

# The Wesleyan.

Longworth 1 Esq

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No. 6

## ADAM CLARKE.

The man who was three times President of the Wesleyan Conference, found ready companions among scholars and bishops, wrote the best commentary of his day, and was poor withal, must have had something in him.

Adam Clarke was born in Ireland in 1760. He died in 1832. In his boyhood he was slow in learning; but on being bullied for his dullness, he was aroused, and would learn—and did. Walter Scott was also a dull boy; and lived to be the wonder of his age. Chatterton was not; wrote poetry at seven and killed himself at seventeen.

His religious impressions were early. He had a good mother. After a few temptations to dancing and fiddling, his fondness for books saved him from much folly. He read "Robinson Crusoe," "The Arabian Nights," &c. He afterwards took to science and natural philosophy; and then, on his conversion under the Methodists, he turned to theology. He loved class-meetings: "Learned more in a week than he had before in a month." His was a great mind learning, a mind that could learn from a child; not a little mind snarling at the food of angels.

His converted manhood was remarkable for self-denial and hard work. He began to "exhort," then to "preach," and in 1782 left Ireland for London, with a light purse, a warm heart, and a spare look, which saved him from a press-gang, who took him for an Irish priest. The Conference of 1783 set him to work in the ministry—which then meant hard riding, hard fare, little pay and much abuse. Adam fared better than most men, because his wants were fewer. He could eat plain food, and liked it. He could clean his own shoes: except on Sundays, when he wouldn't.

Adam Clarke as a preacher. He was a man: simple, earnest and good. His preaching was like himself. What he said was direct, and mainly extempore. "I read a great deal, write very little, but strive to study." His son tells us that his father "hardly ever wrote a line as a preparation for preaching." Only a full man could do this. But every man might be fuller than he is, if he would.

As a pastor. He never forgot that his people had homes, where the real battle of life is mainly fought out. He avoided gossip, and never paid court to wealth. He went where he was needed most; not where he was best treated; to the poor, the sorrowing, the fallen. Wesley, writing to him, begged him to moderate his labours, and not to "give murder for sacrifice."

As a scholar. He thought and wrote, as well as worked: worked with the head; the hardest work. He left home with an English Bible, a Greek Testament, Prideaux's "Connection," and Young's "Night Thoughts"; and became one of the best-read men of his day, an Oriental linguist, and a profound divine. His Commentary was the best of his time; perhaps the best ever written by one man, although now surpassed by that advanced scholarship which he helped to ripen. He shone also as an antiquary. No study came amiss to him. Men are often ignorant, not because they have no time to learn, but because they misuse the time they have. His style of writing, like that of most of real scholars, was clear and simple. He had clear thought about things; and never wrote or spoke till he had something to say. It is said of Socrates that Euripides once gave him a small work by Heraclitus to read, and asked him what he thought of it? He replied: "What I have understood is good; and so, I think, is what I have not understood; only the book requires a Delian diver to get at the meaning of it." This could not be said of Dr. Clarke's books.

His theology was mainly sound, because drawn direct from the Bible. On some points he was singular, as is often the case with self-taught men. They think alone; and their independence sometimes leads them far out of the beaten track. Smaller men—who cannot emulate his apostolic labours—copy his errors, or abuse him for them. His example. Piety, simplicity, humility, industry, independence, zeal for souls—all these were blended in Adam Clarke. His simple habits and manly mind made independence easy. Diogenes Laertius relates that Socrates "used to say that the man who ate with the greatest appetite had the least need of

delicacies; and that he who drank with the greatest appetite was the least inclined to look for a draught which is not at hand; and that those who want fewest things are nearest to the gods." Judged by this standard, Adam Clarke was very near "the gods," for he had few beyond mental and spiritual wants. He died of cholera in 1832, full of years and honour; loving Christ and Christ's people to the end. "I am no bigot," said he, "for by the grace of God, I am a Methodist."

## "EVIL SURMISINGS."

How easy a thing it is to think evil of others on mere surmises, or suppositions, or guesses! How easy for a sensitive nature to construct a word, or a look, or an action into something never meant by the actor. It is a misfortune to be so constituted, or so educated, or so diseased as always to be upon the look out for something in the conduct of others that our sensitiveness constructs into a slight, a slur, or a reflection on ones self. Such a disposition or temper of mind renders its possessor unhappy, painfully unhappy, and secretly damages the suspected person, who may be, most probably is entirely innocent of any intentional wrong or offence to the person offended or hurt. Is not this evil surmising? As such is it not wrong? Is it not violative of that charity that "thinketh no evil"? It is easy for a sensitive, suspecting person to put a half dozen things together, separated by longer or shorter intervals of time, and having no connection with each other, and make out a strong case of presumptive ill-will, secret grudge, or unappeasable dislike, when, in point of fact, the person against whom the bill of indictment is made out is wholly unconscious of having done or said anything open to an unfriendly suspicion. Many a good man that might be made a brother of is kept at arm's length, and as a secret enemy, by "evil surmising."

He is not to be esteemed an enemy because he honestly differs with us, in judgment, about a hundred and one things in this life. Nor are we to esteem one as an enemy because he cannot approve of all we do and say. Nor, yet again, because he cannot conscientiously father by his influence and co-operative efforts all our plans for position, ease, or personal aggrandizement.—It is a positive wrong, a gross injustice to any one—much more a Christian brother—to suspect his friendship, and even attach censure and condemnation to his conduct for no reason other than that we cannot make a plant tool of him to compass our own ends. Better far for our own happiness and usefulness in life to cultivate the charity "that puts the best construction on everything."

Preachers and laymen, men and women, young and old, are all liable from one occasion or another to fall into "evil surmising"—to indulge in guesses, suspicious and unfriendly conjectures, that, at the last, are found to have no foundation other than that which springs out of our own over-sensitiveness. Of the best remedy that we can recommend for the evil—perhaps we should say infirmity—complained of is "not to think more highly of ourselves than we ought to think," and even to "esteem others better than ourselves." "Judge not according to the appearance, but judge righteous judgment," said the Master. How little we really know of men's hearts, motives and intentions!

"Teach me to feel another's wee,  
To hide the faults I see;  
The mercy I to others show,  
That mercy show to me."  
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## STRONGLY PUT TRUTH.

The Methodist Sunday School that permits any sort of an agent or publisher to displace our own Sunday school publications, on the plea of greater cheapness or excellence, will be simply deceived and disappointed. The pastor is in duty and all fairness bound to look into the problem, and protect the literature to which he is pledged, in return for that which the church gives him. It is better to admit adventurers into your pulpits than to give them access to your children.—The pledged Methodist pastor is the guardian of all our Sunday School enterprises, literature and lesson included. Northern Christian Adv.

