\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXIX

1.00

1.00

LIB'Y.

with Por-

Quotations an Mair.

d Madness

Comprising

ION OF

Roxburgh

new edition

by Dr. Mid-

ensive selec-

nd Gladness

eachers.

ROOM,

. Goods

HALIFAX N.S., APRIL 21, 1877.

NO. 16

WESLEYAN BOOK ROOM 125 GRANVILLE STREET,

HALIFAX, DEPOSITORY FOR

ALL METHODIST PUBLICATIONS

AND SALES-ROOM FOR General Literature, Stationery, Blank Book

AND SCHOOL BOOKS. Sabbath Schools, Clergymen and Students purchasing in quantities have

A SPECIAL DISCOUNT

ANOTHER CHILD IN HEAVEN.

ELEANORA TAYLOR.

Yester morn Jesus called our darling-His darling. The Lord gave her to us. We dedicated her to Him, under the new seal and sign of the "everlasting covenant" made with Abraham. The water for the baptismal rite appointed by the Redeemer, who was to sprinkle many nations, and in whom all the families of the earth are to be blessed, was Scripturally applied; being "shed forth" it "fell upon" her sweet face, from the band of the Rev. Mr. Sutcliffe, at Milltown, N. B. There was "much water" there.

After being the pet of the house for two years and four months, she closed her bright, blue eyes in the sleep of death. Her little head rests amid its glossy brown curls; wreathed with flower-buds and early blossoms-soon to be buried.

Gone, is the gleesome recognition. Gone, the music of her laughter; but not the dear, sweet smile. 'Twas so beautiful Death ventured not to touch it, but left it lingering upon her lips-radiantly, silently, acknowledging the respect he paid ber.

She was the "baby" our dear "Aggie called for, and kissed with her last kiss. To whom she gave her parting gift-her "silver cup," to whom, sweetly smiling, she said, with dying breath,-" Baby, Aggie is going to Jesus," and all this only

Did Aggie wish for her company in the mansions of light? So it may be, for that loving child was ever ready to share with others the joy she had while herewhy not now the felicities of her present home. Did she long to have "dear baby' join the melody of heaven, and dwell in the smile of the infant's Saviour?

Hosannas of little children pleased Him here; out of the mouths of babes he received perfected praise. And He is, and evermore shall be, "that same Jesus." And did she watch "over there," as the little voyager panted for hours through the waves of death to reach the beautiful shore of the immortal; and did she wait at the portals of the city of God to greet. her welcome, and tell the numberless children-the vast majority of the redeemed subjects of the kingdom of heaven—as they gathered around them, "our 'dear baby ' has come."

-" And then they led her on and on, O'er the vast plains studded with amaranthines There she saw Myriads of beings clothed in radiant robes; And ONE, more beautiful than all the rest

Who seemed the sun of all the dazzling light She drew near to HIM. In His tender love He raised, and folding her in His arms, And bade her welcome to her home in

Our parsonage has a little vacant chair and little garments hanging up. But another child has entered into bliss, fills a prepared "place," and her spirit is clothed with praise. Dear children of our love; sweet sisters in glory, ours is the shadow-cloud, the sadness and the tear; yours, the brightness, the joy and the song. But our cloud has a bow, our sadness a solace, our tear a promise. Beautiful bow! a combination woven by the

grief-trembling tears. The mortal remains of Aggie and Eleanora will rest in one grave. We have removed from place to place during the years of out itinerancy, and left in each some living loving hearts to whom we were made a blessing. But here we will

the graves of our dear children. The morning cometh! The great Easter of the earth. Thank God, for Jesus and the resurrection. Our hope of re-union

by and bye rests upon the divinity of his person, his voluntary decease, and his glorious victory over death and the tomb. Aggie will rise, Eleanora will rise, with bodies as immortal as their spirits will they come. To die no more. Halle-

Parsonage, Shelburne, N.S., April 12th, 1877.

DROPPING THE CRUTCHES.

We copy the following from Zion's Herald for two reasons. Mr. Woods is one of our own boys, a Newwfound lander by birth, trained in earlier life under Provincial Methodism. His manuscript we have always regarded as a hindrance to the man in reaching the highest attainments possible to one so gifted for sanctified oratory. That his mind yielded under special pressure, shows the use of the written sermon was an objection in his own estimation, We congratulate our eloquent brother upon this substantial advantage gained.

