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

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

MOUNTAINS.

Who is there that unmoved can look upon
The mountains: can behold those glorious
Barrows which the hand of the Almighty
One hath fashioned, and with which He girdles
Earth around: perceive them towering hill
O'er hill, and height o'er height, yet feel no thrill
Of awe, no gust of gratitude no wrapt
Of love? I pity such, if such there be.
To them existence must be burdensome.
To me all nature is a wondrous store-
house. The million pebbles paving the pathway
Of the purling brook, a seeming alike, yet
All unlike, each to the others, are a
Never failing source of interest. Even
The blade of grass, which to the casual
Observer, merits scarce a second glance,
Has cost me hours of patient unsuccessful
Search, to find its counter-part. The gay-winged
Butterfly which spends its little life in
Aimless flittings to and fro, has started
Questions which perchance shall meet their answers
Only in eternity.

And if such
Little things produce such deep emotions
What of greater things, of sun, moon, sky and
Myriad stars which ceaselessly revolve;
And what of ocean, ocean upon whose
Spray-wet beach I've couched in abject terror
Watching the fury of the maddened waves,
Lashed into frenzy by the tyrant storm.
Yet, when soothed into quiet, they have sung
Me lullabies, tender and plaintive as
The cradling songs of mothers over their
Slumbering babes, I've wept to think I ever
Feared them.

But I have wandered,
And as the traveller, after long years of
Absence, hastens homeward with impatient
Steps, so I, impatient to resume my
Favorite theme. To me, even in childhood
'Twas always a delightful pastime to
Look out upon the "everlasting hills."
And mark their varying features as the
Seasons rolled. Did morning wrap them in a
Many coloured robe of light and beauty?
Transported, I beheld, and often longed
For wings that I might fly away and be
Once there, companion of the mist and sun-
beams; when in weary grow, and pillow my curly
Head upon some fleecy cloud and float, I
Knew not, cared not whether. And when night veiled
The giant forms in sable, and above
Them hung her starry lamps, I gazed subdued,
And felt how good was God, and in His works
How great.
A schoolgirl oft in imagination
I have climbed the rugged steeps of Alps or
Andes, and from heights, where the bold eagle
Builds her eyrie, have looked down upon the
Clouds rolling far beneath my feet, feeling
In that vast solitude my inmost soul
O'er filled with that dear presence—God.
Then too, a child, taught by the gentle tones
Of one long since in glory, I became
Familiar with each bible mountain, and
Have journeyed oft with faithful Abram to
Moriah's crest, or stood with Moses while
On Sinai's top, the law was given
In dreams, I've landed safe on Ararat,
Cabin'd in that strange vessel which so oft
I've read about in waking hours.
My song grows tedious, and though faint I
Yet would linger for a little while, to
Watch the glory steal o'er Tabor's brow, and
Wander mid the leafy slopes of Olivet
Listening the while to Cedron's waters as
They tinkling roll, yet must I hasten on,
For Calvary bare and bleak looms into sight—
O Calvary thy story
So full of Jesus' love;
Thy heights all stained and gory
Thy hardest heart must melt
Till when on Zion, mountain
And city of our God,
The world assembled standeth,
May all be found approved.

J. J.

"The Path of the Just is as the shining light."

The path of the Just, is typified,
By the rising of the sun,
His glory—light comes beaming down;
So softly—yet it brighter grows,
Increasing; till perfection crowns,
The day but just begun.

A few faint streaks of light, foretell
The rise of early dawn.
They tip you murky clouds with light;
And make the atmosphere all bright;
They chase away the gloom of night,
With fires but newly born.

And soon the far spread arch of heaven,
In one bright blaze of fire,
His light and life and heat, are spread;
Infusing life into the dead,
Drooping flowers lift up their head,
And raise their petals higher—

Maor has risen; we gaze with joy,
His path is wondrous high.
Far above you mountain peak;
Above the thunder cloud we seek,
Where only God is heard to speak;
He travels through the sky.

He gathers strength while travelling on;
He breathes out love on all—
The purpling peaks of the distant hills,
The grassy slopes, and purling rills;
The tiniest flower that grows; all feel
The love that from him falls.

His path is always radiant;
The truth, can't half be told.
Let blackest cloud, and darkest mist;
Encase—o'er-arch—surround, and twist
Their ragged edges round him. Kissed,
They turn to gems in Gold.

His true path is triumphant too;
Obstructions rise, in vain.
Gird the whole horizon round;
Send up the mist from marshy ground;
(Eclipsed perhaps!) but soon He's found,
Conquering again.

And when his course is run, he sets,
As sweetly as can be,
Blushing with deepest crimson dye;
To think of toil, and work, that lie
Undone; and sinks below the sky,
Glorious in humility.

W. G. LANE.

Current Events in Methodism.

DEATH OF BISHOP AMES.

(From Zion's Herald.)

After a wonderful struggle, protracted through several years, with a wasting and painful disease, our venerable Bishop Edward R. Ames, LL. D., has entered the rest of his Lord. He died Friday morning, April 25. Up to the last hours his mind was clear, and his repose in the divine providence and the great salvation undisturbed. Through Christ strengthening him he was a conqueror over "the world, the flesh and the devil," and finally of the last enemy also. Bishop Ames was a man of remarkable ability, of a large and well-proportioned frame, robust in appearance—a king among men—but he was, also, a consecrated disciple of the Lord Jesus, and laid all his power and acquisitions at His feet. It has often been remarked that the same qualities that enter into the character of a military hero, or a great statesman, are to be found usually in a successful minister. Bishop Ames, no one can doubt, would have made a leading statesman in the land if he had entered political life. He had that far-reaching and prophetic insight into the probable tendencies of the times and issues of current events, that breadth of comprehension and ability for seizing the necessary measures at the right moment to secure desired results, and that knowledge of men which forms the vital elements in the character of the great statesman. And he would, also, have been the heroic and successful commander at the head of an army in the hour of his country's peril. But he was the consecrated minister of the Prince of Peace, and only a militant disciple in His weaponless army. He brought a powerful reinforcement into the corps of the Episcopacy at his election, and has filled a conspicuous place in its councils and administration from that hour up to the time of his departure. He was an excellent presiding officer, quick in his decisions, relieving the tedium of Conference business with flashes of wit and strains of irresistible humor, impressive in his ordination addresses, clear, persuasive, and at times powerful in his sermons—a great and noble man, and a prince in our Israel.

He was born in Amesville, Adams County, Ohio, May 20, 1806. In 1827, while a student in Ohio Wesleyan University, he was soundly converted to God, and, we believe, had the comfort of leading his father to the same Saviour. He entered the Illinois Conference in 1830, and when Indiana Conference was formed in 1832, became a member of it. In 1840 he was elected Missionary Secretary for the West, filling the office in an able manner for four years. He was then preacher and Presiding Elder until 1852. Was elected to, but did not accept, the presidency of Indiana Asbury University. He was a member of General Conference in '40, '44 and '52. At the latter date he was elected to the Episcopacy. His life has thus been an important part of the history of his Church.

(From New York Advocate.)

His religious life is the crowning glory of his great character. He came up to the last hour with supreme composure. Some months before his death when suffering from a severe attack of his disease, (diabetes,) his physicians having examined his case, were retiring for consultation, when he said: "Gentlemen, you need not retire; I am no child; I desire to know my exact condition." When his physicians had about given up all hope, an old neighbor and class leader called upon him and said: "Bishop, you have been a long time in the way, and are now near the end; have you any word of testimony you wish to leave?" The Bishop answered, in his extreme feebleness: "I am not going to die now; I am going to get out again." He was determined never to die but once. But when that once came, as it must come to us all, he was ready.

On April 10, returning from down town, as he entered his home he said: "There, that is the last. I shall not get out again. My work is done." When his family physician came he said to him: "I shall die now. It is God's will that I shall die." He went to his bed and gradually sank. He refused all artificial stimulants. The day preceding his death Dr. J. O.

Peck called upon him. Bishop Simpson called upon him twice during that day, and prayed with him. During the prayer Bishop Ames fervently responded "Amen." During his last moments his wife, son, and two daughters, and his old friend, General J. S. Berry, were with him. As he moved quietly on beyond the line where the earthly becomes indistinct and the heavenly becomes distinct—on into the opening eternity, as the great company which no man can number rose up before his wondering eyes, and sight began to supplant faith, he called back to his weeping family and friends, "All right," "All right." General Berry took up the pass-word "All right," and the Bishop again, with the fluttering remnant of his earthly strength and with evident rapture, answered, "All right," and his great soul marched into the company of the Church triumphant, and into the presence of God.

DR. RIGG'S NEW BOOK.

(Correspondent of N. York Advocate.)

Rev. Dr. Rigg has made a signal mark on his presidential year of office by publishing a volume, entitled "The Churchmanship of John Wesley, and the Relations of Wesleyan Methodism to the Church of England." The work has not been written for Wesleyans, but for general students of history, and of ecclesiastical history in particular; especially for those who really desire to understand the opinions and character of John Wesley, and who wish to have a satisfactory and conclusive answer to those very ignorant and stupid Ritualistic clergymen who have so often published their opinion, that the Wesleyans should go back to the Church of England. Such a work has long been wanted; and prepared, as it has been, by one so eminently qualified for the task, and embracing, as it does, every point which has hitherto been urged as a reason why Methodists should go back to the Church, we may affirm, without fear of contradiction, that any one who will be at the trouble to carefully read these pages, need never again have any doubts on the question in dispute. The conclusion the reader cannot help arriving at is as likely to be, that the probability is fully as strong that the Church will join itself to Methodism, as that Methodism should join the Church. Indeed, considering that Methodism is a more compact and workable organization, and that the numbers now under its teaching influence every Sabbath day are far greater than those worshipping in connection with what is called the Established Church of England, it seems most unlikely that the smaller Church will ever be in a position to absorb the larger. Dr. Rigg's book will become a text-book on the subject, and he will have the thanks of many good Churchmen for having prepared and published so useful a manual. Methodists do not require such a book, seeing how few are the attractions in the Church likely to be of an alluring tendency.

A TRIBUTE TO DR. ALLISON.

(From the Halifax Morning Chronicle.)

When Mr. Hill's Government appointed Dr. Allison, then President of Mount Allison Wesleyan College, to the office of Superintendent of Education, it was felt and said, both by the friends and the opponents of the then Premier, that the choice was an admirable one, and in every way calculated to promote the best interests of education in this Province. For our selves, we hailed the appointment with great pleasure, having in the record of Dr. Allison's previous career a guarantee that no better person could have been selected to superintend and direct our common, intermediate and higher system of education. A practical teacher, thoroughly trained in every department of his profession, full of energy, endowed with much administrative talent, and fitted by long experience to ascertain and apply the best modes of instruction, we felt convinced that it would not be long before the new Superintendent would give proof that he was the right man in the right place. His report on the progress of education in Nova Scotia during the past year, which is now published, confirms our practical report, reciting facts and containing suggestions which commend themselves to the favorable notice of the Council of Public Instruction.

WESLEYAN THEOLOGICAL COLLEGE.

Montreal Witness.

THE CLOSING EXERCISES OF THE SESSION

were held last evening in the Dominion Square Methodist Church, the Hon. James Ferrier in the chair. The Rev. H. F. Bland conducted the opening devotion exercises, after which the chairman, in the course of an interesting address, expressed very deep regret that the Rev. Dr. Douglas, Principal of the College, was unable to be present, owing to illness. After a chorus by the students, "Hold it up to the World." The Rev. J. B. Clarkson, examiner in Theology, delivered an address. The young gentlemen, he said, were leaving college to enter the world at a very critical period of its history. Grand possibilities were before them but great difficulties awaited them. Scientific mountebanks were active against the faith, but every book they issued bore evidence against itself, for on the title page was to be found "Anno Domini," in the year of our Lord." He counselled tenderness in the work of the ministry. The days of a "blow for a blow" were passed, and now tenderness would disarm its foes. A story was told of a Swiss mountaineer who heard a shriek, and seeing a young woman clinging to the side of a rock, leapt over a chasm and rescued her. He brought the friends of the girl to see the chasm over which he had sprung, and was surprised to find that he could not attempt to leap over it again. The difference was that in the first instance he leapt to save a life, and in the second he went to make a display. The analogy was perfect with regard to preaching. He bore testimony to the excellence of the papers which he had examined. After another chorus by the students, "Sing it Out."

The Rev. William Shaw, M.A., Registrar, read his sessional report, showing that seventeen students were enrolled during the year, the regular attendance being fifteen. Several of the students were taking the course in arts of McGill University, and in some instances had attained the highest grades. Negotiations were being completed by which the College would become more closely affiliated with the Theological Faculty of Victoria University and with the Arts Faculty of McGill. It was deeply regretted that the Principal had for some time been unable to be present, during which his place had been supplied by the speaker, assisted by Mr. G. Murray, B.A., Oxon, of the High School. In conclusion, he stated that very favorable reports had been received concerning the valuable assistance in Christian work which the students had rendered.

The Rev. E. B. Harper, M.A., President of the Toronto Conference, said he had intended to confine the few remarks which he would make to the department of Biblical Exegesis, in which he had been examiner. The present was an age that questioned everything, hence the necessity of presenting truth in whose sincerity they had every confidence. Even though scientific questioning was so universal, he had no fear for the gospel, and there was no need of rashly placing their hands on the ark of God. The Gospel would triumph, but in pushing the conquest, new means might be employed, and though a man might have a good weapon, unless he knew how to use it well he would not triumph. He urged the students to study the Scriptures in the original, to get at their deepest meaning. Dr. Joseph Parker, of London, had said that expository preaching was the only thing that could save the pulpit from dullness, and he commended these words to them.

The prizes were then presented by the Rev. W. Hall, M.A., in the absence of the Principal, as follows: The Senior year prize, to Mr. T. H. Orme; middle year prize, to Mr. A. A. Bowers; junior year prize, to Mr. G. W. Henderson; Sanford prize in History of Doctrine, Mr. R. H. Balmer; Sanford prize in English Literature, Mr. J. E. Ford; Beatty prize in Elocution, Mr. J. E. Allen; Beatty prize in Mental Philosophy, Mr. D. McCunn; Directors' prize in Church History, Mr. R. W. McKechnie.

The Rev. L. Hooker then delivered an address, impressing upon the minds of the students that the success of their career would depend more upon what they were themselves, rather than what they did.

The Rev. Mr. Harper closed the proceedings with the benediction.

METHODIST SPIRIT.

