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MOUNT ALLISON CLOSING
EXERCISES.

(From our own Correspondent.)

The closing exercises of another academic year find us again at Mt. Allison. The advanced state of vegetation shows the village to better advantage than we recollect ever to have seen it before. The trees about the institution are in full foliage and lend the grounds a beautiful appearance. Since our arrival last week until noon to-day the examinations have been in progress. Those in the Academies, which came off Friday, Saturday and today were well attended and show that in both institutions a large amount of work is being done and done well. The exhibition of painting, drawing, &c., in the studio of the Ladies' Academy has been a great source of attraction. The arrangement of the pictures is very artistic and the pictures themselves evince a high degree of excellence on the part of some of the lady students. We might especially make mention of those executed by Misses Carritt and Freeman. The examination in the College evidenced a high degree of thoroughness and proficiency on the part of both students and professors which was very gratifying to examiners and the others present. Dr. Allison's class in Mental Philosophy did excellently. He is quite an enthusiast in that department of study, and the drill the class received cannot fail to prove of life-long benefit. Speculative subjects are ever fascinating and when expounded by one deeply read in their literature, they are intensely interesting. His department will miss his teaching very greatly.

To get any adequate idea of the amount of work done by our institutions at Sackville, it would be necessary to attend their annual examinations. And after having done so should we compare it with the amount of work done by our Provincial College in New Brunswick, we should have our faith in the policy of state protection to Colleges sadly shaken. Here is an institution which receives scarcely any allowance from Government and which is doing more work than our government institution though, the latter costs the country upwards of twelve thousand dollars annually and has the odds of fourteen matriculation scholarships in its favor. This fact of the existence of Mt. Allison in such a flourishing state should satisfy all that the people of this county are, other things being equal, decidedly in favor of denominational colleges.

We have never seen the institutions so efficient in every department. The total number enrolled in the Male Academy for the year was 110 (other numbers are omitted by our correspondent.—EDITOR) This present prosperous condition argues well for the future.

On Sunday evening Dr. Allison preached the anniversary sermon in the New Church. The evening was beautiful and an immense audience gathered to hear him. His sermon was a plea for Christianity. The line of argument was that there is in man a faculty, if such it might be called, which like the other faculties has its peculiar sphere. The eye cannot discern sound nor the ear form; the criterion of knowledge received by sense is the particular sense by which it is cognized. The spiritual faculty is the test on which we must depend for things that are spiritually discerned, and if a man cultivates this sense he shall know of the truth. Christianity courts the severest test but in its proper forum, conscience and reason. As the sermon will probably appear in the columns of the *Wesleyan* I shall attempt no exhaustive analysis of it. It was an exceedingly able effort, and the practical advice he gave the students and the young people present made a very deep impression. The allusion to his approaching separation from them was particularly eloquent and touching. The music by the Mount Allison choir under the direction of Prof. Sterne was grand. This afternoon the Alumni Society held

their annual meeting. The following officers were elected for the ensuing year.

W. C. Milner, Esq., B. C., President.
Rev. Thos. Rogers, A. M., Vice.
D. Champan, } Presidents.
R. C. Weldon, Ph. D., Secy. and Treas.
Mr. B. C. Borden as graduate with the highest literary standing of the class received the Alumni honors.
The officers of the Alumnae Society for the ensuing year are:—
Miss Inch, M. L. A., President.
Mrs. Burbridge, M. L. A., Vice.
Chandler, M. L. A., } Presidents.
Johnson, M. L. A., }
Miss Grace A. Lockhart, B. S., Secretary and Treasurer.

GENERAL CONFERENCE, SOUTH.

We make one or two additional extracts in relation to the proceedings of this great body:

The Assistant Secretary then read a communication from the Canadian Methodists, giving the details of their great work and extending to the M. E. Church, South, their warmest Christian greeting and earnest prayers, and also giving the credentials of Dr. Douglass and Gov. Wilmot as fraternal delegates.

Gov. Wilmot was prevented from coming by high official business.

Bishop Kavanaugh said he had once heard Dr. Douglass preach a powerful and thrilling sermon at Round Lake came meeting and his affection then took fast hold of him. He said he took great pleasure in introducing him. [Applause.]

A GRAND SPEECH.

Dr. Douglass was received with applause and he addressed the Conference in a speech over an hour long, which held the entire Conference and all the spectators spell-bound, and when the speaker said he was near conclusion there was a general cry of "go on."
—*Nashville Advocate*.

The Southern General Conference has elected Dr. J. B. McFerrin, Book Agent; Dr. O. P. Fitzgerald, Editor of the *Christian Advocate*; Thos. O. Summers (late Editor of the *Christian Advocate*), editor of books; A. W. Wilson Missionary Secretary, and W. G. E. Cunningham, Sunday-school Editor. The most interesting day was that on which Dr. Johnson, of the African M. E. Church, was received. Dr. Floss and Mr. Cumback had a warm greeting; but the African brother's welcome surpassed all others in enthusiasm. Bishop McTyeire replied to Dr. Johnson in the happiest way. It seems to have been a real love-feast.—*New York Methodist*.

Dr. Edwards, of the *Northwestern*, was present in Atlanta during the delivery of the fraternal addresses by the representatives of the M. E. Church, and the Southern General Conference, and gave in his paper an interesting description of the incidents of the occasion. The large church in which the session was held was packed to overflowing. Senior Bishop Payne presided. Dr. Edwards thinks that Dr. Foss made the speech of his life on the occasion. Of its quality our readers will be able to form some impression, as we shall give it in full next week; but the indescribable magnetism of the living voice, and especially the prevailing and exciting enthusiasm of such an audience, continually roused to open and protracted expressions of approval and of religious fervor, cannot be reproduced. Dr. Foss spoke for over an hour, holding the rapt attention of his audience to the last. He was solid, devout, tender, rising to heights of sacred eloquence, flashing with excellent humor, and wise and self-restrained to the close. Dr. Edwards says, at the conclusion of the speech, he heard Bishops and leading ministers declare that the day was the happiest known to the Southern Church for decades." Hon. William Cumback's address was shorter, bearing the natural characteristics of a statesman and lay-member of the church. It made a fine impression upon the audience. Some notice has been taken of the fact that, while Dr. Foss' speech, as reported, abounds with interjected "applause" and "hallelujahs," Mr. Cumback's remarks are apparently unbroken to the close. But the secret of this apparent lack of expression of enthusiastic sympathy, is found in the fact, that the layman had his speech written out, read to his audience from the manuscript, and then handed it to

the reporters, and they omitted to write the applause in, at the proper points.

Dr. Edwards says "fraternity is bound to grow and nothing can prevent it." Organic unity will be relegated to the distant future; but Christian respect and generous courtesies will spring up and grow rapidly among bodies of a common parentage upon the same field.

Another significant incident occurring on a succeeding day, was the reception of Rev. Wesley Gains and W. D. Johnson of the African Methodist Church. These brethren made a remarkable impression by their able and effective address. Mr. Johnson raised a storm of enthusiastic applause by his extraordinarily eloquent address, and Bishop McTyeire pledged, in response, the sympathy and co-operation of the M. E. Church, South, with the colored laborers on their portion of the common field. Altogether, these two events show wholesale progress in the right direction. Dr. A. S. Hunt, the former and very acceptable fraternal delegate from our Church, was present as Bible agent, and renewed both the grateful impression he had personally made, and brought the American Bible Society into fresh and warm relations with Southern Methodist Church.—*Zions Herald*.

OPEN LETTERS ON BAPTISM.

LETTER NO. V.

MONCTON, N. B., May 1, 1878.
REV. JOHN BROWN, Baptist Minister:
Dear Sir and Brother,—

VII. OLD TESTAMENT BAPTISMS.
The purifying—cleansing—washing ordinances of the Old Testament are called baptisms. Paul, in Hebrews ix. 10, speaks of them as "divers baptisms." That purifying is synonymous with baptizing is plainly taught in the Scriptures. In John iii. 25, it is said: "Then there arose a question between some of John's disciples and the Jews about purifying." The context shows plainly that the question was about baptizing. The answer given by John to his disciples admits of no other interpretation. Paul calls the baptism of the Holy Ghost a washing: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour," Titus iii. 5-6.

Let us look into the Old Testament and see if, by divine arrangement, there was any specific mode appointed for those baptisms.

THE LAVER OF BAPTISMS.

One of the most perfect Old Testament historic records of baptism we have, is that of the Laver Baptism, whereby the Hebrew priests during fifteen hundred years, daily sought symbolic cleansing. In Exodus xxx. 18-21, we read of this laver:

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

"For Aaron and his sons shall wash (rachats) their hands and their feet therewith (ek) out of it.

"When they go into the tabernacle of the congregation they shall wash with water that they die not."

In Exodus 40. 12, we read: "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water." Verse 30 reads: "And put water there to wash withal (ek) out of it." Verse 31 reads: "Moses and Aaron and his sons washed their hands and their feet therewith (ex auton) out of it." This washing was continued, daily, until the time of Christ.

It is admitted by Baptists that these washings were baptisms. They claim, however, that they were immersions. Let us see.
There was a general law among the Jews that "whatsoever an unclean person toucheth shall be unclean." The water that an unclean person touched in washing would be unclean, unless it was "running water," "a fountain," or a "gathering together of waters" perpetually supplied with springs. Every uncleanness required baptism. (Lev. vi. 28; Lev. vii. 18-21; Lev. xi. 36; Numbers xix. 9-22.) Hence, if a priest or any other Jew, had dipped a hand, or even fingers in the laver,

all its waters would have thereby become unclean, and the laver would have to be emptied, and purified, before it could be used again. The laver was so constructed that no one could touch its water, only as poured out at the cocks, which were placed at the base of the laver. And the laver was so protected that nothing could get into it, and die there, and thus cause its defilement.

The laver in Solomon's temple stood upon twelve molten oxen, was eight feet nine inches deep, and the top of it was twenty-one feet from the floor. It was so arranged that no one could, either by design or accident, touch its waters, only as they ran out of the cocks that were arranged for that purpose. They had to literally wash (baptize) out of it, not in it. The water was forced into the laver by machinery at the bottom, from a water course or aqueduct prepared for that purpose. To have immersed in it would have made the whole contents of the laver unclean. The priests and meals, were washed with its waters. The law provided that water that had cleansed any object thereby became unclean.

Josephus, in speaking of the priests washing at the laver, uses the words "wash" and "sprinkle" interchangeably: "The sea to be for the washing of the hands and the feet of the priests"..... "Whence the priests might wash their hands and sprinkle their feet."..... "When he had sprinkled Aaron's vestments, himself, and his sons." What in Exodus is called washing, Josephus calls sprinkling. (Antiquities viii. ch. 8. 5-6—iii. ch. 6. 2.) Josephus was a high priest in the days of the apostles, and must have known what this washing was. In the ordinary conversation of daily life we speak of a person as being washed, as the Scriptures frequently do, when only the hands, or feet, or some other part of the person is washed.

May I not assure brother Brown, that you, daily, submit yourself to the question of washing? Please permit me to inquire without being considered too inquisitive, what your mode of daily washing is? Do you consider it necessary, in order that you may be washed, to send for Dr. Carson, who taught that "this washing means dipping," and get him to dip you daily? Or, do you send for Dr. Conant, who teacheth that this washing means "literally and always plunging," and get him to plunge you daily? Or, do you consider a daily immersion essential to a daily washing of yourself? Or, if you take water in your hands, and apply it to a portion of your person, as others do, is not that a washing of yourself, in the ordinary sense of the term? The Scriptures speak of such applications of water as washings, and call those washings, when religiously performed, baptisms.

