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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 follies of mankind. Perhaps the most appropriate name for the reckless display of money in that class, is gambling. 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 or other.

"There is that giveth, and yet increaseth." "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. G-ospel 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 reward, 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, without 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 far more widely scattered by the present arrangement,—every one sharing in the effort. To many a poor man will thus be given in return for his dollar, as much as the rich man would receive for five hundred dollars.

"My dear readers, don't forget you, text, "Give, and it shall be given you."

Take three lines of thought, and meditate: the *promise, the duty, and the reward.* The duty is in the present tense, all duty is. The reward is future. The promise 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, "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-hearted hallelujahs.

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 papers.

The vendors of these liquors and the drinkers should feel very grateful to the said committee for their very liberal paper bull, which rules that the deductions of modern science are *ultra vires*, when, like the Canada Temperance Act, they are disrespectful to the "trade and commerce" in the materials for producing drunkenness. The vendors can no opportunity of turning an honest penny by disposing of large quantities of a drink at eight cents a glass, which if sold at three cents would yield a large 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 themselves arrested, &c.—because the committee has granted an indulgence during the fair and commanded the alcohol of beer not to be intoxicating when sold on the grounds at eight cents a glass.

The defective science which the committee has so effectively exploded, has been in the habit of declaring through the

most eminent chemists and physiologists of the age, that any liquor containing alcohol is intoxicating just in proportion to the percentage it contains; because alcohol is intoxicating itself, and is the same substance exactly in all kinds of distilled and fermented liquors. Science declares 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 barrel.

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 of medical science, not of temperance—says: "In the midst of so much obvious evidence of bad service, there is no evidence whatever of any useful services rendered by alcohol; I cannot define it better 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 into 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 brutal and dangerous classes of criminals. The thanks of the community are due to the committee for reversing the verdict of science and experience; want please utter a fat now, that brandy and whisky and rattlesnakes shall no more be harmful!

A. D. W.
Sackville, 27th Sept.

THE REVOLT IN CABUL.

The fate of Sir Louis Cavagnari's Mission ought, in the opinion of the *Times*, in no way to alter our settled policy towards Afghanistan. It opens again, we may acknowledge, 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 feeling akin to superstition which grows up when a succession of difficulties and disasters embarrass a Government is not to be dispelled by the most conclusive proofs, 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 been treacherously murdered in Cabul, and we are asked to accept these crimes as conclusive proof that it is impossible to maintain European diplomatic agents in Afghanistan. This was the contention of Dost Mahomed and Sher Ali, and in this Lord Lawrence and Lord Northbrook acquiesced. But if we consider it the extravagance of the pretension 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 with the Afghans, we should not only arm assassins against our convoys and agents in every uncivilized country, but we should inflict a wrong upon all civilized 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 law.

The *Daily News* observes, "The fact that now stares the English people in the face is this, but for the obstinacy with which Lord Salisbury has committed the Government to the principle of establishing British Residences in the chief towns of Afghanistan, our future policy towards that country would be comparatively simple. We cannot profess to admire either the so-called 'scientific' frontier that has been occupied within the last year, or the means by which it has been acquired. But the occupation of this frontier, however unnecessary and mistaken, however calculated at once to weaken our strategic position and to strike at our reputation for justice in the East, is undoubtedly a much less evil than that to which we may be condemned by the foolish persistence in the forcing British officers upon the Afghans. If the Government had been content with the acquisition of a new frontier, they might have fallen back upon the policy of masterly inactivity as regards the internal affairs of Afghanistan, simply with the difference of a new frontier, whether that was to be considered as an advantage or a disadvantage for the future protection of

India. The only reason why the Government could not follow this sensible course was that they had committed themselves in the face of the world to the location of British officers in Afghanistan as a political necessity. We have seen on the high 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 themselves to the presence of our agents in their capital is as surely established as any political fact could well be. Our Envoys would have to be protected by a sufficient military force, a force which could never be reduced without danger of an outbreak. With the whole country around them in an attitude of hostility, making free movement without an adequate escort an impossibility, how could our political agents gain that knowledge of the country which is the sole reason for placing them there?

SECRET DISCIPLESHIP.

Always in the sight of the dead our short-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 *many who, like Joseph and Nicodemus, are disciples, but secretly.* It cannot be that these hundreds of men, into whose eyes I am looking, can have heard so much of Jesus, can have paid even ordinary attention to the presentation of his character in the Bible and from the 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 were 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 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, with a dislike of all religious topics. From the answer of the *Christian Union* we clip the following: "You have fallen into the common mistake of measuring your faith by your feeling. Churches and ministers have often done this. The New Testament never does it. Emotion is, in the nature of the case, transient. You find 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 the feeling is at flood you suppose you have much faith, when it is at ebb you suppose that you have little. Neither the flood nor the ebb proves any thing. You should neither be exhilarated because of feeling, nor depressed for lack of it. Feeling no more proves the existence of religious life than the sparkle of the sun on the snow proves growth in the grass beneath it. The corn needs night and darkness as much as sunlight. Life is the test of faith. To follow Christ is to go about doing good.

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 gone. The other day, when in company 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 lady-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 prefer—would which you have the most confidence in?" Without hesitation she replied, "The one that does not dance." She then said, "I am not a Church-member, and I love to go to parties and dance; but if I were a Church-member I should not dance."

