper on the life and character of the great Scottish Reformer, John Knox. Other articles of interest complete a more than average number.

The friends of the Rev. W. H. Withrow. M A., the editor of this Magazine, will be pleased to hear of his safe arrival home after a very pleasant trip in Europe.

THE NATIONAL REPOSITORY for October opens with Burn's celebrated poem the "Cotter's Saturday night," handsemely illustrated. This is followed by "Moosehead Lake in October," by Mrs. H. G. Rows, and presents an interesting sketch "Holman Hunt" is criticised and a portrait given. "The Cliff dwellers of the Far West" is full of antiquarian lore; and so is "In an Old Egyptian Library," a second paper on which is furnished by P.of. W. H. Larrabee. Rev. R. Wheatley gives a life sketch of "Mary Rutherford Garrettson," well-known in Methodist circles; and Rev. A. F. Bridges writes an appreciative notice of John Howard Bryant. Dr. B. Hawley treats of the connection between "Christianity and Art;" and "My Land of Beulah" is continued through two more chapters. The Editorial Miscellany is pecultarly rich and varied, and contains many items of valuable information. The National Repositorg is published monthly at \$3 a year, post-paid.

THE PREACHER AND HOMILETIC MONTH-Ly for October is the first number of a new volume, and is of special interest. Among its contents are the following :- Sermonic : She then said, "I am not a Churchmember, and I love to go to parties and dance; but if I were a Churchmember I should not dance."

SULTAN OF MOROCCO'S

TREASURES.

Its contents are the following:—Sermonic:
"Little Things Tests of Character," by J

L Burrows, DD; 'The After Judgement," by Joseph Parker, DD; "The Principle of the Imitation of Christ," by D

H Wheeler, DD; "The Scriptural View of Divorce," by Alfred Cressey; "The Offering of Isaac," by Henry McCracken, DD; "The Elevating Influence of Christian Character." by Rey S. T. Graham. tian Character," by Rev S T Graham; "The Resurrection of our Lord-The Fact and the Consequences," by Rev Edward Henry Ward; "No Evil to the Just," by H M Galloher, D D; "Limitations of Wickedness," by Professor W M Balfour, DD; "The Honey of God's Word," by T L Cuyler, DD; "Satisfaction," Rev C M Jones; " How to Grow in Grace," by Rev P Franklin Jones; "Ejected and Silencler; "Preachers and Reporters," by Dr. Service," by Lewis O Thompson; "Studies in the Book of Revelation." by Rev rent Literature," by Rev E H Thwing. Then we have a large amount of most in-"Preachers Exchanging Views," "Sermonic Views," etc.

The leading article in the NORTH AME-

RICAN REVIEW for October is by Francis

Parkman, and is entitled "The Woman Question." It discusses the proposed treasury; but upon entering the cham- takes strong conservative ground. All the particular arguments against giving women the right to vote, are brought together and exhaustively treated. The second paper is a lucid and forcible exposition of the Philosophy of Comte, by his leading English disciple, Frederic Harrison. ward of £7.500 for the discovery of the Its title is "Science and Humanity" No thieves. From this we may infer how one who reads it can fail to get a clear view of the main doctrines of the religion which Positivism proposes. The third article, "Louis Napoleon and the Southern Confederacy," by Owen F. Aldis, is a statement made from the Confederate achieves of the relations that existed between the French Emperor and the Southern States during the War of the Rebellion. It adds an interesting and valuable chapter to the diplomatic history of the time. "The Railway Problem," by George Garrett, is a timely article upon the methods of operating our vast railway system which are just at present the object of so much criticism The most interesting portion of the paper relates to the work of the railway commissioners in England and the difficulties of introducing a corresponding oversight and regulation in this coun-The third part of "The Dairy of a Public Man" is of equal interest with the portions which have already been published. The extracts now given relate to Sumner's opposition to Cameron, the curious telegram sent to Jefferson Davis concerning the tone which President Lincoln's inaugural address was to have, and many incidents of the !nauguration Day and the day proceeding. The each artists by Prof. E. L. Youmans, and entitled "Spencer's Evolution Philosophy," contains a statement in detail of the various works which Mr Spencer has published during the past twenty years, showing the growth pressed for lack of it. Feeling no more proves the existence of religious life than the sparkle of the sun little-known country. A number of fine work of his philosophy as has been by on the snow proves growth in the engravings also illustrate the romantic some supposed. The paper gives an exgrass beneath it. The corn needs of Virginia. The Editor's tragic Story of the theory of Evolution. The damber

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WHAT SHALL WE DO WITH CHRIST'S LITTLE ONES?

BY THE EEV. W. BARROWS, D.D.

I MEAN such as Edwards refers to in this passage in his "Narrative of Surprising Conversions": "It has heretofore been looked on as a strange thing when any have seemed to be savingly wrought upon and remarkably changed in their childhood. But now I suppose near thirty were, to appearance, so wrought upon, between ten and fourteen years of age, and two between nine and ten, and one of them about four years of age." This was said more than a hundred and forty years ago, and very likely, if God should so work on little children to-day in any town, "it would be looked on as a strange thing." But would it be strange in itself, or only strange to the Church and to the Sabbath school corps, who yet fail to appreciate and grasp the work of child-hood conversion? With all our spiritual apparatus for the little ones, from Genesis to a blackboard, we vet seem paintul'y and dangerously deficient in knowledge and means for the conversion of Jonathan Edwards's little one. A few questions will put the point, What truths and influences shall we use for the conversion of a child six years old? What evidences shall we seek and take that that child is converted? What shall the Church do with a child six years old that is presumed and conceded to be a converted child? These would be hard, if not new, questions in a theological seminary; vet they concern, savingly, a large proportion of the souls for whom Christ died. With all our labor to perfect the Sabbath-school department of the Church and with such wonderful and splendid attainments in this line, is it not about time to come up to these three great practical questions? Could a National Sabbathschool Convention achieve a more important end for one year than to answer them lucidly and practically? Let theologians talk as they will of the nature of the new-born child as morally pure, or blank, or corrupt, the development of that nature is uniformly sinful, and so needs conversion. And, leaving the babe that dies before it becomes conscious of sin in the hands of the loving Saviour, we must regard the conversion of the fiving, developing child a necessity, as preparatory to Heaven.

like the see of Edwards, four years old, is possible, we must concede. Else God's plan of salvation does not cover all human sinners. The way to Heaven the good work continued to prosper. A has a break, a chasm that little ones lover of all things lovely and of good cannot step over. Let that suggestion report, Miss Garrettson never loved perish, since God is not willing that any Baptistic tenets and procedures. child should perish. The way is perfect, To her great delight the large accesand littlest feet can climb it, as well as Abraham's or Edwards's.

thus, God takes care of the labes; but those living till they know sin he commits to our care under his means of Montgomery, gave half an acre of grace. What are those means and how ground in a conspicuous place for the for the conversion of the little one so provided—this is the hard question. We can feed the child from our common table, clothe it from our common web. heal it with our common medicines; but how to save it through our common Gospel-this is the perplexity. Has the seminary any juvenile theology; or the Church any scheme of theory and practice thus to reach a large proportion of its charge; or the Sabb th-school any system of aids, hints, and helps, clearly and simply adapted to lead that child to Christ? We would like to know whether Edwards labored directly and looked for the conversion of those little cost was \$3,559.88. Mr. Garrettson ones, or whether the Holy Spirit did it all and simply surprised him with the result. Of course, there must be the same dependence on the Holy Spirit as when the parent is converted; out must remitted. He was one of the founders there not be as real and thorough a use of the Methodist Missionary Society in of means? Moreover, it is evident to pasters and

church committees that many proper candidates for the Church were converted at a very early and even unknown time. when neither the Church nor the child took any knowledge of it. Some thus converted, but not discovered as such, live a semi-Christian, unrecognized, unfellowshiped life in Christ; but not in the Church. These blind the line between the Church and the world, and its strong grounds for criticising the former. While we are putting vast labor most be lalored for, is it ret possible and complaining? No one has every and necessary to be able to judge with thing to suit; but if we can look above, verted? That ancient man of God did tion .- Ex.

not bring up his own boys very wel and, when he had the pious child of others in his family, it was necessary he should be waked up the third time before "Eli perceived that the Lord had called the child." Is not the Church dozing, if not sleeping, over this su b-

Then, what provision has the Church for the nursing and care and growth of converted little ones, even if discovered? We are coming down some from the adult pulpit and pew and creed, to the juvenile yet prophetic and potential majority in the congregation. But we are obliged to come down as low as the vestry for the most of them. The service, like the seats, is too high for them up-stairs. The sermon, singing, prayer, and seats even fail largely to recognize the presence and wants of children. And the service, as the pews, are manly and elegated. The seat has no place for little Samuel's head or back or feet. There is the same lack of provision for the spiritual wants of a converted little girl or boy. A few churches, noted for novelties, may have them; but they are almost as scarce and distant as eclipses. Have you any specific provision or place in your church for Christians eight years old? Probably not. But are all your children under eight years unconverted?

READING, MASS.

MARY RUTHERFORD GARRET. SON.

Calmiy and usefully the years sped by, and Miss Garrettson, like her father and mother, became in labours more abundant. The Sunday-school was her chosen and special field of operation, and many who, as girls, were under her instructions, are now staid, holy, bene ficent mothers in Israel.

Methodism grew slowly among the impassive Dutch population, whom Lorenzo Dow's unique eloquence hardly caused to open their eyes until 1821, when a Pentecostal revival of religion was experienced in and by the church at Rhinebeck. The Rev. Jesse Hunt was preacher in charge, and Miss Garrettson proved herself to be an efficient coadjutor. Several were baptized at the altar, and several more in the creek on the followin, Sabbath. A Methodist local preacher, turned Baptist, was to blame for the immersions. He had tried to proselytize the converts, and That the conversion of a child-sinner actually did organize a small churchd To check his proceeding Mr. Garrettson preached a sermon on adult baptism, which answered the end designed, and

sions to the society made a new church a matter of pressing necessity. In Jan-Unconscious of any sin and dying uary, 1822, measures were initiated for its erection. Her aunt Janet, widow of the hero of Quebcc, General Richard shall we apply them? How to labor . site. It was decided to build it of stone forty-five by fifty-five feet in size. needing it and for which Christ has In the list of donors Miss Garrettson's name appears. She gave one hundred dollars. The Garrettson family gave one thousand five hundred in all, the Suckley family gave seven hundred dollars. Several Livingstons, Thomas Tillotson, Colonel William Few, Mrs. General Armstrong, Mrs Margaret Astor, Dr. Elphalet Nott, and local subscribers, raised the sum total to \$3,234.

Mr. Garrettson laid the corner stone, May 1, 1822, and assisted in its dedication on the 6th of October following. Not a drop of spirituous liquors was used while it was building. The entire paid the balance uncovered by subscription, and held a claim against the church for the amount to the day of his death, when, at his particular request, it was 1819, and in his exuberant joy over that organization had the words Methodist Mission Chapel inscribed on one side the corner-stone of the Rhinebeck Church in honor thereof.—National Repository October.

FRIENDS.—After youth is passed we are not likely to make new friends .-We had better hold on to the friends of our youth, if we are so happy as to give the latter, unfortunately, some of much for us. The last words of President Edwards, when he came to die were, after bidding his friends good well for some learned divines, theologi- and so saying he fell asleep. There is cal professors, and essayists to outline no earthly friend loves us as He does, bath-school teacher, and church com- good advice a medical adviser gave a regenerating grace in Jonathan Ed- do? All my friends are out of town." wards's child of "about four years of age"? With all our other improvements is never out of town." It is related of Those who have magazines full of in the religious work-world, must these | Seneca that he comforted Polybius beundiscovered conversions, and ignored cause he was the Emp-ror's favorite, hopes, and clouded Christian deaths complain while Cæsar was his friend. continue to be multiplied? If child. Well! what right has any one who tolerable accuracy when a child is cont there is everything to give us satisfac-

GARRETTSON METHODISM

Neither Miss Garrettson nor her fath-

er yielded the first place to any one in

cordial appreciation of the noble and self-sacrificing bishop. Plain talks were frequently between the bishop and the presiding elder; talks that savored of band-meetings, explicitness and honesty. The suffragan told his superior that he (the superior) thought he was to Methodism in America what John Wesley was to Methodism in Great Britain and Ireland; but, said he, "it is not so." "Furthermore," he affirmed "you believe that you are inspired by the Holy Spirit that you never make a misappointment. But it is not so." Notwithstanding reciprocal outspokenness, the hearts of the two were knit together in Christian affection, and Garrettson esteemed Asbury, and spoke of him always as one of the most disinterested and noble men possible. Whether he held him to be the rival of Luther in boldness, of Xavier in enthusiasm, and of Wesley in foresight and discrimination, is not recorded. He did differ from him in some matters of Church polity. For example, he was in favour of the election of presiding elder by the annual conferences. He also held says Dr. Bangs, "that instead of having the What shall we do with Christ's little | whole continent under one general superintendency, it would have been better if it had been divided among several, making each superintendent responsible for his own particular district to the General Conference."

Asbury died at Spottsylvania, Virginia, March 31, 1816. Nearly seven years prior to his decease the great apostle of vile and scurrilous infidelity died, June 8, 1809, in New York, and was buried under a rail fence near New Rochelle. Pathe had had many influential friends and admirers, and among them were some of Miss Garrettson's relatives whom she was accustomed to visit. When he lay mortally ill at the house Madame Bonneville, an excellent French lady who had been confided to his protection on her way to America by her husband, Mrs. Colonel William Few, with whom Miss Garrettson was staving, resolved to call upon him. Miss Garrettson accompanied her, and sat down near the door of the room in which the utterly demoralized man lay sick, while Mrs. Few went to his bedside. Paine expressed great delight in her kind visit, repeatedly thanked her for it, and conversed freely on several topics. Mrs. Few called his attention to the great Physician of souls, but met with no response. "Mr. Paine," she ejaculated, "if you ever change your opinions, will you send for me?" He preserved a sullen silence. He never did send for her. The contrast between Paine and Asbury was great; the difference immeasurable; and both were infinitely in favour of the latter.-Na. tional Repository for October.

ANCIENT EGYPTIAN HYMNS.