What points are here apparent?

1. The priests washed out of (ex auton) the laver not in it.
2. Paul calls these washings baptisms. These baptisms were with the water of the laver. They were performed out of (ek), not in the laver. Dr. William Smith, in his Students Old Testament History, says these baptisms were "at" the laver, but "not in it."
3. In these baptisms the water came from the laver, through the openings at its base, and came down upon the persons baptized. There was no immersion, no dipping, no plunging in these baptisms.
4. In every instance of baptisms, in connection with the laver, it is either "wash out of it," or "wash with water," not once is it wash in, or bathe in, in the Greek. "In the whole five books of Moses, in the Greek, 'wash in' never occurs but once, where any personal washing occurs, and in that instance it is, as it often is, with." Ezekiel xvi. 9: "I have washed the with (en) water..... I anointed thee with (en) oil"—that is, the water and the oil were poured, or sprinkled, on the person. The person was not immersed either in the water or in the oil.
5. The laver baptisms extended through fifteen hundred years, until the voice of John was heard crying in the wilderness, and until the time of Christ.
6. The inference is inevitable, that the baptisms of John, and the subsequent baptisms of apostolic times, were by the mode of sprinkling, which God had ap-

pointed, which had been the usage of the church for centuries, and which was familiar to all the people. Hence, we hear the forerunner say, Mark i. 8: "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost."

THE SYRIAN LEPER.

What are the chief points in the story of Naaman the Syrian, as recorded in the second Book of Kings, and fifth chapter?

1. The leprosy, a disease incurable by human agency, prevailed in the East in the time of Naaman.
2. Naaman the Syrian was afflicted with the leprosy.
3. God provided for cleansing the leper of his leprosy, through the sprinkling of water upon him seven times, etc. Lev. xiv. 7.
4. Naaman learned that Elisha could tell him of God's appointed mode for the cleansing of the leper.
5. Naaman sought instruction from Elisha.
6. Elisha, the man of God, revealed to him the way of the Lord: "Go," according to God's appointed mode, and "wash," that is, "sprinkle" seven times, "and thy flesh shall come again to thee, and thou shalt be clean." Sprinkling is God's appointed mode of washing: Thus shalt thou do unto them to cleanse them, sprinkle clean water upon them, and they shall be clean.
7. Naaman went, and, our version says, "dipped himself seven times." The Septuagint Greek version says: "he baptized himself seven times, according to the saying of the man of God."
8. This baptism seven times must have been a sprinkling seven times, because this sprinkling was God's appointed mode, and was indispensable to cleansing from the leprosy, and Naaman was cleansed.
9. Here washing, sprinkling, and baptizing are synonymous terms.

BAPTIZING THE ALTAR.

In 1 Kings xviii. 33, we have part of the record of the baptism of an altar by Elijah: "And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. The Hebrew and Greek versions both read, four 'pitchers' with water, instead of four 'barrels.'"

Origen, who was the most learned of all the Greek Fathers, and who was born in the year 185, eighty-four years after the death of the apostle John, speaks of this as "baptizing the altar."

Basil, a Greek Father of the fourth century, (A. D. 310), says: "Elijah showed the power of baptism on the altar, having consumed the victim..... the water..... was for the third time poured upon the altar.... The Scriptures hereby show that, though baptism be that" etc. He poured water on the wood, and Basil calls that "baptizing the wood."

THE COAT OF MANY COLORS.

In Genesis xxxvii. 31, we are introduced to Joseph's coat of many colors: "And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in blood." The Hebrew reads: "And baptized the coat with blood."

Mark these points:

1. The coat was more or less stained with blood.
 2. The Peshito version renders this passage: "Sprinkled with blood."
 3. The blood with which the coat was stained was the blood of "a kid of the goats."
 4. There would not have been blood enough in such a kid, to make it possible to immerse, either an outer or an inner coat, of a person of the age of Joseph.
 5. According to the nature of things, as things were in Joseph's time, and according to the nature of things, as things are now, Joseph's coat was not immersed in the blood of the kid, though it was baptized therewith.
 6. Hence, this Hebrew baptism probably was by sprinkling, as the Peshito says it was.
- I am, dear brother,
Yours truly,

Carlton Mrs C O

OPEN LETTERS ON BAPTISM.

LETTER NO. VI.

MONCTON, N. B., May 1, 1878. REV. JOHN BROWN, Baptist Minister:

Dear Sir and Brother,— VIII. PAUL AND THE INDISPENSABLE BAPTISM.

In our efforts to understand Paul's references to baptism, in his epistles, we must allow Paul to explain himself. There always has been, in the church, and probably always will be, a class of persons who rigidly, concerning religious things, adhere with great intellectual acumen and force of will to the letter, while there is always another class, who exhibit greater breadth and depth of spirit and sentiment—Paul belonged to the latter class, and may be considered a representative man of that class.

When Paul speaks of the great work that baptism does for us, it is clear that he speaks of what Christ does for us. His aim is to show how essential is the baptism of the Holy Ghost. He knew the tendency of some minds to over-estimate the value of outward forms, and to underestimate the inward and spiritual grace. Hence, he prefers that others shall attend to the comparatively unimportant work of water baptism. Paul thanked God that he baptized none in Corinth, except Crispus, Gaius, and Stephanus and his children. "For Christ sent me," he says, "not to baptize, but to preach the Gospel," 1 Cor. i. 17.)

"THERE IS ONE BAPTISM." (Eph. iv. 5.) There is one Lord—our Lord Jesus Christ; there is one faith—the faith of Christ; there is one baptism, the baptism of Christ. This is the baptism of which Christ spake when he said: "I will baptize you with the Holy Ghost." This is the baptism that cleanses and washes "whiter than the snow." This is the baptism which "doth now save us," and which is different from that symbolical baptism with water, which can not renew the heart, but symbolizes the "putting away the filth of the flesh." Paul speaks of this "one baptism" when he says: "For by one Spirit are we all baptized into one body," that is into Jesus Christ, (1 Cor. xii. 13.) Man's baptism never yet converted a soul, or washed away one's guilt. The indispensable baptism is the "one baptism" of the Holy Ghost, which is given by Christ Jesus our Lord. "In this 'one baptism,' the administrator is Christ; the element is the Holy Ghost; and the subject is the individual. In the less important symbolical baptism, the administrator is Christ's minister; the element is water; and the subject is the human person.

Ezekiel, in looking into the future, saw Christ's day, and was glad; and told his generation of the double baptism—the "one baptism" of Christ, and the symbolical baptism with water, with which the people of the new dispensation would be blessed, (xxxvi. 25-27.) "Then will I sprinkle clean water upon you and ye shall be clean. . . . And I will put my Spirit within you and cause you to walk in my statutes."

"BAPTIZED INTO JESUS CHRIST." Let us analyze what Paul says about baptism, in the sixth chapter of Romans, and see what points are suggested there: 1. This can not be water baptism because it implies a change from death unto life. One becomes dead, buried and alive again, that is, he becomes a new creature. Water baptism can not make a new creature. We are made new creatures through Christ Jesus, by the baptism of the Holy Ghost.

2. The terms "death," "dead," "buried," "raised up from the dead," "walk," "planted," and "crucified," which Paul here uses, are manifestly not to be interpreted as having to do with the "outward man" which is the body, but rather with the "inner man"—the hidden man of the heart." Hence, this must be Christ's baptism of the Holy Ghost renewing the "inner man."

3. This baptism must have been Christ's baptism with the Holy Ghost, because the persons baptized, were "baptized into Jesus Christ." And it is only by Christ's baptism of the Holy Spirit that we are baptized into Jesus Christ.

4. The best interpreter of Paul, is Paul himself. He shows clearly that it is not by the baptism of water, that we are baptized into one body, that is, into Jesus Christ.

5. There is no mention of water in the passage under consideration.

6. Paul distinctly says that the regeneration wrought through this baptism (v. 11) was "through our Lord Jesus Christ." Therefore, it was not a regeneration wrought through water, but by the Holy Ghost.

7. Immersionists assume that "burial" in the Scriptures meant placing the body beneath the surface, as is now generally done when the dead are buried. Their assumption is incorrect and misleading. They erroneously assume that our Saviour, having died, was buried beneath the surface, and then they build an unsound theory upon an unsound basis. Jeremiah says (xxii. 19) concerning Jehoiakim the son of Josiah: "Tell the king he shall be drawn forth outside the gates of the city, and buried with the burial of an ass." He was left on the surface of the earth without any covering whatever—left to decay, where the beasts of the field might prey upon him."

PUTTING ON CHRIST. What points are suggested in Paul's reference to putting on Christ in Gal. iii. 27?

1. We may put on Christ. Paul shows, in Romans xiii. 14, that this does not mean "making provision for the flesh." Manifestly this does not mean a physical act, but rather a spiritual work.

2. Men do not put on Christ by receiving water baptism. Many have received water baptism, and yet have not put on Christ.

3. There is a "baptism into Christ," which involves a putting on of Christ, and is a different thing from baptism into water.

4. Some persons have put on Christ, who never were immersed, or dipped, or plunged in water, as a religious ordinance; and some persons put on Christ, who never received water baptism, by sprinkling, or otherwise.

5. Paul, in 1 Cor. xiii. 13, explains what he means by being baptized into Jesus Christ: "For by one Spirit," not by water, "are we all baptized into one body."

COMPLETE BY BAPTISM. What points are suggested by Paul, in his reference to baptism, in the second chapter of Colossians?

1. Some persons had been made complete. This completeness includes more than baptismal waters can do for us. It includes the regeneration of the soul, which is a spiritual work. Simon Magus received water baptism, and unquestionably he received it by the orthodox mode, but his water baptism did not make him complete.

2. If Paul, in this passage, speaks of water baptism making a man complete, then he teaches baptismal regeneration by water.

3. If water baptism makes a man complete, then water baptism creates the fact, instead of being the symbol,—declaration,—or sign and seal, of that completeness which is the great work of Christ.

4. If water baptism makes a man complete, then there is nothing left for Christ, by his baptism of the Holy Ghost to do, in order to make men complete.

5. Paul is speaking of spiritual things, not of the body, when he says, ye are "rooted" and "builted," and "circumcised," and "dead," and "buried," and "risen," and "complete." He is speaking of a change so comprehensive and radical that it is a "complete" change, not a change that affects the body merely, but a change of heart.

6. Paul uses the term circumcision, and baptism interchangeably; and what he attributes in one place to circumcision, he attributes in another place to baptism; indicating that one takes the place of the other.

7. This change of nature, whereby one is made a new creature—made "complete," could never be effected by man, nor by man's baptism, nor by water. Neither dipping, nor plunging, nor immersing into water, nor sprinkling, nor pouring with water, can make a man "complete." This is a regeneration that water baptism can never accomplish.

8. We are made "complete in him," that is in Christ. This is a regeneration that Christ works in us, by the baptism of the Holy Ghost. Paul, writing to Titus, speaks of the great work wrought in the believer, (Titus iii. 5-7): "Not by works of righteousness which we have done, (not with man's baptism with water), but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

9. This baptism Paul calls "the circumcision made without hands." Hence, not water baptism, which can never be accomplished without hands.

