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# The Wesleyan,

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

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OUR ENGLISH LETTER.

THE KAFFIR WAR.

DEAR MR. EDITOR.—The unsettled condition of affairs in Kaffirland occasions much anxiety at home. In the midst of the all-absorbing interest of the Eastern Question, the trouble in Africa is not as frequently referred to, as its importance demands, but it is already compelling the despatch of extra troops and munitions of war. The disaffected tribes have made a successful raid into a peaceful territory and carried off large numbers of cattle, attacking and driving back the escort of the mails. We hear of an engagement with 700 of the Gaiques, and of their defeat with a loss of 100 lives. They are yet sufficiently strong to cause much apprehension, and the war will inflict much suffering on a wide district of country, by the loss of valuable crops and cattle, and also seriously retard some portions of missionary work in that quarter.

THE ROYAL MARRIAGE  
at Madrid has been an event of wide rejoicing throughout Spain. The young King has firmly adhered to his choice of a consort in the face of much opposition. The marriage is said to be one of deep and true affection, and in this respect contrasts favorably with other Spanish marriages of which the world has heard so much. The bride is of the Montpensier family and cousin to her husband. The family are liberal in their views, and on this account the match has been bitterly opposed by the deposed Isabella, the King's mother, and the ultra-despotic party which sighs for the return of the days of absolutism and persecution. The marriage festivities were disarranged by the spectacle of a bull fight on a splendid scale, and full of cruelty to the tortured and half-maddened beasts. Spain is not yet freely open for evangelistic work and Bible circulation. There are so many restrictions, the little local authorities have so much power, and the priestly element is so universal, that very much yet remains to be conceded before Spain is as free and accessible as Italy. Protestant agencies are not driven out, but they are impeded on every hand, and the work has to be done in silence, concealment, and other very harassing limitations.

THE EASTERN QUESTION  
has been of absorbing interest since I last wrote, and every hour that passes, brings into view some new phase of affairs. The Russian armies have been wonderfully active and successful. All the while that negotiations for an armistice have been in progress, they have been busily pushing forward, overpowering all resistance, until to-day there is but a small portion of Turkey of which they are not in possession. So rapid and determined has their advance been, that it was believed that Gallipoli and Constantinople were in danger.

THE ENGLISH FLEET  
was suddenly ordered to enter the Dardanelles for the protection of British interests. The war cloud hanging over us, was indeed dark and threatening, and there seemed but little prospect of occupying the sad embroilment. Then the fleet was recalled, and the nation became excited over the resignation of two distinguished Cabinet Ministers who were opposed to Lord Beaconsfield's policy in regard to the fleet. Lord Carnarvon left the Cabinet but the Earl of Derby was induced to withdraw his resignation. The Government demanded a vote of

£6,000,000  
for war stores and preparations, and intense excitement was manifested. The proposal has been met in Parliament by a determined opposition on the part of the leading members of the Liberal party, and the debate is still dragging its slow length night after

night in the House of Commons. It is probable that the money will be voted as the Tory majority will hold together, yet there will be a formidable minority.

THE ARMISTICE  
has been signed and the mandate has gone forth for hostilities to cease throughout the entire field of war in Europe and Asia. Just at the last, Ezeroum fell into the hands of the Russians, and another important gain in Asia was thus effected.

THE TERMS  
of peace are not fully known, but they are generally represented as very hard upon Turkey. This is not to be wondered at, when the terrible losses of Russia are considered and the entire collapse of the military power of the Porte.

THE CONFERENCE  
of the Great Powers to finally decide upon some of the proposals is the next part of the exciting business, and this will be a concern of very great delicacy and difficulty. Russia, not unreasonably, looks with suspicion upon the eagerness of the European Powers to enter upon a Conference to settle a great question, for which they have not spent a farthing or lost a man. It is from their point of view looked upon as a mere device to deprive Russia of what she has gained at a tremendous sacrifice of blood and treasure.

GRACIOUS WORK IN CARBON-  
EAR, N. F.

CARBON-  
EAR, N. F., Feb. 17, 1878.  
DEAR BRO. NICOLSON.—I send you the enclosed which I have cut from the Public Ledger, of Feb. 1st, sent by one of our Carbon-ear friends:—

CARBON-  
EAR, JAN. 23, 1878.  
MR. EDITOR.—We have for the past fortnight or more been favored with a visit in this town from Messrs. Hutchinson and Bromley, the Evangelists, who labored with so much success and acceptance with you in St. John's. We are happy to state that their labors among us have been crowned with the Divine blessing. Our spacious Wesleyan church is thronged to overflowing night after night, and although the services have now been held over two weeks the interest does not in the least abate. As we have seen the congregations thus assembling from night to night, we have asked ourselves, What is it about these services that is so attractive? Certainly the preachers are in down right earnest but are they the only ones that are such? We are happy to state they are not. There is, I believe, Mr. Editor, in this island labouring in the Evangelical churches as earnest a band of workers in the Lord's vineyard as can be found in the whole world. Is it because they preach another Gospel? Nay, it is the old, old story, of Jesus and His love. Salvation alone through Christ Jesus which is the glorious theme proclaimed from Sabbath to Sabbath in all our churches. Is it the songs of Zion which they sing and the very popular ennobling music to which these songs are set? This may, I have no doubt, have a wonderful effect upon the masses, and we see from day to day that it has, but after all I do not think this is the grand moving cause. What is it then you ask? I answer it is concentrated effort in full dependence upon the promised aid of the Divine Spirit to bless the church and to save the precious souls. Did you ever see the churches more united in St. John's than when these two brethren labored continually there? and so it is everywhere they labour. It is Christians laying aside their minor differences, and pleading earnestly with God to save the souls of perishing sinners. It is the churches putting forth their united strength to batter down the walls of the kingdom of Satan. This, I think, is the grand reason why evangelism is so successful. Hitherto their labors have been owned by the Great Head of the church in other places, and we are expecting great things in Carbon-ear.

A young men's meeting has been organized and is very well attended. Already there are quite a number that have become decided as to religion. It is very pleasing to observe the great interest manifested by some of this class in their services. Some that before now scarcely ever attended such means of grace are now seldom absent. Such conduct cannot fail to be productive of good. There is a fine lot of young men in Carbon-ear, as is to be found in any part of this island. May they all become the true followers of Christ.

The children's meetings, which are held on Saturday's at noon, have been delightful seasons and highly appreciated by the juveniles. The stirring addresses delivered by the ministers of the circuit, and the Evangelists were well received by the little ones, and the singing is delightful. No doubt good will result from such services. The noon-day prayer meeting, is also well attended. Requests for prayer are numerous. The prayers are distinguished for brevity and earnestness, and the union of the Holy one rests upon the gatherings.

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AN ATTENDANT UPON THE SERVICES.  
Since then these two brethren beloved have labored continuously every night except one which was stormy, and have ministered to overflowing congregations. Last night there was not less than 1600 persons assembled to hear them. A great number of persons have professed conversion, most of these are men and most of these men are young. Not that a great many women have not believed. It rejoices one's heart to witness all classes and ages flocking to the Saviour. Not a few grey headed Gospel hardened sinners have felt the power and force of the Gospel hammer breaking in pieces their stony heart. This is the fifth week that these Evangelists have labored here. They are to continue with us another week, and then they propose to visit Brigus, Harbor Grace, Hearts Content, &c. May God bless them wherever they go.

I am pleased to inform you that God is graciously pouring out His Holy Spirit upon the churches in this island. Very few circuits had indications of the presence of Christ the Master, who is owning the labors of his servants. At Brigus Bro. Ladner is experiencing the soul converting power and numbers are being saved. At Blackhead and Western Bay many have lately found peace with God. At Hants Harbor some are deciding for Christ. The Random Sound missions is being successfully worked by two earnest young brethren, whose only danger is in doing more than can be expected from any preachers of the Gospel. One of them writing me on the 3rd of last month, states—"My colleague preached forty-seven times during the months of November and December, whilst in the same period of time I preached fifty-four times. All these are exclusive of meetings for prayer, class meetings, meetings for building purposes, &c. &c." This will prove to you and your readers that the toilers in the Master's vineyard in this island are doing their utmost to save precious immortal souls. I believe when we meet at Conference, whatever our financial condition be, our hearts will be cheered by the reports of showers of blessing descending upon God's heritage in this island.

I am sorry to inform you that two of our brethren are far from being well. Bro. Reay of Bonavista is suffering from ophthalmia. The worst is that the dear brother lost the sight of one eye when he was a boy, and now that the other is affected it renders him in a poor state to do his work. I am glad however to learn that Mr. Deakins, an evangelist, has gone to Bonavista which will be of great service especially at this juncture. May it please God soon to restore this dear brother to his beloved toil. Bro. Currie of Island Cove is laid aside. He has been ailing some time. He is suffering from general debility brought on by indigestion, and which was caused by the large amount of salt food of which he had to partake at one of the circuits to which he was appointed. He is excessively weak and has not left his home for the past three weeks. It will be some time before he will be able to preach. May I ask the prayers of God's people on behalf of these two dearly beloved brethren.