The *Christian Register* says: "The name of Rev. Mr. Gober, the Methodist minister at Grass Valley, Cal., belongs on the roll of honor. His wife's 'man of all work' is a Chinese lad, who is very faithful and has welcomed Christian instruction. But the stewards of the Church, after vainly advising their pastor to yield to the anti-Chinese feeling and discharge his servant, finally told him that they could not be responsible for his salary if he continued to keep the mud-colored Mongolian. The preacher promised to give his answer from the pulpit on the next Sunday; and seven or eight hundred people crowded the church. After stating the case, Mr. Gober said: 'I now answer you once for all, that the Chinaman shall stay with us, and I will continue as pastor of this Church until the Conference sees fit to otherwise direct me, salary or no salary, starve or no starve! I have never yet been intimidated from what I considered my duty as a Christian, and do not propose to be now! Brethren, it strikes me pretty forcibly that it would be better for you to follow the religion taught in the Bible than that dealt out on the Sand Lot in San Francisco.' Whereupon, as the local paper says, 'tumultuous applause broke forth from every side of the church,' and even those who say 'the Chinese must go' were prompt with their Californian admiration of the spirit which would not yield to dictation."

The statement is made in a letter of a correspondent to the *Church Times*, of London, that the original manuscript journals of John Wesley are still in existence, having never been edited or printed, or, as far as the writer knows, "examined by any competent hand." What are known to the public as the journals of Wesley are selections made by himself, and printed in his lifetime. As everything pertaining to the founder of Methodism is now of interest to the Christian world, it is very desirable that his unpublished writings should be placed within the reach of scholars.

A remarkable discussion, every way, occurred last week in Horticultural Hall, Boston between certain Chinese and Japanese gentlemen and several well known citizens of Boston. The meeting was arranged by Wong Ah Look and C. A. Tip. Over a score of Orientals were present in the audience sitting near the platform. The gathering was large and very respectable, and greatly interested in the proceedings. Judge Russell, being called to the chair, presided very gracefully. The first speaker was Shinichiro Saito, a Japanese law student, of Boston University Law School. The question before the meeting was, "Is Chinese immigration detrimental to the national welfare?" His address was clear, well argued, keen in wit, logical and conclusive, on the negative side of the question. On the same side Dio Lewis spoke, Wong Ah Look, and Mr. Tip. On the opposition, Horace Seaver, of the *Investigator*—the leading supporter of the Tom Paine Memorial Hall Association—and Mr. Pernal, Timothy Cloughlin and John Cooper. Of the character and results of the debate the reporter of the *Advertiser* says:—

"The remarkable feature of the evening was the complete mental superiority of the Japanese and Chinese over the American disputants. They had no ready command of the language, but their sentences were wonderfully brief and pithy and full of the keenest wit. Tip, especially, showed himself a strong man, and his sarcasm upon the Christian vices, compared with the heathen virtues, was as well enjoyed by the audience as it was true. The sympathy of the listeners was with the Chinese throughout, and the question was decided in their favor almost unanimously."

Statistics indicate that not far from 40,000 live animals are annually sent through the German post-offices, and this number does not include frogs, bees, and insects. Such creatures as are deemed dangerous or disagreeable the Post-office authorities have the power of excluding; and an alligator, done up in a fragile box, a lot of dogs whose persistent barking could not be quieted, and a number of pigeons loosely tied in a sack, were consequently rejected. On the other hand, a crocodile—properly done up, we suppose—a leopard, four living bear cubs, as well as monkeys, serpents, etc., have been transmitted by the German post within the past six months—at least so says an exchange, which must take the responsibility of such a strange story.

GENERAL READING.

VICTORY.

BY THE REV. SAMUEL W. DUFFIELD, D.D. 'He who wonders will reign, and he who reigns will rest.'—CLEMENT OF ALEXANDRIA. Open the heart of the world, Wonderful Lord of the light! Darkness to glory is buried; Splendor is flying on night: At the touch of thy marvelous finger, Rays, as of Paradise, linger Over the sky of our night!

Thus as I wonder, I stand High above tempest and din, Facing the stretch of a land Lying far down in its sin: I the sole ruler of nations, Latest of long generations, Waiting for time to begin.

Hear me, ye surges and storms, Sweeping the waste of the sea! Hear me, ye mystical forms Of the Have-Be and To-Be! Hear me, ye great desolations! Hear me, ye great devastations! Hearken, ye regions to me!

I, who must wonder and praise; I, who admire and who reign; I through their manifold ways Tracking all sorrow and pain— Come to my kingdom of gladness, Taught both in goodness and badness, Shunning the vile and the vain!

Less than the leaf or the cloud, Less than the crest of the sea, Why should I boast or be proud, Simply of this which I see? Only by giving I gather, Only I reach to the Father, Heeding his charge to be free.

Here, in the heart of the ages, Piled where saints have their rest One in the spirit with sages Peopling the realms of the blest; Here I am safe and forever! Here, in this calm, I shall never Part from the joy which is best!

SHAKESPEARE AND STRATFORD.

Happily the stroller in Stratford every association connected with him is gentle and tender. His image, as it rises there, is of smiling boyhood, or sedate and benignant maturity; always either joyous or serene, never passionate, or turbulent, or dark. The pilgrim thinks of him as a happy child at his father's fireside; as a wandering school-boy in the quiet, venerable close of the old Guild Chapel, were still the only sound that breaks the silence is the chirp of birds or the creaking of the church vane; as a handsome, dauntless youth, sporting by his beloved river or roaming through field and forest many miles about; as the bold, adventurous spirit, bent on frolic and mischief, and not averse to danger, leading, perhaps, the wild lads of his village in their poaching depredations on the park of Charlecote; as the lover, strolling through the green lanes of Shrottery, hand in hand with the darling of his first love, while round them the honeysuckle breathed out its fragrant heart upon the winds of night, and overhead the moonlight, streaming through rifts of elm and poplar, fell on their pathway in showers of shimmering silver; and, last of all, as the illustrious poet, rooted and secure in his massive and shining fame, loved by many, and venerated and mourned by all, born slowly through Stratford church-yard, while the golden bells were tolled in sorrow, and the mourning limetrees dropped their blossoms on his bier, to the place of his eternal rest. Through all the scenes incidental to this experience the worshipper of Shakespeare's genius may follow him every step of the way. The old foot-path across the fields to Shrottery remains unchanged. The wild flowers are blooming along its margin. The white blossoms of the chestnut hang over it. The green meadows through which it winds are thickly sprinkled with the gorgeous scarlet of the poppy. The hamlet of Shrottery is less than a mile from Stratford, stepping westward toward the sunset; and there, nestled beneath the elms and almost embowered in vines and roses, stands the cottage in which Anne Hathaway was wooed and won. It is even more antiquated in appearance than the cottage of Shakespeare, and more obviously a relic of the distant past. It is built of wood and plaster, ribbed with massive timbers, crossed and visible all along its front, and covered with a roof of thatch. It fronts eastward, presents its southern end to the road. Under its eaves, peeping through embrasures cut in the thatch, are four tiny casements, round which the ivy twines, and the roses wave softly in the wind of June. The northern end of the structure is higher than the southern, and the old building, originally divided into two tenements, is now divided into three. In front of it is a straggling terrace and a large garden. There is a comfortable air of wildness, yet not of neglect, in all its appointments and surroundings. The place is still the abode of labor and lowliness. Entering its parlor you see a stone floor, a wide fire-place, a broad, hospitable hearth, with cozy chimney-corners, and near this an old wooden settle, much decayed but still serviceable on which Shakespeare may often have sat, with Anne at his side.—WILLIAM WINTER, in Harper's Magazine for May.

THE ZULU ASSAGAI.

The word assagai does not belong, says a contemporary, to the vernacular, but—like "Kafir" itself, the Arabic for infidel; "kaross," a cloak made of skins of beasts or birds; "kraal," a conglomeration of huts and cattle-pens which does duty for a town or village, and many other terms—is borrowed from a foreign tongue. The Zulu name for the weapon is "umkonto." The shaft, with an average length of nearly five feet, and a diameter equal to a man's little finger, is cut from the assagai tree (*Curtisia jaginea*), which is not unlike mahogany. The wood is brittle yet elastic, the latter quality giving the spear that peculiar vibratory motion on which its accuracy of flight so much depends. On account of the brittleness a novice will break many shafts before he learns to throw his assagai *sicundum artem*. Ineptly cast, the shaft, as soon as it reaches the ground, is liable to whip forward and break off short above the blade, a circumstance which was astutely taken advantage of, on one occasion, by a celebrated chief. Before joining battle he made his followers cut half way through the staff just above its junction with the metal head. The consequence was that when the spear went home into a human body, the shaft remained intact, but if it struck a shield, a tree, or the ground, it snapped and became useless to the enemy. The assagai heads are generally blade shaped, some consist of a mere spike, and a few are barbed. When the first shape is adopted, whether with or without the barb, there is invariably a raised ridge along the centre of the blade, which is concave on one side and convex on the other. The reasons assigned for this peculiarity of form are that this blade acts like the feathers of an arrow and that, as the heads are always made of soft iron, they can be more easily sharpened when blunted by use. By making the tang of the head red hot the former bores a passage for itself into the thickest end of the shaft, where it is secured by binding a narrow strip of raw and wet hide round the wood. The hide contracts on drying, and thus a simple band is made nearly as strong as if of iron. There are two principal kinds of assagais, the throwing and the stabbing, the latter with a long and straight blade. To a Kafir this weapon is literally the staff of life. With it he kills his enemy and his game, slaughters and cuts up his cattle, trims their horns, shaves his own or his neighbor's head, does his carpentry and furriery, and countless other jobs of various sorts. In its original form, the assagai was essentially a missile, but the renowned Chaka, among other military reforms, converted it into a shorter and heavier stabbing spear, unfit for throwing, and only to be used at close quarters. His soldiers were armed with a very large shield, and only one assagai, instead of the half dozen or even more with which they used to go into action. This necessitated a change in the old tactics. Thenceforward the men were taught to move swiftly on the enemy in a compact body, and after the hostile assagais were expended on their shields, to close. Prospects of reward, and the certainty of the fate that awaited them in case of failure, rendered them almost invincible when opposed to native tribes, and justified the adoption of the new weapon; but when, in the course of time, the Zulu came to encounter the Dutch Boers, new conditions of war arose, and the missile assagais and old style of fighting were restored to favor. Chaka's uncompromising weapon and tactics were found to be useless against horsemen who, after delivering fire, galloped away out of reach to reload. It would appear, however, from the description of the action at Isandula, that Cetewayo had reverted to the stabbing assagai of his uncle, while retaining the original missile, in addition to the firearms with which many of his soldiers are now armed. The true Kafir rejects the use of the bow and arrow, as unbecoming the dignity of a warrior, but he will slave cheerfully for a twelve-month or more to become the possessor of a rifle and ammunition. Notwithstanding the prohibitory laws about the importation of firearms into the South African Colonies, there is reason to believe that four hundred thousand guns of various kinds have passed into the hands of the natives. Cetewayo is known to have received several thousand rifles through St. Lucia and Delagoa Bays some of which went from Birmingham and some from Genoa at a time when war between this country and Russia was hanging in the balance.—English Paver

TRADITIONS OF WESTMINSTER ABBEY.

Dean Stanley lately entertained a party of workmen at Westminster Abbey, when he told them that the college hall was part of the old Abbots' House, and the chamber they were in was the old abbots' dining hall. It was in that hall that the widow of Edward IV took refuge with her two children against the plots of the Duke of Gloucester. In those stormy times it was thought to be necessary to have a certain place where persons in distress might take refuge. One of those was at Westminster Abbey; and that was the name by which the great open space in front of the venerable edifice was still known. The next room to the college hall was the abbot's parlor, and from very ancient times it had been called the Jerusalem chamber. The Henry IV of Shakespeare was seized with a violent illness, and he was taken to the nearest place where there was a fire, and that was in the abbot's parlor or Jerusalem chamber. He was laid on a couch before the fire. He put his crown upon the pillow, and there fell asleep. While he was asleep his eldest son, Prince Henry, described as "Madcap Hal," came into the room, and thinking that his father was dead, took away the crown. The king came to himself again, and hearing who had taken the crown, he thought it was a wild freak of his son. He sent for him, and administered warnings, which had such an effect upon the young man as entirely to change his manner of life. King Henry asked the name of the chamber, and said that he had been told he should die at "Jerusalem." He now perceived that it was not at Jerusalem in Palestine where his death should happen; and the last words put into his mouth by Shakespeare were, "In this Jerusalem shall Harry die." Accordingly, he died in the Jerusalem chamber.

THE PEDOMOTOR.

A cheap substitute for the bicycle is coming into use in the United States. The "Pedomotor," as it is called, is a modification of the parlour skate, with its frame fitted and strapped to the shoe, and four small rubber-tired wooden wheels coming up on either side instead of being kept under the shoe, as in the skate. The two forward wheels being half an inch smaller in diameter than the three inch rear ones give a slight pitch, which aids the forward impulse, and a metallic wheel at the heel helps the walker to guide and stop himself. The gain in speed is obtained by the forward motion still continuing while the feet are alternately raised, and it is stated that the walker can cover at least double the distance of ordinary striding without any appreciably great effort. Personal rapid transit, or "every man his own motor," is one of the great requirements of the present day, when life is almost too short, lengthened as it has been by sanitary science, to enable human beings to get through all that they

string, thus tightening it and raising its pitch, so as to give greater prominence to the melody. Mozart carried a clavichord as part of his baggage, and Bach—whose "well-tempered clavichord" is a familiar title—preferred it to the piano, which he did not live to see developed. One biographer says that "he found it the most convenient for the expression of his most refined thoughts."

Next came—immediately preceding the piano—the virginal, the spinet, and the harpsichord. They had brass strings, but the plectra were quills fastened in pieces of wood called jacks, this latter name being still retained in the piano "action." The quill was a nibbing off the string; it rose up past the string, freeing it, and there remained until taking the finger from the key allowed it to drop. The spinet differed little from the virginal. The harpsichord was of larger size, and sometimes had two key-boards. The name virginal is associated by some with hymns to the Virgin; by others it is supposed to have been given in compliment to Queen Elizabeth. At least the instrument was very popular in England. Henry VIII is thought to have been playing it. His daughters Mary and Elizabeth, as well as Mary of Scotland, were players of it, and means for repairing virginals and giving instruction on them appeared frequently in the memoranda of royal expenses. A book alleged to have been Elizabeth's virginal book, and an instrument alleged to have been her virginal, are still preserved. A poem descriptive of the public entry of Queen Anne, wife of James VI, into Edinburgh, May 19, 1590, mentions that "virginals were there." Spenser speaks of his beloved as "playing alone careless on her heavenly virginals;" and Shakespeare, in a sonnet, mentions "those jacks that nimble leap to kiss the tender inward of the hand," and of "those dancing chips for whom thy fingers walk with gentle gait."