The London Times publishes an interesting letter on "The American Missionaries in Turkey," from which it appears that the work of those missionaries is likely to be important in respect of the political future of the country. The missionaries are making great use of the press. We (says the London Methodist) are deeply interested in what is said about newspapers.—Among the most useful and popular of the publications of the mission are several newspapers, partly religious and partly secular; these are published in the Bulgarian, Armenian, Armenian-Turkish, and Greco-Turkish languages. As the editors of these papers, during a long series of years, have taken much pains to furnish only the most reliable information to their readers, the papers have an established character for accuracy which is not enjoyed by great numbers of sensational publications in the Levant. In conducting the newspapers at Constantinople not only the Americans, but all other editors, make great use of the correspondence and also of the leading editorials and letters. Not unfrequently those relation to Eastern affairs, appear almost entire in the columns of the American, Bulgarian, Turkish, and Greek newspapers of Constantinople. Instead, however, of making translation of the articles in question, the more usual method is for the editor to call in a thoroughly competent translator, and take a certain editorial, for example, and put the substance of it into the required language in the clearest possible manner, giving, of course, due credit to the source from which the article is taken. The translation, once made, is brought to the chief editor and read to him while he holds the original in his hand. After needed corrections and suggestions the article is turned over the printer. In the course of time the thoughts of one of the leaders of The Times are read with eager interest on the banks of the Tigris or at some mountain village in the heart of Kurdistan. It is hardly an exaggeration to say that the opinions and sentiments of The Times are now looked for with almost as much anxiety in Turkey as felt by your regular subscribers in England. I happen also to know, for I have heard them make the confession, that many an editor at Constantinople congratulates himself that he finds in The Times most abundant and admirable material for his own paper, and is thus saved from the necessity of over-taxing his own heavily-burdened brains.

The London Times pays five guineas a year, and three guineas for other matter, but these are only its regular business rates; for an article of special merit or happy suggestiveness, or the like, is rewarded with a check for ten, twenty or even fifty guineas. Of course it has a special staff, one of whom receives £29 a year.

## BOTH WRONG.

A religion which is ever laid aside for anything as not-worth having; and a religion which cannot be carried into every department and employment and experience of life, is only a form, and has no real lodgement in the heart.—When a man folds up his religion and puts it away as something that he cannot mingle with his daily occupations, and which he cannot reconcile with his occasional enjoyments, he plainly confesses either that his religion is wrong, or else that his business and his pleasures are wrong. It will probably be found that both are wrong.

We are very well aware that there are occasions when apologetic preaching is proper; but after all it is the doctrinal preaching which makes a church grow within and without.—When men are pierced by the sword of the Spirit, their doubts occupy a secondary place, and are easily dealt with. This is the teaching of observation and experience. Caspers' Astronomical Discourses were all very well, but we saw it stated the other day that George Muller had remarked of Robert Hall (who also lived in Bristol, Eng.), that his preaching did not convert many souls. It was splendid, and Robert Hall was a true man, but it did not convince men of sin. It is not learned discourses, nor fine intellectual efforts, that do the work. It is the man as filled with the Spirit. Preaching is not discouraging; it is testifying; and what reaches men is the living witness.

## WHY PREACH.

The gospels preached that men may be made better, that is, when it is preached with a proper understanding of its office. The only reason of its preaching at all, indeed the only reason for the gospel at all, for that matter, is the fact that men are not good enough, but are capable of being better. There is something about man he ought not to have, deficiencies in him that ought not to exist, defects of life and character that ought to be cured, weakness that ought to be supplanted by strength, moral perversities that ought to give way to rectitude, vices that ought to disappear in the presence of possible virtues. Unless these things are true, there is no special or general call for the gospel, no work for it to do, no functions for it to perform. Pittsburgh Christian Advocate.

## RICKETY.

No man or woman will have vital piety who economizes with starving rigor towards the church. We have never known a single instance where such persons did not get morally flabby, careless, and callous, and in Christian influence become generally rickety.

## TO THE "ALLEN" STREET HOUSE.

(From the Yarmouth Herald.)

MR. EDITOR.—I hear the readers say, "What does that mean? I do not understand it"—neither did the writer, until it was explained to him. The "Allen Street House" is one of about a dozen fine buildings appended to the Mass. General Hospital, is situated in Allen Street, is connected with the main institution by a corridor at the entrance of which is a sign as above, and contains the theatre where autopsies (post mortem examinations) are performed, and also the "dead room" where the casket, after the jewel has been removed, is temporarily placed. Sometimes, when the departed one was unknown, the bodies are preserved in ice until telegrams are sent here and there, and enquiries made. During my stay here sadness has filled my heart as I have seen the poor fellows "at even, at midnight, at the cock crowing, and in the morning" laid upon the dead cart and borne away to the "Allen Street House." I have sometimes lost sight of my own sufferings, in witnessing those of others. Dear, precious souls, I have laid on my back and witnessed the last conflict. I have seemingly heard the "monster" when he made his first deadly and effective thrust, which has caused me to "swell the unutterable groan," and say with Wesley—

"We weep for those that ween below,  
And bemoan'd for the afflicted, sigh;  
The various forms of human woe  
Excite our softest sympathy."

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I could not tell of all who, from accident or disease, in their varied forms, died in the ward in which I was placed. That is what they call an "emergency" ward, and into it they bring the worst cases, but I feel sure no one died who could possibly have been saved, for this is an ambitious institution, and it is the delight of all concerned to lay hold of the most terrible cases and send them out convalescents. There were eight borne away to the "Allen Street House" out of the four rooms near to me. Three of them died within sixty hours. It was death to the right of me, death to the left of me, and death in front of me. Of these eight I shall speak.

No. 1 belonged to a neighboring Province. His life, from what I heard, had been fairly thrown away—only about 30 years old—five of which he foolishly expended in the lifting of heavy weights and produced an aneurism (rupture) near the heart. When sinking, I have it to record that that embodiment of excellence and kindness (my own surgeon) Dr. H. H. A. B-ech actually turned out of his bed at midnight, and leaving his home in Commonwealth Avenue came to the Hospital and did all that was possible to save his patient. I may here state that the very sickest are invariably left in charge of the "House Doctors," and it is only in an extreme case that one of the head surgeons will put in an appearance out of the regular hours. Pressure upon the lungs, however, had ensued, and every effort was unavailing. Amid the grief of his young and heart stricken wife he was borne away to the "Allen Street House."

No. 2 was an accident. A floor had given way and precipitated the victim into a vat of boiling dye containing vitriol, breaking his leg as he went. His sufferings were terrific. After the cold drops were on his forehead he said to a Yarmouth friend who stopped in and spoke to him—"Don't you think I will be out to-morrow?" and on that morning he came out, but it was to be borne to the "Allen Street House."

No. 3 was a Mr. M. All the nurses and everybody liked him, he was so kind and good; only 32; he was dying with dropsy; body huge (as the ward tender said); legs like small barrels in size. He was a R. Catholic; the priest had performed the last rites; his sufferings were fearful; his dying will fill my soul as long as I live; tears fill my eyes when I think how he "so cried out and gave up the Ghost." His wife got there just before he died. He kissed her over and over, and bidding her adieu, he exclaimed, "I see God!" and in the twinkling of an eye the "pitcher was broken at the fountain." His bed was only about six inches from mine, with a partition between. He was borne to the "Allen Street House."

No. 4 was a case of stricture. We will throw a pall over the suffering and death, and step aside a moment to moralize and say to all young men within reach—Scatter not your ways to strangers; take the council of God's holy Word; shun the house of the strange woman, and as far as possible pursue the paths of sobriety and virtue.

No. 5 was a sad and fearful case—a man (accompanied by his wife) with a tumor protruding out of the socket of his right eye. On Sunday they etherized him and intended to operate, but upon examination feared death would speedily ensue. The surgeons then sent up to the ward and consulted with his wife, but finally in order to obtain a diagnosis, proceeded partially to operate. He died the next Friday, and was borne away to the Allen Street House." He belonged to Portsmouth, N. H.

