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in your valuable paper to call the atten-
tion of the officers and teachers of Sabbath
Schools throughout the Dominion to a
valuable collection of books, comprising
about three hundred volumes, selected for
our Library Committee by Rev. Dr. Job-
son, of London, England. Copies of which
have just been sent out by Rev. Alfred
Andrews, Secretary to the Sunday School
Library Committee of the Methodist Church
of Canada, to be read and reported on
by the various ministers of the
Methodist Church, only about fifty of the
reports have been received at present, but
they all speak very favorably of the books
reported on. As far as my own opinion
goes, I am free to say that a finer lot of
books for the purpose for which they are
designed, I never saw together. Of course
in such a large number of books (no two
of which are alike) the subjects treated on
are very numerous, and include ancient
and modern history, natural history, his-
tory of the Christian Church in the early
days of Christianity, with many thrilling
narratives of the persecution of Christians
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with scenes and adventures from the lives
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people in many foreign lands, amusing
and instructive anecdotes and tales of old
England, and many other subjects too
numerous to mention. None of these
books are of a light and frivolous char-
acter, still they are sufficiently racy and en-
tertaining to rivet the attention of young
readers, and are, at the same time, suf-
ficiently instructive to be read with profit
by persons of riper years. They are all
of a good sound religious character, and
illustrate the Providence of God in all His
works.

I may here mention that they are all
English books, and are published by the
Wesleyan Conference Office, London, the
Religious Tract Society, and a few of the
Leisure Hour Office, and Hamilton,
Adams & Co.

Much more might be said on the sub-
ject, but I think I have said sufficient to
show that they are a good class of books,
and may be cordially recommended as be-
ing eminently adapted for the use of Sab-
bath School Libraries; any information
respecting them will be cheerfully given
by Rev. Alfred Andrews, Strathroy, Ont.

Some time must elapse before the books
can be finally approved by the Library
Committee and prices adjusted; but the
Secretary informs me that no time will be
lost after the reports from readers are re-
ceived, in publishing catalogues and hav-
ing them on sale at the Book Rooms.

I am, Sir,
Yours, &c.,
B. FLETCHER.

A VISIT TO THE LUMBER CAMPS.

In company with Bro. Colpitts, the
authorized missionary to the lumbermen,
I made my first visit to the camps. Our
trip lay along the Nashwaak river and its
tributaries. We reached the first camp at
4 p. m., ten miles beyond the terminus of
civilization. After seeing to our horse
"Jerry," we were welcomed into camp
and very hospitably entertained. The
camp itself, built of logs, and covered
with splits and earth, was about thirty
feet long, by twenty wide, and from four
to nine feet high. The floor was laid with
round poles, somewhat flattened. In the
middle of the inside was an open fire of
hardwood logs, the smoke, the most of it,
escaping through an aperture three by
five feet in the roof, which also served as
the only window to lighten the building.
The sleeping berths lay on each side of
the fire-place, and consisted of fir boughs
covered by long blankets or camp spreads
with the "deacon seat" for foot board.
Many camps, however, as I subsequently
learned, are somewhat different in their
construction and internal arrangement,

having windows for light and stoves in-
stead of open fires, and tables from which
to eat instead of benches. Supper was soon
ready. An old tool-chest, covered with a
salt sack, formed the table; a tin pan and
pint, with knife and fork, constituted the
dishes. We were helped to a bountiful
supply of pork and beans, bread, tea and
"long-tailed sugar," the staple food in a
lumber camp. Supper being ended there
were axes to grind, sleds and chains to
repair, socks and mits to darn, jumpers,
pants and larrigans to mend—and this as
I learned was the common evening em-
ployment in every camp. Bro. C. distrib-
uted some religious papers, tracts and
pamphlets, which were gladly received.
A religious service was then held, evident-
ly to the interest and profit of all concern-
ed. Bed time arrived, and we swung our
hammock from the camp ribs and turned
in to enjoy "Nature's sweet repose."

Next morning at 5 a. m. we found our-
selves at breakfast and had family worship
with the men. A part of the forenoon was
spent in the attempt to catch trout in a
beautiful little lake near by, but the
moon was evidently astray, as we didn't
get a bite.

After dinner we started for another
camp and reached it a little before sun-
down. "Jerry" being hoveled, and we
supposed the crews of two adjacent camps
were convened for worship and a very en-
joyable religious service we had. After
some religious reading and conversation
the hammocks were again suspended, and
two weary mortals hung up to rest,—to
rise again at the very unquiet, un-
clerical hour of 5 a. m.

The Fates are not always propitious.
Bro. C. having contracted the malignant
influenza, now so prevalent, we were
compelled to seek the nearest dwelling
house, some sixteen miles distant, where
he remained a few days under kind treat-
ment and then returned home. Although
very reluctant to part with so efficient a
guide and so agreeable a companion, yet
for the next ten days I roamed through
the forest, visiting the various camps on
the Nashwaak and Napudogan streams,
and preaching every evening to the hardy
sons of toil. Last Sabbath I walked five
miles through the woods on snow-shoes
and had the privilege of preaching four
times in as many different camps.

To the credit of the men I must say that
in every case I was treated in the kindest
and most respectful manner, and the word
preached seemed to be greatly appreciated.
The more I know of this lumber
mission, the more I am convinced that a
suitable man ought to be appointed solely
to this work. There is ample scope and
opportunity for doing much good. About
ten thousand men are annually employed
for a great portion of the year in the lum-
ber business of the Province. Many of
these men for months together do not see
a Christian church or minister, and are
wholly deprived of the means of grace.
The Gospel ought to be taken to them and
thus many would be reached who would
otherwise remain beyond the offers of
Gospel salvation. While as a Conference
we strive to aid the French, German, and
Indian Missions, we ought not to lightly
pass by so important a field of missionary
toil within our own borders. The laborers
of the Conference appointed missionary to
the lumbermen have already been highly
prized and greatly beneficial.

To properly work this mission involves
some expense for a suitable outfit of pung,
travelling-bags, snow-shoes, hammock,
blankets, etc., and means real work, with
much privation and a large amount of ex-
posure. But then it would pay morally,
and I am persuaded, financially also, as
the material contributions of the hardy
lumberman would not all be in spruce
gun as proved by my own experience. It
is to be hoped that this important mission
will in the future receive something like
its due meed of interest and practical aid

L. S. J.
Nashwaak Village, York Co., N.B.,
Feb'y. 22, 1899.

NOTES FROM PLEASANT POINT.

DEAR EDITOR,—Some of your readers
may be at a loss to know where Pleasant
Point may be found; for their information
allow me to say, it is at the entrance of
Musquodoboit Harbor, and forms an im-
portant part of the Musquodoboit Harbor
Circuit.

On the evening of the 17th inst., nearly
as large a public gathering, as was ever
witnessed at that place assembled to listen
to a lecture, by the Rev. J. M. Fisher, (Su-
perintendent of the Musquodoboit Harbor
Circuit,) under the auspices of Pleasant
Point Lodge, (organized Nov. 20th, 1876.)
The meeting was called to order by the
chairman. After a chant by the choir, the
chairman introduced the speaker of the
evening; who treated his subject "Tem-
perance," with great ability and pathos;
both interesting and amusing the audience.
The "Rum Seller" received a severe
handling, and the moderate drinker came
in for his share of blame; during the lec-
turer's discourse, he related some amus-
ing and appropriate anecdotes. Excellent
speeches were also delivered by John
Nauffts, Esq., (H. D.) and Alex. Fawkins,
Esq. The audience retired highly satis-
fied (to say the least) with the evening's
entertainment, which I have no doubt will
strengthen the already strong temperance
sentiments of the place.

Spiritually we have much room for en-
couragement. The congregations are un-
usually large, and our pastor is untiring
in his labors. G. W. THOMPSON.
Feb. 22, 1879.

ANOTHER DONATION AT HARVEY, A.
Co.—The friends of Rev. R. Wilson met
at the house of Mr. W. H. A. Casey, Har-
vey Corner, a few evenings ago. After
spending a pleasant time and after par-
taking of refreshments, choice and abun-
dant, a purse containing \$31.50 was hand-
ed to the rev. gentlemen, who replied in
his usual happy and eloquent style. He
was followed by Rev. T. A. Blackadar,
whose well chosen and able remarks
made him more endearing to the hearts
of friends than so earnestly cling around
him. Short speeches were made by A.
Anderson, James Atkinson, James Myles,
Asabel Wells, G. Bunster, W. H. A.
Casey and J. M. Stevens, Esqrs. The
roads were very bad, otherwise the atten-
dance, and also the purse, would have
been larger, notwithstanding the very few
Methodists residing here. The Baptists
came to the front and gave tangible proof
of their sincerity towards their Methodist
brethren.—[Telegraph.]

The religious services now being held
in the Baptist and Methodist Churches at
this place are largely attended and very in-
teresting. A large number of persons,
many of them young, have renounced
their former course and are setting out in
a religious life.—[Berwick Star.]

OUR ENGLISH LETTER.

THE WAR IN ZULULAND.

DEAR MR. EDITOR,—

Long before these lines will be in
print the Atlantic Telegraph will have
conveyed the news of a sad reverse
which has befallen our troops in Africa,
and of the most calamitous beginning
of the war with the Zulu King. The
destruction of nearly 600 men, with a
very large number of officers, is a great
calamity, and the intelligence was re-
ceived in England with profound sur-
prise and national grief. Again it is
felt that somebody has blundered, but
in the absence of detailed statements
there has been comparatively little ad-
verse criticism. The unfortunate men
appear to have been separated from the
main body of the army, to have been
suddenly surrounded by overwhelming
numbers of the savage enemy, and
after fighting with splendid bravery,
they were all cut to pieces. The forces
at the disposal of the General are quite
inadequate for the war into which we
are plunged, and a fearful calamity has
resulted at the very outset.

