

METHODIST UNION.

The following communications to the Christian Guardian are copied from that paper in accordance with the request of the St. John Preachers' Meeting:—

THOUGHTS ON THE BASIS.

Some time ago I wrote to one of our ministers who has taken a place in the front rank, by pen and speech, for Union according to present Basis, and, among other questions, I asked this, "Did you understand, when you voted for the men who formed our part of the united committee, that what they decided on was to be final and not subject to revision?" Not one word of answer came to the question.

In conversing with my brethren, I do not find any who think that the double Presidency will work well, but on the contrary, the friction which must arise from two ruling one body will necessitate a change. When the question is asked, Why accept that which must be changed? the only answer we get is, that this is the only bridge over which our M. E. friends will pass into Union. This is the thing I most strongly protest against. The Basis has in it the elements of bitter discord, and I do not think that it will be less felt because we are called one, and all the property is bound over to one Church, and those who cannot agree must either go out empty handed, or stay in the Union and feel they have been sold.

When this reconstruction comes, as I think come it must in the near future should we have Union on the present Basis, what form will it take? One of two things will have to be: either the President of the General Conference must give up his place in the Annual Conference, or we must give up our President of the Annual Conference. Now, suppose the matter should be decided that the President of the General Conference shall preside over all committees of the General Conference and all other work that might belong to it, but in the Annual Conference he shall be an ordinary man, going in and out like any other brother, how would our M. E. friends feel when they could not point to one big man in our united Methodism, to whom they had been wont to look as the medium through which the "perpetuation of the ministry and the purity of the sacraments" were to be maintained? Do you think that men holding such views will stand by and see this great man brought in many respects to the level of ordinary men without feeling deeply, and without making free use of speech. I fancy I hear them saying, Why did not you let us know this before the Union, when we at least had a chance to weigh the matter and choose or reject as we pleased, but you have drawn us in and got hold of our property, and now we cannot help ourselves. Or suppose that thing to be true of which we hear so much, that there has come a great change over the Methodist Church of Canada during the last eight years, and that there is now a large following who desire the concentration of power in one man. Let this strong following of our M. E. friends unite and they might carry their point with great ease, and we should have to stand by and see the office of our Annual Presidency demolished, and in its place this wonderful man, possessing some mysterious connection with Deity not common to other men, not indeed possible to other men, by whose mystic touch "the perpetuation of the ministry and the purity of the sacraments" are forever to be preserved.

Do you believe that the large body of men in our Church, not drilled in this class of thought, are going to stand by and see this good brother enthroned, without feeling and speaking strongly? Some one may ask, Do you blame our M. E. friends? Not at all. I think the point where they missed it was in not demanding the continuance of the Bishop's office, and especially the ordination service; for while many things not to the well-being of humanity are conveyed by touch, it is natural for the human mind to imagine that good might be communicated in the same way; but to think that such power is to be imparted to a General Superintendent simply by the vote of men in General Conference assembled, is not even to leave a shred for imagination to take hold of. A word about the responsibility of the hour. To some it may almost appear wicked to write or say one word against the Basis of Union. It appears to me that the responsibility is on the other side, to vote for the Basis where there is no chance for peace, as Union must bring conflict. Peace and the present separation will honor God a great deal more, and do the Church a great deal more good, than heart-burning with uniformity.

One thing may help us. Let us compare the progress of one Church with the other, and observe well the fruits of each system of government, and we may be led to think that this one man power is not as great a blessing nor quite as useful as some men have been wont to

think it, and if so we might arrive at a Basis of Union that had in it an element of peace and continuity, and over which we should not have continuous contention. I presume that no sane man thinks that this double headed Presidency can live, and we all ought to know what is to be before we unite, and not leave it till after Union.

PETER ADDISON.

NOTE BY PRIMITIVE AND BIBLE CHRISTIAN CHURCHES.