No. 6 was a young man only about 18. He was a victim of consumption. His mother was with him. She had seen much grief, and this was her favorite son.

No. 7 was a dear young man, a book agent, a stranger from some part of Ontario. He was brought in nearly gone with pneumonia, and only lived two days. He was getting delicious. Poor fellow, he tried to pray. I saw the nurse come out of his room weeping. She was so affected I thought—

"Had he a mother?  
Had he a father?  
Had he a sister?  
Had he a brother?"

He seemed, they said, cultivated and refined, but he died without a relative near to wipe the death damp from his brow. I shall never forget the outcry when he grappled with death. I seem now to hear the rush of the nurses as they sped along the corridor to his bedside. In his pocket was found a card upon which was recorded the fact that previous to coming to the hospital he had taken a heavy dose of opium and thought it possible he might never awake. He referred also to some one in Montreal who would know about him if he died.

No. 8 was from opium. He was brought in at midnight. I laid there (the was immediately opposite me) and heard nature and death charge bayonets on that unconscious battle-field. At 4 o'clock death was victorious—a solemn warning in regard to drug drinking. He was the victim of delirium tremens, and to quell his anguish partook of the deadly narcotic. He awoke in another world. His remains were carried to the "Allen Street House."

And now, Mr. Editor, I close. I could write much about personal experiences at this noble institution, where first, over thirty years ago, ether was applied to produce absolute unconsciousness in the performance of capital operations, and I would be happy in the persuasion that our Nova Scotia doctors stood in the front rank of those who, comprehending the properties understood also the bold administration of this God-given boon to the sufferers by whom they are surrounded. I know much suffering has been alleviated by the administration of chloroform in Yarmouth, (I have witnessed it myself), but I believe ether, in the matter of safety and otherwise, has altogether the preference. Yours truly,  
T. M. Lewis.  
Boston, Jan. 20, 1880.

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THE WESLEYAN.

FRIDAY, FEBRUARY 6, 1880.

THE OLD PATHS.

Some years ago a new custom was introduced in many parts of the New England States, involving the abandonment of the old-time afternoon and evening preaching services, and having only one preaching service on the Sabbath. It was argued that if there would be a morning preaching service, an afternoon Sabbath School, and an evening prayer-meeting, all those services would be gainers by the change. The new arrangement has been tried, in many localities, and for a considerable number of years. The results contemplated by the advocates for the change have not been realized.

The Sunday morning congregations, in many of the old Methodist centers in Boston, and vicinity, are not, since the new plan has been adopted, so large as they were before. And the old Sabbath afternoon and evening crowded congregations are known in those places no more. If our brethren in those parts would speedily return to the good old paths of the fathers, and give, as a general rule, a morning sermon more especially directed to the membership of the church, and an evening sermon addressed to the unconverted, they would doubtless soon find the crowds, as in former days, coming to the house of the Lord, for the bread of the kingdom.

LAUGHABLE INCIDENTS.

Some weeks ago a mischievous manufacturer of newspaper paragraphs, published an item stating that Rev. Dr. John Hall, pastor of the Presbyterian Church in New York, had received \$10,000 in marriage fees, during the last year. The item has gone the rounds of the press pretty widely. Its author, and many others, no doubt, have laughed heartily at this suggestive little joke. Prominent public men are generally supposed to be common property, so far, at least, that interesting and amusing incidents are often told at their expense; and for which, of course, there may be no foundation in fact, or, at least, only a homeopathic amount thereof. The parties at whose expense those laughable items are perpetrated, sometimes enjoy the amusement as much as others. It is rarely worth while to take any special notice, by way of contradiction, of such statements, however untruthful they may be. Dr. Hall, however, has thought it best, for special reasons, to contradict this misleading statement. He says that he has never, in any year, received as much as \$500 for marriage fees. This is something of a reduction from the sum named, but it is about as near the truth as hundreds of things that are published every day as facts. Very few pastors, even in large cities, receive as much as \$100.00 a year, in such fees, and many receive less than \$50.00 a year.

We have recently observed another laughable story going the rounds of the press. It is said that "John Wesley has declared, over and over again, that he always lived and died a member of the Church of England." One of our own Halifax contemporaries reproduced this manifestly absurd statement not many weeks ago. It has been so often repeated, that, probably, while some persons laughed at it, others believed it to be true. There is no reliable evidence that John Wesley has written a single book since he died, at least not any book that is current in this world. Nor has he spoken a word about the Church of England to any of the inhabitants of this mundane sphere since his decease. In fact we have no record that he has ever once thought of the Church of England since his departure to the better land.

Another laughable peculiarity of a portion of the Christian Church is claiming to be "the church." One esteemed contemporary, the "Church Journal," abounds with this weakness. A shallow-minded person, reading that periodical, is in danger of believing that there is no church of the living God, on the face of the earth, except the Church of England. That Church is almost unknown outside of the English speaking people of the world, and, even among them, is very far from being at the head of the list of the branches of the Church of Christ.

A History of the Baptists was written, in this country, some years ago, which was, in its way, a remarkable book, because of some laughable absurdities. Paul was a Baptist, according to that History. Peter, and James, and John were Baptists, it said. The Church at Jerusalem, that Paul for his irregularities, was a Baptist Church. The first Church in Rome was a Baptist church. The first Popes (bishops of Rome) were Baptists. The Baptist Church, in fact, according to that History, was in the beginning, is now, and ever shall be, the only baptized church that has existed since the resurrection of our

Lord. While many look upon those fanciful claims as laughable incidents, there are some, here and there, who, probably, believe them to be true.

Then there are the Bunkers, and the Rossites, and the Tunkers, and the Jerusalemites, and the Latter Day Saints, and the Campbellites, and the Mormons, and a score or two of other sects that, each for itself, sets up the claim to be the Church, —THE Church,—THE Church.

Then, also, there is the Church of Rome, that would sweep us all away. Then again there is the Greek Church, that would crowd even the Church of Rome, as well as all the rest of us, out into the darkness, and the cold.

There has been a time when the existence of such narrowness made the inquisition, the stake, and the torch, to be flourishing institutions. In this age we may laugh at such bigotry. The day is drawing on when no longer, in the name of high heaven, will men play those fantastic tricks.

THE TABLES TURNED.

It is Dr. Talmage's turn now. Dr. Van Dyke and Mr. Crosby of the Brooklyn Presbytery, have with great bitterness and persistency, brought slanderous charges against Dr. Talmage. They have been beaten at every point. There is a clause in the Presbyterian Book of Discipline chap. v. sec. 7) which is as follows:—"The prosecutor of a minister, shall be previously warned that, if he fail to prove the charges, he must himself be censured as a slanderer of the Gospel ministry, in proportion to the malignancy or rashness that shall appear in the prosecution."

The wisdom and propriety of this provision of the Book of Discipline is easily recognized. Without some such guard any minister, however pure his life and his purposes may have been, might, through the weakness or maliciousness of some brother be placed in a most humiliating, and damaging position.

It is now Dr. Talmage's opportunity to bring his persecutors to the bar. It is not likely, however, that he will do so. He is not made of that kind of stuff that delights in that sort of work. His tastes don't lead him in that direction. He is too magnanimous. It is well, probably, for Mr. Crosby and Dr. Van Dyke that Mr. Talmage is not a man after their pattern, or they might expect he would give them some humble and bitter pie to eat.