SULTAN OF MOROCCO'S TREASURES.

One of the richest and rarest treasure chambers in the world is that belonging to the Sultan of Morocco, in the city of Fez. It was established there in 1515 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 in it many precious relics belonging to the time of the Moorish rule in Spain, and there is a sword of Ferdinand the Catholic, the handle of which is a mass of precious stones. It is needless to say that this treasury is most carefully guarded, and some travelers say that there are in it and about it nearly 2,000 locks. Tunis newspapers report that some months ago the Sultan Sidi Muley Hassan, who has been long suffering from gout, confided the charge of the Fez Treasury to his brother, Prince Muley Abbas, who, in his turn, intrusted it to the Government of Fez. A few 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 treasury; but upon entering the chamber, 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 reward of 47,500 for the discovery of the thieves. From this we may infer how great was the value of the stolen treasures.

Books and Pamphlets Received.

The Second Annual Announcement of the TECHNICAL 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 Engineering; Architecture; Natural History; Mathematics; and English, French, German, and Spanish Languages. Ninety gentlemen 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 the third term on the 1st Wednesday in April. Dr. Honeyman, the Treasurer, invites communications from persons desirous of availing themselves of the benefits of this excellent Institution.

CANADIAN METHODIST MAGAZINE for October. Rev. William Briggs, Publisher, Toronto. \$2 a year, single numbers 20 cents. The current number of this popular magazine has three handsomely illustrated articles. The wonders of the Colorado Canyons are exhibited in a number of very artistic engravings, as are also the picturesque scenery and peculiar costumes, etc., of Ceylon, in an illustrated article on the little-known country. A number of fine engravings also illustrate the romantic summer resorts of the mountain regions of Virginia. The Editor's tragic Story of the War of 1812 culminates in interest as it approaches its conclusion. He also contributes a graphic article on his recent ex-

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.

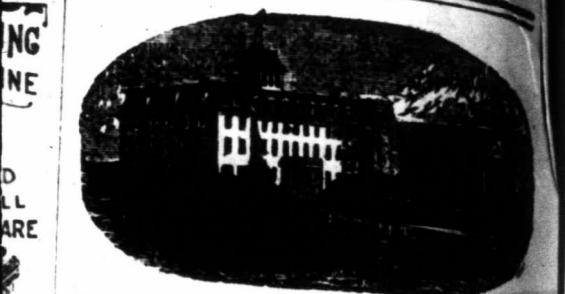
The friends of the Rev. W. H. Withrow, M.A., the editor of this Magazine, will be pleased to hear of his safe arrival home after a very pleasant trip in Europe.

THE NATIONAL REPOSITORY for October opens with Burn's celebrated poem "Cotter's Saturday night," handsomely illustrated. This is followed by "Moosehead Lake in October," by Mrs. H. G. Rows, and presents an interesting sketch of that place with eight illustrations. "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 paper on which is furnished by Prof. W. H. Larrabee. Rev. A. Whitley gives a life sketch of "Mary Rutherford Garrison," 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 peculiarly rich and varied, and contains many items of valuable information.

The *National Repository* is published monthly at \$3 a year, post-paid.

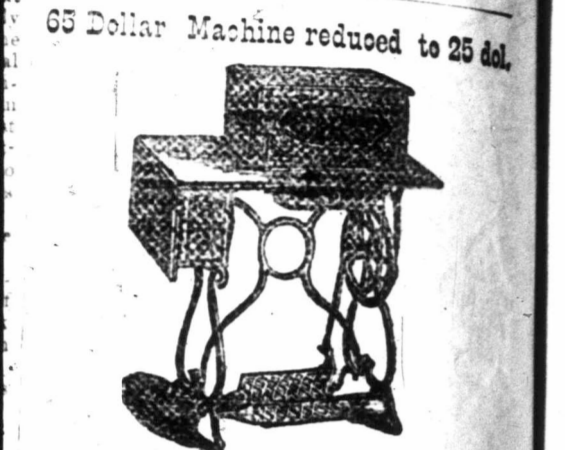
THE PREACHER AND HOMILETIC MONTHLY for October is the first number of a new volume, and is of special interest. Among its contents are the following:—Sermon: "Little Things Tests of Character," by J. L. Burrows, D.D.; "The Atonement," by Joseph Parker, D.D.; "The Principle of the Initiation of Christ," by D. H. Wheeler, D.D.; "The Scriptural View of Divorce," by Alfred Cressy; "The Offering of Isaac," by Henry McCracken, D.D.; "The Elevating Influence of Christian 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. Galloway, D.D.; "Limitations of Wickedness," by Professor W. M. Balfour, D.D.; "The Honey of God's Word," by T. L. Cuyler, D.D.; "Satisfaction," by Rev. M. Jones; "How to Grow in Grace," by Rev. P. Franklin Jones; "Ejected and Silenced," by Rev. Huntington Lyman; "The Heavenly Race," by Rev. Signor A. Garavzi; "The Causeless Signor," by Rev. James Wishavart, M.A.; besides the Sermon, this Monthly contains much matter of special value to Clergymen and other Bible Students. We have "Brotherly Talks with Young Ministers," by Dr. Cuyler; "Preachers and Reporters," by Dr. Deems; a paper on "The Prayer-meeting Service," by Lewis O. Thompson; "Studies in the Book of Revelation," by Rev. D. C. Hughes; and "Helpful Data in Current Literature," by Rev. E. H. Thwing. Then we have a large amount of most interesting matter under the heads of "Preachers Exchanging Views," "Sermonic Views," etc.