A Hymn to Amun-Ra-Harmachis, or the Sun, identified with the Supreme Deity, which is apparently designed to be recited in the morning, begins : "Thou wakest, beauteous Amun-Ra-Harmachis; thou watchest in triumph, Amun Ra, Lord of the horizon, O bless, ed one beaming in splendor, towed by thy mariners who are of the unresting god, sped by thy mariners of the un-moving god. Thou comest forth, thou ascendest, thou towerest in beauty, thy barge divine careerest wherein thou speedest, blest by thy mother Nut each day; heaven embraces thee; thy foes fall as thou turnest thy face to the west of heaven." The hymn continues with a recital of the blessings which the sun confers upon the world.

The Festive D rge is ascribed to the eleventh dynasty, and is one of the few remains of a period that is nearly blank in history. It is mentioned by Herodotus, when he describes the ceremony of passing around the image of a mummy among the guests at feasts. "They who build houses, and they who have no houses," it says, "see what becomes of them. I have heard the words of Imhotep and Hartatef [two very ancient authors, the first mythical]. It is said in their saying," "After all, what is prosperity? Their fenced walls are which has never existed. No man comes from thence who tells of their have such. But even they cannot do sayings, who tells of their affairs, who encourages our hearts. Ye go to the place whence they return not. Strengand research on the field of the evidences of Christianity, would it not be reth, my true and never failing friend?" thou livest." In a similar strain is the Song of the Harper, of the eighdistinctly for the plain pastor, and Sab- nor can do for us what He can. It was the once the breezes of the dawn, but mittee the evidences of conversion, of patient who inquired, "What shall I places. . . . Their abodes pass

bread to spend, even they shall encoun-Christian lives, and obscured, bluffed | telling him it was not lawful for him to | of that day will diminish the valor of the rich. . . Mind thee of the day conversion is necessary and possible and has God for his friend to be grumbling (to which one goeth to return not thence. Good for thee then will have been an honest life; therefore be just and hate transgressions, for he who loveth jus-

tice will be blessed."

The Hymn to the Nile, of the probable time of Moses, has received especial notice from Canon Cook, of Exeter, in his Commentary, on account of its resemblance with the earliest Hebrew poems. Resemblance in style with Scriptural writings often claim attention in these early works. - National Repository for October.

And I heard the voice of Harpers harping with their Harps."-Rev. 14: 2.

I hear a strain of heavenly song, It seems to waft my soul along To that sweet rest for which we long In the Palace of the King.

I bear it in the din of day, And to my soul it seems to say, "There thou shalt rest and join the lay In the Palace of the King." I hear it in the hush of night,

Still softly ringing with delight, Assuring me that all is bright In the Palace of the King. I hear it in affliction's hour.

Imparting hope, and faith, and power, While sweetly singing "Tears no more" In the Palace of the King. O love divine! my soul retain. And wash me pure from every stain,

That I may help prolong the strain In the Palace of the King. HENRY SCANES.

"NO COLLECTION." BY THE REV. SYLVANUS STAFF.

Why conclude a "Religious Notice" by announcing No Collection? Since the fall of man, there is no older or more solemn act of worship of God than giving. As well announce no singing, no prayer, or no preaching. They are not one whit more religious or Christian than giving, as an act of worship. God has commanded that none shall appear before him empty. Do you evade the duty by the reply that this command was to those under the old dispensation? Do you acknowledge that it is lawful for a Christian to be more selfish than it was allowed for a Jew? Do you belie Christianity by saving that it has lowered the standard of a virtue?

Among Christians giving in worship has almost lost its place as a means of grace. The Jews were required to give n tithes and offerings at least one fifth and perhaps a third of all their income. Christ did not lower, he raised the standard. When Zaccheus gave "half his goods," Christ approved; and when even a poor widow gave "all her living," Christ pointed her out with praise. That his followers understood Christian giving to be in advance of Jewish liber ality is proven by the fact that "all that believe sold their possessions and parted them to all men, as every man had need. While this standard was not enjoined upon others, it was not reproved.

Treat it as we may, the fact remains that many churchmembers, and even ministers of the Gospel, do not fully understand Christian worship. The jingling of money in the collection box or on the plate disturbs their "devotions." The religion of to-day needs to be mixed with a little more instruction concerning that to which Luther refers when he says that a man needs to be converted three times: first his head, then his heart, and then his pocket book. When ecstasy takes a man so far from earth during the sermon that he finds it difficult to get back in time for the collection, he will do well to examine into the source of such emetions. True Christian joy is never interrupted by the gathering of offerings, which is itself an act of worship.

Perhaps no influence has been so destructive of the offeratory in our public worship as the base belittling of the gathering of offerings by calling it a penny" collection; and any man who announces it as such publicly burlesques Christian worship and is guilty of sacrilege.

Collectors, as if reproached both by the congregation and their own conciences for "interrupting" the worship, hurry from pew to pew, affording scarce an opportunity to those who desire to join in this portion of the service.

All in all, the "collection" is in a bad way and much in need of reform but the most inexplicable of all is that any man who undertakes to preach the dilapidated. Their houses are as that Gospel publicly should be guilty of advertising his ignorance of worship and his unfitness to teach.

> Lord Bolingbroke, the celebrated scep tic was one day reading in Calvin's Institutes, when a clergyman of his lordship's acquaintance came on a visit to him. Lord Bollingbroke said:

"You have just caught me reading John Calvin: he was indeed a man of great parts, profound sense and vast learning. He handles the doctrines of grace in a most masterly manner.'

" Doctrines of grace!" replied the elergyman; the doctrines of grace have set all mankind by the ears.'

"I am surprised to hear you say so," said Lord Bollingbroke; "you who pro-fess to believe and pream the doctrines of Christianity. These doctrines are cerunly the doctrines of the Bible, and if I believe the Bible I must believe them; and let me tell you seriously, that the greatest miracle in the world is the subsistence of Christianity, and itse ntinued preservation as a religion, when the preaching of it is committed to the care of such | .OB PRINTING neatly and promptly exeunchristian wretches as you."

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Alterative, Tonic, Solvent and Diuretic.

VEGETINE is made exclusively from the juice of carefuly-selected barks, roots and herba, and so strongly concentrated that it will edecadly eradicate from the system every taint of Scrofulas, Scrofulous Humor, Tumore, Cancer, Cancerous Humor, Tumore, Cancer, Cancerous Humor, Tumore, Cancer, Cancerous Humor, Erystyles, Sait Rheum, Syphilitle Diseases, Cancer, Faintness at the bitomach, and all diseases that arise from impure biood. Sciation, Inflammatory and Chronic Rhemantium, Neuralgia, Gout and Spinal Complaints, can only be effectually cured through the blood. For Ulcers and Eruptive Diseases of the Skim, Pustules, Pimples, Blotches, Bella, Tetter, Scaldbead and Ringwern, Vantura has never failed to effect a permanent cure. For Pains in the Back, Kidney Complaints, Droppy, Female Weakness, Lemostry acts directly upon the causes of these complaints. It invigorates and strengthms the whole system, acts upon the secretive organs, allays inflammation, cures ulceration and replaces the bowels.

For Catarrh, Dyspepsia, Habitual Continues, Palpitation of the Heart, Hease ache, Pilce, Nervensess, and Gossel Prostration of the Nervens System, and medicine has ever given such perfect satisfacts.

For Catarrh, Dyspepsia, Habitual Cestiveness, Palpitation of the Heart, Heads ache, Piles, Nerveneness, and Gessell Prestration of the Nerveus System, he medicine has ever given such perfect satisfaction as the Vzentine. It purifies the blood, cleaned in of the organs, and possesses a controlling power over the nervous system.

The remarka'le curse effected by Vnentum have induced many physicians and apothecaries whom we know, to prescribe and use it in their own families.

own families.

In fact, VEGETINE is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet placed by

WHAT IS VEGETIME? It is a compound extracted from barks, roots and herbs. It is Nature's remedy. It is perfectly harmless from any bad effect upon the system. It is nourabing and strengthening. It acts directly upon the blood. It quiets the nervous system. It gives you good sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nervous and gives them Nature's sweet sleep—as has been proved by many an aged person. It is the great Blood Purifier. It is a soothing remedy for our children. It has relieved and cutred thousands, It is very pleasant to take; every child likes it. It relieves and cures all diseases originating from impure blood. Try the Vegetime, Give it a fair trial for your complaints; then you will say to your friend, neighbor and acquainsance, "Try it; it has cured me."

Valuable information.

MR. H.R. Syrvens:—

Dear Sir.—My only object in giving you this testimomial is to aprend valuable information-Having been baddy afflicted with Sair Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which caused me grent pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood preparations, among which were any quantity of sarsapanila, without obtaining any benefit until I commenced taking the Vecamien, and he fore I had completed the first bottle I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man, and my skin is smooth and entirely free from pimple send eruptions. Thave never copyed so good health before, and I attribute it all to to the use of Vecamien. To benefit those sufficted with Rhuemation, I will make mention also of the Vecamien's wonderful power of cursular of this acute complaint, of which I have suffered so intensely.

C. H. TUCKER. MR. H .R. STEVENS :suffered to intensely.
C. H. TUCKER,
Pas. Ag.t Mich. C. R.R.,
62 Washington Street, Boston.

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prevent this terrible disease, and will positively set nine cases in ten. Information that will save many lives sent free by mail. Don't delay a momen. Provention is better than sure. E. S. JOHNS & CO., Banger, Maine.

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C. H. TUCKER.

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Fas. Ag.t Mich. C. R.R.,

C. Washington Street, Boston.

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TEMPERANCE ITEMS.

CAPT. WEBB, the great English swimmer, adds his testimony to Hanlon's of the uselessness of ardent spirits as a means of greater endurance. He says, "When young men go on walking tours a glass of beer at every inn means failure; and as to spirits, these are simply poison.'

It is gratifying to see what deep root the temperance cause is taking through the length and breadth of Great Britain. On every side we notice how coffee palaces, cocoa houses, and other kindred institutions are being established to break through the hurtful monopoly of king alcohol. That they can do so successfully is shown by the fact that coffee and cocoa houses established in Chester, Dover, Jersey, etc., are paying dividends of ten to thirty per cent.

THE late Dr. Guthrie, of Scotland, was a strong temperance man. On one occasion he expressed his opinion of whiskey in these words: "Whiskey is good in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But | Lungs, even in the most alarming stages. it is one of the worst things in the world for preserving a man when he is

GOVERNMENT returns showthat there is annually expended in intexicating drinks n Victoria, the smallest of the Austradam provinces, the seer of & ,-857,000, or near, y \$20,000,000, without including the indirect burdens of taxa- strate. tion, since three-fourths of the crime, poverty, and suffering of the colony are caused by drink.

"These are the times," says Dr. Cayler, " for our pastors to preach faithfully and fearlessly against the bottle and to labor for the conversion of inebri- Ingredients as may be required ates Nor this only, they ought to reach the supreme safety of entire abstinence. I do not care what a minister's theory may be about the wines of Palestine. It is not from 'six water-HE system of employing Convassers at a high commission has been strictly abandoned by of destruction are issuing forth to ruin pots' at Cana of Galilee that the imps our youth and to curse our families; it is from the decanters on the tables of thee minister's own parish, and from the drinking saloons in his own neighborhood, that the deadly mischief

In an address delivered in Hyde-park on Sunday afternoon week, Mr. Henry Variey gave an account of his recent two years' visit to Australia and New cash system enables us to sen at a very small zealand. He stated that a man going out there must prepare for hard work, and he must go to bed a sober man if he wished to bear the heat of the climate and to get on, for strong drink had proved the ruin of tens of thousands erated heat, they did not improve the blood. The who had gone forth from these shores. Several gentlemen put questions, to the lecturer at the conclusion of his address, and in reply he stated that the social habits of the people were much the same in those colonies as in Ingland.

> The United Kingdom Band of Hope Union held its annual conference at Bristol recently. Amongst the speakers was Dr. Patterson, who denounced the use of intoxicants as medicine, and said he could not see the necessity of giving poisons to people when they were ill. The Bristol secretary said there were fifty-four bands in Bristol Mr. Baker, of Somerton, said they took into their bands of hope children at three years of age.

THE people of the United States, it education, and \$48,000,000 for religion. -The Obio Liquor Dealers' Association met early in July. Every county was represented. A constitution was adopted which induces a section to expel a member selling liquor to a minor or to an habitual drunkard.—All the liquor sellers of Plymouth, New Hampshire, have signed a paper agreeing to stop selling and go out of the business The Town Temperance Committee has lately decided to arrest any one found intoxicated, and, if it could be ascertained who sold the liquor, to prosecute them, whether in Plymouth or adjoin-

The effects of rum on the native inhabitants of Madagascar are so pernicious, leading to the commission of fearful crimes when under its influence, that a number of consuls, Missionaries, and other influential residents of Madagascar have addressed a memorial to Queen Ranavalona, asking that its importation into her kingdom may be prohibited absolutely. The memorial and the reply sent by the Queen's Chief Minister are published in La Sentinelle De Maurice. The Minister says: "I have the honour to tell you, gentlemen, that already a law has been frame! which prohibits the drinking of rum in the kingdom of Madagascar. In your letter you have shown the effects of rum drinking in all its hideousness, and above all, how it brutalises men You are right; and the Queen thanks you for your thoughtfulness, which has been inspired by your friendship, and for the great good of her people.

s. composed of Ingredients identical with tho which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directly dependent upon some of them.

By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following

It will displace or wash out tuberculous matter. and thus cure Consumption.

By increasing Nervous and Muscular Vigor, Bronchitis, Acute and Chronic Congestion of the

It cures Asthma, Loss of Voice, Neuralgia, &c., St. Vitus Dance, Epileptic Fits, Whooping Cough living. If you want to keep a dead man Nervousness, and is a most wonde ful adjurct to

An endless chain of good effects is formed by Fellows'

Commont Common of Planter whitee. and we are sole in saying, trong a log cycle ner composition, as the following will be a

IT IS ACCEPTABLE to palate and stoumch. SUFFICIENTLY POTENT to insure decided be continued. This characteristic is possessed by no other remeds.

IT ASSISTS DIGESTION and assimilation, IT VITALIZES THE BLOOD, supplying speli

IT RESTORES TONE to the horses.

centration to the mind. IT PROMOTES VIGOR in the organs which depend for health on the involuntary in reular action, viz: the Liver, Lungs, Heart, Stomech,

And unless afflicted with some disease in obving ABSOLUTE ORGANIC LOSS, it will sustom the sy-tem until it reaches the age allowed to man by a beneficient Creator.

