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No. 17

In Memoriam
JUDGE MARSHALL.

OBIT, APRIL 7TH, 1880, AGED NINETY-FOUR.
 A veteran falls! One foremost in the van
 To combat error, and to censure wrong;
 Alike in principle and purpose, strong;
 A man of mark, beside his fellow man.
 In zeal, as well as years, he far outran
 His coadjutors in the busy throng;
 Alas! his place no more is known among
 Those he exceeded in the allotted span.
 "Mark the perfect man behold the upright"
 His "evening time" so haloed by the "light"
 Beaming from Him who bears the "staff" and "rod"
 "Naught in the "valley" can his soul affright.
 Verging on five-score, the long path he trod,
 With labor, "faith, and patience," up to God!
 April 15, 1880.

FIDELITY TO METHODISM.

Methodism is a great instrument in the hands of God for the enlightenment and salvation of men. For more than a hundred years it has been a faithful, self-denying, and glorious witness for the Lord Jesus Christ. Who can wonder that it has been assailed? Who need be surprised that the devil has directed against it all his craft, malice, resources and strength? The fiery trials through which our Church has passed are proofs of its value. But God has always raised up men who have been faithful to Methodism. In the various agitations by which our beloved Zion has sometimes been rent and torn both ministers and laymen have been found who have been to the maligned cause as true as steel. Men like Dr. Bunting, Mr. Rattenbury, Dr. Osborn, Mr. Heald, Mr. Farmer, and other noble laymen have braved the bitterest obloquy to serve Methodism. And where would Methodism have been to-day if they had not done so? When these good and brave men gave themselves to Methodism they gave their reputations to it, and in that act they qualified themselves for its service in the highest degree.

We cannot as a Church expect to escape trouble and difficulty in the future. If we continue to be faithful to God the devil will be against us again. A worldly trimming policy, a determination to keep things all smooth, and to have large congregations and plenty of money at any price would ruin any Church, and if ever we adopt such a policy it will ruin Methodism. We shall have to be firm and faithful in the future if we mean to be true to our trust and to the church of the living God. Troubles are inevitable if men will do their duty, and though we do not apprehend great Connexional calamities hereafter, it is inevitable that local difficulties will arise. Men ignorant of our laws, or opposed to them, or afraid to administer them, always promote mischief in the end. Men are sometimes put into office not because they are suitable in the abstract, but because they are the best that can be had. Sometimes ministers are too easy, and allow irregularities to spring up for the sake of peace, although such a trimming policy ultimately destroys a thousand times more peace than it preserves. It ever the Connexional principle is broken down, if local regularities are allowed to accumulate all over the Connexion, as we know they are accumulating in some localities. Let us not be understood as asking that Methodism must be turned into a dead monotony of uniformity. We plead for variety, but it must be a variety defined, sanctioned, and guarded by the Conference; but the variety which results from lawlessness, disorder, selfishness, and caprice is a variety which, if grown in sufficient force and quantity, would be a curse to Methodism. The danger to Methodism is in the inexperience of its people, and in a want of practical and historical acquaintance with our laws and regulations. So far as Methodist polity and administration are involved, the point is not that the parties concerned do not mean right—it is sometimes their misfortune not to know what is wisest and best.

Financial and numerical growth are not the chief ends to be aimed at in our Church. The glory of God in the salvation of the people, and the integrity of Methodism must be our chief concern. If circuits want ministers who will always please them when they are in the pulpit, and let them do just as they please out of the pulpit; if they want ministers and superintendents who will allow people to trample on our polity rather than resist them, it is easy to see what must ensue. Po-

popularity ought not to be the chief aim of any minister; his first concern must be to do his duty, and for this he must sacrifice if need be, his reputation.