10. Paul says this baptism is "the operation of God"—the work of God the Saviour, who said: "I will baptize you with the Holy Ghost," and who makes us "complete" by this baptism.

11. Paul distinctly affirms, in the following chapter, that in this renewal of the nature: "Christ is all, and in all."

12. There is no mention of water in this Epistle.

13. If water baptism makes us com-

plete in Christ, then without water baptism we are not complete in Christ. How then is it with those children who die in infancy without water baptism? Have they gone hence without being complete in Christ?

14. If by water baptism we are made complete in Christ, how important that our infants should early receive water baptism.

15. Paul calls this baptism "the circumcision of Christ," the circumcision not made with hands, but made by Christ, showing that Paul uses the words "circumcision" and "baptism" as synonymous terms; and that this is not man's baptism with water, but Christ's which is with the Holy Ghost.

16. Simon Magus, the sorcerer, it may be assumed, was baptized with water, by Philip, by the most orthodox mode, (Acts viii. 13.) If Paul, in Romans 6, and Gal. 3, and Col. 2, is speaking of man's baptism with water, then Simon Magus must have been "baptized into Jesus Christ—baptized into his death—buried with Christ by baptism." If Paul, in those passages meant water, then Simon Magus must have "walked in newness of life," and must have had his old man "crucified with Christ;" and being dead in Christ he must have been "freed from sin." If such blessings could be had by water baptism there would be nothing left for Christ, or for the Holy Spirit to do for us, in order to the renewing of our nature. But it is evident that we do not receive those benefits by water baptism, by the fact that Simon Magus was baptized with water by the apostolic mode, but was nevertheless, "in the gall of bitterness, and in the bond of iniquity." Simon was in a most extraordinary predicament for a man who had received water baptism and, therefore, according to the Baptist theory, had been "baptized into Jesus Christ," and "buried with Christ," and been "freed from sin."

17. The error of the Baptist interpretation of the passages under consideration arises from assuming that the word baptism applies to the external ordinance administered by man; whereas it refers to the gift of the Spirit as dispensed by Christ. Paul explains the sense in which he uses the term, in 1 Cor. xii. 13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free." It is the baptism of the Spirit that introduces a sinner into the body of Christ. Through the baptism of the Holy Spirit we become united to Christ, and are sealed unto the day of redemption, (Eph. iv. 30,) and are made members of his body, of his flesh, of his bones, (Eph. v. 30.) Being thus members of his own body, we are one with Christ our head in his death, burial and resurrection, and glory. Though a man were immersed in the Jordan itself, or sprinkled with the waters of the Jordan, it could never truly be said of him, unless he is baptized with the Holy Spirit, that he is crucified with Christ, or buried with Christ, or that he sits in heavenly places with Christ.

I am, dear brother, Yours truly, D. D. CURRIE.

FUNERAL OF THE LATE HON. L. A. WILLMOT.

The funeral of the late Hon. L. A. Willmot, who died suddenly of heart disease, at his residence, Evelyn Grove, on Monday, May 20th, took place on Thursday, May 23rd, at the Methodist Cemetery, Fredericton.

The funeral cortege left the residence of the deceased at 4 o'clock. The pallbearers were—His Honor Lieut-Gov. Tilley, Chief Justice Allen, Judge Fisher, Judge Weldon, L. Chipman, Esq., St. Stephen: L. S. D. McPherson, Esq., Assistant Superintendent of our Sabbath School. There was a very large attendance, not only of our own congregation, but people of every creed and nation, so that our large church, in which the funeral service took place, was crowded to the doors.

The service was opened by the Chairman of the Fredericton District, the Rev. R. Duncan, giving out Hymn 41—"O God our help in ages past," which was sung with deep feeling by the choir and congregation. Mr. Duncan then offered an exceedingly impressive and appropriate prayer. After the reading of the usual lessons by the Rev. G. W. Fisher and the writer, the Rev. H. Daniel delivered an eloquent address, in which he briefly reviewed the life of our lamented brother.

The service closed with the Rev. T. Marshall giving out Hymn 732, and Rev. R. Duncan pronouncing the benediction. Before leaving the church, the casket was opened, and the officers,

teachers and children took a last farewell of their beloved superintendent. The order of the procession you will learn from the daily papers.

One of the most affecting sights connected with the funeral was the part taken by the school at the cemetery. Under the management of a very efficient committee, the children formed a line on either side of the main walk, and while the hearse and the mourner passed on to the grave, sang, as teachers and scholars whose hearts are full of love and sorrow could sing—"Good night until the morning."

After the reading of the burial service, each member of the school, from the youngest in the infant class, to the eldest teacher, filed past the grave, each casting a flower upon the casket as a last token of respect and love. The whole multitude then slowly dispersed, the mourners and the church to more fully realize their great loss, and our citizens to speak of the death and burial of New Brunswick's most gifted son. The memory of our late brother is no private inheritance. It belongs to this community, to this Province, to our Dominion—to the Church of God. Among the Methodist people, at least, there will be no name sent down to posterity which will carry with it more associations of combined greatness, reverence, admiration and love, than that of Lemuel Allen Willmot.

The death of our beloved father, brother, and friend, so sudden and unexpected, with no warning or sign, at once separated us from him who last week was living, acting and speaking among us, in an event which, in its associations, exceeds what is usually solemn and impressive, even in connection with death itself. This sudden event has shaken us all, and has made us tremble with awe and almost with terror. It has stunned us, and bowed us down with sorrow. We feel at once how utterly powerless we are in the presence of this event. We cannot alter it. We could not prevent it. We cannot repair the loss it has occasioned. In submission we bow to the divine will. Judge Willmot was in his 70th year, yet his form was so erect, his intellect so clear, and his heart so young, that we had no thought of his dying for years to come. On the Monday, the day of his death, he was cheerful, I will not say unusually cheerful, for cheerfulness was the habit of his life, and was almost unmixed and untroubled by a cloud. While driving he was seized with a violent spasm near the heart, from which, shortly after he reached his home, he became unconscious. On the arrival of Dr. Atherton, scarcely any signs of life were apparent, and in less than ten minutes he had probably breathed his last.

Absence from the body, and presence with the Lord, consciousness on earth and consciousness in heaven, were in his case blended in the same moment. He did "not see death," or, if he did, he saw it only in the light which flashed upon him the victory. He literally "fell asleep in Jesus." "Night dew falls not more gently on the ground, nor weary, worn out winds expire so soft." A calm sunset, an evening gently gliding into night. A veteran falling asleep amid the memories of many victories, and with the stars and orders of his well deserved renown; these are the images suggested at the death of L. A. Willmot.

God said to our brother,—"It is time." Yes, it was the time appointed by heaven, and though it may seem premature to us repining and shortsighted mortals, we dare not murmur, we dare not complain. The wisdom that cannot err, the goodness that never fails, rebuke every rebellious thought, and humble us into unquestioning submission.

May the prayers of the Methodist Church rise up before God, and bring down blessings of consolation upon the widow, and blessings of comfort upon the hundreds of hearts which, in all parts of the country, mourn his loss, and the stimulus of a high and holy inspiration to all of your readers to be baptized for the dead.

At the request of Mrs. Willmot, the Rev. J. Latham will prepare an "Obituary" for insertion in the WESLEYAN.

P. S.—The Revs. H. Sprague, Jos. Hart, D. D. Currie, and M. C. Campbell, would have attended the funeral, but were unavoidably detained.

DEATH OF REV. JOHN GIBSON CURRIE.

DEAR BRO. NICOLSON,—I did not think when I wrote you last mail about Brother Penny's death that I should so soon have to tell you of the decease of dear Brother Currie. This very sad event took place on Tuesday morning the 7th inst., at Island Cove. Our dear Bro. was taken first in January last by that disease which has proved fatal. He caught cold in going down to his circuit from this place. His child had been taken seriously ill and he came up to procure medical advice. On his way home it rained incessantly and he caught a severe cold, which entirely laid him aside from his much loved toil. It was evident to all who saw him that his days were numbered, that he was consumptive, and that his stay on earth was only a question of time. From the first he became so weak that it was with difficulty he could move about. Very shortly after he gave up he was confined to his bed, which he never again left until the Master called him home. It was a pleasure to Him to find his brethren in the ministry rally round him to supply his pulpit from Sabbath to Sabbath. It also delighted his heart when he was laid aside to know that the Lord had graciously owned his labors among the people of his charge by pouring out upon them His Holy Spirit and converting them by scores. From every part of the Island men were interested in his welfare, and many vied with others in trying to show by little acts of kindness how he had endeared himself to those to whom he had ministered the word of life. At one time during his illness he wanted some grapes. His mouth and throat were very sore. The writer of this did his best to procure some for him, but could not succeed. He wrote to St. John's to a kind brother there who tried everywhere to get some for him but could not, and then, instead, by a special messenger, he sent him some of the best fruit available. The fact is everyone loved the dear brother, his disposition was such as made him a general favorite. Then he was such able expositor of the word of life. It was indeed a great treat to hear him descend upon the love of Christ. His face would literally shine whilst dwelling upon this glorious theme. It was evident to all he felt what he spake. His congregation could not but perceive that his own heart was filled with that divine principle. Had he been spared he would have been an able minister of the New Testament. During his illness he often spake of his relatives in Scotland. He has a father and brother now living in Glasgow. One of his last efforts was to write a letter to his brother Willie, and there is no doubt but this, as other epistles sent, testified to that grace which God has graciously bestowed upon his servant. It was Bro. Currie's desire to die in Carbonear, and several efforts were made to bring him up to this place, but he became so weak that any attempt it was seen, would only prove to hurry him off, so he never got here until several young men belonging to his congregation rowed up with his corpse aboard, a distance of 26 miles, thus showing their love to their deceased pastor. It was indeed hard to witness the taking away from the Mission house at Island Cove of his remains. His wife felt severely and the people thronged to catch a last look at the coffin which contained all that was mortal of him who had ministered the word of life to them.

We buried him on the Saturday following. He was carried to the grave by six young men from Scotland. Twelve of his brethren, besides scores of the people followed his remains to their last resting place. In the church brethren Goodson, Embree, Boyd and Bryant gave short addresses touching the character, usefulness and death of our dear brother. A sacred influence filled the sanctuary. Many were moved to tears, and all felt that a prince had fallen in our Israel. On the Sabbath evening following the Rev. James Dove, Ex-President, improved his death by preaching a funeral sermon founded upon the text St. Paul 2 Cor. v. 1: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God an house not made with hands, eternal in the heavens." I had not the pleasure of hearing the discourse, but learned from competent judges that the subject was dealt with in a masterly style and that God's presence was eminently felt. After the sermon Bro. Dove gave a short outline of Bro. Currie's ministerial career from the time of his landing in St. John's to the closing scene in Island Cove. And what a closing scene that was! How calmly and peacefully (after bidding good by to his wife and child, and other members of the household) he passed away to the better land, aged 27 years. Those who were watching him scarce knew he was dead. But he was, and his happy spirit had gone to swell the chorus of that Redeemer he had loved and so faithfully served in his day and generation. May God sanctify his death to our good and to His glory. Amen.

JOHN GOODSON. Carbonear, May 15, 1878.