FELLOWS' HYPOPHOSPHITES.

INCEPTION. The experiments which perfected this preparation occupied many months, and were instituted with a view to curing that insidious disease,

TUBERCULAR CONSUMPTON. and in order to supply the deficiencies in Hyp phosphites aiready in use; for, althwere, owing to their imperfect organization, found

wanting in practice. While they caused the formation of fat and ger olving large doses, they were also too expensive. The desi lerata sought by Mr. Fellows, were:

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Sewing Machines ABSTRACT EFFECTS.

Fellows' Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the circulation; and, being perfectly is said, pay over \$700,000,000 a year miscible with the blood, speedily pervades every is said, pay over \$700,000,000 a year for intoxicating liquors, \$95,500,000 for by a pulse slightly increased in fullness and strength a general exaltation of the organic functions, and exhibitation of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and rt-newing the blood, thus causing the healthy muscular formation so necessary in restoring the functions

of the previously weakened organs. Being then, a tonic of the nervous and circulatory system, it follows that, when there is a demand for extrrordinary examion, its use is invaluable, since it supplies the waste through the circulation, and sustains the general system.

At no period of life is watchful care over the functions of the brain more requisite tdan during the acquisition of knowledge by the youth: ploiding, persevering study requires a store of vigorous nervous force, or the child may sink under the mental toil.

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any other article as "just as good" though besting a similar name, and of those who offer he cheaper priced article. Note .- It is only the Independent, well-posted and unselfish Physicians who can affort to pro-scribe this remedy. Experience has proved the The highest class medical men in every large of 5

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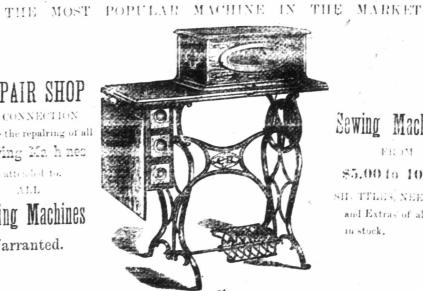
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THE WESLEYAN.

FRIDAY, OCTORER 10, 1879. GERMAIN STREET CHURCH, ST. JOHN, N. B.

Among the loyalists who, on the 18th day of May, in the year 1783, landed on the rugged shore, where now is the Market Slip of the city of Saint John, N. B., there was a New Jersey Methodist whose name was Stephen Humbert. Through his earnest solicitations several Methodist ministers visited the growing town in its early years. The first residents of Saint John were chiefly adherents of the Church of England. Henry Alline, and a few other non-conformist preachers, came, tarried a brief period, held services, and went on their way. On the twenty-fourth of September, 1791, Rev. Abraham John Bishop arrived at St. John. On the first Sunday after his arrival he preached. On the first Sabbath in October (1791) he organized a class-meeting in a house owned by a Mr. Kelly, on the corner of Charlotte and Princess Streets. This was the beginning of Methodism in St. John.

In November (1791), Rev. William Black, then stationed in Halifax, visited Saint John. He desired to preach: but the chief magistrate, sometimes called the mayor, threatened him with imprisonment in the county gaol, if he should thus officiate, without first obtaining special permission from the governor of the Prov-

few Me, hodists of the town purchased a Albert Desbrisny, 2 years, 1830 to 1832; building on the west side of Germain St., between Duke and Queen streets. This building was used for a number of years as the rocal City Hall, and Court House. In this building the services of the Church of England were held, previous to the completion of Trinity Church in 1791.

The erection of the Germain street Methodist Church was attended with serious difficulties. The adherents of the cause were few; and those few possessed but limited financial resources. A site was secured on the north-east corner of Germain and Horsefield streets. In the winter of 1807, the timber for the frame of a church forty-two feet by sixty feet was placed upon the ground. In April of that year Rev. Joshua Marsden held an openair service, on the site, standing on a small rock in the midst of the frame now ready to be raised. His text was: "Upon. this rock I will build my church, and the gates of hell shall not prevail against it." Some of the townspeople of that day laughed at the small band of praying Methodists, for having attempted, in that enterprise, to do what many thought could never be accomplished. This church was completed in the following year; and on Christmas day, 1808, it was dedicated. The Rev. William Bennett preached the sermon, and conducting the dedicatory services. This was the second place of worship built in Saint John. The old Trinity was the first. The old Saint Andrew's Kirk was the third.

The Germain Street Church was enlarged, by the addition to its length of twenty feet, during the incumbency of Rev Sampson Ludy, in 1834. The schoolroom, about twenty-two by eighty feet, was built at the same time. On the occasion of the coronation of Queen Victoria, in 1838, this school room was the largest public hall for social or secular meetings in Saint John. On the day of the coronation of Victoria an enthusiastic meeting was held there, with Judge Parker in the chair. Rev. Stephen Bamford and other prominent public men of the city were the speakers of the day.

For many years that structure was the oldest Methodist Church in the Province. Of the various social and religious influences that have gone out from the venerable sanctuary it is not our purpose, with but a single exception, now to speak.

After the enlargement of the building in 1834, and during the incumbency of Rev-Enoch Wood, who was appointed to Saint John in 1836, the congregation became too large for the building. The question of the erection of the Centenary Church was discussed. Formidable difficulties were apparent. A board of trustees was appointed. Mr. Wood was the leader in the enterprize, and by skilful management and indomitable perseverance he and his co-labourers succeeded in their work. Mr. Wood purchased three lots of land for the Centenary trustees. He paid two thousand dollars for the three lots. Mr. John B. Gaynor paid six hundred dollars for a fourth lot, and gave the lot as a free donation for the purposes of the church. Those four lots constituted the site on which the Centenary Church subsequently was built.

In August, 1839, the Centenary Church was dedicated In several respects it proved to be an eminently successful church enterprise. 4 On the memorable 20th of June, 1877, the old Germain street sanctuary perished in the devouring

some nine or ten hours later, the Centenary passed away in the fiery storm.

Previous to the year 1809 there had been no regular appointment of a Methodist minister to St. John, or to any part of New Brunswick. In the English minutes of 1808 the Provinces of Nova Scotia and New Brunswick are recognized as one circuit, and under the name of Liverpool. The ministers stationed in this extensive circuit for the year 1808-1809, were William Black, James Mann, Duncan Mc-Coll, William Bennett, James Bulpitt, William Sutcliffe, and James Knowlin. In 1809 St. John appears in the minutes as a circuit, with William Black as the minister. Between 1791 and 1805 the following ministers laboured at irregular intervals in St. John: William Black, Duncan McColl, William Grandine. Joshua Marsden, William Bennett, James Mann, and William Jessup.

During the intermediate three score and fourteen years the following ministers have had the pastorate care of the Germain street circuit:

Joshua Marsden, nearly 3 years, 1805 to '08; William Bennett, one year, 1808 to 1869; William Black, 2 years 1809 to 1811; Stephen Bramford, 2 years, 1811 to 1813; James Knowlan, two years, 1813 to 1815; William Crosscombe, 2 years, 1815 to '17; Stephen Bamford, 2 years, 1817 to 1819; James Priestley 2 years, 1819 to 1821; Robert Alder, 2 years, 1821 to 1823; James Priestley, 1 year, 1823 to 1824; Robert Alder, 1 year, 1824 to 1825; Richard Williams, 3 years, 1825 to 1828; John B. Strong, 3 years, 1828 to 1831; In the early part of the year 1792, the Enoch Wood, 2 years, 1829 to 1831; Sampson Busby, 3 years, 1831 to 1834; William Smithson, 2 years, 1832 to 1834; Arthur McNutt, 3 years, 1834 to 1837;

> In 1838 the circuit was divided by making Portland a separate circuit. The new circuit was called St. John North (Port-

Enoch Wood was three years at St. John South Germain Street, 1836 to 1839; three years, St. John North (Portland) 1839 to 1842; and four years, St. John South, 1842

Richard Williams, 2 years, 1889 to 1841; Frederick Smallwood, 2 years, 1839 to '41; William Temple, 2 years, 1841 to 1843;

In 1842 another division was made by the erection of Carleton into a separate

George Miller, 3 years, 1843 to 1846; Ingham Sutcliffe, 3 years, 1846 to 1849; Henry Daniel, 3 years, 1846 to 1849; Richard Knight, four years, 1849 to 1853; James G. Hennigar, 3 years, 1853 to 1856: Edmund Botterell, 3 years 1856 to 1859: John McMurray, 3 years, 1859 to 1862; Matthew Richey, 2 years, 1862 to 1864; John S. Addy, 3 years, 1864 to 1867; 1 Charles Stewart, 3 years, 1867 to 1870; Henry Pope, 3 years, 1870 to 1873; Howard Sprague, 3 years, 1873 to 1876; John A. Clarke, 1 year, 1876 to 1877; Benjamin Chappell, 2 years, 1877 to '79; John Read is now the resident pastor of the Church.

QUEEN SQUARE CHURCH.

In the early part or the year 1878 the lot of land, about one hundred and sixty feet by eighty-three feet, was purchased for the erection thereon of the Queen Square Methodist Church. Immediately thereafter the work of building was commenced. The following gentlemen com-Blizzard, Joseph Butlock, G. F. Thompson, S. Mason, J. R. Woodburn, of Saint John, and E. Fisher, Esqs, of Portland. Mr. Bullock was chairman of the committee until the exterior portion of the building was completed, and Mr. Blizzard during the remainder of the period of construction. The Rev. Benjamin Chappell, the pastor of the church, was the secretary of the committee until the close of his pastorate in July last. The Rev. John Read, the present incumbent of the church, is ex officio the chairman of the Board of

On the 8th day of August, 1878, the corner stone of the new church was laid with imposing ceremonies. On the 13th of July last, 1879, the congregation, which had been worshipping in Ring's Hall, began the occupancy of the school-room of the new church, when dedicatory services

On Sabbath last, October 5th, the church was formally dedicated to the worship of Aimighty God, and for the purposes of the christian ministry. A prayer meeting was commenced at nine o'clock a. m., under the leadership of Rev. John S. Addy, a former pastor of the church.

MORNING SERVICE.

At 11 in the morning a dedicatory sermon was preached by the Rev. Dr. Stewart, of Mount Allison Wesleyan College, and the dedicatory service was conducted by the Rev. H. McKeown, President of the Conference, who also conducted the services. There were present on the piatform the nevs. H. McKeown, John Read, pastor of the church; D. D. Currie, editor of the WESLEYflames, and during the succeeding night AN, Halifax; J. R. Narraway, of Centenary Saviour undoubtedly draws our attention to

er by the Rev. J. R. Narraway, the Rev. D. D. Currie read a lesson from the sixth chapter of II Chronicles, and the Rev. John Read from the tenth chapter of Hebrews, commencing at the 19th verse. The choir sang

The Rev. Dr. Stewart took the text of his discourse from the third chapter of Revela-

tion and part of the 8th verse. "Behold I have set before thee an open door, and no man can shut it. To fully preserve the connexion of the text, said the rev. gentleman, it is necessary to read further in this chapter, turning to and reading the cortext in explanation of his text. In the Scriptures of the New Testament we find a divine unity of purpose and a divine diversity of treatment. In the records of the apostles we have the history of the life, sufferings and resurrection of Jesus Christ, and in the epistles the doctrines and teachings; and in the Revelation we have evidence that Christ, who was incarnate, still lives and takes an interest in his church, and that he will contiune to do so for all time to come. The last part of the New Testament contains words largely suited to us. They are the utterance of our Lord and Saviour after he had completed his sufferings and ascended to heaven to sit at the right hand of the throne of our Heavenly Father. Secondly, the book's teaching is appropriate to us as showing the condition of the church from the time of the teachings of the apostles down to the present. They are appropriate for us also inasmuch as they are the words of Jesus addressed to the church of all ages, and are accordingly for us. And therefore we turn to the text which contains two important truths-first, the relations which our Lord Jesus Christ holds to the church; and, secondly, the responsibilities arising from out of such relation and which is the privilege enjoyed by the church. In the utterance of Jesus, "I have set before you an open door," there is a reference to his own divine nature. In the other portions of the New Testament we have Christ's history, sufferings and resurrection, but in the Revelation Jesus is in his divine right. In claiming this he does not rest upon his divine appearance, but he takes other means. He brings before us his divine Godhead when he says: "And to the angel of the church in Philadelphia write; These things saith he that is holy." The Lord our God is holy; and, mark you, such a conception as this could not be attributed to man. Power has been given to deities that have been supposed to be and have been worshiped; they have been given omnipotence and omnipresence; but holiness never. That is the attribute of God. Not purity or aught else alone, but holiness revealed is the very perfection of the divine nature. The words of our Lord Jesus Christ, "These things saith he that is holy" is another evidence of his divine attribute. Jesus claims to have knowledge of all and to be the truth and the light. "He that is true" can see far down into us, peer into our very hearts and souls, and not only know our works and actions, but read also the hidden The thoughts that give rise to them. perfect knowledge that indicates divinity put forth in relation to the church. Human teachers may, by means of grace, teach us some aspects of truth; But the Lord Jesus Christ is about to teach every one of us, and put to each and every one of us, the truth that is applicable to our respective necessities. And further. "he that openeth, and no man shutteth; and shutteth, and no man openeth," it is a further revelatiou connecting the divine and human nature. this passage our Saviour does not claim divinity alone, but claims, also, to be that descendent of David spoken of before in the Scriptures who shall sit upon his throne, "he that hath the key of David," which is the symbol of his power and is the guide for the church to-day. Much of the unbelief of the present day is the result of a looking back to the Christ of nearly 2,000 years ago. Our text tells us that we should look to Christ now, and believe that he now lives and is watching over the welfare of his church. The reason why some professors lack faith is because they do not recognize the living Christ. They look back to the Christ that was. They do not remember that Christ now is; they forget that he still lives and judges, and that he is opening and shutting the door and watching over his people to make them a holy church. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth " Secondly, the words of the text, Behold, I have set before thee an open door," brings out plainly the responsible pri- glory and show forth his handiwork. vileges of the church arising from the relaposed the Building Committee: Z. G. tions of Christ thereto. Through Christ we covered a small portion of his glory. have the blessed privilege of coming into the immediate presence of God, and by holding

communion with him partake more of his divine image and nature. The Old Testament says of the means of grace that the way was not open. But what of the New? It says that Christ has come and that no man can shut the way of his brother unto the Father. All have access by one way and light unto the Father. There is a throne of majesty and a throne of grace, and none can hinder us from going to the throne. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The door is opening, and none can shut us out from entering through. Christ says, "I am the way." Let the sinner come. None can bar the way or shut the door. Christ, drawn up from earth to heaven and the throne, draws man up to him and it. God himself will not shut the door, but stands ready to receive us through Jesus Christ. The door open is the door of christian usefulness. The Apostles were sent out to open the door to the sinner. The doors were opened on one day to the Jews by Peter and Paul, and on Pentecost. Christ is the absolute governor, and he says. I have set open the door. They that are with him are cailed chosen and faithful-are christians. How different this is to the ideas some people entertain of christianity! And is not this a grand privilege-a something to be enjoyed by the christian? Christianity wants as much from you as it expects you to bring back to him who redeemed you with his precious blood; you are not only called the chosen ones, but the faithful ones, and this you must be and live up to. The work The Daily Sun, of St. John, of October of the true christian is to teach the ignorant of the Gospel and spread its glorious truths. This shows the true believer. Faith and christianity should be found not only in your words, but in your actions; you must live the Gospel. The church must set up a code of morality, the rules and observance of which must be found governing your every day life and in the living exterior of the peo-These are to be learned in the classroom and Sunday-school, and are the true works of believers. In the words, "Behold,