Perhaps no portion of the late session of the New England Conference will linger longer in the memory, or be more often a matter of pleasant reference, than the very stormy afternoon of Thursday (April 5th). Rev. Frederick Woods preach ed the sermon by appointment, upon min-isterial education. Unlike his accustomed habit heretofore, he spoke without manuscript, the course he is now, with marked effect, following in his regular Sabbath discourses. It was a remarkable address in its matter, and in the devout enthusi asm and earnestness with which it was de livered. Some three months since the preacher wrestled like Jacob, in an house of spiritual buffetting, by his "Jabbok," and "as he passed over (his) Penuel the sun rose upon him." He has not been disobedient to the heavenly vision, but has preached since the Christ who then appeared to him, with unusual directness, power and effectiveress. He spoke on Thursday in the mavifestation of the Spirit, and rose at times to a wonderful beight of inspiring and melting eloquence. His brethren will not soon forget how he enforced and illustrated the thought that true ministerial success consisted in being faithful, and the necessity of preaching Christ, of living Christ and of knowing Christ. "Those that have been accustomed to hear me," he remarked with affecting simplicity, "will be disposed to think that something has happened to me. Something has," he said, and then related the touching incidents of his late remarkable and very manifest spiritual baptism.

He presented the purely divine side of the minister's work. Dr. C. H. Fowler, of the Christian Advocate, followed with an address upon the humane side of the work; the nature and necessity of the preparation required for reaching its highest possibilities. Two addresses could hardly be more antipodal; and yet they were in absolute harmony with each other. Dr Fowler alluded very happily to the sermon of Brother Woods, his former classmate in Lima, and showed the perfect congruity between the highest cultivation and the utmost devotion; insisting that God, in his love and economy, worked with the highest availability of his instruments. The address was full of thought, at times brilliant, relieved by flashes of wit, delivered with much force as well as ease of address, and often rising to climaxes of moving eloquence. So the service was altogether one of rare enjoyment and still rarer profit.

MINISTERIAL CANDIDATES. THE WESLEYAN, published at Halifax, Nova Scotia, copies a paragraph from a London Methodist paper, in which the writer deplores the growing scarcity of the supply of candidates for admission to the Conference and the work of the regular ministry. The WESLEYAN refers to a fact well known in the Methodist world, that for very many years, until quite recently, the applications for admissions to the regular work, on the part of local preachers, have been largely in excess of the demand for such service; and that at every annual session of the Conference there were usually as many rejected as were received. This gave the Conference an opportunity to select those who were sunshine and the shower. The mingled deemed fittest for the work, while the elements of elevated light and ordinary others were recommended to continue in strength, with the sombre earth shall shed the local ranks. The result is a great falling off of applicants, and a decrease in the sources of supply arising from a growing prejudice against local preachers. Looking to our American Methodism and its abundant supply for the ministry, the WESLEYAN confesses its inability to understand the underlying causes; but seems to think the "splendid induce ments." offered through our colleges and leave what we have never left elsewheretheological institutes may have much to do with it, "by bringing a thorough edu-cation within the reach of the poorest student," and thus exciting gratitude and loyalty in the breasts of those who owe to Methodism the advantage of culture and

are received on trial in our American conferences were requested by the bishops and the annual conferences to continue at least two years longer in preparatory study, either at college or the theological seminary, it would be far better than it now is for the men themselves, far better for the people who are to be served, and, in the near future, immensely better for the church. Now that our conferences are fast filling to repletion. we may expect these obvious dictates of common prudence, not to say common sagacity, will receive more heed.

The above, from the Western Chrisian Advocate. Cincinnati, we consider quite reasonable. When there is abunlant material for the ministry, it seems the design of Providence that time and attention should be given to the best possible cultivation of a profession which stands foremost among agencies which challenge the world's attention. Our own Provincial condition is such at present, that annual Conferences should use all that is possible of their surplus young men in making preparation for more effectice service in the future. A few that we wot of would be accomplishing more for themselves and the Lord's cause by giving their youthful energies to mental culture, rather than exhausting themselves in travelling over ground which gives little promise of remunerative harvest. This is a subject for Conference judgement; but even Conferences may be aided by an occasional suggestion.

The Grand Scribe has fa voured us with a copy of the Proceedings of the 29th Annual Session of the Sons of Temperance. The organization seems to be doing a good work in a good way. The Report contains a large amount of information relative to the order.

writes to the New York Advocate of last week these two or three facts, which will interest a class of our read-

The new series of the Wesleyan Methodist Magazine is vigorous and brilliant thus far. Mr. Gregory is throwing more freshness and vitality into his editing than any one has done within my memory. All the periodicals now are conducted with great spirit. Mr. Pope has accepted a diploma of Doctor in Divinity from the University of Edinburg, that from which Dr. Moulton's divinity degree emanated. Dr. Pope's "Compendium of Theology" sold off at once, and he is now carrying through the press a new and greatly enlarged edition, in three hand some volumes, cf about 500 pages each. When completed it will he the finest and ripest treatise on theology in the langu-

GENERAL MINUTES REVIEWED.