THE HAYDEN TRIAL.

One of the most remarkable trials of which we have any record, has just been concluded in New Haven, Connecticut. The trial began October 7, 1879, and was concluded on the 16th day of January, 1880. It extended, therefore, over a period of one hundred and one days. About two hundred witnesses were examined. The Grand Jury presented a bill of indictment against "Herbert H. Hayden" for the murder of Mary Stannard, by poisoning her with arsenic, and then cutting her throat. It has become known since the close of the trial that the name of the prisoner, who was so long before the court, is Hiram Herbert Hayden, and not Herbert H. Hayden. The prisoner was several days on the witness stand, but was not at any time asked what his name is.

In the latter part of the summer of 1878, Mary Stannard was found dead, one evening, in the woods, near her father's residence, with her throat cut. A post mortem examination showed the presence of arsenic in her stomach. Hayden had purchased some arsenic in a store in the vicinity about that time. He was arrested. He admitted the purchase of the arsenic, but said he had bought it to destroy rats, with which his premises were infested. The prosecuting lawyer (District Attorney for the State) assumed that the arsenic found in the dead girl's stomach was similar to that purchased by Hayden just before the murder, and that the arsenic found in the barn was of another kind. A considerable number of doctors, and experts in chemistry, were examined, on the side of the prosecution, to show that the "barn arsenic," as that found in Hayden's barn was called, was not the same as that which had been sold, just before the murder, to Hayden. The State also tried to show that the arsenic found in the stomach was the same as that which had been sold to Hayden. An eminent chemist had been sent by the District Attorney to England to make investigations in the arsenic question. The State developed, by the testimony of its able experts, some very interesting points, by means of highly powerful microscopes, concerning the different appearances of arsenic. The theory of the prosecution, on the arsenic question, was, by many persons, supposed to be most thoroughly sustained by its brilliant array of learned experts. It was stated in the court that one of those experts, who had given most attention to this case, was promised \$200 a day for his services. So far, all went well, as against Hayden, and in favour of the State.

Fortunately for the prisoner he had friends who were willing to search for counter testimony for the defence. Experts, fully as learned and as renowned as those for the State, appeared on the side of the prisoner, and swore that the main points presented by the experts on the side of the State were entirely unreliable and worthless. One witness, who for many years has been engaged in working in arsenic, proved that the tests by which the experts determined the differences in arsenic were entirely unreliable. The differences in appearances, pointed out by them, he showed, were the results of the grinding. Arsenic ground immediately after the sharpening of the stones would be different in appearance from the same article ground when the stones were dull. If the stones revolved rapidly, the spindle carrying the upper stone would expand with the increased warmth, and this would cause a difference in appearance. That portion of the arsenic which passed between the stones near their circumference would be necessarily different from that which had been ground nearer the center. In these and other ways there would be sometimes in the same article such differences as were indicated by the experts for the State. The result of the testimony for the defence was the ignoring, entirely, as utterly valueless, the whole arsenic question.

Another important feature of this extraordinary trial was the testimony concerning certain blood marks. Hayden had a knife, which was produced in court. In the slit in the blade, with which, by means of the thumb-nail, the knife was opened, there was found by microscopic investigation, a small quantity of something which was supposed to be blood.

A number of eminent physicians and experts testified for the State in reference to the blood question. Microscopes of from 2,500 to 3,500 power were used. There were found to be 5,000,000 corpuscles of blood in a single globule. The corpuscles of human blood varied considerably in size. Some of them were so large that 2,700 of them placed in a straight line would extend through an inch of space. Others were so small, "it would take," Dr. Treadwell said, "3,800 of them to straddle an inch." Dr. Treadwell said he found in the slit of the blade of Hayden's knife fifteen corpuscles of blood each of which "averaged a 3.221st part of an inch." In the cross-examination of some of the doctors, it was admitted that fifteen corpuscles of blood was not a large quantity, and that if that quantity were taken from a small globule there would still be 4,999,985 corpuscles left. Fifteen corpuscles placed in a line would not reach across the smallest point that could be made on paper with a pen, and would be invisible to the naked eye. While the younger and least experienced doctors, called for the prosecution, appeared to see but little difficulty in determining what is, or is not, human blood, and in determining the difference between human blood and other blood, other doctors, of larger experience, admitted that there are often such serious difficulties in the way that it is not easy to reach a satisfactory decision. One of the eminent experts gave a learned testimony concerning apparent blood marks on a stone found in the vicinity of the homicide. He demonstrated to the entire satisfaction of himself, and of the lawyers for the State, that these were certainly the marks of human blood. A thoroughly strong case seemed made out, on the blood question, against the prisoner.

The counsel for the prisoner, however, produced a long array of eminent physicians, and chemists, of the expert school, who threw light of another kind on this interesting theme. It was clearly proved that the marks upon the stone in question were the stains of moss with which the stone had been covered, and not blood marks at all. The doctor who had testified to blood marks on the stone was frank enough to subsequently admit his error. It was also clearly demonstrated that there is but very little difference between human blood, and the blood of many animals. Photographs of the blood corpuscles of the frog, snake, fish, and grouse were shown. The corpuscles of animals that nurse their young are round. Others are elliptical. The blood corpuscles of all animals that nurse their young, except the camel, have indentations, and are bi-concave. Those of the camel are oval. In all animals, including man, the corpuscles, have a distinct range of size, and a distinct average. It was proved by several eminent witnesses that the blood corpuscles of the Indian elephant, the two-toed sloth, the whale, seal, beaver, porcupine, monkey, ox, pig, and dog, can not be distinguished from those of a human being. In view of these revelations, no weight was attached by the jury to the blood theory of the prosecution.

It is scarcely possible to over-estimate the importance of the testimony adduced in this case. Enough testimony, perhaps, had been given to hang Hayden, had it not been that he had friends who secured the testimony of thoroughly competent witnesses on the other side. To this case no doubt many references will be made, in legal circles, in years to come.

THOSE ACCESSIONS.

The light thrown on those "recent accessions" in the columns of the WESLEYAN and Witness, is not pleasant to the eyes of our brother editor of the Church Guardian. His perplexity, too, has been increased by a statement in the columns of the American Churchman, by which his list of ministerial wanderers from Methodism to Episcopacy has been reduced from eleven to five. A fear lest he may prefer darkness to light only prevents us from suggesting to the editor the cause of this difference in figures. We venture to say that the Churchman may only take note of the ministers, while the more eager Guardian counts in the local preachers.

In appealing to his readers, the editor of the Guardian charges us with having been "witty, indignant, and spiteful." To the first count in the indictment we plead guilty in a remote degree. For who with the least wit in his mental make-up, can wholly repress its use when he finds a neighbor, week after week, calling attention to five or more stragglers, and professing to see in "so large and steady a stream," an evidence of the general tendency of the 25,000 ministers and 26,000 local preachers of the American Methodist Churches towards the Protestant Episcopal communion?

But we certainly were not indignant. To every man we accord the greatest possible freedom consistent with the interests of the community of which he may be a member. If now and then a Methodist minister see fit to transfer his relation from the Methodist to the Episcopal branch of the Church, we do not question his right to cross the pathway. But if unwise friends turn him out too frequently on church parade, and attempt to use him as a decoy, they must not complain if their conduct cause others to ask unpleasant questions concerning his motives for departure.

