

# The Wesleyan

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**THE RELATION OF CHILDREN**  
TO THE CHURCH AND CHRIST.

(Concluded.)

BY REV. CRANSWICK JOST, A. M.

"From Adam's offence resulted condemnation upon all men; from Christ's righteousness, justification upon all men. The condemnation would have produced the exclusion of the race from existence by the infliction of immediate death upon Adam. But, the justification of all, in view of the atonement secured the continuity of the race, by which every person comes into the world in a justified state." Now, we believe that every child taken away from the earth in the period of infancy in virtue of this "justification of life," goes to swell the number of the saved, and to be a star in the Redeemer's crown for ever, and also, that every child who lives continues in the enjoyment of this "justification of life," until by an act of his own free will he voluntarily refuses the good and chooses the evil. Dr. Wilbur Fisk expresses the thought thus, "Guilt is not imputed, until by a voluntary rejection of the Gospel, man makes the depravity of his nature the object of his own choice."

Religious biography contained in the Scriptures and elsewhere abundantly confirms, in our opinion, the statement that there are instances in which children have never lost this "justification of life." By careful instruction and training their feet have been kept in the way of life and there is no remembrance on their part of a time when they did not enjoy a conscious assurance of the love of God.

They have never had such an experience of sin as to make a separation between God and them, more than that which any adult person may, though in a justified state, experience, and, consequently, they cannot point to a period, as the majority of converted persons can, when by the operation of the Divine Spirit upon their hearts, they were changed from a state of nature to a state of grace.

It may be objected that these views do not harmonize with Scripture teaching respecting the necessity of becoming a "new creature," of being "born again," and of being "converted;" for, if a child may retain the justification of infancy there need be no subsequent necessity for the change indicated by these phrases.

To illustrate our idea of the relation they sustain to the opinion we advocate, let us refer to another passage of Scripture, the Great Commission, "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark; 16, 15-16.) If we are to interpret these words in their widest signification, we at once exclude any infant dying in infancy from the possibility of salvation; for such an infant "shall be damned." From this conclusion we shrink with horror.

It is worthy of remark as a historic fact that Ambrose, Augustine, and others of the church fathers, made a very similar mistake in their interpretation of the words of Jesus to Nicodemus, "Except a man be born of water

and of the Spirit he cannot enter into the Kingdom of God." (John 3, 5.) Taking this statement in its broadest sense they said all unbaptized children must be excluded from the Kingdom of God, though, as if to mitigate the harshness of such a conclusion, they assigned them to the milder grade of perdition."

We at once see the necessity of limiting the direct application of the terms of the Saviour's last command to those who have attained such a maturity of understanding as renders personal faith in Christ possible. And, in like manner, we must limit the direct application of the phrases before quoted to those who have lost the justification of infancy and therefore need a renewal, or we may say, another renewal of their nature by the power of the Spirit of God.

Any other opinion of the relation of children to Christ than that here urged involves in difficulty and doubt the familiar saying of the Saviour, "Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God." (Mark 10, 14.)

For example, examine it in the light of the opinions that a living child is only justified on condition of its dying in its infancy. Then we must choose one horn of the following dilemma;—either we must believe that these children, who were there in the Saviour's presence, not all children, are spoken of, and that they were such as would die in infancy and were justified on that condition, or, we must believe that Jesus spoke not of children themselves as members of the Kingdom of God, but of certain characteristics of childhood as finding a resemblance in adult Christians, and thus make him employ only a bold figure of speech.

Which alternative will we choose? Will we say Jesus meant only some children, or that He was merely speaking in a figure? We conclude there is a deeper meaning intended than either of these suppositions would imply.

Again examine the saying in the light of another opinion, advocated by the late Dr. Nadal, (Meth. O. Rev., Oct. 7, p. 57), that "regeneration is not the condition of admission into the Church of Christ," and that, therefore, persons may be in the Kingdom of God and yet not justified or regenerate. The intention of this theory is to show that children may be in the Kingdom of God and yet not in any sense justified or regenerate.

On this ground we have the spectacle of Jesus holding up as models to which his disciples must conform the unjustified and unregenerate, a view we cannot admit.

As a lucid, and to us a convincing, exposition of the Saviour's meaning in this assertion, four times repeated in substance in the Gospels, we give the following from that great master of systematic theology, Richard Watson,—"That this Kingdom (of God or heaven) signifies the spiritual Kingdom of Christ or earth, and also that glorious reign of God over redeemed and glorified men in a future world are points not to be disputed; and the words of our Lord if they relate to one must relate to both. If little children are the subjects of his spiritual kingdom on earth, then, until the moment that by actual sin, they bring personal condemnation upon themselves, they remain heirs of the kingdom of eternal glory; and if they become subjects of the latter by dying, then a previous vital relation must have existed on earth between them and Christ as their Redeemer and Sanctifier; or else we must assign the sanctification of the nature of man, which even in infants is fallen and corrupt, to a future state which is contrary to the Scriptures."†

We will not argue this position farther, but, will content ourselves with presenting a concise statement of the truth taught by the Scriptures and the standards of our church, as interpereted by one of our ablest living theologians,—"The true statement would be that they (infants) are born into the world depraved, but as Fisk expresses it, 'the atonement meets them with its provisions at the entrance.' . . . The atonement fills this probationary world with its influence, and the human being receives his atoning justification consequent upon his entering into it. Is it as if a room were filled with a purifying influence and a leper is cleansed by entering within its walls. The question is not as to the genuineness or the depth of the depravity, as derived from Adam or from the immediate parent. That depravity is done up in all the elements of the total man. Nor does regenerative baptism or adult absolutely remove it, until completed at the glorification; for, both infant and adult still retain susceptibility to temptation and sin, mortality, disease and death until the final renovation. . . . The state of the saved living infant is essentially the same for the infant as the state into which regeneration admits the adult. And so, infant justification is for the infant the same as that justification into which faith brings the adult believer."

\*Schaff's Church Hist. vol. 2, p. 482, also p. 799. Bledsoe's Theology, p. 261-262.  
†Quoted by Dr. Whedon, Notes on Matt. 13, 15. See also Watson's "Instit." p. 637-8, vol. 2.  
‡Dr. Whedon, Meth. O. Rev., Jan. 73, p. 133.

**LETTER FROM JOS. LAURENCE,**  
ESQUIRE.

East Kewick, Oct. 19th, 1875.

INTERESTING ANNIVERSARY MEETING IN LEEDS ENGLAND—REV. PETER MCKENZIE, — THE SLAVERY QUESTION, &c. &c.

On the 6th of October, 1813, the Wesleyan Missionary Society was inaugurated at Leeds under the presidency of Mr. T. Thompson, of Hull, a local preacher, banker and member of parliament. And thus, in 63 years has come, to its present colossal proportions a society for promoting Christianity, whose agents are found in every land under heaven, trying to diffuse that light of which they have been the happy partakers. Its machinery is vast, and the work done is immense. The effects for good upon the idolatrous inhabitants of heathen lands, in bringing them to recognize every man as a brother, have been so great that recognition has been taken of them in official government returns, and they have thus given impartial evidence of the power of the Gospel to enlighten, instruct and civilize the nations of the earth.

But, although a great amount of work has been done, and is being done by the society with which we stand more immediately connected; and though a large amount of money is annually raised for the support of missionaries and the progress of the work of God; yet a great work remains to be done. Co-operation and aggression are continually to be going on side by side in the mission fields. While the forward movements are constantly to be made, care must be taken to secure what ground is already got. It is with these two great ideas before the Christians of the Methodist Church, that the public are annually called upon to note the progress their Missionary Society has made during the year; what are their expenditures and to listen to their proposals for the occupation of new ground in the time to come.

One of these meetings was held in the town in which the Methodist Missionary Society originated, on Monday, October 11th, 1875, under the presidency of W. Farrar Smith, Esq., one of the original committee. The spacious chapel (Brunswick) was crowded—pews, aisle, platform, pulpit and staircases were literally crammed by an intelligent and enthusiastic audience. It is sup-

posed that no fewer than 4000 were present on the occasion. Yorkshire people are proverbially hearty and vigorous in the prosecution of any enterprise that they are convinced is good, and certainly the Leeds audience in the Brunswick chapel on that occasion did no violence to their reputation.

The meeting commenced by the Rev. J. S. Workman giving out the hymn beginning

"Earth rejoice your Lord is King,  
Sons of men and angels sing."

The immense audience stood up to sing, and were led by the large organ and choir; and as they heartily sang the hymn of praise, the idea that the determination was still strong among the Christian of the Methodist body to spread Christ's kingdom in the earth, perceptibly, was impressed on one's mind. The presence of such a vast concourse, some of whom came great distances, proves that the missionary enterprise was as dear to the hearts of Methodists as ever it was. The attention with which they listened to records of success, and the heartiness with which they cheered the different speakers, showed a growing attachment to the work of God.

When they stood up the sight was very imposing; and a young preacher near me whispered to his companion, "I say Mr. D—, would it not be a grand thing to preach Christ to all these people, and bring the unconverted to the Saviour. After singing, the Rev. Walford Green engaged in prayer, responded to by many a hearty "Amen," thus showing that the old Methodist fire was not yet quenched by the cold formalities of a fastidious age.

After prayer, the gentleman appointed to be chairman, W. Farrar Smith, Esq., was called to fill his post of duty, and was received with cheers as he sat down in the seat of government.

The chairman said that the honour of originating the Society whose interests they were met to promote belonged to his native town Leeds. He also had the honor of being a member of the first committee. After a few more terse remarks which showed him to be a Christian man and a gentleman, he called upon the Rev. John Pearson, Secretary of the Leeds branch of the Society to read the report.

The Rev. John Pearson said that they had great cause to bless God and thank their friends for the large measure of prosperity and success which had been given them during the past year. They had increased numerically and financially, and had great reason, from a consideration of the past, to take courage for the future. They had had a continued increase of income. It was true that much of this came from sources upon which they could not absolutely depend, and from which it was hardly probable that in successive years they would realize so large an amount. On the other hand, there had been a steady addition from the receipts of the various Districts in the United Kingdom, averaging for the last few years £3000 annually, is a cheering fact, indicating the growing attachment of our Churches to the Missionary cause. The receipts from Home sources, such as Mission House Donations, Legacies, &c., amounted to the sum of £136,409 2s. 3d.; from Affiliated Conferences and Mission Districts to the sum of £47,659 6s. 5d., making the total amount £184,069 8s. 8d., being an increase of £16,044 7s. 0d., in the preceding year.

The Central or Principal Stations called Circuits, occupied by the Society in various parts of the world. . . . 972  
Chapels and other preaching places . . . . . 5,949  
Ministers and Assistant Missionaries . . . . . 1,228  
Other pd. agents as catechists, &c. . . . . 5,555  
Unpaid agents, as S. S. Teachers . . . . . 25,351  
Full and accredited Ch. members . . . . . 176,186  
On trial for Church membership . . . . . 18,630  
Scholars, deducting for those who attend L. & H. day and S. schools . . . . . 284,527  
Printing establishments . . . . . 5

He then went on to enter more into detail respecting the work, (1) in Foreign lands, (2) in lands professedly Christian. The reading of the report occupied half an hour, and when drawing near its close, the reader said "In conclusion"; At this point the Rev. P. McKenzie, who was on the platform, shouted so as to be heard by all "hear, hear." This caused loud and vociferous cheering. (By the way, this gentleman convulsed his audience on Wednesday morning at Oxford Place Chapel by saying that the "Pope's bulls had all died of rinderpest.")

The adoption of the report was moved by the Rev. Anthony Ward, who in a brief speech referred to the cheering character of the Report, and then turning his speech on the late Admiralty circulars, roused the feeling of his audience by denunciations of slavery, whether on board a British vessel or not.

The deck of a British vessel, he argued, is as much British territory as British soil, and a slave, as soon as he sets his foot on board a British Ship is as free as if on British soil, and no one had any right, if he recognized any laws of humanity or even British law to again deliver him up to his former illegitimate and cruel master. (We are glad, however, to say that the order has been withdrawn.) He said it was a blot on the English statute book.

The Rev. H. J. Piggott, of Rome seconded the adoption of the report. He wished the audience to look upon him, not so much as a person as a representative character. He did not wish them to regard him so much as Henry John Piggott, as a Missionary from Rome, come to tell them the progress Christianity and Protestantism had made in the fair and fruitful Italy.

He said that a few years ago the very idea of a missionary, and especially a despised Methodist minister entering into Rome to preach the Gospel in opposition to the interests and policy of the Popes, would have been thought preposterous. A revolution had to sweep over Europe before he could be there as a missionary from the city of the Popes, the head of Roman Catholicism. A mighty power had to be shackled and bound down, and the gates of Rome, the seat of his authority, had to be thrown open to its deadliest enemies. It was evidently the work of God. Then again, the way in which native ministers had been raised up to carry on the work, was evidently the handiwork of God, for they had come from places and circumstances where they would have least expected to find them.

The biographies of two or three of them he then related. Some of them were Romish priests, and had been enlightened by copies of the Bible, or portions of it, distributed by Protestant ministers or colporteurs. But when they applied to him, he gave them plainly to understand that they were not necessarily called to preach because they had been ordained by the Romish Church, and they must not expect as a matter of course, to be employed as ministers of the Gospel. They must show evidences of conversion, and prove their divine call to preach before he could give them any encouragement. They had got a noble staff of Wesleyan Methodist ministers, godly and zealous men, who had given themselves to the service of Christ. They had got a fair beginning in Italy. He did not wish to say that they had made great progress in Italy, but they had had a fair and hopeful beginning. They had full and entire religious liberty in the country. And even in Rome itself, he felt no more oppression on his spiritual lungs in Rome than he did in Leeds. It was a hopeful feature of the revolution in Italy, that it had given freedom of conscience and of worship. Though there had been a number of political administrations, and though there had been changes of policy, yet upon this point there had been no uncertain sound. They had liberty of conscience and of worship from the day when the revolution clamoured in the valleys of Piedmont, to the day when it reached its meridian—five years ago—when the Italian troops entered the city of Rome.

The adoption of the report was then put to the meeting and carried. The Rev. John Walton moved "That an enlarged means will warrant an increase of missionaries, openings for whom everywhere abound; particularly among the vast population of the East. This meeting records its conviction that frequent and fervent prayer ought to be offered for the bestowal upon the Church of suitable men, fitted by gifts and zeal for the long-felt requirements of the work in these days of great opportunity." The finger of God was pointing them at the present time to the East, to our Indian Empire. When they slept at their post in time past, they had been roused to their duty by pestilence, famine and sword; and now God was sending our future King (meaning the Prince of Wales) to visit the swarthy millions over whom he would one day rule. But he would not find the India of which he had read in books. He

(Continued on 4th page.)