In appearance the virginal resembled a very small piano; sometimes it was made without legs, and a few small specimens resemble a large music box. The leading instrument in the last century was the harpsichord. Its compass was extended to five octaves. Its shape was almost exactly that of the grand piano. Many ingenious makers devoted themselves to it, adding sets of wires, sets of quills, duplicate key-boards, complicated devices for imitating orchestral instruments. It reached the utmost development possible, while missing the discovery of a better instrument than the crow-quill and jack. Frederick the Great had one made for him in London at a cost of two hundred guineas; its bridges, pedals, and frame were silver, its front was tortoise shell, and its case was inlaid. A harpsichord by Hans Ruckers—claimed to have been Handel's, although the claim is contested—is preserved in London. It is six feet eight inches long, three feet high, and three wide, with two manuals of about five octaves each; the case in deal, black and japanned, the sounding-board is unjangged, and the lid bears inscriptions in Latin on the under side.—Julius Wilcox, in Harper's Magazine for May.

A GRASS CUTTER.

A grass cutter, with a net bag under his arm, who was going to cut grass in a field with his sickle, meeting with a few men seated by the road side engaged in earnest conversation, and hearing them mention, "That the man who trusts in God never fails to receive his share of food daily," thought in his own mind that there was no longer any necessity for him to go and cut grass. So, abandoning his work, he sat quietly for two days in the expectation that God would send him his food. But though he did not find that his trust in God was rewarded, he was not discouraged, but made up his mind to continue in that place, and sat expectant for a few days longer, believing that what he had heard from the lips of several honest men could not be wholly false, but that many of them must have experienced the truth of it in their own lives. While he was thus seated, silently meditating, an angel was seen to descend and ask him what he was doing there? "I am trying if what I heard be true or not. I have heard that God sends food to those who place their trust in him."

"I am commissioned to inquire what you want?" "I want nothing more than a loaf and a cup of water." The angel requested him to suspend his net and sickle to the branch of a tree under which he was seated, promising to supply him with his requirements; and the bread and water was found ready, placed for him regularly as each day revolved in its course. A "Badsha" (king), who had gone out for an evening promenade, seeing a dead camel lying in his path, asked the men who surrounded him, "Why it was lying so helplessly?" They answered, "It was dead." When the "Badsha" asked, Why it did not move and go about? they told him that the life which had animated the animal and caused his movements and actions had departed, hence the body was brought to that state of helplessness. The "Badsha" reflected that if this was the condition to which life was finally reduced, his wealth and kingdom were not worth keeping. With this idea he dressed himself as a fakir, and went away from his country, wandering about in sadness and recklessness. Approaching the spot where the grass-cutter was seated beneath a tree, from the branch of which his net and sickle were suspended, the "Badsha" thought of resting himself for a while; but the grass-cutter, seeing a stranger approaching him just at the hour when he was expecting his loaf and water, looked on him with displeasure. He requested that the stranger would go to a distance, and rest himself under the next tree, as the one to which he had come was previously occupied. The "Badsha," not willing to dispute such small matters with a person who lacked courtesy and did not possess a grain of sense, quitted it as he was bid. When the supernatural visitor came, who had brought the grass-cutter his usual diet, he furnished the "Badsha" with rich and varied viands. Witnessing this distinction made between them, the grass-cutter murmured, saying to him-

self, "I have trusted in God so long and am receiving only a loaf and a cup of water, while that fellow, who has for the first day commenced to place his confidence in him, is treated so sumptuously." The angel, being acquainted with his thoughts, observed that the "Badsha" had abdicated his throne, wealth and kingdom for the service of God, and having made such large sacrifices, was treated according to his position in life. There was no injustice done to him, for what he had asked he received, and he was not more sparingly fed than he was before in his former position in the world. There was no reason, the angel added, for his murmuring and envying the prosperity of others. If he were dissatisfied with his position, all he had to do was to take down his net and sickle from the tree and resume his former labor.—By the Rev. Mrs. J. D. Brown.

FAMILY READING.

THE BREATH OF SPRING.

BY MARY A. LATHBURY. The Spring is here! The Spring is here! The bluebird's notes are in my ear, The hills stand wrapped in golden dreams The budding willows kiss the streams.

Whence came the spring so early sought, So lately found? Who listening caught Her first faint foot-fall in the land? Who felt the first touch of her hand?

I know where first the young Spring stood, 'T was at the border of a wood, Where sunward sloping fields beneath First felt the warm touch of her breath.

Old winter saw her there, and crept With faltering feet away and wept; The icy scepter in his hand Was yielding to the willow wand.

He heard amid-fields where he stood A clear voice thrilling through the wood: 'Blow, breath of Spring! sweet south wind, blow! Spring cometh with the melting snow.'

Tuan turned the dying king and cast His life into one breath—the last. But throngs of bright-winged zephyrs rolled Its frosts away in mists of gold.

His dim eye sees the flash of wings, In his dull ear the bluebird sings; All nature feels a quickening breath, And life is singing over Death.

—National Repository for May.

A WHITE SQUALL.

Some years ago two large ships met in mid ocean, one heading for Australia and the other homeward bound. The day was fair, and the wind dying away, the vessels were becalmed close together. The passengers at once busied themselves to write letters home, and officers and crew became occupied in the interchanges of courtesies. The placidity of the weather led to a feeling of careless security that can never be safely indulged in at sea. All the canvass was set, idly flapping against the masts, when a terrific squall struck both ships and passed off in a few moments.

When the confusion and excitement resulting from it was over, and the crew of one of these vessels was able to relax the attention demanded for their own safety they looked to see what damage the other vessel had received, but they looked in vain. She had gone down with all on board, and not a vestige of her was to be seen anywhere on the wide sea, which looked serene and beautiful as if nothing had happened.—S. G. W. Benjamin, in Multitudinous Seas.

THE LOGIC OF A HOLY LIFE.

Some years ago a young man, who gave clear evidence that he was truly a subject of the regenerating grace of God, was asked what had led to the change in him, as he had been wild and thoughtless. Was it any sermon or book that had impressed him? He promptly answered "No!" "What was it, then?" Did any one speak to you specially on the subject of religion?" The same response was given "Will you then state what first led you to think of your soul's eternal welfare?" The reply was: "I live in the same boarding-house, and eat at the same table with J— Y—." "Well, did he ever talk to you about your soul?" "No, never till I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly-mindedness, a holy aroma about his whole life and demeanor, that made one feel that he had a source of comfort and peace and happiness to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with my self every time I saw him; and though as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a constant sermon to me. He was a living epistle, speaking by action so clearly that I could resist no longer; and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counseled me, watched over me."—Chris. Ad.

A CHILD SAVED.

Some years ago a Pacific steamer took fire. The burning vessel was headed for the shore, which was not far distant. The only thought of the passengers was self-preservation. One man was returning home from California with a treasure of gold, the result of years of toil and sacrifice, had just buckled his belt containing his gold around him, and was preparing to leap into the water and swim to the shore, when he was addressed by a little girl: "Sir can you swim?" said she. "Yes my child," responded the man. "And won't you please, sir, save me?" The request sent a thrill to his heart. He knew he could not save the child and his gold too. One or both must be lost. It was a question to be decided in a moment—a question which involved the saving of a life or the loss of the savings of his life. It was an instantaneous but mighty struggle. Yet manhood, humanity, self-sacrifice, conquered. He unbuckled his belt. He cast his gold aside. He took the little child in his arms and plunged into the water. A child was saved but the gold was lost.

BIBLE.

INT. SECOND QUART. B. C. 710. LES. KINGDOM. Micah 4. 1.

EXPLANATION. Verse 1. But the chapter and where they are, this prophecy, ally, "at the close of the per gospel dispensation, is the God's grace. times which days." Mount including the ordinate hill of ple was standing Church of Christ over all the "a thing established and per The cause of liated fact, not by men." To head of the m beholds Mount enlarged to lea Jerusalem, a pe cate the coming of God's cause stands in prom the lands of ea The prophet's throning hosts church pouring the order of n the rivers were the heights of God.

2. Many nations the Gospel dist to one race, bu of the world." picture is not territory by co tary desire of 6. "So the ch; those who cho; and enjoy its pr would be tui him." He w; clauses should may teach us that we may v should drink at God's ways fro needful not on God, but also law shall go for Zion, and Z "Christ's Chur and truth to all

3. He shall judge between prophet looks God's word, and shall be evoked cos of nations, bloody wars of template the in Europe, it will must still be fa comprision of 1 —1. That was ancient times, the normal c peace was only nite time, while in relation be war is only oc tion at present out at least not in its cause. arbitration is s tions in the s buke strong na way among the compliance an steady protest doing. Swor plow of Orie wood, and tipp such a shap transformed i and back aga peace. Prun ed to long ha grapevines. N childhood of t nations were its intelligent avoided throu the principles shall they learn vances, the pr less and less. population an are less than diers, and the to keep order dians.

4, 5. Under tree are seen every Oriach which much of A time of q

WESLEYAN
SATURDAY, MAY 10, 1879.

It is requested that any brother who does not intend to be present at the approaching Conference will kindly notify either of the Superintendents of the Halifax Circuits.

"LO! IT IS SPRING."

As in human friendships, so in the circling seasons—

"Welcome ever smiles,
And farewell goes out sighing."
Fierce as are its storms, and stern as its aspect, even winter is not without its charms.

Still,—
"Like a fashionable host,
That slightly shakes his parting guest by the hand;
And with his arms out-stretched, as he would fly,
Grasping the comer;"
so we bid adieu to winter and welcome its bright successor—

"Spring, spring, beautiful spring."
Now, communion with Nature is one of the most ennobling exercises possible to the human mind. To cultivate a sense of kinship with the animate world around us; to foster a sympathy with the manifold works of God; and to cherish a subtle intercourse of spirit with these visible objects, is to discover a beauty and a harmony that purify and elevate the soul; for, according to the old poet, Nicholas Mitchell,—

"All that refines, sublimates humanity."
And yet how little is this matter thought of. Who ever thinks of communing with Nature? A few whose bent of mind or profession in life, inclines them in that direction, study some marvellous forms of natural phenomena, for purposes of science; a few more cultivate a familiarity with the beauties of Nature as a pleasurable pastime or as an attractive accomplishment; but how seldom are they studied as a means of devout edification. Many justify such neglect by pleading a want of capacity; others again plead a want of leisure; but does not the real truth lie in this: that the spirit of the age is unfavourable to such an exercise? The age we live in, perhaps beyond any preceding age, is stern, matter-of-fact, utilitarian, and pre-eminently practical; and in so far as this spirit prevails, it is a material age. Everything is made to bend towards this point. Is it not so in science; in philosophy, in politics and in commerce? Where, then, is there room for communion with Nature? And how much is lost in consequence? The spheres murmur their music in vain. The woods are vocal with minstrelsy for nought. The fields unfold their beauties to no effect. The mind has no perception of "the light and beauty that dwell in nature." And thus it is that—

"The world's great altar-stairs,
That slope through darkness up to God,"
resound but rarely with the echoing footsteps of meditative thoughts, ascending and descending, like the angels upon Jacob's ladder, in missions of Holy activity.

The return of Spring calls us to converse with Nature, that we may catch its spirit, and learn its lessons, and make it a shrine upon which we may offer the devotion of the mind that can look "from Nature up to Nature's God." "Lo! it is spring." The fields are putting on their gay attire. Mayflowers have opened their blossoms and are shedding forth their sweetness. Surely these floral anticipations of Summer have something to say to us, if only one had ears to hear. If summer fruits speak to us of the rich resources of Providence and of the goodness that dispenses them: if autumn leaves remind us of fading, uncertain life; and if desolate winter prefigures death, it is only reasonable that spring, with its lightsome step and ruddy face, should have its lessons too.

Flowers are a study in themselves. Who has not heard of the poetry of flowers, and the language of flowers, and LONGFELLOW would seem to refer to the astronomy of flowers, when he calls them—
"Stars, that in earth's firmament do shine."
But, what is even more than these, is

there not the religion of flowers? Poetry has been defined by Wilmet as, "The natural religion of literature;" and are not flowers just as much the natural religion of the material world? Their beauty is their virtue; their fragrance is their incense, and their heliotropical tendency is the expression of their loyal attachment to the sun that gives them life. How they preach to us in their very looks and gestures! The snow-white lily bids us wear "the white flower of a blameless life;" and growing up as it does, not only in the retired nooks of the valley, but also from amidst the ooze of the Nile, in virgin purity, untainted by its deadly contagion; so we are to maintain a spotlessness of character, notwithstanding the corruption that is in the world. The CAMELLIA which is so symmetrical, and yet utterly without fragrance, admonishes us to seek the power as well as the form of godliness. And possessing this inward life, then we are to illustrate the modesty of virtue, and not be all show and shine, like the MAGNOLIA GRANDIFLORA of North America, whose scarlet flowers seem to set the hills on fire. The new-found TITANUM, the colossal flowers of Sumatra, which has an average diameter of thirty-three inches, calls us to grandeur of moral character, while the elegant ACACIA, which grows tall and sends its roots deep in the soil, teaches a high ambition together with a deep humility. And if the MAYFLOWER stands at the portal of summer to call our youth to an early consecration of themselves to God, the CERUEUS, which flowers late, is equally eloquent in its appeals to the fruitfulness of age. And so of all the bright array of floral life, each has its lesson and each is an image of some noble truth. Especially should we emulate the heliotropism of flowers by yielding as ready a response to the truth and love of God, as the flowers yield to the sun.

We have only to add, as a finish to these moralizings, that such a use of spring cannot fail to refine and sublimate the mind. It will give a colour to the character, just as the rose lends its hues to the face that looks upon it. And as we turn from the flowers of Nature to Him who is the "Rose of Sharon," we shall catch at once the aroma and reflections of His pure and noble mind.

OBJECTING TO THE TEN COMMANDMENTS.