We are having a wonderfully mild winter, no snow worth speaking of until last Wednesday. On that day we were visited by a very severe gale and snow storm. The wind was N. N. E. A good deal of damage was done to the shipping in this and other harbors, but as far as I have been able to learn no lives were lost.

JOHN GOODISON.  
Bishop Haven has started again on a leisurely trip towards his home in Atlanta, proceeding southward as his health permits. He is by no means strong. A little exertion renews his serious spinal attack. A judicious forbearance on the part of ministers in pressing a willing man to public service, will continue a valuable life to the Church, which hangs now by a slender and unravelled thread.—*Zion's Herald.*

TURNING THE TABLES.

It is sometimes said by confident Episcopalians that Methodism will return in due time to the fold of its fathers. We find this paragraph in English correspondence of the "Nashville Advocate," and give it as a set-off to the churchy notion:—

"Methodism is in full activity in many centers. Special services are meeting with encouraging success in some localities, and not a few new chapels and parsonages are in active progress. The signs of the times in this respect make it much more probable that, ere long, ordained clergymen of the Established Church will be seeking the pulpits of Methodism, instead of the stupid nonsense we have heard so much of from speculative ritualists, inviting Methodists to join the church. Be not surprised if the first step in that direction comes soon, and when the rubicon is once passed, all the Bishops on the bench will not be able to resist the current when it has once set in. One Saturday afternoon, when I was preparing material for my History of City Road Chapel, I was in the vestry, when Dean Stanley entered the chapel with Mr. Bruce, then Home Secretary, and when the Dean stood up in the pulpit, he spoke from it these words: 'Bruce, I would give £100 to preach from this pulpit.' He may yet preach there without having to pay the premium he volunteered. Chapel debts are being cancelled, large new chapels are being multiplied, and preachers' salaries increased; these signs are being carefully noted by the church."

WORDS OF WARNING.

The Leicester Rationalistic Conference was only the outward and visible sign of error which is spreading within the enclosures of English Congregationalism. It is said by those who ought to know that Deism and Rationalism are spreading among the Nonconformists. Only the other day we heard of a young Congregational minister who apologised for using the word "hell" in the pulpit. It is rumored that a committee has met in London to consider the theological dangers of Nonconformity. If this be so, it is only a further and stronger indication of the perilous condition of Independency. Judging from the signs of the times we are driven to the sorrowful conclusion that the Nonconformists are entering on a period in their church history which must end in a great theological disturbance. Sooner or later the tempest will come, and great will be the devastation. Would that it were otherwise!—*Watchman* (London.)

INTERNATIONAL  
BIBLE LESSONS.

FIRST QUARTER: STUDIES ABOUT THE  
KINGDOM OF JUDAH.

B. C. 742. LESSON IX. AHAZ'S PERSISTENT WICKEDNESS; or, Ruin for the Transgressor. 2 Chron. 28, 19-27. Commit to memory verses 22-24. March 3d.

EXPLANATORY.

THE LORD BROUGHT JUDAH LOW. His chosen people were precious, and, therefore, when they sinned he would not refrain from the rod. He who loves must nevertheless punish sin. It is not safe to sin, trusting in the illimitable love of the Father. Because of Ahaz. The land suffered for its ruler's misdeeds, because it abhorred in them. Men are linked together in character and destiny. Every noble soul leads others upward; every wicked man draws others downward. King of Israel. Israel and Judah were so closely identified that this term is applied no less than six times to the kings of the southern tribes. Naked. Wicked Judah became weak, and, stripped of honor, stood shivering, in shame and disgrace. Transgressed sore. 1. He abandoned God's service. 2. He introduced from every adjoining nation its idols. 3. He sank into the grossest superstition and the most revolting crimes, even burning his

own children on the idol altars. 2 Kings 16, 3, 4. He was hardened and impenitent under the warnings of the prophets, and the blows of adversity.

TILGATH-PILNESER. Elsewhere called Tiglath-pileser. He was a usurper who succeeded Pul on the throne of Nineveh, reigning B. C. 747-730. He founded a dynasty which greatly widened the Assyrian empire. Come unto him. While Philistia and Edom were harassing the southern boundaries of Judah, on the north its very existence was threatened by an alliance between Israel and Syria. Other kings had prayed to their fathers God, and found their foes discomfited; but Ahaz could think of no resource except to call the conquering Assyrians to his assistance. Distressed him, but strengthened him not. He impoverished Judah by quartering his armies upon its cities, and taking its treasures in tribute, and robbed it of honor by reducing it into subjection. Ahaz escaped the yoke of Syria only by wearing the heavier yoke of Assyria. He that seeks the world's assistance becomes its slave. [Teacher, suggest the thought that none can be associated with evil without becoming subject to evil. Boys who play with bad companions place themselves under their power.]

OUT OF THE HOUSE OF THE LORD. How many thus pay their debts to the world, at the expense of their contributions to God's cause. Princes. The nobles who have led their kings into evil practices must share in his losses. Sin has its price, always heavier than godliness. One night of dissipated pleasure often costs more money than a year of attendance at church. Helped him not. He relieved Judah of the nearer foes, but riveted his own shackles on the kingdom. He found it free, and left it tributary. Contrast with this bitter bondage to the world the yoke which is easy and the burden which is light. Distress, though it yet more. The hardest and most impenitent natures are those which will not yield even to sorrows heavy hand. Alone in the line of Judah's kings, this is that king Ahaz, of such intense depravity that he was made worse and not better by trial.

GODS OF DAMASCUS. He strove to propitiate and win over the gods of his oppressors, as if they were mightier than the God of Israel. So ancient nations were wont to offer sacrifices to the divinities of their foes, that they might seduce them to leave the guardianship of their own land. Ruin of him. God may permit those whose all is in this life to succeed while in sin, but will not allow his own people to enjoy the pleasures and profits of iniquity. Vessels of service. He robbed the temple of its golden ornaments, broke up the brazen laver, took away the twelve bronze oxen from beneath the "sea," and plundered the house to spend upon his sins. Shut up the doors. Not only neglecting and dishonouring God's house, he forbade others to enjoy its privileges. Altars in every corner. While putting out of sight God's altar, he kept every where in view idol altars, to tempt and mislead his people. [Teacher, remind your scholars of the altars of king Ahab, which stand at every corner in our cities.] In every city. Thus breaking up the unity of the nation, which was secured by one altar and one worship.

THE REST. See 2 Kings 16. Much of his atrocious record has been suffered to drop into oblivion. The chronicler lingers long on the good reigns of Jehoshaphat and Hezekiah, but passes rapidly over the dark days of Ahaz and Manasseh. Evil men may leave a greater influence, but the good have a longer memory. Slept with his fathers. A death without hope after a life without penitence. Not into the sepulchers. Even those who had shared in his sins despised him, and refused to place his ashes beside the graves of David and his kingly descendants. [Let young people remember that no one is honored by sin, but every one disgraced, even in the opinion of the world.]

GOLDEN TEXT: And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. 2 Chron. 28, 22.

DOCTRINAL SUGGESTION: Intensity of depravity.

The next lesson is 2 Chron. 29, 1-11.

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NASS RIVER, (B.C.) MISSION.

Concluded from last week.

On Monday morning I found out what caused such excitement on Saturday when we arrived, and why they wished me to leave that night. I had slept about a mile from the village, and early on Monday morning William Henry Lak-nate, (my interpreter), and I started for the village, and as we drew near the camp we encountered a most fearfully sickening smell, such as neither of us had ever before experienced. On enquiry we were told that the village doctors were burning a body. We hastened to the spot, and oh what a scene! About fifteen yards from the house they had built up a square pile by laying logs across one another, and at about three feet from the ground a kind of floor by laying sticks close together, and the sides were built up three feet higher and here lay the body consuming in the fire, while old men and women with long poles poked the body, and danced, chanting a dirge. I bade them all kneel down, which they did, around that fire, and there we prayed that God's word—that true light-giver—by God's Holy Spirit, might reach their hearts and drive away this dreadful darkness. I then preached to them, tho' the smell was sickening, and there, while that poor body was wasting away in the fire, we talked of the soul that must live forever. I enquired about the cause of her death, and was told she had died about four years ago and then came to life again, and that all the people said she ought not to live now as she knew everything—besides, she said herself she did not wish to live, and so her brother killed her. You see, my brother, the darkness and superstition of heathenism. I believe, from the account I got from those who joined the Church, she was sickly and at times subject to fits, that the old doctors told her brother she would always have them and that he ought to kill her. I found out from two women that on the Saturday morning she had a fit, and while lying in a state of unconsciousness her brother picked up an axe and with it struck her on the head; she then seemed to revive, when he went and got his shot-gun, loaded it, and shot her. This was the morning before we arrived, and when they saw us they were afraid, and this was why the old men wanted us to be sent away so that they might dispose of the body and have no trouble. They all promised that such a thing should never happen again. I thought it best to show them how dreadfully wicked it was in the sight of God, and that they had also broken the law of the country well; but as they had had no one to tell them better, and being without the gospel, not to appeal to the law. I remained with them a week and organized a day school, which averages about fifty pupils.