The leading article in the NORTH AMERICAN REVIEW for October is by Francis Parkman, and is entitled "The Woman Question." It discusses the proposed extension of suffrage to women, and 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. Its title is "Science and Humanity." No 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 archives 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 country. The third part of "The Diary 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 inauguration Day and the day proceedings. The sixth article by Prof. L. L. Youmans, and entitled "Carpenter's Evolutionary Philosophy," contains a statement in detail of the various works which Mr. Spencer has published during the past twenty years, showing the growth of his philosophical system, and by comparisons of dates, establishing that he was not indebted to Mr. Darwin for the ground work of his philosophy as has been by some supposed. The paper gives an excellent summary of the main features of the theory of Evolution. The number closes with "Recent History and Biography," a review of five books relating to American History, by A. K. Fiske.



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WHAT SHALL WE DO WITH CHRIST'S LITTLE ONES?

BY THE REV. 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 childhood conversion? With all our spiritual apparatus to the little ones, from Genesis to a blackboard, we yet seem painfully 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; yet 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 Sabbath-school 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 living, developing child a necessity, as preparatory to Heaven.

That the conversion of a child-sinner like the son 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 has a break, a chasm that little ones cannot step over. Let that suggestion perish, since God is not willing that any child should perish. The way is perfect, and little feet can climb it, as well as Abraham's or Edwards's.

Unconscious of any sin and dying thus, God takes care of the babes; but those living till they know sin he commits to our care under his means of grace. What are those means and how shall we apply them? How to labor for the conversion of the little one so needing it and for which Christ has 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 Sabbath-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 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; but must there not be as real and thorough a use of means?

Moreover, it is evident to pastors 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, unfellowshipped life in Christ; but not in the Church. These blind the line between the Church and the world, and give the latter, unfortunately, some of its strong grounds for criticising the former. While we are putting vast labor and research on the field of the evidences of Christianity, would it not be well for some learned divines, theological professors, and essayists to outline distinctly for the plain pastor, and Sabbath-school teacher, and church committee the evidences of conversion, of regenerating grace in Jonathan Edwards's child of "about four years of age"? With all our other improvements in the religious work-world, must these undiscovered conversions, and ignored Christian lives, and obscured, bluffed hopes, and clouded Christian deaths continue to be multiplied? If childhood conversion is necessary and possible and must be looked for, is it not possible and necessary to be able to judge with tolerable accuracy when a child is converted? That ancient man of God did

not bring up his own boys very well; 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 subject?

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 elegiac. 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? What shall we do with Christ's little ones?

READING, MASS.

MARY RUTHERFORD GARRETTSON.

Calmly and usefully the years sped by, and Miss Garrettsou, 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, beneficent 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 Garrettsou proved herself to be an efficient coadjutor. Several were baptized at the altar, and several more in the creek on the following Sabbath. A Methodist local preacher, turned Baptist, was to blame for the immersions. He had tried to proselytize the converts, and actually did organize a small church to check his proceeding. Mr. Garrettsou preached a sermon on adult baptism, which answered the end designed, and the good work continued to prosper. A lover of all things lovely and of good report, Miss Garrettsou never loved Baptistic tenets and procedures.

To her great delight the large accessions to the society made a new church a matter of pressing necessity. In January, 1822, measures were initiated for its erection. Her aunt Janet, widow of the hero of Quebec, General Richard Montgomery, gave half an acre of ground in a conspicuous place for the site. It was decided to build it of stone forty-five by fifty-five feet in size. In the list of donors Miss Garrettsou's name appears. She gave one hundred dollars. The Garrettsou 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. Garrettsou 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 cost was \$3,559.88. Mr. Garrettsou 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 remitted. He was one of the founders of the Methodist Missionary Society in 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 have such. But even they cannot do much for us. The last words of President Edwards, when he came to die were, after bidding his friends good bye, "Now where is Jesus of Nazareth, my true and never failing friend?" and so saying he fell asleep. There is no earthly friend loves us as He does, nor can do for us what He can. It was good advice a medical adviser gave a patient who inquired, "What shall I do? All my friends are out of town." "You have one friend," he said, "who is never out of town." It is related of Seneca that he comforted Polybius because he was the Emperor's favorite, telling him it was not lawful for him to complain while Caesar was his friend.—Well! what right has any one who has God for his friend to be grumbling and complaining? No one has every thing in suit; but if we can look above, there is everything to give us satisfaction.—*Ex.*