Readers of the daily papers have seen bald allusions to a discussion which enlivened the proceedings of the Halifax School Board one day last week. To us it had a denominational interest. On the surface of the public reports there were the simple facts that negotiations had been pending for the use of the Cobourg St. Methodist Church, as a public school-room; that a commissioner had objected to religious prints or mottoes on the walls; and that certain remarks followed bearing upon religious pictures and images, as well as religious instruction associated with other schools supported by the Board. We were curious to learn what prints on the walls of this unpretending place of worship were so questionable as to offend the eye of a guardian of our public education. There had been, we were aware, active agencies in that neighborhood in the direction of Temperance. Was it possible that one of these bodies had left its emblematic pictures in a prominent part of the building? A promising Sabbath School is a good feature of the operations conducted through the Cobourg St. mission agency. Had it adopted any doubtful motto? The mystery was soon solved. The obnoxious print was that of the Ten Commandments! A commissioner had demanded that it should be removed; another commissioner positively declared that it should not. A compromise was suggested;—the Romish version of the Ten Commandments might be suspended beside it. This was a spark for the Puritan magazine, and it exploded. There was but one version of the Ten Commandments, it was asserted—a declaration, of course, fully justified by the historic fact that Protestantism alone holds the Ten, while

Romanism insists upon eliminating one altogether, and dividing another into two, by way of supplying the complement.

Compromises are often troublesome. They are sure to be that when attempting to harmonize irreconcilable elements. There are compromises of the crucible, which keep two antagonistic atoms in peace; but they are always critical experiments. Your novice in chemical study is forever endangering health and disturbing domestic comfort, by bringing opposite ingredients into contact. Social compromises, linking together principles opposite as the poles, cannot be free from occasional rupture. When Roman Catholic schools were admitted as part of the general public economy of education in Halifax, it was sustained out of the common fund, all semblance of a Free School system ceased at once. Methods, and books, and teachers, distinctively Roman Catholic, became from that moment an established feature of a certain proportion of the Halifax public education. To prevent this if possible—at least to preserve the system from excessive imposition, it has been necessary for religious papers and guardians to speak very plainly. The secular papers have helped at intervals. Much had been gained in these controversies. One after another, glaring inconsistencies had been checked. It was still believed that liberties were taken with school management to the extent of exhibiting images and even introducing religious ceremonies, where Roman Catholic teachers had full control. This was to be expected, perhaps, when appointments of teachers were left to both religious sections of the Board, each promising not to interfere with the other. But we little imagined that the camel which thus obtruded with its nose, was so soon to insist upon having its entire body admitted, even if the unoffending occupant should find it necessary to walk out of the house!

It was decided that Cobourg Street Church, plus the Ten Commandments, was to be hired by the School Board at a specific rate of rental. So we have been saved from a social disgrace. More than this, in all probability we have been deprived of witnessing what might so easily have ensued—a fair, manly, public interposition, which would have ended in placing Halifax on a level with other communities in Nova Scotia and New Brunswick. Why this anomaly should exist for a generation, which gives the agents or students of Romanism the power to dictate terms of educational management to an entire Protestant city, we cannot understand. With our views and feelings we could almost wish that one more indignity might be offered to our Protestant pride, if only it would result in securing for our children that perfect independence which their forefathers surely earned for them before Halifax was founded.

THE GENERAL BOOK COMMITTEE.

The Eastern Section of the General Book Committee met, according to announcement, on Thursday, 1st instant. It is generally known that much anxiety had been superinduced by circumstances arising from the serious depression in trade, affecting the interests of the Book Room to an extent beyond all anticipation. With a decline in sales, as well as in the other departments of the business, it became a question of no little perplexity what was to be done. The year's operations, in marked exception to those of the quadrannium recently closed, were admonitory of caution. Especially was this the case in view of peculiar conditions which seemed to point in the direction of exceptional difficulties confronting the book trade, particularly our own. During four years previous to 1878, while business firms were tottering and falling, the Book Room went on increasing its volume of trade, until the sales went up from \$6,000 to \$18,000. At length the general stagnation began to affect even this concern. Since January 1878, there has been a gradual decline in sales, consequent upon several commercial disadvantages which all who

have trade relations in the Maritime Provinces understand too well. The Committee, therefore, were met by a grave difficulty. Every possible phase of that difficulty was discussed. Wisdom there was in the Committee, embodying as it did some of the principal business ministers and laymen of our church; and it was all needed, and all taxed to the utmost.

Certain conclusions forced themselves upon the minds of these brethren. Every contingency had been outlined in the debates of last June, when, both in Committee and in the joint conference at Sackville, the future interests of the Book Room were under consideration. The past, with the probable and possible future, were before them. With time to deliberate, by repeated votes, all of which meant the same purpose, it was resolved to appoint two principal officers. That decision guided the General Conference to a similar conclusion. Elections followed, by which two brethren were authorized to contemplate the responsibilities of office at the end of the ecclesiastical year. These having formally announced their acceptance of the trust, there remained but a single consistent duty—that of providing for them. To keep them both free from all extraneous obligations, that their undivided attention and energies might be given to official work, it was necessary that the Concern, and that alone, should pay them. A resolution to this effect was adopted.

On the general subject thus far presented, we have, personally, no opinion to offer. Our readers were informed at the time of our reasons for opposing the division of offices. Those reasons, as yet unchanged, were based upon what we regarded as an intelligent acquaintance with the Book Room, and the conditions by which it was nurtured. But from the moment when a clear majority decided in favor of two salaried officers, we have conscientiously endeavored to carry out the intentions of our brethren. In the decline of business this year, nothing has happened beyond what we predicted at its commencement; and the sales or profits of a single year may or may not be a criterion under any circumstances. With the actual condition of things now before us, we may, however—indeed we must—give expression to one or two very emphatic utterances:—

Our brethren elect need all the strength of the church, if their position is to become one of security, saying nothing of the great prosperity of the Concern, for which we all hope through this arrangement. Much will be expected of them. They both have special reputation. They are free from the complications and perplexities which hitherto have made the combined offices so laborious and burdensome. Contemplating—as we believe this plan fully does—the retention of the full staff of assistance in the Book department, we may naturally look for a very large increase of prosperity in every branch of the business. It will be seen at a glance that success is absolutely necessary if the Concern is even to hold its existence. Therefore—but need we express conclusions? As a matter of honour, leaving loyalty out of the question, those who voted for this experiment ought to afford very active, persevering, conscientious co-operation in its support.

CORRESPONDENCE.

MR. EDITOR.—A short time since we offered a few remarks bearing upon the connexional principle, particularly as it affects some parts of our financial economy. To say the least, it is by no means certain what length of time may yet elapse before the Missionary Society is in a position to equalize the salaries on the Missionary Stations, bringing all up to a minimum of \$650. Meantime some measure can surely be devised, and ought at once to be put into execution to permanently arrest the shrinking tendency of ministerial remuneration so painfully apparent during the past few years. Sometimes it is affirmed (by way of compensation for inequality in salary) that the revolutions of the itinerant wheel will eventually bring up those that are now at the bottom, and vice versa. Certainly this both sounds and looks well. Potentially it is correct. In point of fact, and in a

large proportion of cases, it is incorrect. A modern acquaintance with maritime Methodism will readily suggest not a few workers in the vineyard, who for several consecutive triennial terms have laboured on Mission Stations, and on the other hand, several, though much less numerous, who have similarly held what are considered first class appointments. Concerning causes which lead to this it is not our business to inquire.

What then can be done to remedy the evil complained of? What have other denominations done; what are they now doing? Four hundred and seventy four ministers and professors left the Scottish Establishment in 1843, and formed the Free Church of that country. Says one of its own divines: "The Free Church had obviously a very hard work to accomplish. If these ministers were to be retained in the office and in the service of the church at home, it was necessary to make provision for their maintenance. Some steps had been taken towards this, previous to the meeting of the Assembly, and a scheme had been matured and adopted for securing even to the poorest congregations the benefits of a Gospel ministry. It was arranged that all the contributions which might be given for the maintenance of the ministry should be put into one common fund, out of which an equal payment should be made to each minister of the Free Church. This has been called the Sustentation Fund, and it constitutes the chief means of support which the ministers of the Free Church enjoy. Each congregation is called upon to contribute to this Fund what its members may be able or willing to bestow; and at the end of every year an equal distribution of it is made among the ministers of the church. During the first year it yielded £100 to each minister, and since that period it has afforded to them an average stipend somewhat exceeding £120. This does not represent the whole income enjoyed by all ministers of the Free Church. A considerable number of them receive directly from their congregations a supplemental sum, which, according to a law of the General Assembly is appropriated to them out of the ordinary church-door collections." And again: "The Free Church, mainly through the device of her Sustentation Fund, has been enabled to spread her ministrations over the whole kingdom. She has not merely occupied the cities and populous villages, but has penetrated into the most remote rural parishes. God has everywhere honored her testimony, and is making it an instrument in reviving the cause of religious truth and liberty over the earth." (Paper by Rev. W. Wilson.)

Without making comment on the above, we hope, Mr. Editor, "by your leave," to conclude in our next with a reference to the mode of ministerial support in the Wesleyan Methodist Connexion of Great Britain. Juxta.

JUDGE MARSHALL ON THE RESURRECTION.

DEAR SIR,—In a pamphlet which I lately published, one of the religious subjects therein discussed and explained, treats of the facts and events of the first resurrection, mentioned in chap. 20 of the sublime Book of Revelation. Since that publication, I have been reading the celebrated work on the Scripture prophecies generally, by Dr. Thomas Newton, a Bishop in the English Established Church; and I am much gratified at finding my views and explanations in the pamphlet concerning the Resurrection, agree with those on the subject contained in that standard work by the learned and eminent Bishop.

As this subject is now engaging considerable attention in religious circles, and as it is probable there are but few among our Christian laity who possess, or have read, the Bishop's work, I will here, with your permission, give some of the most material passages of it, concerning that first resurrection:—
They commence in page 660 of his book, where he refers to chapter 20 of "Revelation," in which is first mentioned the binding and confinement of Satan in the "bottomless pit," for a thousand years; and then the Bishop cites these words from verse 4 to 7 of the chapter:—
"And I saw thrones, and they sat upon them; and judgement was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, verse 5. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."
The Bishop then, in discussing the subject, makes the following striking and

most material conclusions:—"Wickedness the reign of righte administration is given to the saints and the martyrs and not only those who suffered any kind heathen emperors, fused to comply with ship of the beast raised from the dead upon earth. lived not again were finished," so prerogative of the above the rest of such the second. "The second death the punishment of It is a familiar paraphrases and this very book (Revelation) it is declared to be burning with fire. Nothing is more prophecy of the first resurrection ed, even though in a figurative thousand year. of Christ; or reck from the time of these periods will answer the dnum, the purity and happiness of prophecy, thereof fulfilled.

As to its being it, without the grace. For with said, that some beheaded, lived a thousand years, lived not again, were finished, "living again" by a proper death.

If the spiritual sense; dead! really rise, same manner. tween them." dom of heaven sh earth, is the plain of Daniel, and all of St. John: and accomplishment kingdom some ties as to a con- trine of this first says:—"A pom might be produce from Jewish and then mentions the former, in ta of Christian writ ty, in the seco Millennium to his time. dox Christians, ledge that there the flesh (mean and a thousand built and adorne Tertullian, third century, p kingdom prom earth; of their years. Lactan the fourth centu this subject, in Divine Institutio "In short, the was generally b and purest ages learned Dodwel was one princip of the primitiv coveted martyrs takers of the pr martyrs in the Requesting, section of this journal as conve

NEWFOUND

DEAR MR. ED this colony have the excitement of vessels, engaged voyage, which successful one. about seven thousand by exp forth in search of contingent treasure, and in the process deemed more the perilous. Many prayers accompanying to know range low and chiefly reap the good, the men fit to some extent before very light shed and many

MUNDIE, April 30, 1879.

DEAR BRO. NICOLSON,—

Our special meetings have been quite successful. I organized a class on Monday evening and received eighteen names. Methodism is entirely new here, and several persons who have been truly converted, are waiting to learn more about our system, before committing themselves. I am amazed at the change which God has wrought in this community since last autumn. Earnest, persistent prayer has been the chief means employed. With Sunday School, preaching, prayer and class-meetings, my hands are full; especially when all this is entirely new here.

Yours in Jesus,
JOHN M. PIKE.

PROVINCIAL NEWS

NOVA SCOTIA.

Vice-Admiral Inglefield's flagship, the Bellerophon, accompanied by two or three war vessels, are expected here by Quebec on the 12th.

An English detective arrived here by Quebec train, en route for England, with a post office clerk named Shelton, whom he arrested at Etobicoke, nine miles west of Toronto, for stealing a letter containing sixty pounds from Post Office at Hereford, England, where he was employed. Last November he went to New York, and not being able to do anything there, he went to farming in Etobicoke, and when detective arrested him he was following a plough.

An interesting Missionary Meeting was held last week at the Methodist Church, Coburg Road. The attendance was large, the building being well filled by an intelligent audience. After devotional exercises conducted by the Rev. W. H. Hertz, Saml. Brookfield, Esq., was called to the chair, and in a few appropriate remarks introduced the business of the meeting. Earnest and eloquent addresses were then delivered by the Rev. John Lathern, of Charlottetown, the Rev. D. D. Currie, of Moncton, and Revs. S. F. Huestis and S. B. Dunn, of this city. Sweet music was discoursed by the choir, and a most enjoyable evening spent.

The new Prince of the new Bulgaria, Alexander Joseph of Battenburg, is the third child and second son of Prince Alexander of Battenburg and a first cousin of the Grand Duke Louis of Hesse, who married the Princess Alice of Great Britain. He is a bachelor of twenty-two, and his oldest brother, Prince Louis, is the lieutenant in the British navy, who served on this station some years ago.

The Reporter says. Last week a woman who is afflicted with a "bibulous" husband, having some \$300 in her possession, gave it to a neighbor to keep for her as her better-half was "on a spree." Her neighbor put it carefully away and thought no more about the matter, till Friday, when the owner of the money came for it. On going to the hiding place she discovered that the money was gone. It seems that the husband got hold of the money, and informed his wife that he was going to McNab's Island to work, and would not be back for a fortnight. It is now reported he went to Newfoundland, where he belongs, in the steamer which sailed last Tuesday. The owner of the money is a hard working woman, and can ill-afford to lose it.

A 40 pound salmon was caught at Digby last week. On Friday last Mr. Stoddard, of Springfield, sold a yoke of oxen to Mr. Isaac Durkin, drover, of Lawrence town, which weighed 4,100 lbs.—Digby Courier.