I must now tell you a little about the Council on the Monday. After singing and prayer the various chiefs spoke as follows:—

SCO-TIAN, (the chief that was at Victoria last summer) said: "Mr. Green's words are true; I heard the same at Victoria. God gives us our small fish and our salmon, and God gives us our drums, our rattles and images. My heart is bound to them. I can't give up our feast, by which we are made rich; but I will give my son to Mr. Green, as I want him to go the new way and take God's word. I will go to Church, and if you will let me keep these and use them (opening a box of images and dance dresses) I will be a Christian too." I showed him that he could not serve both Jesus and Satan at the same time, which seemed to give him great trouble.

ME-ANSK, another chief, said: "Yes, we will do as you say. Your words yesterday made my heart warm. We are very weak, but we know you are our friend and we are glad you have come. I want a new heart."

TOOK said: "We must have one word—God has one word. We want a school, and we want our Missionary to come often. We want to read and write. I belong to the Methodist Mission."

TON-KE-LOOK-OUT said: "For a long time we have been very bad, but now that God has sent us his words we will listen. Our Missionary will find us

very heavy—but I hope he will lift us up."

WIL-A-KA said: "You all call me the great bear-hunter, because I kill a great many bears. But I was not a great bear-hunter in one day. At first the bear almost eat me up. I was so afraid when I kill the first one; but when I kill the next my heart get a little stronger, and then it get stronger every day till I become a great hunter. So you, my people, don't be afraid; don't think God's words are too hard. You will not learn all in one day, but a little and a little every day, and by-and-bye you will be strong Christians. I want to be a Christian."

But the best of all was the speech of the oldest chief.

GRIM GAW, having got up and walked round the room, said: "Yes, we all said a moon ago we wanted a school and a missionary, but some are now getting half-hearted. Are we children? Do our hearts move all the time? We do want a school! We do want our children to be taught to read and write! One of the Chiefs says he will give Mr. Green his children, but will go the old way himself. See the animals in the woods. If you take their young they will come after you, and will come nearer and nearer, and if they can't keep with their young you may kill them if you like, they don't care. Look at the birds—see how they love their young ones. If you take them the old ones will follow. You are worse than the beasts or the birds. No, we can't do that. We want a school for our children, and we want them to have God's word and go the good way, and then, we must do like the animals and birds. I am old—I want my children to be Christians and I want to be one myself. A little light has come to my heart. Missionary, come and live with us."

Yesterday was a glorious day; several came forward to the penitent bench, and soon rejoiced in Jesus. Among the rest was the oldest man on the river, and nearly blind, who asked some one to lead him forward to the bench, as God had given him a new heart. You know, my dear brother, as expressed in the address of the Chiefs, they thought that the old people were too bad to be reached by the gospel; but thank God his mercy reaches all and, as if to show them their mistake, the oldest man on the river has been converted and is now happy in Jesus. Every day sinners are giving themselves to God, and this has been going on for two months. Praise the Lord. With kind regards, my dear brother, I am yours in Jesus.

A. E. GREEN.

THE HORRORS OF WAR.

The horrors of war are described with ghastly realism in some "side Notes from an Artist's Sketch-book" in the Daily News. On the first morning of the year the correspondent set out from Fratesti for Puteien in Roumania. A far-off, a long, dark line moving in caterpillar-fashion broke the horizon. It was a column of Turkish prisoners marching—the men who once kept the flower of the Russian army at bay around Plevena. Half-starved, almost dead with fatigue and severe cold, many with fever burning in their eyes—mere stalking bones and fowl rags—came the brave troops who made the fame of Osman Pasha. Thousands of birds of prey whirled round and settled in front and rear, always following this grim procession like sharks around a doomed ship. A few yards further on lay, half covered with snow, a nude body of another dead Turk, stripped by his companions for the little warmth of the rags he wore. A crow had settled on his clenched hand, and the dogs were slinking round their victim. At night a star and the crescent moon, the only signs in the clear sky, shine brilliantly. There is the ominous black line wending up the valley—more wretched prisoners, footsore and weary, with their cadaverous faces and ice-laden beards. A halt is made at the little bridge, to dole out to each their frozen loaf of bread. A few poor fellows throw themselves down on the snow and fervently pray after their fashion. How the heavens, with the bright symbols of their faith glittering on the frosted snow and on their misery, seem to mock these poor Turks!

THE NEXT POPE.

Of the sixty-four Cardinals who are eligible to be elected Pope, five are supposed to stand out most prominent and have their chances more discussed. These are Pecci, La Valetta, Bilio, Simeoni and Franchi, all Italians. The three last-named are considered to be likely, if elected, to carry out the policy of the late Pope in its integrity. La Valetta and Bilio are the two most prominent candidates. The former is Cardinal Vicar and head of several of the congregations of Cardinals, and the latter is Bishop of Sabina and Prefect of the congregation of Sacred Rites. He was one of those who helped to frame the Syllabus. Simeoni, another prominent candidate, has since Antonelli's death served as the Pope's Secretary of State. He has long served in the office of Extraordinary of Ecclesiastical Affairs, and has been Diplomatic Envoy to Spain. The name of Cardinal Manning was recently hopefully mentioned as a Candidate for the Papal Chair, but the correspondents who profess to know most of what is going on at Rome, do not now give his name the same prominence as is given to those of the Cardinals above mentioned. We should have said, in a former article, that the election of the Pope is by a two-thirds majority.—Telegraph.

THE MONOLITH IN LONDON.

Cleopatra's Needle is in London at last. While the cylinder ship was in port at Ferrol a new mast was put in, new sails were bent, the ballast was carefully arranged, and all was made taut and trim. In appearance the strange craft resembled a huge Cornish boiler, with a small deck house and a mast. Its length was ninety-two feet; its diameter sixteen feet, and barely a third of it was above water. The Anglia, which has so successfully towed the object to the East India docks, is the largest paddie-wheel tug in London, and has done a great deal of ocean towing. The cable used was fifteen-inch hawser, and the length usually allowed was one hundred fathoms. Starting from the Bay of Biscay on Jan. 15, the two ill-mated companions put to sea, with a fresh gale blowing and a heavy sea running, and arrived at Gravesend on Jan. 21, after an uneventful voyage. Here John Dixon and his wife went on board and congratulated the captains of the two vessels on their safe arrival. Hardly had a start been made up the Thames when a boat was seen putting off from the shore and a waterman excitedly waving an envelope above his head. It was a telegram from the Queen to the successful engineer, announcing her gratification at hearing of the safe arrival of the needle. The news having spread that the obelisk was coming up the river, crowds gathered at every wharf and pier to cheer and wave handkerchiefs, and at Blackwell Mr. Dixon was enthusiastically greeted. The monolith that was raised 3,300 years ago by Thothmes at Heliopolis was in an English berth.

OBITUARY.

DEATHS AT ADVOCATE.

DEAR MR. EDITOR,—We have recently been visited by the messenger death. Three persons with whom we have been acquainted, and to whom we have had the pleasure of speaking words of comfort, have within the past few days been summoned to the spirit-land. AMBROSE DUFF, a young man of thoughtful turn, and we have reason to believe of piety towards God, was suddenly called to exchange worlds, on Monday, 24th inst. While engaged in his usual work, he is supposed to have burst a bloodvessel, in consequence of which life was very soon extinct. We trust that he enjoys a higher life, that he has passed from a prison to a palace, from a lower to a higher realm, the realm of eternal day. How true the words, "Infinite joy or endless pain Attends on every breath."

Of Diphtheria, on the 4th inst. in the fourteenth year of his age, JOHN MILBERRY, after a short period of severe suffering, passed away. John was a good boy, one of those so seldom found, superior to his advantages, a rare example of youthful piety. Situated not less than four miles from public worship, and the same distance from day and Sabbath schools, his advantages outside of the home circle must have been very limited. Three years ago he was deprived of death, of the head of all teachers, a pious minister, by whom he was doubtless wisely instructed, and often led to Him "who was

meek and lowly in heart." Since then he seems to have had a deep sense of his own unworthiness, and a firm confidence in Christ as his friend and Saviour. In the midst of disadvantages he has maintained a steady course, and now that he has passed away, he has left for the comfort of his relatives and friends the best of all treasures a blooming testimony of Christ's power to cleanse from all sin. The following is a letter dictated by him the day before his death:—

"Dear Aunt,—As I am very low with the diphtheria, and am not able to write myself, I have dictated it to Rebecca to be written. It may be the last opportunity I will have in this world, I wanted to tell you that the disease is most cruel, but Jesus is just the same to me as he has been. I trust that I experienced the blessing of holiness after you went away this summer. I have prayed for you many times and now I pray for you. I think it is almost my latest hour. Oh aunt my suffering is most severe. The Lord only knows, I have given myself to Jesus soul and body, if it is his will to let me live he will do so. This is the Lord's-day, it may be the last Sunday that I will see in this world, but I trust to live an endless Sabbath in heaven. We shall all soon meet to part no more. This world is all misery and woe. If you only knew my sufferings it would touch your heart. Oh what would I give to have one day without pain and agony. If I never see you in this world I hope to in heaven. Tell Mrs. D. that I have prayed for her many, many times, I hope to meet her in heaven. May God bless you. From your affectionate, but I fear dying nephew,

JOHN MILBERRY.