GARRETTSON METHODISM

Neither Miss Garrettsou nor her father 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 misapprehension. But it is not so." Notwithstanding reciprocal outspokenness, the hearts of the two were knit together in Christian affection, and Garrettsou 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 conference. He also held, says Dr. Bangs, "that instead of having the 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. Paine had had many influential friends and admirers, and among them were some of Miss Garrettsou's relatives whom she was accustomed to visit. When he lay mortally ill at the house of 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 Garrettsou was staying, resolved to call upon him. Miss Garrettsou 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.—*National 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, beautiful Amun-Ra-Harmachis; thou watchest in triumph, Amun Ra, Lord of the horizon, O bless, ed one beaming in splendor, towed by the mariners who are of the unresting god, sped by thy mariners of the un-moving god. Thou comest forth, thou ascending, thou torestest 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 Drg 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 Hartafet [two very ancient authors, the first mythical]. It is said in their saying, "After all, what is prosperity? Their fenced walls are diapiaded. Their houses are as that which has never existed. No man comes from thence who tells of their sayings, who tells of their affairs, who encourages our hearts. Ye go to the place whence they return not. Strengthen thy heart to forget how thou hast enjoyed thyself, fulfill thy desire whilst thou livest." In a similar strain is the Song of the Harper, of the eighteenth dynasty, "Every nostril inhaled once the breezes of the dawn, but all born of woman go down to their places. Their abodes pass away, and their place is not; they are as if they had never been. Those who have magazines full of bread to spend, even they shall encounter the hour of a last end. The moment of that day will diminish the valor of the rich. Mind thee of the day when thou too shalt start for the land to which one goeth to return not thence. God for thee thou wilt have been an honest life; therefore be just and hate transgressions, for he who loveth justice 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 hear 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.
Norwich.

"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 saying 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 in 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 liberality 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 re-
probed.

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 emotions. 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 consciences 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 Gospel publicly should be guilty of advertising his ignorance of worship and his unfitness to teach.

Lord Bollingbroke, the celebrated skeptic 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 clergyman; "the doctrines of grace have set all mankind by the ears."

"I am surprised to hear you say so," said Lord Bollingbroke; "you who profess to believe and preach the doctrines of Christianity. These doctrines are certainly 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 substance of Christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

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WHAT IS VEGETINE? It is a compound extracted from barks, roots and herbs. Its nature's remedy. It is perfectly harmless in any had effect upon the system. It is nourishing and strengthening. It purifies the blood, and gives good sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nerves, and gives them Nature's sweet sleep—as has been proved by many an aged person. It is the great Blood Purifier. It is the best medicine for children. It relieves and cures the most difficult cases of impure blood. It is very pleasant to take; every child likes it. It relieves and cures all diseases originating from impure blood. Try the VEGETINE. Give it a fair trial for your complaint; then you will say to your friend, neighbor and acquaintance, "Try it; it has cured me."

Valuable Information.

Mr. H. R. Stevens—My only object in giving you this testimonial is to spread valuable information. Having been badly afflicted with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood purifiers, and got no relief. I was very much distressed, and had to be confined to my bed. Consequently I followed on with it until I had taken a sufficient quantity, when I was pronounced a well man, and my skin was restored to its natural state. I have never enjoyed so good health before, and I attribute it all to the use of VEGETINE. To benefit those afflicted with Rheumatism, I will make mention also of the VEGETINE's wonderful power of curing me of this acute complaint, of which I have suffered so intensely. C. H. TUCKER, Post-Office, No. 10, 11 & 12, Washington Street, Boston.

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An English Veterinary Surgeon and Chemist now traveling in the country, says that most of the Hens and Cattle Powder sold here are worthless trash. He says that Sheridan's Condition Powder is absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powder. Dose one teaspoonful to one pint food.

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Johns' Anodyne Lintment will positively prevent this terrible disease, and will cure it in nine cases in ten. Information that will save many lives sent free by mail. Don't delay a moment. Write to the Editor of THE WESLEYAN, No. 15, 16 & 17, Cornhill, Boston, Mass.

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Valuable Information.

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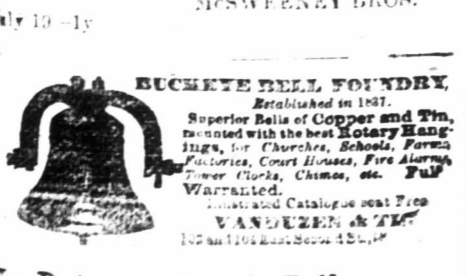
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TEMPERANCE ITEMS.

CAPT. WEBB, the great English swimmer, adds his testimony to Hanlon's of the uselessness of ardent spirits...

It is gratifying to see what deep root the temperance cause is taking through the length and breadth of Great Britain...

THE late Dr. Guthrie, of Scotland, was a strong temperance man. On one occasion he expressed his opinion of whiskey in these words...

GOVERNMENT returns show that there is annually expended in intoxicating drinks in Victoria, the sum of \$4,857,000...

"THESE are the times," says Dr. Cuyler, "for our pastors to preach faithfully and fearlessly against the bottle and the labor for the conversion of inebriates..."

In an address delivered in Hyde-park on Sunday afternoon week, Mr. Henry Varley gave an account of his recent two years' visit to Australia and New Zealand...

The United Kingdom Band of Hope-Union held its annual conference at Bristol recently. Amongst the speakers was Dr. Patterson...

THE people of the United States, it is said, pay over \$700,000,000 a year for intoxicating liquors...

The effects of rum on the native inhabitants of Madagascar are so pernicious, leading to the commission of fearful crimes when under its influence...



Is composed of ingredients identical with the which constitute Health, Blood, Muscle and Nerve...

By increasing Nervous and Muscular Vigor, will cure Dyspepsia, feeble or interrupted action of the Heart and Palpitation...

