

# The Wesleyan,

49  
Longworth I Esq

## MARKET PRICES.

Reported weekly by J. E. BENT, Agent King County Produce Depot, Halifax, N.S.

MARKET ON SATURDAY, JAN. 16th, 1879

HALIFAX	
Butter, No. 1 Table	.13 to .16
Do No. 2	.12 to .15
Do Cooking	.08 to .10
Cheese, factory, per lb	.09 to .10
Do dairy	.07 to .08
Eggs, by bbl. per doz.	.18 to .20
Do Fresh	.20 to .22
lard, per lb.	.9 to 1.0
allow, per lb.	.07 to .08
Do Rough	.04 to .05
lamb, per lb by quar.	.06 to .07
utton do do	.0 to .07
ork, per lb by carcass	.05 to .06
ool, per lb by quarter	.06 to .07
ickens, per pair	.35 to .45
ese, each	.40 to .50
cks, per pair	.80 to .90
rkey, per lb	.10 to .12
ams, per lb.	.11 to .12
ins, per lb	.05 to .12
utkins, per lb	.07 to .08
its, per lb	.50 to .55
atoes, per bushel	.45 to .50
rnips do	.25 to .30
rsnips, do	1.25 to 1.50
ions, American, p lb	2 to 2 1/2
o Nova Scotia	2 1/2 to 3
oles, per barrel	1.00 to 1.25
o dried, per lb	.04 to .05
ans, dried, per bus	1.50 to 1.75
rn, per ton	.45 to .50
aw, per ton	.80 to .85
y, per ton	\$10 to \$11

## CONCERNING NEWFOUNDLAND

If any of our readers visit St. JOHN'S, NEW-FOUNDLAND, and need to buy

Watches, Clocks, or Fancy Goods,

please to patronize EARLE, Jeweller, 216 Water Street. Oct. 18, 78, 177

Three Desirable and Conveniently located

## PROPERTIES FOR SALE

### IN THE ANNAPOLIS VALLEY.

No. 1—Situated at Lower Middleton, consisting of Two Acres in high state of cultivation a very fertile young orchard of over 100 trees, best variety and quality of early and winter fruit. A commodious area well arranged house containing rooms, Kitchen, Pantry, Store Room, Cellar and Wash-house. Barn property divided into C-trails and Harness Rooms, Horse and Cow Stables—Pit and Hay Loft—Never failing well of Water—Buildings well protected with ornamental fence—Entire property well kept and in good repair—within a few minutes walk of three Churches—one mile from Railway Station—half mile from Post Office—quiet pleasant and healthy locality.

No. 2—Situated about Two miles East from Annapolis station, on the Main Post-road containing about 110 acres of LAND, 50 of which is a very richly improved estate and the balance well covered with superior and valuable timber, fence and some hard wood, well watered, good variety of soil well adapted for tillage, and suited to different crops. There being no buildings on this place at present but an abundance of building material which will enable a purchaser to build at very small outlay, and with many would be a decided advantage, inasmuch as they can build to suit themselves and do much of the work at times when the farm is not wanted. The place is well watered, and a good farm in a good neighborhood, well worked, and free from stone and at a low price and easy terms.

No. 3—Situated about two and a half miles East from Annapolis station on the North-Western Railway, containing about 85 Acres of LAND 35 acres of which are partially improved and in a fair state of cultivation. About 100 Apple Trees 50 of which are bearing fruit yearly and all are the best varieties of early and winter crops. A comfortable house containing five rooms on the ground floor, a Work Shop and Wood House connected. Hog and Hen House newly built and Barn—a good Well of Water. This place in its present state and with a small outlay can be made to produce as much again, there being a fine interval near at hand to clear. The place is superior and when properly tilled produces excellent crops. To a purchaser with a small capital and wishing a snug little farm in a convenient and healthy locality, at a very low price and easy terms this affords a special opportunity.

Any of these places being bought by the first of any next will then be offered at PUBLIC AUCTION, due notice of which will be given previously.