Of consumption, MARY MILBERRY, after a protracted period of suffering, borne with Christian patience, was called to rest on Sunday 10th inst., a fitting day for the exit of one so well prepared for the heavenly Sabbath. Since coming to this circuit I have frequently visited her, and always with great satisfaction. Her clear testimonies of Christ's presence and saving power, have sent me away with stronger faith in Christ, and with clearer views of the great and important work of saving souls. Three days before her death she said to me, "O how I prayed last night that he would take me home. My sufferings were so great that I wanted to go." I expect "she said it will be the same to-night. If it is his will, I want to go home, but I am willing to wait his time." From that time it was apparent to all that her end was near, but as her bodily strength gave way her spiritual strength increased—her eye of faith became brighter and brighter. The night before her death, she said to me, "I have left it all with Jesus, I will soon be home now." In this state of mind she passed away to join the triumphant procession on the eternal shore.

"O may I triumph so,  
When all my warfare's past,  
And dying find my latest foe  
Under my feet at last."

B. BIRD.

ROBERT ELLS, OF SHEFFIELD MILLS.

Another of our fathers has been gathered home to God. Bro. Robert Ells, was made the partaker of the pardoning mercy of God, many years ago. Having earnestly sought, and obtained the pardoning love of God through faith in our Lord Jesus Christ. He united himself with the Methodist Church in Cornwallis.

In the early days of Methodism in Cornwallis, Bro. E. with those who at that time united with him in church fellowship, had to endure the churlish and unchristian reproaches of those, whose motto appears to have been, "The temple of the Lord are we." But with that peacefulness of mind and consistency of life, ever after his conversion so peculiar to himself, he prosecuted his Christian course with fidelity. His religious experience was not that of great ecstasy, but calm, confiding, and persistent in all religious duties.

For many years, and down to the time of his death, he with great acceptance the duties of a church trustee and society steward. He freely gave of his substance for the support of the Christian ministry both at home and abroad. Brother Ells's house was ever the welcome home of the ministers of God and his people. To all such it was one of his greatest pleasures as well as that of his now sorrowing wife, to minister. As a mark of confidence he was years ago appointed by the Government a Justice of the Peace—but his habitual unobtrusiveness, as well as a love of quiet, led him practically, to ignore that position.

Although firmly and intelligently attached to the church, with which he stood connected, yet, he was a lover of all God's people, and never countenanced a bigoted spirit. To the several ministers who have been stationed on this circuit, the name of Robert Ells, as well as that of his beloved wife, will ever be refreshing reminiscences. His place in the house of God and at the quarterly board, was never vacant. After such a life so lovely in our recollection in all its aspects—it pleased his Heavenly Father to call him home without the premonitions of pain and

bodily weakness. On Sabbath, the 21st of October, 1877, he was at his post in the house of God, and on the afternoon of the same day, attended preaching in the Hall adjoining his own house. He presided at his own table in the evening, and enjoyed the company and conversation of his minister in his usual health. On the following morning after conducting familiarly prayer he repaired to the field of labor, where in a short time his mortal body was fourfold prostrate on the earth. His happy spirit had gone home to be forever with the Lord. He exchanged mortality for life, on the morning of the 22nd of October, 1877. His funeral was attended by a great number of relatives and friends, who all felt they had lost a truly Christian friend. A most appropriate sermon was preached by the resident minister on the succeeding Sabbath.

J. G. HENNING.

Canning, Jan. 1878.

MRS. REBECCA CROWE.

Died at Truro, Jan. 22nd, in the 76th year of her age, Rebecca, beloved wife of Mr. James Crowe. Sister Crowe was born in Onslow. She was the daughter of godly parents under whose pious training she was led to remember her Creator in the days of her youth. Early in life she connected herself with the Presbyterian Church. But after her marriage she with her partner united with the Methodist Church during the pastorate of Rev. R. Morton, over thirty-five years ago. From that period to the time of her death she maintained her Christian profession. Her home was the frequent resort of many of the early ministers on this circuit. She is doubtless well remembered by brethren Narraway, Morton, Tuttle and others, who often shared her kind-hearted hospitality.

Our acquaintance with sister Crowe was brief. But we learned to esteem her as an excellent Christian. She prized the means of grace, and when health permitted was a regular attendant. She was a member of the minister's class; and in her religious experience we observed a mellowness which indicated an increasing realization of the preciousness of her Saviour. Her last illness was of short duration. At times her suffering was intense, but the religion which sustained her amidst the duties and trials of life proved sufficient to support and comfort when her heart and flesh were failing. In the midst of her distress and pain, when praying for relief, she would submissively say, "Father, not my will, but thine be done." Her faith in Christ was firm. The Lord Jesus was to her a living friend. On more than one occasion did she express her simple yet unwavering trust in these familiar words—

"Safe in the arms of Jesus, a  
Safe in his gentle breast,  
There by His love I'm shielded,  
Sweetly my soul shall rest."

When her last hour came, we believe she was ready; and that her ransomed spirit, washed in the blood of the Lamb, passed away to the Paradise of God. Her remains were conveyed to Onslow, and after an appropriate service in the Presbyterian church, were interred in the Onslow cemetery. J. A. R. Truro, Feb. 11, 1878.

MR. JAMES S. COATES

Of Smith's Creek, Sussex, on the 31st of January, 1878, was killed by the falling of a tree, thereby causing his family, relatives and friends unutterable grief, but their loss was his gain. He was converted to God in early life through the instrumentality of the Rev. John Prince, about 23 years ago, and was providentially blessed in having the same godly man to minister to his spiritual necessities in his closing days.

From the time of his conversion until the day of his death he was steadfast and consistent to his profession, and loyal to the church of his choice. He was not only very desirous of being good, but he could, to the best of his ability, be creditably sustained the offices of class leader, Trustee, Superintendent of the Sabbath school, and collector in connection with the church, and he was one of the principal men in the temperance cause of that place. He was a kind husband, a loving father, and a respected neighbor.

From the tears of the minister, the sobs of the multitude, the many expressions of sorrow which we heard, and the vast concourse of people who assembled to pay him their last token of respect, we were compelled to come to the conclusion that a good and useful man had been taken away. To improve the important opportunity of doing good at the funeral, the Rev. Mr. Prince preached an impressive and effective sermon from Prov. 11: 18, in which he showed how the man of God was in many respects like the great luminary of the world, and in some of these respects, Bro. Coates had so shone. Who will fill up the gap caused by his fall?

Another hope again on Green and for whose melted winter well would glad on weather winter, after ing weather Business to multiply all the seas price of gold or two of the partial gress may the value of of a new bank and gr standing in pending in of our d ver, or about help accom course, if it the innume which it is t example. ver as curru the limitable coining it. come an in nes centres. fact, retail clogged with large sums, hence shop- loaded down but only wor notice that d in Mexican d. Whose spectu can't say. Last week Railroad Com ing popular trains. These full that the time to collect ber of station "raid" of ex long and ero resulted in the hundred "re residing in M other near nothing to ju train but a. Every one o ond Harlem) the mud bet as they were of trains hav occasion, to s pages.—Pitt

WHAT THE

WHAT THE The quiet broken by faith. Over the to music, and it echoes. The a message to telling with a sage ran thus "Come, come." But, altho was not heed what the peop t, and what Bell. "Com People. "to-day." are so many Many who are night are una and those wh cover when M seem as if som ed the town w aches, colds, ders." Bell. "Com People. "T sant to-day." Conscience. Sundays is al cold, too wet, Sunday heats day rains are cold so pierci minister and church!" Bell. "Com People. "W



On Sabbath, the 21st he was at his post in the afternoon of the 22nd of October... J. G. HENNIGAR.

BECCA CROWE. In the 75th year of her life she was the daughter of a member her Creator in 1814. Early in life she was with the Presbyterian church...

When Daniel Webster and his brother Ezekiel were boys on their father's farm in New Hampshire, they were greatly annoyed one year by the ravages of the squirrels...

WHAT THE BELL SAID, AND WHAT THE PEOPLE SAID. The quiet of a Sunday morning was broken by the tones of a church bell.

DOCTOR, IT FEELS LIKE A BALL OF FIRE! So speak oftentimes the sufferer from Dyspepsia. After eating, it seems as if there was a veritable ball of fire running up and down through his stomach.

ATROPHY ARRESTED.—Fellow's Compound Syrup of Hypophosphites.—Wasting of the tissues of the body is arrested, the muscles made firm, and the nerves regain their power by using Fellow's Compound Syrup of Hypophosphites.

COUGHS AND COLDS.—At this season when coughs are so prevalent, an effectual remedy, and one easily obtained, is Perry Davis' Vegetable "Pain Killer." It is no new nostrum, vended by unknown agents, but has stood the test of over twenty years; and those who use the article, internally or externally, will connect with it grateful recollections of its worthy inventor.