LARGE REINFORCEMENTS

are at once being sent out. In all the
great military centres, and in seaports,
the preparations are being hastened for
the despatch of a fine and powerful
body of troops, to enable the war to be
prospered with redoubled vigor, to
avenge the death of so many of our
brave troops, and to defend the Colony
of Natal, which has been placed in
imminent danger. All this has now
become imperative, and there is intense
eagerness on the part of thousands of
brave fellows to be off to Africa and
share in the fierce strife.

THE QUESTION

as to the origin of this war, and what
necessity impelled our authorities to

cross the frontier and carry defiance
into the face of such a numerous and
savage people, has not yet been fairly
answered. Our present policy at home
and abroad is altogether belligerent,
and we have plenty of trouble on every
hand. In due time we shall have fuller
information, and can only wait and
pray for the speedy termination of a
conflict which threatens to be severe
and burdensome.

THE EXPLOSION

of an immense gun on board the
"Thunderer," one of the great turret
ships forming part of the squadron in
the Mediterranean, which caused the
death and wounding of a very large
number of men, has been officially en-
quired into. The result of that enquiry
has been to bring to light the almost
incredible fact that the gun was twice
loaded, that the first charge did not
explode, and instead of that circum-
stance being made the ground of
caution and enquiry, the gun was low-
ered and again loaded by machinery,
and the terrible result followed. It is
estimated that the length of the two
heavy charges must have been about
ten feet, containing upwards of two
hundred weight of powder, and also
shot and shell. Those on whom the
blame rests have not been indicated,
they have in all probability been num-
bered with the sufferers by the accident.

THE IMPERIAL PARLIAMENT

is again in session. The formal opening
took place last December, when it was
so suddenly convened on account of
the Afghan war. The Queen's speech
was then delivered, and consequently
the meeting of our legislators last
Thursday was very quiet, and devoid
of all ceremonial. Foreign affairs will
necessarily occupy much of the time of
Parliament, and the heavy arrears of
Home Legislation will, as usual, be
only partially dealt with. There is an
expectation of some great surprise
from the part of the Government, some fine
stroke of policy, on the strength and
popularity of which they may venture
to appeal to the people. This is the
sixth year of the present Parliament,
and there are many indications that it
will be the last. There will be a tre-
mendous struggle at the next general
election, for which each party has
already begun its earnest preparations.

CHANGES IN FRANCE.

The recent important changes in the
government of France are all telling on
the side of liberty. The elections which
returned so strong a majority of Repub-
licans have exerted a quiet but irresis-
tible influence on public affairs. The
resignation of the able and distinguished
Marshal Macmahon, and the election of
a new President who is net of the mili-
tary order, marks the passing away of
very much of the influence of the army
and its leaders, and the bringing in of
men pledged to the maintenance of free
institutions and true Republicanism.
One of the immediate effects of the
changes just wrought is an extension
of religious liberty. In due time other
benefits will also become apparent, and
those who have hoped either for a res-
toration of the Republic, or for the
collapse of the Republic in any other
way, must experience no small degree
of disappointment.

OUR WORK

Wesleyan Methodists is being hope-
fully and earnestly carried on. The
widespread depression of trade, and
the poverty of the people is being
severely felt in some of the strong
centres of our connexion. The financial
straits of the year will tell upon the
revenues of some of the great depart-
ments of the work, but they will not be
very seriously affected.

THE THANKSGIVING FUND

is being steadily worked. Several
District Central Meetings have been
held during the fortnight, and arrange-
ments are made for several more. The
Circuit meetings have been successful
wherever held in gathering up the
offerings of the many. The amount
realised is close upon £100,000, and it
is felt that the movement is already
doing our people much good. £10,000
is already paid, and there will soon be
a distribution of this, and more, for the
payment of the existing debts. Mr.
Rigg is working indefatigably in the
movement, and is ably assisted by Mr.
McAulay. The effort is occasioning
much comment outside of Methodism,
and will doubtless provoke other
churches to attempt greater things for
their own departments of holy labor.

February 17th, 1879. B.

GENERAL ITEMS.

Charles Naphier, an English scientist,

prescribes a vegetable diet as a cure for
intemperance. The relinquishment of
meat for six or seven months, he asserts,
will destroy a desire for alcohol in the
most aggravated cases.

Hayti is in the throes of another revolu-

tion, two ship-loads of insurgents hav-
ing landed and proclaimed Gen. Benj-
min President of the Republic. Several
towns have surrendered to the insurgents
but the present President is gathering his
forces and preparing for a vigorous resis-
tance. A battle is hourly expected.

It is stated on the authority of the Bos-
ton Advertiser that the officers of Harvard
College propose to allow young women to
pass through the different stages of in-
struction under the tuition of the vari-
ous professors, but with a distinct organi-
zation to be controlled by the board of
seven Cambridge ladies. They are not to
be considered students of the college, but
more properly private pupils of the pro-
fessors, with all the various branches of
the college course open to them.

Those who were interested in the Cax-
ton Celebration of 1877 will remember
the celebrated Caxton Memorial Bible,
which was printed, bound, and lettered in
twelve hours at the Oxford University
Press. The State Library at Albany has
received a copy of this remarkable work.

Rev. R. W. Dale, D. D., a well-known

clergyman of Birmingham, writes to the
Congregationalist a graphic account of the
industrial distress in England. He says
that not even the darkest days of the Cri-
mean war was there anything like the
present distress among the poor of Bir-
mingham. "During the 'cotton famine,'
incident upon the Southern Rebellion,
Lancashire suffered more keenly than any
part of England is suffering now; but
then the area of suffering was restricted,
and relief poured in from all directions.
Now, however, with the exception of the
east district of London, where there is no
usual want reported, there is bitter
distress wherever large masses of working
people are gathered together.

The American Palestine Exploration
Society is about to give to the world the
result of its labors in a complete of the
region east of the Jordan. This in com-
pany with Lieutenant Conder's map of
Palestine proper, will add largely to our
geographical knowledge of the Holy Land.
The exploration has been under the gen-
eral supervision of Professor Hitchcock,
of the Union Theological Seminary. The
first party, under Lieutenant Steever,
surveyed 500 square miles of territory in
1873; the second under Colonel Lane,
made a rapid reconnaissance of the whole
trans-Jordanian country, covering an
area of 6000 square miles. The third
party was led by Dr. Selah Merrill. The
map which has been prepared by Mr.
Eudolph Meyer, assistant engineer of the
expedition, will consist of thirteen sheets,
and will be published on a scale of an inch
to a mile. It contains 225 names found
on no other map.

Sir Wilfrid Lawson, the sturdy advocate

of temperance legislation in the British
Parliament, is about to offer a resolution
in advance of the consideration of the
Permissive Bill, which he has in charge.
It affirms that "a legal power of restrain-
ing the issue or renewal of licenses should
be placed in the hands of the persons
most deeply interested and affected,
namely, the inhabitants themselves, who
are entitled to protection from the injuri-
ous consequences of the present system
by some measure of local option." Sir
Wilfrid is desirous of having an expres-
sion of opinion by Parliament on the
principle of his bill. It is his belief that
members will vote for the resolution who
would not vote for the bill itself.

The enterprise of Mr. James Gordon
Bennett in preparing two vessels for
Arctic exploration, the one to proceed by
way of Spitzbergen, and the other by
Behring Straits, is already well known to
our readers. The steamer "Janette"
has been assigned to the Behring Straits
service, and is, we understand, already in
San Francisco.

A bill has been introduced into Con-
gress by Mr. Wood, authorizing the
Secretary of the Navy to accept this
vessel and take charge of her. The bill
provides that it is to be fitted up with
any material on hand, and authority is
given to enlist the necessary crew and to
provide the naval officers; and the ex-
pense, at least the pay of the men, will
be subsequently refunded by Mr. Bennett.
It is not improbable that this vessel will
be made useful in the search for and
relief of the "Vega," Professor Nordens-
kjöld's steamer, which, in the opinion of
some, has been frozen in near East Bay,
on the western shore of Behring Straits.
It is asserted that she is in company with
a number of American whales, likewise
caught in the ice by the premature
advance of winter.

GENERAL READING.
ANECDOTES OF PRINCE BISMARCK.