THE WESLEYAN. SATURDAY, JUNE 8, 1878.

PRINCE EDWARD ISLAND.

A visit to this beautiful Island last week afforded the Editor an opportunity of contrasting its present appearance with his recollections of fifteen years ago.

Methodism has made rapid strides in Charlottetown. The old church, of sacred memories, whose body grew by joints as new strength continued to reach it, has given place to a grand structure which occupies the old site, side by side with a palatial parsonage.

A congregation meets here morning and evening of very large proportions, reverential—which is but a general characteristic of Methodist worship, and intelligent, which is not so usual even among our most devout hearers, at least in the same sense as here.

Perhaps in no other place in the Dominion are there so many adults making a study of the Bible, in Sabbath school classes, as in Charlottetown. This keeps up a strong supply of local preachers; it knits the brotherhood into a compact body; it feeds the flame of religious patriotism, and prevents the church from becoming a prey to false teachers; but it must also keep the preacher ever to the straining point of accuracy, and save him from relapsing into idle habits.

The proceedings in the McCarthy inquest closed on Monday. A number of witnesses were examined for the defence, after which Coroner Hannington addressed the jury at some length, when they retired to agree upon a verdict.

The very best talent of the two congregations—merchants, lawyers, judges, bankers and intelligent mechanics, are found steadily at the heads of classes, composed of men and women from sixteen to sixty years of age. This is therefore a rebuke to those who imagine they outgrow the Sabbath school when reaching maturity.

The new church is a religious hive of industry. Its construction is the most ideal city-mission church we have seen. The audience room in the afternoon is well occupied by the Sabbath school proper, while the upper floor is partitioned off into many rooms, where the infant class, and several large adult classes are free from intrusion.

Our ministerial force on the Island is doing admirably. Mr. Lathern, the chairman, holds in Charlottetown, as elsewhere during his pastorate, a very high place in public regard. He is happy too in his brotherly associations. His colleague, with brethren on the surrounding circuits, all of whom exchange with him at intervals, are spoken of with great respect and affection.

Through the courtesy of and in company with Superintendent McKechine, we had a pleasant railway run to Souris, on the North Eastern point of the Island. Railways are always, or generally at least, greatly promotive of travel and trade. It is customary for strangers to laugh at this particular railroad because of its rather amazing eccentricities. It has very peculiar habits of departing from what moralists designate "the straight line of integrity," and this it does at most unexpected times and under peculiar circumstances. But it is a boon to Prince Edward Island. It is a vast improvement upon nothing. Above all, it is building up, with all the drawbacks of hard times, central settlements with marked rapidity. Mount Stewart is really a thriving place just now, and growing every day. St. Peter's, Souris, and such station villages, are throwing out new mercantile sign-boards and showing new substantial buildings by every roadside. Charlottetown and Summerside must be greatly benefitted by the railway. The line is managed with that precision and energy which never fail to bring success, whatever may be the nature of a business. There is but one misfortune that we could see in the enterprise—those sinuosities at which visitors laugh, the champion examples of what the sailor calls "circumbendibus," are serious deflections for a people who must look forward to paying a passenger and freight tariff, lengthened out by each wayward eccentricity of the contractors, long as their work shall last.

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The McCarthy murder case is slowly coming to an issue in the courts. Beyond Annie Parker's, there is not a whit of any direct evidence against the Osbornes, though circumstantial evidence there is in abundance. The most startling testimony is that given by Dr. Allison, to the effect that, in his judgment, from certain indications, the body of the murdered man must have been taken out of the water some time after it was first placed there, and the two outside coats buttoned upon it. An immense amount of testimony has been given, of an indirect character chiefly, but bearing more or less conclusively upon the probability that the Parker story is true. A rumour, originating with the Sackville Post, to the effect that a sister-in-law of the Parker girl had divulged the name of her husband as the real murderer, turns out to be utterly groundless. We are very curious to know what the verdict of the Coroner's Jury will be in this exceedingly complicated case.

LATER. The proceedings in the McCarthy inquest closed on Monday. A number of witnesses were examined for the defence, after which Coroner Hannington addressed the jury at some length, when they retired to agree upon a verdict. After deliberating from 5 p.m. to 8.30 p.m. they came into court announcing that they could not agree. Five of the jurymen found as follows:— "We, the undersigned, convened for the purpose of inquiring into the cause of the death of Timothy McCarthy, find that Timothy McCarthy came to his death by a blow or blows on the head from a hatchet in the hands of Harry Osborne, in the bar room of the Waverly House, the said hatchet being given him by his mother, Mrs. John Osborne, in the presence and with the consent of Eliza Osborne, and we do say that the said Harry Osborne, Mrs. John Osborne and Eliza Osborne are guilty of the willful murder of the aforesaid Timothy McCarthy." (Signed) CHARMAND WELLING, JAMES WILBUR, TRANQUILLE GALLANT, JOHN DICKIE, GEORGE MINER.

The minority found as below:— "We find Timothy McCarthy came to his death by a blow or blows on the head but the evidence is not sufficient to say by whom." (Signed) LOUIS AVARD, GEO. MALETT. The jury were discharged and the Court adjourned sine die. The Osbornes were sent back to the hotel. They will be returned to Dorchester jail to-morrow. The friends of the prisoners here are downcast at the result. They expected a majority for acquittal.—Chron.

EARL RUSSELL's death is just announced. He had reached a ripe—very ripe age. As a statesman he always stood well in the front. There were times when, in early life particularly, the little man could show a great, heroic spirit.

A RESOLUTION ON LAY DELEGATION, sufficient for a good round text, has been passed by the Charlottetown Quarterly Meeting. The Resolution looks to the ultimate conclusion of a measure which was inaugurated when the doors of General Conference were opened to the laity. It recommends, if it does not ask for, the admission of Lay Representatives to the floors of the Annual Conferences. There are two or three things to be said as to the Resolution. It originated with a very large, very intelligent and thoroughly loyal official Board. There are few official meetings more competent to form a judgement on any connexional subject than this. They have long been noted for the intelligent study of our economy, and their uniform appreciation of what is excellent in our modes of legislative and executive action. They are also so far above all imputation of self-seeking in the matter of Conference representation that their suggestions ought to have great weight. Now that England has called its laymen to annual Conference counsel, and Australia has proved the measure to be one of great advantage, there may be strong reasons assigned in favor of inviting our strong laity to come in with us and finish what they began, instead of dismissing them with a benediction, just as Conference doors are being opened. The Resolution will proceed from this first floor of the official temple, up to the Annual Assembly and the Quadrennial Court. We will watch its progress with some interest.

"\$6,000 damages" was the verdict given last week by a Jury in St. John's, in favour of a young Post Office employee. He had been accused by Mr. Dewe, Post Office Inspector, of stealing money, but though he declared his innocence, was dismissed. Does the law really allow a detective to cast adrift a young man against whom nothing can be proved, beyond suspicion, thus marking him as a villain before the world? It is, of course, essential that an Inspector should have large powers, should have free range of every private place, and a knowledge of the movements of all who live within the circle of the Post Office duties. But is he at liberty, when suspicions point to a clerk, to torture him into a confession, and, failing in this object, send him into the street? Surely every one has a right to trial in this country before being condemned. Even in Russia the Czar alone may do an injury to a public servant and repent or not afterwards as he pleases. While justice should be done in preserving public postal interests, it ought also to be as freely accorded to young men.

THE BERMUDA BRETHREN, Revs. R. Wasson and W. C. Brown, with their families, reached Halifax last week, their time in Bermuda having expired with the present Conference. They are all in excellent health. Many tokens of the tender regard in which they were all held on the Islands, were presented to them before leaving. Mr. Wasson was the recipient of addresses and gifts from the Templars and the youth of his own charge. Indeed, from what we saw personally, such was the strength of attachment between Pastors and people, that the parting must have been intensely trying to both parties. To all other bonds of union were added those begotten of a new life begun in many souls through the instrumentality of these brethren beloved. We are very sorry to hear that Bro. Purvis was quite ill when these Brethren came away. It is possible he may be obliged to return soon, the climate being too relaxing for his constitution.

REV. SAMUEL ROSE, our venerable and successful Book Steward at Toronto, has been honoured with a D.D. by a Tennessee University. We shall now know him as Doctor Rose, a serious change to make in a man's baptismal name! If Brother Rose concurs in the general verdict, that virtuous and honored old age deserves literary recognition in our ministry, he will receive the degree and be thankful. If he looks upon such distinctions in the light in which they are viewed by some men, he will still, with his good constitution, be able to endure all that his brethren require him to bear. He has our hearty congratulations.

THE "WESLEYAN" THIS WEEK.—We afford Mr. Currie much space in this issue, as we are anxious to get Mr. Brown off the gridiron as soon as possible. The letters will run through two or three more numbers. The Ingonian appeal is really deserving of attention. That is purely Mission ground. We would gladly take charge of any monies or material for that good object. Our readers will follow "G. J. B." in his description of Chautauqua with much pleasure and instruction. An International Sabbath School Assembly always involves considerations of the first importance, and added to a full appreciation of these, our correspondent had a keen eye and a facile pen.

Rev. John Brown attempts, in the Messenger of this week, to fasten upon us a charge of unfairness. He alludes to a previous instance of refusal to publish his letters thus— "I do not forget when I was discussing the question of baptism with a venerable minister of the Presbyterian Church in the Presbyterian Witness, in which paper full liberty was given to us both, and from which paper I think, dear sir, you may learn the lesson of fair play: and when the Editor of that paper wished the controversy to be discontinued after a certain time, and the Presbyterian brother sent his communications to you: you very readily published them, but when I sent mine you refused them insertion. "Full liberty was given to us both." Indeed! and yet "the editor of that paper wished the controversy to be discontinued after a certain time!" Is that the kind of fair play Mr. Brown demands—sawing off his beautiful baptistic tree when only half grown! We agreed, in advance, to insert a few letters from the venerable Presbyterian minister, but made no such agreement with Mr. Brown. He must excuse us for doubting still whether the Messenger or Visitor would publish Mr. Currie's letters under any circumstances.

By the above it will be seen that Mr. Brown is out "in reply to Mr. Currie." We are glad he has found a name for it. It would have been difficult otherwise for the public to decide. Startling intelligence comes from Berlin. For the second time, the Emperor was fired at while out riding, this time with serious effect. Several shots entered his person, requiring medical care, and causing anxiety for his recovery. Communion agitators are showing themselves in many places on the Continent. Doubtless, this shooting of royal personages is one part of their programme. Communism began with a scriptural idea of "having all things common," but it has so sadly departed from the scriptural aim and spirit, that society must make common cause against it and trample it down.

BRUNSWICK ST. CHURCH, Halifax, has now followed the example of Grafton St. in the matter of placing its Pastor in its own Parsonage. The situation is really as delightful in the rear as natural scenery can make it; while inside the house is beautiful and spacious. The ladies of this charge undertook the extra debt of the Parsonage, and have already made good strides towards its liquidation. The house is the residence occupied by the late Edward Jost, Esq.