SERMON.

BY REV. G. O. HUESTIS.

Workers together with Him.—2 Cor. 4. 1. "All things are full of labour." Man was evidently made to work.

Labor is one of the prevailing laws of life on this planet. Its universal suspension for even one year would produce universal ruin.

Intellect lies dormant without it. Stores of useful knowledge are accumulated only by persistent effort. The necessity for mental activity, in other words, educational effort, will never cease, while the race continues; for uncultivated mind will be continually coming upon the stage of action.

Morally, man needs it. Idleness is exceedingly destructive to good morals. Virtue and temperance cannot flourish where slothfulness prevails. Religion dies without diligence. No man can be happy while able to work, unless he has something to do.

The working period is short. We accomplish but little during the first ten years of life, and if spared to old age, as little during the last ten. Yet we have sufficient time to accomplish all the work God has given us to do.

All however, cannot work with equal skill and energy. It is not expected that the man who has—but two talents can rival him who has five. Nor can he man with one compete with those who have more, yet, if he refuses to work because he has but one, he will most certainly incur the displeasure of the Master, who will say with terrible emphasis when the working period is ended, "Then wicked and slothful servant."

Our chief topic to-day, is work in the Christian vineyard,—work that will not be affected by the Divine Being apart from human agency. Workers together with Him.

There are in the world besides Christians, who may be called workers, "workers of iniquity," but of them and their unsatisfying toil we will not speak at present.

Our work for God commences when we are born of the Spirit,—adopted into his family, not previously. It is then Our Heavenly Father says, "Son go work to-day in my vineyard." God does not thus commission the children of the devil. Yet in spite of their disobedience, he often gets work out of them. But as they do it not willingly they have no reward. God's children work willingly, not merely because it is their duty, but because of the constraining love of Jesus, which is "Shed abroad in their hearts by the Holy Spirit given unto them."

There are only three ways of working for God, just as there are three ways of sinning:—by word, thought and deed. The three however, are generally associated. Those who would use to advantage, the important talent of speech, must be careful thinkers. Words uttered without proper thought, will be of little or no service to mankind. Nor will noble thoughts expressed in beautiful words accomplish much unattended by good deeds. Brain workers, being both for good and evil, are the most influential workers of our world to-day. They are continually giving tone to the pulpit and press. It is impossible to estimate with accuracy the moral effect upon our world's population, of the hundreds of thousands of sermons preached every Sabbath day. We believe that this divinely instituted agency is doing more for the real benefit of mankind, than the teeming productions of the press. It is true, that the pulpit, in some cases, is the vehicle of propagating error—soul destroying error; but on the whole, it is much purer than the press.

We record with pleasure, the fact, that a vast amount of good is being accomplished, by the rapidly increasing circulation of wholesome literature but we fear that it influences fewer minds than does the frothy, sentimental and precocious outflowings of the press.

In some cases a preacher may do more good by the publication of a book than by the utterance of many sermons. These cases however are very rare. Most Gospel ministers accomplish more in the pulpit and in the pastoral field than they possibly could in the doubtful fields of literature. Preach, not write the Gospel, is yet the standing order of the Head of the Church. Let those who have the ability, preachers and laymen, write good books; no fear of overstocking the market. If unfitted for such work, try some other. You will surely find, if you seek, your appropriate sphere of labor. If unable to preach in the pulpit, preach out of it. If you cannot preach like some others, preach like yourself, and that will be like no other. If let a man speak in public, talk as well as you can in the private walk of life. But be sure to do as well as say. There is a powerful influence, for good, emanating from a holy life. The silence of holiness is often productive of great good. There are however times, when its silence would be wrong. All who have tongues ought to use them for the glory of God. It is quite unnecessary, in our day, to exhort either man or woman to be silent in the Churches. There is a death like silence almost everywhere. We are afraid to speak. Even the praises of God are uttered by only a few, and in reference to many of these, it is only life service. Three-fourths of the individuals in our congregations ought to "Wake up Psalter and Harp," in the public service of God, and thus by the use of their tongues and voices accomplish good. Nor can a Methodist Christian propriety object, to an occasional hearty Amen, in connection with prayer. The writer has heard in the old chapel at Beaufort, nearly forty years ago, more earnest responses, in our service, than are now to be heard in the big brick Church at Charlotte-town in the course of a year. Unnecessary noise we repudiate, but whenever there is vigorous life, there will be noise as well as breath.

All should work, while able. You cannot do my work, nor can I do yours. And therefore, if either, or both of us neglect duty, it is not remain undone. Who else can do it? None! Just here we think we find a clew to the proper answer of the thrilling question, often asked, with deep solicitude. Why does not Christianity more rapidly prevail? Shall we refer it to the sovereignty of God, and say that the moral state of the world is just what he would have it? Or is unfaithfulness on the part of the church the correct answer? Doubtless the Church is responsible in this matter. It may then be feared that the church will never bring the world to God. We have no such fears. The signs of the times indicate increasing activity on the part on the Church. The Lord's workers are being rapidly multiplied, while large success is crowding evangelistic labor. We hazard the encouraging assertion, which those who doubt, may disprove, if they can; that the efforts of the church, during the last eighty years, have pushed our world a greater distance towards the latter day glory, than did the ten centuries immediately previous.

The design and importance of the human element, in carrying on the work of God in the world, is being better understood than in former years. About a century ago, when the idea of mission to the heathen began to influence the churches, some aged divines thought that the attempt would be an interference with the divine prerogative. But the Churches have now learned that without the human agency, the world will not be evangelized. We speak of human effort, not dissociated from the divine, but connected therewith. "Workers together with Him." Not co-workers. The word "co," sometimes means an equal. In that sense it would be inappropriate here. We are not equal workers with God. We propose then the omission of the word co from our sermons and prayers, when quoting the text. It is always best to quote the Scriptures correctly.

The association of the human with divine agency in the salvation of sinners is so wisely arranged, as to preclude all

idea of merit on the part of man. The correct answer to three questions, dissipates at once the idea of meritorious works. Who gives the ability to work? "The love of Christ constraineth us." If therefore every talent we possess should be diligently used, during the whole period of life on earth, and under the constraining influence of love divine, we would not do more than it was our duty to do. We shall always be debtors to grace. God is always in advance of us, in every religious movement. Let those who corrupt the word of God, talk of human merit and an overplus of merit, for distribution to others; we dare not, as sinners saved by grace, cherish the false opinion. And yet it is true, that God has been pleased to attach a reward of grace to the faithful service of his people. Nor does it involve any contradiction to say, we are not saved by the merit of works, yet we shall be judged according to our works. Our works testify here, and they will do so hereafter—for they follow those who die in the Lord,—respecting our Christian character. The possession of faith is shown by works. It cannot be otherwise. Who ever saw faith? A man may say, "I have faith" but I have no reason to believe it unless he shows it by his works. The same is also true of the principle of love; it is seen only by its manifestations in words and deeds. Hence the importance of good works in the Christian system.

Let us for a moment survey some of the fields of toil, requiring Christian laborers. First of all, we call attention to the family circle. Parents, especially mothers, are not only the first, but the most important teachers of our race. They influence to a larger extent, than any other human agency, the morals of mankind. If they take no pains to drop into the opening minds of their children, the seed of truth, and to prevent wrong ideas from finding a lodgment there, the results will be most disastrous. Parental responsibilities cannot with safety be transferred from the domestic enclosure to the Sabbath School. However important this institution, it does not supersede the early and continuous effort of the home circle. Our children learn a great deal before they are of sufficient age to attend the Sabbath School. Early influences are the most enduring. Here is a fine field for the noblest efforts of the Christian world. No other work ensures larger or more ready success; this we learn from the best authority. "Train up a child in the way he should go, and when he is old he will not depart from it." There is also the encouraging promise of the Almighty, "I will pour my spirit upon thy seed, and thy blessing upon thine offspring." Alas! that we are compelled to say in reference to this field of labor, "The laborers are few." We mean laborers working with God. There are many workers in this enclosure, who are training their children, both by precept and example, to pursue the broad road that leads to destruction. Little children confide in their parents and will receive error from their lips, as readily as truth. There is much suggested that is worthy of being pondered, in the strange utterance of a little girl to another, who was expressing some doubts as to the truthfulness of what her mother had said, "If ma said so, it must be so, if it 'aint so."

Protestants may learn a useful lesson on this subject from their Roman Catholic neighbors. How very early the child is taught the doctrines believed by the mother! Religion, such as it is, is not made a secondary thing in that church. The principle is right. Our children will not grow good without religious training, nor even then without the grace of God; but is secured in the atonement, and in the gift of the Holy Ghost.

Look at another department of Christian effort, the Church of Christ. Here constant labor is required. The pastor, however learned, energetic and devoted cannot do all the work. Perhaps too much has been expected from this agency. Eloquence has been regarded as a more important qualification than intelligent fervent piety. Hence frequently grievous disappointment. God is evidently teaching both ministers and people, a very important lesson on this subject in our day. Marked success is attending the efforts of laymen, while many very dignified Clergymen, are to all appearance labor-

ing in vain. No right minded ministers will be jealous of lay-workers. A few more Moody's and Sanky's will be required to effectually check, the cold formality and ritualistic tendency of the Churches. A working Church only answers the design of the Master. Her enterprises are not successfully carried on, without brain, heart and knee work. Yes, prayer is work, sometimes hard work.

The Sabbath School, the Mission cause, the Bible and Tract Society, and the temperance reform, are calling for earnest intelligent workers. Then there is the most extensive of all fields—rather a barren waste—the world—the unconverted world. The Church should be continually encroaching upon the territory of the world, cultivating new portions, thus bringing it under the pruning and fertilizing influences of Christianity. We have sometimes thought that the world was putting forth greater efforts to take the Church, than the church to take the world. The signs of the times are silencing our fears.

Beloved, let us work for God. He is not an hard Master. His requirements are all holy, just and good. It is a great privilege to be associated, even as instruments, with the good, in spreading holiness in the world, and leading human beings to the realms of bliss. Nobler work cannot be performed. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

Sow on in faith. Sow the good seed; Another after thee shall reap. Hast thou not garnered many fruits. Of others sowing, whom thou knowest not? Canst thou tell how many struggles, sufferings, tears, All unrecorded, unremembered all. Have gone to build up what thou hast of good." Cornwall, P. E. I., Nov., 1875.

AN APPEAL FROM THE MISSION ROOMS.

OUR MISSION WORK—DOMESTIC AND FOREIGN.

Very soon throughout our land every circuit will be having its Anniversary Missionary Meeting. Here and there speakers will remind congregations how well they have sustained the mission cause, and how much their contributions exceeded those of the preceding year. This, in some cases, will doubtless be true; so true that if all circuits exhibited the same increase, there need be neither lack of funds on the one hand, or hesitancy as to the taking up of new work on the other.

All circuits cannot, however, be so addressed, and because they cannot, we purpose in this article making a few statements—new perhaps to some—of interest we doubt not to others—but which we hope will stimulate every one to inquire as to this work—

- 1st. What is my duty? 2nd. To resolve that by God's help that duty shall be performed.

The Central Missionary Board felt that the work of missions—Domestic and Foreign—should be sustained and extended in keeping with the increased numbers and area of the United Church; yet it moved cautiously, making its appropriations for the maintenance of existing work only, (although many and urgent calls for more men came from various quarters), relying with the utmost confidence upon God's help and upon the liberality of his people.

The faith of the Board has not failed. God has not withdrawn his support. The contributions of the people, however, have fallen so far short of what was hopefully anticipated, that the plans of the Board have been deranged, so far as the existing work is concerned, and the extension of the work rendered most difficult, while the debt incurred during the year is so large as to be alarming.

The expenditure of the past year may be put down at \$184,000 00. The income from all sources... 147,000 00. Leaving, it will be seen, a balance against the Society of \$37,000 00. We start then with a debt of \$37,000 00. To which must be added interest, and if we take this at 8 per cent. it would be \$3,960 00.

If our work is to be sustained with vigor, it can be sustained only by extension; by answering new calls with readiness, and in such a measure as will afford hope to the present earnest, and in many cases wearied workers.

Should new work not be undertaken, (which will be cause for the deepest regret), should the Board reluctantly be compelled to say No to the many urgent calls made upon it for additional laborers, from the various fields of its now extended work, it will be matter for humiliation—not to the Board only, but to the Church throughout the entire land; and yet, un-

less means be forthcoming, it does not appear that any other answer can be given.

For the maintenance of existing work alone, it is quite clear that it will require \$104,000 00. Amount in 1874 \$37,000 00 in excess of the contributions of last year. Add to this the present debt of Society, and the interest, say 40,000 00.

And you have \$224,000 00 as the amount needed as the Missionary income for the present year.

Can the Church furnish this amount? Will the Church furnish this amount? To these questions our answers need be very brief.

The Church can; and if the facts are rightly placed before our people, the Church will.

With a membership of over 100,000, it will be evident that an average of \$2.25 from each member will secure the amount needed. To question the ability of the Church to do this would be folly. One has but to look at what the Church has done for the cause of Missions to be convinced that it will continue to do all that the Missionary cause requires.

Another way of putting it is this: Last year the amount contributed was \$147,000. What is needed then is an extra \$77,000, or 77 cents additional per member.

Let every contributor then, to his subscription of last year, add 80 cents and the thing is done. No one who considers, can say that this will be burdensome to any, for an addition of 80 cents a sum, (with management) within the reach of the humblest member of the Church.

There is one way in which the object at which we aim can be effectually secured. By the Superintendent of each Circuit so bringing the matter before his people as to secure from each and every member not less than the sum of \$2.25.

But some will say "many will give over \$2.25, some hundreds of dollars, so that I need not give as much as \$2.25." Let such an one be perfectly satisfied on one point, that for the amount in excess, the Board will not only find abundant use, but will be able to employ it; here let there be no misunderstanding.

It is well to call attention to the practice, which, though kindly intended, is very often a cause of embarrassment. Friends occasionally put their subscriptions down to be specially applied, not unfrequently taking their subscription from the general work and placing it to account of special work, not stopping to reflect that they diminish the general income upon which the Board bases its calculations, and place it to a special account upon which it must be apparent the Board can make no calculations. It would enable the Board to make its arrangements with greater certainty, if subscribers—say for the coming year—would either increase their general subscriptions in keeping with the increased need of the work, or put it thus: Annual, so much. Towards debt, so much.

The former being an amount upon which at least the Society could rely from year to year; the latter a special sum to meet the present want.

Messrs. Cochran and McDonald, who are working with so much success in Japan, ask for help. Shall it be denied? Although among the first to occupy that field, we are to-day numerically among the weakest. In other words, although other Churches moved more slowly at first they have strengthened their forces with greater readiness.