In an "anecdotal photograph" of Prince Bismarck, a writer in *Truth* says:—Bismarck was never at any time in his life a pleasant person to negotiate with either in private or public business; for he was born with a short temper, and has been shortening the same ever since. While Bismarck was Ambassador at St. Petersburg he was one evening at the palace of Princess Bariatinski, and said so many sharp, biting things of this and that public personage that the guests who heard him ended by feeling quite uncomfortable. At last his Excellency rose to go, and a few minutes afterwards the yard-dog was heard barking furiously at him as he made for his carriage. Prince Bariatinski could not miss the chance of being even with the man who had just shown himself so snappish, so, throwing open the window, he exclaimed, "Monsieur l'Ambassadeur, ne mordez pas mon chien!" Another high Russian personage, the late General Mezentsoff (so unfortunately assassinated) once "scored" off Bismarck at the Cercles des Anglais. The Prussian used often to gothere to play cards, and one evening as he sauntered in he noticed that Mezentsoff was holding a handkerchief to his ear. "Ear ache?" asked the ambassador. "Yes, your Excellency," answered the General, "vous m'avez donne un coup de langue." Bismarck can be spiteful in three languages besides his own. He speaks English correctly, Russian fairly, and French excellently. Unlike Marshal Moltke, who having had an English wife, has contracted a taste for British literature, and delights in the novels of Miss Braddon and Mrs. Henry Woods, Bismarck prefers French novels, and the looser they are the better he likes them. Feydau, Edmond de Goncourt and Flaubert are his favourite authors, and of late he has addicted himself to a steady course of Zola's realistic productions. About three years ago it was my fortune to see Prince Bismarck and to have a long hour's talk with him at his house in the Wilhelmstrasse, Berlin. He smoked during the whole interview, inviting me to do the same, and every now and then he poured himself out a glass of beer from a jug at his elbow. Beside the jug stood a pile of French novels in yellow covers, and when he had finished conversing on the particular business about which I had obtained an audience, the Prince asked me what French novels I preferred, and started thence into a disquisition on French literature, about which I soon saw that he knew a good deal. I was struck, however, by his guileless in accepting such sketches as novelists draw of the darker sides of French social life as faithful delineations of ordinary manners in France. He believes that French society is corrupt to the core, and he is quite incapable of rendering justice to any of the qualities which adorn the best kind of Frenchmen. With a bluntness all his own the Chancellor pointed out to me that Frenchmen were always fouling their own nests, and that such writers as Dumas the younger and Zola when accused of doing this to a too great extent, warmly denied that there was any exaggeration in the things they wrote. I remarked that if one judged of England by the books of some sensational novelists one might imagine London society to be overrun with thieves, forgers and blacklegs. "Well, I do believe thieving is the natural vice of Englishmen," said Bismarck. "It must needs be that of a commercial race. There is not a prison in Europe but has some English pickpocket in it. Thieving, however, when it becomes a natural impulse, makes a people fond of conquest; it does not drag down their morale and render them effeminate, as the French are from letting themselves be governed by women." This observation brought us back to politics, and I asked Bismarck whether he believed that Republican institutions could take root in France. He emphatically answered: "Nothing will serve Frenchmen but to be governed with a firm hand, but whether the ruler calls himself an Emperor or a Republican does not matter." He then spoke of M. Thiers, and by and by gave his opinion of Gambetta: "A man of energy, who reminds me of the fellow ('der kel') who led out a pack of dogs to hunt a buck, promising that they should have the quarry for their supper. They failed to catch the buck, and the man apologised, saying he had hoped to keep his word. 'Well, never mind,' said the dogs; 'we'll eat you instead.' And they did." It is a habit of Bismarck to depreciate any man who makes a figure in the world. He has said worse things of Lord Beaconsfield than I care to repeat here, and has prophesied many times that when Mr. Gladstone became politically "played out," he would excite a new sensation by going over to Rome. When the pamphlet on "Vaticanism" appeared, Bismarck (though he wrote the author a letter of congratulation) remarked drily: "If Gladstone were not a married man we should hear of him as a cardinal in ten year's

time." He said something much more waspish of Marshal MacMahon. When somebody observed to him that the latter had determined to make a stand against the Reds—"Bah, MacMahon wanted to sport Napoleon's hat, but he has put on Dupaulou's mitre by mistake." As to M. Gambetta, I should mention that Bismarck has to my certain knowledge recanted the disparaging opinion he expressed three years ago, and the dominant feeling in his mind at present is uneasiness at the statesmanlike qualities which the Republican leader has displayed.

POPULAR NEW GOOSEBERRIES.
A SELECTION FOR THE FRUIT FARM AND GARDEN.

BY E. H. HAINES.

Many persons have hastily concluded or obtained the impression that this fruit cannot be grown successfully in this country. It is perhaps only natural that such should be the case, as in former years the only kinds that were to be found in our fruit gardens were the English varieties, which though of fine size and of excellent flavor, were yet rendered nearly useless by their liability to become covered with rust or mildew. However, now that new native American varieties of large size have made their appearance, there will again be rejoicing in many gardens from which the gooseberry had been banished. We do not wonder that these new varieties are hailed with such delight as, ripening as they do during the hot days of summer, the acid of the fruit proves very acceptable, and more especially as their season for use comes after the rhubarb or "pie plant" had disappeared, and previous to the ripening of the early varieties of harvest apples. In describing these and other newer fruits, the reader will of course understand that it is only possible to describe them as they appear upon my own grounds, or in the few localities where they have been tested. Some years will have to elapse before it can be known definitely how they will succeed in every section of our country, so I must content myself with descriptions of the fruits as they appear in their native soils, without waiting for reports to reach me of experiments in other localities.

Downing's Seedling. This is proving a great favorite almost everywhere where grown. The fruit is of a light green color, of large size, of good quality, and very seldom attacked by mildew. The plants are of a short and compact habit of growth, and with a full supply of thorns. Why the gooseberry is so well provided with thorns is somewhat of a mystery. However, it is not the only plant thus guarded. Some persons seem to take delight in telling those who have had their feelings lacerated by reaching after roses "that the sweetest rose is guarded by the most thorns." It certainly is a fact that these thorns give a certain coyness to the gooseberry, which makes the fruit, perhaps, all the more attractive to man, whose nature seems to rejoice in reaching after whatever has barriers (briars) in the way.

Late Emerald. This also is rendered attractive by a fine array of needles of the most approved pattern, and men are reaching after it and being attracted to it as eagerly as are moths to a candle. However with the difference that their hearts are made to rejoice instead of being stung. Those who do not care to give wings to their imagination in picking fruit, will find, perhaps, more permanent enjoyment in the very matter-of-fact use of a good thick pair of gloves. The fruit of the *Late Emerald* is extra large, of a fine, green color, and of good quality.

Smith's Improved is a yellowish green-berry of decided merit. The fruit ripens earlier than the last, is of large size, and excellent for either table use or market purposes. All of these varieties may be used for "preserving," in which condition they help to make a pleasing variety for the table in winter. **Houghton's Seedling** and **Early Ruby** are two hardy red varieties. The first, though of small size, has been planted out largely for market purposes, but will hardly retain its pre-eminence when these newer kinds become known.

All the gooseberries that I have named here are hardy varieties, requiring no protection in winter. They are all native American seedlings, and are usually so free from rust as to be called "mildew proof." If planted in the partial shade of trees and well manured each fall, then excellent success will be obtained with them. However, these American varieties are so seldom troubled with mildew, that they will thrive in almost any situation. One and two year old plants are the sizes usually set out, as they succeed better than old bushes. They stand rough handling and transplanting readily, as I have sent them through the mails successfully to customers living in the most distant States. Plant out in March or April four feet apart. Cultivate frequently during the spring and early summer, and rich rewards will follow in due time. *Sangerities-on-Hudson, N. Y.*

FAMILY READING.

HOW WE LEARN.

Great truths are dearly bought. The common truth
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across, our way.

Bought in the market, at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth.
Nor pierces even the surface of a soul.

Great truths are greatly won. Not found by chance.
Nor waded by the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might
Plows up the sub-soil of the stagnant heart,
And brings the imprisoned truth—seed to the light.

Wring from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-plowed
field,
And the soul feels it has not wept in vain.

SONNET.

O Thou! who art my soul's best truest Love!
My chosen, chiefest of ten thousand, Thou!
O let my aching heart, and throbbing brow,
And heavy griefs Thy soul's great pity move.—
The glorious promises fulfilled I prove
The comforter Divine dwells in me now
Even Thou art with me O thou gentle Dove
The same which broodedst o'er chaotic night
Doth permeate and fill my ransomed soul,
And glory radiant—uncreated Light
Fills my soul's vision—how bright!
Peace—joy ineffable are my delight
And soon heaven's harmonies shall o'er me roll
Its glories burst on my enraptured sight?
Jan'y 26th, 1879

A TOUCHING INCIDENT.

In travelling we often meet with persons of different nationalities and languages. We also meet with incidents of various character—some sorrowful, and others joyful and instructive. One of the latter character I witnessed recently while travelling in the cars. The train was going west, and the time was evening. At a station a little girl about eight years old came aboard, carrying a little budget under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strangers to her. She appeared weary, and placing her budget for a pillow, she prepared to try to secure a little sleep. Soon she conductor came along, collecting tickets and fare. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and then kindly asked for her ticket. She informed him that she had none, when the following conversation ensued. Said the conductor:

"Where are you going?"
She answered, "I am going to heaven."

He asked again, "Who pays your fare?"
She then said, "Mister, don't this railroad lead to heaven? and does Jesus travel on it?"

He answered, "I think not. Why did you think so?"
"Why, sir, before my ma died she used to sing to me of a heavenly railroad, and you looked so nice and kind, I thought this was the road. My ma used to sing of Jesus on the heavenly railroad, and that he paid the fare for everybody; and that the train stopped at every station to take people on board; but my ma don't sing to me any more. Nobody sings to me now, and I thought I'd take the cars and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven? You have a little girl, haven't you?"

He replied, weeping, "No, my little dear, I have no little girl now. I had one once, but she died some time ago, and went to heaven."

Again she asked, "Did she go over this railroad? and are you going to see her now?"