After all that has been said by manifestoes—official, semi-official, and unofficial—touching the unanimity of views throughout the Churches on the Basis, it is refreshing to obtain something definite of the views of the membership of at least two of the Churches on the Basis. We have heard ad nauseam of "Union in the Air," the "unanimity everywhere expressed for Union," &c., &c., the intense hunger for Union, and then assuming, with charming innocence, that the Basis and Union are one, drop the word Union and supply Basis, or use both interchangeably—the one as a synonyme of the other! That kind of writing and speaking has had its day. Very largely it may have accomplished its end; but the sober second thought of hundreds can discriminate between the question of Union, per se, and the Basis upon which the Union is proposed.

The Primitive Methodist Church and the Bible Christian Church, through their membership, have spoken. And where is the intense and widespread desire for Union, according to the Basis submitted, that we have heard so much of? Let the following figures answer.

1. The Primitive Methodist Church, according to the published Minutes, has a membership of 8,223. Of this number 3,843, or less than half by 264, voted at all on the question. The Bible Christian, according to their published Minutes, has a membership of 7,531. Of these, 3,403 voted: less than half by 363.

2. Taking the 3,403 of the Bible Christians who felt sufficient interest in question to vote at all, 2,417 voted yes, and 986 voted nay—giving not even a three-fourths majority of the small number that voted at all.

The Primitives, 3,848 of whom, out of a membership of 8,223, voted on the Basis, reached the following result, viz.: 1,361 years, 687 nays—just a fraction over a three-fourths majority—and not half of the members voting at all.

3. The combined membership of these two Churches aggregate 15,754. The number voting reached 7,251, less than half by 626 voters. And yet we have heard so much about the intense and all-pervading desire for Union according to the Basis! Out of the joint membership, viz. 15,754, casting 7,251 votes, 5,578 voted yes, and 1,673 voted nay. Deducting the 1,673 nays from the 5,578 yeas, you have the preponderance of 3,905 voters for the Basis, out of a membership of 15,754—less than one-fourth of the joint membership! And these Churches confessedly the gainers by a Union!

PRO-UNION, ANTI-BASIS.

BROTHER MACKINN'S NOTIONS.

I was looking through the photograph album, and, surprised by the familiar features of one of our young preachers, said: "Heyo, Brother Mac, what is this picture doing here?"

The old man dropped his foot from its resting-place on the "cheer-board," shoved it into its brogan deliberately, granted an impatient "huh," pulled out the foot, emptied the shoe of half-a-gill of shelled oats, re-adjusted it, put on his spectacles, craned his neck over in my direction, and replied: "What picture?"

"This," said I, indicating the object in question; "isn't it Brother Pinkney?" Brother Mac reached for the album, held it "quartering" to the light, and looked at the picture until the comical expression with which he had begun the investigation broke into an audible smile that the boys must have heard out at the barn.

"Yes, sir, you're right; that's him. Hadn't thought of 'im in a year that I know of. He used to be on our circuit—'bout the time Bob was a baby, I believe. Do you know him?"

I smiled a feeble imitation of one of Brother Mac's laugh's, and he chuckled until his spectacles fell off.

"Banged anything I ever witnessed," he continued: "regular what-you-call 'im—ladies' man, you know. Wore a white choker, and used a heap of hair oil. Mighty starchy cha,—allus a pullin' at his pore little moustache, specially when the feminine gender, singular number, was around. They tell me he made love in one way an' another, to mighty high every good-lookin' gal on the circuit, and sot up to a few of 'em that want—out of respect to their daddies' taxin' property, as it were. Like to get into trouble a time or two. One elder insisted 'im over the coals powerin', but it didn't seem to phase 'im any more than water on a duck's back. Instid of studyin' his books, an' visitin' his members, an' talkin' religion, it was n'at'n but Miss This an' That an' Tomer from Dan to Bersheby. Every body got to noticin' it, an' talkin' about it, and wonderin' why he didn't marry. My notion was that he didn't have pluck enough to make up what little mind he had on that subject. The last gall he seed alius seemed to get away with 'im. Put me mind of fellers I've seen before now hangin' round a store—allus gettin' ready to buy som'n as soon as they could collect what was owing to 'em."