How to prevent these irregularities and guard against these dangers in the future is a most difficult problem. Time was when old men only were superintendents; now it may be questioned whether we have not gone to the other extreme; whether old men are not passed by; and whether to say that a man is over sixty is not to disqualify him for many a circuit, although he may be one of the wisest administrators and one of the best of men. Perhaps young men have been made superintendents too soon; and the circuits have suffered in their administration in consequence. A young man may let down a circuit by allowing irregularities which it will take years to overcome and put right. This matter is too loose and vague in Methodism. Indefinite quantities are always a source of uncertainty and danger, and the Conference will be obliged to have such enactments and regulations about the age of superintendents as will prevent very young men from injuring circuits, and secure to our administration an established reputation and the maturity of experience. Colleagues will have to be made more responsible than perhaps a few of them would like to be. As things are now, all the painful work, and all the odium of it, comes upon the superintendent, and sometimes his reputation is at stake in the difficult and painful duties from which for him there is no escape, whatever there may be for his colleagues. Most colleagues nobly sustain their superintendents, while a few have been known to work secretly against them. Their private and open fidelity ought to be more required, and less optional, though by what legislation this is to be brought about is a subject requiring very careful consideration. We suspect that more can be done in this direction by mutual confidence than by legislation.

The Chairmen of Districts have too much to do. Some people are so unreasonable as to expect that a chairman shall do as much for his own circuit as if he were not chairman. The thing is impossible, and so some circuits do not want chairmen. It may be that there is only one way out of it, and that is to release chairmen from circuit work; and when we consider how much good they could do by giving all their time to the district, when we think of how impartially and independently they could uphold the godly discipline of Methodism, we are not altogether averse to the proposal of releasing chairmen from circuit work provided a satisfactory plan can be devised in which all the interests concerned can be thoroughly preserved.

But what can ministers and superintendents do without the intelligent cooperation of the laymen? The mixed Conference has already shown that some of the representatives would be improved by more experience, and that the business would be got through better by men who were accustomed to its transaction. There is room for improvement in this direction, and the improvement is beginning to be thought about. Some think it would be well if the district representatives were elected for three years instead of for one, and, provided they were not eligible for immediate re-election, it is contended that a system of this kind would in time give us a large body of laymen well versed in our affairs of law and administration; but the matter will require a great deal more consideration before any new legislation is attempted. And, moreover, we had better try our new Constitution as it stands very thoroughly before encouraging the thought of any change whatever.—*London Watchman.*

John Muir, the eminent naturalist of California, was in the Yosemite Valley in June last, and accompanied many of the Sunday-school Institute tourists in their tramps through the mountains. In advising them about the ascent of the trails, he was accustomed to say, "Make the start; go as far as you can; you may not reach the top, but you will not lose by the effort. Every step you take will disclose some new beauties." It is so in studying the word of God. The highest pinnacles may not be reached, but every well-directed step will disclose new beauties.

ONE WAY OF DISTRUSTING GOD.

Of all the ways by which men and women can show ingratitude to God without being fully conscious of the extent of their thanklessness, two lines of conduct are made specially prominent by their frequent following, and by their never-failing presence. One of them is the making of perpetual criticisms on the present state of the weather, whatever it may be; and the other is by the constant display of a feeling of peevish dissatisfaction with the condition of one's physical health. By one or both of these methods a Christian may be able to show his distrust and irreverence daily, without stopping to think that he is doing any wrong; and by them a man of the world may most conveniently give utterance to his hopeless disbelief in the idea that the world is in the hands of a wise ruling Power.