BY REV. A. M. GRIFFITH.

The General Minutes of the Annual Conferences of the Methodist Episcopal Church for the year 1876 is a book of 405 pages, and is filled with valuable information with reference to this branch of the Church of Christ. It is not a widely circulated book, scarcely any but the ministers of the denomination, and, perhaps. not one in ten of them, ever purchase it. From this book we learn that there are eighty-seven annual conferences; embracing the whole of the United States and Territories, with one conference in Germany and Switzerland, one in China. one in India, one in Norway, one in Sweden, one in Liberia. The largest of these is the Pittsburg Conference, which has 232 ministers, and the next largest is the Genesee Conference, with 230 ministers. The smallest of these is the Nevada Conference, which numbers only 13 ministers.

From the statistical tables in these minutes we learn that there are 1,396,920 members in full connection and 225,371 probationers, making a total membership of 1,622,291, The amount of money contributed to the various benevolent enterprises of the church is as follows: Missionary Society, \$512,157.27; Conference claimants, \$133,816.58; Church Extension, \$58,709.84; Freedmen's Aid Society, \$33,-993,12; Education, \$25,860.78; Sunday School Union, \$16,059.95; Tract Society,

position. But if one half of those who \$15.672.21; American Bible Society, \$12,- this added pang, Miss Tucker waited 149,19. Most of the collections are smaller than they were in 1870, and the missionary collection is \$129,324.95 less. The average donation per member, for e ach of these collections, is: For missions .366; Conference claimants, .095; Church Extension, .042; Freedmen, .024; Education, .018; Sunday school Union, .0114; Tract Society, 0112; American Bible Society, .0086.

> The estimated value of Church property, churches and parsonages together, is \$80,306,181, being a decrease from the year preceeding of \$312,118. There are 19.346 Sabbath-schools, in which there are enrolled 1,426,926 scholars and 204,964 officers and teachers. There are 12,491 local preachers and 11,205 travelling preachers within the bounds of the church. making the total number of ministers

In the alphabetical list of names of the travelling preachers we find 172 Smiths, 243 Macs, 67 Johnsons, 55 Williams, 61 Jones, 12 Hays, 19 Wheelers, 74 Millers, 24 Cooks, 34 Coopers, 22 Turners, 32 Bakers, 7 Barbers, 47 Taylors, 2 Shoemakers, 1 Saddler, 3 Painters, 32 Bakers, 5 Sawyers, 11 Butlers, 3 Tanners, 1 Packer, 16 Webbs and 8 Weavers, 2 Tinkers, 14 Porters, 4 Merchants, 1 Joiner, 11 Masons, 4 Carpenters 11 Gardners, 13 Fullers, 5 Drapers and 2 Dyers, 2 Summers, 4 Winters, 8 Wests, 5 Norths, 14 Longs, 7 Shorts, 1 Coffin, 9 Graves, 1 Moon, 6 Starrs, 2 Hands, 7 Heads and 3 Harts. There are 33 Whites, 115 Browns. 8 Blacks, 29 Greens, 1 Blue, 24 Grays, 1 Light, 3 Fairs and 9 Dunns. There are 5 Fish and 12 Fishers, 12 Lyons, 12 Foxes, 2 Coons, 9 Wolfs, 3 Bears, 14 Bucks, 5 Roes, 3 Jays, 4 Parrotts, 1 Gosling, 3 Drakes, 2 Sparrows, 1 Crow, 2 Hawks, 17 Robbins, 3 Swallows, 3 Swans, Martins, 5 Birds and 4 Wings. There are 34 Kings. 2 Lords and 5 Popes; 22 Days, 3 Weeks, 5 Lakes, 3 Sees, 2 Lambs, 2 Hares, 8 Cranes and 1 Dove. There is 1 Bachelor and 17 Bells; 2 are Gay, 1 Jolly, 3 Moody 1 Meek, and 6 Cross, 3 Good, 1 Keen, 5 Sharp, 2 Smart, 3 Hale, and 2 Weakley. And in all this number there are but 2 Ladds, 4 Jewels, 3 Darlings, 2 Dandys, 1 Crony, 1 Friend, 2 Luckey, 10 Mathews, 4 Marks, 1 Luke 6 Johns, 3 Pauls, 1 Pray

A. L. O. E.

and 8 Parsons.-Western Advocate.