"'Bout the time one gal ud think he was goin' to pop the question, she'd hear of 'im carryin' on with another an' at t'other end of the circuit. Fact is, one circuit wad'n't big enough for a man of his talent, so he used to swap appointments with neighborin' circuits, an' come back ravin' about somebody's gal he seed wuntin' he was gone. My notion was that rumm' out of some'n to preach had a right smart to do with his sermon powerin'. Every time a likely gal got married he took the blues, an' talkin' powerful about what a fine preacher's wife she'd made—just like a preacher's wife ought to be better than other folks' wives. My daughter Nancy and Jim was engaged the whole time he was on this work, an' it looked like he was all the time afeard they'd git married—which they did when they got ready without askin' his permission. 'Pared like he paid more attention to her than Jim did. Bein' the preacher, he treated 'im civil, of course, and he got the ily she was in love with 'im. The green-eggs, he might a knowed he was foolin' away his time. He had his picture struck, an' gave her one, an' that's how it happens to be in the album. She left it when she moved off; said when she wanted one she could find it in most any house in the county where there was an attractive gal. He beat the Jews, sir, on advertisin' himself—wuss than a circus agent."

"Now, I don't want to do him any injustice. Outside of his crazy courtin' propensities, I never heard any harm of 'im. Right clever sort of a feller, in fact—smart in some things—and would a made a considerable preacher if he'd stuck to his callin'; but he'll not amount to much, unless he's mightily changed since I knowed 'im. A double-minded man is bad enough, but when it comes to one lookin' seven ways for somebody to set up to, he's a perfect catastrophe to any circuit. Some people thought that brother was too hard to please, but my notion is he thought too much of 'imself to think much in particular of anybody else."

"I'm surprised that you didn't talk to him, Brother Mac."

"I'm surprised that you hav'n't got sense enough to know that I did talk to him—and that with the bark on. Of course I did. And now, just between us, young man—sub rosa, as Brother Hymes would say—from what I've heard of late of your maneuverin' my notion is I'll have to 'tend to you pretty soon."—Nashville Advocate.

THE WONDERS OF THE BOOK.

W. H. (Concluded.)

Nor is this procession which moves before us on the canvas of inspired history, all made up of beings of a human kind; personalities of celestial character, of unearthly build, are here seen and something of their mission among the crowded ranks of man is here made known. Through these Bible-pages we can feel the pulse beats of earth's older ages, and of worlds and beings invisible to mortal men. In that touch there is inspiration of the noblest kind, and warning too. This "dim spot which men call earth" has been a vast Waterloo, where forces of hellish and of divinest kind have met in deadliest conflict, and where the largest victories have been lost and won. The battle rages still, but the final triumph will be God's. The sad, sad story of man's fall and loss, his misery, sin and woe is forever told; but over all the piteous desolation which man's wrong has wrought there spreads the radiant light of Heaven's redeeming theme. This message crowns the book. This gilds and floods the living page. It is redemption's story which fills this book with joy, and makes its leaves drop balm for wounded,

sin-bruised hearts. Over earth's melancholy map it inaugurates a welcome dawn, which shall brighten yet more and more, until the loveliness of a summer's day shall mantle this sad and sinful world of ours. For that day the weary and sin-laden centuries are ever looking with unflinching expectancy and brightest hope.

Beneath the outer-parable or figure of those Holy writings, the touching story or plainer word, we find God's answer to the world's deep cry; the best and richest out-pourings of the Eternal heart are here; and for a famishing race bread enough and to spare. Eighteen hundred years have come and gone since the last words in this marvellous book were penned, and yet how vital and world-arousing are its teachings in this later and progressive age! Not in the rear but away in the front of all books does this volume hold on its way; and its leadership in all that is ennobling, manly and consolatory will be maintained to the very last hour of time. Nor is this an idle dream nor empty guess. Its triumphant march across the storm-swept periods of nearly two millenniums, and the rich harvests of far reaching and beneficent results already gathered, are sufficient apology for the existence, place and power which this book holds in the world of to-day. And such achievements, won in spite of all the fierce maledictions of wicked men, and of all the dolorous and malignant forces with which it has ever had to battle and contend!