I have set before thee an open door," the

'er singing by the choir, followed with prayis picty itself. As a man takes the responsibility of his salvation and sustains it, so does his reward become him as a pillar in the house of God. There will be honor in the service of God, and in being a pillar in the temple of God will his reward be, and he shall go no more out. To grow up in Christ, to bring one's life up to God, is precisely what the text tells. To go no more out, to become habituated to what is good and excellent, so habituated that it becomes part of the being, so that there is no more danger, shall secure christians life everlasting; and, as pillars of the temple of God, they shall go no more out. The rev. gentleman referred to the mitre of the high priest of the Jews, on which was engraved that name to speak which was deemed sacrilege by them; and said that God's people were peculiarly his, and that the faithful became the Son's peculiar possession when stamped with his "new name." The text, said the rev. gentleman, is applicable to the congregation as treating of the Lord Jesus Christ. In the history of the church was it ever found that the support ofhis hands faltered, and have they ever withdrawn during all the years since he gave them the first church? * As the old church was the first one burned in the fire, so it is the first that has been raised to perfection again. It is an open door to communion with God and Christ's excellence. It is necessary to have access to God to fill duties incumbent upon us as Christians. Connected with this communion with God is the communion of saints. Our church is adapting itself more than ever to the preaching and spreading of the Gospel, and to the bringing of ourselves together in the communion of fellowship and love. Then it is an open door for christian usefulness. Not only is it a beautiful edifice in which to worship, but it is a sign of the truth. You should not only open your doors and pews to the poor and rich who may come in, but you should go out into the thickets and bye ways and bring them in; and then your church will be consecrated in a way that will make it a glory to God. Look out also for the orphans who have no parents to guide them to fountains of saving knowledge; and above all make your church by all these means, a centre of spiritual light. The rev. gentleman in concluding, referred to members of the congregation who had passed away, and to whom the door had been open, since he had been pastor of the church,

> The choir sang the Hallelujah chorus, and a collection was taken up. The Rev. Mr. McKeown then conducted the dedication service, which consisted of the reading of the CXX Psalm by the minister and congregation in alternate verses and the reading of the prescribed dedication service by the Rev. Mr. McKeown, who also followed with prayer, and pronounced the benediction when the choir had sung the doxology. After the sermon the pastor announced that on Monday evening there would be a Thanksgiving Meeting, in which the pastors of the city who could be present and take part as well as many from outside On Friday evening there would be a Congregational Meeting for the purpose of looking through the church; at which the trustees would also make a statement of the financial condition reversible seats capable of accommodating

in a most feeling manner.

of the church.

AFTERNOON SERVICE.

ed an eloquent sermon, being assisted in the also lighted by three pendants of six burners services by the Rev. Drs. Addy and Pope each, and two single jets at rear of platform and Rev. B. Chappell. The rev. gentleman and is a remarkably airy and well lighted

of the 2nd chap, of Thessalonians. Paul, the preacher considered a model of integrity and honesty of purpose; a man whose exemplification of these virtues could be studied with profit by all called upon to fill positions of trust, from the highest to the lowest. The Apostle committed his message of love and truth faithfully to the world, and at the close of life passed to his eternal rest, having fought a good fight and having finished the work committed to his hands. That work was preaching the gospel of Christ. The gospel has been termed the gift of revelation to the world. It would be in vain for us to seek the life of Christ from the cradle to the cross, without k nowing the nature of the author of salvation. Among men he was poor, but when we believe and understand his greatness and glory with the Father, we perceive and feel his richness, honor, and glory. The sea is his, for he made it. He stretched out his hand and formed the heavens; his will governs all things, and with the twinkling of an eye he formed the stars. The heavens declare his in all these wonderful acts we have only disand archangel acknowledge him. The blessing brought to us to publish to a dying world of sinners is beyond our comprehension. It is the unspeakable gift by which sinners may seek redemption for their sins. As a message the Bible contains a revelation of man ruined by sin. Through sin all our woes and cursings follow. All that now live must die. The sceptic may sneer at the eating of the apple, this first act of disobedience He may look at the act as but of small importance. but in so doing he sides with the enemy and exposes his great need of natural and moral training. Then the message embraces further than this, the redemption of the guilty sinner. In the work of redemption Jesus Christ lays a sure foundation for the sinner, a foundation designed by wisdom and love. Our mother Eve drank the poison and tainted all the human race. The seed of the woman bruised the serpent's head, and when the time was come God sent his only Son, made of a woman, to redeem the world. And there is no redemption but by remission through the blood of the Lamb. Peter was a model preacher and took the stand on Calvary, proclaiming the blessed story.

The rev. gentleman next touched on the delivery of the message of salvation by the clergy, showing that the Gospel should not be preached as pleasing men but God. The duties devolving on a fearless, honest minister were depicted at some length, after which the rev. speaker earnestly besought his hearers to take the message of salvation to their hearts. In conclusion he congratulated the church and congregation on their occupancy of their new and handsome edifice, and hoped it had been acceptably dedicated to God. While the collection was been taken the choir sang "Morazt's Gloria."

Before the final prayer the pastor announc ed that the Rev. Prof. Burwash, of Sackville, would preach morning and evening of next

An immense congregation filled the church in the evening, every seat being occupied and the aisles lifted with chairs and benches. The church, when lighted up, presented a beautiful appearance. After an opening hymn, and prayer by the Rev. H. McKeown, the choir sang the anthem "Be joyful to the Lord."

Charch; Dr. Stewart, and James Addy. Af- that door to immortal life to which all should Rev. D. D. Currie selected as the lesson for the evening, the second chapter of the Book of Haggai: part of the ninth verse of which he took for his text:

"The glory of this latter house shall be greater than of the former, saith the Lord of

The following description of the build. ing we give from the St. John Sun of Oct

THE BUILDING

is Gothic in its external architecture, and runs back from Queen square about 130 feet. Being irregular in form it presents a remark. ably handsome and picturesque appearance viewed from any point. The lot on which it stands is about 160x83. The church is now complete with the exception of the steeple and the organ, both of which will be added as soon as possible. The steeple and tower will measure 175 feet: and the church when completed, will cost somewhere in the neighborhood of \$30,000 to \$35,000. It is constructed of Albert County freestone with artificial stone buttresses and a base of granite with freestone water course. Externally the appearance of the church is such as to compare favorably with any other new specimens of church architecture in the city, and is a eredit to the enterprise of the congregation as well as to the denomination to which it belongs, and which can point to many fine sacred edifices in this city and Province.

The exterior being finished, nothing remained to prevent the occupancy of the church but the finishing of the interior. This iob Mr. A. H. Bond, of Bond & Mildon, who are at present engaged in completing the interior of St. Luke's church, Portland, has had in hand for some time and completed his work yesterday afternoon, when the work was passed by the inspector appointed by the building committee, Mr. Richard Cassidy, and his action subsequently confirmed by a meeting of that committee. The chairman of the building committee has expressed himself thoroughly satisfied with the highly efficient and workman-like manner in which Mr. B. has completed his contract. The members of this committee, and especially the chairman, have been untiring in their superintendence of the building operations, in which they manifested the greatest care and interest on behalf of the congregation.

of the building is Gothic throughout, and all the fittings and appointments harmonize with this style in even the most minute details. At the southern end fronting on Queen Square there are two entrances, with doors of walnut, through a Gothic porch 10 feet six inches by 8 feet, and lighted by a stained glass window and a pendant lantern in glass and brass, shutting off the porch from the main hall of the church are double doors of ash. On either side of this doorway are winding semi-close stairways in ash and walnut, leading to the school-room. The newel post at the bottom is of walnut and is 10 ir.ches in diameter, and the one at the top an 8 inch newel; hand rail of black walnut, and treads and risers of pitch pine.

THE \$CHOOL ROOM or gallery, measures 30x62, and is fitted with

400. The reading desk platform sets back in an alcove 31x14, lighted at the rear by a mullioned window in stained glass, with two of At 3 o'clock the Rev. H. McKeown deliver- the same at each side of the room. It is with a ceiling nearly 54 feet high chandaliers are pendant from the drops of the king posts, which are 3 feet 6 inches long and 2 feet 6 inches broad. The cornice is cut out of three inch plank in tracery, with dentals over it. The roof is double boarded under the slate with two inch plank between that and the 21 inch sheathing forming the ceiling which is attached to pitch pine rafters 4x4. This sheathing is painted sky blue, and the champers of all the woodwork are lined in vermillion red. This is the style of the ceiling throughout the building, and to show what care has been taken to have harmony in style, it is only necessary to state that the porch had this same style of ceiling The platform has a 3 inch walnutr ail, with 24 inch balusters of ash, and four 6 inch black walnut posts. The school room is divided from the church by Gothic sliding tracery doors of ash, filled in with stained glass, so that in an emergency the doors can be pushed back and the school room can be thrown into the church, forming a gallery. Above that is a large iron sash, 30x36, filled with plain glass, which rests on an ash cornice 2 feet by 18 inches and 68 feet long, and in which the tops of the sliding doors run. In the south westangle of the school room is the tower room 13x13, which is used as a vestry and class room. It is lighted by two stained glass windows and a pendant of brass of two branches of three burners each.

Going down the stairs again the main hallway is reached, 30x10, and lighted by a gasalier in bronze. At the easterly side is an entrance, with double walnut doors 2; inches thick. At the westerly side is a class or committee room in the tower 12x12. It is lighted by two windows and a pendent in brass of 2 branches and 6 burners. There is a doorway in it leading to a class room off, which is fitt ed up in ash, with a base 15 inches high and achitraves in Gothic style. Next to this room is a class-room 24x15, with six folding tracery doors in ash, with stained glass panels. By opening these doors and the doors of a similar room on the other side of the vestibule, the two are thrown into the vestibule and form one large room 68x15, which can be used for tea meetings, social gatherings, etc., without intruding on the main body of the church, as the vestibule has similar doors which shut the church off. The vestibule leading to the church is formed by closing the doors of the class room on either side and is 15x15, lighted by a pendant of 6 burners. These rooms have a 12 foot ceiling and have a cornice measuring 1 foot by 9 inches. Off the class room on the west side is a room for an infant class, 11x16, lighted by two windows and a bronze jet. This room has a door leading into the church under the gallery; and in the same situation on the easterly side is a room 12x16, with double doors of ash with panels leading out of the building, intended to be used in a case of emergency for purposes of

ingress or egress. Entering the main body of the church from this room, its great beauty of architectural design and finish is at once perceived, as well as the manner in which every detail harmonizes with the pervading Gothic style. There are 140 pews, with a scating capacity of 750. The pews are all of ash and walnut and Gothic in design. The ends of the pews are of two inch ash, moulded with black walnut 21 inches by 2. The book racks in each pew are 2 feet 3 inches long by 3 inches wide, and under the seat of each pew run steam pipes, with the same at each end. They are cush-

ioned in maroon rep.

The glory of this latter house shall be. eater than of the former, saith the Lord of

The following description of the buildgawe give from the St. John Sun of Oct.