For further particulars apply to

E. H. PHINNEY,  
Middleton, Annapolis County.

## BEATTY

ORGANS Superb \$340 Organs, only \$95,  
Pianos Retail Price, only \$100,  
facturers \$90, only \$260. Beautiful \$350 Grand  
17—brand new, warranted 15 days' test trial.  
Other bargains want them introduced. PIANOS  
agents wanted. Paper free

Address Daniel F. Beatty, Washington, N.J.  
March 9 78

## VISITING CARDS and BUSINESS CARDS printed at this Office.

## JOHN M. GELDERT, Jr., LL. B.

Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c.

Has resumed practice on his own account at FARRELL'S BUILDING, 54 Grandville St. Moneys collected and all the branches of legal business carefully attended to.

Blank Forms of every description, and Bill Heads printed at this Office.

## INTERCOLONIAL RAILWAY.

1878-9 1878-9

## WINTER ARRANGEMENT

ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:—

At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points.

At 1.30 p.m. (Express) for Rivere du Loup, Quebec (Montreal, and the west).

At 5.30 p.m. (Express) for St. John and intermediate stations.

WILL ARRIVE:—

At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations.

At 9.15 a.m. (Express) from St. John and intermediate stations.

At 1.30 p.m. (Express) from Riviere du Loup, Quebec (Montreal, and intermediate stations).

C. J. BRIDGES,  
Gen. Supt. Gov't Railway

Moncton, N.B., Nov. 13th, 1878.

Rev. A. W. NICOLSON,  
Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL. XXXI.

HALIFAX, N.S., FEBRUARY 15, 1879.

No. 7

### THE NAME OF MOTHER.

There are words that speak of a quenchless love  
Which burns in the hearts we cherish,  
And accents that tell of a friendship proved,  
That will never blight or perish;  
There are soft words murmured by dear,  
Dear lips,  
Far richer than any other;  
But the sweetest word that the ear hath  
heard  
Is the blessed name of mother.

Oh, magical word! may it never die  
From the lips that love to speak it;  
Nor melt away from the trusting hearts  
That even would break to keep it.  
Was there ever a name that lived like this?  
Will there be such another?  
The angels have reared in heaven a shrine  
For the holy name of Mother!

### BISHOP SIMPSON ON MINISTERIAL POWER.

(EXTRACTS FROM SIXTH LECTURE)

This baptism of fire wrought great changes in the character of the apostles, and manifested the same elements in the hearts of true ministers everywhere. First, it imparted to the apostles a high degree of moral courage. Their timidity was changed to bravery. They no longer fled from persecutors or assailants; but standing in the temple, proclaiming the power and the glory of the Lord Jesus. They feared neither prisons nor death, though their preaching necessarily aroused the strong antagonism of the Jewish authorities. They proclaimed him to be pure and spotless whom they had crucified as a male actor. No marvel that the Jewish council said: "Ye intend to bring his blood upon our heads." Reproved, and even scourged, they received the punishment with joy that they were counted worthy to suffer for the Lord Jesus. Imprisoned for the night, they spoke as boldly the next morning, and men were astonished when they saw their heroic firmness in giving their testimony to the truth. It is supposed that all of them but one suffered a violent death for their attachment to Christ. The clear conviction of his divine mission still gives the minister a foundation for his heroism. He hears the voice which said to Abraham: "I am the Almighty God; walk before me, and be thou perfect." The same conviction of duty which sent the patriarch from Mesopotamia to Canaan, which sent the prophets on a holy mission, and inspired the heroes of Israel, works in the heart of the minister. He has heard the voice saying, Go, preach; and it has been as a fire in his bones. This is usually strongest with the young minister, and especially with those who, under circumstances of great distress and difficulty, go forward in the discharge of duty. Too frequently, as we become accustomed to the ministry, and are in comparatively comfortable circumstances, this thought of the divine mission is less prominent and abiding. Hence, says the apostle, "Stir up the gift of God within thee;" uncover the coals which have become imbedded in ashes, that the pure air of heaven may make them glow and sparkle. All ministers, in every age and under all circumstances, need this conviction. Every time they ascend the pulpit they should feel they are sent of God, sent with a divine message, and sent to that specific congregation. Among modern ministers Mr. Spurgeon is one of its strongest illustrations. He is a Calvinist of the ultra school, but his Calvinism seems to take one special form. He feels he was predestinated from all eternity to preach the gospel in that Tabernacle; that he was sent by divine power to present a holy message to that people at every appointment. He steps on the platform with this air, enters upon his work as if he had something of importance to say, and challenges the attention of his congregation by his devout manner, and by his own deep interest in the subject which he presents. Without this conviction of a divine mission why should people gather to hear us? and how can we hold their attention or reach their consciences? Another element was a clear conviction of the presence of the Unseen. The apostles had looked up to heaven as Jesus ascended. Angels spoke with them and unlocked doors and gates. They had seen the tongues of fire. They lived partly in the Invisible. The Spirit which still dwells in the heart of the minister allies him to the Invisible. His home is in the highest heavens, myriads of angels have been his unseen messengers. Its constant tendency is to attract the human heart to