Of the two evils, although both are equally destructive to that habit of serene trust and freedom from worry, which every true child of a good and wise God ought to maintain, the custom of dwelling upon one's physical ills is the more immediately injurious. One who always takes it for granted that a discussion of the way in which he "feels" is of uniform and pressing interest to all his circle of acquaintances, may be pretty sure that if he is tolerated at all, in his elaborate narrative of his symptoms and experiences, it is because he is really beloved for another quality than that of morbid self-analysis. But if the affection and genuine esteem of one's friends is stretched to the limits of endurance by this grumbling about health, how can we expect that the subject can possess any attractiveness at all to those who stand father away in the circle of friendship or acquaintance? It is said that Daniel Webster on one occasion, when he was "shaking hands" with the citizens of a rude Western town, remarked to one of them, as the procession marched past, "I hope you are well sir," and was somewhat surprised to hear the citizen reply, "That depends, Mr. Webster, on what you mean by well;" thereupon proceeding to entertain the great statesman with a full account of his state of health, as viewed by himself and his wife. This seems sufficiently amusing; but after all, did not this inconsiderate egotist have as good a right to suppose Mr. Webster deeply interested in the minute details of his daily ailments, as many wiser people have rehearsing their real or imaginary maladies to persons in humbler station than the Massachusetts senator, but still not fond of being conscripted as physicians whenever they chance to meet a fretful hypochondriac?

But grumbling about one's health has a worse effect than that of mere annoyance to friends and neighbors. It is certain to harm the physical fabric by the very force of imagination if by nothing else; and with physical injury, mental hurt is always closely associated. It is, however, in the refusal to honor God's good gifts, to receive with trustful faith that which he sends to us, and to make the best possible use of whatever strength we possess, that the greatest evil comes. As thankful trust is one of the brightest ornaments of a Christian character, so a petulant discontent is one of the greatest blemishes in it—if such discontent be not wholly destructive of true spiritual excellence. In a word; dissatisfaction with that state of health which you have, is a subtle and ever-present foe of faith. Just so far as this dissatisfaction expresses itself, does faith fade and fail; but in proportion as faith asserts itself, so is petty repining the more clearly seen to be a thing which bears in itself, and displays to every beholder, the great sin of virtual distrust in the wisdom of God's providence.

ADVICE CONCERNING PRAYER.

As for prayer, use it not merely at appointed times, but further, in the intervals between your occupations, as you feel able and desirous for it; but be careful to husband your strength, bodily and mental; and stop whenever you feel weary. Always begin with the most weighty points which have struck you when reading. Follow the leading of your heart so as to sustain yourself with the loving presence of God. Cling closely to this adorable Friend; dwell in him with an unbounded trust, and say to him all that the simplicity of love shall inspire in you. After having

s spoken to him out of the abundance of your heart, listen to him inwardly, silencing your fastidious and restless spirit. As to distractions, they will die away of themselves if you never encourage them voluntarily, if you from choice always dwell in love, if you are not distracted by the fear of distractions, and if, when you find your imagination wandering, you recall it quietly and without vexation to your devotions.

Follow trustfully the attraction God gives you toward his infinite perfection. Love him as you would wish to be loved; it is not giving him too much; this measure is not excessive. Love him according to the ideas which he gives you of the greatest love.

INWARD STILLNESS.

The state of inward quietude implies a cessation of rest from unrestrained and inordinate desires and affections. Such a cessation becomes comparatively easy when God has become the ruling idea in the thoughts, and when other ideas which are vain, wandering, and in other ways inconsistent with it, are excluded. This rest or stillness of the affections, when it exists in the highest degree, is secured by perfect faith in God, necessarily resulting in perfect love. We say that perfect faith always implies in its results perfect love. How can we have perfect faith in God, perfect confidence that he will do all things right and well, when at the same time we are wanting in love to him? From perfect faith, therefore, perfect love necessarily flows out, baptizing as it were, and purifying all the subordinate powers of the soul. In other words, under the influence of this predominating principle, the perfect love of God resting upon perfect faith in God, the harmony of the soul becomes restored; the various appetites, propensities, and affections act each in its place, and all concurrently; there are no disturbing and jarring influences; and the beautiful result is that quietness of spirit, which is declared to be "in the sight of God of great price."

BE WARM-HEARTED.