Least of all were we spiteful. We are never troubled because of a brother's joy,—when it is pure. But we did grieve over the editor of the Guardian, whose chief pleasure seemed that of witnessing trained men drawn from one battalion of the King's army to another. Such employment is not in accordance with the terms of the King's commission, and adds nothing to the strength of His sacramental host. Methodists, we are happy to inform our neighbors, are not wont to glory over such conquests. They have often, sometimes unwisely, said to Episcopal ministers, "Stay where you are, and do all the good you can." When occasionally they have lent a kindly ear to the call for transfer from some other section of the Church they have simply sent the person to his post; they have never given him a place in a special list.

We commend to the editor of the Guardian the words of the lamented Dudley A. Tyng, a youthful minister of the Episcopal Church. "If I can only build my fence," he once said, "by stealing my neighbor's rails, I'll never build it." We add, changing the illustration, that there is no need that the editor, or any other bishop, should hang on the outskirts of the great Methodist multitude to pick up wanderers, complimentary though such conduct may be to us.

When the Church of Ridley and Lattimer may cease to blush at the name of Protestant; when she may desist from helping toward Rome those who—Monsieur Capel being witness—could not otherwise find their way thither; when, girt about with the armor of truth, she may stand almost dismayed at the struggle with the hosts of sin, we shall be prepared to assist her with scores and hundreds of men, stalwart and strong and meet for the Master's use,—such men as she can never find in the lists of "lost, stolen or strayed."

By a private note from T. M. Lewis, Esq., of Yarmouth, dated Boston, Jan. 27, we learn that he has left the General Hospital, and is now stopping at 736 Harrison Avenue, in that city. He had experienced nearly four and a half months of hospital life. Mr. Lewis' many friends in these Provinces, will be pleased to learn that he is gaining strength, and is likely soon to be able to resume the active work of every day life. We publish from the Yarmouth Herald, in another column, an interesting letter from Mr. Lewis' pen. One half of the world does not know how the other half lives. Many of us are, happily, ignorant of the bitter experiences to which others around us are subjected. It will be well if a perusal of the letter, to which we have referred, will lead us to a more comprehensive appreciation of the blessings of health, and to timely and judicious efforts for its careful preservation.

The Treasurer of the Infants' Home thankfully acknowledges the sum of \$5.25 from the Methodist Church, at Gabarus, C.B. through the Rev. R. O. Johnson, Halifax, Jan. 29, 1880.

The Young Ladies' Literary Institute and the Young Men's Wesleyan Institute of the Brunswick St. Church in this city, are to have a re-union in the lecture room of the church on Thursday, the 12th inst. Tea at 7 o'clock. A promising programme for the occasion is being prepared.

The Sermon which is concluded in this issue is given to our readers from the manuscript of its author; and appears now for the first time, we believe, in print.

The Annapolis Journal of 24th ultimo, contains a pretty full report of a Lecture on The Seige of Derry recently delivered in that town by Rev. A. W. Nicolson, to a crowded house. Sherriff Bonnett occupied the chair. The closing part of the report is as follows:

In treating of the Seige of Derry, he remarked that Ireland once brought captives from England; these became slaves; finally they were educated and made free, and thus Ireland initiated the death of slavery. Reference was made to the story of Irishmen illustrious as statesmen, orators, and poets. He said in the neighboring city of St. John the Irish element prevails; here the sons of Erin are in the front rank; such men as Dr. Bennett, the profound theologian; Mr. Boyd, the popular lecturer; Mr. Elder, the editor of the "Telegraph," whose articles on international law have been copied by the great English Standard, the "Times," are all representative Irishmen.

Our correspondence from St. John, a few weeks ago, reported Rev. Joseph Hart, Pastor of the Centenary Church, as slightly improving in health. Recent advices, we regret to learn, indicate that the symptoms are now less favorable. Many of the friends of this excellent and useful minister of the Lord Jesus will not fail to remember him at the throne of grace in this season of his protracted and painful affliction.

TOO POOR.

Very few families are really too poor to take a religious newspaper, and yet the larger number of those who have ordered their paper discontinued have assigned this as a reason. Now let us look at the real facts in the case. The actual cost of THE WESLEYAN to each subscriber is about four cents a week, or two-thirds of a cent a day. There are very many ways in which every family could easily save five times that amount and feel the better for it. In fact there are few families who do not positively waste many times that amount daily. Then there are few families but expend for little trifles, that add nothing to their intelligence or comfort, several times as much money as the paper would cost. Think of these things before you order your paper stopped.

The Canadian Methodist Magazine, Toronto, Rev. W. H. Whitrow, editor, has begun the present year with an unusually excellent number, for January. The February number has just come to hand with an attractive table of contents. This able periodical ought to have a large circulation in every part of our connexional field. A series of papers on Canadian Methodist History from the pen of Rev. Dr. Ryerson will appear in the Magazine during the year. We purpose to give Dr. Ryerson's articles in the WESLEYAN, as early as possible after their appearance in the Magazine.

The Journal of the thirty-second annual session of the Grand Division of the Sons of Temperance of Nova Scotia has been issued from the press of Mr. William McNab, Halifax. The extent of the work of the order in this Province, may be inferred from the fact that the record of its proceedings fills a large page pamphlet, of 116 pages, of closely printed matter. This Order has saved many a drunkard from the error of his ways, and has saved an uncounted multitude of young persons from ever knowing by their own experience the wayward path of the inebriate. The temperance reform must needs encounter many adverse influences but its advocates need not fear the issue of the long campaign, inasmuch as they war a good warfare, and know that in the long run the right will prevail.

"The Manna for Young and Old," is a very pretty little paper, published by J. G. Stauffer, at Millford Square, Bucks Co., Pa., which has for its motto, "Christ in all, etc." The paper is printed in both English and German languages, is adapted to non-sectarian and especially adapted for Sunday schools. Send 10 cents for an agents outfit, containing two fine chromo-copies, subscription and premium lists, etc.

THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, N. Y., are rapidly issuing their authorized reprints of the leading British Reviews and Blackwood's Magazine. The January number of Blackwood has been out for some time, and now we have before us the current number of the British Quarterly Review. This periodical is the youngest of the series, the first number having been published in February, 1845. It numbers many eminent authors among its contributors. During recent years we have noticed not a few papers by Edward A. Freeman, the historian, and the leading article in the present number, "The Lords of Adreus," is from his pen, and will be very interesting to the student of medieval history. "Glimpses of New Gold and Silver Mines" gives a brief sketch of the various processes adopted in mining, with some account of the present and probable future products of these metals. "Modern Greece," a paper by Dr. Sandwith, comments on the history of Greece since the battle of Navarino, and especially condemns the policy of England with respect to the Greek cause. "Practical Ethics" urges the establishment of art galleries and museums and the decoration of public parks and other places of holiday resort, as a means of creating in the popular mind a feeling of artistic beauty.

Other articles of "God," which doctrine of incarnation forms Psalmody of the troubles of singing in pu Scotland Radical the Nation;" and ture."