If the North-West is to be peopled, the missionary must accompany the immigrant. Manitoba and British Columbia ask for additional workers. Labrador needs one or two men. Should these calls not be answered, and answered immediately?

To be prosperous in our Mission work we must be progressive. This means not only the spending of money, but the spending of it freely; a policy which does not include new work is a policy of retrogression.

Over and above all these plans now suggested, there will be abundant room for the generous gifts of brethren, who, in anticipation of any appeal, are ready to put down their names for any sum, from \$2.00 to \$1,000 or upwards, in liquidation of the debt of the Society.

Let us hope that from the first meeting held, even to the last, throughout our Dominion every member will realize his share of the responsibility and meet it, so that our Church may take that position which it ought to occupy in the world's evangelization.

ENOCH WOOD, A. SUTERLAND, J. McDONALD. MISSION ROOMS, Toronto, Oct 1st, 1875.

Love does not hesitate. Love leaves all and follows.—J. F. Clarke.

We know not where heaven is, but we know whom it contains; and this knowledge opens to us an infinite field for contemplation and delight.—W. E. Canning.

BEREAN NOTES.

Nov. 21.] LESSON VIII. JOHN JESUS THE KING.

HOME READINGS.

MONDAY—John 18, 33-38. TUESDAY—Matt. 27, 11-24. WEDNESDAY—Ps. 24, 1-4. THURSDAY—Luke 22, 38-51. FRIDAY—Dan. 2, 36-45. SATURDAY—Matt. 25, 31-46. SUNDAY—Rev. 19, 11-16.

TOPIC: Sovereign of the Kingdom.

GOLDEN TEXT: He is Lord and King of Kings. Rev. 17, 14.

GENERAL STATEMENT.

After the prayer which our Lord was taken Jesus and his disciples went to Gethsemane. John 18, 1. had prayed, a band led by Judas and arrested him. By these back to the city, and taken before the ex-high-priest, John 18, 24. Sanhedrin quickly passed the sentence previously agreed upon, 53; John 18, 14; and then the him off to Pilate the governor to sentence confirmed, John 18, 28. conversation passed between Pilate and the accusers, John 18, 29. followed the interview between Jesus, from which our lesson is taken. The TITLE presents "Jesus the heavenly kingdom." The TOPIC presents him as "The King of kings." The TEXT affirms, "He is Lord of King of kings." All this is done the king himself. THE OUTLINE 1. THE KINGDOMS OF THE WORLD. THE KINGDOM OF CHRIST. 2. How recently approach this wondrously.

[See LESSON COMPEND. POST 3479, 3476, 3472, 3475.]

Where in this lesson do we learn 1. How easy it is to slight the 2. How apt we are to misjudg. 3. How important it is to enter kingdom?

OUTLINES, NOTES, AND LESSONS.

1. A judicial examination, ver. 2. A just verdict, ver. 38. 1. The judge; 2. The prisoner; 3. The king; 4. The king arranged king questioned; 5. The king v. 1. The questions of Pilate; 2. answers of Jesus, 1. The answers; 2. The unanswered questions.

PARALLEL PASSAGES. Matt. Mark 15, 1-15; Luke 23, 1-7. The be carefully studied in connection to a full understanding of the JUDGMENT HALL, ver. 33. The pretorium, or place where courted. This was most likely residence, not far from where the priest lived, nor from the temple and Jesus, and said, etc. Pilate outside to get the charge. Jews assembled there. He now a private conversation upon the charges. ART THOU THE KING? From Luke 23, 2. that they charged Jesus with, 1. ing the nation; 2.) forbidding tribute to Cesar; 3.) saying that self is Christ a king. Catching one final point, Pilate asks, "The king?" etc. This was seditious Jews were a subjugated people man dared claim kingship.

SAVETH THOU THIS KING? 34. That is, have you reason to me of sedition and therefore inquiry, or is it founded merely malicious charges of the crowd? Not an insolent remark, but one to suggest that there were two the question in hand.

PILATE ANSWERED, etc. 8. harshly apparently. AM I A J question meaning, Why should I of myself? I am not concerned at discussions. THINE OWN NAME HAVE DELIVERED THEE, etc. I found cause to condemn thee a thee to me; what hast thou done? Assuming there was a cause, he demands a confession as to save himself all trouble and the crowd without.

MY KINGDOM IS NOT OF THIS ver. 37. A sublime declaration. He that he did claim to be a king, but such a sense as to earthly rulers, tially his kingdom shall rule. Rev. 11, 15; but his conquest righteousness and love, differing from the conquests of the world. WOULD MY SERVANTS FIGHT. I army no retinue of warriors, herein his different standing other kings was manifest. N HENCE. Not from earth, or from manners and methods. Spiritual are described, 2 Cor. 10, 4; 19; mor, Eph. 6, 13-17; spiritual foe 10-12.

THOU SAYEST TRULY, I AM A 37. A forth of asserit—quibaling. "Thou sayest truly," etc. ing thus replied he proceeds to his position more fully. THAT BEAR WITNESS UNTO THE TRU this end was he born, and for he into the world. The truth of and of type demanded a king, teachings demanded it also. He

BEREAN NOTES.

Nov. 21.] LESSON VIII. [John 18, 33-38. JESUS THE KING. HOME READINGS.

MONDAY—John 18, 33-38. TUESDAY—Matt. 27, 11-24. WEDNESDAY—Psa. 24, 1-10. THURSDAY—Luke 22, 38-54. FRIDAY—Dan. 2, 36-45. SATURDAY—Matt. 25, 31-46. SUNDAY—Rev. 19, 1-16.

TOPIC: Sovereign of the Heavenly Kingdom.

GOLDEN TEXT: He is Lord of lords, and King of kings, Rev. 17, 14.

GENERAL STATEMENT.

After the prayer which our last lesson was taken, Jesus and his disciples went out to Gethsemane. John 18, 1. After he had prayed, a band led by Judas came and arrested him. By these he was led back to the city, and taken before Annas, the ex-high-priest, John 18, 24. Here the Sanhedrim quickly passed the death sentence previously agreed upon, John 11, 53; John 18, 14; and then they hurried him off to Pilate the governor to have the sentence confirmed, John 18, 28. Some conversation passed between the governor and the accusers, John 18, 29-32; then followed the interview between Pilate and Jesus, from which our lesson is selected. The TITLE presents "Jesus the King;" the TOPIC presents him as "Sovereign of the heavenly kingdom." The DOCTRINE is "The kingship of Christ." The GOLDEN TEXT affirms, "He is Lord of lords, and King of kings." All this is descriptive of the king himself. The OUTLINE presents 1. THE KINGDOMS OF THE WORLD: 2. THE KINGDOM OF CHRIST. Let us reverently approach this wondrous subject.

[See LESSON COMPEND. FOSTER: 3477, 3479, 3476, 3472, 3475.]

Where in this lesson do we learn— 1. How easy it is to alight the truth? 2. How apt we are to misjudge Jesus? 3. How important it is to enter Christ's kingdom?

OUTLINES, NOTES, AND LESSONS.

1. A judicial examination, verse 33-37; 2. A just verdict, verse 38. 1. The place; 2. The judge; 3. The prisoner; 4. The judgment; 1. The king arraigned; 2. The king questioned; 3. The king vindicated. 1. The questions of Pilate; 2. The answers of Jesus, 1. The answered questions; 2. The unanswered questions.

2. NOTES. PARALLEL PASSAGES. Matt. 27, 1-14; Mark 15, 1-15; Luke 23, 1-7. These should be carefully studied in connection, in order to a full understanding of the facts.

JUDGMENT HALL, verse 33. The Roman pretorium, or place where causes were tried. This was most likely in Pilate's residence, not far from where the high-priest lived, nor from the temple. CALLED JESUS, AND SAID, etc. Pilate had been outside to get the charge from the Jews assembled there. He now proceeds to a private conversation upon the matters charged. ART THOU THE KING OF THE JEWS? From Luke 23, 2, we learn that they charged Jesus with, 1) perverting the nation; 2) forbidding to give tribute to Cesar; 3) saying that he himself is Christ a king. Catching at this one final point, Pilate asks, "Art thou the king?" etc. This was sedition. The Jews were a subjugated people, and no man dared claim kingship.

SAVEST THOU THIS KING? etc., verse 34. That is, have you reason to suspect me of sedition and therefore make this enquiry, or is it founded merely upon the malicious charges of the crowd without? Not an insistent remark, but one intended to suggest that there were two sides to the question in hand.

PILATE ANSWERED, etc. Somewhat harshly apparently. AM I A JEW? A question meaning, Why should I say this of myself? I am not concerned about your discussions. THINE OWN NATION..... HAVE DELIVERED THEE, etc. They have found cause to condemn thee and send thee to me: what hast thou done therefore? Assuming there was a sufficient cause, he demands a confession of it, so as to save himself all trouble and gratify the crowd without.

MY KINGDOM IS NOT OF THIS WORLD, ver. 37. A sublime declaration. He grants that he did claim to be a king, but not in such a sense as do earthly rulers. Eventually his kingdom shall rule over all. Rev. 11, 15; but his conquests are in righteousness and love, differing utterly from the conquests of the world. THEN WOULD MY SERVANTS FIGHT. He had no army no retinue of warriors, etc., and herein his different standing from all other kings was manifest. NOT FROM HENCE. Not from earth, or from earthly manners and methods. Spiritual weapons are described, 2 Cor. 10, 4; spiritual armor, Eph. 6, 13-17; spiritual foes, Eph. 6, 10-12.

THOU SAVEST THAT I AM A KING, ver. 37. A form of assent equivalent to saying, "Thou sayest truly," etc., and having thus replied he proceeds to expound his position more fully. THAT I SHOULD BEAR WITNESS UNTO THE TRUTH. To this end was he born, and for this came he into the world. The truth of prophecy and of type demanded a king. His own teachings demanded it also. He came to

meet these demands, and in so doing to bear witness that those prophecies were truth with no admixture of error. He bears this witness as fearlessly before Pilate as before his own disciples in other scenes and surroundings.

WHAT IS TRUTH? verse 38. Pilate's famous question, the answer to which he was not sufficiently concerned for to tarry a moment for its reception. Alford says, "It was no real question, for behind it a negation lies hid. He meant to say, 'Now you are in deep water. No answer can explain truth.'" I FIND IN HIM NO FAULT AT ALL. A striking testimony to his pure and blameless life. Heb. 7, 26. Why did not Pilate stand by his own conviction? He was too weak to resist a clamorous mob.

Pilate sent Jesus to Herod, who chanced to be in Jerusalem. Herod returned him to Pilate, who made a feeble effort to save him. But the intimation that in this case he would show disloyalty to Cesar was too much to be resisted, hence he condemned the Lord to death. Destitute of manliness he did a wicked deed, which God however, overruled according to his own purposes. Acts 4, 27, 28.

3. LESSONS. 1. Beware of a prejudiced judge. 2. A weak judge smarts under reasonable appeal. 3. The spiritual nature of Christ's kingdom. 4. Christ's kingdom not to be sustained by force of arms. 5. To bear witness to truth, a royal destiny. 6. Christ is king.

A SORRY CASE.—We find in a daily paper the following edifying account of a misunderstanding in the choir, which we hold up for the contemplation of those who are ready to "get mad" about the music. But every congregation ought to be able to sing with heart and understanding, whatever be the state of passion in the gallery. "The pastor was absent and a stranger filled his pulpit. He was ignorant of the fact that the choir of the church had quarrelled among themselves the night before, and that no member was there to sing on Sunday morning. He gave out the hymn selected for the opening and read it through. There was no musical response—no sound of praise—from choir or congregation. After a moment's embarrassing silence, a brother arose, and walked up to the pulpit, whispered in the preacher's ear. The preacher nodded his head and smiled. He thought the brother said the wrong hymn had been read, so he turned the leaves again, and gave another out. It was a long one, and he read it through closing with, 'Please omit one stanza.' A dead silence in the congregation again. The preacher looked uneasy, and was about to give out another hymn, when another brother arose and spoke from the gallery. "You see our choir has busted. Some of 'em thought the bass sung too low, and some of 'em thought the soprano went too high, and others thought that we ought to hev a better alto, and there wasn't many that liked the tenor, and so the rest got mad, and there won't be any singin' to-day."—Working Church.

GIVING A BRAKEMAN A LESSON ON STYLE.—The first man was a brakeman, who had been guilty of some slight offence, "You run on the cars, eh?" asked the Court. "Yes sir." "And you belong to that class of men who open the door as the train stops at Pontiac, and yell out 'Up, n' tack!' at the passengers?" The man was silent. "It makes my bones boil when I think of how I have been used on these railroads," continued his Honor. "The seats are locked, the water-cooler empty, the windows won't stay up, and every few minutes you open the door and cry out, 'Jawkun' for Jackson, or 'Kal-a-zoo' for Kalamazoo. I believe I'll mark you for six months." "Please, sir," protested the prisoner. "I must strike a blow at this great evil somewhere, and I might as well commence on you." "Please, sir, I was never here before, and it's my first offence in four years." His Honor leaned back and reflected. Finally he said, "Well I'll let you go this time, but after this you must adopt a different style. When the train approaches a station, you are to go through the car like a cat, smile gently, and say in quiet tones: 'Ladies and gentlemen, this train is now in the outskirts of the beautiful city of Ypsilanti, and such of you as desire to step off will please make ready, and may health and prosperity ever attend you.' What an innovation that would be sir! How the travelling public would rush for your road! Will you do this, Mr. Wellington?" The prisoner promised, and was allowed to go.—Detroit Free Press.

We must silence every creature including self, that in the deep stillness of the soul we may receive the ineffable voice of the bridegroom. We must lend an attentive ear, for his voice is soft and still, and is only heard of those who hear nothing else. Ah, how rare it is to find a soul still enough, to hear God speak.—Fenelon.

No high structure can be reared on a low base.—Sivig.

British Shoe Store. NEW GOODS JUST RECEIVED.

Men's Heavy Grain Lace Boots, Ladies' Goat Lace Boots, "Calf" "Button" "Elastic" "Morocco" "We are making all kinds of domestic BOOTS AND SHOES. In MEN'S WOMEN'S BOYS' AND CHILD'S, which are FAR SUPERIOR to the SAME CLASS OF IMPORTED, which we sell at slight advance on cost.

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COTTON WARP. WHITE, BLUE, RED, ORANGE & GREEN, Nos. 5's to 10's Cotton Carpet Warp.

Made of No. 8 Yarn 4 ply Twisted. White, Red, Orange, Brown, Slate, Blue, Green, &c. ALL EAST COLORS.

In manufacturing our Goods, we take the greatest care to make them of such a quality as to give satisfaction to the consumer.