SAD AFFLICTION.—The Reporter thus alludes to the sad circumstances attending the family of Mr. John Downey, a well-known employe of the Provincial Penitentiary:— "That terrible disease diphtheria, which has broken in upon so many family circles in our Province of late, has carried off quite a large number of children from amongst us during the past few months; but the saddest case of any that has come to our notice is that of the family of Mr. John Downey on Wellington Street, from which the reaper has taken away four children within the past eleven days. Here is the melancholy record:— May 24—Amy Rozel, aged 7 y'r 11 mo. " 29—Florence, aged 3 years. June 3—Bessie May aged 12 years. " —Mary Ann, aged 10 years. The two children who died on Monday passed away almost at the same moment. Two other children are suffering from the disease, but it is hoped they will recover. Much sympathy is felt for Mr. Downey in his terrible affliction.

DR. KENNEDY, of Mt. Allison, Sackville, is to be congratulated upon receiving a D.D. from Northwestern University, Chicago. The degree in this instance would seem to follow a B.D. previously possessed, as M.A. comes in the course of B.A., subject to certain

tests. The degree comes therefore as a right as well as an honour. JUDGE WILMOT's death has awakened intense feeling among our Ministers. One writes us—"I have lost my best earthly friend." Another—"My first, dear Sabbath School teacher"—and so on. It will be known by these evidences how much the nobled souled man found his way into the hearts of a class whom he always loved and respected.

A fine cabinet of geological specimens, collected by the late Rev. Thos. H. Davies, came into possession of Rev. W. H. Heartz. He generously handed over the whole (1,000 specimens) to the Museum of Mt. Allison, Sackville.

NEWS FROM THE CIRCUITS.

DONATION AT PUGWASH.—A number representing the Methodist congregation at Pugwash met at the Methodist Parsonage, on the evening of Thursday last. After a sumptuous tea and pleasant conversation, William Black, Esq. was called to the chair. According to a resolution of the meeting Dr. Dakins as spokesman for the company, with a suitable speech, presented their pastor, Rev. T. D. Hart, with \$31.50 in cash, and other useful things valued at \$5. Mr. Hart replied with appropriate remarks, accepting this kindly expression of his congregation's appreciation. Other speeches and music enlivened the occasion.

CAMPBELLTON, N.B.—Dear Sir, I am happy to inform you that a good work has been going on in the Restigouche Circuit for the last year. Although the Circuit is extensive and the labours arduous, there being eight preaching places, the appointments have been well filled and the services well appreciated, as indicated by full houses on nearly all occasions. The good people of Belledune at the lower part of the circuit have commenced to build a church, much to their praise, and further, show by their liberal contributions toward the support of the Pastor that their minds are inclined in the right direction. At the Third Quarterly Meeting of the Circuit which was held at Campbellton for this year, the financial state of the circuit was taken into consideration; owing to the depression of trade and scarcity of cash in the country the finances of the circuit are not in that flourishing condition that we would wish still we trust that the necessary requirements of the circuit will be met by a loving people. Several short speeches which were made by the Pastor and members of the meeting showed that between them their existing sympathy and love, which same feeling is felt by the people in general upon the whole circuit. And I am happy to say that a cordial and unanimous invitation was given to the Pastor, the Rev. Mr. Tippet, to remain with us another year, which we trust will be accepted by the Conference, and prove a benefit to the church.

Fredericton, N.B., May 30. Rev. A. W. Nicolson, Dear Sir,—The accompanying Resolutions passed unanimously at a very full meeting of the Officers and Teachers of the "Fredericton Wesleyan Methodist Sabbath School" on Tuesday evening last, and I was requested to forward you a copy of the same for publication in the WESLEYAN. Believe me, Dear Sir, Yours very truly, &c., GEO. A. PERLEY, Secretary F. W. S. S.

Whereas it has pleased Almighty God, in the wise order of His providence, to remove from our midst our beloved Superintendent Judge Wilmot, Therefore Resolved, that while deeply lamenting the loss of one who, for more than a quarter of a century has lovingly and faithfully performed the duties of Superintendent of this School, yet remembering that our Father doeth all things well, we would bow in humble submission to his will, Resolved that we tender our heartfelt sympathy to the sorrowing widow and relatives of our late brother, and sincerely commend them to Him who has promised to be a "Husband to the Widow" and who, alone is able to bind up the wounded hearts, and wipe away all tears. Resolved that a copy of these Resolutions be presented to Mrs. Wilmot, and also a copy furnished the WESLEYAN for publication.

The Entertainment in the Skating Rink, Hillsboro, came off last evening. John Wallace, Esq., was called to the chair and read a telegram from Messrs. Brydges and Luttrell, stating they had been detained in St. John and would not be able to be present. As a good many had gone to Hillsboro especially to hear the promised speech of Mr. Brydges, this announcement caused great disappointment. The Entertainment, consisting of music and speeches, was good throughout. The attendance was large. There were over 1000 in the Rink. About 309 went from the Moncton and Salisbury, and about the same number from Harvey, Hopewell and along the line to Hillsboro. A Choir of singers from Moncton, Salisbury, and Hopewell Cape, and the Hillsboro Choir, presented a varied programme. Some pieces were extra well performed. Speeches interesting and patriotic were delivered by Revs. D. D. Currie, Chalmers, Comben and Wilson, and by Hon. John Lewis, Mr. J. K. Pidgeon and others. The programme was fully carried out. Those in charge of the arrangements, and particularly Mr. Dutcher, are to be congratulated on the success of their indefatigable efforts. The Hopewell Band was in attendance and played. The Rink was tastefully decorated. Several loyal transparencies were shown with good effect.—Moncton Times.

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WESLEYAN ALMANAC
JUNE, 1878.

First Quarter, 7 day, 11h, 40m, Afternoon.
Full Moon, 14 day, 7h, 37m, Afternoon.
Last Quarter, 22 day, 3h, 1m, Afternoon.
New Moon, 30 day, 5h, 12m, Morning.

Table with columns: Day of Week, SUN, MOON, RISES, SETS. Lists sunrise and sunset times for each day of the month.

THE TIDES.—The column of the Moon's Position gives the time of high water at Falmouth, Cornwall, Horton, Hansport, Windsor, Newport and Truro.

High water at Falmouth and Jeps Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 8 hours and 25 minutes LATER, and at St. John's, Newfoundland 25 minutes EARLIER than at Halifax. At Charlotteown, 2 hours 54 minutes LATER. At Westport, 2 hours 20 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

EXTRACT OF A REPORT READ BY DR. PUNSHON, BEFORE THE ANNIVERSARY MISSIONARY MEETING, EXETER HALL.

The financial statement and general summary are as follows:

Table of financial receipts: HOME RECEIPTS, FOREIGN RECEIPTS, PAYMENTS. Lists various sources of income and expenses.

In addition to the above receipts, nearly £15,000 have been received at the Mission House during the year on account of the Indian Famine Fund, besides numerous amounts contributed by the generosity of the Methodist people to the Mansion House Fund, and in local collections. Further, about £3,250 have been received in aid of the chapels, &c., in St. John, New Brunswick, which were destroyed by fire.

Table of PAYMENTS: General Expenditure, Richmond College, Italy, Special Expenditure, Ceylon, South, ditto. Lists various expenses.

The collection at the Missionary Meeting on Monday week, at Exeter Hall, amounted to £228 11s. 8d., and it was made up as follows:—

Table of collection details: Cheques and notes, Sovereigns, Half-sovereigns, Half-crowns, Florins, Shillings, Sixpences, Fourpennies, Threepennies, Pennies, Half-pennies, Farthings. Lists the breakdown of the collection.

From the number of tickets applied for and given out, and the appearance of the hall, 3,000 were probably at the meeting, so 800 must have given nothing, and only 272 persons gave more than a shilling each.

I am afraid that similar proof of the shabbiness of the people could be obtained after a collection in almost any large congregation. It is amazing to see well-dressed men and women, who push to the best seats, permit the plate to pass them without giving a coin. I took note of some cases that were of a very unedifying description; they would, and probably will illustrate, in an interesting manner, some day, the subject of "The Curiosities of Collections."—London Methodist.

Father Hyacinthe will have a hearing in Paris during the Exposition under the most propitious circumstances. The present republican government is very friendly to him. He has been offered the great hall of the Exposition for the delivery of discourses during the months of May and June. He will speak to such audiences as...

INGONISH.

We winced a little when only seventy-five hours from Bermuda, where a three years sojourn in an almost tropical climate had ill-prepared us for northern hardships, we were informed, at the Book Room, that our destination was Ingonish. We almost felt called upon to exercise the grace of forgiveness. But were we not pledged to accept the direction of Conference? Had we not been taught by

"Many lengthened, sage advices," at least, that wire-pulling is a very naughty practice? Verily we had. So mellowing the vision of hardship by hope, actuated, we trust, by some higher, holier motive than mere obedience to human law, we raised not a murmur, but went by railroad and steamer, and a distance of forty miles in an open boat, under a dreary rain, on a wild, rough sea, with an intoxicated companion-de-voyage, terminated a journey of two hundred and seventy miles, and brought us to Ingonish. The fishing boat sent to bring us off grounding on the beach, four stalwart fishermen sprang into the waves and dragged us boat and all to the landing. One of them grasped our hand and said, "You are welcome." We knew he meant it, and it helped us greatly. Having landed, we were conducted to the house of our future host by himself. A brief rest. Then some enquiries about the field and the work of God here. In brief, the result of our enquiry was—To be informed that the field was large, the people poor, no parsonage, no church, nor any prospect of one, our services being held in an unfinished union (?) building. Our society consisted of fifteen members, divided into groups of nine and six, separated by a distance of thirty miles, the greater part of which was a foot-path through the unbroken wilderness. Our work, then, must be pioneering; and so we have found it.

The circuit is passing through the fourth year of its incumbency. Methodism here has hitherto been an evangelizing agency with little of distinctive disciplinary organization. Under the ministry of Bro. Purvis, whose name is still as ointment poured forth a gracious revival cheered the little society, and with subsequent ingatherings, raised the membership to thirty-three, with nineteen on trial. Last year the pruning-knife left but fifteen members; on trial, two.

THE WORK OF THE YEAR

has been prosecuted in the face of many discouragements. The toil, the endurance of hardship which the mission demanded contrasted painfully with our sense of physical incapability through enervation by long residence and hard work in Bermuda. Unavoidable exposure laid us aside from the regular services for a time, and special work, in which we longed to engage, and from which we had reason to hope for good results, closed with the third meeting.

Next to the baptism of the "Holy Ghost and fire," places of worship form the great need of this isolated mission. To the supply of this need we have bent our energies; and for a people financially so weak, great results have followed the effort. On the 24th April we laid the corner-stone of a Methodist Church at Ingonish; and on the following day the frame was raised, now partly boarded in. True enthusiasm and unity mark the efforts of the congregation. In a short time nearly three-fourths of the estimated cost was raised by subscriptions. These are payable in instalments, and so arranged that to a limited extent the subscribers can pay in material or labor. The people prepared all the timber, and it is an incident worthy of remark that some of it was garded in the forest by the aid of Newfoundland dogs. Beautiful for situation will our temple be, and we know it will be a joy to this whole people. Standing by a pleasant grove, on an elevated site, the generous gift of J. W. Burke, Esq., it looks out on the broad Atlantic, and will be an ornament to the village, a landmark to the hardy "toilers of the sea." And if our willing people receive the sympathy in financial aid which their own liberality merits and which they deeply need, the top-stone will soon be laid with rejoicings.