THE BUILDING

Gothic in its external architecture, and as back from Queen square about 130 feet. ng irregular in form it presents a remark handsome and picturesque appearance ed from any point. The lot on which it ads is about 160x83. The church is now plete with the exception of the steeple and organ, both of which will be added as as possible. The steeple and tower measure 175 teet: and the church when pleted, will cost somewhere in the neighood of \$30,000 to \$35,000. It is conted of Albert County freestone with artistone buttresses and a base of granite freestone water course. Externally the arance of the church is such as to comfavorably with any other new specimens murch architecture in the city, and is a to the enterprise of the congregation, Il as to the denomination to which it as; and which can point to many fine edifices in this city and Province.

sterior being finished, nothing reto prevent the occupancy of the · finishing of the interior. This A. H. Bond, of Bond & Mildon, who nt engaged in completing the in-St. Luke's church, Portland, has had for some time and completed his work afternoon, when the work was passctor appointed by the building Mr. Richard Cassidy, and his acequently confirmed by a meeting of mittee. The chairman of the build nittee has expressed himself thorsatistic I with the highly efficient erkman-like manner in which Mr. B. upleted his contract. The members littee, and especially the chairave been untiring in their superintendof the building operations, in which they fested the greatest care and interest on t of the congregation.

building is Gothic throughout, and all ttings and appointments harmonize with style in even the most minute details. e southern end fronting on Queen Square sare two entrances, with doors of walnut, igh a Gothic porch 10 feet six inches by , and lighted by a stained glass window pendant lantern in glass and brass. ing off the porch from the main hall of nurch are double doors of ash. On either of this doorway are winding semi-close ways in ash and walnut, leading to the ol-room. The newel post at the bottom walnut and is 10 ir.ches in diameter. and one at the top an 8 inch newel; hand of black walnut, and treads and risers of

THE SCHOOL ROOM

llery, measures 30x62, and is fitted with sible seats capable of accommodating The reading desk platform sets back in ove 31x14, lighted at the rear by a mullwindow in stained glass, with two of same at each side of the room. It is lighted by three pendants of six burners and two single jets at rear of platform, is a remarkably airy and well lighted ling nearly 54 feet high. The rs are pendant from the drops of the which are 3 feet 6 inches long inches broad. The cornice is three inch plank in tracery, with r it. The root is double boarded slate with two inch plank between nd the 2 inch sheathing forming the ch is attached to pitch pine rafters ils sheathing is painted sky blue, champers of all the woodwork are evernallion red. This is the style of ing throughout the building, and to hat care has been taken to have harn style, it is only necessary to state porch had this same style of ceiling attorm has a 3 inch walnutr ail, with 21 alusters of ash, and four 6 inch black osts. The school room is divided church by Gothic sliding tracery fash, filled in with strined glass, so that rgency the doors can be pushed school room can be thrown into orming a gallery. Above that is a , woxed, filled with plain glass, n an ash cornice 2 feet by 18 less feet long, and in which the tops doors run. In the south west anno.a is the tower room 13x13, a vestry and class room. It is strine I glass windows and a es of two branches of three

stairs again the main halloxlog and lighted by a gasa-At the ensterly side is an enmole walnut doors 25 inches westerly side is a class or comthe tower 12x12. It is lighted and a pendent in brass of 2 burners. There is a doorway a class, room off, which is fitt-Tra have 15 inches high and sivle. Next to this room 21v15, with six folding tracery is stained glass panels. By ers and the doors of a simithe other side of the vestibule, thrown into the vestibule and room 65x15, which can be used . - mid gatherings, etc., withson the main body of the church, thas similar doors which shut The vestibule leading to the formed by closing the doors of the on either side and is 15x15, lighted unt of 6 burners. These rooms bot ceiling and have a cornice foot by 9 inches. Off the class west side is a room for an infant highted by two windows and a This room has a door leading reh under the gallery; and in the ation on the casterly side is a room double doors of ash with panels of the building, intended to be ase of emergency for purposes of

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Running around the entire body of the church is a wainscotting of ash 4 feet 6 inches high with walnut capping 7 inches by 2. The roof of the church is supported by 8 round columns of pitch pine, 14 inches in diameter, with large ash base, octagonal inform. Each one has a centre capital of 1 foot 3 in. by 1 foot 11 inches, and a capital 3 feet 6 in. by 2 feet 1 inch on which are coronæ lights. appointed. The transept is 18x68, and the main roof over the transept is filled in with 3 inch tracery with pitch pine purlins and trusses. The plates are pitch pine and the trusses rest on the 8 columns, being also supported in the wall by 8 stone capitals. The coloring of the roof is the same as that of the school room, and

kalsomined a salmon color. The communion rail encloses a space 23x13, in which is the reading desk on a raised platrail is of ash tracery corresponding with the Gothic windows, and has a black walnut rail 7 inches by 4. The front of the reading desk platform is filled in with ash tracery 3 inches walnut, 3 feet 6 inches long and 3 feet 6 in. high. The desk was presented by the finishform is the organ and choir gallery in stained front and ash tracery and under it a studio 17x10 with a ceiling 9 feet high, and is lightthe hallway and vestibule of the entrance from Charlottte street, which has handsome black tern in glass and brass. In the hallway is an tion. entrance leading to the choir and organ gal-

lery, which is 30x12. The edifice is heated with steam throughout

THE BASEMENT, and were put in by Messrs. James Harris & Co. The boiler and furnace room is 12x13 feet. 2.500 feet of pipe were used for heating in the main part of the church and 1,200 in the school-room, not taking into consideration numerous radiators. Adjoining the boilwest angle is the church kitchen 11 feet 6 by 12 feet 6. It is fitted up with a sink, hot and cold water and all other conveniences and appliances for cooking.

The main body of the church is lighted by day by six Gothic mullioned windows, filled in with stained glass in a neat and pretty pattern, each window being 20x7 ft. 6 in. There is artificial stone cut in Gothic tracery at the top of each window, and the transept is lighted by a window on the east and west side, 25x10. Over the organ gallery are two narrow windows, 10x2, and at the peak over the gallery a small narrow window. Over the desk on the platform, and pendant from the drop of one of the king posts, is a large chandelier in brass, consisting of eight branches of three burners each, arranged in a circlea total of 24 burners in this chandelier. In Board at Ottawa, was authorized, by a our predecessors in this direction, in pressthe choir gallery are two standards of three burners each. There are wall brackets, nine in number, of three burners each; and coro- tion at the capital, whom the Secretaries næ lights around the caps of six of the columns supporting the root. Each coronæ has four branches of three burners each—12 to each pillar, and a total of 72 lights for the six pillars. Pendant from the gallery are two branch chandaliers of six burners each, and in the room in the rear of the platform the 153 burners lighting the body of the church. they have been pleading. All the gas fixtures are of brass and were imorted from New York and put in by Mr. Geo Blake.

The church as a whole, is a remarkably handsome one and combines many novelties in church architecture that are at once elegant and striking. The arrangement of the school rooms and class-rooms and vestibule below gives evidence of this, and while economizing in space detracts none from the appearance of the church, but rather, on the contrary, adds to it.

A handsomely bound Bible has been presented to the church bearing the following:

"Presented by ROBERT GILMOUR, Boston, Mass., To the

QUEEN SQUARE METHODIST CHURCH, St. John, N. B.

Mr. W. T. Gard has also presented the church with a handsome clock, which has been placed in the front of the gallery, facing the preacher.

RELIEF AND EXTENSION FUND.

This movement has begun well in the Western Conferences. The Colborne circuit is reported as good for \$300. Cobourg will raise \$750 which is said to be a " grand sum" for that locality An appeal was made recently in several of the churchwith \$500. Elm street with \$900 and present at the Meetings, Queen street with \$300. These sums it is believed will be largely augmented.

The Niagara District reports \$522 subscribed by its ministers. The Wellington ference, and like it very much. The far-District ministers give \$440. The Brockville District ministers contribute \$952. The Liverpool District ministers contribute as follows: W.C. Brown \$50 | A.S. Tuttle & wife. \$100

C Lockhart..... 20 Arthur Hockin.... 45 J G Bigney and wife 40 | John Gee J W Shepherdson.. 10 | Godfrey Shore 50 D B Scott..... 20 John Johnson & wife 20

The above contains the names of every minister on the district, and shows a high band grand, the crowd great, the proceeds average. The Chairman, Rev. W. C. Brown, reports: -" The brethren on this district have entered quite heartily into the scheme. Public meetings will be held in every circuit, followed by a thorough canvass of every congregation. Several

meetings have already been held, the re-

sults of which exceeded our highest

expectations." Horning's Mills circuit, Toronto Conference contributes \$350. From Sarnia this Circuit, this is cause to thank God and District, Rev James H Orme, superintendent of Corunna, sends cheering words:-" Corunna leads the way, in point of time,

pointments yet to hear from. Bro. Henderson's addresses were capital." This is pleasant, but not surprising: we have confidently expected that Bro. Henderson's District would give a good account of itself, and it is evident we shall not be dis-

Montreal is doing well, as usual, Old Ottawa-street (Griffintown) sends a noble contribution, 8800, which the faithful pastor, Bro. Sparling, hopes to bring up to \$1,000, There is no city on the continent the style uniform throughout. The walls are that has suffered more under the commercial depression of the last five years than Montreal, but it is evident our noble peoform 15x8 and 3 feet high. The commuion ple there are resolved that our connexional interests shall not suffer in consequence.

The French Church—Brother Beaudry pastor-claims the honor of leading off by 73. The reading desk is of ash and black having raised \$270. Taking all the circumstances into account, we doubt, says er of the interior, Mr. A. H. Bond, and is a the Guardian, if this first-fruits from our handsome piece of work. Back of the plat- French Mission will be exceeded in any part of the connexion.

We learn by Postal Card in another coed by a pendant of 6 burners. Next to it is lumn that Manchester Circuit, N.S., is good for one hundred and thirty per cent walnut doors and is lighted by a pendant lan- in advance of usual missionary subscrip- with the holding of our "Relief and Ex-

BRUNSWICK STREET, HALIFAX.

and the boilers supplying the Feat are situate St, and Kaye St. congregations, met on will exceed those of last year. Wednesday evening in the basement of We find ourselves very comfortably and the former, and there enjoyed, what a pleasantly situated on this circuit. Comgood father in the ministry used to call. ing as we did to a house left scrupulously "the privilege of giving." The Master's presence seemed to make all happy. A in the steps of pastors who were highly statement of the purposes of the Fund, esteemed by these am ng whom they la er room and under the tower in the south- given by the Rev. S. F. Huestis, was fol- bored, friends waiting to receive us at the lowed by brief addresses by Revs T. W. Smith, and W. H. Evans, and James B. "welcome" in each part of the circuit, all Morrow and W. H. Webb, Esqs. In his leading us to thank God, and to cherish statement, that "we are not going out of | the hope that Providence had directed us this business "-of Home and Foreign Missions, Mr. Webb was sustained by his hearers, whose blank cards, with a few sent in to the pastor, were filled in with sums amounting to ten hundred and sixty dollars—the contributions, it seemed to us, of cheerful givers. Others, who will give a good account of themselves, are yet to be heard from. Bro. Morrow, who, in a day or two, accompanies Mr. Huestis to the meeting of the Central Missionary shall have to acknowledge work done by standing vote, to convey to the congregahave asked him to address, the cordial greetings of their brethren in Halifax. North. We congratulate pastor and people on the successful results of the meeting of Wednesday evening, and await with lights are the same. This makes a total of them those showers of blessing for which

> call attention to several errors in the printing of his sermon on 'Preaching Christ.' On page 65, line 20 for true read triune

73 " 2 " teaches " searches 77 " 23 " competition read

competitor.

POSTAL CARDS.

SACKVILLE, Sept. 30th. Rev. Jacob Freshman gave his deeply interesting Lecture on the Jews in Sackville, on Monday, evening last. At the close of the lecture a vote of thanks was moved in an eloquent address by Dr. Stewart and carried unanimously.

Musquodoboit Harbor, Oct. 8th. We are just closing a week of special services at Petpezwick. There has been a deep religious awakening. Several heads of families have professed conversion, and eleven persons have united in class.

J. M. FISHER.

AYLESFORD, October 8th. Brethren Cassidy and Smithdid us good service vesterday. Notwithstanding the pressing local claims our people did well. At the two services held \$98 were subscribed which amount will be increased by es in Toronto: Richmond street responds subscriptions from some who were not J. GAETZ.

> FLORENCEVILLE CIRCUIT, Oct. 8th. We have been on this delightful and promising field of labor since last Conmers have gathered a good harvest. We have had a Circuit Tea Meeting to replen ish the Furniture in Parsonage, had good success. Also raised for Extension and Relief Fund \$20. Had good meetings. Preparations are being made for the much needed fence around the parsonage grounds. But the great day was on Tuesday the 30th Sept., when we had at Lakeville our tea-meeting to raise funds to pay a debt on our splendid new church at Williamstown. The day was fine, the marvellous (\$250). It was held in Bro. Carwells new mills. Much thanks to all EDWIN MILLS.

HAVELOCK, N.B., October 6th. We have just now closed a series of mee'ings for the Relief and Extension Fund in which Brother Colter-the appointed deputation-did us good service. The congregation though small manifested a deep interest as is shewn in the subscription lists taken at close of meetingsamounting to \$77.89. To us who know A. L. to take courage.

MANCHESTER, October 8th. Thanksgiving Meetings grand success. on the Sarnia District. Morning service Amount eighty dollars, being one hundred yesterday, \$54; afternoon, \$14. Our list and thirty per cent in advance of usual at this writing stands \$118, with three ap- Missionary Subscriptions. E. E. E.

FULLERTON, Oct. 3, 1876.

DEAR BRO. CURRIE, -Since taking your admirable paper I have become more and more interested in the work in the East than I was before. I think it would be a good investment were all our ministers in the West to become subscribers to the Wesleyan, I have been recommending this as opportunity afforded, and instance good words have been spoken respecting its merits. I shall do what I can to extend its circulation in the West.

Our Church Relief and Extension Fund scheme is meeting with good success. We had two meetings this week on this circuit in behalf of its interests. Each meeting was addressed by the Rev. S. D. Rice. D,D, Dr. Rice in his usual vigour and clearness presented the claims of the scheme to the entire satisfaction of all present. The Dr. while riding with me from his residence at St. Mary's gave me some very pleasing reminiscences of his early ministry in the Eastern Provinces, of which he still cherishes a most pleasing R. Philips. recollection.

CORRESPONDENCE.

POINT DE BYTE, Oct. 6, 1879.

DEAR MR. EDITOR,—We are through tension Fund' and Missionary meetings. For the former we expect this circuit will Members of the Brunswick St., Charles raise about \$70.00; the funds of the latter

clean by our predecessor and his wife, to a garden wed tilled and planted. following parsonge with well spread table on the day we were expected, kind greetings of hither. Congregations are good and attentive, but we need the reviving and quickening influences of the Holy Spirit,

or this we pray and wait. We expect this year to take rank among independent" circuits, to be left to our own resources, however, though deprived of mission grant we have no tear as to the result, knowing the kindness and ability of our people. A recognized need among us is a new church at Point de Bute, we hope to attain this desired end at an early date. Should this result be reached we ing this need upon the people, it will not be the outcome of about two months work as is APPARENTLY the case in Gibson.

NEWFOUNDLAND CONFERENCE STATISTICS.

called to an apparent error in my tabular | Brunswick St. Church, at 10 o'clock. ven in the WESLEYAN of The Rev. W. C. Brown, requests us to Sept. 12th. The increase in the membership of the Newfoundland Conference for the last year is given as 145, whereas the increase in the membership proper is real-" 19 " supreme " superior | ly 817. The difference can be explained in a few lines:

In 1877-78 the numbers were, on trial 1.829, full 6,191, total 8,020. In 1878-79, Liverpool. Local arrangements. on trial 1,157, full 7,008, total 8,165. In Caledonia. Dec. 16th and 17th. Scott. Hockin. crease in membership 817 as above, but a decrease in the number on trial of 672, thus leaving a net increase of only 145. In my tabular statement, as will be observed, the totals given for each of the six Conferences include the numbers on trial. By inserting this short explanation, you

will oblige, Yours fraternally, GEO. H. CORNISH.