A young man named Donald Ross, of Victoria Settlement, 12 miles from Wallace, was found hanging by his scarf to a tree. He left home Saturday and had not been heard of till he was found by a party of men who were hunting through the woods.

Mr. N. C. Cummings, of Fawleigh, Colchester county, made two shipments of potatoes to New York during the month of April, which amounted to 2,589 barrels and 3,532 sacks. Mr. Cummings is one of the most enterprising traders in Colchester, and every season distributes a large amount of money among the farmers of that country in the purchase of their produce.

Mr. Andrew Barton of Tangier brought to town 146 ounces of gold valued at \$3,000, taken from 80 tons of quartz. Since the beginning of the year Mr. Barton has mined 371 ounces of gold.

Rev. I. Sutcliffe intends to leave Amherst about the first of June to take up his residence at Yarmouth.

Work at the Wallace quarries is proceeding vigorously. Mr. Batty has a large contract for St. Peter's Canal, and the Wallace-Huestis Co. has contracts for several cargoes for Boston. Great square blocks of beautiful stone, weighing as much as 20 tons each are being taken from the Wallace-Huestis Greystone Quarry.

As Mrs. J. Matheson of Hantsport, was returning home from shopping a sense of great illness came over her. She managed to get to the steps of the school house and immediately expired. She leaves a husband and one daughter.

The Mail says: On Monday afternoon, while Lafayette McLellan was blasting rock in Messrs. Hobart & Dimock's quarries, at Summerville, a rock of plaster, weighing about 2 stone, fell on him, killing him instantly. He was in the act of charging the rock with powder when this large boulder fell down on him. Mr. Burgess, who was near with his cart, was also badly injured in the ankle. Mr. McLellan was a resident of Summerville, was a good workman, much respected, and a member of the Methodist Church. He leaves a wife to mourn her loss. A coroner's verdict was held by Dr. Burgess, and the verdict was rendered according to the above facts.

NEW BRUNSWICK & P. E. ISLAND.

We notice that small pox has made its appearance in St. John.

On Sabbath last an anniversary service in connection with the Sunday school of the German street Methodist Church was held in Ring's Hall, German street. Rev. James Sharp of Halifax, delivered an excellent and appropriate discourse from Psalm cix. verse 59: "I thought on my ways and turned my feet unto thy testimonies." The rev. gentleman was listened to throughout with marked interest and attention by a large congregation. The singing was conducted by the scholars of the Sunday school, and was of a most pleasing character.

Westmorland, which sends so much fine beef to St. John, is preparing to ship fat cat-

tle to Great Britain. Sackville will be the centre of the movement. Mr. Wood, if we mistake not, taking a prominent part in connection with the initiatory movements. The shipments from Sackville will be in batches of about twenty cattle at a time. The port of export will be Halifax, and the Allan line of steamers the carriers. A care-taker will be sent with the cattle, who will see that they are properly fed on the voyage, and be able to look after the sales in Liverpool. He will receive a free passage to England and back.—Telegraph.

A branch railroad from the N. B. and C. road at McAdam Junction to Vanceboro, is projected. It will be about six miles long; the object is to secure the billing of freight from Vanceboro to Houlton, Woodstock and the upper country.

Mr. R. B. Welsh, telegraph operator and railway ticket agent at Woodstock, has lost a package of money containing between \$900 and \$1,000. He is unable to say where he lost it. A reward of \$50 is offered for its recovery.

A disfigured and unrecognisable body was found last week at Oak Point, N. B. Both arms were gone, and the body had probably been in the water all winter. On the body was an alpaca dress and a pair of prunella shoes. On the night of Nov. 15, 1878, Mrs. Sege, of Fredericton was seen standing bareheaded, at the door of Mr. McKay's shop, seeking admittance. The body as found as above is supposed to have been that of Mrs. Sege.

GENERAL ITEMS.

The Toronto Exporting company has purchased 20,000 sheep, to be shipped to England during May and June. Their average live weight will be 150 lbs. The price is from 4 1/2 to 5 cents per pound, which will give a good margin in profit to the farmers for the food they have been consuming during the winter months.

The decision of the New England Conference in the case of the Rev. R. R. Meredith, was, "That, whereas, Rev. R. R. Meredith has been installed pastor of a Congregational Church, without examination of character, his name be dropped.

The "Angel Guardian" is a chartered society of Paris. Its object is to aid and protect drunken people, and take them home. Only men of approved temperance habits are admitted to membership. On holidays and Sundays these guardian angels may be seen around the drinking places and elsewhere. They carefully guide any drunkard they may encounter, take care of his money, if he has any, and turn it over to his family. Not one of these angels has ever been accused of doing even a centime found upon any slave of Bacchus.

A BRISTOL clergyman, just before service time, marches through the streets dressed in a white surplice and ecclesiastical hat. In one hand he carries a book marked with a large red cross, and in the other a bell, which he rings as he walks. He continually cries, "Come to church," and has with him a boy carrying a lantern. He is, of course, followed by a large crowd.

A CORRESPONDENT writing from Mizpah Mocador, Morocco, states that more than thirteen thousand persons have perished in that town from hunger. There are dead and dying lying in every street in and out of town. The dead were buried not more than one span deep, and dogs soon uncovered and fed on the bodies. Small pox, measles, cholera and typhoid fever (the latter now raging) have succeeded each other. In Mullahor, the Jewish quarter, every house has been turned into a hospital. Starvation was not confined to men. Cattle, camels, horses, asses, sheep and poultry have all or nearly all perished, but the dogs have survived, and in their insatiable hunger, finding no food in town, and abandoned by their masters, who have either died or left them in search of food, feed on human flesh. Running over the country in bands of twenty, thirty and fifty, they sometimes even attack human beings, and after killing, devour them. Some twenty men, women and children were eaten up within one mile of the town.

The most damaging thing that has occurred for a long time to Catholicism in Germany is the explosion of the disgraceful fraud in the endeavor to establish a new shrine near Marpingen, in Alsace. A few little girls, that turn out to be the most consummate liars of the age, are used as tools by their parents and certain priests and speculators to tell all sorts of stories about the appearance of the Virgin to their astonished eyes, in a forest near a miraculous fountain that is to supply the healing waters. The whole matter was manipulated with so much skill that in a little while thousands of the afflicted came for cures, and tens of thousands for superstitious worship. The thing was such a palpable fraud that the government lays hands on all parties concerned for a thorough investigation, and the result of a complete ventilation of the matter uncovers an amount of depravity and rascality, under the cover of religion, that is quite appalling. A number of Catholic priests lent themselves to this chicanery instead of squelching it in the bud, and by their own testimony and that of scores of others, have been convicted of the most deliberate fraud with the intention of establishing a shrine that would bring mists of money to their town and the new shrine. The government has met the matter with a firm hand and convicted priests and laymen, with a number of women, to several years imprisonment and costs of trial, for being engaged in a downright swindle under the cloak of sanctity. The ignorance, superstition and blasphemy unearthed is positively shocking.

It is feared that the long-continued floods in Hungary will seriously affect the next wheat crop in that country.

The Court Journal informs us that the household of his Imperial Highness the Grand Duke Michael Alexandrovitch, aged four months, is limited to fifteen people, of whom the English nurse alone receives 1143 rubles, and 18,125 rubles are allowed, for his Imperial Highness's table.

most material comments and explanations:—"Wickedness being restrained, the reign of righteousness succeeds; and the administration of justice and judgment is given to the saints of the Most High, and the martyrs and confessors of Jesus, not only those who were beheaded," or suffered any kind of death, under the heathen emperors, but also those who refused to comply with the idolatrous worship "of the beast, and of his image," are raised from the dead, and have the principal share in the felicities of Christ's kingdom upon earth. 'But the rest of the dead lived not again until the thousand years were finished,' so that this was a peculiar prerogative of the martyrs and confessors above the rest of mankind. "On such the second death hath no power." 'The second death' is a Jewish phrase for the punishment of the wicked after death. It is a familiar phrase in the Chaldee paraphrases and Jewish writings; and in this very book (Revelation) 20, 14, 21, 8, it is declared to be the same as 'the lake burning with fire and brimstone.'

Nothing is more evident than that this prophecy of the Millennium and of the first resurrection hath not yet been fulfilled, even though the resurrection be taken in a figurative sense. For reckon the thousand year, with Usher, from the time of Christ; or reckon them, with Grotius, from the time of Constantine, yet neither of these periods, nor indeed any other, will answer the description of the Millennium, the purity and peace, the holiness and happiness of that blessed state. This prophecy, therefore, remains yet to be fulfilled.

As to its being considered an allegory, he rightly says: "The text cannot admit it, without the greatest torture and violence. For with what propriety can it be said, that some of the dead 'who were beheaded, lived and reigned with Christ a thousand years, but the rest of the dead lived not again, until the thousand years were finished, unless the 'doing' and 'living again' be the same in both places, a proper death and resurrection."

If the martyrs rise only in a spiritual sense; but if 'the rest of the dead' really rise, the martyrs rise in the same manner. There is no difference between them." In a word, that the kingdom of heaven shall be established upon earth, is the plain and expressed doctrine of Daniel, and all the prophets, as well as of St. John: and we daily pray for the accomplishment of it, in praying 'Thy kingdom come.' In referring to authorities as to a continued belief in the doctrine of this first resurrection, the Bishop says:—"A pompous heap of quotations might be produced, to this purpose, both from Jewish and Christian writers." He then mentions the opinions of several of the former, in favor of the doctrine; and of Christian writers says:—"Justin Martyr, in the second century, declares the Millennium to be the Catholic doctrine of his time. 'I, and as many as are orthodox Christians, in all respects, do acknowledge that there shall be a resurrection of the flesh (meaning the first resurrection), and a thousand years in Jerusalem, rebuilt and adorned and enlarged.'"

Tertullian, at the beginning of the third century, professeth his belief of the kingdom promised to the saints upon earth; of their resurrection for a thousand years. Lactantius, at the beginning of the fourth century, is very copious upon this subject, in the seventh book of his Divine Institutions." The Bishop adds: "In short, the doctrine of the Millennium was generally believed in the three first and purest ages; and this belief, as the learned Dodwell hath justly observed, was one principal cause of the fortitude of the primitive Christians: they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection."

Requesting, Mr. Editor, as early an insertion of this communication in your journal as convenient,
I remain,
Yours truly,
J. G. MARSHALL.

NEWFOUNDLAND CORRESPONDENCE.

DEAR MR. EDITOR.—The inhabitants of this colony have recently passed through the excitement, connected with the arrival of vessels, engaged in the first sealing voyage, which has happily proved a most successful one. About six weeks ago, about seven thousand brave fellows, commanded by experienced seal-hunters went forth in search of what are regarded very contingent treasures of the great ice-fields, and in the prosecution of an enterprise deemed more than ordinarily trying and perilous. Many kind wishes and earnest prayers accompanied them, and it is gratifying to know that, although prices range low and the owners of steamers will chiefly reap the benefit of the catch, so far good, the men shipped will share the profit to some extent, so that many a puny before very lightly stocked will be replenished and many benevolent schemes will

also be promoted by the "fees" or gifts of our proverbially liberal fishermen. The joy of success, felt by many, has been marred by the deep sorrow of others. Three vessels returned with flags half-mast, which intimated to eager watchers there was "a dead man on board." Two poor fishermen, alas! the mainstay of others, had found a sudden death, and another before an invalid had succumbed to the hardships of the voyage.

The fleet has gone again on the second voyage, somewhat diminished in ships and men as it is ordinarily not so profitable. Twenty-eight vessels carrying about four hundred men, left some time since for the Bank Fishery so called. This industry which has been prosecuted so successfully by Americans and Frenchmen was for a long time neglected by Newfoundlanders. The judicious action of the Government in providing a bounty on the building of all vessels above thirty tons and of a further bounty upon vessels employed in this fishery has been the means of resuscitating what was once a profitable trade. In 1876 four vessels were fitted out and caught 2,896 qtls., and in 1878 the vessels took 6,783 qtls.

A few weeks ago our community was somewhat moved by the prospect of the commercial relations between the Dominion of Canada and this colony being interrupted, on account of the imposition by the former of a duty virtually prohibitory on Newfoundland fish. The wiser counsel, which after representation and remonstrance prevailed in the cabinet of your Dominion, sealed the lips of some perhaps eager to interpret such action as a kind of coercive policy to force the colony into confederation, but better than that, it allayed a spirit of retaliation which had already begun to show itself in proposing to look out for other channels of trade. As our imports from Canada far exceed our exports, and with all our drawbacks our merchants are noted for paying twenty shillings on the pound, it is believed your Government did a wise as well as graceful thing in retaining, by the obnoxious and extraordinary import, a growing trade the balance of which is largely in your favor.

Our Legislature has just closed its session. To the discredit of the colony the Budget was carried on the Lord's Day morning. The blame by many is thrown upon a factious opposition, which in their opinion kept up a useless debate (if the utterance of irrelevant matter can be so termed) through the previous week, mainly to annoy the Receiver General.

Several useful acts have been passed, but chiefly of a local character, these relate to regulation and preservation of Fisheries, development of mines and minerals, the sanitary condition of St. John's, amendment of Education Act, &c., &c., Considering that ninety thousand dollars annually were previously granted for the promotion of education in the colony, amendments mainly bearing upon the certifying of teachers and providing a further sum of two thousand dollars a year to encourage persons qualifying for the respective grades are highly creditable to the intelligence of a Government which, whatever be its defects or virtues, all must admit, has done very much to improve the condition of the public school. Appropos to this reference it may be stated that while progress has been reported to an encouraging extent to the Legislature by the Superintendent of Education, in our own Methodist schools we are found pressing forward. In accumulation of school property including needful school requisites, in number of schools, and scholars, average attendance, subjects taught and manner of teaching, &c., &c., great improvement took place in 1878. Connectionally the year has been felt through the Conference to have been one of mingled blessing and trial. Rev. George H. Bryant has been set aside from active labour since last autumn at Old Perlican, where he has been without regular medical advice and many comforts one could wish for so deserving and useful a minister. The remoteness of many ministers of the Newfoundland Conference, from places in which physicians reside, occasions frequently not a little regret and very much expense. Generally they and their families (a few only excepted) have had health. Financially the year has been attended with much more than ordinary trials to some; but in this respect through the liberality of many, even in abounding poverty, and the partial improvement brought about by a promising seal fishery, the prospect of circuit receipts has to some extent brightened. However at best the remaining deficiency will no doubt be unusually large, much larger in many cases than, faithful hardworking men of God with large patience and strict economy can well endure. Spiritually, revivals are reported from circuits and stations, and a healthy condition seems to prevail throughout our borders. The membership of Society though not perhaps showing the large increase of some years will in all probability be found at Conference to have considerably increased. It will gratify those interested

in our distant Labrador mission to learn that tidings have reached me recently, via Quebec, (rather, it may seem, a round about way), informing me that the mission family is well and that the work is greatly prospering, a good many conversions having taken place. Here, however, money is wanted for mission houses, summer and winter, two being required. Churches, schoolhouses, &c. Would that liberal friends could respond to so deserving an appeal. Hereby the missionary's heart would be made glad and God's cause promoted.