But who can tell the influences, ideas, and streams of holy, upward tendencies its teachings have started and maintained in the great arena where men live and labor, think and grieve, and suffer and die? Who can describe the intensity and magnitude of that living human gaze, which has fastened itself upon the revelations of this book during the long periods of the past? A gaze, representing in its splendid aggregation nearly all races of men, and producing the profoundest feeling, the loftiest thought and most heroic and beautiful lives of which the world has ever seen or read. Thank God, that the human look and attention upon these triumphant records were never so wide, so full, and deep as at present. Over three hundred different tribes and peoples are reading their soul-stirring truths, and with a celestial imperialism those truths will press their way through the thronging multitudes of men, until the earth is filled with their enlightening power and the darkness of ignorance, superstition and sin is swept away forever.

Is it not a consolatory and undeniable fact, that across the ever-changing skies of man's mortal pilgrimage, this immortal book has flung one grand arch of holiest inspiration and of undying hope? At the helm of the universe it places not a blind and iron necessity, or a soulless pitiless fate of chance, but an Almighty and merciful God, who ruleth all things well. Into the presence of ten thousand of sorest calamities, and human desolations of saddest kind, it has brought a light and promise, without which there must have been the darkness of a starless night and a great despair.

That volume, therefore, which has poured its influence and teachings into the life-blood of sixty generations of men, in all the multitudinous conditions of their earthly lot, and has always produced health and noblest life, cannot be dismissed at the bidding of a few, or dislodged from the deep place it holds in the intellect and most cherished and lasting affections of the purest of the race. Gagetown, N. B.

BREVITIES.

No man is more nobly born than another, unless he is born with better abilities and a more amiable disposition. "They amuse themselves sadly," is the shrewd French comment on the Anglo-Saxon race.

Two drinks a day, remarks an exchange, will supply a family with flour. This, of course, refers to the saloon keeper's family.

An aristocrat, whose family had rather run down, boasting to a prosperous tradesman of his ancestors, the latter said, "you are proud of your descent. I am on the opposite tack, and feel proud of my ascent."

An old citizen in a country village being asked for a subscription towards repairing the fence of the graveyard, declined, saying: "I subscribed toward improving that buryin'-ground nigh onto forty year ago, and my family haint had no benefit from it yet!"

Last Christmas-eve Mrs. J. went up stairs to see if the children had hung up their stockings for Santa Claus, and found that little Fred had pinned his up in a prominent place, with a little slip of paper attached, containing this suggestive sentence: "The Lord loveth a cheerful giver."

"Doctors make fewer mistakes than the lawyers," responded the physician. "That's not so," said the counselor; "but doctors' mistakes are buried six feet under ground; a lawyer's are not."

"No," replied Warren; "but they are sometimes hung many feet above ground."

Brown & Webb, WHOLESALE SEED MERCHANTS. Have just received a large and completely assorted stock of Garden, Field, and Flower Seeds. Which they offer to the trade at LOWEST MARKET RATES for thoroughly Fresh & Reliable Stock. CATALOGUES and PRICES Furnished on Application.

Grass Seeds! Grass Seeds! Prime Canadian and Western TIMOTHY Choice Northern RED CLOVER Mammoth or Large Late CLOVER ALSIKE and White Dutch CLOVER RED TOP, ORCHARD GRASS Kentucky BLUE GRASS, Italian RYE GRASS LAWN GRASS (Carter's fine Mixture.) VETCHES, or TARES. LOW AT WHOLESALE.

DRUGS of the FINEST QUALITIES, and PURE POWDERS. Medicines, Pharmaceutical Preparations of official strength and unsurpassed excellence. CHEMICALS, Heavy and Fine Chemicals from the Leading Manufacturers of the World. SPICES, Carefully Selected and Ground and Packed by ourselves. WARRANTED PURE. Oils, MACHINERY, MEDICAL, and other Oils.

DYE STUFFS, and DRY-SALTERIES of every description. PATENT MEDICINES, All the Popular Proprietary Remedies. Perfumery, Soaps, Cosmetics and Toilet Goods. Druggists' Sundries, Brushes, Sponges, Combs, Bottles, Corks, Boxwork, Utensils, Apparatus, Surgical and Dental Instruments, Trusses, Supporters, &c., &c.