NEW YORK CORRESPONDENCE.

Another cold snap, and a little more hope again for the suburban ice crops on Greenwood Lake and the Hudson, and for the skating-rink proprietor, and for the skating-rink proprietor, and for the skating-rink proprietor...

When Daniel Webster and his brother Ezekiel were boys on their father's farm in New Hampshire, they were greatly annoyed one year by the ravages of the squirrels, and traps were set to catch them.

WHAT THE BELL SAID, AND WHAT THE PEOPLE SAID.

The quiet of a Sunday morning was broken by the tones of a church bell. Over the town floated its full rich music, and it came back again in faint echoes.

DOCTOR, IT FEELS LIKE A BALL OF FIRE! So speak oftentimes the sufferer from Dyspepsia. After eating, it seems as if there was a veritable ball of fire running up and down through his stomach.

ATROPHY ARRESTED.—Fellow's Compound Syrup of Hypophosphites.—Wasting of the tissues of the body is arrested, the muscles made firm, and the nerves regain their power by using Fellow's Compound Syrup of Hypophosphites.

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Conscience. "Isn't there something said about the stranger within thy gates keeping the Sabbath holy?"

Bell. "Come—come."

People. "Our garments are not good enough."

Conscience. "There are a great many directions in the Bible about how we should come before our Lord, but the style and the quality of clothes are not mentioned. The church isn't a millinery establishment or a show-room. In old times the rich and the poor met together, for the Lord is the-Maker of them all."

Bell. "Come—come."

People. "We are better than some who go to church."

Conscience. "You may be much better than some, but are you satisfied with that? Will it do to tell the Lord so? There is something in the parable of the Pharisee and Publican bearing upon this point."

Bell. "Come—come."

People. "We haven't any seats in church."

Conscience. "Yes, there are always seats there for all who come. There need be no fear of intruding, for all are welcome; and there need be no fear of wearing out your welcome, for you are urged to come every Sunday."

And so the church-bell kept ringing out its message, "Come—come." And some heeded the message, came, thanked God for the privilege of coming, and resolved to come always. Others still refused, and Conscience went to sleep, murmuring, ere it slept. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

DANIEL WEBSTER'S FIRST PLEA.

When Daniel Webster and his brother Ezekiel were boys on their father's farm in New Hampshire, they were greatly annoyed one year by the ravages of the squirrels, and traps were set to catch them. Ezekiel brought the first capture to the house in triumph, and was, boy-like, eager to kill him at once, as a punishment for his misdeeds, or to make him a prisoner for life in a cage; but Daniel would consent to neither sentence; he wanted to set the poor, frightened little creature free.

DOCTOR, IT FEELS LIKE A BALL OF FIRE!

So speak oftentimes the sufferer from Dyspepsia. After eating, it seems as if there was a veritable ball of fire running up and down through his stomach. If he eats much, he feels it; if he don't eat much he feels it. It destroys his enjoyment of life. If the doctor be really desirous of curing his patient he should not experiment with the sufferer, he should recommend him to use FELLOW'S COMPOUND SYRUP OF HYPOPHOSPHITES.

ATROPHY ARRESTED.—Fellow's Compound Syrup of Hypophosphites.—Wasting of the tissues of the body is arrested, the muscles made firm, and the nerves regain their power by using Fellow's Compound Syrup of Hypophosphites.

COUGHS AND COLDS.—At this season when coughs are so prevalent, an effectual remedy, and one easily obtained, is Perry Davis' Vegetable "Pain Killer." It is no new nostrum, vended by unknown agents, but has stood the test of over twenty years; and those who use the article, internally or externally, will connect with it grateful recollections of its worthy inventor.

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THE WESLEYAN.

SATURDAY, FEBRUARY 23, 1878.

MISSIONARY SOCIETY—FUNDS WANTED.

While accounts from many quarters show an encouraging advance in contributions, the cash actually received at the Mission Rooms to date is only \$9,100—about \$2000 less than the amount receive at the same date last year.

JOHN MACDONALD, A. SUTHERLAND. General Treasurers. Mission Rooms, January 11th, 1878.

"FISHERS OF MEN."

There is a prevalent notion that the early occupation of the apostles who lived by the sea was, like their characters, rude and unskilled. Unskilled it certainly was not. Fish-taking is a very delicate art in most instances.

Christ intended that all the best qualifications should be associated with the most skilful methods, in the occupation of soul-saving. "Being crafty," said the apostle, "I caught you with guile."

Our Lord, as will be seen by His history, was forever changing his modes of dealing with mankind. His ministry, which was as often to individuals as to the multitude—for He never lost an opportunity of sounding the depths of a companion's heart—varied in method, to correspond with the disposition of his hearer.

One beloved brother closes his responsive letter on this subject by saying:—"What we need as a church to-day, is a coming back to the old landmarks of our venerable founder, and a clear outspoken exposition and application of the doctrine of Christian holiness."

conscience. Thomas, too, fell into unbelief. But Christ met him by a different way. If he would doubt his brethren—if he must insist upon proof which would be offering a last indignity to Jesus, then let his finger enter the wound of the nails, and his hand the opening made by the spear.

Another instance of Christ's adaptation of modes to circumstances is that of Judas, and one worthy of much study. At the solemn last supper it had been announced that a disciple was to betray the Lord.

Of all joy in our editorial work, the purest is that which follows an evidence of usefulness and help-giving. Our article on "Ministerial Heart-ache," though written without any consciousness of a particular call for such sentiments, seems to have struck a cord very deep and responsive in several minds.

THE WAR.—Leading religious papers in England are speaking out with intense energy against intervention on the part of the British government. Their arguments have great force, viewed from the economic and pacific standpoint.

What we need as a church to-day, is a coming back to the old landmarks of our venerable founder, and a clear outspoken exposition and application of the doctrine of Christian holiness.

Amen! Yes, assuredly a high state of grace ought to be insisted upon. Apart from the advantages offered in

the higher life, it ought to be shown that sinfulness which may be avoided is an offence against God's law and our own interests.

ONE of the difficulties of close communion is inconsistency. A correspondent in last week's Messenger asks: "Is it according to Baptist usage, or the teachings of the Word of God, to admit to the Lord's table a person who is not a member of the Baptist Church?"

And the editor replies: "The above question tells us what the person referred to is not, but it does not say what he is,—whether he is a member of, and responsible to, any other church or no."

Here is a supposed case in which all the conditions of the Baptist close communionists may be present, excepting that a person is not a member of the Baptist Church. He has "been scripturally baptized," according to their judgment, and "living a godly life;" yet he is to be denied a place at the Lord's table as his presence there "would be held as an endorsement of" some other church.

OUR SUBSCRIBERS.—We have been using much leniency this year as regards those whose names have not been reported to us. Times, we know, are hard, and every help must be afforded where persons are disposed to keep on the paper.

We take this opportunity of thanking all who have helped us, in remitting and in sending new subscribers. It is still a good time for helping the office in this particular.

THE WAR.—Leading religious papers in England are speaking out with intense energy against intervention on the part of the British government. Their arguments have great force, viewed from the economic and pacific standpoint.

New Brunswick had scarcely disposed of the preliminary examination of one murder when its authorities were called to inquire into another. The victim this time was an old woman,

who lived as housekeeper for a day-laborer, about a mile beyond the St. John Suspension bridge. There was outrage of a most dastardly sort, followed by atrocious murder, the murderer using an axe which lay at his hand.

Dr. Pentecost intends giving himself exclusively to the work of an Evangelist. He is to take the field of the world, in imitation of his friend Mr. Moody. The latter in announcing that Dr. Pentecost was to succeed him in Providence, said "He is a better preacher than I am."

MONTREAL METHODISTS have held an exciting convention, and a profitable one, too, we reckon, at which several vitally important subjects were discussed. Our Montreal correspondent will doubtless give us a better idea of the results than we could possibly do from the mere reading of a report.

NEXT WEEK we hope to give our readers the second article on "Our Professions." The subject will be "Teaching," and the author's competency is assured by the fact that he has had much experience in his profession, while he has made his mark in literary and scientific circles.

WITHOUT being disposed to hinder a free interchange of opinion as regards the subject of grants to circuits, we would express a hope that the discussion may be kept within such limits as shall secure good results, without producing evil.

"A Handbook on Bible Readings," in these days of popular Biblical study, is an advantage. Mr. Henry Theakston sends us a copy of an excellent book of this class by H. B. Chamblain.

CORRESPONDENCE.

NOVA SCOTIA CONFERENCE.

DEAR BROTHER.—The following are the Constitution and rules of the Parsonage Aid and Church Extension Fund of the Nova Scotia Conference, as adopted and recommended to the Conference for acceptance at a meeting of the Committee held October 23d, 1877:

NAME. This Fund shall be called the Parsonage aid and Church Extension Fund of the Nova Scotia Conference of the Methodist Church of Canada.