Don't let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after years? Does groaning ease any burdens? We love the hope and faith of children. Are we any wiser if we have covered up all the impulse and warm feelings of our nature, so that the world knows only a cold, calm exterior? We know a woman who has lost all her property, though once very rich, nearly all her friends by death, has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another who, in the midst of luxury, wishes she had not been born, and some others who almost wish she had not. Not least of all shall we have to give account in the judgment as to what manner of spirit we have possessed.

FRAMES NOT THE TEST.

I think a poor invalid, looking unto Jesus, should not be cast down by the want of a happy frame. Knowing that in Christ all fullness dwells, let him strive to reach such a frame, but let him not make his hope dependent on reaching it. "Why art thou then cast down, O my soul? I shall yet praise him." The infirmities of the body, and heavy cares pressing on an enfeebled mind, may for a long time cloud the believer's perception of his interest in Christ, but they cannot destroy its existence. The rule is, continue looking unto Jesus; follow on to know the Lord. Even when you cannot joyfully say, "The Lord is my portion," yet say, "your soul will have no other." "Whom have I but Thee?" is as safe a state, though not so joyful, as "I have Thee."

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unravelled.

SABBATH KEEPING BARBER.

A barber, who lived in Bath, in the last century, passing a church one Sunday, peeped in just as the minister was giving out his text from Exodus xx. 18, "Remember the Sabbath day to keep it holy."

He listened long enough to be convinced that he was breaking the law of God by keeping his shop open on that sacred day.

He became uneasy, and went with a heavy heart to his Sunday task. At length he opened his mind to the clergyman, who immediately advised him to close his shop on the Sa' bath.

He replied that beggary would be the consequence; he had a flourishing trade, but it would be almost lost.

The clergyman told him he must not confer with flesh and blood, but trust in God, who requires from us no more than is for our good.

The barber could not bring his mind to this at once. He sounded his customers, and soon found they would employ another, should he close on the Sunday.

At length, after many a sleepless night, spent in weeping and praying he determined to cast all his care upon God, as the more he reflected, the more his duty became apparent.

He discontinued Sunday dressing, went constantly to church, and very soon became the happy possessor of that "peace of God, which the world can neither give nor take away."

The consequences he foresaw actually followed; his genteel customers left him, as he was nicknamed a "Puritan," or "Methodist." He was obliged to give up his fashionable shop, and in the course of years became so much reduced as to take a cellar under the market house, and there shave the farmers.

On Saturday evening at dusk, a stranger from one of the coaches, asking for a barber, was directed by the ostler to the cellar opposite.

Coming in hastily, he requested to be shaved quickly, while they changed horses, adding, "I do not like to violate the Sabbath."

This was touching the poor barber on a tender chord; he burst into tears, asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced before he could make such a request.

When shaved he said—
 "There must be something extraordinary in your history, which I have now not time to hear. Here is half-a-crown for you. When I return I will call and investigate your case. What is your name?"
 "William Reed" said the astonished Barber.
 "William Reed!" echoed the stranger, "William Reed! by your dialect you are from the West."
 "Yes sir, from Kingston, near Taunton."

"William Reed, from Kingston near Taunton! What was your father's name?"
 "Thomas, sir."
 "Had he any brother?"

"Yes, sir, one, after whom I was named; but he went to the Indies, and as we have never heard from him, we suppose him to be dead."

"Come along—follow me," said the stranger, "I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him you say you are, I have glorious news for you; your uncle is dead, and has left you an immense fortune, which I will put you in possession of if all legal doubts are removed."

He went by the coach, saw the pretended William Reed, and proved him to be an impostor. This stranger who was a pious attorney, was soon legally satisfied of the barber's identity, and told him he had advertised for him in vain. Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir to the property!

Thus was man's extremity God's opportunity.
 "In all thy ways acknowledge Him and he shall direct thy paths."—Proverbs iii. 6.

The talent of success is nothing more than doing what you can do well, and doing well what ever you do, without a thought of fame.

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