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Being then, a tonic of the nervous and circulatory system, it follows that, when there is a demand for extraordinary exertion, its use is invaluable...

STERN necessity may compel the student to strain his powers beyond the dictates of prudence...

To such we recommend Fellows' Hypophosphites. It will not only restore the sinking patient, but it will enable the toiling student to preserve his mental and nervous standard without detriment.

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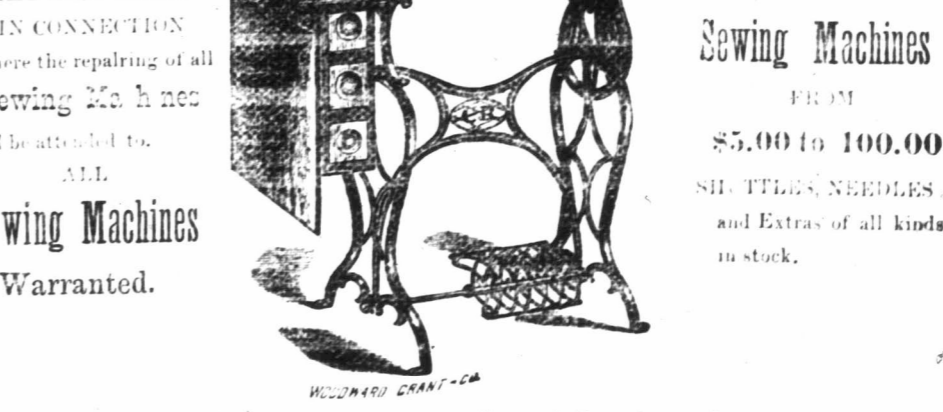
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THE WESLEYAN.

FRIDAY, OCTOBER 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.

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 goal, if he should thus officiate, without first obtaining special permission from the governor of the Province.

In the early part of the year 1792, the few Methodists of the town purchased a building on the west side of Germain St., between Duke and Queen streets. This building was used for a number of years as the local City Hall, and Court House.

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.

The Germain Street Church was enlarged, by the addition to its length of twenty feet, during the incumbency of Rev. Sampson Busby, in 1834. The school-room, 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.

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 enterprise, and by skillful management and indomitable perseverance he and his co-labourers succeeded in their work.

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

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 McColl, 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 1809; William Black, 2 years 1809 to 1811; Stephen Bramford, 2 years, 1811 to 1813; James Knowlin, two years, 1813 to 1815; William Crosscombe, 2 years, 1815 to '17; Stephen Bramford, 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; Enoch Wood, 2 years, 1829 to 1831; Albert Desbrisay, 2 years, 1830 to 1832; 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 (Portland).

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 to 1846; Richard Williams, 2 years, 1839 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 circuit.

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; 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 of 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 composed the Building Committee: Z. G. Blizard, Joseph Bullock, G. F. Thompson, S. Mason, J. R. Woodburn, of Saint John, and E. Fisher, Esq., of Portland. Mr. Bullock was chairman of the committee until the exterior portion of the building was completed, and Mr. Blizard 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 officio the chairman of the Board of Trustees.

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 were held.

On Sabbath last, October 5th, the church was formally dedicated to the worship of Almighty 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.

The Daily Sun, of St. John, of October 6th, says:—

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 pastoral staffs, H. McKeown, John Read, pastor of the church; D. D. Currie, editor of the WESLEYAN, Halifax; J. R. Narraway, of Centenary

Church; Dr. Stewart, and James Addy. After singing by the choir, followed with prayer 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 hymn, page 636.

The Rev. Dr. Stewart took the text of his discourse from the third chapter of Revelation 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 50 and reading the context 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 continue 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 our 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 worshipped; they have been given omnipotence and omniscience; 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 thoughts that give rise to them. The perfect knowledge that indicates divinity is 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 revelation connecting the divine and human nature. In this passage our Saviour does not claim divinity alone, but claims, also, to be that descendant 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 privileges of the church arising from the relations of Christ thereto. Through Christ we 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 called 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 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 people. 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 Saviour undoubtedly draws our attention to

that door to immortal life to which all should secure an entrance. The reward of piety is piety 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 of his 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, in a most feeling manner.

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 would 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 of the church.

AFTERNOON SERVICE.

At 3 o'clock the Rev. H. McKeown delivered an eloquent sermon, being assisted in the services by the Rev. Drs. Addy and Pope and Rev. B. Chappell. The rev. gentleman selected as his text the words of the 4th ver. 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 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 vain for us to seek the life of Christ from the cradle to the cross, without knowing 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 son 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 glory and show forth his handiwork. But in all these wonderful acts we have only discovered a small portion of his glory. Angel and 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, the 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 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 being taken the choir sang "Moraz's Gloria."

Before the final prayer the pastor announced that the Rev. Prof. Barwash, of Sackville, would preach morning and evening of next Lord's day.

An immense congregation filled the church in the evening, every seat being occupied and the aisles lined 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."

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 hosts."

The following description of the building we give from the St. John Sun of Oct. 3rd:—

THE BUILDING.

is Gothic in its external architecture, and runs back from Queen square about 130 feet. Being irregular in form it presents a remarkably handsome and picturesque appearance viewed from any point. The lot on which it stands is about 100x53. The church is now complete with the exception of the steeple and 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 credit 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 job 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.

THE INTERIOR.