By this time every person in the coach were upon their feet, and most of them were weeping. An attempt to describe what I witnessed is almost futile. Some said, "God bless thee, little girl!" Hearing some person say that she was an angel, the little girl earnestly replied, "Yes, my ma used to say I would be an angel some time."

Addressing herself once more to the conductor, she asked him, "Do you love Jesus?" I do; and if you love him, he will let you ride to heaven on his railroad. I am going there, and I wish you would go there with me. I know Jesus will let me into heaven when I get there, and he will let you in too, and everybody that will ride on his railroad—yes, all these people. Wouldn't you like to see heaven, and Jesus, and your little girl?"

These words, so innocently and pathetically uttered, brought a great rush of tears from all eyes, but most profusely from the eyes of the conductor. Some who were travelling on the heavenly railroad shouted aloud for joy.

She now asked the conductor, "Mister, may I lie here till we get to heaven?"
He answered, "Yes dear, yes."

She then asked, "Will you wake me up then, so that I may see my ma, and your little girl, and Jesus? for I do so much want to see them all."

The answer came in broken accents, but in words very tenderly spoken, "Yes, dear angel, yes, God bless you!" "Amen!" was sobbed by more than a score of voices.

Turning her eyes again upon the conductor, she interrogated him again: "What shall I tell your little girl when I see her? Shall I say to her that I saw her pa on Jesus' railroad? Shall I?"

This brought a fresh flood of tears from all present, and the conductor kneeled by her side, and, embracing her, wept the reply he could not utter. At this juncture the brakeman called out "H—s." The conductor arose and requested him to attend to his (the conductor's) duty at the station, for he was engaged. That was a precious place. I thank God that I was a witness to this scene; but I was sorry that at this point I was obliged to leave the train.

We learn from this incident that out of the mouth of even babes that God hath ordained strength, and that we ought to be willing to represent the cause of our blessed Jesus even in a railroad coach.

SEQUEL.

REV. MR. DOSH.—I wish to relieve my heart by writing to you, and saying that that angel visit on the cars was a blessing to me, although I did not realize it in his fullness until some hours after. But, blessed be the Redeemer, I know now I am his and he is mine. I no longer wonder why Christians are happy. O my joy, my joy! The instrument of my salvation has gone to God. I had purposed adopting her in the place of my little daughter, who is now in heaven. With this intention I took her to C—n, and on my return trip I took her back to S—n, where she left the cars. In consultation with my wife in regard to adopting her, she replied, "Yes, certainly, and immediately, too, for there is a divine providence in this. O," said she, "I never could refuse to take under my charge the instrument of my husband's salvation." I made inquiry for the child at S—n, and learned that in three days after her return she had died suddenly, without any apparent disease, and her happy soul had gone to dwell with her ma, my little girl, and the angels in heaven. I was sorry to hear of her death; but my sorrow is turned into joy when I think my angel daughter received intelligence from earth concerning her pa, and that he is on the heavenly railway. O, sir, methinks I see her near the Redeemer! I think I hear her sing, "I'm safe at home, and pa and ma are coming," and I find myself sending back the reply, "Yes, darling, we are coming, and will soon be there." O, my dear sir, I am glad that I ever formed your acquaintance! May the blessings of the great God rest upon you! Please write me, and be assured, rev. sir, I would be most happy to meet you again.—*Rev. J. H. Dosh, in Christian Expositor.*

PAINT, PUTTY AND PIETY.

A lady writes thus to the "Christian at Work":

"I wish you could say a word about putting one's religion into one's work. Last year I built a new house, and got a professing Christian man to paint it. He makes good prayers at the prayer-meetings, and says a good word of advice to the young. But he didn't fill the nail-holes of the outer and upper trimmings with putty, and he didn't paint the top edge of the doors of the upper story. He took care to slight his work just where he thought it wouldn't be discovered. But the nails were drawn out by the sun, causing a leak, so that his neglect in this direction was discovered; then, having occasion to have the top of one door planed so that it might shut—again his slighted work told its story. I have 'discounted' that man's piety and prayers ever since. Perhaps this painter treated me as he did because I am a widow. Anyway, I prefer Christians who will fill up the nail-holes with putty, and paint the tops of the upper doors!"

The editor adds: Our correspondent has said quite as effective a word about putting one's religion into one's work as we could possibly say. And our friend is right; we want such Christians as will do their work, not rendering eye-service as men-pleasers, but with good will, as doing service to the Lord, and not to men. O you 'Christian' painter, how could you leave those nail holes go? How could you? O how could you leave the top of those upper doors unpainted, and above all, serve a woman, and she a widow too, in this way? Was it manly? Was it Christian? Was it honest? We advise that painter to pray less for others and more for himself, that the Lord may put into his heart as strong a desire for right doing as he seems to have for right talking. Yes, our correspondent is quite right—we want more Christians who fill up the holes with putty, and paint the tops of the upper doors."

FROM THE MISSION ROOMS.

JAPAN.—CONVENTION OF PROTESTANT MISSIONARIES.

Any one who has the means of knowing the brotherly relationship existing amongst Christian ministers abroad must have been struck with the fellowship and unity which mark their intercourse in both social and religious life. The lines of sectarian distinction on foreign missions are, in most places, exceedingly faint; and whilst firmly adhering to the solemn verities which belong to a "common salvation," there is less importance attached to outward ceremonies and conventional usages, which in Christian communities often exert a baneful separating influence on the hearts and conduct of ministers, who, with all their differences, yet possessing so many things of equal importance to all, might cultivate and practise more of the loving spirit of Christ, their living head.

In the vast empire of Japan, we have recently had an excellent illustration of stepping over denominational boundaries, in the representatives of the cross meeting in holy fellowship for the purpose of devising as to the best method of translating the Old Testament Scriptures into the Japanese language. The consultation was suggested by the missionaries of the American Board of Commissioners for Foreign Missions, who explained their views by a circular sent to all Protestant missionaries known to be laboring in Japan. This was favorably and promptly responded to, and on the 10th of May, 1878, forty-seven workers in the Lord's vineyard were assembled in Tokio, to discuss the important question of translation, amongst whom was found the Rev. George Cochran, as representative of the Methodist Church of Canada. There were ministers representing nine distinct religious organizations in the United States of America, and six of what are called British missions; nor was that heaven-born institution—the Bible Society—forgotten, for three of the forty-seven represented the parent society, the American Bible Society and the National Bible Society of Scotland. The lay element had six representatives, including three M.D.'s. Of this convention, the Rev. R. S. Maclay, D.D., of the American Methodist Episcopal Mission, was unanimously elected Chairman; and on nomination of Dr. Faulds, of the Mission of the United Presbyterian Church of Scotland, the Rev. D. C. Greene, of the Mission of the American Board, was elected secretary.

The first days work, after much discussion, appears to be embodied in the following preamble and resolutions:—

"This convention appreciates and takes pleasure in recognizing the value of the work upon the Old Testament already accomplished by the Tokio Translation Committee. In view, however, of the fact that the missionaries in Japan generally desire to co-operate in labor upon the Old Testament, as well as to provide a means of meeting certain contingencies which may arise,

Resolved (1). That each mission represented in this convention be requested from time to time, to elect one of its members who shall serve upon a permanent committee.

(2). That this committee shall have the right to add to their number a delegate from any Protestant mission not represented in this convention, upon application to them from such a mission.

(3). That this Permanent Committee shall have authority to select, in whatever way or ways may seem best to them, a committee or committees for the translation of the Old Testament, to whom they shall assign the various parts of the work, and shall also appoint a general revising committee.

(4). That any difficulties or differences which may arise in the translating committees may be referred for settlement to the Permanent Committee, who may either settle the same themselves or refer them for settlement to the General Revising Committee.

On the 13th, the members of the convention assembled again, when devotional exercises were conducted by the Rev. M. Cochran. From the resolutions passed this day, we select the following:—

(1). That after the publication of the first edition under the supervision of the Permanent Committee, each Bible Society represented in this convention shall be permitted to print and publish such editions as its agent may deem desirable, provided that the text of the authorized edition be not departed from, it being distinctly understood that any translations put forth by the Permanent Committee are the common property of all Protestant missionaries.

(2). That in the judgment of this committee the general style of translation of the Old Testament should so far be assimilated to that of the New Testament, that when the whole Bible is completed, it shall present a uniformity in this respect corresponding to that of the Authorized English Version.

(3). That in the opinion of this convention the translation of the New Testament produced by the Yokohama Committee ought to be considered the common property of the Protestant missionaries laboring in this country, and that the Bible Societies represented in this convention ought to have an equal right to publish the same.

(4). That in the opinion of this convention all future productions of the Yokohama Committee ought to be published jointly by the Bible Societies represented in this convention, upon the motion of Permanent Committee, and that on the completion of the New Testament the conservation of the text ought to be vested in the Permanent Committee.

In Japan, there are now 104 Protestant missionaries, exclusive of wives, nine ordained natives, and seventy seven assistants, and 1617 Church members; and yet, what are these amongst thirty-two millions of idolaters?

B. C. 1023. I
God's House
God. Marc

Verse 1, 2.
"dear to the
ly constituted.
God, will take
God's house."
referring to the
tabernacle, and
The tabernacle
the Holy Place
show-bread, the
of incense) and
in which stood
Lord of hosts,
The Almighty,
of all created by
his way. Fair
land of strange
of God's house,
years after the
throne. 2. "W
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Hebrew word in
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5. 6. Whose
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leaning on God
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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 1023. LESSON XI. DELIGHT IN GOD'S HOUSE; or, Communion with God. March 16. Psalm 84.