The periodical nard Scott Pat Street, N.Y., are Quarterly, Edited Quarterly Magazine. Price or only \$15 for all paid by the Publ

The Donation ult, was a great M Rev. A. D. Mor numbers and pr Murton with one presence of Rev. interest of the ooc

You will rejoice blessing us greatly ening the member the backsliders, a have been carele Pray for us. We beginning.

Mr. Editor.—I in my card two or "that our people year of their mind them his best finan ance of truth about of our friends of Clifton met at the Mutch, Jun. 5 of the evening of the special object. T was discussed, but they presented us. This is the second (both in the month ing to near \$100. A due to the people of the blessing of God them.

Our regular serv ed for some time w fluence. In a few have been gathering on Friday evening in trial for church me

A few days ago of the Methodist, Chipman Atkin on, Charles Baulton the district for the the security of emp the Illustrated Met many ways, has re and willing servan temporary absence nothing more—is gr

On Friday morn of Thomas Vanston of four score, Newca one of its first suppe member. Years a stone was compell ing age, to retire fr \$400 to the trustee, is now very servic meet annual expen the deceased has b body and mind. H vented any dying to

CORRESP

CONCERNING

Mr. Editor.—A Resolutions record caption, on page 44 will speak for mysel solution was printed first written, I cannot contrary to fact, the pressed any aspect "Invitation" as it amongst us. We st legal right of each C invite its minister, usage. "Long-Sho tend the last Conf- an sure every matte deatend this matte herein.

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POSTAL CARDS.

MARGATE, P.E.I. Jan. 30th, 1880. Dear Bro.—You will be glad to hear that we have some tokens of encouragement in our work here.

HANTSPOUR, Feb. 4th.

The Donation at Hantspour on the 27th ult, was a great success. The friends of Rev. A. D. Morton gathered in large numbers and presented him and Mrs. Morton with one hundred dollars.

NEWPORT, Feb. 4th.

You will rejoice to hear that God is blessing us greatly. Not only in quickening the members, but bringing home the backsliders, and saving those who have been careless.

MR. EDITOR.—The statement I made in my card two or three weeks ago, viz., "that our people hoped to make the last year of their minister's residence among them his best financially," has the appearance of truth about it.

CARLETON, ST. JOHN, Feb. 2.

Our regular services have been attended for some time with a very gracious influence. In a few special meetings we have been gathering up the results, and on Friday evening last we found 30 on trial for church membership.

NEWCASTLE, N. B.

A few days ago the trustees and friends of the Methodist Church, through A. Chipman Atkin on Esq., presented Bro. Charles Boultonhouse—who is leaving the district for the present, on account of the scarcity of employment—with "Daniel's Illustrated Methodism." Bro. B., in many ways, has rendered most efficient and willing service to the church, and his temporary absence—it is to be hoped it is nothing more—is greatly deplored.

On Friday morning last, by the death of Thomas Vanstone, at the advanced age of four score, Newcastle Methodism lost one of its first supporters and its oldest member. Years ago, when Bro. Vanstone was compelled by reason of increasing age, to retire from business, he gave \$400 to the trustees, the interest of which is now very serviceable in helping to meet annual expenditure. For years past the deceased has been sorely afflicted in body and mind. His mental disorder prevented any dying testimony being given.

CORRESPONDENCE.

CONCERNING INVITATIONS.

MR. EDITOR.—As the recorder of the Resolutions recorded under the above caption, on page 44, Minutes of 1879, I will speak for myself. Whether that Resolution was printed precisely as it was first written, I cannot now say. But it is contrary to fact, that the Conference expressed any approval of the system of "Invitation" as it has hitherto obtained amongst us. We simply recognized the legal right of each Circuit and Mission to invite its minister, according to present usage. "Long Shore Man," did not attend the last Conference, I infer; for I am sure every minister then present understood this matter as I have stated it herein.

Most certainly—it appears to me—the desire of the Conference was, to obtain the opinion of the Official Board of each Circuit and Mission, upon the merits of the system of "Invitations." The second Resolution is quite explicit; and this is the question upon which our Quarterly Meetings are required to "pass." And it was further understood that no minister should attempt to influence his Board, either in one direction or the other. Let us have fair, plain, votes—no doubt we shall have them on our Quarterly Meetings, by which we shall be able to ascertain whether our people are willing to renounce the system of Invitations as it has been carried out in the past, or whether they desire to retain it. J. S. COFFIN. Sydney, Jan. 20th, 1880.

INFANTS' HOME.

The Annual Meeting of the Infants' Home of Halifax was recently held in the Y. M. C. A. building. The report for the last year was read. The meeting was attended by ministers representing the several protestant churches in the city.

The Lord Bishop, Revs. Mr. Forrest, Dr. Jennings, Dr. Almon, Mr. Pitblado, Dr. Burns, Mr. Dunn, Dr. Hill, Mr. Huestis, Mr. Duncan, Mr. Ancient, Hon. Dr. Parker, and W. J. Silver, Esq., took part in the proceedings.

Halifax, Feb. 2nd, 1880.

MR. EDITOR.—I am directed by the Committee of the Infants' Home to convey through you their most cordial thanks to the Methodist Churches, which have responded to our appeal for aid. Collections have come from sixteen Methodist Churches, and they are still coming. It is most cheering and encouraging to us, to find that so many dear Christian friends are willing and able to help us with their sympathies, their prayers, and their contributions.

Yours very respectfully, A. NORDBECK, Treas. Infants' Home.

REPORT OF THE EDUCATIONAL SOCIETY, 1878-9.

MR. EDITOR.—Will you kindly afford space for the following general statement of this important fund. The names of subscribers and details of contributions will be found in the minutes of the several annual Conferences:—

Table with columns for Conference, Amount, and Total Income. Includes Toronto Conference (\$376 97), London Conference (\$239 40), Montreal Conference (\$141 58), Nova Scotia Conference (\$45 75), Newfoundland Conference (\$22 97).

MR. EDITOR.—I send to the WESLEYAN a statement of the Subscriptions of the Ministers and Circuits in the St. John District to the Relief and Extension Fund of the Methodist Church of Canada, with the amounts collected from Ministers and Circuits up to date.

ST. JOHN DISTRICT.

Table with columns for Name, Subscribed, Paid, Due. Includes H. McKeown (\$100 00), Joseph Hart (\$100 00), A. K. LePage (\$100 00), John Prince (\$50 00), R. W. Wallall (\$50 00), Benjamin Chappell (\$50 00), W. W. Lodge (\$50 00), John A. Clark (\$50 00), John F. Betts (\$40 00), D. D. Moore (\$20 00), John Reid (\$20 00), Charles Camben (\$40 00), S. W. Sprague (\$35 00), Silas James and wife (\$50 00), W. J. Kirby (\$25 00).

CIRCUIT COLLECTIONS.

Table with columns for Location, Amount. Includes Queen Square (\$921 38), Portland (\$588 65), Fairville, Welord, Grand Lake, St. Martin's.

UPPER POET LA TOUR, N.S., January 27th, 1880.

MR. EDITOR.—A number of friends, Baptist and Methodist, from Port La Tour chiefly, and also from Greenhill, paid a visit one evening lately to our usually quiet parsonage. Several hours were spent in very agreeable and happy social intercourse. The atmosphere of mutual esteem and confidence between pastor and people were sensibly strengthened on the occasion. I need hardly remark that many substantial and useful tokens of regard were left behind.