It is believed that evangelical truth is likely to permeate more and more the people of Newfoundland. Among the hopeful signs for the future men point to the representative services of the week of prayer, &c. Others regard with favour the acceptance of the Presidency of the auxiliary of the B. and F. Bible Society by the Bishop of the "Church of England" in this colony. The latter circumstance, combined with the grace and spirit manifested by his Lordship at the anniversary meeting have encouraged the friends of the Bible to expect a better if not "a good time coming."

Other changes for the better, such as arrangements for a daily public telegram from Halifax and the abolition of monthly mails by a recent contract, and the obtaining of a regular fortnightly one for five years to come, will I think, with other things I cannot now mention, conspire to show your readers, Mr. Editor, that however much in the estimation of any we are behind you, in your growing, ambitious and vice-regal Dominion, our motto is: Excelsior.

INGONISH.

DEAR MR. EDITOR.—It is not often that we trouble your columns with any thing that transpires on this circuit. However, please allow me to state that the Rev. J. H. Davis, by his very faithful and highly profitable pastoral visitations, by the manner in which he has conducted his Bible Class, and the social services; and by his most zealous, eloquent and efficient pulpit ministrations, he has greatly endeared himself to all the people on this extensive circuit, although composed of different denominations.

Without wishing to speak at all disparagingly of the good ministers who have been stationed here in the previous years, it must be admitted that the cause never appeared to be in a more prosperous state than it is at present. The congregations, as a general thing, have been larger this year than heretofore, more were continually increasing. I hope, also, notwithstanding the "general depression," that we will be enabled to report an increase financially.

At our last Quarterly Meeting, it was unanimously resolved, that as we highly appreciate the earnest, faithful and most efficient labors of our pastor, the Rev. J. H. Davis, also the valuable assistance that his lady (Mrs. Davis) has rendered to the Sabbath School, &c., that we earnestly request that the Stationing Committee permit him to remain with us another year.

One of the Stewards.
Ingonish, Cape Breton,
April 25, 1879.

WAS WESLEY A CHURCHMAN?

DEAR MR. EDITOR.—Would you or some of your readers kindly answer the following questions for my information, and that of others:

- 1. Did Wesley die a clergyman of the Church of England or not?
- 2. Did he ever express a wish that his followers should not leave that Church?
- 3. Did the Methodists for a number of years always attend the Church for the Sacraments, or did their minister always administer them?
- 4. Do any portion of the Wesleyans in Ireland or elsewhere still attend the Parish Churches for Sacraments, &c.

INQUIRER.
Petitcodiac, N. B., May 5, 1879.

DEAR MR. EDITOR.—I desire, on behalf of the Trustees of North Sydney Church, gratefully to acknowledge the receipt of the following generous subscriptions; being, up to this date, the total amount kindly forwarded to me towards liquidating the debt on the new church:—

Reuben J. Hart, Esq.,	\$ 100 00
Jarius Hart, Esq.,	40 00
J. B. Morrow, Esq.,	5 00
Levi Hart, Esq.,	5 00
A friend,	4 00
Hon. S. L. Shannon,	2 00
Ex-Chief Justice Marshall,	4 00
Total,	\$160 00

Yours, &c.,
WM. LUKE CUNNINGHAM.
North Sydney, C. B., 26th April, 1879.

SOURIS, P. E. ISLAND, April 29, 1879.

DEAR MR. EDITOR.—God has been graciously pouring out his Spirit on this part of the Island. We have been holding special services at two of our preaching places, Dundas and Marie, with considerable success; over sixty persons have been received into full membership, and about twenty on trial, making an addition to our membership of about eighty. To God's name be all the glory!
Ever faithfully yours,
A. H.

large proportion of cases, it is incorrect. A modern acquaintance with maritime Methodism will readily suggest not a few workers in the vineyard, who for several consecutive triennial terms have laboured on Mission Stations, and on the other hand, several, though much less numerous, who have similarly held what are considered first class appointments. Concerning causes which lead to this it is not our business to inquire.

What then can be done to remedy the evil complained of? What have other denominations done; what are they now doing? Four hundred and seventy four ministers and professors left the Scottish Establishment in 1843, and formed the Free Church of that country. Says one of its own divines: "The Free Church had obviously a very hard work to accomplish. It these ministers were to be retained in the office and in the service of the church at home, it was necessary to make provision for their maintenance. Some steps had been taken towards this, previous to the meeting of the Assembly, and a scheme had been matured and adopted for securing even to the poorest congregations the benefits of a Gospel ministry. It was arranged that all the contributions which might be given for the maintenance of the ministry should be put into one common fund, out of which an equal payment should be made to each minister of the Free Church. This has been called the Sustentation Fund, and it constitutes the chief means of support which the ministers of the Free Church enjoy. Each congregation is called upon to contribute to this Fund what its members may be able or willing to bestow; and at the end of every year an equal distribution of it is made among the ministers of the church. During the first year it yielded £100 to each minister, and since that period it has afforded to them an average stipend somewhat exceeding £120. This does not represent the whole income enjoyed by all ministers of the Free Church. A considerable number of them receive directly from their congregations a supplemental sum, which, according to a law of the General Assembly is appropriated to them out of the ordinary church-door collections." And again: "The Free Church, mainly through the device of her Sustentation Fund, has been enabled to spread her ministrations over the whole kingdom. She has not merely occupied the cities and populous villages, but has penetrated into the most remote rural parishes. God has everywhere honored her testimony, and is making it an instrument in reviving the cause of religious truth and liberty over the earth." (Paper by Rev. W. Wilson.)

Without making comment on the above, we hope, Mr. Editor, "by your leave," to conclude in our next with a reference to the mode of ministerial support in the Wesleyan Methodist Connexion of Great Britain.

JUXTA.
JUDGE MARSHALL ON THE RESURRECTION.

DEAR SIR,—In a pamphlet which I lately published, one of the religious subjects therein discussed and explained, treats of the facts and events of the first resurrection, mentioned in chap. 20 of the sublime Book of Revelation. Since that publication, I have been reading the celebrated work on the Scripture prophecies generally, by Dr. Thomas Newton, a Bishop in the English Established Church; and I am much gratified at finding my views and explanations in the pamphlet concerning the Resurrection, agree with those on the subject contained in that standard work by the learned and eminent Bishop.

As this subject is now engaging considerable attention in religious circles, and as it is probable there are but few among our Christian laity who possess, or have read, the Bishop's work, I will here, with your permission, give some of the most material passages of it, concerning that first resurrection:

They commence in page 660 of his book, where he refers to chapter 20 of "Revelation," in which is first mentioned the binding and confinement of Satan in the "bottomless pit," for a thousand years; and then the Bishop cites these words from verse 4 to 7 of the chapter:—"And I saw thrones, and they sat upon them, and judgement was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, verse 5. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The Bishop then, in discussing the subject, makes the following striking and

WESLEYAN ALMANAC

MAY, 1879.

Full Moon, 6day, 1h, 51m, Morning. Last Quarter, 12 day, 10h, 22m, Afternoon. New Moon, 21 day, 1h, 36m, Morning. First Quarter 28 day, 7h, 23m, Afternoon.

Table with columns for Day of Week, Sun, Moon, and other astronomical data for the month of May 1879.

THE TIDES.—The course of the Moon's Southern gives the time of high water at Parraboro, Cornwallis, Horton, Hansport, Windsor, Newport and Truro.

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.

OBITUARY.

MRS. AUGUSTA B. TUFTS. At Bridgetown, March 4th, 1879, Augusta B., wife of Rev. G. E. Tufts, and daughter of the Rev. T. H. Davies, late of this place.

RELIGIOUS EMOTION.

Under almost all forms of religious teaching the element of feeling is brought prominently forward. I suppose there is no other point about which people are more in the dark than about the nature of religious feeling.

should continue going and praying that God would fill him with an appreciation of beauty, do you suppose he would have it? Suppose having prayed for it, he should sit down in his rocking-chair and wait to see whether he felt it or not; whether or not his mind sparkled; whether he had all manner of beautiful pictures passing through his mind? You can understand how unsatisfying the result of such a course as that would be.

It is desirable to fill the mind with great truths as they are found in the world, and where they are presented in the grandest form in which they have been presented to the human family; for the natural tendency of such truths is the production of feeling.

THE YOUNG FOLKS. SPOILING A BOMBSHELL. When Tom Black was in his fourteenth year, he was at school in a small village in the south of England, and was as happy a boy as any fellow ought to be; and yet on his birthday when he was really fourteen, he ran away to sea.

was more advantageously placed than the other ships, and while she could readily pour in her fire on the fort, she received fewer shots in return than her consorts. But, after a time, the enemy began to think that the "Hector" needed rather more attention, and additional guns were brought to bear upon her.

The liking for the growing into confidence. It is not easy Miss Grey, but I'm trying for a whole science work in a I must have been I used to think every now every one seen Mattie is a sing in simple duties, strength of character in a word, you're good.

L.K.S. HELL.

was more advantageously placed than the other ships, and while she could readily pour in her fire on the fort, she received fewer shots in return than her consorts.

But, after a time, the enemy began to think that the "Hector" needed rather more attention, and additional guns were brought to bear upon her.

Several men were at a gun near by, but they did not see the bomb. Their lives were almost as good as gone.

The captain stood just back of the gun. He saw the smoking bomb, and sprang back. Before he had time to shout "Look out!" along came Tom.

When the captain saw Tom stoop and grasp that hot, heavy bomb in his two hands; when he saw him raise it with the fuse spluttering and fizzing close to his ear—where, if it had exploded, it would have blown his head into pieces no bigger than a pea—and then dash it over the ship's side, so that the fuse was, of course, extinguished the instant it touched the water, he was so astonished that he could not speak.

He made one step, a warning cry was on his lips, but before he could say a word it was all over.

When Tom turned, and was about to hurry away on the errand that had been so strangely interrupted, the captain took him by the arm.

"My good fellow," said he, and although he had seen much service and had been in many a fight, the captain could not help his voice shaking a little; "my good fellow, do you know what you have done?"

"Yes, sir," said Tom, with a smile, "I have spoiled a bombshell."

"And every man, in this part of the ship owes you his life," added the captain.

If you should ever meet Captain Tom Black of Her Majesty's ship *Stinger*, you might ask him about this incident, and he would probably tell you that he had heard about it a great deal himself, and that he believes, from what happened afterward, that the affair of the bombshell was a very good thing for him, but that it was all over so quickly that he has really forgotten almost all about it.—*St. Nicholas*.

MATTIE BROWN'S CONSCIENCE.

Mattie had been in Miss Grey's class more than a year. Week after week, month in and month out, her teacher had tried to interest her in various ways, but it was difficult to instruct one so inattentive.

"I hope you will not turn Mattie out of your class, as others have; she is a very bad girl I know; I cannot do anything with her myself, but you have more influence over her than any one else; she likes you," said the mother one day in a sadly appealing tone.

Likes me, thought the teacher; can this hard, ungovernable nature like any one? Perhaps after all I have been mistaken.

With a thought of this sad home where Mattie might be such a comfort, instead of an added anxiety to the overburdened mother, Miss G., would utilize this liking, and see what would do to harmonize a nature apparently at war with all kindly influences.

It was not an easy task, but slowly, step by step, the faults which were rapidly forming into vices were met, called by truthful names, the results made clear.

If Mattie shrank under the close personal application, and she did sometimes, despite the old effort to appear unconcerned, there followed quickly, earnest words of appeal, and all praise that could be spoken.

Miss Grey hardly hoped for immediate results, she was herself learning the wisdom of patient waiting; but was encouraged by Mattie's gentler manners and improved appearance.

By this time she had ceased to be the terror of her class, but her faults were too often painfully apparent. If in words, she never said I am sorry when the old, hard nature had been displayed, her humbled manner spoke volumes.

The liking for the teacher was rapidly growing into confidence.

"It is not easy for me to do right, Miss Grey, but I do try; I have been trying for a whole month to do conscience work in a quiet way, but, but—I must have been trying to everybody; I used to think every one disliked me, now every one seems to help me."

Mattie is doing conscience work still, in simple duties, in quiet ways. The strength of character which she displayed in evil ways is equally resolute for good.

TEMPERANCE.

Extract from Mr. Wesley's Sermon on "THE RIGHT USE OF MONEY."

"Neither may we gain, by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such is eminently all that liquid fire, commonly called drams or spirituous liquors. It is true these may have a place in medicine; they may be of use in some bodily disorders; although there would rarely be occasion for them, were it not for the unfaithfulness of the practitioner, therefore, such as prepare and sell them for this end only, may keep their conscience clear. But who are they? Who prepare and sell them only for this end? Do you know ten such distillers in England? Then excuse these? But all who sell them in the common way, to any that will buy, are poisoners general. They murder their fellow-citizens by wholesale, neither do their eyes pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks and their groves; a fire that burns to the nethermost hell—blood, blood! is there: the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art clothed in scarlet and fine linen and farest sumptuously every day? Canst thou hope to deliver down to the third generation the fields of blood? Not so: for there is a God in heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."

"And are they not partakers of the same guilt, though in a lower degree, whether surgeons, apothecaries or physicians, who play with the lives or health of men to enlarge their own gain? Who purposely lengthen the pain of disease which they are able to remove speedily? Who protract the cure of the patient's body, in order to plunder his substance?—Can any man be clear before God, who does not shorten every disorder as much as he can, and remove all sickness and pain as soon as he can? He cannot; for nothing can be more clear than that he does not love his neighbor as himself; than that he does not do unto others as he would they should do unto himself.

"This is dear-bought gain. And so is whatever is procured by hurting our neighbor, in his soul; by ministering, suppose, either directly or indirectly to his unchastity or intemperance, which certainly none can do who has any fear of God or any real desire of pleasing him.

"Ob, beware! lest God say in that day, 'These have perished in their iniquities, but their blood do I require at thy hands.'"