EXPLANATORY.

Verse 1, 2. How amiable. Literally, "dear to the heart." 1. "The mind right ly constituted, and in right relations with God, will take pleasure in the services of God's house." Tabernacles. Plural form, referring to the various divisions of the tabernacle, and the courts surrounding it. The tabernacle consisted of two parts, the Holy Place, (containing the table of show-bread, the candlestick, and the altar of incense) and the Holy of Holies, with in which stood the ark of the covenant. Lord of hosts. A title often applied to the Almighty, referring to the multitude of all created beings, and things beneath his sway. Fainteth. The psalmist in a land of strangers, far from the privileges of God's house, in his sorrow and exile, years after the altar more than for his throne. 2. "The means of grace seem often most precious when we are deprived of them." We realize their value when they are no longer ours. [Teacher, urge on your scholars a love for the house of God.] Courts of the Lord. The earliest tabernacle in the wilderness had but one court around it, wherein stood the altar of sacrifice and the laver; but it is probable that in after centuries the open space around this "court of the priests" was also inclosed as a meeting-place for worshippers. The later temple added two others outside of these, one for the women and one for the Gentiles. My heart and my flesh. Expressive of the most earnest feeling and of the need, in every part of the nature, for communion with God. 3. "The body, as well as the soul, obtains rest and refreshment from the services of God's house." Living God. The Israelites loved to think that, while other nations worshipped dead idols, theirs was a living God. 4. "Ever let us keep in mind that we have not only a living God of power, but also a living Christ of mercy."

its progress in the character." Some translate "from company to company," and refer it to the growing number of the pilgrim bands, receiving new accessions as they neared Jerusalem. In Zion... before God. From the fact that the journey of these pilgrims is represented as ending in Zion and not Moriah, it has been inferred that the psalm was written during the reign of David, after the ark had been brought to Zion, and before the erection of the temple on Mount Moriah. The psalmist beholds in vision the joyful company of the pilgrims in the court of the tabernacle, while he is far distant in the land of Gilead. God of Jacob. Perhaps in this title there is an appeal to God as the Being with whom prayer prevails. Thine anointed. David, the anointed of the Lord, here prays for mercy and peace and restoration to the privileges of God's house. 10, 11, 12. Better than a thousand. 11. "One day with God is more precious than years without his presence." Doorkeeper. Literally, "I would choose rather to sit at the threshold;" preferring the lowest place among God's people than the highest among sinners. 12. "The saint at his worst is more fortunate than the sinner at his best." 1. He has more happiness. 2. He possesses more enduring peace. 3. He has better prospects. Tents of wickedness. As the tabernacle was a tent, this comparison is suggested, rather than "places of wickedness." Sun and shield. The round, polished plate of the shield and the disk of the sun naturally suggest each other. 13. "God is our light and our protection." Grace and glory. The one here, the other hereafter. No good thing. 14. "That which seems good so one may prove evil to another, and hence God does not bestow it upon his saints." The psalmist realized that his trials and deprivations were, after all, for his own good. Trusteth in thee. 15. "Even where we cannot see God's hand we can enjoy the blessedness of trusting him." GOLDEN TEXT: Blessed are they that dwell in thy house; they will be still praising thee. Psa. 84, 4. DOCTRINAL SUGGESTION: Growth in grace. The next lesson is Psa. 139, 1, 12.

JOYFUL NEWS FOR THE AFFLICTED.

POST OFFICE, ANNAPOLIS CO., N.S., June 12th, 1878.

Messrs. C. Gates, Son & Co.—Gentlemen In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevish and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long) and when only two bottles had been taken a perfect cure was effected.

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, until him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acadian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid a cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

Yours with gratitude, ISAAC B. SPINNEY. Sworn to at Wilmot, before me, the undersigned, June 13th, 1878.

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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Valuable Information. Mr. H. R. STEVENS, BOSTON, MASS. Dear Sir,—My only object in giving you this testimonial is to spread valuable information. Having been badly afflicted with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which caused me great pain and annoyance, and rendering it to be a blood disease, I took many of the advertised blood preparations, among which were many of the most celebrated. Without obtaining any benefit until I commenced taking the VEGETINE, and before I had completed the first bottle I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man, and my skin smooth and entirely free from pimples and eruptions. I have ever enjoyed so good health before, and I attribute it all to the use of VEGETINE. To benefit those afflicted with Rheumatism, I have written a card also to the VEGETINE's wonderful power of curing me of this acute complaint, of which I have suffered so intensely. C. H. TUCKER, Pres. Agt. Mech. C. R. R., 65 Washington Street, Boston.

VEGETINE Prepared by H. R. STEVENS, Boston, Mass. IS SOLD BY ALL DRUGGISTS. PARIS, 1878 GOLD MEDAL at Paris Exposition, 1878 CO-LABORERS' do. do., 1878 GOLD MEDAL Sweden & Norway, 1878 GOLD MEDAL Association, Boston, 1878 SILVER MEDAL (for 25000) do., 1878 MASON & HAMLIN CABINET ORGANS

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FROM THE MISSION ROOMS. JAPAN.—CONVENTION OF PROTESTANT MISSIONARIES. Any one who has the means of knowing the brotherly relationship existing amongst Christian ministers abroad must have been struck with the fellowship and unity which mark their intercourse in both social and religious life. The lines of sectarian distinction on foreign missions are, in most places, exceedingly faint; and whilst firmly adhering to the solemn verities which belong to a "common salvation," there is less importance attached to outward ceremonies and conventional usages, which in Christian communities often exert a baneful separating influence on the hearts and conduct of ministers, who, with all their differences, yet possessing so many things of equal importance to all, might cultivate and practise more of the loving spirit of Christ, their living head. In the vast empire of Japan, we have recently had an excellent illustration of stepping over denominational boundaries, in the representatives of the cross meeting in holy fellowship for the purpose of devising as to the best method of translating the Old Testament Scriptures into the Japanese language. The consultation was suggested by the missionaries of the American Board of Commissioners for Foreign Missions, who explained their views by a circular sent to all Protestant missionaries known to be laboring in Japan. This was favorably and promptly responded to, and on the 10th of May, 1878, forty-seven workers in the Lord's vineyard were assembled in Tokio, to discuss the important question of translation, amongst whom was found the Rev. George Cochran, as representative of the Methodist Church of Canada. There were ministers representing nine distinct religious organizations in the United States of America, and six of what are called British missions; nor was that heaven-born institution,—the Bible Society—forgotten, for three of the forty-seven represented the parent society, the American Bible Society and the National Bible Society of Scotland. The lay element had six representatives, including three M.D.'s. Of this convention, the Rev. R. S. Maclay, D.D., of the American Methodist Episcopal Mission, was unanimously elected Chairman; and on nomination of Dr. Faulds, of the Mission of the United Presbyterian Church of Scotland, the Rev. D. C. Greene, of the Mission of the American Board, was elected secretary. The first days work, after much discussion, appears to be embodied in the following preamble and resolutions:— "This convention appreciates and takes pleasure in recognizing the value of the work upon the Old Testament already accomplished by the Tokio Translation Committee. In view, however, of the fact that the missionaries in Japan generally desire to co-operate in labor upon the Old Testament, as well as to provide a means of meeting certain contingencies which may arise, "Resolved (1). That each mission represented in this convention be requested from time to time, to elect one of its members who shall serve upon a permanent committee. (2). That this committee shall have the right to add to their number a delegate from any Protestant mission not represented in this convention, upon application to them from such a mission. (3). That this Permanent Committee shall have authority to select, in whatever way or ways may seem best to them, a committee or committees for the translation of the Old Testament, to whom they shall assign the various parts of the work, and shall also appoint a general revising committee. (4). That any difficulties or differences which may arise in the translating committees may be referred for settlement to the Permanent Committee, who may either settle the same themselves or refer them for settlement to the General Revising Committee. On the 13th, the members of the convention assembled again, when devotional exercises were conducted by the Rev. M. Cochran. From the resolutions passed this day, we select the following:— (1). That after the publication of the first edition under the supervision of the Permanent Committee, each Bible Society represented in this convention shall be permitted to print and publish such editions as its agent may deem desirable, provided that the text of the authorized edition be not departed from, it being distinctly understood that any translations put forth by the Permanent Committee are the common property of all Protestant missionaries. (2). That in the judgment of this committee the general style of translation of the Old Testament should so far be assimilated to that of the New Testament, that when the whole Bible is completed, it shall present a uniformity in this respect corresponding to that of the Authorized English Version. (3). That in the opinion of this convention the translation of the New Testament produced by the Yokohama Committee ought to be considered the common property of the Protestant missionaries laboring in this country, and that the Bible Societies represented in this convention ought to have an equal right to publish the same. (4). That in the opinion of this convention all future productions of the Yokohama Committee ought to be published jointly by the Bible Societies represented in this convention, upon the motion of Permanent Committee, and that on the completion of the New Testament the conservation of the text ought to be vested in the Permanent Committee. In Japan, there are now 104 Protestant missionaries, exclusive of wives, nine ordained natives, and seventy seven assistants, and 1617 Church members; and yet what are these amongst thirty-two millions of idolaters?

THE WESLEYAN
SATURDAY, MARCH 8, 1879.

Legislative Councils, or Chambers, appear to be fast falling into disfavour in our Provincial economy. Prince Edward Island and New Brunswick are framing laws to lay these upper legislative courts aside. It would seem merely a question of time as to the simplification—the more complete consolidation of our governmental machinery. Political garments, like all others, have to be cut according to the cloth; and the cloth—the money—is scant enough now-a-days.