A question in connection with the appropriation of \$25,000 moving expenses to this Circuit. This I will leave for others, possibly the members of the Auxiliary Missionary Committee for 1878, to answer, meanwhile intimating that, whether right or wrong, I had to forego just that amount to make District books balance last Conference. Respecting the "respectable sum of \$700,000" this Circuit was reported to have raised at the Conference of 1878, I may just observe that while it cannot be denied that sum was then raised, neither can it be denied that the Circuit went into debt to raise a portion of that amount, and that the debt so contracted has just been cancelled within the past few weeks. Moreover, the current income of the Circuit, if it be smaller than that of 1878, is raised without necessitating the Circuit to go into debt anywhere or for any amount.

NEWS OF THE WEEK.

The Marquis of Lorne arrived in Halifax, Friday, January 30th, by special train from Ottawa. The Princess Louise arrived by steamer Sarmatia about noon, on Monday, Feb. 2. She was received by several guards of honor, and by the enthusiastic greetings of thousands of the people of Halifax. During their stay here they were the guests of Governor Archibald. The Governor, General and H. R. H. left Halifax on Tuesday, at 11 a.m. The streets through which the Governor's sleigh passed, with the illustrious visitors, were lined with military under arms. There was a guard of honor at Government House, and another at the Railway Station. There was an abundance of military parade, and pomp, and ceremony, and roar of artillery, as our distinguished visitors were taking leave of the city. During the afternoon a snow storm set in, which for several hours increased in violence, and in the early part of the night developed into a thoroughly grand affair. The trains during the night were all more or less delayed by the storm. The vice-regal party were several hours late in reaching the borders between New Brunswick and Quebec.

There is nothing like having special, exclusive information, and knowing the secrets of the great or news. It was lately quoted from an official Russian paper that Pope Pius IX. is out of purgatory, and that upon entering Paradise he was warmly welcomed. The Virgin presented him with a crown. St. Joseph shook hands with him, and other more general congratulations followed.

Mr. George I. Seney, President of the Metropolitan Bank, New York, gave \$50,000 to the Endowment Fund of the Wesleyan University, Middletown, Conn., a short time ago. He has recently given another sum of \$75,000 to the same fund. He has also just paid \$2,000 toward meeting the annual deficit of the University. He has also given during the last year \$2,500 to the Superannuated Fund of the New York East Conference. This commendable example is worthy of a wide imitation.

Father Fitzpatrick has commenced a suit against Bishop Chataud, of Vincennes, Indiana, in the Supreme Court of that State. They are both Roman Catholic priests. Father Fitzpatrick claims \$35,000 damages for having been illegally deposed from his holy office. The bishop's friends have tried to compromise the matter, but the plucky priest demands the whole \$35,000, and restoration to office.

Our Western exchanges report revivals of religion in many of the churches in the West.

Some one said recently, "The service of song is often stolen by four living crocodiles. The hymns should be selected for the congregation even if it does sacrifice some nightingale sopranos." It will be a terrible calamity if we allow congregational singing to become rare or unfashionable.

Mr. A. Gibson, of Fryville, N.B., has recently sent an example for some of our men of means by cabling \$5,000 towards the Irish Relief Fund. Mr. Gibson donated the amount by cable, believing that relief, when needed, if given, should be given promptly.

DEDICATION OF A CHURCH.—The new Methodist Church, which has been erected by the people of Lakeville, parish of Moncton, was formally opened for public worship yesterday. The first service, in the morning, was conducted by the Rev. Mr. Duncan, pastor of the church in town; the afternoon sermon was preached by the Rev. Mr. Tweedie, superintendent, Moncton. Rev. Mr. Thomas, of Shediac, who usually ministers to the people at Lakeville, preaching in the evening. There was a good attendance at all the services. The people of the village are to be congratulated on having erected such a comfortable structure for religious purposes in so short a time as the church at Lakeville has been put up.—Times 2nd.

THE ST. JOHN INSTITUTE LECTURE COURSE.—Rev. Howard Spurgeon was the lecturer last night, his subject being "Alexandria." His discourse, an able and eloquent one, occupied an hour and a quarter in delivery, and was attentively listened to throughout.—News Feb 3rd.

Freeman, who last May, supposing he had received a heavenly calling to offer his child in sacrifice, took the life of his child by plunging a knife into her heart, has been pronounced insane by a commission of doctors. He was arraigned in Court last week, and upon a plea of insanity being admitted has been sent to a lunatic asylum.

Another person, in the west, has recently attempted to take the life of a member of his family, upon grounds similar to those which influenced Freeman.

Affairs in Russia, Germany, Italy, Turkey, and India, do not appear to have materially changed within the last few weeks.

A gracious revival is in progress in the Grandville Ferry circuit, under the superintendency of Rev. W. H. Heartz, Rev. Mr. Brunyate, of the Halifax City Mission, is assisting Mr. Heartz.

An encouraging work is going on in the Charles Street Church, and the Kaye St. Church, Halifax.

Rev. Edward N. Harris, Baptist, died at Philadelphia, on Monday, Feb. 2. He was at one time pastor of the Baptist Church at Liverpool, N.S. He labored for some time in other places in this Province and New Brunswick.

George W. Lefurgey, for forging and uttering forged bills on the Union Bank of Prince Edward Island, and the Merchant's Bank of Halifax, was sentenced by Judge Duff, at St. John, on Saturday last to imprisonment in the Penitentiary for life.

The New Brunswick Legislature will meet for despatch of business, Feb. 26.

The Nova Scotia Legislature will meet Feb. 26.

The political disturbance in Maine is nearly ended.

Lord Beaufort, England, has the gout. The streets of Halifax have been very icy for some weeks. Many have been walking and standing in slippery places. Some serious accidents have occurred. Rev. John Abbott, Rector of St. Luke's, slipped on the ice and fell heavily on Pleasant St. on Saturday last. He was picked up in an insensible condition with his collar bone broken.

NOVA SCOTIA CONFERENCE.

GENERAL CONFERENCE COLLECTIONS. The following sums have been received since last acknowledgement: Amount previously acknowledged \$50 15 Maitland, 2 00 Sambro, 1 40 Amherst, 3 40 \$56 95 S. F. HUESTIS, Treasurer. Feb. 5, '80.

WEEKLY CALENDAR.

Table with columns for Date, Sun, Moon, High Water, Clock. Includes Feb. 7, 8, 9, 10, 11, 12, 13, 14.

PHASES OF THE MOON.

Last Quarter 3rd day Feb'y, 3h, 11m, a.m. New Moon, 10th day Feb'y, 7h, 3m, a.m. First Quarter, 17th day, 11h, 31m, p.m. Full Moon, 25th day, 9h, 7m, p.m.

- 8. Cold Friday in 1861. 9. Mary Queen Scotland beheaded, 1586. 10. Bishop Hooper, burnt, England, 1555. 11. Dr. Rowland Taylor, burnt, 1555. 12. David Greig, murdered, 1796. 13. Henry Lord Darnley, murdered, 1567. 14. Dr. Henry H. Munim, historian born 1791. 15. Mary Queen England born 1566. 16. Romo Emperor Heraclitus, died 611. 17. Lady Jane Grey, beheaded, 1557. 18. Catherine Howard, beheaded, 1542. 19. Duke de Berni, assassinated Paris 1829. 20. St. Valentine, priest and martyr, 275. 21. King Richard II, murdered, 1399.