CONSTITUTION OF COMMITTEE. The Fund shall be controlled by a Committee of said Conference, composed of twelve members, one half ministers, the other half laymen. The Committee to be appointed Annually by the Conference, and to meet semi-annually.

THE FUND shall consist of 1st. That proportion of the Jubilee Fund which may belong to this Conference, the interest of which has heretofore been paid into the late Parsonage Aid Fund of the E. B. A. Conference.

2nd. The Subscriptions of our friends in the Conference which they may deem fit to donate for the purposes of this scheme.

3rd. That portion of the Funds of the late Home Missionary Society of the E. B. A. Conference which has fallen to the share of the Nova Scotia Conference on the final adjustment of the matter.

4th. The subscriptions of such Trust Boards as may from time to time desire to aid this Connexional object.

6th. Donations on Annuity.

THE EXPENDITURE shall be of two kinds:—

1st. Loans. 2nd. Free Grants. Loans shall be of two classes.—1st, to New Erections. 2nd, to Old Trusts.

A. In New Erections, a Trust Board may receive as a loan a sum not to exceed one fourth the entire cost of land and buildings.

B. In Old trusts where debt exists the Board may receive a loan not to exceed one half the existing encumbrance. The terms upon which loans may be made shall be as follows:

A. Trustees shall provide three fourths and one half the amounts respectively for New Erections and Debt Extinction before loans are made, so that the Committee's claim shall be the only lien upon the properties.

B. The loans shall be repaid in equal yearly instalments. One-tenth of the full amount of loan each year, together with an additional sum equal to one per centum per annum upon the whole sum first loaned.

C. Trustee Boards to which loans are made shall insure and keep insured during the whole time of repayment, a sum at least equal to the amount of their liability, the policies and renewal receipts to be lodged in the hands of the Secretary of this Fund.

D. The Committee shall have power to make grants to Trust Boards to which loans have been given, but in no instance shall the grant exceed one fifth of the amount loaned, nor shall Trustees have any claim to any grant, it being wholly discretionary with the Committee in instances where grants without loans are requested, the Committee shall have power to make such grants, but to an amount not exceeding \$200 in any one instance.

GENERAL RULES.

1st. The Funds shall be available to assist in new erections and in the extinction of existing debts, whether the property concerned be in churches, vestries, or parsonages.

2nd. Trust Boards of New Erections, intending to seek aid, shall lay plans, &c. before the Committee for their approval, and no Trust Board neglecting or failing to obtain such approval shall be eligible to receive assistance by loan or grant.

3rd. Full and minute statements of the Trust business, showing in detail assets and liabilities, and prospects justifying the petition must in all cases accompany applications for assistance.

4th. Applications must be filed with the Secretary of the Committee at least one month before the meeting of the Committee which will be called upon to examine and pass upon it.

5. The Committee shall, through its Secretary and Treasurers, present to the Conference an annual statement of the business of the business of the Committee in detail. With auditors report.

7. Two auditors shall be appointed annually by the Conference, who shall examine all the accounts of the Committee.

JOS. G. ANGLIN, Sec'y. to Committee.

N. B.—As the Secretary of the Committee, it may not be out of place for me to say, that if any brother, lay or ministerial, has any additions or emendations to suggest, if he will place them in my hands prior to the meeting of the Committee in June next, they will then receive due attention.

It would be well, also, if any friend is disposed to make a donation to the Fund, now being formed, to acquaint the officers of the Committee of the amount and time or times of the proposed payment. The sooner the Fund is in working order, the greater will be its benefits.

During the present year, three or four communications have come into my hands, asking about help to parsonages, &c. and I have been forced reluctantly to reply—"We have now fund now available." Will the church give a good start to this much-needed enterprise? J. G. A.

ACKNOWLEDGMENTS WITH THANKS FROM REV. W. E. SHENSTONE.

BRIGUS, Jan. 17, 1878.

MR. EDITOR.—Dear Sir,—I feel impelled to ask you to do for me what has long been the subject of my thoughts, to insert a few lines in your excellent journal on my behalf; and acknowledge the high sense I entertain of the kindness of the brethren composing, and who have been members of the Newfoundland District and Conference. Had it not been for their assistance, kindly given for ten years past, it would have been impossible for me to have sustained the burden of maintaining a widowed daughter, and five children, left in a destitute condition by the death of a husband.

From other sources I have been the recipient of many acts of kindness of a pecuniary nature, &c. To those considerate friends, my best thanks are tendered. I might mention the well-known names of friends residing in St. John's, Harbor Grace, Brigus, and elsewhere, but the Master knows them, and will reward them. Perhaps I ought however to mention

NEWS The steward has received from coll in behalf the Missi Rev. M at Woody







WESLEYAN ALMANAC FEBRUARY, 1878.

New Moon, 2 day, 4h, 3m, Morning. First Quarter, 10 day, 9h, 2m, Morning. Full Moon, 17 day, 7h, 3m, Morning. Last Quarter, 23 day, 10h, 58m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and HOURS. Rows list days from Friday to Thursday with corresponding times.

THE TIDES.—The column of the Moon's Position gives the time of high water at Parrsboro, Cornwallis, Horton, Hamisport, Windsor, Newport and Truro.

Highness of Tides at Pictou and Cape Tormentine, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, 30 minutes EARLIER than at Halifax.

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.

WONDERS OF WESTMORELAND.

FARMING OPERATIONS.

The representative of the St. John Telegraph, who visited Sackville in connection with a recent very spirited farmers' league meeting, writes as follows:—

I confess I anticipated seeing some fine bovine specimens before I left for home, but we outsiders of Westmoreland were completely taken aback at the show of fat cattle in the barns on the farm of Josiah Wood, Esq. This gentleman's farm is about two-and-a-half miles from the Brunswick House, and consists of 90 acres of upland, and about 400 acres of dyked marsh. Mr. Wood lives in the village, but the farm is managed by Mr. E. Trueman, who understands as much about fattening cattle as is worth knowing, and takes delight in showing his oxen developing with ponderosity under his judicious and generous treatment. The barns form two sides of a square. The principal one is 90 feet long, with a basement of stone, which contains two apartments, one for the cattle and the other a cellar for roots. In this barn were twenty head of oxen being fattened, and among the lot a yoke of three year old steers, raised by Mr. Trueman, that are pretty well bred Short-horns. Their girth is seven feet six inches, and their weight in dressed beef would be about 1,000 apiece. In another barn are nineteen head of oxen being fattened; making in all thirty-nine head of oxen and steers, thirty-seven of which will exceed an average of 800 pounds of beef. There are four calves, the largest of which girthed five feet three inches, and a pair of two year old white steers that girthed six feet. There are seventy head of cattle being wintered on the farm, most all of which are bought, there being only three cows kept which are very large and fat. The cattle are all fed on broad-leaf hay, the fattening ones receiving in addition turnips or mangolds, with crushed grain, either barley or oats. Mangolds are much valued for feeding purposes, Mr. Trueman raising four thousand bushels of roots, thirteen hundred of which were mangolds.

The following season there will be thirteen acres in roots, the rotation being oats on the sod, followed by roots, succeeded by barley, seeded with grass. The manure is all used for roots, top dressing not being practiced. One hundred acres of dyked marsh are pastured, and the balance is in hay. From one hundred to one hundred and fifty cattle are turned over in a year, and hay sold to the amount of \$2.00.

The magnificent sight of forty head of fat oxen being fed in one barn, and that a New Brunswick one, made us feel proud of our country, and of Mr. Wood, and possibly the least bit envious of these graziers whose lines had fallen in such pleasant places. But as we lingered to take a farewell look at the gentle roan steers, and handle them with a sort of mingled feeling of curiosity and awe, Mr. Fawcett, to our astonishment, told us there was a pair near by that were still better. So resuming our drive we soon drove up to Mr. Ayer's farm. The object of our visit was made known and Mr. A. showed us a pair of two year old steers that were prodigious animals for their age. The largest was turned out for our inspection, and he was examined with a

critical eye by the many connoisseurs present. Mr. Fawcett applied his girth chain and found him to girth seven feet four inches. This is supposed to be the largest steer for his age in the Maritime Provinces, if not in the Dominion, and his weight was laid at 950 lbs. dressed beef.

Our next call was upon William George, Esq., whose buildings are all apparently new, in fine order and admirably arranged. The house stands on a commanding position overlooking the marsh, and having a fine belt of trees to protect it from the north. The barns which are placed at a nice distance from the house, behind it and on lower ground, form three sides of a square, and the whole appearance of the steading is one of neatness and compactness. Mr. George has proved himself to belong to the class of progressive farmers by the arrangements he has made, at considerable cost, to cook his feed for his cattle and pigs. He imported from the United States a boiler for steaming the feed and a corn crusher. The crusher and hay cutter are both driven by horse power. The hay when cut is mixed in a large box with the crushed grain, the whole saturated, while being mixed, with cold water and when the box is packed full the cover is firmly held down by a bar, and steam from the boiler introduced at the bottom. It takes about an hour and a half to cook the food properly. Mr. George is well pleased with his investigation, and is confident that it takes less food to carry stock through the winter, than under the old method of feeding hay and grain separately. There is a difference of opinion, however, upon this point among the stock growers of Sackville, and as they have ample means of trying experiments involving considerable cost, I anticipate a more thorough elucidation of facts connected with this important question at no distant day.