the Unseen. The true minister feels that he is compassed with a cloud of witnesses; that they look upon him from the heavens above; that they are with him in his ministrations, and thus he lives as seeing him who is invisible. This is faith in one of its manifestations—the evidence of things not seen. There is a beautiful legend of St. Chrysostom. He had been educated carefully, was a man of culture, and was devoted to his calling, yet in his earlier ministry he was not remarkable for success. At one time he had what seemed to be a vision. He thought he was in the pulpit. In the chancel and round about him were holy angels. In the midst of them and directly before him was the Lord Jesus; and he was to preach to the congregation assembled beyond. The vision or reverie deeply affected his spirit. The next day he ascended the pulpit; he felt the impression of the scene; he thought of the holy angels as if gathered around him, or the blessed Saviour as directly before him, as listening to his words and beholding his spirit; he became intensely earnest, and from that time forward a wonderful power attended his ministrations. Multitudes gathered round him wherever he preached. Though he had the simple name of John while he lived, the ages have called him Chrysostom, or the Golden Mouth. Could we, as ministers, have ever with us this conviction—that close beside us in the pulpit and around us were holy angels, and that the blessed Saviour was ever before us looking upon us with those eyes of love that broke a Peter's heart, and listening for our words and longing to have us say something that his own Spirit and power might bear with wings of fire to the hearts of the people—what an immense effect would it have on our ministrations? This blessed influence the Holy Spirit is ever exercising—taking the things of the Father and showing them to us, bringing to our remembrance the words of Christ, opening our eyes to behold wondrous things out of his law, and revealing to us the personal presence of the blessed Saviour in all the omnipotence of his nature. It is this Spirit which, in moments of weakness, of darkness, and of loneliness, whispers to the soul, "Lo, I am with you always."

### ANTI-POLYGAMY MEETING IN SALT LAKE CITY.

The special meeting of the Ladies' anti-Polygamy Society held in the Congregational church, was largely attended: Miss Victoria R. Reed presided in a very able manner, and announced the object of the meeting to be the adoption of the resolutions defining the attitude of the Gentile ladies of Utah with regard to their call upon the women of America to demand of Congress the enactment of such laws as will enforce the Anti Polygamy law of 1862.

The secretary read following preamble and resolutions.

WHEREAS, Those female apostles of polygamy, Mrs. Williams and Mrs. Wells, have represented to President Hayes that the enforcement of the law against polygamy would render fifty thousand Utah women homeless and their children fatherless; and

WHEREAS, The same persons have been before the Judiciary committee and stated that the Gentiles have followed the Mormons to Utah for the purpose of destroying their family relations and rob them of their homes and property, have stirred up the Christian women of our country to appeal to Congress to further afflict the Mormons; and

WHEREAS, These polygamous delegates charge that dram-selling and dram-drinking, prostitution and kindred vices were unknown in Utah previous to the advent of the Gentiles; and

WHEREAS, George Q. Cannon, the polygamous delegate in Congress is seeking amnesty for the past on the strength of a promise of obedience to the law in the future therefore

Resolved, By the Women's anti-Polygamy Society of Utah;

First, That we have appealed to our countrywomen to join us in urging Congress to pass such laws as would enable the courts to arrest, simply, the further spread of polygamy, as a reference to our address will show.