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-closed stairways in ash and walnut, leading to the school-room. The newel post at the bottom is of walnut and is 10 inches 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 SCHOOL ROOM.

or gallery, measures 30x62, and is fitted with reversible seats capable of accommodating 400. The reading desk platform sets back in an alcove 31x14, lighted at the rear by a millioned window in stained glass, with two of the same at each side of the room. It is also lighted by three pendants of six burners each, and two single jets at rear of platform, and is a remarkably airy and well lighted room, with a ceiling nearly 54 feet high. The chandeliers 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 dentils over it. The roof is double boarded under the slate with two inch plank between that and the 2 inch sheathing forming the ceiling which is attached to pitch pine rafters 14 ft. This sheathing is painted sky blue, and the chambers of all the woodwork are lined in vermilion 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 walnut rail, with 2 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 safe, 60x36, 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-west angle of the school room is the tower room 13x15, which is used as a vestry and classroom. 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 gas-lamp in Eromax. 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 pendant in brass of two branches and 6 burners. There is a doorway leading to a class room off, which is fitted in ash, with a base 15 inches high and architraves in Gothic style. Next to this 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 3 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 prevailing Gothic style. There are 140 pews, with a seating 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 2 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 cushioned in maroon rep.

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V. D. D. Currie selected as the lesson for evening, the second chapter of the Book of Isaiah...

The following description of the building we give from the St. John Sun of Oct. 11...

THE BUILDING. Gothic in its external architecture, and its back from Queen square about 130 feet...

THE INTERIOR. The building is Gothic throughout, and all fittings and appointments harmonize with style in even the most minute details...

THE SCHOOL ROOM. The building is Gothic throughout, and all fittings and appointments harmonize with style in even the most minute details...

The Niagara District reports \$222 subscribed by its ministers. The Wellington District ministers give \$410. The Brockville District ministers contribute \$952...

Hornings Mills circuit, Toronto Conference contributes \$350. From Sarnia District, Rev James H Orme, superintendent of Corunna, sends cheering words...

Running around the entire body of the church is a wainscoting of ash 4 feet 6 inches high with walnut capping 7 inches by 2...

The communion rail encloses a space 23x13, in which is the reading desk on a raised platform 15x8 and 3 feet high. The communion rail is of ash tracery corresponding with the Gothic windows...

The edifice is heated with steam throughout and the boilers supplying the heat are situated in the basement...

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...

The church as a whole, is a remarkably handsome one and combines many novelties in church architecture that are at once elegant and striking...

A handsomely bound Bible has been presented to the church bearing the following: Presented by ROBERT GILMOUR, Boston, Mass.

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...

MANCHESTER, October 8th. Thanksgiving Meetings grand success. Amount eighty dollars, being one hundred and thirty per cent in advance of usual Missionary Subscriptions. E. E. E.

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...

Montreal is doing well, as usual. Old Ottawa-street (Griffintown) sends a noble contribution, \$800, which the faithful pastor, Bro. Sparling, hopes to bring up to \$1,000...

The French Church—Brother Baudry pastor—claims the honor of leading off having raised \$270. Taking all the circumstances into account, we doubt, says the Guardian, if this first-fruits from our French Mission will be exceeded in any part of the connexion.

We learn by Postal Card in another column that Manchester Circuit, N.S., is good for one hundred and thirty per cent in advance of usual missionary subscription.

BRUNSWICK STREET, HALIFAX. Members of the Brunswick St. Charles St. and Kaye St. congregations, met on Wednesday evening in the basement of the former, and there enjoyed, what a good father in the ministry used to call, 'the privilege of giving.'

NEWFOUNDLAND CONFERENCE STATISTICS. MR. EDITOR.—My attention has been called to an apparent error in my tabular statement, as given in the Wesleyan of 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 really 817...

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.

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

FLORENCEVILLE CIRCUIT, Oct. 8th. We have been on this delightful and promising field of labor since last Conference, and like it very much. The farmers have gathered a good harvest. We have had a Circuit Tea Meeting to replenish 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.

HAVELock, N.B., October 6th. We have just now closed a series of meetings 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 shown in the subscription lists taken at close of meetings—amounting to \$77.89. To us who know this Circuit, this is cause to thank God and to take courage.

MANCHESTER, October 8th. Thanksgiving Meetings grand success. Amount eighty dollars, being one hundred and thirty per cent in advance of usual Missionary Subscriptions. E. E. E.

FULLERTON, Oct. 3, 1879. 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 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 recollection. R. PHILLIPS.

CORRESPONDENCE.

POINT DE BUTE, Oct. 6, 1879. DEAR MR. EDITOR.—We are through with the holding of our Relief and Extension Fund and Missionary meetings. For the former we expect this circuit will raise about \$7000; the funds of the latter will exceed those of last year.

We find ourselves very comfortably and pleasantly situated on this circuit. Counting as we did to a home left scrupulously clean by our predecessors and his wife, to a garden well tilled and planted, full-wine in the steps of pastors who were highly esteemed by those among whom they labored, friends waiting to receive us at the parsonage with well spread tables on the day we were expected, kind greetings of "welcome" in each part of the circuit, all leading us to thank God, and to cherish the hope that Providence had directed us hither. Congregations are good and attentive, but we need the reviving and quickening influence of the Holy Spirit, for 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 fears 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 shall have to acknowledge work done by our predecessors in this direction, in pressing this need upon the people, it will not be the outcome of about two months work as is APPARENTLY the case in Gibson. F.