From Mr. George's we were driven over the marsh to inspect a canal that has been dug from the river northerly to this point and further for the express purpose of reclaiming unproductive marsh. We were shown an immense tract of marsh lying immediately before us that grows hay, and which had been reclaiming within the last twenty years.

A hasty call at the farms of Messrs. John and Albert Fawcett, who are noted dealers and growers of fine stock, gave further evidence of the growth-producing properties of "broad leaf" and marsh pastures. On our return we took leave of Mr. Black, who had kindly shown us much attention, and who, in addition to his large mercantile business, is also quite a farmer, and takes an active interest in whatever tends to the more intelligent prosecution of the farming business.

A rapid drive soon brought us to our places of rendezvous, and a most kind reception and a capital dinner at the new and very pretty residence of James Dixon, Esq., for many sessions the president of the late Board of Agriculture, was the most graceful recognition of the high value he put upon the Farmer's Provincial League.

JOHN B. GOUGH tells the following: "A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the door-step clapping his hands and exclaiming, 'Papa has come home!' He seized the boy by the shoulder, swung him around, staggered, and fell into the hall. That minister said to me, 'I spent the night in that house. I went out, bared my brow that the night air might fall upon it and cool it. I walked up and down the hill. There was his child, dead! There was his wife in strong convulsions, and he asleep.' A man about thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him round, and a wife upon the brink of the grave! 'Mr. Gough,' said my friend, 'I cursed the drink. He had told me that I must remain until he awoke, and I did.' When he awoke he passed his hand over his face and exclaimed, 'What is the matter? where am I? where is my boy?' 'You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse he uttered a wild shriek, 'Ah, my child!' That minister said further to me, 'One year after that he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended his funeral.' The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in Boston. Now tell me what rum will

not do. It will debase, degrade, imbrute and damn everything that is noble, bright, glorious, and God-like in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking or hellish. When are we not to fight till the day of our death?"

A TREE THAT GREW IN SIX MONTHS.

Boys and girls who love to see things grow should plant castor-oil beans. The plant has a splendid, palm-like, tropical look, and soon attains great size in any garden—though not quite as tall as the beanstalk in the story of Jack and the Giant.

The castor-oil plant is a native of India, where it is a perennial, fifteen or twenty feet high, with a thick stem. In cold climates it becomes an annual. The rapid growth of the plant is illustrated by an instance reported in a garden in Memphis, Tenn. A castor-bean was planted in May, 1871, and in November it had grown to the height of twenty-three feet, with a spread of foliage fifteen feet in diameter. The trunk ten inches above the ground was eight inches in circumference. Another one in a Kansas garden grew to similar size in the same time. It was so strong that a man weighing two hundred pounds climbed up its stem ten feet without bending it.—Youth's Com.

FATE OF A CARELESS BOY.

Mischief and boyish fooling are spied enough away from railroad trains. Sport on the track where cars are moving is deadly temerity, whether the intention is bad or good. Another warning for rash boys comes from Pottsville, Penn.: Patrick M'Govern, aged twelve years, while watching an engine drawing a loaded train of coal-cars on the Reading Railroad, below Pottsville, commenced throwing stones at the cars, and became so absorbed in his play that he did not notice an engine coming up the track until it had struck him. He was dragged a considerable distance before he was discovered. A most horrible sight was then presented on one side of the track. The boy's body was cut into fine pieces.

WASHINGTON'S LAUGH.

A writer in Lippincott's Magazine tells the following story, which she heard when a little girl from Mrs. Madison: "One day, in Philadelphia," said Mistress Dolly Madison, "I was sitting in my parlor with a very dear friend, Mrs. R. B. Lee, when in walked Payne Todd (her son) dressed in my calico bed-gown. While we were laughing at the figure he cut, the servant threw open the door and announced General and Mrs. Washington. What to do with that dreadful boy I didn't know. He could not face the President in that garb. Neither could he leave the room without meeting them, for the door they were entering was the only one. I made him crawl quickly under a low, broad settee on which I was sitting. I had just time to arrange the drapery when the Washingtons entered. After the courtly greeting, and the usual compliments of the season, there came from under the settee a heavy sigh, which evidently attracted the General's notice. However, I only talked and laughed a little louder, hoping to divert his attention when—oh, me!—there came an outcry and a kick that could not be ignored. So I stooped down and dragged Payne out by the leg. General Washington's dignity left him for once. Laugh! Why he fairly roared! He nearly went into convulsions. The sight of that boy in that gown, all so unexpected, coming wrong end first from under my seat—it was too much."

NELLIE'S IDEA OF PRAYER.

Little Nellie, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares. For awhile Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says, 'Hark, angels! while I hear a little noise.' Her mother asked her what noise that was. 'A little girl's noise. Then the angels will do just so' (shutting her mouth very tight, and keeping very still for a moment), 'till I say Amen.' Is not this a sweet thought? I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God hears their prayers?"

He hears the softest prayer of the little child kneeling by the bedside. There is never too much singing, or too many praises there for him to hear a little girl's "noise."

The first thing is to make your sermon plain. Mr. Blomfield preached on the text, "the fool hath said in his heart 'There is no God.'" Wishing to find out if it pleased his people, he called a poor foolish man to the pulpit and asked him how he liked the sermon. The reply, which made Blomfield a sadder and a wiser man, was: "Well, I must say I can't agree with you. In spite of all you've said I think there must be a God."

FRANKLIN INTRODUCED BY A HORSE.

In old colonial times, when arrangements for public travel were imperfect, Benjamin Franklin used sometimes to ride on horseback from Philadelphia to Boston. On one occasion, as he was passing through Stonington, Conn., his horse suddenly turned up a long lane leading to a house at some distance from the road. Franklin drew the rein and forced him back to the road; but in spite of whip and spur, the horse would not go beyond a walk, and seemed eager to turn back. Franklin, full of curiosity, gave the animal the reins, and instantly he flew up the lane and stopped before the house. The family flocked to the window to see who was coming, and a dignified clergyman came out to welcome the stranger. The traveller, raising his hat, said—

"My name is Benjamin Franklin, of Philadelphia. I am travelling to Boston, and my horse appears to have some business with you, as he has insisted upon coming to your house."

"O sir," said the clergyman, "that horse has been here often before!"

The animal had belonged to a neighboring clergyman, with whom Mr. Eells, the Stonington minister, was very intimate. Dr. Franklin was invited into the house, and a friendship began which ended only at death. He often remarked that he was perhaps the only man living that had been introduced by a horse.—Youth's Companion.

SOME CLEAR GRIT.

About thirty years ago, said Judge \_\_\_\_\_, I stepped in a book-store in Cincinnati in search of some book that I wanted. While there, a little ragged boy, over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

"He turned to go out, and even opened the door, but closed it again, and came back."

"I've got sixty-one cents," said he, "could you let me have a geography, and wait a little while for the rest of the money?"

TOMMY'S DREAM; OR THE GEOGRAPHY DEMON.

I hate my geography lesson! It's nothing but nonsense and names; To bother me so every morning, It's really the greatest of shames.

The brooks, they flow into the rivers, And the rivers flow into the sea; I hope, for my part they enjoy it, But what does it matter to me?

Of late even more I've disliked it, And more disagreeable it seems, Ever since the sad evening last winter, When I had that most frightful of dreams.

I thought that a great horrid monster Stood suddenly here in my room— A frightful Geography Demon, Enveloped in a frown and gloom:

His body and head like a mountain, A volcano on top of a hat; His arms and his legs were like rivers, With a brook round his neck for cravat.

He laid on my trembling shoulder His fingers, cold, clammy and long; And fixing his red eyes upon me, He roared forth this horrible song:

"Come! come! rise and come Away to the banks of the Muskingum! It flows o'er the plains of Timbuctoo, With the peak of Teneriffe just in view, And the cataracts leap in the pale moonshine, As they dance o'er the cliffs of Brandywine.

"Flee! flee! rise and flee Away to the banks of the Tombigbee! We'll pass by Alaska's flowery strand, Where the emeral towers of Pekin stand; We'll pass him by, and will rest awhile On Michillimackinac's tropic isle; While the apes of Barbary frisk around, And the parrots crow with a lovely sound.

"Hie! hie! rise and hie Away to the banks of the Yang-tze-ki! There the giant mountains of Oshkosh stand, And the ice-bergs gleam through the falling sand; While the elephant sits on the palm-tree high And the cannibals feast on bad-boy pie.

"Go! go! rise and go Away to the banks of the Hoang-ho! There the Chickasaw Sachem makes his tea, And the kettle boils and waits for thee, We'll smite thee ho! and we'll lay thee low, On the beautiful banks of the Hoang-ho!"

These terrible words were still sounding Like trumpets and drums through my head, When the monster clutched tighter my shoulder, And dragged me half out of the bed.