RELIEF AND EXTENSION FUND.

On Wednesday evening last, a meeting was held in the church at Newcastle, in | Fund on each Circuit of the Liverpool District, support of the proposed Relief and Extension Fund of \$150,000, the sum required to relieve the Missionary Board of the accumulated debt of about \$70,000, and to enable the church not only to maintain its present status as regards missionary labour, but also to extend its usefulness. The meeting was opened with singing and prayer. A portion of Scripture was read by the superintendent, Rev. Mr. Teed, after which Mr. M'Cully, teacher in the Harkin's Seminary, was called to the chair. The chairman, after a few introductory remarks, called upon the superintendent, who briefly alluded to the bject for which the meeting had been convened. He beheved the church would be found equal to the emergency, as she had never yet failed to meet and overcome her difficulties in the past. He urged the people to be liberal-the rich with Weymouth. Nov. 24th. A. W. Nicolson, C. Just their pounds and the poor with their pence.

The Rev. John Prince was the next speaker, who spoke well and to the point. He said, among other things, that the mission work was the highest possible enterprise in which any man or any body of men could engage in, and in this connection referred to the workers in the mission fields supported by other Protestant Churches-Baye, the eminent Baptist labourer, and Gordon of the Presbyterian Church, who had nobly given his life for the church, and many others. A good Methorist was expected to pay his debts -and the Methodist Church desired to follow the precepts and examples of its founder, by paying its debts. He didn't want the church to be called bankruptand he thought he knew the spirit of the Parrsboro. Oct. 27th, 28th. J. Craig, C. W. people too well to think for one moment that they would allow her to occupy such a position.

The Rev. George Steel, during the Athol. Local arrangements. course of a very brief address, said that Advocate Harbor. Oct. 29th, 30th. J. B. Hemthe eight ministers on the Miramichi District had, out of their very small salaries. contributed in aid of this Fund to the ex-

tent of \$320, which he thought was a noble example, one worthy of imitation.

The Rev. James Murray, Presbyterian, words, cheerfully responded. Referring to the mission work, the rev. gentleman said that in almost every church fullythe larger amounts annually raised in aid of the same were made up of the contributions of the working classes. Many a mickle makes a muckle. It was by little deeds and little actions that great and glorious causes were carried on. But after all the people should not lose sight of this fact—the most important of all was that they should give themselves to Christ, and then their offerings to the church in aid of its work would not be forgotten or held

There was no collection. Printed cards for the use of the congregation were distributed, some of which were returned at once, with the amount of the donations marked thereon-others took the cards away with them, some of which have doubtless been handed in to the ministers

The prospects are that the Miramichi District will raise a very fair amount in aid of this laudable enterprise.

We should have stated last week that on the morning of Sunday, the 14th, the Rev. John Prince occupied the pulpit, and delivered a practical and impressive

In the evening, the paster, Rev. George Steel, preached a funeral sermon in connection with the death of our much esteemed friend and brother, Charles F. Bourne, during which some references were made to the character and life of the deceased. The sermon was preached from Hobert, on September 30th, by the same, the words-" A good men leaveth an inheritance." The discourse was a graceful tribute to the memory of one whose worth will long be treasured up in the hearts of his mourning friends-and they are many -and all present were affectionately urged to imitate his example, so that at the last they might leave behind them as good a record. The church was crowded, the large audience present representing the various denominations in town.—Union Advocate, Sept. 24.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, October 12th, 1879. 11 a.m. Brunswick St. 7 p.m. Rev. W. A. Black Rev. Dr. Pickard. 11 a.m. 7 p. m Grafton Bt. Rev. C. M. Tyler Rev. S. B. Dunn 11 p.m. Kaye St. 7 p.m. Rev. C. M. Tyler. 11a.m. Charles St. 7 p. m Rev. W. H. Eyans Rev. I. M. Mellish lla.m. Cobourg St. 7 p.m. Rev. W. A. Black Dr. Allison Dartmouth 7.p m Rev. W. H. Evans Rev. I. M. Mellish BEECH STREET 3.30 p.m. Rev. C. M. Tyler MR. EDITOR,-My attention has been Preachers' Meeting every Monday Morning at

The following are the arrangements made at the Financial District meeting for holding the Missionary Meetings in the

LIVERPOOL DISTRICT.

Shepherdson.

Port Mouton. Nov. 18tb, 19th, 20th, and 21st Lockhart, Brewn, Scott, Johnston. Mill Village. Nov. 24th, 25th, 26th. Johnston Shore, Tuttle.

Petite Riviere. Nov. 27th, 28th. Scott, Hockin. Lunenburg. Jan. 19th 20th. Lockhart, Brown, Ritcey's Cove. Dec. 22nd 23rd. Scott, Johnson

New Germany. Jan. 21st 22nd 23rd. Bigney, Bridgewater, January 13. Bigney, Hockin, Gee

Arrangements were also made for holding meet-

A. S. TUTTLE.

ANNAPOLIS DISTRICT. Annapolis. January. R. Smith, W. H. Heartz,

R. Wasson. Granville Ferry. Time to be arranged. A. W. Nicolson, R. Wasson. Bridgetown. January. R. Smith, W. H. Heartz,

F. Buckley. Middleton. Nov. 25th, 26th, 27th, 28th. A. W. Nicolson, Caleb Parker. Aylesford, Nov. 25th, 26th, 27th, 28th. J. Cissidy, J. Strothard.

Berwick. Oct. 28th, 29th, 30th. J. Strothard, J Gaetz, L. Stevens.

Canning. November. J. Cassidy, J. Gaetz. Hillsburg. Nov. 23rd. A. W. Nicolson, William Ainley. Digby. Time to be arranged. W. H. Heartz, W. Ainley.

Digby Neck. Time to be arranged. R. Wasson,

J. GAETZ, Fin. Sec.

CUMBERLAND DISTRICT. Amherst. Local arrangement.

Warren. Oct. 27th, 28th, 29th. William Alcorn, James Sharp. Nappan. Oct. 29th, 30th. J. A. Rogers, J. M. Pike, D. W. Johnson. Wallace. Nov. 24th, 25th. I. E. Thurlow, James

Pugwash. Oct. 27th, 28th, 29th. Joseph Hale, James Sharp. River Phillip. Nov. 27th, 28th. William Alcorn,

Sharp.

meon, J. Craig.

J. Craig. Oxford. Nov. 4th, 5th. Wm. Purvis, J. Sharp.

Wentworth. Nov. 26th, 27th. J. B. Giles, D. W. Johnson. Swallow.

Southampton. Oct. 22nd, 23rd, 24th. William Alcorn, Wm. Purvis.

MARRIED

The Rev. James Murray, Presbyterian, who was present, being asked to say a few 24th, by the Rev. R. W. Weddall, Henry Valpey to Janet E .. second daughter of the late Robert Carr : all of Carleton St John

At Port Hood, C.B., Sept. 27th, by the Rev. George B. Johnson, Mr. Ebenezer Leadbetter, of Margaree, C.B. to Miss Charlotte Jackson, of Port

In Gower Street Church, St. John's, Newfoundland, August 13th, by the Rev. J. Shenton, assisted by Rev. C. Ladner, Joseph Pippy, of the firm of Shirian & Pippy, to Annie F. Woods, daughter of John Woods, Esq.

Also by the same, Sept. 18th, Rev. Wm. Kendall to Susanna F. B. Campbell, daughter of Wm. Campbell, Esq., St. Johns.

, At River John, Sept. 16th, by the Rev. J. Astbury, Mr. Christopher M. McQueen, of Tatamagouche and Miss Sophia Archibald of New Annan. At the Methodist Parsonage, Port Mouton, by the Rev. J. W. Shepherdson, on-the 23rd of August Mr. Charles P. Parsons, to Mrss Ada Seldon, both of Liverpool, Queen's Co., N.S.

At the residence of the bride's father, on the 2nd of October, by the Rev. J. W. Shepherdson, Mr. James A. Locke, of Lockeport to Miss Elizabeth Ann Lloyd, eldest daughter of Mr. Simon P. Lloyd, Sable River, Shelburne Co., N.S.

At the residence of the bride's father, on the 30th ult., by the Rev. H. P. Cowperthwaite, Mr. Stephen T. Stumbles, of Charlottetow i. to Janut. elded -daughter of Archibald Holmes, Eq. of Charlotte, town Royalty.

At the same time and place, by the same, Mr. George Henderson, of Brackley Point Rold, to Martha, second daughter of Archibald Holines, Esq. At Greenwood, Kings Co., Sept. 25th, by Rev. Joseph Gaetz, Samuel W. Rodick of Roslindale,

to Lavinia Magee, of Greenwood. On the 7th inst., by Rev. W. H. Evans, Mr. David Reid to Sarah Jane Kelly, all of Halifax,

At the residence of the bride's father, Nappan, on Sept 24 in by the Rev. J. B. Giles, Miss Cynthia Pipes, of Nappan, to Mr. Win, Ripley, of Maccan, At the residence of John Modfatt, Very, River M. Travis to Argus McDouald, 1-9, all of River

By Rev. T. Angwin, on 7th met, at Durtmouth, Mr. Chapman Stanley Swaine to Miss Augusta Irene Glegory, both of North East Harbour, Shel-

DIED

At West Brook, Cumberland, Sept. 21st, after a long and painful illness, Abbie Scott, aged 25 years At Mapleton, Sept. 24th., aged three years and deven months, Annie Blanche, daughter of James B. and Saral-M. Lavers.

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OCTOBER 19, 1879.

THE TRIUMPHS OF FAITH,—Hebrews 11: 1-10.

EXPOSITION.

FAITH, verse 1.—It implies both a supernatural evidence of God and of the things of God; a kind of spiritual light exhibited to the soul, and a supernatural the Scripture speaks of God's giving sometimes light, sometimes a power of discerning it. So St. Paul: "God, who commanded light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." And elsewhere the same apostle speaks of " the eyes of your understanding being enlight-By this twofold operation of the Holy Spirit-having the eyes of our soul both opened and enlightened-we see the things which the natural "eye hath not seen, neither the ear heard." "We have a prospect of the invisible things of God; we see the spiritual world which is all round about us, and yet no more discerned by our natural faculties than if it had no being; and we see the eternal world, piercing through the veil which hangs between time and eternity. Clouds and darkness then rest upon it no more, but we already see the glory which shall be revealed."-Wesley Verse 2-the clders ... good report, the ancestors of the Jewish people, held in great revereice for their sanctity and wisdom, "the fathers" elsewhere spoken of, Rom 9:5. Hob I:1. Verse 3-by faith we understand, in al that we now " see of re-created con-

the plant; the girl, the moon. D which is above sight, viz, taith, leads us the first instance, that the visible world faith of the offerer, rather than inglie o. fering. He being dead, yet speaketh, m

reference to Gen. 4: 10; but the vii : still speaks to us and asserts the excolency of faith in worship. Verse 5-bj faith Engch, Gen. 5: 24. This faith was accompanied by a constant consciousness of acceptance with God, and was rewarded by a deathless translation to everlasting lite. Verse 6-but without faith it is impossible; the men ion of Enoch leads the writer to refer to a general principle. Must believe that he is; so faith " is the evidence of things not seen." The rewarder seek him, o faith is "the

stance of things hoped for," I Tim. 4: 10. John 3: 18. Verse 7-by faith, Noah, Gen. 6: 13, 14, 22; he condemned the world. "he is said to condemn mother who by his deed shows what anoth to have done, and because he did not do it convicts him of a fault, and shows his liability to punishment." The rightcousness which is by faith. See Gen. 6: 8. Ezek. 14: 14-20. 2 Peter 2: 5. Faith was the chief feature of that righteousness which the secred history had attributed to Near. Verse 8-by faith Abraham Gen. 12: 14. Acts 7: 4. Verse 9: 10-the lead of promise, Gen. 12: 7. He dwelt in it as if it belonged to another, and built in it no permanent abode. A city which hath foundations, "the Jerusalem which is above," a glorious contrast to the text placed on the ground and easily triusported.

With a selection of verses as brief for the Lesson, the teacher may illustrate the principle of faith thus introduced by reference to the other examples which are found in the chapter, and help in this direction will be found in the Lesson-Sketch faith. which follows.

I. Faith defined.—By what two expressions does the writer define faith? may find illustrations of the truth of this definition in the ordinary life of men. "Yonder husbandman, though snow lies on the hill-tops and frost bites the air, and nights are long and days are short, and woods are bare and birds are mute, believing that spring, summer and autumn will come, gives his labour to the naked field, and so faith ploughs the soil. Yonder sailor, who sees the land sink beneath the wave, boldly pushes out on the pathless deep, and trusts not to signts out his charts and trembling needle. In him we see faith ploughing the sea."—Handbook of Illustrations.