On the 8th inst. we laid the corner-stone of a new church at Asby Bay. As previously indicated, this appointment is distant thirty miles from Ingonish. In winter it is only reached by a snow-shoe track through the wilderness; at other seasons the journey may be made on horse-back. Four visits, being one in excess of any previous year, have been made; at each we remained ten days, and in all preached twenty-eight sermons and regularly visited thirty three families; most of whom are now in settled connection with our congregation.

Our little society there has been much quickened and a truly hopeful enthusiasm has marked their effort to provide a place of worship. About one-half the estimated cost has been raised. The site was given by Mr. W. Gwinn. The building committee will be busy throughout the summer in providing me...

terior completed by June, 1879. Previous to this year but little has been done at Asby Bay for the support of our cause. They now agree that if favoured with a quarter of the missionary's labor, they will bear a corresponding portion of his salary. It is a most encouraging section of the field, and will well repay faithful toil.

THE OUTLOOK

of the circuit is decidedly encouraging. Our work in its operations now meets the requirements of Discipline as far as is possible with the material at our disposal. Our usual means of grace are all in operation, and for the most part, well sustained. The young people have a very interesting bible-class, and our Sabbath-school, recently furnished with a new library, has zeal enough to keep it alive through the winter. But the laborer here must learn not to despise the day of small things. Here he needs a strong frame, a brave heart, a sublime, dauntless faith. We have sometimes painfully felt the need of these by their absence. Imbuing our soul in the spirit of prayer, our inner life has reached out in its ardent longings to gather new strength in heaven; and though spiritually there is here a quietness unstirred to that extent we have looked and longed and labored for, yet are we moving onward and upward, nor shall we leave the field without a sheaf for the Master.

In conclusion, we would humbly and most earnestly urge upon every reader of the WESLEYAN, and every friend of God's cause the circuit's financial need. Ingonish is but a fishing village; and with but a few exceptions our people are poor. Some are not strangers to the anxiety of want. The missionary gets but meagre assistance to live, this year notably so, as last autumn the fisheries were less remunerative than usual. We have two churches to build, each equally, and both absolutely necessary, if the souls of the people are to be cared for.

Let those who have the disposal of our connexional funds, and those whom God hath blessed with greater riches than we, regard our appeal. Our need will abound to the blessing of those who help us, for we remember the words of the Lord Jesus, "It is more blessed to give than to receive." We are struggling to help ourselves and unblushingly ask for aid. Any contributions will be thankfully received by the subscriber, at the coming N. S. Conference, or by the future missionary on the circuit.

J. M. FISHER.

Ingonish, May, 1878.

WHAT I SAW AT CHAUTAUQUA.

On a bright morning in the beginning of August last, having spent the previous night in a half-sleeping state in the berth of a Pullman car, I arrived in the city of Buffalo, en route for Lake Chautauqua, and its Sabbath School Assembly.

After a few hours in the city of elevators, I purchased a return ticket with a half-yard of coupons attached and took my seat for the last stage of my journey. It was a charming ride, certainly. The road wound along the shores of Lake Erie; and from the car window I could catch, ever and anon, charming glimpses of the sloping undulations trending down to the blue water, rippling under the rays of the afternoon sun. Changing cars, after an hour's ride from Buffalo, I immediately became aware of the nearness of the Assembly, for from the bits of talk that reached my ears from the passengers around me, I could gather that many of them were bound to the same destination as myself. And now the bright and far off horizon bounded a wondrously varied landscape. High among the hills, the road ran—showing rich slopes of meadow interspersed with stretches of woodland, and single clumps of trees that made the country look like some vast park. At length we reached a lake embosomed in the hills, and halted at a village on its nearer shore. This was Mayville, and the lake was Lake Chautauqua.

A few minutes more, and my fellow passengers and I, (with those packages of various shapes and sizes generally known as baggage,) were transferred to the waiting steambath, and speeding up the lake. In a short time we were at Fairpoint, the scene and seat of the Assembly. And now, how shall I describe my first bewildered sensation when, having first paid my two dollars for a ticket admitting me to the grounds for the "Full Course," I entered the gates and looked around me? Here were hundreds of people,—young men and maidens, old men and children, seated in quiet under shady trees, chatting in vivacious groups, rambling in incessant streams by the side of the sunlit lake, and through the green trees. Proceeding to the office, and leaving my luggage for the nonce, under its counter, I was at leisure to look around me.

Now a feature of the place struck me. I was no longer on the lawn like point, but in a sort of square, built around with pretty cottages, balconied and gabled and heavy-eaved, and with broad avenues leading from them, flanked by...

miniature. In the centre of this square were some lofty and wide spreading trees, and beneath them row upon row of seats in semi-circle, radiating from a raised and canopied platform. This, as I afterwards got to know, was the Auditorium, Chautaugus' chief speaking place; and often during the sessions did I see it crowded with audiences of three, four, and five thousand eager listeners, as some eloquent preacher or deep reasoner, or brilliant experimenter made it the focus point of attraction and interest.

Just as I entered the square, I heard the sound of a voice—evidently that of some one addressing an audience, and turning in the direction whence it came, I found myself at the door of an enclosure roofed with canvas, and with seats capable of holding some two hundred persons. Entering, I discovered very soon that the subject under discussion was the Normal Class, and that a vivacious interchange of opinion and experience on the difficulties connected with Normal Class working, was going on. Some one hundred and twenty or thirty people were present, and the interest of all in the subject was manifest from the keenness with which points were noted, and hints jotted on the note books in the hands of nearly all. On the platform was a gentleman—the leader of the meeting—energetically shaping and directing the discussion—as it were sorting and weaving the loose threads of thought. Who he was I did not then know, but I could see that he was thoroughly at home in his position. As soon as the meeting was over I called at the tent of Dr. Vincent, to present my credentials, but not finding him in, followed a throng to a canvas roofed amphitheatre, I afterwards knew as the Pavilion, and listened for an hour to a charming talk on "What the Primary Class may learn from the Kindergarten," by Mrs. W. F. Crafts, a lady whose name is well known to all S. S. Journal readers from her articles on the conduct and work of Primary Classes. Yielding to my inclinations and the influence of a crowd like minded, I next wended my way to the boarding hall—a huge shed built of rough boards and canvas, and fitted up with tables and benches in keeping with its build, where amid a clatter of cups and a chatter of voices, some hundreds were energetically partaking of their evening meal. While seated at its discussion, I noticed passing out of the shed, the gentleman whom I had seen an hour or two before conducting the Normal Class discussion, and enquired of my next neighbor, who it was. "That is Dr. Vincent," was the reply. In a few minutes I had presented my credentials, and was heartily welcomed to Chautauqua. "Where are you staying," was the Dr.'s first question. I had made no arrangements as yet, I told him. "Every place is crowded," he remarked, "but we must get you a bed somewhere;"—so, armed with his card, requesting the hotel proprietor to do his best for me, he directed me to that important personage. "Crowded—every room full—several disappointed"—this was the report at the hotel. "We can make up a cot for you in the barber's shop, and give you the first room vacated, if you like." It was Hobson's choice, so the Barber's shop I shared that night with three others,—sleeping, however, soundly and safely till the coming of the sable artist in the early morning roused my companions and myself from our comfortable cots.

To give your readers a clearer DESCRIPTION OF CHAUTAUQUA than I could, perhaps, in any other way, I will ask them to accompany me in thought, on a tour around the place, and will do my best to act as an intelligible cicerone. Wending our way up the broad avenue at the rear of the Auditorium before described, we pass on our left the huge dining shed, with the wherewithal and waiters to feed thousands daily, and find a few steps further to the right, a sectional model of the Great Pyramid, giving a capital idea both of its exterior and its interior. A little further to the right, passing a tree that poor Bliss planted only at the last Assembly, and we stand before an enclosure with a tent in its centre, altogether unlike any other, in this city of tents. We are standing by a half size model of the Mosaic Tabernacle, and its enclosure. Let us enter. Here are the altar of burnt-offering, and the priest's laver, and as we lift the covering and enter the Holy place, we find the seven branched candlestick, and the table with the shew-bread, while before us the veil hides the Holy of Holies. Drawing it aside and passing in, we stand before the ark with its brooding cherubim. How strangely still and solemn it seems. The natural impulse is to bare the head, and stand as in the very presence of the Deity, so intensely realistic is the impression. But we must hasten on, for we have much to see. Retracing our steps, and just pausing on our way to glance at the butchers' shop and general store, well patronised apparently, we cross the upper end of the Auditorium square, passing the Telegraph and Post Office, and enter another handsome avenue. A short walk brings us to an ornamental garden-plot, charmingly laid out while

a structure for the most part covered with canvas, indeed an enormous tent or combination of tents—a curiosity in itself. Constructed last year, for use at the Centennial Exposition, it does good service now at Fair Point. Entering, we find ourselves in a circular but tolerably spacious Gent's Washing Room, with a fountain playing in its centre, and passing from this into a sort of vestibule, we see two long canvas roofed corridors, with bed rooms on each side, walled with sheeting and screened with chintz. You lock your bed room door by pinning the screen together, and lie down, if you retire late, not in silence, but amid the snores, or, at least, the plainly audible breathings of a score or two of sleepers. Two hundred guests occupy these cotton dormitories. Very tasteful and ingenious are the arrangements, and very comfortable, despite its novelty, the lodgings. The Hotel commands pretty views of the lake, and the lady's sitting room, neatly furnished and supplied with a piano, looks directly out upon the shady lawn leading down to the water. Just below the Hotel a tiny jetty runs out into the lake, where pleasure boats can be hired for a wife, and at a little distance some comfortable basking houses invite to the luxury of a cooling plunge. Leaving the Hotel, and taking a road skirting the lake, passing by the way the huge two storied tent built for the accommodation of the guests of the Association, and dubbed by its occupants Noah's Ark, we approach one of the most interesting and certainly the most unique sight in the place. This is

THE PARK OF PALESTINE.

close by the lake side, a considerable piece of ground has been scooped into valleys and heaped into hills formed to scale with admirable accuracy, so as to represent the surface configuration of the Holy Land. Water is laid on by hidden conduits to supply the various seas and rivers, and plaster models of the cities dot the plains and hill-sides. The blue lake represents the Mediterranean. Thus one may land at Jaffa and travel through the ancient land of Promise, from Dan to Beersheba, without payment for dragoon or drummer, without dread of backache or Bedouin. Standing on Lebanon, or if he likes on Nebo, he may "view the landscape o'er," and fix in his "mind's eye" a very accurate impression of the country. Very vivid and perfect is the impression left, and the next best thing to a visit to the Lord's Land itself, probably is to accompany Dr. Strong or Dr. Warren or some other learned and far travelled man, on a tour through the Palestine Park of Chautauqua.

THE ORIENTAL HOUSE

next to mention to view as the Park is left, and with its flat roof, gaily painted walls and open windows invites and repays an inspection—especially as a good collection of eastern costumes, utensils and other curiosities is to be found in its upper rooms. We finish our tour if you please by a glance at the

MODEL OF THE CITY OF JERUSALEM one three hundred feet of natural size, and giving a very vivid idea of the general appearance of the ancient and renowned city as it appears to-day. You may literally go about Zion and tell the towers thereof as you walk along the raised circled platform enclosing the model. G. J. B.

(To be Continued.)

CHILDREN'S CORNER
TRUST IN GOD.

"Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in Thee do I put my trust?'"
"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"
"Oh yes, mother. Wasn't she beautiful?"
"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"
"I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous, just those two loose planks laid across, and no railing? If she had stepped a little on either side, she would have fallen into the water."
"Do you remember what she said?" asked the mother.
"Yes, mamma; she stopped a minute, as if afraid to go over, and then looked up into her father's face and asked him to take hold of her hand, and said, 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her and took tight hold of her hand, as if she were very precious to him."
"Well, my child," said the mother, "I think David felt just like that little girl when he wrote these words you have asked me about."
"Was David going over a bridge, mother?"
"Not such a bridge as the one we saw in the woods; but he had come to some difficult places in his life—there

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the most part covered... the most part covered... the most part covered...

afraid, and he looked up to God just as that little girl looked up to her father and said, 'Preserve me, O God, for in Thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind heavenly Father; I do not feel afraid when thou art with me and taking hold of my hand.'

MISS HANNAH'S BOY.

A NARRATIVE OF FACTS.

It was a cold, dark afternoon, and Miss Hannah Reed drew her shawl more closely around her as she came down the school-house steps. She was a teacher in the public school, and since her father's death, had found urgent need for all that she could earn. Miss Hannah's strength was not great, and her work pressed heavily, so that often when night came she was too tired to even read.

The day had been a trying one, and Miss Hannah felt unusually weary; the Sunday before she had given up her Sunday-school class, because her week's teaching generally ended in a severe headache. Thinking over this fact, Miss Hannah gave an audible sigh, and said half aloud:

'Well, well, there is no use in my trying to do anything but earn a living; I have time and strength for nothing else.'

At this moment she found herself opposite a locksmith's shop, and remembering that she wanted a key altered, entered the shop. The master was out, but a pale, not very attractive looking boy sat at work, and he said that she could have the key by the next day. As Miss Hannah turned to leave, a weary look in the boy's face caught her eye, and she said in a kindly way:

'Do you like this work, my lad?'

The boy looked up surprised, but seeing a look of interest in her face, said timidly: 'I like it pretty well, ma'am, but I get awful tired; I ain't used to be shut up so much.'

'What have you been used to do?'

'I lived on a farm,' said the boy; 'but father didn't need us all to help him, so he said I had better come to the city, and I found this place.'

'Do you make enough to live on?'

'I only get about enough to pay my board, and have very little left.'

'Where do you board?'

'Not far from here; there are six other fellows that board in the house.'

'What do you do in the evening? Do you sit with your landlady?'

'She don't often sit anywhere I guess, for she's working most of the time, and we don't say much to her, except when we pay our bills. When I can earn an extra fifty cents, I go to the minstrels; it's right jolly there.'

'Do you ever go to church?'

'No, ma'am, I don't know much about the churches, and my clothes are not good enough to go.'

'Do you ever read?'

'Not much; there are not many books at our house; one fellow takes a New York paper, and he lends me that sometimes.'

It was getting late, and Miss Hannah, after learning that the boy's name was Joseph Steele, said pleasantly: 'Well, Joseph, we have had quite a talk, haven't we?'

Then she went home; two voices seemed to be speaking to her; one voice said: 'Here is a friendless boy, with no good influences around him, can you not help him a little?'

The other said: 'I wouldn't trouble myself about him; you have enough to do.'

The first voice must have been the strongest, for the next day, when Miss Hannah stopped for the key, she said to Joe:

'Wouldn't you like to go to Sunday school with me next Sunday?'

'Joe looked reflective, and said: 'I don't care much about it, but if you want me to, I will.'

'I would like to have you go once, and see how you like it,' said Miss Hannah; 'and if you call for me at 2 o'clock next Sunday, we will go together.'

When Sunday came Miss Hannah had a dull headache, and almost hoped that Joe would not appear; but, as the clock struck, he came looking quite clean and neat, and they soon reached the school. The room was a very attractive place, and Joe gazed curiously around. The superintendent shook hands with him very kindly, and then placed him in the class of a very earnest, faithful teacher. After school Miss Hannah found a chance to tell Joe's teacher a few facts about his new scholar, and then she walked some distance with Joe, and was delighted to hear him say that 'he liked that teacher first rate, and he meant to come next Sunday.'

This was the beginning of new things for Joe. Miss Hannah never did anything by halves, and her interest in the boy did not wane. In a few weeks she was rejoiced to discover Joe Steele, dressed in a new coat, sitting in the church gallery. He smiled as he caught her eye, and, after church, he told her that his teacher had helped him to get the coat, and to please him he had come to church. Before long the good teacher invited his whole class to spend the evening with him. Joe told Miss Hannah that 'it was the best evening

he ever spent; he said that they had "nuts and candies and oranges, and the teacher's sister played on the piano, and the boys hardly wanted to go home when the time came."

A good many times Miss Hannah purposely passed the little shop, so that she might give a kindly nod to Joe as he worked, and it always seemed to Joe that he could work better after she passed by. Another ill-fitting key took Miss Hannah again to the shop. And this time she invited Joe to come and see her some evening; and Joe ventured to call, a little scared at first, but greatly pleased. Miss Hannah showed him the pretty things in her parlor, and exerted all her tact to draw him out. She was pleased to hear him speak quite intelligently of his farm life, and showing him her stereoscope and treating him to red apples, it was time to go. Joe remarked that he had enjoyed himself wonderfully, and then Miss Hannah loaned him an interesting book, and, after promising to come again, Joe took his departure.

Miss Hannah felt very tired when her guest had gone, but to the boy the evening had been worth more than gold. The thought that any one in the great city cared anything about him was a powerful stimulant to his better nature. The contact with a refined, educated lady had given him a glimpse of a different life from that which he had known. Henceforth "Miss Hannah" became a synonym for all that was good and wise in the eyes of Joe.

The Reed household began to be interested in Joe, and they fell into the fashion of calling him "Hannah's boy." Even Mrs. Simmons, the old lady in the next house, became interested in him, and, when he passed her window, she would nod at him, and say, "There comes 'Hannah's boy; what a deal of pains she does take for that lad; well, well, it may do him good," and then her thoughts would wander to her own boy far away, and she hoped that somebody might care for him.

One day Miss Hannah met Joe coming out of a beer saloon, and as she came up, he looked a little confused. "Why, Joe," she said, "do you need to drink beer?" Joe said that he generally got very thirsty by noon, and liked to take one glass, and did not see any harm in that. "I don't know as there is," said Miss Hannah, "but Joe, many who begin by going to a saloon for beer, end by taking something stronger, and I would be glad if you never went into a saloon again." Joe looked very grave as she passed on; but he told her afterwards that he was not going to the saloon any more.

As the time passed on, a gradual change was visible in the locksmith's boy. Joe's coat was neatly brushed; his hair was smooth, and both language and manner changed for the better. Potent influences were at work, and there came a look of intelligence and resolution into his face which it did one good to see. Some time after this the locksmith had to give up his shop, and Joe was without work; but his Sunday school teacher succeeded in finding a situation for him in the large store in which he himself was employed, and Joe was greatly pleased. Miss Hannah was delighted at this good fortune, and though she saw Joe much less frequently after this, she knew that he was going steadily on, winning the good opinion of his employers. When she met Joe, the pleased look in his face showed that she was still a dearly valued friend.

Two years have slipped away; and if you had been in Dr. G.'s church last Sunday, you would have seen a pleasant sight. Six young men walked up the aisle and took their stands as true servants of God. Among them, with gentlemanly bearing and reverent face, stood "Miss Hannah's boy."

Could that young Christian soldier be indeed the same boy? Yes, for in her pew sat Miss Hannah, and as she looked at him, a sacred joy shone in her face. The good teacher was also there, and as he and Miss Hannah shook hands with Joseph Steele after church, there was a light on their faces akin to that which the angels wear when a soul is delivered from sin.

Miss Hannah Reed is still teaching, and is often weary, but in the better country her rest will be sweet, and to her the Master will say: "Inasmuch as you did it unto one of the least of these, you did it unto me." Are there not many in our great cities who, like Miss Hannah Reed, might help one boy or one girl to a better life?

DR. A. R. SCOVILL, of Cincinnati, says:—For Coughs and all the early stages of Lung complaints, I believe it to be a certain cure; and if every family would keep it by them, ready to administer up in the first appearance of disease about the Lungs, there would be very few cases of fatal consumption."

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DR. C. GATES:— Dear Sir.—I was afflicted with the Rheumatism for more than twenty years by turns particularly in the autumn, which would seize me sometime in my shoulders and sometimes in my back but in September of 1876 it took me in my hip which made me very lame. I tried several things for relief but got none until February 1877. I took a severe cold which almost prostrated me, which time you happened at my house and recommended your No 1 Syrup to me. I confess at the time I had not much faith in it but knowing I needed Physic I purchased a bottle and commenced taking it and in one week's time I was cured of my cold and what I least expected my Rheumatism too, so that I have not been troubled with it since I think that if any person has any complaint that can be cured, they had better try your medicine.

Your's, with much gratitude, W. F. BURGESS.

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Russell, Chesley and Geldert, Attorneys-at-Law, &c., &c. OFFICE: 54 GRANVILLE STREET.

BENJAMIN RUSSELL, SAMUEL A. CHESLEY, JOHN M. GELDERT, JR.

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PATENTS

obtained for mechanical devices, medical apparatus, and labels. Caveats, Assignments, Interferences. Appeals, Suits for Infringements, and all cases arising under the PATENT LAWS, promptly attended to.

INVENTIONS THAT HAVE BEEN REJECTED by the Patent Office may still, in most cases, be patented by us. We oppose the Patent Office, we can make closer search, and secure Patents more promptly, and with broader claims, than those who are remote from Washington.

INVENTORS send us a model or sketch of your device; we make examinations free of charge, and advise as to patentability. All correspondence strictly confidential. Prices low, and NO CHARGE UNLESS PATENT IS SECURED.

We refer to officials in the Patent Office, to our clients in every State of the Union, and to your Senator and Representative in Congress. Special references given when desired. Address, C. A. SNOW & CO., Opposite Patent Office, Washington, D.C.

Intercolonial Railway.

1878. SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, 29th April, 1878, TRAINS

Will leave Halifax as follows:— At 8.50 a.m. (Express) for St. John, Pictou and Intermediate Points.

At 6.10 p.m. (Express) for Riviere du Loup, St. John and Pictou and Intermediate Stations.

At 4.40 p.m. for Pictou and Intermediate Stations.

WILL ARRIVE: At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate Stations.

At 8.00 p.m. (Express) from St. John and Intermediate Stations.

At 9.15 a.m. (Accommodation) from Truro and Way Stations.

At 3.00 p.m. (Express) from Pictou and Way Stations.

C. J. BRYDGES, Gen. Sup't. of Gov. Railways. Moncton, 25th April, 1878.

CUSTOM TAILORING!

H. G. LAURILLIARD 19 HOLLIS STREET, HALIFAX N. S.

Agency for New York Fashions April 1878

SEND 25c. to G. P. ROWELL, & Co., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing costs of advertising. dec 16

Provincial Building Society

Offices—102 Prince William Street St. John, N.B.

MONEY

Received on Deposit at Six per cent interest withdrawable at short notice.

SHARES of \$50 each, maturing in four years, with interest at seven per cent, compounded half yearly, may be taken at any time.

LOANS

Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years.

The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security.

THOMAS MAIN, Secretary May 25. A. A. STOCKTON, President.