Second, That it was not the Gentiles of Utah, but the Utah Legislature, composed almost entirely of polygamists, which took the right of dowry away from Utah wives, Gentile and Mormon, a robbery but shabbily compensated by the granting of the elective franchise.

Third, That the anti-polygamists of Utah, being in the minority, would be utterly unable and not even actuated by a desire to afflict the Mormon or rob them of their home and property. The Gentiles have paid for or created what they own in Utah. In mining alone they have invested twenty millions, and are as interested as the Mormons in the maintenance of personal and property rights inviolate.

Fourth, That since the announcement of the decision of the Supreme Court, there are no signs in Utah of a change of base. The Congress that passed and the court that sustains the law against polygamy, are denounced by all the Mormon editors and preachers; the determination to adhere to polygamy is almost universally expressed.

Fifth, That under existing circumstances, should Congress either grant amnesty to the polygamists, or adjourn without action in this matter, it would be regarded by the Mormons as another triumph of God and of his saints over their enemies.

Sixth, That instead of granting forgiveness for the past, or the mere promise of obedience in the future, we ask the Congress to enable its courts to enforce the prohibition of polygamy in the future. The decision of the Supreme Court only gives moral assistance. The difficulty of enforcing the law arises from the impossibility of securing legal evidence of plural marriages and from the fact that juries, grand and petit, are largely polygamists. Let Congress provide that these shall be excluded from the jury lists and that polygamous marriages may be proved by the same evidence that is received in proof of marriages in civil action and the courts could at once place polygamy in process of ultimate extinction which is all we ask.

Seventh, That such a law could not be abused as it would be entirely within the control of the Government. Thus can Congress enforce the abandonment of polygamy and save even the appearance of harsh treatment of the Mormons.

Resolved, That it is a matter of public notoriety, that Brigham Young owned a large distillery, which not only supplied the Utah Saints but many outside the Territory with whiskey; that Zion's Co-operative Mercantile Institution deals largely in all manner of intoxicating drinks; that it is a well known historical fact that at a large meeting of the priesthood presided over by Brigham Young himself nearly every man present confessed himself guilty of adultery, outside of his polygamous relations, and that the Mormon preachers themselves publicly lament the great number of illegitimate births in purely Mormon settlements.—Rocky Mountain Adv.

### SKETCHES OF EARLY METHODISM IN MONTREAL.

We find the following letter and explanation in a little sheet—the Monthly Record—issued by Methodists in Montreal. Mr. Strong was well known in the Lower Provinces. Imagine him in charge of all the Methodism of Quebec and Montreal—the sole pastor. Montreal alone has now ten Methodist ministers, with much additional missionary work in the form of schools, and a Theological College.

### SKETCHES OF EARLY METHODISM IN MONTREAL.

In our last sketch we noticed the introduction of Methodism into Montreal by American Missionaries in the year 1803. From that time up to 1815, ministers were regularly sent from the United States. Under the superintendency of one of these, Rev. S. Coats, the first Methodist Church in Montreal was built in the year 1809. In 1815, Rev. J. Strong, a minister of the British Conference, was sent from Quebec to Montreal.

The following is an extract from one of his letters to the Missionary Committee in London, published in the Methodist "Mag-

azine" of 1815. It shows the situation of Methodism in this city at the time, and also illustrates the important part that military men have taken in the active work of the church:—

QUEBEC, June 13, 1815.

Dear Brethren,—Grace, mercy, and peace be multiplied unto you through our Lord Jesus Christ.

In the beginning of March, I took a tour through some parts of the lower Province, in very cold weather. In my way I passed through Montreal, and there I remained three months; the American preacher having left it in consequence of information from Halifax that a preacher from home had been appointed for that city.