RELIEF AND EXTENSION FUND.

On Wednesday evening last, a meeting was held in the church at Newellside, in support of the proposed Relief and Extension Fund of \$150,000, the sum required to fund 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. McCully, 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 object for which the meeting had been convened. He believed 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 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—Baptist, the eminent Baptist labourer, and Gordon of the Presbyterian Church, who had nobly given his life for the church, and many others. A good Methodist 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 bankrupt—and he thought he knew the spirit of the people too well to think for one moment that they would allow her to occupy such a position.

The Rev. George Steel, during the course of a very brief address, said that the eight ministers on the Miramichi District had, out of their very small salaries, contributed in aid of this Fund to the ex-

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

The Rev. James Murray, Presbyterian, who was present, being asked to say a few words, cheerfully responded. Referring to the mission work, the rev. gentleman said that in almost every church fully the 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 back.

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 ere this.

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 11th, the Rev. John Prince occupied the pulpit, and delivered a practical and impressive discourse.

In the evening, the pastor, Rev. George Steel, preached a funeral sermon in connection with the death of our much esteemed friend and brother, Charles E. Burne, during which some references were made to the character and life of the deceased. The sermon was preached from the words—'A good man 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. Dr. Pickard. Rev. W. A. Black
11 a.m. Grafton St. 7 p.m. Rev. C. M. Tyler. Rev. S. B. Dunn
11 p.m. Kaye St. 7 p.m. Rev. S. B. Dunn. Rev. C. M. Tyler.
11 a.m. Charles St. 7 p.m. Rev. I. M. Mellish. Rev. W. H. Evans
11 a.m. Cobourg St. 7 p.m. Rev. W. A. Black. Dr. Allison
11 a.m. Dartmouth 7 p.m. Rev. W. H. Evans. Rev. I. M. Mellish
BECH STREET 3.30 p.m. Rev. C. M. Tyler

Preachers' Meeting every Monday Morning at Brunswick St. Church, at 10 o'clock.

MISSIONARY MEETINGS.

The following are the arrangements made at the Financial District meeting for holding the Missionary Meetings in the: LIVERPOOL DISTRICT. Liverpool. Local arrangements. Calestria, Dec. 10th and 17th. Scott, Hockin, Shepherdson. Port Mackay, Nov. 18th, 19th, 26th, and 21st. Lockhart, Brown, Scott, Johnston. Mill Village, Nov. 21st, 25th, 29th. Johnston, Shore, Tuttle. Petite Riviere, Nov. 27th, 28th. Scott, Hockin, Tuttle. Lunenburg, Jan. 19th 20th. Lockhart, Brown, Shore, Gee. Ritoe's Cove, Dec. 22nd 23rd. Scott, Johnson, Gee, Chase. New Germany, Jan. 21st 22nd 23rd. Bigney, Shore, Hockin. Bridgewater, January 13. Bigney, Hockin, Gee, Johnston. Among points were also made for holding meetings in the interest of the Relief and Extension Fund on each Circuit of the Liverpool District. A. S. TUTTLE, Financial Secretary.

MARRIED

At the residence of the bride's mother, on Sept. 24th, by the Rev. R. W. Woodhall, Henry Valpy to Janet E. second daughter of the late Robert Carr, all of Charlton, St. John. At Port Hood, C.B., Sept. 27th, by the Rev. George B. Johnson, Mr. Ebenezer Leachetter, of Margaree, C.B. to Miss Charlotte Jackson, of Port Hood. In Gower Street Church, St. John's, Newfoundland, August 13th, by the Rev. J. Sheehan, assisted by Rev. C. Ladner, Joseph Papp, of the firm of Shiran & Papp, to Annie F. Woods, daughter of John Woods, Esq. Also by the same, Sept. 15th, Rev. Rev. Wm. Kendall to Susanna E. R. Campbell, daughter of Wm. Campbell, Esq., St. John's. At River John, Sept. 16th, by the Rev. J. Astbury, Mr. Christopher M. McQueen, of Tatamagouche and Miss Sophia Archibald of New Amman. At the Methodist Parsonage, Port Mouton, by the Rev. J. W. Shepherdson, on the 23rd of August Mr. Charles P. Parsons, to Miss Alice Nelson, 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 Lockport, 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 6th ult., by the Rev. H. P. Cowperthwaite, Mr. Stephen T. Scambles, of Charlottetown, to Miss Janet, eldest daughter of Archibald Holmes, Esq., of Charlottetown, P.E.I. At the same time and place, by the same, Mr. George Henderson, of Bradley Point, P.E.I., to Martha, second daughter of Archibald Holmes, Esq. At Greenwood, Kings Co., Sept. 25th, by Rev. Joseph Goetz, Samuel W. Roback, of Eschville, to Lavina Magon, 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. 24th, by the Rev. J. B. Grier, Mr. Cuthbert Pines of Nappan, to Mr. Wm. Ripley, of Macanz. At the residence of John M. Hart, Esq., Bruce Harbour, on Sept. 24th, by the same, Miss Ida M. Teasdale to Annie Mc Donald, of all of River Harbour. By Rev. F. Augustin, on 7th inst., at Dartmouth, Mr. Chapman Stubbly Swaine to Miss Augusta Irene Galtay, both of North East Harbour, Shelburne County.