We warrant them to be full length and weight; stronger and better in every respect than other yarns in the market.

All our Goods have our name upon them, and are sold by us only to the wholesale trade, from whom country merchants and consumers can always obtain them by asking especially for them.

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HAVE given as the Agency of their Chromos Cards, Illustrations, &c., with such advantages as will enable us to furnish any of their publications to Dealers at the same rates as charged by themselves in the United States. We will send their Catalogue on application, enabling any dealer to order from us at Prang's marked prices and with Prang's full discount. This gives Wholesale Purchasers the privilege of avoiding the expenses of Freight and Duty.

METHODIST BOOK ROOM, 125 Granville Street, Halifax. June 12.

INTERCOLONIAL RAILWAY. 1875 Summer Arrangements. 1875

On and after Monday, 21st of June, Trains will run as follows: DAY EXPRESS TRAINS will leave Halifax for St. John, at 8 a.m. and St. John for Halifax at 7.30 a.m.

DAY EXPRESS TRAINS With Pullman Sleeping Cars attached, will leave Halifax for St. John at 5.45 p.m., and St. John for Halifax at 9 p.m.

LOCAL EXPRESS TRAIN will leave Pictou for Truro at 3 p.m. and Truro for Pictou at 11.00 a.m. St. John for Sussex 5 p.m. Sussex for St. John at 7.30 a.m. Point du Chene for Painesce at 11.10 a.m. and 3.15 p.m. Painesce for Point du Chene at 12 noon and 4.05 p.m.

MIXED TRAINS. will leave Halifax for Truro and Pictou at 10.00 a.m., and Pictou for Truro and Halifax at 6.45 a.m., Truro for Painesce and Truro at 7.00 a.m., and Moncton for Painesce and Moncton at 7 a.m. Point du Chene for St. John at 6.45 a.m. St. John for Point du Chene at 10.30 a.m.

FREIGHT TRAINS. will leave Truro for Halifax at 7.00 a.m. Halifax for Truro 2.00 p.m. Moncton for St. John at 9.40 a.m. St. John for Moncton at 1.45 p.m.

For particulars and connections see Small Time Tables. C. J. BRYDGES, General Supt. of Government Railways. RAILWAY OFFICE, Moncton, 15th June, 1875. Night Express Trains will not commence to run until the 26th inst.

SILVER FALL MILLS, COTTON WARPS.

WARRANTED superior quality, and extra length; each bundle containing about one thousand yards more Yarn than any other in the market. WM. BROWN, Agent, 74 Bedford Row, April 10.

MISPECK MILLS, ST. JOHN, N.B. First Class COTTON WARPS.

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THERE is now being received at the Depository the Spring Supply of SUNDAY SCHOOL BOOKS.

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Halifax Medical College!

(Incorporated by Act of Parliament.)

THE REGULAR WINTER SESSION of this Institution will commence on TUESDAY, October 26th, 1875. The Lectures will be delivered in the New College Building, Carlton St., which contains superior Lecture and dissecting Rooms, and has been fitted with all the appliances requisite for Medical teaching.

The College has been recognized by the Medical Institutions of Great Britain and Ireland; its name having been placed on the list of teaching B. D. S. accepted, as in good standing, by the General Medical Council of the United Kingdom. The same remark applies to the Medical Colleges of the United States.

Any further information may be obtained on application to the Secretary of the Faculty of the Halifax Medical College, 30 Granville Street, Halifax N. S. J. F. BLAIR, M. D., Secretary of Faculty. sep 30—6m

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old and that many inhuman rites had been suppressed. At many wrongs had been redressed. We would find a people enquiring after God, and discarding the gods which their fathers worshipped. He would find them disowning the authority of Herod, and were giving in their allegiance to another King, one Jesus. The iron bonds of caste were breaking, and one man was learning to look upon another more as an equal than a superior or inferior. There was a free press, and casts had been levelled by equal justice. Millions of children were in attendance upon the educational institutions of the country, 50,000 of whom were girls. There were half a million of native Christians who subscribed £20,000 annually toward the support of their ministers. There was as much religious liberty in India as in Leeds, or even Rome. Missionaries might preach what they pleased, and were supported by an ever increasing Christian literature. It was worth the Prince's while to go and see for himself the changes that had taken place. And he trusted that the visit would be a blessing to that land and this.

The Rev. Gervase Smith, M.A. (Pres. of the Conference), in seconding the resolution, referred to the great advance which Methodism had made in the United States and Canadian Dominion. When they thought of these things and of the power this Christianity exercised, and then remembered that these were but offshoots from the mother country, they might see the great encouragement they had to keep up their missionary zeal. In Ireland, too, a great change had come over the mind of the ministry of the Church. But it was a shame that in Rome they had so much religious liberty, and yet there were 500 village parishes in England deprived of this liberty. Here was a sample of a Catechism which was circulated among this population:—*Ques.* We have amongst us various sects, called by the general name of Dissenters. In what light are we to regard them? *Ans.* As heretics, and in our Litany we expressly pray to be delivered from the sins of false doctrine, heresy and schism. *Ques.* Is their worship a laudable service? *Ans.* No, because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will; therefore their worship is idolatry. *Ques.* Do you not find among them many good men? *Ans.* Yes, many doubtless are exceptional Christians in a moral point of view, but they are not holy men. *Ques.* But why have not Dissenters been excommunicated? *Ans.* Because the law of the land does not allow the wholesome law of the Church to be acted upon. He was thankful to believe that this did not represent the opinion of many in the Church, but he could positively say that in 500 villages in England this doctrine was taught regularly, and it was high time that the people and country spoke out respecting it. And throughout this country there were men who were working very hard just now, and while he admired their energy, he could not but wish they had a better Gospel, and instead of preaching Ritualism they would preach the glorious Gospel of the blessed God. It was impossible to look back upon the history of our country without feeling that while Popery degraded the land, Protestantism had raised it to its present position. God had given us a Protestant Constitution, and we must take care to maintain their religious privileges. Dangers were before us, and we must seek to meet them by maintaining our Protestant religion, for our greatness in the future depended on the maintenance of that which had made us great.

The resolution was then adopted. A collection was then made, and a vote of thanks to the Chairman concluded the proceedings. The collection realized £85.00.

I asked Mr. James Feather, a student here, to write up these recollections of the Leeds's Missionary meeting of Monday night. Neither he nor any of the students here were at the meetings on Tuesday and Wednesday, and they might have furnished you with brief accounts of them.

Wishing you prosperity in your labours,  
I am,  
My dear Mr. Nicolson,  
Yours truly,  
JOSEPH LAURENCE.

MR. JOB WADE, our Colporteur, in the Annapolis Valley, is now busy and successful at work in Annapolis County. He carries a fine assortment of Books, and will gladly take orders for any not in his possession. Mr. J. S. Huntley is travelling in Hants County, and will do similar good service.

The times do not brighten. A hard winter lies before the working classes. Economy should be practised by all,—by the poor that they may the better meet misfortune; by the rich that they may have wherewith to give of their abundance to help the poor.

THE WESLEYAN.

The only Methodist Paper published in the Maritime Provinces.  
\$2 PER ANNUM, IN ADVANCE  
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Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, NOVEMBER 13, 1875.

THE EVIDENCES OF THE CHRISTIAN SABBATH.

Do we make enough use of the numerous and convincing arguments advanced by the Lord's Day against Atheism and Infidelity? Here we find in almost universal observance among Christians—and that means to-day over one half of the world's territory—one day in seven, during which active labor ceases, and the exercises of worship prevail. Where did this institution originate? Has there been any period in the past history of mankind during which an arrangement could have been made, by common consent, to give up one-seventh of the week to the worship of God and the repose of his creatures? Are not all the tendencies of the human mind naturally in antagonism to any provision by which it would be deprived of opportunities for satisfying its ambition? Yet the law exists, and commends itself so well by its reasonableness and advantages, that what mankind would doubtless have opposed had it been left to themselves, they energetically defend since it has been originated by another.

Again, as to abolishing the Sabbath. This is found to be equally difficult. At intervals powerful monarchs have employed their strength to erase this law from the constitution of their countries? How have they succeeded? After profane Kings and Emperors have gone down to the dust, their nations have gathered up their remaining strength to repair the altars and restore the Sabbath. If ever there was weight of intellect and keenness of sophistry afforded to an evil cause, they have been lent to eradicate the instincts of Sabbath observance from the minds of Christians; but infidels have died—their works have perished, and the Sabbath survives. The Sabbath is monumental. Standing before it, the intelligent Christian can confidently found the sceptic and confirm his own faith in the word of God.

THE PERPETUAL CONFLICT.—Says an exchange: At a crowded meeting held in Glasgow under the presidency of the Earl of Galloway, resolutions were passed declaring that the Vatican decrees, claiming supreme power, removed the Papacy from the domain of mere religion, and called for resistance; that the Papacy is a most perfect system of tyranny, and its appearance in Britain demands the attention of every friend of liberty.

And thus the struggle goes on forever. Centuries ago the Papacy was so despotic that men rose and chastised it till it raised the cry of persecution. In later times it has been regarded by most as considerably modified in its pretensions. But when the camel has once gained a complete entrance, he tells the occupant of the room to walk out of it he is inconvenienced. Romanism cannot be true to itself and live in peace with Protestants. One ruler, one one kingdom, one law, is its motto. The Pope and supremacy are its eternal avowal and ambition. Till the end of the present order of Providence, it would appear that there is no alternative but to contend for Protestant liberties and stand fully armed against Papal encroachments. The conflict, though it is to result in a victory for Truth, God permits to rage long upon the earth.

Mrs. Davis.—Strong efforts are being put forth to obtain commutation of the death sentence as it applies to the notorious Mrs. Davis. Public sympathy is always agitated when a female is threatened with capital punishment. There is something excessively painful in the thought that a woman, watched over tenderly and intelligently as this one has been, must be hurried into eternity in presence of curious spectators. True, her crime was a most unnatural one; but was she completely under the influence of a master villain

when the crime was perpetrated? Instances are very rare of women whose nature has a bias so evil from the beginning that they are fit leaders of iniquity. And when they do appear on the earth, they should, perhaps, be swept from its surface very soon, as moral monstrosities. Woman is either an angel or a demon. When she assumes the latter character, the other sex can produce nothing to equal her in power for mischief. But all her history shows that Mrs. Davis was gradually led away from innocence. Should she not have time to regain, by contrition and a return to the true feelings of womanhood, something of what she has lost?

SABBATH EXCESSES.—The Churches should next hold a counsel to consider what can be done towards rendering the Lord's day more a season of rest as well as devotion. Distraction is the only word for the way in which many Christians spend the Sabbath. How many there are who begin, say at nine o'clock, with a class-meeting, attend public service at eleven, go to Sunday school at two, probably meet with other Christians at a four o'clock gathering, appear in Church again at seven, and finish up with a prayer meeting till nine o'clock? The Sabbath thus spent may be a delight, but is it also quite conducive to mental and physical health? Let the Churches husband their strength; reduce the number of public services and leave more time for domestic fellowship and instruction. We would like to know to what extent any parent can deal as a Christian ought with his own household, who spends the Sabbath in a perpetual run from one means of grace to another?

CORRESPONDENCE.

BEARDS, TWENTY-FIVE YEARS AGO AND NOW.

A search among old papers—the accumulation of past editorial industry in a newspaper office—has brought to light a curious and somewhat instructive document. It seems to have been a contribution intended for a prominent column in some paper; but was rejected, probably, because, at the time it was written, some of the individuals who took part in the transaction to which it alludes, were holding positions somewhere in the church, and might rebel against a recital of their deeds. As the way, so far as we know, is now clear, and the incident of the document, with its several lessons, would be as welcome to our readers as it has proved interesting to the writer, we give the substance, in our own words, of this old writing.

A youthful member—his name is not given—of a Methodist Conference—it is not said where—presented himself for ordination somewhere in the vicinity of twenty five years ago. He was known as an independent, rather brusque, and sturdy lad. Bringing an excellent recommendation from his Circuits; having been endorsed to the fullest extent by his Superintendent, and having proved himself sound in knowledge of doctrine and discipline, he passed readily all the preliminary courts of the church. His name was called in Conference. Rising in his place, what was the astonishment of the grave assembly of divines at seeing on the face of this candidate for the holy office a beard whose ample growth and culture left Jewish luxuriance in the shade. Of course, his name was at once arrested. The dignity of the Conference demanded enquiry. One forenoon and part of the later session were devoted to the discussion of this rare innovation. Future candidates would take similar liberties were this instance permitted to pass without censure. The youth was evidently fopish; at all events he was so striking a contrast to his surrounding brethren that he would attract much attention and call forth general remark. His ordination must depend upon an unsparing use of the barber's art. A committee of kind but firm disposition, selected from the most respected members of Conference, was sent out to remonstrate with the candidate. They were, it would appear, courteously received; but counter arguments were adduced by the young man, in favour of his personal habits. Quoting the evidences of both history and art to

show that Prophets, Apostles, and Fathers were natural in their adornments of the beard; advancing arguments—at that day but beginning to recommend themselves—in favour of this growth as a preventive to throat disease, the candidate concluded by declaring positively that he would forego ordination rather than submit to tonsorial degradation. A compromise was ultimately effected, consisting of the gentlest trimming by a hand which never could cut deep in any operation. The Committee made its report; the candidate was ordained; but next day the storm revived under the pressure of Confidential apprehension, that, after all, its dignity had been tampered with. It is easier, however, to ordain than unordain, as the judges of Dr. Colenso have discovered. The candidate became a clergyman.

The document goes on to show how beard-growth became, after that date, so common that observers failed to notice it after a time; how it even exceeded all bounds of past fashion, if not of decency itself; how the young men of congregations followed the example of their pastors, till the country seemed a nursery of dragons; and how sad was the prospect opened up by the introduction of this evil into society:—that preacher's voices would be muffled by beard; the divinest expressions of the face shrouded by beard; and a long continuation of et ceteras.

The most curious phase of the history of this document has yet to be told. When last we saw its author (who is also said to have taunted the Conference in unmeasured terms for ordaining a man "with a beard like a Billy-goat") he was himself perfectly Aaronic; by ample folds and with most graceful sweep his handsome beard covered the space from his cheek-bones to his capacious chest. As to the Conference of which he so eloquently wrote, when last we saw it in full assembly, the fathers were principally transgressors of the early Conference regulation, for if there was a single shorn face, it was among those who could not cultivate an adornment. It was the Conference *hirsute, par excellence.*

PHILIP PHILIPS.