ABOUT TEMPERANCE MEN.

All the great nations of antiquity were distinguished for temperance. The Chinese, who, said Caleb Cushing, were a civilized people, cultivated in learning and arts, when our Saxon ancestors were savages clothed in the skins of wild beasts, but uprooted all the grape vines in the execution of their laws. They didn't vote one thing and practice another. In Egypt, through the reign of 350 kings, down to within 600 years of Christ, never a ruler in the land of the Nile drank wine or strong drink. In India the higher class never drank; it is contrary to their religion. The Persians were the same; their drink was water. The Jews, while they permitted a limited use of wine, were never intemperate. So the Greeks made drunkenness infamous; and the Carthaginians would not permit their judges to drink, nor permit their soldiers to have wine in camp. They endured their long marches, they scaled the Alps, they fought the bloody battles which carried them in victory to the gates of Rome, on cold water. Confucius, Buddha, Moses, Socrates, Mahomet and Jesus, the founders of all the great religions of the world, were strictly and persistently temperance men, and so have been the leading religionists and moralists down to the present hour.

THE PASSION FOR DRINK.

A correspondent, who has been an excessive drinker of liquor for eight years, writes as follows to the Sun: Aside from the assimilation of Alcohol with the tissues of the body and the consumption of the fatty covering of the great intestines resulting in debility of the stomach and a craving for direct stimulation (the stomach being unable to derive the necessary power from common food), aside from this, and a general relaxation of the muscular and nervous systems, the sufferer has to contend with an evil, in the continually decreasing power of his will, which is only second to that which afflicts the lunatic, in the total subversion of his reason. The will of an habitual drunkard is in utter subjection to his passion for drink, and in ninety cases out of a hundred death only can relieve him. But for those who have not got beyond the limits that is, for those who are not yet solitary drinkers, there is salvation, but not in drugs, nor druggers nor hot baths nor in anything, nor in anybody, but in themselves. Let the moderate drinker reflect. Let him consider his loss in health, wealth, and wisdom arising from his habit, and let him picture to himself the inevitable end. Then he will resolve to stop; but will he? If left to himself he certainly will but his friends appeal and damn him. They tell him to take a drink, he takes it and is lost. The first step and the last in the reformation of the drinker is the refusal of invitations from his friends.

I have experienced that imperative and uncontrollable thirst drinking men talk about, and can assure you it is chiefly imaginary and artificial. Of course, as long as there is any alcohol in the system there is a craving for more; but when the system is free from it, the craving exists only in the mind, and if the mind be not strong enough to resist that craving, all hope is gone. The victim is then a real lunatic, and must take his chances of a cure as such. I have given way to that "imperative and uncontrollable thirst" a thousand times; but when I succeeded in resisting it I was astonished to find how often I had tricked myself into believing in a humbug. But if one who is addicted to drink and tobacco and tea and coffee try to give them up altogether, he need not be disappointed at his failure. If it be hard to give up strong drink, it is doubly hard to give up strong drink and tobacco at one and the same time. Let the drinker resolve to refuse invitations to drink, and stick to his resolution, and his cure will follow as a matter of course. If he does not do so his doom is sealed.

Cottelman and McFarland, write as follows: WAPAKONETA, O., June, 1877. GENTS.—Having been in the lively business for the past ten years, and having many cases of Colic in horses under our treatment, and having tried many remedies and liniments to cure it, we found that the best, cheapest, and most reliable remedy for Colic in Horses is Perry Davis' Pain-Killer, and we honestly affirm that we never failed to cure the worst cases of colic we ever saw, and we cheerfully recommend it to everybody, as the best medicine to cure Colic in Horses.

Chapped hands. A few drops of Johnson's Anodyne Liniment rubbed into the hands occasionally will keep them soft and free from soreness. Soldiers, sailors and fishermen should remember this. It is the best Liniment in the world for any purpose.

A neighbor of ours lost a valuable mare recently, it is supposed, from bots. If he had used 25 cents worth of Sheridan's *Cavalry Condition Powders* he would have been driving his pretty Chestnut to-day. Sorry for you Doctor. These powders are immensely valuable.

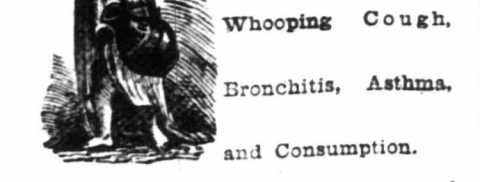
THE HUMAN HAIR.—Is preserved in beauty from infancy to old age by frequent dressing with "BEARINE." Try it.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on first appearance of sore throat. A preparation called DIPHTHERIA has been placed before the public. It is the discovery of an English physician, and has been regarded where it has been used, to be an infallible remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

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As a safeguard to children, and the distressing diseases which beset the Throat and Chest of Childhood, it is invaluable; for, by its timely use, multitudes are rescued and restored to health. This medicine gains friends at every trial, as the cures it is constantly producing are too remarkable to be forgotten. No family should be without it, and those who have once used it never will.

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This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not back diseased Kidney, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains. It is simply the best remedy ever devised. Sold by all Druggists. Price 25 Cents.

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"Decidedly the most original book on baptism which has appeared in recent years."—Halifax *Wesleyan*. "Searching and trenchant."—Toronto *Guardian*. "A becoming spirit with cogent and powerful argumentation."—Presbyterian *Witness*. "Scholarly style, closely reasoned argument and eloquent diction."—Editor of *Canadian Methodist Magazine*. "Your laws of interpretation are sound and cannot be overthrown; your deductions sober, pertinent and conclusive."—Dr. Isaac Murray. "Powerfully and eloquently written."—Argus. "Exhibits accuracy of scholarship and extensive research, and although when defence or assault is required the blows fall with iron strength and firmness, there is displayed withal a devout and Christianian spirit."—Argus.

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By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following results: It will displace if wash out tuberculous matter, and thus cure Consumption.

By increasing Nervous and Muscular Vigor, it will cure Dyspepsia, feeble or interrupted action of the Heart and Palpitation, Weakness of Intellect caused by grief, worry, overtax or irregular habits, Bronchitis, Acute and Chronic Congestion of the Lungs, even in the most alarming stages.

It cures Asthma, Loss of Voice, Neuralgia, St. Vitus Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the process of Diphtheria.

An endless chain of good effects is formed by Compound Syrup of Hypophosphites. And we are safe in saying, from a long experience in medicine, its virtues are not possessed by any other combination, as the following will demonstrate.

IT IS ACCEPTABLE to palate and stomach. SUFFICIENTLY POTENT to insure decided benefit, yet harmless, however long its use may be continued. This characteristic is possessed by no other remedy.

IT ASSISTS DIGESTION and assimilation. IT VITALIZES THE BLOOD, supplying such ingredients as may be required. IT RESTORES TONE to the nerves. IT GIVES POWER of endurance and of concentration to the mind.

IT PROMOTES VIGOR in the organs which depend for health on the involuntary muscular action, viz: the Liver, Lungs, Heart, Stomach, and Genitals. And unless afflicted with some disease involving ABSOLUTE ORGANIC LOSS, it will sustain the system until it reaches the age allotted to man by a beneficent Creator.

NO PERSON will be disappointed in the effect of FELLOWS' HYPOPHOSPHITES, who rigidly follows the directions.

FELLOWS' HYPOPHOSPHITES. INCEPTION. The experiments which perfected this preparation occupied many months, and were instituted with a view to curing that insidious disease, TUBERCULAR CONSUMPTION.

And in order to supply the deficiencies in Hypophosphites already in use; for, although their nature was correct as to theory, their preparations were, owing to their imperfect organization, found wanting in practice. While they caused the formation of fat and generated heat, they did not improve the blood. Their tonic effect upon the nerves and muscles was, in unobscured, and owing to their diluted state, it involving large doses, they were also too expensive.

The desiderata sought by Mr. Fellows, were: A convenient, palatable remedy; Unalterable by time; Harmless, though used continuously, yet might be discontinued at any time without any ill effect; Which would induce an appetite; Strengthen digestion; Promote assimilation; Create healthy blood; Strengthen the nerves and muscles; Enable the subject to successfully combat disease; And sufficiently economical for all.

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ABSTRACT EFFECTS. View Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the circulation; and, being perfectly miscible with the blood, speedily pervades every part of the system. Its effects are first declared by a pulse slightly increased in fullness and strength, a general exaltation of the organic functions, and exhilaration of the intellectual powers. Its specific influence is on the brain and nervous substance, increasing the activity of the absorbents, and renewing the blood, thus causing the healthy insular formation so necessary in restoring the functions of the previously weakened organs.

Being then, a tonic of the nervous and circulatory system, it follows that, when there is a demand for extraordinary exertion, its use is invaluable, since it supplies the waste through the circulation, and sustains the general system. At no period of life is watchful care over the functions of the brain more requisite than during the acquisition of knowledge by the youth; prodigious, persevering study requires a store of vigorous nervous force, or the child may sink under the mental toil.

Stern necessity may compel the student to strain his powers beyond the dictates of prudence, and the early promise of excellence may be blighted thereby. To such we recommend Fellows' Hypophosphites; it will not only restore the sinking patient, but it will enable the toiling student to preserve his mental and nervous standard without detriment.

NOTE.—Be suspicious of persons who recommend any other article as "just as good" though bearing a similar name, and of those who offer a cheaper priced article. It is only the Independent, well-posted and unselfish Physicians who can afford to prescribe this remedy. Experience has proved this. The highest class medical men in every large city, where it is known, recommend it. Price \$1.50 per Bottle, \$7.50 for Six Bottles.

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C. J. BRYDGES, Gen. Mgr., C. & N. Railway Montreal, N.B., Nov. 13th, 1878.

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FIRST PRIZE ORGANS. C. E. FREEMAN is now selling and will hereafter sell, the above celebrated Instruments at the lowest figures, to match the times. I will also supply any other Organs required ON REASONABLE TERMS as my motto is SMALL PROFITS AND QUICK SALES.

Good discount to Churches, Ministers, Lodges, &c. Circulars with information free. GOOD AGENTS WANTED. C. E. FREEMAN, Amherst, N.S., General Agent July 10—1 year.

Provincial Building Society St. John, N.B.

ASSETS 31st December, 1877 \$25,253 07 RESERVED FUND to Rest same date 5,000 00 Deposits Large or Small taken and interest at 6 per cent allowed, withdrawal on 30 days notice Monthly Investing Shares yield 6 per cent compounded monthly. Paid up Shares give 7 per cent compounded half yearly. Capital Stock has thus far paid from 8 to 10 per cent per annum. Shares mature in four years. The Society offers first class inducements for Depositors, Shareholders and Borrowers. For full particulars send for Circulars. THOMAS M. B. Secretary

A. A. STOCKTON, President. July 20th CONCERNING NEWFOUNDLAND

IF any of our readers Visit St. JOHN'S, NEWFOUNDLAND, and need to buy Watches, Clocks, or Fancy Goods, advise them to patronize EARLE, Jeweller, 621 Ater Street. Oct. 19, 78, 17

STRAFORD, ONT., May 5.—A few minutes before 10 this morning, the whole town was shaken as if by the shock of an earthquake. Windows were blown in, and even the sidewalks upon which people were walking were shaken so as to cause the pedestrians to fall. The cause was soon made apparent. A car laden with nitro-glycerine powder exploded at the Grand Trunk freight yard. The wreck at the scene of the explosion beggars description. Underneath the dynamite car a hole several feet deep had been scooped out by the explosion. The end of the brick freight shed and a portion of the roof were blown down, several frame buildings were levelled to the ground, and long strings of freight cars lying in the yard were utterly wrecked. The business part of the town is nearly a mile from the scene of the explosion, but it shared in the disaster. Valuable plate glass windows were blown in, frames and all. The damage done to the property is estimated at many thousands of dollars, but there is too much confusion to ascertain any thing reliable at present. Two railway employees working in the yard, Frank Lemaine dit Pigeon, of Montreal, and Thomas Dolan, of Stratford, were blown into fragments, the foot of one of them being 200 yards off. Other persons were injured, but the whole extent of the disaster cannot be known for some time yet.

The Northern (Michigan) Tribune tells a story of a brave little hero. An Indian had been left in charge of a house belonging to Captain Bennett, of Mackinac; but one night the Indian and his wife went away, leaving behind in the house three children the oldest a boy of eight. The house took fire in the night, and the boy, not being able to open the doors, and the windows being securely fastened, was only able to escape by taking an axe and breaking a window. He then took out the younger children. They remained about the house till morning, wrapping their feet up in blankets to keep from freezing. They waited until noon the next day, and then their parents not having come, the little fellow put the two smaller ones on a hand-sled, and hauled them to their grandfather's, four miles distant.

A project has been suggested of constructing a steel refrigerator ship to disinfect the holds and cargoes of vessels coming from where yellow fever prevails. It is claimed that thorough refrigeration will kill the germs of yellow fever; and yet some facts make this statement doubtful. For example: yellow fever broke out on the United States steamer Plymouth soon after the vessel had spent the winter in Boston Harbor, where it had been subjected to freezing and fumigation—it having previously brought the disease from the West Indies. The fact is that the mysterious disease known as yellow fever is not yet understood.

Mount Allison College and Academies.

Order of Examination and Anniversary Exercises.

May 29th to 30th—Examinations of Classes, Oral and written.
31st 3 o'clock, p.m., Meeting of College Board SUNDAY, JUNE 1st.
10 a.m.—Theological Union Annual Sermon by Rev. W. C. Brown, of Liverpool, N.S.
7 p.m.—Baccalaureate Sermon, by the Rev. John McMurray, of Windsor, N.S. MONDAY, JUNE 2nd.
10 a.m.—Male Academy Anniversary Exercises.
7 p.m.—Theological Union Annual Lecture, by the Rev. Professor Stewart, D.D.—Subject: "The teaching of Christ in reference to His own Person and work." TUESDAY, JUNE 3rd.
10 a.m.—Ladies' Academy Anniversary Exercise.
7 p.m.—Anniversary Meeting of the Alumni and Alumnae Societies. WEDNESDAY, JUNE 4th.
9 a.m.—College Convocation. Address by the Rev. Chancellor Hill, D.D., of the University of Halifax.
4 p.m.—Annual Meeting of the Board of Governors. An Address will be given by the Rev. Ralph Brecken, M.A.

MAIL CONTRACT.