The good news of revival from several places, recorded in our columns, is specially cheering. Other places having similar gracious influences have not sent us any report. At Wentworth we understand some 33 persons were received into the church last Sabbath, and others will follow. This is the result of several weeks of special services. The converts are chiefly heads of families.

There has been a ripple of excitement in the Ottawa Legislature over a motion to close Post Offices on the Sabbath. It appears that in Romish Quebec, mails are delivered on Sunday morning at the Post Office, as people are on their way to church. Of course the opening of letters means consequent business thought; and but little benefit, one would think, can follow from a religious service, thus distracted. The motion was amended to a degree that left it almost useless for its object.

There is a law in the United States preventing the President from leaving his own country. A similar bond holds the Marquis of Lorne within the Canadian territory during his administration as Governor General. No such trammels rest upon the Queen of England. During Prince Albert's life twice they visited together different places on the Continent; and now it is announced that Her Majesty is to leave London at the end of March, on a tour through France to the Italian Lakes, thence to Germany. That we assume, will be a grand ovation, for Victoria is immensely and deservedly beloved everywhere to-day. She is bound indeed by the marital ties of her children to most of Europe.

A remarkable election contest has been going on in Toronto, in the interests of the Episcopal Bishop's Office, recently made vacant by death. Thirteen ballots have been taken without reaching any decision. The strength of the lay delegates goes in favor of a Low Churchman, that of the Clergy in the other direction. A similar trial of strength in Newfoundland some little time ago, led to a dead-lock, and the reference of the matter to a committee in England. The result has been, a Low Church Bishop for Newfoundland, a Bishop who, for the first time perhaps in the history of that Colony, stands beside ministers of the other churches on a public platform. We shall be glad should the Toronto difficulty end in a way so advantageous in the interests of peace.

Anent the movement in preparing hymn books, there are several comments made by the press secular and religious. Our Presbyterian brethren, about to dispense with the metrical version of the Psalms, or rather bringing to their aid a compilation of hymns, have their share of the free badinage which is going. One calls the version of the Psalms alluded to "the spasms of David." Another rather profanely declares that if the psalm David sang was like those sung now-a-days, it was no wonder Saul hurled a javelin at him! It would be difficult however, to convince even educated Presbyterians that the old psalms in metre, though rugged, are not exceedingly expressive, and worth a cartload of some modern hymns. So much for literary tastes.

That was a grand answer which William Carey made to Andrew Fuller's quaint missionary speech. "There is a gold mine in India," said Fuller: "but it seems almost as deep as the centre of the earth. Who will venture to explore it?" "I will go down," replied Carey "but remember that you must hold the ropes." Carey, the noblest of Baptist Missionaries, was a good Calvinist, but he was not less an Arminian. He would work, and Fuller must work—the whole church must work, or at least "hold the ropes" while the explorer ventured. That is really what is meant by genuine Christian enterprise in all the ages—trust and energy. And that is the loud cry to-day from the field which is the world, of missionary and evangelistic effort. "We go, trusting in God, but do not let us fall. Hold us, by prayer, by liberality, by sympathy. Workers together with God."

A single word on prayer-meeting troubles last week, noticed too late to make the correction, gave a false meaning to our writing. We quote—"Our best members, those who carry great weight in a community, are usually modest, retiring, and disposed to conceal their light in public." The next sentence read, "This class are forever trimming their little lamps and holding it up to notice." It should have read, "The other class are forever trimming their little lamps," &c., meaning of course the persons previously mentioned. Our Lord warned his hearers against similar defects in worship; and in following his example we would be sorry to wound those whom He would have strengthened and encouraged.

What, think you, good reader, are the explanations offered of the Amherst mystery? One learned writer accounts for the strange phenomenon, by what he calls biology, defined to be the power of making things appear to others which really have no existence. The observer is deceived by some scientific glamour—that is all! A reverend, medical lecturer gives it as his opinion that Esther Cox's brain is a great electric battery, "throwing off the substance which caused objects to move without touching them!" At least, that is the published report of the lecture. Thus we are to understand that the knockings heard by several intelligent spectators were a delusion, according to one authority, or "miniature claps of thunder," according to another. The slaps in the face, which witnesses declare brought the blood to the surface, were only tricks of the spectators' fancy, or otherwise the stroke of a miniature thunder-bolt! Seriously, if a girl's brain can fling a stove-door, weighing ten pounds, to a distance of fifteen feet, with considerable violence, it is about time the other sex were looking about them for protection. Esther has a vast surplus of brain-power it would seem; could she not afford a little to the philosophers?

THE SERMONIC ART—PLAN IN PREACHING.

The multiplicity of materials entering into the structure of a sermon, and the diversity of method open to one's choice in their treatment, render it highly desirable that some definite plan should be adopted. Then the function of plan in preaching—the end aimed at in this department of the sermonic art, is such a presentation of the truth as is best adapted to persuade. Any plan or method that eventuates in this result must be pronounced effective. A sermon may be expository, or didactic, or hortatory, in its character; it may be distinctively doctrinal, or experimental or practical in its cast; it may be artificially arranged in its several parts after the most approved sermonic mechanism, or its skeletal structure may be carefully concealed; but whatever the form of presenting the truth may be, its merit is exactly equal to its persuasive power. Now, without venturing an opinion upon the relative merits of any style of statement in preaching, two or three things would seem to commend themselves as of vital importance in the composition and plan of a sermon. First, it must be *Biblical*. A sermon that is emphatically scriptural in its subject matter, and in its spirit; drawing its wealth from this treasury, bathing itself in the atmosphere by which The Book is encompassed, and borrowing its authoritativeness from the utterances of eternal truth; is far more likely to convict the conscience than any preaching of a scientific or philosophic tone. With such a wealth of truth, and strength of epithet, and charm of incident, and force of motive as are found in the Bible, surely it is needless to have recourse either to science or philosophy or secular history, more than to draw from their undisputed facts confirmatory evidence of inspired truth. If the preacher desires to make a vain show of learning, or to ornament his sermon with flowers plucked from Nature, rather than with beauties borrowed from the Bible, then science and philosophy will serve him well. But while the legitimate theme of preaching is "Jesus and the resurrection"—"Christ and him crucified," and while the end of preaching is the salvation of souls, the preacher's best text-book is the Bible. "the truth as it is in Jesus," and "the truth in love," are necessary to give a biblical character; and no plan in preaching can ever persuade the heart which does not include this essential condition.

Secondly, biblical truth must be embodied and *humanized*. Concrete forms are far more impressive to the mind than any thing of an abstract nature. Is it not a striking illustration of this law of mind, that in ancient mythology mere abstractions—mental conceptions and moral qualities—were humanized into personal gods and goddesses? The same law is further confirmed in the growth of art. The first sculptures were carved in relief, as for instance among the ancient Egyptians; but in latter times, as among the Greeks, they came to be carved in the round. It was the Greeks who first chiselled the figure of a man cut free all round and standing independently on his own feet. With all their power of mind, and all the noble creations of their genius, they seemed to yearn for thought embodied and humanized. This feeling is instinctive. We do not consider a landscape-scene complete unless a human figure occupies the foreground, or has some place in the picture to give it reality and life. And so a sermon must have a man in it. The truth must be bright with active thought, warm with emotion, and instinct with all the signs of life. Examine the examples of preaching furnished in holy Scripture, and it will be found how intensely human and how vividly histrionic they are. The preaching of the apostles was a witnessing to historical facts—the person and life and death of Christ—and a holding forth of a living Person for the acceptance of men. And this must be the character of modern preaching. The more the truth is humanized and presented to the mind in a concrete form, the more effective it will be in winning and persuading men. Dry disquisitions will repel; learned arguments will bewilder; oratorical fireworks will dazzle; but preaching, Jesus, and truth as it is embodied in human character, and operating in actual everyday life, will provoke a response. Finally, biblical truth thus humanized must be *faithfully applied*. "Rightly dividing the word of truth," of which the Apostle speaks in one place, implies a fitness of selection, wisdom in discrimination, and a directness of appeal to the individual conscience. The sermon will in this way become a hand probing the heart, feeling for the conscience, and arresting the convicted prisoner, as Nathan arrested David with the startling announcement—"Thou art the man!" In reaching this point, a sprightly oscillation of appeal from the awful to the winsome, with a view to excite both fear and affection, until, as Wordsworth phrases it:—

"With restless interchange at once the bright
Wins on the shade, the shade upon the light,"

will not only obviate the numbness which a dull monotony induces, but it will also predispose the mind to a fit and powerful impression. Strike home the truth and by earnest personal appeal let the hearer feel that the matter vitally concerns him, and demands immediate decision. This then is what is meant by plan in preaching. It is the presentation of biblical truth humanized and applied with a view to persuade. It wields the truth, the truth for man, and the truth for me.

BROTHER LANE DEMURS.

In another place will be found a communication from Brother Lane anent ministerial salaries.

For convenience, we have numbered the sections of Bro. Lane's communication.

To all of which the Editor appends the following *per contra*:

1. The article in question was not a comparison of the liberality of the churches, but of their systems, and the results of said systems. We have as thorough an appreciation of the liberality of Methodists as our correspondent.