11. Objects seen by faith. - The chapter mentions many of the "chings not seen," which are realized by faith. A great event of the far past. verse 3.—The world's existence is apprehended by our senses; we see the sky, the earth and the sea, but we see how they came into being only by faith in the revelation which declares that they were created out of nothing by the word of God, Gen. 1: 1-3. God, ver. 6, 27.— With the eye we see an earthly father, his "our Father in heaven" so near, that we raised. are as certain of his presence and his love as we are of the same things in a father many things you see by sense, see the into see that they were always in good by the fireside. Providence, verse S.—Who is mentioned in this verse? But every ly we, th, ungodly associations, will lose other person mentioned in this chapter is the a charms. From such a faith, true an example of the same taith. A weaver devotion will spring, as in Abel and Enstands by his loom, controls its move- och; earnest effort after salvation, as in ments, handles his shuttles, makes his Nah; a heavenly mind, as in Abraham; cloth. All this we can see. But we can- a brave, enduring courage, as in Moses. not see him who "worketh all things af- "Faith as a grain of mustard seed" ter the counsel of his own will," by any is very small, but it has life in it, and is for the punishment of sinful men; Abra- seed is placed in a favourable position for ham saw God working so at to give the growing, the competence of God will

diers and mighty conquerors. The heavenly state, verse 16 .- Abraham saw with the eye the Jordan over which he crossed, the plain of Mamre upon which his camp was fixed, the stars in the overhanging night; but faith, the eye of the soul, beheld another country, even a heavenly; so on he went, from place to place, content with having God for his guide, and heaven for his home, verse 10; Heb. 13: 14, 12; 22. Rev. 21: 2, 14. The results of actions, Psalm 11: 6, 7, 14: 5. 1 Peter 3: 12.— The result of an action may be long sepasight or perception thereof. Accordingly rated from its cause. Wicked men presume, believing men trust and walk uprightly, Eccles. 8: 11. Two examples are given in illustration of this: who? Noah was an object of ridicule whilst the ark was building and the workers of iniquity flourished. In the end, he and his household were saved: the rest were lost. Who is the other instance? ver. 24-26. Here both sides of the question are very plainly stated: "affliction with the people of God," and "the pleasures of sin for a season." Which did Moses choose? What determined his choice? The result justified his choice. He was honoured by his God, honoured by his people, honoured by the church for evermore. Go over the points selected as illustrations of the power of faith. Believers seeing these things "unscen," grow stronger, and are "filled with the fruits of righteousn s., which are by Jesus Christ unto the grory and praise

III. The fruits of faith.—1. The true spirit of worship. Abel was an example of this, verse 4; Gen. 4: 4. I John 3: 12, ample of wor-hip, we shall bring to God saved him, but she trusted in God that he

an net of waship, Enoch of a life of dehas not been made out of a parent materials."—Alford. Gen. 1: 1. Recom 23: 6

an act of waship, Enoch of a life of dein God as surely as though he could see him and could hear his voice. His faith als."—Alford. Gen. 1: 1. Rs.om 23: 6
9. Verse 4—a prore excellent surfice there Cain; the distinction lay not in the questity but the quality of the saddific., Gen. 4: 4. Abel gave his first and his best and it may be that Abel hal already learned the coeffice, so fully embodied in the subsequent sacrifices of the tabernach.

Walking indicates habit; we are him was found in the was first and him was the first and him the coefficient was first and him the mind with him.

11. The walking indicates habit; we are him was first and him was first and him the coefficient was first and him was first and him was first and him was first and him the coefficient was first and him the mind was first learned the coeffice, so fully amount in the subsequent sacrifices of the taberbacks that "with at shedding of blood there is that "with at shedding of blood there is no remission" (Help 9: 22), but the text is being well-pleasing the sacrification of the sacri to ta to was the ground of his well-al &s try "-Carysostom. 3. A self-denying lift - Nah, Abraham, Moses. A soldier cart a hard eas when he has canfidence was the a state tend absence, he finds has the near home. Jesus demands selfdemal from his disciples, and they are not equal to it unless they can trust him, his cause and his promise of final glory, Matt. 16: 24-27. 4. A life of hope, ver. 10, 15, 16.-How is the city of God described in verse 10? The patriarchs dwelt in tents. which were easily fixed, easily moved, and often thrown down by the storms of the desert; they had no foundations. God's city is "built eternal in the skies," John They all tell the same story of the victory which overcometh the world, even our

faith. Christians have no need now to expect the same kind of difficulties as those here recounted, but they still need power to conquer bindrances, resist temptation, endure sorrow and triumph over death. rules to direct as in our conduct towards brings the needed strength, John our enemies? 15: 5. 2 Cor. 12: 9. Ephes. 3: 14-17. Phil. 4: 12, 13. branches, rich foliage, and abundant fruit mies, bless them that curse you, do good

you say to yourself, what roots it must to them that hate you, and pray for them have! How deep down into the earth which despitefully use you and persecute thus the camel got the house for his the very nicest dress I ever mede."

Very proud and very house for his the very nicest dress I ever mede."

Very proud and very house for his the very nicest dress I ever mede." drink up the moisture of the earth, and send the sap upward into trunk and branch! So should we think when we read the great names, the great deeds, and the great virtues which hang upon the verses of this chapter. The root of all is

LIGHT ON THE GOLDEN TEXT. Heb. 11: 27 .- But by faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is in-

years old, he cast in his lot with his coun- places along this coast, Haarlem lies trymen, who were slaves. This step involved a great loss; the dignity of a prince, the splendour of a palace, the easures in Egypt. It was the entrance on a dark future: danger from the wrath of the king, reproach and affliction. Yet e sten was taken.

that God ruled in the kingdoms of men. He looked down upon his own people labouring in the brick fields, and upon Pharaoh with his hosts. Moses believed that the righteous Lord loved righteousness, and therefore forsook the pleasures of sin. He believed that the mighty God could and would see to it that "it should le well with the righteous." "He had reform, face and features. Faith brings Upon this faith a long and noble life was

other sight than that of faith. By it we very different in its nature from a grain can. Noah saw, by faith, God working of sand. Then when a grain of mustard land of promise to his own descendants had with it, and it will produce a nero had gold some way when he heard a Moses saw God working so as to make his which, in eastern countries, is sometimes low, rushing sound. He listened, and poor brick-making countrymen great sol- as large as a small tree. So our faith felt sure that it came from the dyke like me make a doll?"

must be living, and when it is exercised in and by a sincere and earnest heart, then the omnipotence of God will work with it, or by occasion of it, to remove mountains of sins or difficulties, or to accomplish miracles in Providence, and especially in grace, for the advantage of the believer, or of those for whom he prays. True faith renders everything we present acceptable to God. It is what "we ask in prayer, believing, we shall receive." It is the works of faith and the labours of love" which are pleasing to God. From Heb. 11: we learn that by faith God's ancient servants got deliverance from evils, they obtained manifold blessings, they achieved the most wonderful exploits, and attained, we doubt not, high positions and possessions in the heavenly world. "Howbeit this kind goeth not out but by prayer and fasting." Let us most earnestly seek for this mighty, God-honour ing trust. Then as a telescope (or a bring-'em-near," as a sailor called it) enables us clearly to discern what would be invisible to the naked eye, so by faith we may see "him who is invisible:" as well as that by faith we may get all God's pro-mises fulfilled to us, Heb. 11: 33. 2 Cor. be beating against this weakest part of

WHAT FAITH CAN DO. Heb. 11: 27.-" For he endured, as seeing him who is invisible."

I. About faith. - "Invisible" means one see what is invisible? Yet our Lesson tells us of one who did this. It was Moses. You know the story of his danger when he was a little child, and what his mother with verse 6. If we copy this earliest ex- did to save him. It was not she who saved min, out size trusted in Cod the saved min, out size trusted min

de ther his people from their such alle is Aber's testimenty will be can a Rom. Egypt. He had faith in God's wor .. Yet which is above sucht, viz, raith, leads us to apprehend that this has not been so in 5: 2-24.—Abel furnishes an example of he had never seen God, for, "no man hath seen God at any time. But Moses believed." seen God at any time. But Moses believed in God as surely as though he could see was then like sight, but it was the sight of the mind. And this sight of God with the mind, led him to fear God and to trust

11. What faith does .- It helps us to understand what is past. "By faith we understand that the worlds were framed by the word of God." It helps us to understand what is to come; what God has warned us of, and what he has prepared for them that live him. God tola Note. of the judgment he was about to send ipon the earth as a punishment for sin. Aoan straith moved and with rear, and really the contents which he fights, in the office of the witers he fights. The wandow does not stay for comfacts by the to flee for refinge from a greater danger Noah's faith moved him with fear, and he to a better ark. Through faith Abraham and those who followed him, cared not for this world, but sought a better country. Faith helps to endure wrong, to bear reprouch, to work righteousness, to obtain

III. How faith may be got .- It is so blessed a thing that we may well be glad to do whatever is needed to get it. Like all that is best for us, faith is the gift of God. It can only be had by "looking unto Jesus, the author and finisher of our 14: 2, 3. 1 Peter I: 4. 5. A life of power faith." Sin must be cast out of the soul, over circumstances, ver. 32-40.—The paralif we would have faith in it. We must be put his head into the shady room: lel passages direct the reader to the cir- yield our heart to Christ, and trust in The man retused but the camel prohim for all we need, now and for ever. We mised to put in nothing but his head, please with it." must do to him, as a little child trusts in so he let him have his way. By-and-by

SECTION VI.—QUESTION 19. (THIRD

A. To direct us in our conduct towards our enemies, our Lord has given us this When you see a large tree with strong rule: "I say unto you, Love your ene-

OUR YOUNG FOLKS.

BEGINNINGS.

There was a boy once who saved a whole town from death, by finding out the danger when it was only a very small one, and stopping it then. This was how it happened: the town was 1. The person of whom the verse speaks, the little seaport of Haarlem, on -This was Moses. When he was forty the coast of Holland. Like the other very low, and if it were not protected by strongly-made barriers, called dykes, it would be in danger of being altoge-II. The principle on which Moses acted. there be ever so small a hole and the water will find its way through. At water will find its way through. At his invisible;" he lived in a realization first only slowly trickling through him the ever. I thought papa and I providdrop by drop, but gradually increasing money? I thought papa and I providin force until it breaks down the barriers and rushes in a mighty flood over all the land, carrying away property,

after this you may think how carefully the townspeople would look to their dykes. A man was chosen whose busi-111. Have faith in God -Amongst the ness it was to take care of the dykes and more than two hundred years ago, the love dolls, mamma?" dykes were under the charge of a man named Dreken, who lived with his fa-

It happened one October evening that little Joseph had been sent by his uncle to the docks to fetch a pailful of pitch. It was late when he started homeward, myself; but mine have all been played

above him; at least he would go and see if anything was wrong. With some difficulty the little barefooted lad climbed up the wet, slippery boards and got | you have." on to the outer dyke. There the cause of the noise was plainly to be seen in a small round hole, through which a steady stream of water was making its way.

Joseph knew enough about dykes to understand fully what would happen if the hole were not quickly stopped up; but what had he to stop it up with? The hole was only a small one it was true, but the water was already pouring through so violently that he was wet to the skin. A thought struck him-he put in his forefinger and found that it exactly filled up the bole! But now he durst not withdraw it, for he knew that if be were to do so now the danger would be greater than ever,-not to himself alone but to all the town. He stood listening, and caught in the distance the sound of the rising tide, and the dyke. He shouted and shouted, comforting himself with the hope that before then some one would come to his help, but no one heard him.

There he stayed, half dead with cold and wet, and his hand aching so much from the cramped position in which he was obliged to keep it that he hardly knew how to bear the pain. Now and then he murmured one short prayer, " Lord, help me to keep this water out; save this country and my poor mother;" but by and-bye he became too tired to gift. think of me, here, b youd just nothing out all selp came. And at last, as morning was beginning to dawn, the help came. As the clergyman was re- money." turning from the house of a sick man with whom he had been spending the night, he heard a faint moaning sound day." from the dyke, and clambering up he found little Joseph standing by the some more. I want a dress report to hole, so weak and tired that he could pieces to alter, and if you will do it neathardly ask him to send for his uncle. And now the town was quickly roused; the head." people came running to the dyke, and under the care of Joseph's uncle the hole was properly stopped up and the the doll to the store, fitted on the shouldweak boards strengthened before any ers a head with eves as bide and coldinas harm was done. And so by the bravery bright as her own, and found and the of one boy the danger was checked in, left of her money to also buy a man of the very beginning, and a whole city blue kid boots for the dolly. saved from ruin.

is very difficult to stop; and so King the piece to mend it; and I have a nice Solomon's advice is to "leave off contention before it be meddled with."

There is an Eastern fable which tells of a man lying in his hut and seeing a shadow fail across the floor. On lookat the door and begging to be allowed doll." his father and his mother for all he needs. the man saw that the camel had placed of straw you gave me when you took one foot over the threshold. He grum your old bonnet apart; the pieces that Q. Has be not also given us certain to get up and shut the door, so he lay three doll's hats, and I can make a little still. Again he locked, and this time sacque of the delaine, like the la lies' the camel was halt in the house. Then walking suits." the man was frightened, and sprang up and tried to push him back, but it was am sure," said Mrs. Ford smiling. too late, for now he had come so far "Don't hurry too much." that he could not drive him out, and

habits. They seem very little at first, and very pretty the miniature hattle lady but if, instead of driving them back, looked in her neat walking-dress, stylwe let them have their way, they get ish hat, and blue boots. It was hard to stronger and stronger, until at last they wait all night and until school-time the become quite too strong for us. And, next morning before taking the doll to therefore, an old writer has said, "Withstand the beginnings"-struggle last, she had to dance along nearly all against the beginnings of wrong habits. -Sunday Magazine.

HOW MAGGIE MADE A PRESENT.

BY S. ANNIE FROST. "I wish I had some money, all my ther overflowed by the sea. As it is, own," said little Maggie Ford, looking the waves dash themselves against the up from her patchwork with a sigh that dyke and fall down harmlessly; but let was comically solemn from such a rosy

> ed for all our little girl's wants and pleasures."

"I don't want it for myself, mamma. overthrowing houses, and drowning man I want to buy a doll for Nellie Grey. She is such a nice little girl. She goes Once in the history of Haarlem such a to our school, and has no mother or flood took place, destroying farms and aunt or anybody who knows about little vlilages as it rose higher and higher; and girls, as you do. She wears queer dresses and aprons that her papa buys ready made in the store, and they don't fit nicely. When we go to recess all the girls have a doll but Nellie; but her papa says he can't spend money in that order. At the time of which I write, sort of nonsense. Is it nonsense to

"Perhaps Neilie's papa does not know play things. Suppose I buy a doll for yourself?" you to give to Nellie Grev?"

"But you will give it to her then. I should like so much to give it to her with, and she might not like an old one."

"O mamma! how could a little girl school house.

"I will show you. Put away your patch-work, and find me the oldest doll in your play-room; the very worst one

Maggie soon found it—a large, well worn dolly, whose head and one arm were gone, the saw dust out of one leg, and the color of whose body was like a very dirty old housecloth.

"There mamma. I am sure that is

"I hope so," said Mrs. Ford, laugh. ing. "If there are any more as bad as this, you had better turn your baby house into a hospital at once Now, Maggie, take your scissors andrip that. doll all to pieces where you see the stitches, and save all the saw dust in this paper box."

Maggie worked silently for some time, and then held up a number of oddly. shaped pieces of cloth as the result of her work.

Mrs. Ford took from her own workbasket a piece of strong white cotton, and showed Maggie how to cut a new doll's body from the pieces of the old one, making a new arm to replace the missing one. She then sewed these pieces together as her mother directed and stuffed them with sawdust the she had a smooth, new body for the doll, very white and neatly finished.