DEAR MR. EDITOR.—Your paragraph referring to Philip Philip's success in Australia, in your last week's issue, is very suggestive. We are told that Mr. Philip's efforts in London, were applauded night after night by thousands of admirers. "In the United States he is idolized," and now he is "taking Australia by storm; but when he was in the British Provinces, he was 'hardly tolerated by most—appreciated by but few.' I rejoice that I was one of the 'few'—of course I do not profess to be a judge of good singing—who highly appreciated Mr. Philip's when in Charlottetown. I have heard many good singers in England, but to my mind Philip Philip surpassed them all. The fact is, Mr. Editor, our notions are too exalted. And this does not apply exclusively to singing. When Dr. Punshon visited the metropolis of this Colony, and poured forth his strains of eloquence, he did not "take" with a great many of the people. They expected to be so overpowered under the magic spell of his voice that they would scarcely know whether they were "in the body or out of the body." The morning after Mr. Philip sang in Charlottetown, a man complained that he had not enough for his money (10 cents) and was sadly disappointed. What did you expect said a friend "Oh," said he, "I thought he would make my hair stand up on end." One of our sprightly P. E. I. papers said, "if Philip Philip could get \$100 a night for singing, he could not see why one of every hundred could not do the same thing." Oh ye wise men of the East! read Pro. xxvi. 12; Romans xii. 16, and make the application.

A CRY FROM CAPE BRETON.

DEAR WESLEYAN AND EDITOR.—You frequently startle us with bursts of eloquence, undertones of censure and depreciation, pungent criticisms, thrusts at fraud and sham; and an occasional fatal shot at some editorial ship that assuming a beligerent attitude attempts to cross your editorial, theological, or sectarian course. But I think the "report of the Missy Committee, &c.," has been the most startling thing we have been treated to for some time. I for one believe firmly

in trusting God—especially when using commonsense, forethought and prudence!—but I believe the man who puts himself beyond ordinary law, or cuts himself off therefrom and then talks about trust &c. has failed to understand, either the teaching of the word or experience. Bishop Peck once said to me, "God gave us commonsense, and He expects us to use it; when we do we can claim all things." The question of "bread and butter" is always a serious one, especially to men who cannot turn their hand from their own profession, to secure it in another way. And be assured it will not do for officials, and men who are safe and secure from the difficulty, and whose *probably responsible* for it, to sit calmly on high and say to the struggling ones who can't obtain life's necessities:—"be patient, better times are coming."

We thought we had passed this crisis years ago, and so we had, unless somebody has blundered. Let us know where the blundering is! If this suffering is entailed by bringing out from England a number of men to preach to a few dozen Methodists, scattered among other denominations, who are loyal enough for preaching, but too mean to deny themselves a single luxury, even to a few pounds of poisonous and filthy tobacco, in order to pay the preacher, the sooner it is known the better for all concerned.

Why, we are worse off than foreign Missionaries; and were it not for kind merchants—generally of other churches,—who say "never mind sir, we will wait upon you till next Summer," we would have to wind up. Our ordinary experience has been to wait on tardy officials, till the end of the year, for the few hundred dollars raised, on most of the dependent circuits, but now to wait with no hope of a grant to cover expenses is pretty hard.

I know several who will go "West" if they can see their way clear to do so. If they don't others will be forced to do so! And again, the grant is decimated by needless removal expense. Often the question is put by intelligent laymen—"Why are ministers sent hundreds of miles over the country, at great expense and trouble, when a day's drive in their carriages would bring them to a place just as suitable and often more so, in our humble opinion."

Now Mr. Editor let us have a fair, explicit, lucid and if necessary elaborate answer to your own question. "Is there any explanation of this serious and rapid change?" We presume there is, and can be given, unless things are muddled as we have sometimes seen them! Let it come, though things now covered should be revealed! And please answer also the following questions:—

REPLY TO THE ABOVE.—Our correspondent reminds us of an expert and popular headman, who won fame by preparing his victims for the block. With gentle hand he smoothed the hair and patted the head of the doomed, then—brought down the guillotine! We would have hesitated before publishing this letter (which was signed "Cape Breton") were it not that others—though we cannot see how that is possible—may cherish kindred doubts. Besides we know our correspondent; he may be hot-headed, but he is by no means coldhearted.

As to the apparent personalities of our correspondent, one or two words will suffice. "Cape Breton" is not consistent in charging us—even by implication—with holding a good vantage ground in comparison with Brethren on dependent circuits. Our ministerial life was subject at all times to the vicissitudes of the Itinerary. We travelled Cape Breton nearly twenty years ago, and knew nothing of Grant, though the same ground in now claimant to a heavy figure. We shared for several years—more than our correspondent can count in his ministry—in all the ups and downs of Circuit work. And when Providence opened our way to "independent" positions, we did our full share in raising means for the support of the less fortunate class. When the church chooses to summon us back to Circuit life, we shall try to equal our brethren in endurance, and surpass some of them in the exercise of charity.

The responsibility of calling out so many young men must remain with the Conference, of which our Cape Breton friend was a member all along. We have suppressed a sentence of the letter in allusion to these, as, unfortunately, if calling out Ministerial Probationers be an injury to the general Brotherhood there was an evil committed when our correspondent and ourselves were elevated to that most noble office.

In regard to the deficiency anticipated, and the remedy proposed by our correspondent.

Everything, as far as we know, affecting the grant, has been published. No solution of the difficulty is known to us beyond that written a fortnight ago. The Church gains nothing by concealing any facts connected with her economy. As to

going West, we have a faint recollection of sad countenances at the Central which indicated that financial aid were not promising to be exceedingly bright in that direction either. The money was shared equally by the agencies.

As to our correspondents closing questions:—  
1. What are the extra expenses of "muda"? Was money granted to be the law-suit in the "burial case"?  
The extra expenses to Bernard incurred by heavy removals this year may be seen in the minutes of Conference and their proportion of Grant thing more.

3—Did the travelling expenses of delegates to the transfer Committee out of the grant to dependent ministers?

4.—Do the dependent Ministers same way, bear the travelling expenses of delegates to all the Committees of Conference?

No travelling expenses are deducted from the Grant, but those of removal. If our correspondent can recommend Conference to make improvements in regard to these latter

3—Do the Ministers on independent Circuits, who of course get all the grants—as at St. John, Charlottetown, get a Grant from the Conference for their children?

The Circuit alluded to pay the children's allowances of their pastors, and not a little in helping others. Child Ministers appointed by General Conference are supported by the department whose interests they serve.

OUR ONTARIO LETTER.

Your Correspondent, belonging to rank and file of the ministry rather than to the privileged commissioned ones, tries at home in the quiet village parsonage, when others rush to great Comtee meetings, so that he is unable to read proceedings of an ecclesiastical character which might be of interest to many readers.

"The times are hard" is an expression heard on every side—the Tax Gath says so—the Stewards of the Church so,—Tradesmen with long overdue counts coming to them say so, and Farmers say so. Yet they are the stragglest hard times a people ever knew; for they are full to overflowing, and granaries too small to receive the produce of threshing machine, and farmers are plexed what to do with their grain never had Ontario such a crop before, prices rule low, and those who have won't sell their grain till compelled to do so. A splendid summer has been followed by an early Fall, and the prospects of early winter, are not a severe one.

Our Assizes are exciting a somewhat deep interest. The case recently tried Toronto of a Dr. Davis and his wife attained a more than Provincial notoriety. They are now under the sentence of death but little hopes of a possible reprieve for causing the death of a victim of the arts, a Miss Gilmour, the daughter of an estimable father, a devoted Evangelist, the Baptist persuasion, and an emigrant from Scotland. The deepest sympathy has been felt for him, and the strong repugnance towards the perpetrators of the deed. Yet those who are now loud in denouncing the criminals, are undoubtedly accessories to the crime, by having aided him to his notoriety, by inserting advertisements in their papers, and by pointing the erring in the direction of the house where they might hope to hide the shame by the criminality of prenatal murder. Another case now being tried, Sarnia, called

THE SOMBERA MURDER

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THE ONWARD PROGRESS OF THE CHURCH.—In September our Aylmer Methodist dedicated their new Church. The place is only a village of perhaps 1500 inhabitants. Until recently Methodism has not been almost wholly under the shadow of the Baptists. It has been a sort of metropolis of Nova Scotia immigrants who brought their immersionist predilections with them. Some thirty-four years ago the school house was shut against

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The extra expenses to Bermuda were incurred by heavy removals this year, as may be seen in the minutes of Conference. These and their proportion of Grant—nothing more.

3—Did the travelling expenses of the delegates to the transfer Committee, come out of the grant to dependent ministers? No.

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the first Methodist who attempted to preach there, a local preacher, who has lived to give \$1,000 to the new Church. The building cost \$23,000, and has been dedicated without any provision for debt. On the day of dedication \$9,000 was pledged. Dr. Ives, of Auburn, N. Y., was mainly instrumental in leading the people to contribute this noble amount. He led both Committee and congregation to see the wisdom, the propriety, and the righteousness of at once raising the whole sum needed. Apt illustrations of God's blessing upon liberal contributions were so abundant with him, and his good humour was so infectious, that the people gladly tarried hour after hour until the whole was raised. It is the most beautiful and complete Church in any village or town of the Province, and is thoroughly furnished in the best of style. Our much loved President and Chairman of District, Rev. John A. Williams, preached the Dedication Sermon with his usual eloquence and ability. Being on a week day, most of the surrounding ministers were present, and enjoyed the occasion. Rev. Mr. McDonagh is the pastor. And to his indomitable zeal the Church is mainly indebted for the success.

THE PROVINCIAL SUNDAY SCHOOL ASSOCIATION

held their Convention three weeks since in Hamilton. Your correspondent was permitted to be present as a representative, and to read a paper on "What we aim at in the future." It was largely attended, and convened in what is popularly known as Dr. Ormiston's Church—one of the largest and most handsome in our Province, belonging to the Presbyterian body. The pastor after whom it is thus popularly styled, is now one of the celebrities of the New York pulpit; a graduate of our own Victoria College. Both Canadian Methodism and Presbyterianism seem to share an interest in his just fame as a pulpit orator. The chief interest of the Convention seemed to concentrate in the person and addresses of Mr. Jacobs of Chicago. He was the only representative of American workers among us, and his stay was short. The address given by Rev. Hugh Johnson, of Centenary Methodist Church, Hamilton, was confessedly the most eloquent and thrilling one of the occasion, and heightened the fame of this rising minister of our church and Conference. Though rather below the medium height, yet with well proportioned and compactly built frame, and pleasing countenance, and dark hair, and sonorous voice, Mr. Johnson is prepossessing on the platform and in the pulpit. He owes his position partly to Dr. Punsonton's insight into character, and ability to appreciate worth; but mainly to his own stern determination to succeed. He fought his way from the plough to the school—the teacher's desk, the college and the pulpit. He accompanied Dr. Punsonton to California and British Columbia. From Windsor, a small town opposite Detroit, he was lifted into a Toronto Church. He vindicated the wisdom of the appointment after a three years stay, and Centenary, Hamilton, invited him to succeed the popular Mr. Potts. He has sustained his reputation, and has just returned from an extensive European tour, enriched with notes of travel and memories of our mother country, which will be of incalculable advantage to him.

This was the tenth annual Convention. They have been of great benefit to our churches and Sunday-schools, and yet promise, if properly sustained financially, to accomplish a great deal more than they have done. Their principal utility will be in becoming more largely Normal Schools. I suppose there is not a Sunday-school in our Province but has felt the pulsations of a new life in consequence of them. The publication of the Report will afford me an opportunity ere long of returning to the subject.

And now, Mr. Editor, allow your correspondent to congratulate you on the new appearance and name of your paper. Dropping the word Provincial and retaining the significant and much loved name WESLEYAN—indicates a broader ambition. May it be yours to attain what you deserve, a Dominion circulation. Your letters from the West have enlightened us much on the proceedings of our Connexional Committees. While your criticisms will not be lost upon us, they prove to us that ecclesiastical Confederalism was desirable. We shall mould each other, and the mould, we believe, will be of a church true to whatever is strictly Wesleyan in the past, but aggressive and capable of adapting itself to the exigencies of each succeeding age of the future. Soon with a new hymn book but the old fire; with many new tunes but the same spirit of praise; with new enterprises, but the same grand aim; with new machinery, but at the old-fashioned work; with new methods, but glorious stereotyped doctrines our fathers taught; with new names—but the same spiritual nature; with new men—and women too—but with the memories of the fathers and

mothers of Methodism of the present and of the past enshrined in our hearts, we trust to be able to achieve moral victories and spiritual conquests, the very mention of which have thrilled the church of God, and inspired its brightest hopes and most fervent prayers for the future.

Yours truly,  
H. R. R. S.

CIRCUIT INTELLIGENCE.

RIVER PHILIP.—The Sabbath School Convention recently held at Oxford, has already given a fresh impetus to our Sunday School work, in that beautiful and flourishing village. Both teachers and scholars seemed determined, with the blessing of God, to make the school a success. This we expected from the soul-stirring addresses that were delivered on that occasion, to both young and old.

On the following evening, in the same place, our missionary meeting was held, and though not largely attended, in consequence no doubt of the heavy rain that was falling at the time, yet the subscriptions were nearly double those of last year.

Interesting and profitable special services have been held on this circuit during the past six weeks. At Grey's Road the power of God to save was exhibited in our midst. The Holy Ghost rested on both ministers and people. Old professors were quickened and encouraged, and a goodly number of others who previously were living without prayer and piety are now walking in the ways of the Lord.

This work of grace commenced, and progressed chiefly in connection with the labors of our lay brethren from Oxford. In this congregation we have a noble staff of devoted Christian workers, who are ever ready to co-operate with their ministers in every good word and work.

At East Branch advances have also been made on the kingdom of Satan. The services here were attended with a gracious influence. Many young persons have given themselves to the Saviour. May they abide in Him. During the services fourteen adults received the rite of Christian baptism. W. A.

River Philip, Nov. 3, 1875.

NEWS IN BRIEF.

NOVA SCOTIA.

The Halifax Y. M. C. A. intend holding a series of monthly temperance lectures. A Yarmouth man named Lowrie has been drowned at Gloucester, Mass.

The pipes for the Truro water works have arrived at that city. Both bears and red foxes are reported as numerous in King's County.

Acadia College has opened its new Academy building. A thousand ton vessel is to be launched from Nappan some time this month.

The Spring Hill mines shipped 5000 tons of coal during October. A man in Great Village drowned himself in a mill pond.

Several blasting accidents have happened on the Halifax common, owing to the carelessness of the men in charge. A raid has been made on the unlicensed liquor sellers of Halifax and \$400 in fines were netted in one day.

Pugwash has closed its lobster factory for the present season, the result of the summer's operations is most satisfactory. While a brakeman named Garrett was coupling cars at Richmond Station the other day, he slipped and received very serious injuries.