GROCER'S DRUGS. FINE TEAS. BROWN & WEBB,

WM. THEAKSTON, NEWSPAPER, BOOK AND JOB PRINTER, 141 GRANVILLE ST., HALIFAX, Over Methodist Book Room.

BILLHEADS, BUSINESS CARDS, SHIPPING TAGS, STATEMENTS, HANDBILLS, CIRCULARS, LABELS, DODGERS, LETTERS. NOTE and MEMO HEADS, HANDBILLS and TICKETS for PIC-NIC, TEA MEETING, BAZAAR LECTURE or ENTERTAINMENT. CATALOGUES for School Libraries, SERMONS, ESSAYS and LECTURES, in Book or Pamphlet form.

WILLIAM CROWE, IMPORTER OF ANDALUSIAN SHETLAND, MERINO, WELSH, FLEECY, and BERLIN WOOLS. —AND— SCOTCH YARNS.

Fillisell, Floss, Embroidering Silk, Linen Floss Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Toilet Sets; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchief Sets; Cardboard Motives; White, Black, Colored, and Gold and Silver Cardboard; Fancy Baskets; Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers. 133 BARRINGTON STREET HALIFAX. DEALER IN Sewing Machines. ALL KINDS OF MACHINE NEEDLES SENT BY MAIL TO ANY PART OF THE PROVINCES. AGENCY FOR Mmc. Demorest's Patterns of Ladies' and Children's Garments. CATALOGUES OF WHICH WILL BE MAILED FREE.

WILLIAM CROWE, 133 Barrington Street, HALIFAX, N. S. march 5, 1880—1y

CHEAP EDITION OF CANON FABRARI'S NEW WORK. 'The Early Days of Christianity.' Issued in one volume, with all the Notes, Appendix, Index, etc., the same as the high priced edition. No abridgment whatever. Printed from the English Plates. PRICE: Paper Covers, 40c net; Cloth 75c net. "One of the most learned and ingenious, yet candid works ever written in connection upon the New Testament."—Good Literature. Address: S. F. HUESTIS, 141 Granville Street, Halifax

McSHANE BELL FOUNDRY Manufacture those CELEBRATED CHIMES AND BELLS for Churches, Academies &c. Price-list and Circulars sent free. HENRY McSHANE & Co., Baltimore, Md. U.S.A. aug 18—1y

NEVER WASTE Your time or money renting a farm when you can BUY on your OWN TIME and TERMS a FINE FARM AND HOME With the Best Markets almost at your door. Finest Farming Lands in the World. Easy Payments. Long Time. 300,000 ACRES. Interest. For terms address O. M. BARNES, Lansing, Mich.

CLAYTON & SONS, CUSTOM TAILORING Manufacturing Clothiers, IMPORTERS OF CLOTHS & TAILORS TRIMMINGS 11 Jacob St., Halifax, N.S. Good Broadcloth Suit, made to order.....\$22 75 Serviceable, all Wool, Tweed suit, made to order..... 15 00 Very Fine, do, do, made to order. 17 75 A very large assortment of goods from which we make our Celebrated Trowers to order at \$4.75. CLAYTON & SONS. march 11—1y

LO MACHIN

Manufa

MACHIN

Public B

Steam & HOT AIR

Cast an PUMPS

SOLE

Patent

PAR

MAK

And will complete any who will take health, if such a equal. Physicians eight letter-stamp

DIPHT

JOHNSON Chronic Rheumatism, Spine and Lame Back. An English Veteran now traveling in this of the Horse and Cart are worthless trash. Condition Powders are immensely valuable. Full to pint food. 80c

CLAY H

60 & 62

We a TRADE—ask a cont us in form WHO not fail to full line in cultural T ORDERS

THE RE MUSIC

MARITIM The Manufac SUPR AT THE WOR WHE WE WERE A PRIZ DOMINIO F PIA OR This with our ribes on clat Public. Our L from the RUBERS ena IO TO 20 than the avera Your own you to WRIT Please state purchase for ment plan. N W H. 123 HOLLIS