Tenders addressed to the Postmaster-General will be received at Ottawa, until noon ON FRIDAY, the 9th MAY, for the conveyance of Her Majesty's Mails, six times per week each way, BETWEEN LOCKPORT & SABLE RIVER, under a proposed contract for four years from the 1st July next. Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Lockport and Sable River, or at the office of the subscriber.

F. M. PASSOW, Post Office Inspector. Post Office Inspector's Office, Halifax, 28th March, 1879.

EAR DISEASES! Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear and their proper treatment, especially CATARRH of the Middle Ear. How to get immediate relief from all symptoms of these diseases, and cure, harmless and permanent. A book every family should have. Free to all. Address DR. C. E. SHOEMAKER, Agent, Toronto, Ontario, who sell his preparations.

TENDERS.

Tenders will be received by this Department at Ottawa, up to the 14th May next, for the construction of a Lighthouse Tower with Dwelling attached, and Outbuildings, on Saint Esprit Island County Richmond, Cape Breton, N.S. Plans and specifications can be seen, and forms of tender procured by intending contractors, at this Department here, at the Agency of this Department, Halifax, and at the Office of the Collector of Customs, Arichat, C.B. Tenders to be addressed to the undersigned, and marked on the outside "Tenders for Saint Esprit Lighthouse." WM. SMITH, Deputy Minister of Marine, &c. Ottawa, 10th April, 1879.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, May 11, 1879. 11 a.m. Brunswick St. 7 p.m. Rev. S. B. Dunn. S. S. Anniversary. 11 a.m. Grafton St. 7 p.m. Rev. G. Shore. Rev. W. H. Heartz. 11 p.m. Kaye St. 7 p.m. Rev. James Sharp. Rev. C. M. Tyler. 11 a.m. Charles St. 7 p.m. Rev. C. M. Tyler. Rev. James Sharp. 11 a.m. Cobourg St. 7 p.m. Rev. W. H. Heartz. Rev. S. B. Dunn. BESCH STREET, 3.35. Rev. James Sharp. 11 p.m. Dartmouth 7 p.m. Rev. S. F. Huettis. Rev. G. Shore.

RECEIPTS for "WESLEYAN"

FOR THE WEEK ENDING APRIL 30, 1879.

INSTRUCTIONS AS TO REMITTING MONEY.

1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly. 2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that inquire if they do not appear. 3.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

W Drawager, 2 Rev J J Colter Rev D Chapman Wm Pringle, 2, Edgar Dixon, 2. 4 00 Rev R Bird James Nichols, 1, Mrs Geo Spicer, 1. 2 00 Rev J S Allen John Ward, 2 Rev R McArthur James Snow, 2 Mr. S Lathern, Charlottetown J Dorsey, 2 Mrs U Matthews, Jr, 2, Mrs Dorothy 2, Thos Alley 2, Mrs Douse 2, W W Lodge 2 Mrs Wm Leonard 2, Rev W J Shaw 1. 12 00

MARRIED.

At the parsonage Hantsport, April 29th by the Rev. A. D. Morton, A.M., William E. Trenholm to Mrs. Jean Fraser, all of Hantsport. At Forest, Tatamagouche, April 3rd by the Rev. J. Astbury, Mr. Robert Melver, of Fox Harbor, to Miss Margaret Dawson of Forest.

At the Methodist Parsonage, April 24th, by the same, Mr. William Fletcher Langille and Miss Martha Ann Miller, both of River John. At Montague Bridge, P. E. I., April 28th, by the Rev. D. H. Lodge, Mr. Thomas Philips to Miss Elizabeth A. Purches, both of Lower Montague.

On Tuesday, April 29th, at the residence of the bride's father, by the Rev. D. W. Johnson, A.M., Mr. Stephen Pursey, of Middleboro, to Miss Anna Lockhart, of Victoria. At the Methodist Parsonage, Bridgewater, March 5th by Rev. Wm. Brown, Mr. Levi Sperry of Petite Riviere, to Miss Anna Brady, of Italy Cross.

At Pleasantville, April 10th, by the same, Mr. Caleb Sarty, to Miss Mary Winot, all of Pleasantville. At LaHave Ferry, on the same date, and by the same, Capt. W. H. Horn, of Pleasantville, to Miss Adelia Arnburg of New Germany.

At the residence of the bride's father, on Monday the 28th April, by the Rev. J. R. King, Mr. Ansley Mollins of Elgin Corner, to Miss Rebecca Wortman, of Cardwell, Kings Co. At Yarmouth, on the 21st ult., by Rev. J. Teasdale, Mr. Thomas Grace, to Miss Lucy Larkin. At Yarmouth, by the same, on the 28th ult., Mr. William McConnell, to Miss Ada Kirk.

DIED.

On the 20th ult., at her late residence, Newport, Mrs. Mary Lockhart, relict of the late Mr. John Lockhart. Deceased was in her 85th year had been a member of the Methodist Church for more than fifty years. Her end was peace.

At Salisbury, April 22nd, William Gowland, in the 70th year of his age. He was a consistent member of the Methodist Church, for more than 40 years. He died happy in the Lord.—P. E. Island papers please copy.

At Philadelphia, on Sabbath morning, April 27, 1879, Sarah Ann Wiswell, the beloved wife of J. H. Wiswell and eldest daughter of the late William Wiswell of this city, in the 63 year of her age. At East Jordan, in the County of Shelburne, on the 22nd ult., of Diphtheria, James Hinson, youngest child of Joseph and Emily Martin, aged 4 years and 5 months.

E. BOREHAM,

Wholesale and Retail dealer in Boots, Shoes, Rubbers &c.

The subscriber thankful for past favors, asks a continuance of the same, and on entering upon a New Year

begs to acquaint his customers with his plans, which are as follows, viz:— 1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money.

2nd.—Our instructions are to misrepresent nothing. 3rd.—We shall wait personally on our customers as far as we are able.

4th.—Our aim as near as possible is to carry on our business on a cash basis, as we believe this to be the true one.

5th.—To good customers to whom it is inconvenient to pay cash on delivery, we will render monthly accounts. Payment of the same, within one week from the rendering of the bill (provided the amount is \$4.00 and upwards) entitles the customer to 5 per cent discount.

6th.—We do not wish (with very few exceptions) long accounts. 7th.—We refund money if goods do not suit (provided the goods are not soiled).

N. B.—Country dealers are requested to examine our stock and prices. Orders accompanied by cash or good references filled as near as possible according to order. Our establishment closes at 7 P.M. 10 P.M. on Saturdays.

232 Argyle Street 3 Doors North Colonial Market.

FARMS! Fruit, Grain and Grass Farms in Prince Georges best part of Maryland at Panic prices. For catalogues address MANCHA & WILSON, Ridgely, Md. may 10

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.

7 DOLLARS a day to Agents canvassing for the FIRESIDE VISITOR. Terms and Conditions on application.

New Spring Goods.

WE ARE SHOWING THE CONTENTS OF 406 PACKAGES OF STAPLE AND FANCY DRY GOODS

Which are now ready for the inspection of City and Country Buyers.

ANDERSON, BILLING & CO., 11 and 113 GRANVILLE STREET, HALIFAX Wholesale Dry Goods Warehouse.

JAS. & W. PITTS,

GENERAL COMMISSION MERCHANTS Ship and Insurance Brokers, WATER STREET, ST. JOHN'S NEWFOUNDLAND

NOTICE.

Several of the Conference students now at Sackville will be glad to be employed during the Summer Vacation in Circuit or Missionary work. Application for their services, &c., may be made to the undersigned. C. STEWART. Sackville, April 22nd, 1879.

New Brunswick and P. E. Island Conference.

The examination of Probationers and Candidates for the Ministry will be held (D.V.) in MONCTON AND CHARLOTTETOWN On Wednesday, May 7th, at 2.30 p.m. And in FREDERICTON on Tuesday, the 13th, at 9.30 o'clock, a.m. C. H. FAIRLEY, Sec. Board Examiners

MARKET PRICES.

Reported weekly by J. H. BENT, Agent King County Produce Depot, Halifax, N.S. MARKET ON SATURDAY, JAN. 16th, 1879

Table with 2 columns: Item and Price. Items include Butter, No. 1 Table, Do No. 2, Do Cooking, Cheese, factory, per lb, Eggs, by bbl, per doz, Do Fresh, Do dried, per lb, Fat, per lb, Do Rough, Lamb, per lb by quar, Turkey, do, Pork, per lb by carcass, Beef, per lb by quarter, Chickens, per pair, Geese, each, Ducks, per pair, Onions, American, p lb, Do Nova Scotian, Apples, per barrel, Do dried, per lb, Beans, dried, per bus, Yarn, per lb, Straw, per ton, Hay, per ton.

New Music Books.

The Gospel of Joy. By Rev. Samuel Alman and S. H. Speck. A book of great beauty, being in effect "The Gospel in Song," full of good texts, with the best of new hymns and melodies made for them. In Press and nearly ready. Wait for it. 35cts.

The Shining River. is one of the best, purest and sweetest of Sunday School Song Books, 35cts. Examine it.

Gems of English Song. is one of the books of the noble Home Musical Library, which contains nearly all the good Sheet Music ever published. Full of the best songs. 230 pages. \$2.50 boards. \$3.00 cloth.

Pinafore continues in great demand. \$1.00 for vocal copy, complete. 75 cents for instrumental arrangement. The SORCERER also complete, is equally good, at same price.

The Musical Record has a grand circulation, and is a capital Weekly Musical Paper, \$2.00 per year, 6cts for single copy, containing 100cts worth of music.

Any book mailed for retail price. OLIVER DITSON & CO., Boston: C. H. DITSON & CO., J. E. DITSON & CO., 711 & 843 Broadway, 922 Chestnut Street, New York, Phila.

SAMUEL A. CHESLEY, M.A. Attorney-at-Law, &c., OFFICE 54 GRANVILLE ST. HALIFAX. Jan 1 year.

MILLER BROTHERS,

Charlottetown, P.E.I., or Middleton, Annapolis Co., N.S., IMPORTERS AND DEALERS IN SEWING MACHINES,

of both American and Canadian Manufacturers, over Twenty different kinds in Stock among which are THE RAYMOND THE MOST POPULAR MACHINE IN THE MARKET

REPAIR SHOP IN CONNECTION Where the repairing of all Sewing Machines will be attended to. ALL Sewing Machines Warranted



Also Importers of and Dealers in ORGANS PIANOS

Mason & Hamlin, Geo. Woods, Prince, The Bell, &c. Weber, Steinyer, Emerson, &c.

OF BOTH AMERICAN AND CANADIAN MANUFACTURERS. Instruments guaranteed for five years and sold on easy terms. Liberal reduction on Organ, Churches and Sabbath Schools. Good Local Agents wanted in Towns, where not yet appointed.

Just Out LECTURES ON PREACHING

BISHOP SIMPSON, Mailed Prepaid for \$1.60. DISCIPLINE—Methodist Church of Canada New ed. cloth 0.60 Limp Morocco 0.90

Life of Dr. Eddy 2 00 Life of Dr. Green 1 00

METHODIST BOOK ROOM.

Hymn Service FOR THE Sunday School,

Hymns and Songs, New and old, appropriate to the International Lessons for 1879. Very cheap and convenient for Schools. MUSIC and WORDS Single copy 15 cts. per dozen \$1.50 per 100 10.00

METHODIST BOOK ROOM.

NEW BOOKS PUBLISHED AT THE WESLEYAN CONFERENCE OFFICE, LONDON

DANIEL QUORM, and his Religious notions, Second Series. 75 Cents. A PLEDGE THAT REDEEMED ITSELF. By Sarson (Miss Ingham) author of "Blind Olive," "White Cross and Dove of Pearl." Handsome binding and illustrations. 75 Cents.

THE CARAVAN AND THE TEMPLE, and Songs of the Pilgrims. Psalms cxx—cxxxiv. By Edward Jewitt Robinson. \$1. THE BEARS DEN. By E. H. Miller, author of "Royal Road to Riches," a Sunday School or Reward Book. 46 Cents.

FOR EVER; An Essay on Eternal Punishment By Rev. M. Randles. Third edition revised and enlarged. \$1.50. WAYMARKS: Placed by Royal Authority on the King's Highway. Being 100 Scripture proverbs enforced and illustrated. By Rev. Benjamin Smith. 75 Cents.

LIFE AND DEATH, the Sanctions of the Law of Love. The Fenley Lecture for 1878, by G. W. Oliver, B.A. 30 Cents.

FOR SALE AT THE METHODIST BOOK ROOM, For Blanc-mange, Puddings, Custards. Children's and Invalids' Diet. And all the uses of Arrowroot.

DURHAM CORN FLOUR! Has a world-wide reputation, And is distinguished for Uniformly Superior Quality.

Brown-tree's Rock Cocoa!! Being Pure Cocoa will not thicken in the cup, is therefore a thin not a thick, pastry drink.

It is one of the most nutritious and agreeable kinds of food which can be used in liquid form, and whilst admirably suited to the sick is a luxury to those who are in health.

WM. JOHNSON, 28 St. Francois Xavier Street, MONTREAL, SOLE AGENT. April 12.

JOHN M. GELDERT, Jr., L.L.B. Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c. Has resumed practice on his own account at FARELL'S BUILDING, 54 GRANVILLE ST. Monies collected and all the branches of legal business carefully attended to.

Meneely & Kimberly, BELL FOUNDERS, TROY, NY Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogues Sent Free. Feb 8, 78 1y

Rev. A. W. N. Editor

VOL.

For the militan He had led fif Where he wicled The gospel of

Does he speak Must be cease Shall be linger To either he a

But the master And the death "All right!" was That flashed fo

From the sunlig The plunge of Till our ears los And "All rig word.

THE PR

Biographies rather difficult foundations public property of 1849 when daily recorded, Princess Louis ing," down to outward part of easily be know some glimpses private life of side over a pal

The Princess of Lorne, was March, 1848, at then, as now, dence. Her ce the Queen's ch ply, with the recreation, ear ing, and relig belong to all the households. surrounded w luxury. Ther and a cheerf possible advan tal training wa were they wit al attention. T ters and mist children ample the school their studies, conected or g reported to be discipline in the to be very se given pleasnt and simplici days. There sitting room ing to the chil has told us, n indications of among the yo ent object was portfolio and Princess Roy lady visiting picture in thi came: Prince the piano, and t letters, and t examining ca drawings wh on a recent b received with kindness of Queen's fami visits like t touch of det rank in Engla ty between young prince five and good visited them described ho among them coming in o only formal as "she rem standing un guest as wel courtesying

Thus happ sisters were first break marriage at Prince of