MARRIED.

At Montreal, on the 27th ult., at the residence of the bride's father, by the Rev. James Allan, B.A., Mr. Philip Smith, Esq., of Moncton, N.B., to Miss Amanda Wilson, eldest daughter of Richard Luttrell, Esq. At the Methodist Parsonage, Newport, by Rev. F. H. W. Pickles, Jan. 29th, Mr. Maynard Wilton, of Avordale, to Miss Martha J. Brison, of Stanley. At the Methodist Parsonage, New Germany, on January 24th, by the Rev. John Geo. Mr. Timothy Veinot to Adelaide Kizer, both of New Germany. Sept. 6th, 1879, at the house of the bride's father, Cape Traverse, P. E. I., by Rev. J. S. Phinney, Mr. Samuel Garretts to Miss Hattie Bell, both of the above place. By the same, December 3rd, 1879, at the house of the bride's father, Cape Traverse, P. E. I., Mr. John Rose, of England, to Miss Margaret C. Thomas, of Cape Traverse. By the same, January 7th, 1880, at the residence of the bride's father, Mr. Thomas Hodgson, L. 16, P. E. Island, to Miss Bessie G. Dawson, third daughter of Wm. Dawson, Esq., of Cupral, P. E. I. At the Methodist Parsonage, Mt. Stew, on the 26th ult., by Rev. W. Lawson, assisted by Rev. H. R. Baker, A.B., George Edward Jay to Flora Ann Fisher, eldest surviving daughter of H. Fisher, Esq., all of above place. On the 29th ult., at Tor Bay, by Rev. James Tweedy, Mr. Wm. D. Jamieson to Elizabeth H. Scharf, all of Tor Bay. At the Methodist Parsonage, Jerusalem, on Dec. 26th, by Rev. A. R. B. Sheehy, Mr. Wm. H. Douglas to Miss Anna M. Webb, both of Hampstead. On January 5th, by the same, at the house of the bride, Mr. Christopher Cooper to Mrs. Wm. McKenny, both of Clones. On Jan. 6th, at the Parsonage, by the same, Mr. George Francis, of Onville, to Miss Jane Johnson, of Summerville. On Jan. 8th, by the same, at the house of the bride, Mr. Andrew Forbes, of Carleton, St. John, to Sarah, youngest daughter of Mr. Henry Ferguson, of Clones. At Newcastle, N.B., on the 26th ult., by the Rev. George Steele, Edward Hoist to Sarah Jane Denton, both of North Bay, Northumberland Co. At Nelson, N.B., on the 21st January, by the Rev. George Steele, Harvey Platt, Esq., to Miss Rebecca Nye, both of Nelson, Northumberland Co. At Newcastle, N.B., on the 22nd January, by the Rev. George Steele, George S. Barker, Esq., Chatham, Jeweller, to Miss Elizabeth Anderson, of Grandville, N.S.

DIED.

At Amherst, Head, Cumberland, on the 17th January, Ruth Annice, eldest daughter of Nathaniel and Jane Wood, aged 15 years. At Highbury, near Canaan, January 22nd, Gardolph Dennison Bishop, second son of the late Edward G. and Janet Bishop, aged 10 years and 11 months. At Millstream, Kings Co., N.B., on the 26th January, Miss Amanda Agnes Ryan, daughter of the late Hon. John H. Ryan, aged 30 years. At Fredericton, January 2nd, on the 2nd anniversary of the death of Mr. Aquilina Sneyd, aged 75 years. At Newcastle, N.B., January 3rd, Thomas Vinton, aged 86 years.

PREACHERS' PLAN HALIFAX.

Table with columns for Time, Location, Preacher. Includes 11 a.m. Brunswick St., Rev. C. M. Tyler; 7 p.m. Grafton St., Rev. S. F. Huestis; 7 p.m. Kaye St., Rev. S. B. Dunn; 7 p.m. Charles St., Rev. C. M. Tyler; 7 p.m. Cobourg Road, Rev. W. H. Evans; 7 p.m. Dartmouth, Rev. W. A. Black, A.B.; 7 p.m. Beech Street, Rev. J. M. Mellish.

St. JOHN DISTRICT.

The following arrangements were made at the Financial District Meeting for holding the Educational Meetings in the St. John District. St. John Circuits, Local Arrangements. Sussex, April, Revs. Lodge and Moore. Upham, April, Tweedy and Kirby. St. Martin's, May, To be appointed. Grand Lake, May, H. McKeown. Jerusalem, May, H. McKeown. Welsford, May, R. W. Weddall. Kingston, February, J. Hart. Conference Deputation:—Revs. H. Sprague, A.M., C. H. Paisley, A.M., and Dr. Inch. R. W. WEDDALL, Financial Secretary. Carleton, January 29, 1880.

The Independent.

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SERMONS, LECTURES AND PUBLIC ADDRESSES BY EMINENT CLERGYMEN.

IN ALL PARTS OF THE COUNTRY, WILL CONTINUE TO BE PRINTED. Among the distinguished writers and contributors to THE INDEPENDENT for the past year are the following: John Greenleaf Whittier, R. H. Stoddard, Samuel E. Spear, D.D., Hon. James A. Garfield, M.C., R. W. Dale, D.D., Elliott Cones, M.D., A. S. Packard, Jr., M.D., Thomas Meekins, Professor J. A. Young, President T. D. Woodley, D.D., LL.D., President Noah Porter, D.D., LL.D., R. S. Stearns, D.D., LL.D., Theodore L. Taylor, D.D., Rev. Joseph Cox, Louise M. Abbott, Professor S. C. Bartlett, D.D., LL.D., Professor George P. Fisher, D.D., Elizabeth Stuart Phelps, Bishop A. C. Coxe, D.D., LL.D., Professor A. P. Peabody, D.D., LL.D., William M. Taylor, D.D., Louise Chandler Moulton, Rev. Washington Gladden, Godd Hamilton, Rev. David Swing, Prof. F. A. March, LL.D., Rev. William M. Eaker, Philip Schaff, D.D., C. S. Johnson, D.D., T. W. Higginson, President W. W. Patton, Jean Ingelow, Rev. Thomas K. Beecher, Edward Everett Hale, Rev. George F. Peck, Stanley, Rev. Freeman Clarke, D.D., Rose Terry Cook, Prof. Emma Dwight, D.D., Prof. John Townbridge, "Grace Greenwood," R. F. Palmer, D.D., J. Hammond Trumbull, LL.D., New York, Rebecca Harding Davis, Rev. Henry C. Trumbull, Edward Abbott, Hon. L. M. Curry, D.D., President John Bassett, Louise Boshell, Rev. James F. Tuttle, E. M. Hunt, M.D., Chas. Howard Crosby, D.D., George C. Loring, D.D., Prof. W. G. Sumner, Thomas Dunn English, M.D., LL.D., James Grant Wilson, Professor W. C. Wilkinson, Prof. George T. Dunhill, D.D., Professor Simon Newcomb, LL.D., Professor Asa Gray, LL.D., Professor John A. Payne, Dana Murray D.D., Rev. Newman Hall, President George Washburn, D.D., H. W. Bellows, D.D.

THE INDEPENDENT IS SPOKEN OF AS FOLLOWS:

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