A young man named McMullen, belonging to Lake Ainslie, C. B., was found dead on the road lately. It is supposed he fell asleep while driving his wagon and fell out. A drunken man had a narrow escape at Windsor the other day, he slipped between the cars and platform, and had it not been for the postal clerk, he would have been crushed to death.

NEW BRUNSWICK, P. E. ISLAND.

They are narrowing the gage on the I. C. R. between Moncton and Miramichi. There has been a "labor" difficulty in St. John, but it is all straightened up now.

A brakeman fell between the cars near Sackville and was killed. Charlottetown is contemplating a skating Carnival about Christmastide.

Work on the Chatham branch railway is to be recommenced right away. A new Boot and Shoe Factory has been started in St. John.

The Moncton saloons are becoming a great field for gamblers. The Episcopal Church at Sussex Corner has been completely destroyed by a gang of rowdies.

In the case of the woman charged with forgery in St. John, the jury were unable to agree, and were discharged. Thirteen persons died on one day from scarletina and typhoid fever at Summerside.

The premises of the Hon. J. C. Pope at Cuscumpee, P. E. I., caught fire recently causing heavy damage. A new coal shed for the Joggins Coal Co., has just been erected at Reed's point, St. John.

The roof of the Fredericton new City Hall has been closed in, and the work of slating has commenced.

A Plaining Mill at Indiantown was discovered to be on fire the other night, but the flames were extinguished before much damage was done.

UPPER PROVINCES.

Dr. Steeves has been appointed to take charge of the St. John Insane Asylum.

Several heavy fires have been reported from several parts.

The Liberal Conservatives have gained the Toronto west election.

The Epizootic is prevalent in different parts of Ontario.

The Great Western Railway declares no dividend for the past half year.

Workman has been elected in the Montreal West election by a small majority. Rolland & Co., boot and shoe manufacturers of Montreal have failed.

Advices from Winnipeg state that navigation has been suddenly closed there by hard frost.

The Rev. J. Macdonald, Presbyterian minister of Toronto is to be tried for heterodoxy.

The store of Messrs. Morgan & Co., Montreal, has been robbed of silks and laces to the value of \$13,000.

At Woodstock, Ont., two men have been fined for practising medicine without a license.

It is expected that a new graving dock for Quebec will be built on the River St. Charles.

80,000 Californian salmon eggs, all ready for hatching out, have been received by Mr. Willmott, Newcastle, Ont.

A Ladies Christian Temperance Society has been formed in Toronto, and an effort will be made to extend its operations throughout the Dominion.

The Mayor of Montreal has positively refused either to protect the procession on the occasion of Guibord's funeral or to call out the militia.

A medical student has been arrested at Montreal on the charge of body snatching. The Rideau Canal is to be closed on the 20th inst.

During a gale and snow storm at Quebec, 17 lives were lost by the upsetting of a scow which was landing market people at Orleans Island.

The manager of the Napanee branch of the bank of B. N. A. has committed suicide. A hotel keeper at Madoc has been killed while trying to quell a row, in his bar room.

MISCELLANEOUS.

Plymouth Church has revived the Beecher scandal, by expelling Mrs. Moulton. Prince Leopold has received the freedom of the city of London.

Butterick & Co., the great fashion plate dealers have failed.

The survivors of the Balaklava charge have had an anniversary dinner at London. The "Serapis," with the Prince of Wales on board has arrived at Aden.

Four men have been killed by an explosion of gas in a Virginia coal mine. Two hundred sailors and others are reported as having been drowned in the North Sea during the past three weeks.

The Cagales Cotton Mills, Philadelphia have been totally burned. Loss \$450,000.

The "Magenta," flag-ship of the French squadron at Toulon, caught fire and exploded. All hands saved.

Count Von Arnim has had his sentence of imprisonment commuted, and a fine has been enforced in its stead.

A new Canadian loan has been put upon the London, G. B., Market, and has been quickly taken up.

Tom Delaney who murdered Capt. Lawrence has been sentenced at New York to be hanged.

A man in Cobones, Indiana attempted to murder every member of his family, and then committed suicide.

A man has been arrested in Boston for smuggling ready made clothing from Yarmouth, N. S.

Russia's railway king has failed, and the commercial credit of the nation is threatened.

The Prince of Wales has arrived at Bombay, and the preparations to welcome him are on a most extensive scale.

Two Polish partners fought a duel in New York the other day, one was killed and the other mortally wounded.

Russia is threatened with a famine owing to the failure of this year's harvest. The Bologne harbor is closed by a sunken steamer at the entrance.

The Warren Avenue Baptist Church, Boston, have stricken out that part of the declaration of faith which requires immersion as a prerequisite to the Lords Supper.

A balloonist made an ascent in Kentucky; when several hundred feet high the balloon caught fire, he fell, receiving injuries, which, in all probability will prove fatal.

The crew of the American ship "John Pascal," were picked up in a boat and reported their vessel burned at sea, about three hundred miles from St. Helena, but as their stories are contradictory they have been detained at Plymouth for examination.

AN ENGLISH STORY.—The Coventary *Starboard* states that in the spring of the present year one pound each of the Snowflake and Eureka potatoes, two new American varieties, were planted in the gardens at Capesthorpe, the seat of Mr. Bromley Davenport, M. P. On the 13th of last month the Snowflake was lifted, when it was found that one pound had produced the surprising weight of 638 lbs. A week later the Eureka was lifted, and it was ascertained that the pound of seed potatoes had produced 1,082 1/2 lbs., the largest yield on record. Three hundred of the tubers weighed 269 1/2 lbs.

"Some day," we say, and turn our eyes  
Toward the fair hill of Paradise. 365

Some time, some day, a sweet, new, rest  
Shall blossom, flower-like in each breast.  
Some time, some day, our eyes shall see  
The faces kept in memory.

Some day their hands shall clasp our hands  
Just over in the Morning Lands.  
Some day our ears shall hear the song  
Of triumph over sin and wrong.

Some day some time, but O! not yet,  
But we will wait and not forget.  
That some day all these things shall be  
And rest be given to you and me.

So wait my friend, though years move slow  
The happy time will come, we know.

THE HOUR OF TEMPTATION.

In the hour of temptation "be vigilant." This watchfulness, joined with sobriety extends to all the estate and ways of a Christian, being surrounded with hazards and snares. "He that despiseth his way shall die," says Solomon. We think not on it; but there are snares laid for us in every step we take: in our meat and drink; in our calling and labor; in our house and home; in our journeyings abroad; yea even in God's house, and our spiritual exercises both there and in private.

And meantime our "adversary" the devil, as a roaring lion, walketh about seeking whom he may devour." An alarm to watchfulness of our g and adversary. Observe here his strength, his diligence, and his cruelty. His strength, a lion; his diligence, going about seeking; his cruelty, roaring and seeking to devour. Is it not most reasonable hence to press watchfulness, to keep continual watch to see what comes in and what goes out; to try what is under every offer of the world; every motion of our natural hearts; whether there be not some secret intelligence or not? Especially after a time of some special seasons of grace and some special new supplies of grace received in such seasons (as after holy sacrament,) thou wilt be set on most eagerly when he knows of the richest booty. The pirates that let the ships pass as they go by empty, watch them well when they return richly laden; so doth this great pirate. Did he not assault our Saviour straight after his baptism?

WONDERFUL MEMORIES.

Pliny says that Cyrus had a memory so prodigious that he could name every officer and soldier in his armies; and that Lucius Scipio knew every Roman citizen by name when that city contained more than two hundred thousand capable of bearing arms. Seneca speaks of a friend, Pontius Latro, who could repeat *verbatim* all the speeches he had heard declaimed by the Roman orators. It is said that Joseph Scaliger committed to memory both the Iliad and the Odyssey in twenty-one days. Sir William Hamilton tells us of a young Corsican, of good family, who had gone to Padua to study civil law, in which he soon distinguished himself. "He was a frequent visitor at the house and gardens of Muretus, who, having heard that he possessed a remarkable art of faculty of memory, though incredulous in regard to resorts, took occasion to request from him a specimen of his power. He at once agreed; and, having adjourned with a considerable party of distinguished auditors into a saloon, Muretus began to dictate words, Latin, Greek, barbarous, significant and non-significant, disjointed and connected, and he wearied himself, the young man who wrote them down, and the audience who were present;—we were all," he says, "marvelously tired." The Corsican alone was the one of the whole company alert and fresh, and continually desired Muretus for more words, who declared he would be more than satisfied if he could repeat the half of what he had taken down, and at length he ceased. The young man, with his gaze fixed upon the ground, stood silent for a brief reason; and then says Muretus, "Vidi facinus mirificissimum. Having begun to speak he absolutely repeated the whole words in the same order in which they had been delivered without the slightest hesitation; then, commencing from the last, he repeated them backward till he came to the first. Then, again, so that he spoke the first, the third, the fifth and so on; did this in any order that was asked, and all without the smallest error. Having subsequently become familiarly acquainted with him, I have had other and frequent experience of his power. He assured me (and he had nothing of the boaster in him) that he could recite in the manner I have mentioned, to the amount of thirty-six thousand words. And what is more wonderful, they all so adhered to the mind, that after a year's interval he could repeat them without trouble. I know, from having tried him, he could do so after considerable time."—E. S. Drone, in Scribner.

New Subscribers will receive the Wesleyan from 1st October till 1st January 1877, fifteen months at \$2 postage paid.

WHAT IT IS TO BE A CHRISTIAN.

It is to feel that thou art safe. Though dangers thickly crowd about thee: To lie down at night, knowing, that if This earthly sun shall rise no more...

It is to have always beside thee One who sticks closer than A brother; and who is, at all times, Mighty to save.

It is to feel thyself, when sorrows Come, like an avalanche tossed from Alpine Mountains, crushing down Upon thy trembling soul, upborne By a strong arm and shielded.

It is, when one by one The blossoms wither in thy garden-plot At home, and voices loved, here Cease to blend in harmony...

It is, when death, the last strong Enemy, shall come, to lay the Weapons of this earthly warfare Down, and enter into rest...

Nov. 1st, 1875.

A TRIBUTE TO DEPARTED WORTH.

THE LATE MRS. WILLIAM HEFFERNAN, OF GUYSBOROUGH.

MR. EDITOR,—

If it be "profane to quench a glory lighted at the skies," then, after a Christian woman has adorned the doctrine of God our Saviour, by a consistent and holy life, and a happy and triumphant death; to refuse recognition of the grace of God in her, is an unworthy, not to say an impious, act.

I have been recently reviewing these scenes of my earliest ministry, and recalling their memories. Among my first acquaintances, on that Circuit, none is more delineated on memory's page, and of none did I form a higher opinion than of the late Mrs. HEFFERNAN.

With a Christian education, which she had received in early life—a well cultivated mind, improved by various reading and observation—a refined taste, a most amiable disposition, and with a savor of grace which shone out in her countenance...

ed with the dignity of her bearing, or to fail to feel her Christian influence. Every inch a lady, and equally a Christian, she was at home in all the walks of life.

But it is only the grace of God in her which we wish to magnify; which moulded her character, purified her heart, and which has, we doubt not, made her, at length, without fault before the throne of God.

We glorify God for such a life. No human culture could have produced it. No influence or examples, however refined or elevated, could have developed it.

Distinguished in those select circles, I see in the dim distance one form after another now no longer among the living—the heart swells with emotion—for they were true and attached friends—and we shall never see them again on earth.

Her countenance bespeaks the goodness that dwells in her heart. No wonder if the law of kindness is on her lips. Her children rise up and call her blessed.

Our old companions in distress, We haste again to see; And eager long for our release, And full felicity.

G. W. T. Stollarton, Nov. 1, 1875.

SUDDEN DEATHS.

"In the midst of life we are in death," has seldom been more forcibly impressed upon our minds than by the events that have recently transpired in this community.

On Friday morning we went to see him, his condition being then for the first time considered dangerous. Indeed it was only for the two days preceding that he felt the disease at all.

In the latter part of August, at almost the same time, five of the family of Bro. William Inch were all prostrated. Eme-line the eldest, was converted to God about two years ago.

She lost at once the power of speaking above a whisper, and wrote to me her feelings. She wrote—"God only knows whether my life is to be spared or not."

I am resting in Jesus Christ—if I die, I wish you to preach my funeral sermon from the words, "Prepare to meet thy God." Her desire in death seemed to be the same as in life, to tell sinners of a Saviour's love.

James was converted to God a year ago in connection with special services held in our church in this place. In the class meetings it was good to hear him tell of his love to the Saviour, and his determination to live to God.

in connection with special services held in our church in this place. In the class meetings it was good to hear him tell of his love to the Saviour, and his determination to live to God.

During all this time Thomas, the eldest son, had been the victim of the disease. His sufferings at times were very severe. In the first of his sickness he was enabled to rest on the promises of eternal life.

He never expressed any dread of the event which he was conscious was approaching, but referred to it with pleasing anticipations.

Though his voice could not join in the song, yet the lips moved in unison with ours, and his heart was singing of that blessed rest he longed to find.

HANNAH, widow of the late Stephen Level departed this life for the mansions of bliss on the 13th of August. The family removed from Grand Bank, Newfoundland, some years ago and settled in Kingston.

From an acquaintance of ten years with our departed sister, we feel warranted in saying that she was a Christian in heart and in life. To her home the ministers of Christ were always welcome.

THE REV. S. COLEY ON INFANT BAPTISM. "Ye have killed my children," said God to Moloch-worshipping Israelites.

Baptism does not cause its recipients relation to our nature second Federal Head, but attests it; does not confer prevent grace, but symbolizes and seals it.

While we prize the ritual of the font, yet in our thoughts we no way confine grace to that ritual. Children of devout Baptists and Quakers, because lacking water, do not therefore lack relation to Christ.

FENCES.—The cost of fences in the United States is estimated to be greater than the national debt, or more than two thousand, three hundred millions of dollars.

Apostle writes it, "The head of every man is Christ." Him a Gospel proclaims as "the true Light, that lighteth every man that cometh into the world."

The acknowledgment of the universality of blessing for childhood, in virtue of the creation and the cross, is no denial of the fact, that children of true believers have supplemental blessings also.

As a parent, Mr. John Collins felt comfort in "the Gospel preached unto Abraham;" which the law four hundred and thirty years after could not disannul.

He held, not without Bible warranty, that until children are of age by self-action to take, and by self-will really have taken, separate standing, the Christian parent is gratuitously permitted to claim for them advantages of his own.

At their birth, he accepted his children as the Lord's. At their baptism he took them from the ministers arms as the Church's. Of a trust so precious, so solemnly committed, and so sealed, he held himself bound in after time to render account.

Methodism, by its, on the whole, wise division of money burdens, according to reported numbers in membership puts, practically, a serious check upon the wide following of parental action.