It took all her sewing-time for three days to accomplish this, but she was well-pleased with the idea of making her present to N Hie so entirely a seemn

that franck we mas in. " Ford : but .t sharine some

"Mine?" cried Maggie. "I spent all my savings-bank money on my barth-

"So you lid; then you mus, earn ly for me I will pay you enough to buy

More busy afternoons soon decomplished this and Maggie here took

"Isn't she a beauty-mamme! The wise man in the book of Proverbs cried, when the head had been are alligned says that the beginning of a quarrel is fastened on, "Now, may I down her?" like the letting out of water. One an- There is a piece of my black in gry word provokes another, till at last my drawer, and you have given the dress they come pouring out in a torrent that to little Mollie Craig, so I won't want piece of edging Aunt Carrie gave me that will trim the underdothes. I should like to dress her."

"Will this make an apron?" said Mrs. Ford, holding up a small piece of ing up he saw a great camel standing black silk. "I saved it for your new

"Oh! I had rather put it on Nellies." 'It is yours, de ... Do just as you

"I can make a hat out of the pieces; bled much at this, but he was too lazy were in the trimining will make two or

"Sne will be a very stylish no ly, I

"Oh! no, indeed. I want this to be

Very proud and very happy was stag-So it is with temptations and bad gie when the doll was dressed at last, school, and when Maggie started at the way, she was so happy.

The bell had not rung when she arrived, and a group of little girls were in the yard, walking about and talking, as Maggie came to the gate. Her eye singled out at once a little girl who stood apart from the rest, looking wistfully at the dolls who were taking an airing before being put to sleep in the luncheon-baskets till recess time.

She was a pretty little girl, but as Maggie had said, her dress showed the want of a kind mother's care, though it was not poor nor ragged.

"Nellie," said Maggie softly to this little girl, "do you think this is a pretty doll?" "O Maggie! what a beauty Who

gave to you?" "I made it myself-that is I made the body and the clothes, but I bought

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"Made it? I never thought of that. Will you show me how to make one?" "Certainly I will. But Nellie, I did not make this for myself?" It is for a

present to you. "To me? You made it for me? Oh! thank you!"

"I am so glad you think v."
"It is beautiful. I will call it Magthat dressing dolls teaches little girls gie. But," and the chi d looked very therless nephew, a boy of eight, years to sew. He may think they are only grave, "are you sure you don't want it

"Very sure," said Maggie, la iguing merrily. "Why all the pleasure there was in making it was in knowing it was for you. Oh! there is the bell," and kissing Nellie, Maggie followed in "Suppose you make her a new one!" the line of little girls going into the

"Mamma," said Maggie gravely, after

will show you. Put away your work, and find me the oldest doll ur play-room; the very worst one

ggie soon found it-a large, well dolly, whose head and one arm gone, the saw dust out of one leg, he color of whose body was like a dirty old housecloth.

here mamma. I am sure that is orst."

hope so," said Mrs. Ford, laugh. "If there are any more as bad as you had better turn your baby into a hospital at once Now. ie, take your scissors andrip that. Il to pieces where you see the es, and save all the saw dust in per box."

gie worked silently for some time, en held up a number of oddly. pieces of cloth as the result of

Ford took from her own worka piece of strong white cotton, owed Maggie how to cut a new ody from the pieces of the old aking a new arm to replace the g one. She then sewed these ogether as her mother directed. iffed them with sawdust all she smoots, new body for the doll, nite and nearly finished.

k all her sewing time for three accomplish this, but she was ased with the idea of making en: 15 N. Steen entirely her own

nd Ars.

?" cried Maggie. "I spent wings-back money on my birth.

ou list; then you undscream e. I want a dress repeal to lter, and if you will do it neat-I will pay you enough to buy

his and Maggie herse took the store, fitted on the shouldl with errous b. to no contisas her can and found in ach money to also buy a page of boots for the dolly.

n the Lead had been our tilly n. "Nos, may Ide , her? mece or my bor. Mollie Craiz, so I won't want omend it; and I have a nice dging Aunt Carrie gave me trim the underclothes. I

e to dress her." this make an apron?" said , holding up a small piece of "I saved it for your new

had rather put it on Nellies." ours, de ... Do just as you

make a hat out of the pieces you gave me when you took onnel apart; the pieces that e-transing will make two or s hats, and I can make a little the delaine, like the ladies'

ill be a very sivers and iv, I said Mrs. Ford smiling. arry too much."

o, indeed. I want this to be idest dress Leverne rie."; oud and very paper was slaghe doll was dress I at last, retty the miniature intile lady her neat walking lress, stylblue boots. It was hard to tht and until school-time the ng before taking the doll to when Maggie started at ad to dance along nearly all

e was so happy. hal not rung when she ara group of little girls were , walking about and talking, came to the gate. Her eye at once a little girl who from the rest, looking wiste dolls who were taking an e being put to sleep in the askets till recess time.

a pretty little girl but as said, her dress should the kind mother's care, though oor nor ragged.

said Maggie softly to this do you think this is a pretty

gie! what a beauty! Who t myself-that is I made

d the clothes, but I bought

I never thought of that. w me how to make one?" I will. But Nellie, I did s for myself?" It is for a

You made it for me? dad you trink p. . .y." tiful. I was e. I i. Magnd the chid loomer very ou sure you don't want it

" said Maggie, langhing by all the pleasure there ing it was in knowing it Oh! there is the bell," Tellie, Magrie followed in tile girls ong into the

said Maggie gravely, after

she had told her mother of Nellie's pleasure, and the admiration of the other school girls, "why was I so very happy this morning? I never had a present in my life that made one so glad as it did to give Nellie the doll."

"It is because our kind, heavenly Father has given us a deeper, holier joy in unselfishness than in any other feeling he puts in our hearts, Maggie. All pleasure comes from his goodness in and as King William of Prussia, with giving us the power to enjoy it; but if his staff, rode through the lines of his self has given his blessing to our hearts. in the town below, he was greeted by Can you tell me what words in the Bible loud and enthusiastic shouts, which assure us of this, dear?"

said in a low, reverent tone:

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November 1877.

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I had a child that was troubled very much with worms, and by taking one and burst out into jubilant music. And half bottle of your No. 1 Syrup she as the Emperor slowly rode along the was entirely cured of them. About six front, casting a keen eye on the bearing pour down the horse's throat. months afterward I was taken with the of his favorite troops, they vented their Pleurisy, and was about despatching a enthusiasm for their beloved chief in man for a doctor when it came to my loud and loval hurrahs. His Majesty mind to take your Syrup, which I did, having passed, each regiment with mute and soon came round all right without and machine like regularity, broke into column and began to take up its ap-

taking any further medeine. I have formerly been afflicted with pointed position for the march past. 'em. sore throat and Quiusy in its severest Having inspected the whole of the ILforms and could not get any relief or fantry on the field, the Emperor rode cure rom any quarter or any medicine back in a similar manner along the man motel Lobtained your Acadma Lin- front of the Cavalry and Artillery regiiment, which always cures me at once. ments, after which he cantered to the I have also known it to cure a comber saluting point and the march commencof tranks in this neight orhood, and ed. This was done twice by the whole for my fown part would not think of corps, the first time by the Infantry in being some at it in the house. My columns of companies in open order, wife his reso used your medicales for and the second time at rather a quick-Henry are, with the very host success, or pace, of compact columns of regi-

With great respect, -W. H. MILLAR. BERLIN LETTER

(Regular Correspondence.) BERLIN, Sept. 2nd, 1879. Nine years ago to-night the heights around the fortified city of Sedan, in France, near the Belgian frontier, were reddened with the glowing watchfires of our 200,000 victorious German troops, we give others' pleasures, God him invincible legions encompassing the foe Maggie thought a moment, and then and heralded the birth or regeneration of another. On the 2nd of September, 1870, the German-speaking nation of Europe entered on a distinctly new and hopeful phrase of existence with the House of Kohenzollern at their head, and that day, therefore, throughout all Germany, but especially in Prussia, has come to be regarded as the most solemn and significant festival in the whele national calender. Here in Ber lin itself the day has been celebrated with no abatement of the usual observances. The eager money-changers forsook the Bourse, the schools were closed, a solemn liturgy was recited in the cathedral, the citizens ran up many colored flags above their dwellings, and were treated to patriotic music from a choral band stationed high upon the town-house tower; the streets were thronged with holiday makers, monster military concerts have been inaugurated, and even as I write the 'night air is deafeningly alive with the clang of brass and the noise of exploding rockets, bearing no faint resemblance to the roar of the multitudious guns which nine years ago to-day engirdled the city of Sedan, bringing inevitable doom to the Man of Destiny and nearly 100,000 brave troops commanded by a Marshal of France. But the leading feature in move; I had also pains in my head and to-day's festive programme was un- all parts of my body. Nothing that I doubtedly the great parade, when the used did me any good until I tried GRA-Emperor passed in review the united HAM's PAIN ERADICATOR. A few appligarrisons of Berlin Potsdam, and Spandau, forming the Army Corps of the Guards. Ever since the fateful 2nd of September, 1870, a military demonstration of this kind has signalized each anniversary of that day. At early TUTIONAL REMEDY, internally, and apmorn the streets here began to echo with the tramp and clang of troops marching to the parade-ground south of the city. The Emperor's Palace, Unter den Linden, was early beseiged by an enthusiastic crowd which had gathered to witness the ceremonious reception of the various colors and standards by detachments of the various regiments. These honored symbols, when not in use, are deposited in His Majesty's apartments, where they are displayed as the most precious and fulness and extremely low price of (\$25). Prince (who but lately finished his studies at Bonn), at the head of a company of Foot Guards, to fetch away the riddled and ragged colors of various regiments, and the old Emperor's features beamed with visible satisfaction as he beheld his martial grandson proudly step off by the side of the helmented men chosen to guard the hoarded treasures. Marching without confusion, all the regiments had converged from every quarof broad and massive walls to receive the Emperor. The troops as usual were marshalled up in two long and parallel alignments; the Infantry all in front, the Cavalry, Artillery and trains behind-The day was autumn-like and lovely, the sun being unclouded enough to make the burnished helmets and breast popularity each day. This popular machine can be examined at the office of this plates of the Cuiraniers seen in the distance glitter like a silver sea, and there being enough wind also to cause the black and white pennons of the Uhlans to stream away while the soldiers stood forest-like and motionless. Punctually upon the stroke of ten His Majesty in a carriage and four, drove on to the curses the luck that compelled him to field, accompanied by the Empress and Crown Prince. Immediately mounting the Emperor, followed by a numerous and brilliant suite, in which the uniforms of almost every civilized country not ex-

cluding China and Japan, were visible,

step. General Skobeleff arrived here this morning, but I could not detect him in the perplexing crowd of uniforms. nor am I certian that the French Military Attaché was with his colleagues, though the relations between the Empire and the Republic are now cordial enough to prevent any astonishment arising from his presence on such an occasion. After addressing some words of sincere appreciation to the assembled commanders, the Emperor, having been PARASOLS AND UMBRELLAS, in Brazillian exactly three hours in the saddle under sounded the death knell of one Empire sun, dismounted and drove home through streets lined with dense, unbroken masses of spectators, who hailed the aged monarch with never ending cheers.

> HOUSEHOLD RECIPES AND ITEMS CANNING FRUIT.—A correspondent of

the Housekeeper gives the following table showing the time required to cook different fruits for canning, and the amount of sugar required :

Cherries..... 5 minutes Raspberries...... 6 Blackberries...... 6 Strawberries..... 8 Plumbs......10 Whortleberries..... 5 Pie-plant, sliced........... 10 Small sour pears whole....30 Bartlett pears, halved.....20 Peaches..... 8 Peaches whole..........15 Pine-apples, sliced......15 Siberian crab apple......25 Sour apples, quartered....10 Ripe currants..... 6 Wild grapes.....10 Tomatoes.................20 Gooseberries....

115 Grafton Street, Halifax, N.S.,

August 26th, 1879. In February last I had a severe attack of Lumbago or Rheumatism which completely disabled me-the pain in my back was so severe that I could scarce walk or cations to my back took the pain from it; but the pain still remained in my head and other parts of my body until I met the proprietor of that Medicine and found I had not used it right. Under his direction I used his ROYAL DIAMOND CONSTIplied the PAIN ERADICATON to the back head and spine. Their combined use soon cured me, and I did not use quite a bottle of each. I believe that no one need fear or suffer from Rheumatism or Neuralgia if these two Medicines are properly used. C. F. F. SCHOPPE.

important eras in the history of machinery, and when we consider its great usesuggestive ornaments that can strike it is very difficult to conceive of any inthe eye of the visitor. Much enthu- vention for domestic use of more or even siam was created by the arrival of equal importance to families. It has Prince William, eldest son of the Crown great capacity for work; beautiful, smooth Prince (who but lately finished his attraction quiet movement, rapid execution, certhat commends it above all others. The working parts are all steel, strong and durable, and will last a life time, the bobbins hold 100 yards of thread; the stitch is the firmest of all the stitches made, neat and regula, and can be regulated in a moment to sew stitches from an inch in length on coarse material down to the finest, so infinitesimal as to be hardly discernable with the naked eye, and with a rapidity rendering it impossible to count ter of the parade-ground, and shortly them; it has more attachments than any after nine the whole corps of Guards other, and it does to perfection all kinds were standing marshalled like a couple of heavy, coarse, plain, fine or fancy needle-work with ease, and far less labor than required on other machines. It needs no commendation, the rapid sales, increasing demand, and voluntary encomiums from the press, and the thousands of families who use them, amply testify to their undoubted worth as a standard and rcliable household necessity, extending its paper. AGENTS WANTED by the company. Address them for information. FAMILY SEWING MACHINE CO., 75

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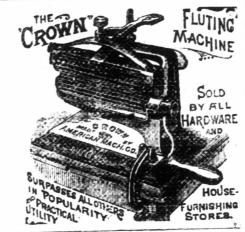
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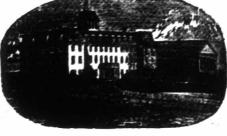
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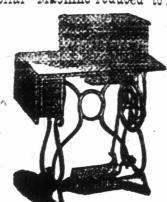
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