PIANOS

Magnificent Brass New, \$60 dollars Rosewood Pianos, only 175 dol Must be sold. Fine Rosewood Upright Pianos, little used, cost \$60 dollars only 125. Parlor Organs \$75, \$85, \$95, \$105, \$115, \$125, \$135, \$145, \$155, \$165, \$175, \$185, \$195, \$205, \$215, \$225, \$235, \$245, \$255, \$265, \$275, \$285, \$295, \$305, \$315, \$325, \$335, \$345, \$355, \$365, \$375, \$385, \$395, \$405, \$415, \$425, \$435, \$445, \$455, \$465, \$475, \$485, \$495, \$505, \$515, \$525, \$535, \$545, \$555, \$565, \$575, \$585, \$595, \$605, \$615, \$625, \$635, \$645, \$655, \$665, \$675, \$685, \$695, \$705, \$715, \$725, \$735, \$745, \$755, \$765, \$775, \$785, \$795, \$805, \$815, \$825, \$835, \$845, \$855, \$865, \$875, \$885, \$895, \$905, \$915, \$925, \$935, \$945, \$955, \$965, \$975, \$985, \$995, \$1005, \$1015, \$1025, \$1035, \$1045, \$1055, \$1065, \$1075, \$1085, \$1095, \$1105, \$1115, \$1125, \$1135, \$1145, \$1155, \$1165, \$1175, \$1185, \$1195, \$1205, \$1215, \$1225, \$1235, \$1245, \$1255, \$1265, \$1275, \$1285, \$1295, \$1305, \$1315, \$1325, \$1335, \$1345, \$1355, \$1365, \$1375, \$1385, \$1395, \$1405, \$1415, 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PREACHER'S PLAN, HALIFAX AND DARTMOUTH.

Table with columns for time, location, and preacher name. Includes entries for Brunswick St., Grafton St., Keys St., etc.

MARRIED.

At the residence of the bride's father by the Rev. Thomas D. Har, on the 29th May, Mary, youngest daughter of Levi Borden, Esq., of Pungwash, N.S., to Joseph W. Harris, of Cornwallis, N.S.

DIED.

At Havelock, May 19th, of inflammation of the brain, Bell May, aged 4 years and 21 days, only daughter of Robert B., and Mary E. Taylor.

NOTICE.

TENDERS are solicited for a Second Hand Sunday School LIBRARY either whole or in part containing 300 BOOKS complete 137 DITTO incomplete 14 nearly complete Half Vols. Sunday at Home and Leisure Hour.

GOVERNMENT HOUSE, OTTAWA, THURSDAY, 23rd day of May, 1878. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

ON the recommendation of the Honorable the Minister of Customs and under the provisions of the 9th section of the Act passed in the Session of the 40th year of Her Majesty's reign, chapter 10 and intitled "An Act to amend and consolidate the Acts respecting the Customs."

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ON the recommendation of the Honorable the Minister of Customs and under the provision of the 9th section of the Act passed in the Session of the 40th year of Her Majesty's reign, chapter 10 and intitled "An Act to amend and consolidate the Acts respecting Customs."

NEW BOOKS, AT THE METHODIST BOOK ROOM, English Literature and Language—A History of the Language from the Norman Conquest, 2 vols. by Geo. L. Craik, LL.D. 5 00

MARKET PRICES.

Table listing market prices for various goods like Butter, Mutton, Lamb, Hides, etc. Columns include item name and price.

MACDONALD & JOHNSON, BARRISTERS, Attorneys-at-Law, Notaries Public, etc. 152 Hollis St., Halifax, N. S.

VALUABLE HOMESTEAD.

THE HOMESTEAD Belonging to the Estate of the late Rev. John Snowball, situated in SACKVILLE in the immediate vicinity of Sackville Academy is for sale, and may be purchased on reasonable terms by private negotiation.

7 DOLLARS a day to Agents canvassing for the FIRESIDE VISITOR. Terms and Outfit Free. Address, P. O. VICKERY, Augusta, Maine.

SAVE THE NATION!

FOR it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD.

REMEMBER

It is all a great deal more than we have claimed for it. It is a HIGHLY NUTRITIOUS and easily assimilated FOOD, grateful to the most delicate and irritable stomach, and especially adapted for the INFANT and GROWING CHILD.

Woolrich, Dispensing and Family Chemist, Upper Water Street. Depot for RIDGES FOOD, Pick Me up Bitters, &c., with a well assorted Stock of Pure Drugs.

GOLD Any worker can make 12 dollars at home Costly outfit free. Address TRUE & Co., Augusta, Maine. Feb 9, 1 year

Intercolonial Railway.

IMMIGRATION TO Manitoba & the Northwest! THROUGH TICKETS FOR MANITOBA AND THE NORTHWEST can be obtained, and through BILLS OF LADING for household effects and for live stock signal, at reduced rates.

JOB PRINTING

REPORTS, PAMPHLETS, Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks, We are now prepared to execute all Orders for the above work AT MODERATE RATES. WITH neatness and dispatch. AT THE 'WESLEYAN' OFFICE.

FREDERICTON

The Annual Meeting of the FREDERICTON DISTRICT will be held in the Methodist Church, MARYSVILLE, (D.V.) on THURSDAY, 20th inst., at 9 a.m.

LIVERPOOL DISTRICT.

THE ANNUAL MEETING OF THE LIVERPOOL DISTRICT will be held at BRIDGEWATER, On Tuesday, the 11th June, Commencing at 9 o'clock.

TRURO DISTRICT.

THE ANNUAL MEETING OF THE TRURO DISTRICT will (D.V.) begin at TRURO, Tuesday, June 11th, 1878, At 2 p.m.

HALIFAX DISTRICT.

The Members of this District, Lay and Clerical will convene AT WOLFVILLE, On Wednesday, the 19th June, At 2 p.m.

ANNAPOLIS DISTRICT.

THE ANNUAL MEETING OF THE ANNAPOLIS DISTRICT will take place AT BERWICK, (D.V.) On Thursday, June 20th, At 9 o'clock, a.m.

Saint John.

The Annual Meeting of the Saint John District will be held in the Methodist Church, CARLETON ST., ST. JOHN, on Wednesday, June 19th, commencing at 9 a.m.

Prince Edward Island.

The Annual Meeting of the P. E. Island District will commence, at CORNWALL, on Tuesday, June 18th, at 10 o'clock.

SACKVILLE.

The Annual Meeting of this District will convene at Base Verte, on Tuesday, June 11th, at 4 p.m.

YARMOUTH.

The Annual Meeting of the YARMOUTH DISTRICT will be held in the Church at North East Harbor, on WEDNESDAY, 12th June, commencing at 9 o'clock, a.m.

Miramichi District.

The Annual Meeting of the Miramichi District will be held at BATHURST, (D.V.) on Wednesday the 12th June, commencing at 9 o'clock, a.m.

CUMBERLAND.

The Annual Meeting of the CUMBERLAND DISTRICT will be held at OXFORD, on TUESDAY, the 18th of June, to commence at 9 o'clock, a.m.

NOVA SCOTIA CONFERENCE.

THE FIFTH Nova Scotia Conference, Will (D.V.) be held in AMHERST, commencing on Thursday, June 27th, 1878, At 9 o'clock, a.m.

First Preparatory Day, Tuesday, June 25th. Stationing Committee will meet at 3 p.m. Wednesday, 26th—Missionary Committee, at 9 a.m. Board of Examiners at 3 p.m. Committee on Conference Statistics, at 4 p.m.

At 7 p.m., a Meeting for free consultation upon Conference Interests generally. ELIAS BRETTE, President of Nova Scotia Conference

NOTICE.

THE NOVA SCOTIA CONFERENCE is entitled to ELEVEN Ministerial representatives in the next General Conference—and the same number of Laymen.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE.

The NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE of the Methodist Church of Canada, will (D.V.) be held in Sackville, commencing on Thursday, June 27th, 1878.

First Preparatory Day, Wednesday, June 26th Stationing Committee at 9 a.m. Committee on Conference Statistics at 9 a.m. Committee of Educational Society, 2.30 p.m. Missionary Committee at 7 p.m.

CUSTOMS DEPARTMENT.

NO DISCOUNT will be allowed on American Invoices until further notice. J. JOHNSON, Commissioner of Customs.

BOOK COMMITTEE.

ADJOURNED MEETING OF the Eastern Section of the General Book Committee will be held (D.V.) at SACKVILLE, N.B., on WEDNESDAY, June 26th, at 3 p.m.

IN THE PRESS.

TO BE ISSUED IN A MONTH. BAPTISMA: A Discussion of Biblical and Classical Baptism, exegetical and critical, and an examination of the "qualifications" of "A Review etc."

BILLETS FOR THE GENERAL CONFERENCE.

Will the Secretary of each District Meeting please forward, as soon as elected, the names of the Laymen who are to attend the General Conference, and who require to be provided with a home.

GOOD NEWS.

This charming Sabbath School Songster has won a multitude of friends, and needs no praise from those who have heard its sweet melodies. But all should try it—and be pleased; the young singers are sure to be "It may be far;" "Beautiful Gate;" and "Hear Him calling;" are three of the 270 glad songs, which make the use of GOOD NEWS a perpetual joy.

SHINING RIVER.

(35 cents) Is a book of the same nature and general excellence as "Good News" and differs only as the tastes of composers equally good will differ. Let your girls and boys sail on this "shining river," making the way cool with sweet and pure lyrics like "Beautiful Vale," "Shining Land," or "Like the Stars."

REED ORCAN MELODIES.

(\$2.50 Boards; \$3 Cloth) which melodies are in true Reed Organ Style, are excellent for the organ touch and practise, and are unusually fresh and interesting.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on FRIDAY, the 14th June, for the conveyance of Her Majesty's Mails, twice per week each way, between Herring Cove and Falkland (Fergusson's Cove).

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 17th June, for the conveyance of Her Majesty's Mails three times per week each way, between Sherbrooke and Head of Indian Harbor Lake via Senora, Wine Harbor and Indian Harbor.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 19th June, for the conveyance of Her Majesty's Mails, three times per week each way, between Antigonish and Glenelg via Glen Alpine and Lochaber.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 19th June, for the conveyance of Her Majesty's Mails, three times per week each way, between Halifax and Sambro, via Herring Cove, Pictou Cove, and Ketch Harbor.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 26th June, for the conveyance of Her Majesty's Mails, twice per week each way, between Truro and Princeport, via Old Barza, under a proposed Contract for four years from the 1st July next.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 28th June, for the conveyance of Her Majesty's Mails, twice per week each way, between St. Andrew's and Lochaber, via the South River and Goshen.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 28th June, for the conveyance of Her Majesty's Mails, six times per week each way, between Newport and Newport Station, under a proposed Contract for four years from the 1st October next.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 28th June, for the conveyance of Her Majesty's Mails, six times per week each way, between New and Newport Station, under a proposed Contract for four years from the 1st October next.

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COMPOUND OXYGEN TREATMENT

for the cure of Consumption, Bronchitis, Catarrhs, Hypertrophy, Headache, and all Chronic and Nervous Disorders, by a natural process, called Compound Oxygen Treatment, which has been made, here, by the Hon. J. E. DITSON, Hon. MORTIMER BLISS, JUDGE FIELD of U.S. Supreme Court, and others who have used the new treatment.