In terror, I clung to the bed post; But the faithless bed-post, it broke. I screamed out loud in my anguish, And suddenly—well, I awoke.

He was gone. But I cannot forget him, The fearful Geography spirit. He has my first thought in morning, He has my last shudder at night.

Do you blame me for hating my lesson? Is it strange that that frightful sound seem? Or that I more and more should abhor it Since I had that most horrible dream? Laura E. Richard's in St. Nicholas for July

THE CHILD OF CHRISTIANITY.

Dr. Armitage says: "I find a child in no religion but the religion of Jesus. Mohammed seemed to know nothing about a child. The heathen seemed to know nothing about children in their mythology. Their gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children, and hence they make no provision for children. But the great elementary fact of Christianity is the holy child Jesus. The religion of Jesus is the only religion that dares to put its sacred book into the hands of a child. No other religion ever conceived of such a thing. No other religion dare venture its existence on such a venture as that. Sacred books of Hindooism, sacred books of Mahomedanism, put into the hands of children, would shock their authors and votaries. But the Christian religion brings its sacred books to the child. It says to the little ones: 'These are able to make you wise unto salvation, through faith that is in the Lord Jesus;' and, although the child cannot master their mysteries, he can believe their mysteries, he can obey their mysteries, can elucidate their mysteries."

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Mr. WADY, member of the British Parliament, is a Methodist local preacher. Recently in a sermon he referred in strong terms to the decrease of liberality among Christians. The Scribes and Pharisees—of whom Christians often spoke with something like contempt—were strict in their liberality, and gave of what they obtained in the week one-tenth to God. They as Christians should give a great deal more; but they did not give one half of what their fathers did, and not one tenth of what they would give if they were honest with God.

"Who wouldn't be an editor?" asks an Indiana paper. "You wouldn't," replies an Illinois exchange, "if you tried a hundred years."

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d names; G. mes. rivers, sea; it, e? it, ns, winter, at of dreams. nster oom— oom: ain, rivers, or cravat. er long; song: ngum! octoo, in view, to moonshine, Brandywine. e! strand, kin stand; et awhile e; around, ly sound. seze-ki! hkhosh stand, e the falling alm-tree high boy pie. ho!" takes his tea, r thee, y thee low, ang-ho!" ounding gh my head, er my shoul- e bed. oke. h, et him, ng, t. lesson? ould seem? abhor it, dream? as for Jany T. aid Judge ok-store in book that tie ragged e, came in e. salesman's so much." even open- gain, and said he, eography, e rest of ight eyes e seem- d clothes, andly, told appointed e, with a d left the overtook d. how you d he, in ed with asked. n all, or I ould get e and the fully and he want- y much," y much?" to school, me. All they will father was ra. f the

"Does he go to those places now?" asked the proprietor. "He is dead," said the boy, softly; then he added after a while, "I am going to be a sailor, too." "Are you though?" said the gentleman, raising his eyebrows curiously. "Yes, sir, if I live." "Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay the remainder of the money when you can, or I will let you have one that is not quite new for 50 cents."

"Are the leaves all in it, and just like the other, only not new?" "Yes, just like the new one." "It will do just as well then, and I will have eleven cents left toward buying some other book. I am glad they did not let me have one at the other place."

The book seller looked up inquiringly, and I told what I had seen of the little fellow. He was much pleased, and when he brought the book along I saw a nice new pencil and some clean, white paper in it.

"A present, my lad, for your perseverance. Always have courage like that and you will make your mark," said the book seller.

"Thank you, sir; you are very good."

"What is your name?" "William Haverley, sir."

"Do you want any more books?" I now asked him.

"More than I can ever get," he replied, glancing at the books that filled the shelves.

I gave him a bank-note, "It will buy some for you," I said.

Tears of joy came to his eyes, "Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for mother," said he, "I thank you very much, and one day I hope to pay you back."

He wanted my name, and I gave it to him. Then I left him standing by the counter so happy that I almost envied him; and it was many years before I saw him again.

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had very beautiful weather until very near the end of the voyage; then came a most terrible storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all practical seamen of the first class; but after pumping for one whole night, the water still gaining upon them, they gave up in despair and prepared to take to the boats, though they might have known no small boat could ride such a sea. The captain, who had been below with his charts, now came up. He saw how matters stood, and with a voice that I heard distinctly above the roar of the tempest, ordered every man to his post.

It was surprising to see those men bow before the strong will of their captain, and hurry back to the pumps. The captain then started below to examine the leak. As he passed me I asked if there was any hope. He looked at me, and then at the other passengers, who had crowded up to hear the reply, and said rebukingly:

"Yes, sir, there is hope, as long as one inch of this deck remains above water; when I see none of it, then I shall abandon the vessel and not before, nor one of my crew, sir. Everything shall be done to save it, and if we fail, it shall not be from inaction. Bear a hand, every one of you, at the pumps."

Thrice during the day did we despair; but the captain's dauntless courage, perseverance and powerful will, mastered every man on board, and we went to work again.

"I will land you safely at the dock in Liverpool," said he, "if you will be men."

And he did land us safely; but the vessel sunk moored to the dock. The captain stood on the deck of the sinking vessel, receiving the thanks and blessing of the passengers as they passed down the gang-plank. As I passed, he grasped my hand, and said:

"Judge P——, do you know me?" I told him I was not aware that I

ever saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?" "Very well, sir: William Haverley."

"I am he," said he. "God bless you!" "And God bless noble Captain Haverley!"

TRUST A BOY.

During the session of the late Episcopal Convention in Boston, the Bishop of Louisiana, in crossing the Common, met a boy whose face he fancied, and, calling him, asked if he had anything to do just then, to which he said no. "Are you a good boy?" The little fellow scratched his head and replied: "I am not a very good good boy. I cuss a little sometimes." This candid answer inspired the Bishop with confidence, and he then said after giving his name and address: "I want you to go to a certain place and get a bundle for me, and bring it to my hotel. There will be a charge of \$8; here is the money to pay it and half a dollar which you will keep for doing the errand." On his return to the hotel the bishop's friend laughed at him for his credulity, telling him that he would never see the boy or the bundle or the money again but in half an hour the young chap returned, bringing the bundle and a receipted bill for \$8 50, the Bishop having made a slight mistake as to the amount that was due. "How did you manage to pay the extra half dollar?" he inquired, "I took the money you gave me for the job. I knew you would make it all right." And "all right" it was made, and I have no doubt that the confidence that was reposed in that boy, because of his truthfulness, will do him good as long as he lives.—Bishop Clark in N. Y. Ledger.

PLEASE.

"Aunty," said a little girl, "I believe I have found a new key to unlock people's hearts and make them so willing, for you know, Aunty, God took my father and mother; and they want people to be kind to their little daughter."

"What is the key," asked Aunty. "It is only one little word; guess what?" But Aunty was no guesser.

"It is please!" said the little child. If I ask one of the great girls in school, please show me my parsing lesson?" she says, "Oh yes," and helps me. If I ask Uncle, 'Please,' he says, 'Yes, puss it I can; and if I say, 'Please Aunty—'

"What does Aunty do?" asked Aunty herself.

"Oh, you look and smile just like my mother, and that is best of all," cried the little girl, throwing her arms around Aunty's neck with a tear in her eye.

A little friend of ours was afraid of going into a dark room, always protesting that there were "tigers" in it. His mother, who wished to cure him of this fear, told him that tigers did not live in houses, but in a country far, far away. Some days after the child's nurse left town for the summer. "Mamma," said the little one, "where is Jane?" "Jane has gone far away into the country," said his mother. "Tigers will get her," said the child.

CROUP.—This disease is caused by the formation of a false membrane lining the wind-pipe, and obstructing the passage of the air, and is known by the shrill, croup-sounding cough and rattling in the throat. This membrane must be removed by expectoration. Take a double dose of Allen's Lung Balsam every ten or fifteen minutes, which will reduce it, after taking a few doses. The Balsam will and has saved the lives of thousands of children attacked with Croup, where it has been taken in season.

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Table with 2 columns: Location (Brunswick St., Grafton St., Kaye St., Charles St., Cobourg St., Dartmouth) and Preacher (Rev. S F Huestis, Rev. W. H. Hearst, Rev. J. C. Ogden, Rev. Jas. Sharp, Rev. W. L. Cunningham).

Mr. Hutton acknowledges, with thanks, the receipt of \$2.50 from Rev. A. D. Morton, Hantsport, per Rev. J. C. Ogden, Halifax, for the Deaf and Dumb Institution.

MARRIED.

At the home of the bride's mother, on the 14th inst., by the Rev. R. Brecken, assisted by the Rev. T. W. Smith, George Pellow to Bessie Scott, all of Windsor.

DIED.

At Lunenburg, Jan. 5th, Willietta C. Robbins, daughter of the late Mr. Wm. Robbins, of Acadia, Yarmouth, aged 5 years and 5 months.

RECEIPTS FOR "WESLEYAN" FOR WEEK ENDING FEBRUARY 18th.

- INSTRUCTIONS AS TO REMITTING MONIES:—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

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FOR JANUARY.

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