DIED

At West Brook, Cumberland, Sept. 21st, after a long and painful illness, Alice Scott, aged 25 years and eleven months, Annie Blake, the daughter of James B. and Sarah M. Blake.

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

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

"Here mamma. I am sure that is the best," said Mrs. Ford, laughing. "If there are any more as bad as you had better turn your baby into a hospital at once. Now, take your scissors and rip that doll to pieces where you see the seams, and save all the saw dust in a paper box."

Maggie worked silently for some time, when she held up a number of odd-shaped pieces of cloth as the result of her work.

Ford took from her own work a piece of strong white cotton, showed Maggie how to cut a new body from the pieces of the old doll, and she then sewed these together as her mother directed, and she had a new doll, as smooth, new body for the doll, and all her sewing-time for three weeks accomplished this, but she was pleased with the idea of making a new doll from the old one.

"Now, my dear, is it not a beauty?" said Mrs. Ford smiling. "I had rather put it on Nellie's dress, and let her wear it. Do just as you like."

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 me 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 usefulness than in any other feeling he puts in our hearts, Maggie. All pleasure comes from his goodness in giving us the power to enjoy it; but if we give others' pleasures, God himself has given his blessing to our hearts. Can you tell me what words in the Bible assure us of this, dear?"

Maggie thought a moment, and then said in a low, reverent tone: "It is more blessed to give than to receive."

"I will pay you enough to buy a new dress for you."

"I will pay you enough to buy a new dress for you."

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"I will pay you enough to buy a new dress for you."

"I will pay you enough to buy a new dress for you."

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, and as King William of Prussia, with his staff, rode through the lines of his invincible legions encompassing the foe in the town below, he was greeted by loud and enthusiastic shouts, which sounded the death knell of one Empire 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 phase of existence with the House of Hohenzollern 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 whole national calendar.

Here in Berlin 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 multitudinous 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 to-day's festive programme was undoubtedly the great parade, when the Emperor passed in review the united garrisons 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 signified each anniversary of that day. At early morn 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 besieged 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 suggestive ornaments that can strike the eye of the visitor.

with a peculiarly rigid and high-pacing step. General Skobeleff arrived here this morning, but I could not detect him in the perplexing crowd of uniforms, nor am I certain 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.

HOUSEHOLD RECIPES AND ITEMS

Table with 3 columns: Item, Time, Quantity. Includes CANNING FRUIT, Cherries, Raspberries, Blackberries, Strawberries, Plums, Wild grapes, Pie-plant, Small sour pears whole, Bartlett pears, Peaches, Apples, Pine-apples, Siberian crab apple, Sour apples, Ripe currants, Wild grapes, Tomatoes, Gooseberries, Quinces.

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 move; I had also pains in my head and all parts of my body.

The invention of that Superior and Complete Sewing Machine (The Family Sewing Machine), marks one of the most important eas in the history of machinery, and when we consider its great utility, its very difficult to conceive of any invention for domestic use of more or even equal importance to families.

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For the benefit of our readers we give this week a sure cure for colic or belly ache in horses. To one bottle Johnson's Anodyne Liniment add same quantity of molasses and same quantity of water, and pour down the horse's throat.

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But all Books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor and not to the Book Steward.

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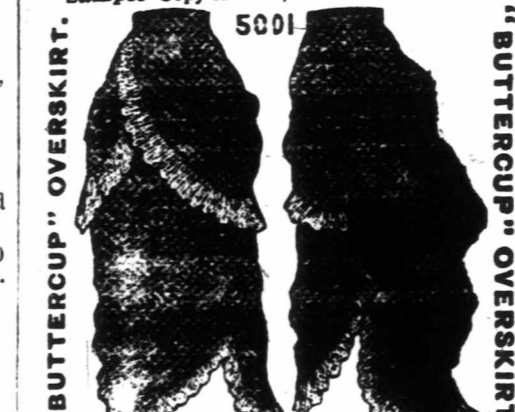
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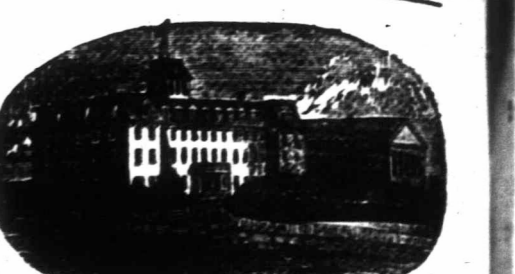
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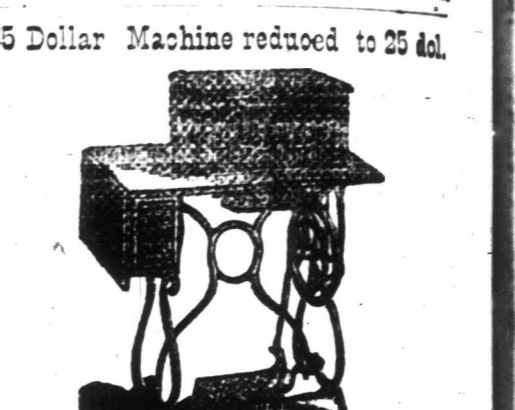
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