2. Brother Lane seems to have but little idea of what is involved in compiling church statistics. Those published in the *Witness* must have cost much labour; and to place an equal quantity beside them, of a different order, would require something more imperative than a suggestion. As to deficiencies unpaid, and obligations unfulfilled, we imagine too much of

these may be found in all churches. We have it on good authority that the instances in which Presbyterian ministers are "only half paid" (meaning we suppose, one half the amount stipulated), are not numerous.

3. If Brother Lane means by Methodist system, and landmarks, the doctrines of our church, he is introducing an element of discussion which is foreign altogether to our intention. If he means financial system and landmarks, we would be much obliged to him if he would define what these are, in relation to the Methodism of these Provinces. The English system of finance, we once had as a part of our constitution. It was found so ill adapted to our circuits in most instances—the system, we mean, of class and ticket monies—that it was dispensed with. The Conference of Eastern British America removed that landmark. It introduced instead the "Envelope" system. This latter system is working to good advantage in a few circuits, but indifferently in others, while there is a class of circuits that have tried it and given it up, as altogether impracticable where money is not a weekly or monthly revenue. Outside of this, we know of no system or landmarks, but would be glad to be enlightened.

Paragraph 4 we scarcely understand; but we have an apprehension that while an Apostle once sought to "stir up pure minds by way of remembrance," an editor has at least good authority for exercising a similar commission.

5. This paragraph admits all that we hinted at, and a little more than Brother Lane contends for in the other parts of his letter—"as a rule, Methodist ministers do not receive such high salaries as Presbyterian ministers." This fact he states moreover "from his own knowledge." If he knows any of that communion who receive less than one or two instances which have come to our notice in our own body, we beg of him not to publish the figures!

Paragraphs 6 and 7 are answered in our reply to paragraph 2.

We are not conscious that we recommended the adoption of the Presbyterian system of finance, though even that would be no evidence of defect in our loyalty to Methodism. Our neighbours, while losing none of their attachment for their own book, have taken a good many leaves out of ours. And it is just a little too late in the day to hold up any system of church or state as being beyond the possibility of improvement. Methodism has changed considerably for the better since we first knew it, and we may reasonably hope to see it advanced still—Brother Lane's opinion to the contrary notwithstanding.

SEQUEL.

This subject of ministerial support may as well be faced in its legitimate aspects. There is no need that controversy shall follow: indeed our recollections of all the newspaper correspondence we have seen on the subject, lead to the conclusion that not only is little accomplished by the method, but a great deal of unnecessary feeling is sure to ensue. We may briefly state in what measures our Presbyterian friends have the advantage as compared with ourselves. In doing so we may afford hints that will help in overcoming a difficulty which is known to press upon us in these Provinces more and more. It is useless to declaim against the calm consideration of this subject, on the ground that ministers will be discouraged. They are discouraged already; and it is to meet their anxieties that we venture to write at all. We have been, from our peculiar relation to the circuits, in the confidence of many good and faithful ministers, and while we have reason to admire their modesty, in reference to their own financial condition, we have also good cause for concluding that an exigency is upon us which must be met in one way or another. We believe from our heart that it can be met; and that upon the proper solution of the difficulty will depend much of the prosperity of God's cause in our midst.

A prominent Presbyterian minister was asked not long ago—"How do you succeed in keeping up your stipends so respectably?" He answered

"Well we have talked a good deal; and we think we have talked to some purpose." Here is one secret of success. It is well known that their ministers are inducted upon conditions made between them and the congregations. A certain salary is stipulated, with any advantages which they may have to offer. To these conditions there are witnesses. Every minister associated with a particular district, has been a party, in a direct or indirect way, to the agreements binding pastors and people within certain bounds; each such minister, with his elders as councillors, is in a measure a guardian of his brethren, to assist in seeing that justice is done. Here is a community of interest to some extent. Failure in some cases there is, in the nature of things; but failure creates more or less enquiry, and leads to a conviction in due time that an agreement with a minister is as binding as with a merchant or mechanic, providing that the duties of the minister are properly discharged. Of this latter element, also, these same brethren are to be the judges, admonishing or approving as the case may deserve.

To meet the original agreement, the several families in each congregation have been consulted, and their share of support fully estimated. The fulfilment of conditions, therefore, becomes, as with ourselves, simply a question of faithfulness on the part of the people. To secure this result, a good deal of education is necessary; and here, we may safely assume, whatever may be said of other communities, a little more pressure might be borne in Methodist circles. No one will deny that we have congregations which do marvelously in religious liberality; that there are families of our people who equal any in the world for pure benevolence; but it would be mere affectation to deny that a great deal of selfishness remains still to be overcome, and that, if withholding from the Lord be a matter of sin, we have quite our share of that particular form of transgression or omission.

Now, candidly, what means of influence or education do we possess at this moment in respect to ministerial support? The division and subdivision of circuits has left our ministers in solitude as regards responsibility. On most country circuits there is in each Quarterly meeting but a single minister; so that to speak on this subject means directly an appeal for self-support. A few ministers have nerve and purpose sufficient to meet the duty even in this instance; but others have not; and besides, it is a question whether much is gained when the appearance of self-interest operates against one's arguments. Remedies have been offered, we are aware, in the form of deputations. Some ministers have visited, by appointment, neighboring circuits, or chairmen have gone to the help of their brethren, endeavoring to inspire a larger sympathy with financial schemes. But their spasmodic efforts have not brought about a radical cure. In fact, like all human agencies, these, when permanent good has not been obtained, have only lessened their own influence for future appeals. We require a connexional agency, a compact, systematic organization, which shall abide and grow. We need a disinterested, independent, intelligent tribunal, before which this momentous subject shall be considered in all its bearings.

Our English laymen, as well as our lay brethren in the United States, are forward in extremities of this nature. They call conventions, pass resolutions, frame schemes and wake up things generally. Is this not possible with us? We fear we are losing, rather than gaining, in the matter of lay co-operation. The General Conference has absorbed much of the lay interest, as regards legislation. We require even more than the wonted sympathy and counsel which gathered about our ecclesiastical affairs a few years ago. It rests largely with our men of means, wisdom and principle, to carry us through this trying period.

We have thus discharged our duty. Under the promptings of conscience we have called attention to what we regard as a defect—a defect that is growing more palpable—a defect that threatens to produce serious results—but one that may be remedied if met in time and in the proper spirit.

A WEAR
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A WEAK DEFENCE OF A DECLINING CAUSE.

Last week's Visitor was substantially a Wesleyan number. The editor has an article, an Ontario correspondent sends a letter, and a second anonymous writer furnishes a quota, upon the solitary subject of our demerits. But, as usual, there is no attempt at argument—no reference to the opinions of others, even, to substantiate what these writers are unable themselves to prove.

It is our misfortune that, in the immediate object before us, we have to conduct a discussion by a method different from any by which we ordinarily meet an antagonist. Our Baptist confederates are so peculiar in their style of attack and defence, that we are obliged to meet them with their own weapons. There is one weapon, however, which they employ, that we cannot condescend to. They charge Christian men with falsehood—they impute the most sinister and selfish motives to those who happen to differ from them. They style them as wolves, unchangeable. This we have not done—cannot do. We have asked for proof, demanded argument, and when these were refused, we have expressed our impatience and our contempt. The Visitor has but one reply—we are out of temper, we are sneering, and so forth. This we could endure patiently, if only the proof of the "Visitor's" first proposition were adduced with it. But, employed as a side issue merely, it is rather trying to one's good temper.

In our issue of last week we took up the broad assertion of the Visitor, as to the dominancy of Calvinism in modern religious thought, upon its historic and intrinsic merits. That article the Visitor termed "temperate," and assumes it was not written by the editor, in which judgment we may hint he was altogether astray.

The article was written directly in opposition to the statement made by the Visitor—that Froude approved of Calvinism. If we wrote anything to effect, it was that a single volume of Froude's writings could never have been read by the man who made that statement. And yet, the Visitor does not even allude to this aspect of our article. Our appeal to the voice of the modern pulpit, as heard in the numerous echoes of the press, the Visitor is willing to abide by, in part. He accordingly cites the names of Christlieb, Spurgeon and Talmage as being Calvinistic in their preaching. Now, here at length is a citation of proof. And in deciding upon its force, one reader of modern prints is as good as another. What are the facts as to these three out of thirty thousand preachers?

How much is known in America of Christlieb's actual preaching? Simply what reaches us in the form of pamphlets. That great man was at the "Alliance" meeting a few years ago. His utterances were given to the world. Occasionally a sermon from his pen—not his pulpit—comes to readers of Homiletic Magazines in this country. How much Calvinism do they contain? Has this grand German divine expressed at any time, in any place, such sentiments as those by which Mr. Denevan threw the united assembly of Christians into confusion at Toronto? In other words, if Calvinism dominates the mind of Christlieb, is the fact that he does not insist upon Calvinism, as did Mr. Denevan, to be accounted for by the inference that he is not true to his convictions!

The Visitor also adduces the name of Spurgeon. We admitted from the first that Spurgeon is Calvinistic, but held that he, like many others, has changed very materially in this respect within twenty years. He was, early in life, dominated by Calvinism. It saturated his sermons through and through; whereas now, his Calvinistic utterances are comparatively seldom in print. Besides, the sun does not rise and set to all the world in Spurgeon.