Concerning the well-known writer of attractive Sunday-school books-"A L. O. E." "A lady of England" a correspondent of The Christian at Work, from Allahabad, India, writes pleasantly :- Charlotte Maria Tucker is the daughter of Mr. Henry St. George Tucker, an English gentleman "who long and ably served his country, first in India, where he rose to the position of accounant-general, afterward in England as a director of the East India Company." Seven sons as they grew to manhood, left England for India, where they held positions of honor and trust. Of India and its people Miss Tucker had heard much from her earliest years, and she grew to womanhood holding in her heart a deep and tender interest in the spiritual and temporal welfare of India's millions. She at its benighted daughters. Toe dear to their rest, and to an elder brother for whom he had lived and labored Miss Tucker communicated her desire to go as a missionary to India. Her brother was even then in great feebleness of body, and knew that, and the desire of his much loved sister be accomplished, it would probably for him a last earthly farewell. But he did not hesitate. In India's service his death." It was to labor among the own best years had been spent; and now, no longer to labor for her he rejoiced that one whose heart was so full of love for her people had a mind to be spent for them, and cheerfully he gave her his blessing. To a dear widowed sister the story of her new resolve must the scene of his loving labors, more next be told. Knowing that the already tender than before seemed her interest sorely wounded heart would deeply feel in the poor heathen around her.

until the Sabbath, and then told her sister of her purpose, putting into her hands at the same time a little package of missionary journals and reports, and saying: "When you have read these tell me if you can detain me. To-morrow we will talk of the matter. To day we will give to God, and ask His Spirit to guide us." When the morrow came her sister gave her tearful consent. Preparations for an early departure were made, and in November last Miss Tucker landed on the shores of India. As soon as she had decided to give herself to the missionary work in India she applied herself diligently to the study of the language, and she had made most commendable progress. Her diligence was marvellous. Every moment was industriously employed. When sitting in the family room and entertaining us as she knew so well how to do with pleasant converse, her hands were busy in some useful work; and when in her own room she was constantly employed with her books or her pen. Yet all was done without ostentation. One of the days of her visit was spent in visiting the former home and the grave of a brother who fell at his post of duty during the terrible mntiny of 1857. He had served long and faithfully in India, not only his country but his God, devoting much of his large income to works of benevolence, giving to the missionary cause about \$200 in gold per month, and one year even more. To a clergyman who had expressed a fear that his liberality might put himself into straits, the Judge

of Tutteypoor returned this reply :-

"There are in India at least 5,000

adults who die daily, allowing the adult

population to be 86,000; so that you see that every delay or intermission, or slackness or stingniness, or laziness, on the part of those who have the means evangelizing the people of India, is to be reckoned at the rate of 5,000 souls daily! Woe unto those who do the Lord's work slackly!" At the entrance to the station and close by the high road, he caused four tablets of stone to be erected. On two of these tablets are engraved, for they are still standing. the Ten Commandments. On the remaining two is the Saviour's message of mercy to mankind in John 3: 14-18. The time and strength which remained after the duties of his office were discharged were spent by this noble Christian man in earnest efforts for the spiritual welfare of those around him. In the bazaars, in the streets of the city during the week and on the Sabbath, his form was seen and his voice heard, as he boldly and earnestly preached Jesus. It was his deep and abiding sense, of the debt which he owed to the Saviour who had given his life tor him which impelled him to devote not only his means but his heart and his soul to the Lord. In such words as these he expressed his deep gratitude: "If every hair upon my length conceived the idea of coming head was a life, it would be too little to herself to India to labor for and among sacrifice for the Lord Jesus Christ." He was at length called to lay down father and mother had both been called his life. He fell by the hands of those and prayed. Some time after his death a missionary writes: "I visited the ruins of his sitting room, printed in large letters which fire and water had not obliterated on one side were the words: words: "Fear God" on another, "Love your Enemies," on a third, " Prepare for people who had pursued even to the death one so dear to her that Miss Tucker had left her pleasant English home, with its refined surroundings, and her circle of choice friends. heturning from her brother's grave and

the responsible and onemi during of

Church s, and stirring up lukewarm derful discreties of the microscope its people and their principles. Gaining

ministers. How that class of preachers | Then followed a treatise on the adapta- confidence in his new friends by their | these offices be faithfully discounted. Pro-