Throughout the building—in the halls, dining room, class and recreation rooms, and private apartments of the boarders, an air of comfort prevails. The students are contented and happy.

Wheeler was teaching the art of painting and drawing to a class of young ladies, who evidently prosecuted the interesting study with commendable zest.

I left the Institution bearing away the impression that the daughters of our people enjoy at Sackville rare advantages, and that respecting their physical, mental and moral welfare and development, parents may feel the most perfect confidence with such persons at the head of the Academy as Principal

CORRESPONDENCE.

LETTER FROM REV. G. J. BOND, S. S. CASPIAN AT SEA, OCTOBER 26, 1875.

DEAR MR. EDITOR,—At the suggestion of Mr. Lawrence, I send you the enclosed letter which I received during my recent health-trip to England.

The questions asked will give you some idea of the "fears and doubts" which prevail largely in the old country concerning the nature of the ministerial work on this side the water, and the hardships to be encountered in its prosecution.

I am, my dear Mr. Editor, Yours very truly, GEORGE J. BOND.

'9 Eeeter H-e'll Strand, London, W. C., September 29, 1875.

MY DEAR SIR,—Many thanks are due to you for your letters in the Recorder of last week. Some very unfavorable impressions have been made in the minds of some young men, who had not the chance (may I call it?) of getting into the work of the regular ministry in this country.

Affectionately yours, GEORGE SIMS, Local Preacher.

REV. G. J. BOND.

A VISIT TO MOUNT ALLISON.

DEAR MR. EDITOR, On Friday, the 29th ult., in company with Rev. J. Hart, Superintendent of the Circuit, I was favored, through the courtesy of Principal Inch, with an opportunity of visiting and inspecting our Female Academy at Sackville.

Through the kindness of Mr. Wheeler we were enabled to see the work of Miss Wheeler, who was teaching the art of painting and drawing to a class of young ladies, who evidently prosecuted the interesting study with commendable zest.

I left the Institution bearing away the impression that the daughters of our people enjoy at Sackville rare advantages, and that respecting their physical, mental and moral welfare and development, parents may feel the most perfect confidence with such persons at the head of the Academy as Principal

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The questions asked will give you some idea of the "fears and doubts" which prevail largely in the old country concerning the nature of the ministerial work on this side the water, and the hardships to be encountered in its prosecution.

There will be a separate pamphlet for each of the Conferences of the Maritime Provinces, so that, I doubt not, the plan will work admirably and be very helpful.

I am, my dear Mr. Editor, Yours very truly, G. J. BOND.

19 Exeter Hill Strand, London, W. C., September 29, 1875.

MY DEAR SIR.—Many thanks are due to you for your letters in the Recorder of last week. Some very unfavorable impressions have been made in the minds of some young men, who had not the chance of getting into the work of the regular ministry in this country, but who nevertheless had the full persuasion that they were moved by the Holy Ghost to preach the Gospel.

If not taxing your time too much an answer to the above will allay some fears that some of us have had, but which your letters has gone a great way towards removing.

Affectionately yours, GEORGE SIMS, Local Preacher.

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Throughout the building—in the halls, dining room, class and recreation rooms, and private apartments of the boarders, an air of comfort prevails. The students are contented and happy, and speak in most eulogistic terms of the unceasing affection and tender watchfulness of Professor Inch and his amiable wife.

I left the Institution bearing away the impression that the daughters of our people enjoy at Sackville rare advantages, and that respecting their physical, mental and moral welfare and development, parents may feel the most perfect confidence with such persons at the head of the Academy as Principal

Inch and his estimable lady, who regard the young ladies as their special charge, and in whose interest they manifest deepest concern.

It is to be hoped that the Second Term, so soon to commence, will open with an enlarged number of pupils; and that this time-honored Institution may be increasingly patronized by the Methodists of these Lower Provinces, and that its prosperity and success in the future may be as in the past, and yet more abundant.

Yours truly, THOS. HARRIS.

OTTAWA, October 30th 1875.

DEAR SIR.—Following you have a list of the donations towards the erection of the Dominion Church in this City to date. It is possible that there may be some slight inaccuracies, (though I do not think there is, at least not many), for some of the friends did not write very plainly, some did not say where they lived, and some gave no names at all, so that I did not know whether they were in Ontario or Quebec or the Lower Provinces.

There are many places of the same name both at the West and East, as Kentville, Chatham, Windsor, &c., and when the initials of the Provinces were not given, I could not tell with precision whether to credit the donations until sent or not, but the Christian Guardian lists contain everything. The Trustees are very thankful for the help given them, for our city is at present in a state of great depression; our staple export article (lumber) being unobtainable, and so our principal subscribers are quite unable to pay up.

We have thus some \$12,000 promised which we will not be able to touch perhaps for a year, if then. But as we are committed to the enterprise, and have already expended some \$22,000 we must endeavor to fight through. I hope we have not yet exhausted the sympathy of our friends at a distance. I am, dear Sir,

Yours truly, P. LESWEE, Treasurer.

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Geo. Scarf, Woodstock 1 00
L. H. Halifax 1 00
Z. Chipman, Mrs. & J. D., St. Stephens 4 00
E. Broad, Halifax 1 00
Eliza Wilson, St. Andrews 1 00
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H. Hutchins, Kentville 2 00
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I. Marlot, Bridgetown 1 10
Mrs. C. Kelly, Chatham 1 00
H. Green, P. E. I. 1 00
Rev. A. D. Martin, Wallace 1 00
August Grant, Port Hawkesbury 1 00

3257 30

ORIENTAL ECONOMY.—England washes most of the manure made by her people into the ocean, and then hunts over the globe from Egypt to Peru for more to waste. The United States does no better. But the natives of Japan and China maintain the fertility of their soil by saving what those who pretend to be civilized throw away. They have no worn out, abandoned fields.

SMITH BROTHERS, 150 GRANVILLE STREET. 150

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In this department our Stock embraces VERY CHEAP GOODS ALL COUNTRY BUYERS INVITED RETAIL. We are showing a very large Stock, embracing all the Novelties of the season. N. B.—All Goods sold at lowest Market Rates.

Oct. 10

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Jan. 9-17

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TEMPERANCE HOTEL!

St. Georges St, Annapolis Royal. M. PORTER, PROPRIETOR.

THE above Hotel is pleasantly situated, one door east of St. Luke's Church and five minutes walk from Steamboat Wharf, Railway Station and Post Office. Good accommodation for permanent and transient boarders. Terms—30 cents per meal or \$1.00 per day. Permanent Board from \$3 to \$5 per week.

GOOD STABLING. August 28, 1875.

MILLINERY, MILLINERY,

At 150 Granville Street.

STRAW AND TUSCAN HATS, BONNET AND HAT FRAMES, FLOWERS AND FEATHERS.

All of which we offer to the Wholesale Trade on the most FAVORABLE TERMS.

Bouillon Josephine GLOVES

A large importation of these just received, which have been manufactured specially to our order.

SMITH BROS.

BUCKETT BELL FOUNDRY, Established in 1871. Superior Bells of Copper and Tin, mounted with the best Quality of Steel.

Victoria Steam Confectionery Works,

WATERLOO STREET,

We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS

Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their Patronage.

WHOLESALE ONLY, J. R. WOODBURN & CO.

Victoria Steam Confectionery Works, Waterloo St., St. John, N. B. J. R. WOODBURN. (dec. 15) H. P. KERR

BRITISH AMERICA BOOK & TRACT DEPOSITORY

13 GRANVILLE STREET, Halifax N.S.

- S. S. Libraries, S. S. Papers, Scripture Mettes, for the wall of the House or School Room. S. S. Cards, with Scripture texts, Hymns, &c. S. S. World, monthly, with notes on International Lessons. International Lesson Papers for Scholars. Maps of Palestine, Landscape Map of Egypt, Syria and Palestine. Bible Text Book, 45 cents. Cruden's Concordance (unabridged) \$2.25. Do. Do. Edited, 60 cents. Farrar's Life of Christ, 2 vol. \$4.00. Do. do. do. 1 vol. \$2.00. Memoir of Dr. Gillibrick, 2nd volume \$2.00. Family, Pocket and Teacher's Bibles. A liberal discount to Clergymen, and Sabbath Schools, and Y. M. C. Associations. Descriptive Catalogues sent on application. A. McBEAN, Secretary.

Wholesale Dry Goods.

ANDERSON, BILLING & CO., Are now opening per S. S. Nova Scotia. Bales White and Grey BLANKETS, Bales Horse RUGS, Cases Ready-made CLOTHING

Cases Berlin WOOLLS, Cases BUTTONS, etc. Warehouse 111 and 113 Granville Street. Oct. 30.

GIVES PERFECT SATISFACTION! FOR SABBATH-SCHOOLS.

THE SHINING RIVER. FOR HIGH AND GRAMMAR SCHOOLS. The High School Choir

The former is by H. S. & W. O. Perkins, and sells for 30 cents per copy in Boards, and \$30 per 100. Issued only a few weeks since, but the publishers are showered with commendatory letters, and its praises are sounded everywhere. It will prove a 'SHINING RIVER' of beauty and melody in hundreds of homes and sabbath schools.

The latter is just out, and is a book which no teacher can fail to admire and introduce. It will be a decided element in the musical advance of the time. Sells for \$1 00 or 25 00 per dozen.

NOW READY.

A new collection of most beautiful Hymns and Tunes for Praise Meetings, Prayer Meetings, Camp Meetings, &c., &c., entitled LIVING WATERS.

FOR PRAISE MEETINGS. LIVING WATERS FOR PRAYER MEETINGS.

Now give new life to the singing in your congregation by introducing a few hundred copies of this delightful work.

Specimen copies of Living Waters, Shining River or High School Choir, sent post-paid, for Retail Price.

OLIVER DITSON & CO., Boston. CHAS. H. DITSON & CO., 711 Broadway New York. Oct. 27.—in till c

FITS! FITS! FITS!

CURE OF EPILEPSY; OR, FALLING FITS. BY HANCOX'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find HANCOX'S EPILEPTIC PILLS to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, he will find a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867. SEVE HANCOX, Baltimore, Md.—Dear Sir: Having your advertisement I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1862. Immediately my physician was summoned, but he was unable to relieve me. I then consulted another physician, but I failed to get any relief. I was then induced to try your pills, and without any good effect. I again returned to my family physician, who was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two or three weeks. I was often attacked at my sleep, and would fall as I would be, or whatever I occupied with, and was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1863, I commenced to use your Pills, and only had two attacks afterwards. The last one was April 1, 1863, and they were of a less serious character. With the blessing of Providence your medicine has made me independent of what I was used to of distressing affliction. I think that the pills and their good effects should be advertised to all who are afflicted, that persons who are similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 285 North Third St., Philadelphia, Pa. Wm. H. HARRIS.

IS THERE A CURE FOR EPILEPSY?

The subject will answer. SEVE HANCOX, Baltimore, Md.—Dear Sir: I have been afflicted with Epilepsy for many years, and have tried every remedy that has been suggested, but without any good effect. I was then induced to try your pills, and without any good effect. I again returned to my family physician, who was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two or three weeks. I was often attacked at my sleep, and would fall as I would be, or whatever I occupied with, and was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1863, I commenced to use your Pills, and only had two attacks afterwards. The last one was April 1, 1863, and they were of a less serious character. With the blessing of Providence your medicine has made me independent of what I was used to of distressing affliction. I think that the pills and their good effects should be advertised to all who are afflicted, that persons who are similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 285 North Third St., Philadelphia, Pa. Wm. H. HARRIS.

ANOTHER REMARKABLE CURE.

CURE OF EPILEPSY; OR, FALLING FITS. BY HANCOX'S EPILEPTIC PILLS. SEVE HANCOX, Baltimore, Md.—Dear Sir: I have been afflicted with Epilepsy for many years, and have tried every remedy that has been suggested, but without any good effect. I was then induced to try your pills, and without any good effect. I again returned to my family physician, who was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two or three weeks. I was often attacked at my sleep, and would fall as I would be, or whatever I occupied with, and was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1863, I commenced to use your Pills, and only had two attacks afterwards. The last one was April 1, 1863, and they were of a less serious character. With the blessing of Providence your medicine has made me independent of what I was used to of distressing affliction. I think that the pills and their good effects should be advertised to all who are afflicted, that persons who are similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 285 North Third St., Philadelphia, Pa. Wm. H. HARRIS.

STILL ANOTHER CURE.

Read the following testimonial from a gentleman afflicted with Epilepsy, and who has been cured by HANCOX'S EPILEPTIC PILLS. SEVE HANCOX, Baltimore, Md.—Dear Sir: I have been afflicted with Epilepsy for many years, and have tried every remedy that has been suggested, but without any good effect. I was then induced to try your pills, and without any good effect. I again returned to my family physician, who was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two or three weeks. I was often attacked at my sleep, and would fall as I would be, or whatever I occupied with, and was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1863, I commenced to use your Pills, and only had two attacks afterwards. The last one was April 1, 1863, and they were of a less serious character. With the blessing of Providence your medicine has made me independent of what I was used to of distressing affliction. I think that the pills and their good effects should be advertised to all who are afflicted, that persons who are similarly afflicted may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 285 North Third St., Philadelphia, Pa. Wm. H. HARRIS.

PREACHER'S PLAN, HALIFAX.

SUNDAY, NOVEMBER 14th
11 a.m. Brunswick St. 7 p.m. Rev. John Latham. Rev. Wm. Williams.
11 a.m. Grafton St. 7 p.m. Rev. Wm. Williams. Rev. John Read.

MISSIONARY MEETINGS.

in connection with the Methodist Church of Canada, at which the members of the deputation appointed by Central Missionary Board—Rev. Wm. Williams and Wm. H. Gibbs, Esq., and others will speak, will be held in the Province of New Brunswick as follows:
Nov. 25—Thursday, at Fredericton.
" 26—Friday, at Marysville.
" 28—Sunday, at Portland.
" 29—Monday, Centenary Ch. St. John.
" 30—Tuesday, Germain St. Church, St. John.

MISSIONARY ANNIVERSARIES.

THE ANNIVERSARY MISSIONARY SERMONS will be preached in this city next Sabbath, the 14th inst. as follows.
BRUNSWICK ST. CHURCH.—In the morning, by the Rev. John Latham, and in the evening by the Rev. W. Williams, Secretary of the London Conference. In the afternoon a united meeting of the Methodist Sunday Schools will be held, commencing at 3 o'clock, when Missionary addresses will be delivered by members of the Western Deputation.
GRAFTON ST. CHURCH.—In the morning by the Rev. Wm. Williams, and in the evening by the Rev. John Read.
KAYE ST. CHURCH.—In the morning and evening by the Rev. Ralph Brecken, M. A.