Montreal is a very promising city, and we have a neat little chapel and house, quite out of debt, in it, and a very respectable congregation. If you have not sent a preacher thither, lose no time in 'doing so; for if a preacher be not sent, the people there will suffer very materially. Ever since March, I have had both societies upon my hands, but what can I do? The two cities lying so very far distant, one must be neglected. To the present, I have done better than I expected. The 103rd Regiment had in it a paymaster's clerk, a pious, active man, who, some time back, had preached to this society for 16 months, and was made useful. He wished for his discharge, and was willing to take my place in my absence. It appeared that I had no other alternative, than that I must either get his discharge, or leave this place without a preacher. After great trouble, we obtained his discharge, and I have employed him ever since; so by this means both places have been supplied. Should he have his health, I could find sufficient employment for him, and four or five more in these provinces; if he should not have his health, he will retire, and will easily obtain a situation. Whether you will approve of what I have done in this respect I cannot say; however, if I have erred, it has been for want of better judgment, and not willingly. The number of members in this city (Quebec) is 46, and at Montreal about 40.

I trust this ensuing Conference will be a more blessed one than any of the former; may the Lord Himself be among you and appoint every preacher his place. Praying that great peace and prosperity may attend you,  
I am, yours, &c.,  
JOHN STRONG.

### DEATH OF JUDGE MCKEAN.

It will be remembered that a Judge of the Supreme Court in Utah some time ago, used all the strength of the law to put down polygamy. He was subsequently removed from office by a temporizing government. The Rocky Mountain Advocate notices his death. We quote an extract. The Judge was a Methodist and a devoted man.

Judge McKean was characterized by perfect fearlessness in the discharge of his official duty. When Brigham Young was brought before him, when the sessions of the United States Court were held in Faust's Hall, to answer to the charge of polygamy, armed attendants of Mr. Young crowded the outside stairway leading to the court room, so that it was almost impossible for the Judge to elbow his way through up the stairs, and into the room. When he entered the court room, he found it largely occupied by armed retainers of the prisoner at the bar, while excited multitudes swayed to and fro, filling the street in front of the building. We shall never forget the impression on our mind while we shared in such a scene. Yet Judge McKean was undaunted by this intimidating display of arms and foes, and quietly and calmly attended to his work as though an ordinary criminal was before him, and as though no angry throng confronted him. Many personal reminiscences we might call up, as forming a part of the record of Judge McKean, while Chief Justice of our territory, going to show his trait of character. His record in Utah, as elsewhere, shows of him, what was written of another like him—"He fears God, but nothing God has made."

THE MARQUIS OF LORNE.—We extract the following from anecdotal photographs in *Truth*:—At Eton Lord Lorne was always noted for his seriousness of demeanor. He did not board at any tutors' or dames' but lodged with his brother, Lord Archibald Campbell, and his cousin, Lord Ronald Leveson Gower at a house in the High Street, opposite to the "Christopher." Here they lived very quietly, dispensing no hospitality and joining but little in school games. Sometimes they played five, and were rarely foot-ball; but were very seldom seen either on the river or in the playing fields. For private tutor, Mr. L. was a jovial, burly layman, tall as a life guardman, who accounted them well in Mathematics and modern languages, but did not cram them much with classics, so that none of his pupils ever took good pieces in the school trials. Lord Lorne could always construe fairly when "called upon." He wrote fair verses, was never late for school, "absent," or chapel, and was altogether a mild, well conducted boy, who only stood in danger of being chastised by the headmaster. One of his most amiable characteristics is an entire absence of chaste pride, and great zeal to do his duty in an unostentatious way, without caring for the trouble it may cost him. (One day a superannuated civil servant came to the India Office and applied for some papers that were required to establish his claim