ACKNOWLEDGMENTS.

The Officers of the Ladies Church Aid Society, of Sackville, thankfully acknowledge the following contributions up to Nov. 9th:
A. H. Abell, Esq., St. John.....\$3.00
A. Friend, Fairville.....1.00
Wm. Cushman, Esq., Miramichi.....2.00
Thomas Wood, Esq., Richibucto.....1.00
Mr. S. W. Morrow's Miss'ry Box, 1.00
Murray Harbor, P. E. I. 1.00
Mrs. James Morrow, Halifax.....1.00
W. H. Webby, Esq., do.....1.00
Mrs. John F. Muncy, do.....1.00
\$12.00

MARRIED.

At the residence of the bride's father, Maitland, on the 7th ult., by the Rev. J. Johnson, Samuel McCully Smith, to Jane McNutt.
On the 19th ult., at the Methodist Parsonage, Sackville, by the Rev. J. Johnson, Robert O'Brien, of Noel, to Charlotte Faulkner of Burncoat.
By the Rev. J. Johnson, on the 3rd inst., Norman Parker, of Walton, to Emeline Crowe, of Lower Selma.
On Nov. 4th, at the Methodist Parsonage, Aylesford, by the Rev. John S. Adley, Mr. George L. Tupper, to Miss Amanda M. Ward, both of Aylesford, N. S.

METHODIST MISSIONARY SOCIETY.

REMITTANCES.—Superintendents are respectfully reminded of the action of the Gen. Conference, requiring prompt remittances to be made of all Missionary Moneys collected. Those sums should be sent through the Chairmen of Districts to the Conference Treasurer, and by the latter Officer to the head office, without delay. The General Treasurers have already advanced some \$60,000, and bills are constantly maturing. Please do not wait until the end of the year, or until you have a large amount, but remit as soon as collections are taken up.

COLLECTOR'S BOOKS, ETC.

A full supply of Collector's Books, Juvenile Collecting Cards, and Missionary Boxes will be kept at the Book Room, Halifax, in order to meet more promptly the wants of Circuits in the Maritime Provinces. These articles are supplied free.

INCOME NEEDED.

In order to meet the grants recently made by the Central Board, and pay the debt of the Society, we will require an income for the current year of about \$200,000. The Church is abundantly able to raise this amount, and we confidently believe it will be done.

JOHN MACDONALD, Treasurer. A. SUTHERLAND, Mission Rooms, Oct. 20, 1875. Nov. 4 3ms

Receipts for "WESLEYAN" for week ending November 6th, 1875.

Table with columns for Name, Amount, and Total. Includes David Rockland \$2.00, Henry Hoggard \$2.00, Rev. C. W. Hamilton \$2.00, Mrs. H. Yeo \$2.00, John Locke \$2.50, Mrs. B. Baker \$2.00, Leonard \$2.00, Mrs. Thos. and James Walsh \$2.00, Mrs. Arthur Mills \$2.00, Wm. Tuplin \$2.00, Percy Norman \$1.00.

MARKET PRICES.

Table with columns for Item, Halifax, and St. John. Includes Butter, Firkins, 17 to 21; Do, Rolls, 18 to 22; Mutton, per lb., .04 to .06; Pork, per lb., .08 to .10; Beef, per lb., .08 to .10; Eggs, per doz., .20 to .24; Lard, per lb., .17 to .18; Oats, per bush, .45 to .50; Cheese, factory, per lb., .11 to .12; Chickens, pr pair, .30 to .40; Turkey, per lb., .12 to .14; Geese, each, .40 to .50; Ducks, per pair, .60 to .70; Beans, green, per bush, .50 to .60; Parsnips, pr bush, .35 to .40; Yarn, per lb., .50 to .60; Partridges, per pair, .30 to .40; Apples, per bush, .60 to .80; Lamb pelts, .40 to .50; Rabbits, per pair, .15 to .20; Plums, pr bush, .15 to .20.

JOB PRINTING.

REPORTS, PAMPHLETS, Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks. We are now prepared to execute all Orders for the above work AT MODERATE RATES. WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE. PER CASPAIN. EIGHTEEN DOZEN CHIGNONS, All new Styles. NINETEEN DOZEN HAIR BRAIDS, Superior to any previous order. Thirty Dozen BRAIDING PUFFS, Specially made for our city. RETAIL TRADE, Boston Hair Store, Barrington St., Halifax. Nov. 13

BUFFALO ROBES, BUFFALO COATS, RACCOON COATS.

Wolf, Bear, Fox and Leopard ROBES. Nutra LAMB GAUNTLETS. JACKETS, MUFFS, CAPS, COLLARS all from Fresh Skins. HIGHEST PRICES PAID FOR Raw Skins, C. KAIZER & SONS, Granville St. Halifax.

JUST PUBLISHED, GEMS OF ENGLISH SONG.

75 Songs, each a true Gem and undeniably Popular. Among the attractive titles are: NAZARETH. RING ON SWEET ANGELUS. EMERALDA. LITTLE MAID OF ARCADEE. WEARY. BY THE BLUE SEA. ROSIE MARIE. THE GEMS OF ENGLISH SONG is a book of 232 pages, all of full sheet music size. Among the Authors are: LADY SCOT, CAMPANA, LINSAY, GORDON, HAYTON, TOTLIFF, CLARIBEL, APT. The GEMS OF ENGLISH SONG will be sent, post-paid, to any address, for the Retail Price, which is in Boards \$2.50, in Cloth \$3.00, Gilt \$4. DO NOT FORGET OUR OTHER RECENT BOOKS. SONG MONARCH, 75 cents, for Singing Schools. SHINING RIVER, 35 cents, for Sabbath Schools. High School Choir, \$1.00, for High Schools & Living Waters, 50 cents, for Prizes Meetings. OLIVER DITSON & CO., Boston. CAAS, H. DITSON & CO., 711 Broadway, New York. Nov. 13.—til ch.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE.

With Fittings of every description. BRASS AND COPPER TUBES, SHEETS, ETC., STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEERS' BRASS FITTINGS. Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, Halifax. Dec. 22.

THE MOUNT ALLISON WESLEYAN College and Academies, SACKVILLE, N.B.

The Second term of the Current Year will open on THURSDAY, 25th November. Catalogue containing full information as to terms, courses of Study &c., as well as description of recent improvements furnished on application. The earliest possible notice of Pupils should be given. D. ALLISON, J. R. INCH. Oct. 28.

AGENTS WANTED.

For our splendid Charts of KING WILLIAM III, QUEEN VICTORIA, And our new ORANGE CHART JUST OUT. Also 30 other different Charts. ADDRESS: HAASIS & LUBRECHT, EMPIRE MAP & CHART ESTABLISHMENT 107 Liberty St., New York. Nov. 2 4ms

\$5 to \$20 PER DAY—AGENTS WANTED!

All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Post card to States costs but one cent. Address: G. STINTON & CO., Portland, Maine. Aug. 28

Provincial Building Society.

Office—102 Prince William Street, St. John, N.B. MONEY Received on Deposit at Six per cent interest withdrawable at short notice. SHARES of \$50 each, maturing in four years, with interest at seven per cent compounded half yearly, may be taken at any time. LOANS Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and shareholders increased security. THOMAS MAIN, Secretary. C. W. WETMORE, President. May 25.

MARCY'S SCOPTICON AND LANTERN SLIDES.

New and brilliant effects. Circulars free. SPECIAL OFFERS TO SUNDAY-SCHOOLS. L. J. Marcy, 1340 Chestnut Street, Philadelphia. Oct. 20.—3m

INTERCOLONIAL RAILWAY.

Northern Division. ON and after MONDAY, the 8th NOVEMBER, Accommodation Train Connecting at Moncton with the Through Express Trains between Halifax and St. John, will leave Moncton for Campbellton at 11.50 a.m., and Campbellton for Moncton at 6.00 a.m. daily, stopping at all stations. The train leaving Moncton will arrive at Miramichi at 3.15 p.m., and at Campbellton at 9.30 p.m., and the train from Campbellton will be due at Miramichi at 11.20 a.m., and at Moncton at 3.40 p.m. For particulars see time table. C. J. BRYDGES, Gen. Supt. Gov't Railways, Moncton 30th October, 1875. nov 2 3ms

TO ORGAN STUDENTS.

CLARKE'S IMPROVED SCHOOL PARLOR ORGAN FOR THE. The only work in which explanations are given of the nature and composition of the different Stops, and of the manner of combining them. HUGH A. CLARKE, PROFESSOR OF MUSIC AND HARMONY IN THE UNIVERSITY OF PENNSYLVANIA. AND AUTHOR OF "Clarke's New Method for the Piano-Forte." Just issued. Sent by mail, price \$2.50, Lee & Walker, 227 Chestnut Street, Philadelphia. Sept 15

"WESLEYAN" ALMANAC NOVEMBER, 1875.

Table with columns for Day of Week, SUN, MOON, and other astronomical data. Includes dates for Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday.

THE TIDES.—The column of the Moon's Setting gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER. THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising. FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

DURANG'S RHEUMATIC REMEDY.

Will most positively cure any case of rheumatism or rheumatic gout, no matter how long standing, on the face of the earth. Being an inward acting, it does the work quickly, thoroughly and permanently, leaving the system strong and healthy. Write to any prominent person in Washington City, and you will learn that the above statement is true in every particular. CONDENSED CERTIFICATES. NATIONAL HOTEL, Washington, D. C., Dec. 2, 1874. Messrs Helphenstine & Bentley: Gents: I very cheerfully state that I used Durang's Rheumatic Remedy with decided benefit. A. H. STEPHENS, Member of Congress, of Ga. PRESIDENTIAL MANSION, Washington, D. C., April 23, 1875. Messrs Helphenstine & Bentley: Gents: For the past seven years my wife has been a great sufferer from rheumatism, her doctors failing to give her relief, she used three bottles Durang's Rheumatic Remedy, and a permanent cure was the result. WM. H. CROOK, Executive Clerk to President Grant. Washington, D. C., March 3rd, 1875. In the space of twelve hours my rheumatism was gone, having taken three doses of Durang's Rheumatic Remedy. My brother, J. H. Cessna, of Bedford, Pa., was cured by a similar amount. JOHN CESSNA, Member of Congress of Pa. Price, one dollar a bottle, or six bottles for five dollars. Ask your druggist for Durang's Rheumatic Remedy, manufactured by HELPHENSTINE & BENTLEY, Druggists and Chemists, Washington, D. C. For Sale by DRUGGISTS EVERYWHERE. -old Wholesale and Retail by Brown Brothers & Co., Nov. 1. 17r. HALIFAX, N. S.

NEW BOOKS!

NEW SUPPLIES. Trench on the Parables Footsteps of St. Paul (McCluff) 1.50 Pulpit Themes .90 Talking to the Children (Dr. McLeod) 1.05 Climbing—A Manual for the Young—Rev. B. Smith New Edition .75 The Lord's day. Its History, Obligation Importance and blessedness. By Rev. John W. Thomas 1.06 Life of Thomas Cooper 1.06 God the Soul and a future state. By Thos Cooper .75 The Bridge of History over the Gulf of Time—By Thos. Cooper .75 Character Sketches—By Dr. Norman McLeod 1.25 Thomas Binney; a biographical sketch, personal reminiscences, addresses and sermons, By Rev. John Sotagton, D.D., \$1 00 Sent Post-paid to any address. WESLEYAN BOOK ROOM, Oct 23 125 Granville St.

Important Announcement.

A new book for Conventions, Singing Classes and Churches. "THE CHOICE," By JAMES McGRANNAN & C. C. CASE. The Best and Only The Teachers' CHOICE The Pupils' CHOICE Everybody's CHOICE. Containing 192 pages, embracing entirely new Singing School Department; original and striking exercises and examples; stirring Part Songs and Choruses; beautiful Solos; Rousing Rounds and Gracious Glee. Everything Choice. An Important Feature wanting in most works of the kind. THE CHOICE contains a large collection of standard Church Tunes for the use of Choirs and Congregations, and sixty pages of Anthems. Price 75 cents; \$7.50 per dozen. Single specimens copies sent post paid on receipt of retail price. Published by JOHN CHURCH & Co., 99 West Fourth Street, Cincinnati, O. Sept 15

Rev. A. W. NICOLSON Editor and Pu

VOL. XXVII

WESLEYAN BOOK ROOM 125 GRANVILLE ST. HALIFAX.

DEPOSITORY FOR ALL METHODIST PUBLICATIONS AND SALES-ROOM. General Literature, Stationery AND SCHOOL BOOKS. Sabbath Schools, Clergymen purchasing in quantity A SPECIAL DISCOUNT.

HALIFAX.

ANNIVERSARY SERVICES OF THE MISSIONARY SOCIETY OF THE DIST CHURCH OF CANADA. Sundry Services. The sermon in Brunswick Church, in the morning, was by the Rev. J. Latham from "AND ON HIS HEAD WEAR CROWNS."

The theme announced, an expository remarks upon the words of the text, and the splendour of the vision, was the Rev. Redeemer. Crowns were given and he had crown rights. I. CROWNS.—"And on his many crowns,"—crowns of richness and lustre flashed light from His immortal brow were not simply garlands, the of victory, but diadems; and the insignia of royalty and of dominion. The legal Redeemer was an inspiring brightener, with the constant increasing illumination of Revelation the ages of prophecy and promise of the woman became the Jacob, the Shiloh of Judah, of the house of David, and in Messianic strains of the prophet, wonderful counsellor, the Prince of peace, it was that the king should reign and that His power should be policy beneficent, His dominion lasting—that majesty should crown, righteousness His scepter His law, and that His glory fill the whole earth. These were conceptions not to be realized of earthly estate. The King of Christ was not of this world, attempted no rivalry with the and potentates of earth. Instead magnificent palace, a purple wreathed and jewelled crown, perial sceptre, an overflowing victorious armies and an throne, He was poor, mingled with common people, had no place His head, was crowned with thorns.

WOMAN, BEHOLD THY SON. not "behold me, thy son," but, John, thy son henceforth." Corresponding remark to John, thy mother." "The Romanist idea that commended all his disciples, sent by the beloved, to the age of his mother, is simple. The converse is true. See I, 14.—Afford.

AFTER THIS, verse 28. See of his disciples. The 6th of Him by an Almighty hand, and the ring and rapture of coronation, the eternal decree forth, "Thy throne, O God, is to and ever." The crown of heaven had been to Jesus. His throne was in the of heaven, of the elders, of the ones and of all the angelic hosts. The crown of all worlds belong to Jesus. He was Lord of all; ex above principality and power, might and dominion, and every that is named, not only in this but also in that which is to come. To us especially it was a matter profound and thrilling interest that crown of earth, of the church, of a