to a payment from government. The papers could not be found, and the applicant went away saying that he might undergo a serious loss in consequence. This touched Lord Lorne, who hunted for the papers himself until he found them, rather late in the evening. Not content with this, he jumped into a hansom and carried the documents to the abode of the petitioner, who lived far away in the suburbs. Here a little *contre-temps* awaited him. The petitioner was out, but his wife was at home, and mistaking Lord Lorne for a messenger, told him to wait in the hall while she signed him a receipt. Lord Lorne waited civilly, but in hand, and of course said nothing to reveal his identity. Indifference to unintentional slights is always a mark of tact in persons of high rank, but wilful snubs call for something less of philosophy than Lord Lorne has sometimes vouchsafed them. It is not true that the Princess Louise's husband has ever been treated as an interloper by English members of our Royal Family, but it is well-known that some German officers thought it seemly on one or two occasions to make Lord Lorne feel that he was not "of them." Being at Berlin with his wife, the descendant of the Dukes of Argyll was not thought worthy to sit at the same high table with the descendants of the Marquises of Brandenburg; and in more than one royal procession the Queen's son-in-law has been content to walk in the tail, mixed up among equerries and aides-de-camp. If it was a tame spirit that made Lord Lorne submit to such impertinances, who would have to deplore the degeneracy of a once-proud family; but the real truth is that Lord Lorne hates state, and looks upon all etiquette and pagantry as *unpleasant* beneath the notice of a cultured young man, who has renounced positivism, meditates even at a royal banquet over the abstruse problems of theology. Nevertheless, it may perhaps soothe even the mild spirit of the Poet-Marquis to be now elevated to a post wherein he stands not only on a level with his wife, but above her. It was remarked that on touching Canadian soil, the Governor-General proceeded for the first time in his married life to take the right hand seat in carriages, without having any need to be reminded that such was his privilege. *Faut de la philosophie pas trop n'en faut.*

INTERESTING STORY.—An Exchange says: "A story comes to us from Ottawa that will be read with interest by every ambitious boy in the Dominion.—Twenty years ago when the seat of government was stationed in Toronto, and the present Sir John Macdonald and the late Sir George Cartier and other Canadian public men, well known to fame, ruled over Departments in the Old Hospital in King Street, a building long since gone the way of many other of the ancient edifices of "Little York," there lived a certain Deputy Head whose official existence was one long rule of tyranny and oppression. This bad old man had for a clerk a young law student, who from day to day and month to month and year to year bore quietly and with exemplary patience the ill-treatment of his superior. A day came, however, when the gentle patience of the clerk was not proof against the domineering and insulting spirit of his ancient enemy, and there would have been blows but for the interference of another clerk in the same building. Taking his younger friend aside, he counselled still greater forbearance. "Have patience B," he urged; when I am Chief Justice of Upper Canada and you are a minister of the Crown we'll put old Beeswax in his place!" Words spoken in just frequently come true. Eighteen years had scarcely passed away ere the speaker sat in Osgoode Hall with the ermine! "And the other—the patient and long-suffering youth"—some boy exclaims, "what became of him?" Well sir, that good, and exemplary young gentleman, who bore his stripes so patiently and exercised such remarkable self-government, he, in the month of October last was sworn of the Queen's Privy Council, and is now one of the Marquis of Lorne's advisers! Every boy can point his own moral.

I referred a few weeks ago to a powerful and original prayer of Father Taylor's in one of the American Conferences, and a correspondent writes me about the subject, and sends the following:—

"Crumbs from Cornwall.—Father Taylor would have a good time here if he is fond of imagery. Yesterday in a class met for tickets in a fishing village, while the prevailing metaphor was 'like a poor on its hinges, going back and forth,' an old fisherman introduced a new symbol, 'I wasn't say much about any experience; I've been like the jolly boat, at the stern.' In another fishing village the cry of one in his prayer was 'Lord, help me, I'm going astern.' Another fisherman, after describing the wildness of wind and wave, and vain attempts to get a light said, 'We thank Thee we never used scratch a match to find Jesus.' A farmer in a village a little way inland, where life moves very slowly, mourned for some time, over the slow progress of his Christian life, then said 'We thank Thee Lord, because there were snails in the ark.'—London Methodist.

When the Prime Minister of the first Napoleon was ill the Emperor said to the physician, "Spare no pains. Remember that the treasury of France is at your disposal and that you have the life of a Prime Minister in your hands." The physician replied, "The poorest person in the Empire who is in my charge becomes a Prime Minister."

"What" said an interviewer to an unemployed candidate, "do you intend to do if you are elected?" "My goodness!" said the poor fellow, "what shall I do if I am not elected?"