Talmage Calvinistic! The Visitor says so; but we are sure it will be as much news to the public as its other opinion, that Beecher is not Arminian. By the way, our neighbor has invented a third classification for Beecher and other "philosophical"

preachers, namely—"Liberalistic." It is much like the distinctive. It some years ago by a w. made defining the population of the United States,—they consisted of the whites, the blacks and the Beechers! To our simple mind it had always occurred that a renunciation of the Five Points, meant an acceptance of Arminianism in their stead. But we live to learn. True, Mr. Beecher, in two or three instances, which are altogether separate from the points involved in Calvinism versus Arminianism, is erratic; but his creed is in striking contrast, in other respects, to that of the school in which he was educated. A more damaging name the Visitor could not have quoted against itself.

We wonder how many others who preach a free salvation, who offer free grace, who expound the doctrines of the Atonement as unrestricted by any considerations of Election or Predestination, are not Arminian, but merely "Liberalistic?" We begin to wonder whether we ourselves are Arminian or Liberalistic!

A correspondent in the Visitor intimates that "the Wesleyan and others have dreamed that Arminianism had prevailed over the doctrine of "salvation by grace." The Visitor inserts that sentence without any qualification. Our readers will thus see the character of the opponents with whom we have to contend just now. If the Visitor does not know that Arminians hold to salvation by grace, he is more ignorant than we imagined; if he does know this to be a cardinal truth in our creed, he is disingenuous. It would be easy to retort that Calvinism believes in salvation, not by grace, but by arbitrary election, though to do so would be to descend to the use of the Visitor's bad weapons, which we shall not do.

PERSONALS.

Rev. George Douglas, LL.D., President of General Conference, has been, we are very sorry to hear, laid aside from disease or eye-sore. We are sure that universal prayer will be made throughout the Church for his gracious preservation and speedy recovery.

Rev. George Bond, A.B., of St. John's, Newfoundland, who has been resting during the past months of this ecclesiastical year, reached Halifax last Saturday by the mail steamer. It is his intention to spend some weeks in these Provinces.

Revs. H. Sprague, A.M., C. W. Dutcher and F. W. Wright, A.B., have been in Halifax during the past few days, the former on a flying visit, the latter to stay a brief season with his relatives.

Our readers will be glad to see that Rev D. B. Scott is recovering. He wrote, too late for last week's issue:—

Mill Village, Feb. 25th. Rev. A. W. Nicolson.—Have been laid aside by inflammatory Rheumatism since the 19th inst. Am now slowly recovering. Have had but one night's unbroken sleep since the disease attacked me, and that was last night, for which I am so thankful. Hope to be able to preach one sermon next Sabbath. With kind regards, I remain, yours in Christ, DAVID B. SCOTT

CORRESPONDENCE.

THOSE STIPENDS.

DEAR SIR,—The writer who does the arithmetic for the Wesleyan in the paragraph on "stipends in the Maritime Provinces," in your issue of last week got things considerably "mixed," after quoting from the Presbyterian Witness the salaries of 35 ministers he says:— "1 receives \$3000. 4 about \$2000. 10 from \$1400 to \$1800. 13 from \$1000 to \$1200. 14 somewhat less than \$1000 each."

42 in 35? The following is a more correct synopsis:— 1 receives \$3000. 2 " \$1200. 2 " \$2000. 4 from \$1400 to \$1800. 1 receives \$1,200. 17 from \$1000 to \$1200 to \$1200. 6 less than \$1000 each.

35 The average salary of these 35 ministers instead of being "about \$2000" as stated by the writer is but \$1,318.51, not it seems to me a very close proximity to "about \$2000." Yours truly, A. LAYMAN.

Charlottetown, Feb. 17, 1879. Our correspondent has left out the very important item "of a manse" in some of his calculations. Our remarks should

have been inserted as "15 receive from \$1000 to \$1200 and receive somewhat less than \$1000 each." Instead of 14 in the latter instance. And instead of an average of \$2000 our figures were \$1400. This would have brought us much the same conclusion as our correspondent. The reference of the paper in which the items appeared, was not in our power to overlook with a close attention Editor.

MIDDLE MURDOCH, Feb. 25, 79.

1. DEAR BRO. NICOLSON.—An article has appeared in the Wesleyan of last week purporting to give its readers the true idea of the liberality of Presbyterian congregations throughout our Province, which necessarily leads such readers to infer that congregations of the sister church are far more liberal towards their ministers than the congregations of Methodism. We do not at a moment think it was intended that such an inference should be drawn, yet we doubt if the Nineteenth century of the reader's (the Wesleyan) would fall naturally into it; without casting even a cursory glance at notes, and as a consequence become very much discouraged, especially the ministerial brethren.

2. We would suggest that the receipts and expenditure of these Presbyterian churches for the past year be published by the side of the already-published figures; we think it would materially alter our estimate of their liberality, and prove conclusively that some of the Presbyterian patrons are not more liberal than we are. We could give many instances to prove, if we wished, that a great many Presbyterian pastors are claimants to a large extent on congregations long since demitted; and that many in possession of charges are only half paid; and that a salary of 600 dollars necessarily guaranteed to sustain a cal rally means in some cases something less than four. We should rejoice greatly if the published figures gave us a true idea of Presbyterian liberality.

3. But a few words concerning Methodism: She has her own peculiar mission to perform—and she does it in her own peculiar way; and we cannot yield the palm of system to any other church extant. Every system has its pros and cons, but we fail to see that other systems are so much better than our own; and we should be sorry to see our beloved Methodism leaving the old landmarks and giving particular force to the education of her people in the particular direction referred to in your last issue.

4. Methodist evangelistic effort and Methodist liberality are non-substantiated, and, as we were almost saying, co-eternal—but we patiently wait for that, and bring before our minds the fact that the Methodist horse need not be spurred or whipped into a faster pace; she is equal to emergency; she is faithful to her trust, and earnest in her work.

5. From our own knowledge we might state that although, as a rule, Methodist ministers do not receive such high salaries as Presbyterian ministers, yet we do not know of one Methodist minister who receives a salary so disgracefully low, that it would be impossible for a Presbyterian minister to equal it. If we are rightly informed, we can show the case to be quite the reverse.

6. To get right upon these points, we would like to know the amount per head paid by the membership for all funds, in connection with the several branches of the Christian church, and thus be prevented from arriving at foregone conclusions, by the perusal of figures that are apt to mislead.

7. Publish all missionary salaries in connection with our church on a 750 dollar basis with a free manse (or, more correctly speaking, mission-house), and you have a schedule of salaries parallel to that we are discussing (but don't say anything about deficiency).

But I am writing too much. Excuse it, brother, and don't fail to appropriate the best wishes of Yours truly, W. J. LAW.

OUR CHURCH WORK, &c

The Moncton "Times," on Monday of last week, states that on the previous evening "the Rev. Mr. Currie preached a stirring sermon appropriate to the revival season, and at its close the impressive baptismal ceremony of the Methodist body was administered to six young converts—one being an old man, and another a young lad. After the baptismal ceremony had been concluded, twelve other persons were received into the church."

WILLIAM WILSON, Esq., of Fredericton, delivered the fifth lecture of the Carleton Methodist Sabbath School course in the school room of the church, Carleton, last evening, on the subject of "Books, their origin and use." The lecturer had chosen for his lecture a very interesting subject, and he handled it in such a masterly manner as to bring forth frequent and enthusiastic applause from the large audience present. The lecture was a very able effort. W. Watson Allen, Esq., occupied the chair, and introduced the lecturer. This is the last lecture of this course, which is so close in a short time with a grand concert.—News.

BERWICK, Feb. 27, 1879.

DEAR BRO. NICOLSON.—You are aware we have kept up special services here ever since "the week of prayer." From the commencement the services were interesting, solemn, and in some respects encouraging. Yet the good work that commenced at the early stage of the meetings progressed slowly until a week ago this evening. That evening after we had mentioned that probably the meeting of the next evening would be the last of the series, what we had been praying and hoping for was graciously vouchsafed—a fresh baptism of power. Since that time a wonderful work of grace has been going on among the people, especially the young people and the children of the Sabbath

and day schools. The teacher of our public school is among the recently saved, and a very large proportion of his pupils are under serious impressions, and some of them have found peace with God. The change in the aspects of things in our services, and in the plan generally, religiously, is remarkable, and leads us to exclaim, "What hath God wrought!" It is most emphatically a work of God. To His name be undivided and eternal praise.

I find those protracted services very taxing—more so than formerly, and often feel the need of a little aid from abroad but as yet have not been able to secure any. My brethren in neighboring circuits having work enough at home. The Lord however, sustains, and many of the old members of the church come up nobly to the work. The young converts also display commendable zeal in the cause and are quite ready to "stand up for Jesus" when asked so to do. How delightful it is to hear so many young people and children reporting themselves as having recently obtained the pardon of sin and peace with God, or as seekers of those great blessings. May the Lord still in his own way carry on his own work! Yours, &c., C. LOCKMART.

TEA MEETING IN DARTMOUTH.

One of the most successful tea meetings ever held in Dartmouth, took place in the basement of the Methodist church, on Tuesday evening, Feb. 25th. There was a large attendance—the price of tickets 50 cts. The leading citizens of Dartmouth were there, as also a fair representation from the Halifax side. The tables were bountifully supplied with all the delicacies of the season. The music by the choir of the church under the direction of Mr. Short, was excellent. After the substantial had been discussed—the Pastor, Rev. Mr. Shore, called upon Stipendiary Motion to take the chair. Mr. Shore made a brief speech—bidding all present a hearty welcome, referred to the presence of clergymen and other prominent members of sister churches, as an unmistakable evidence of the bond of union which is binding together the Christian churches in a closer union. He referred to the approaching termination of his labours with the congregation at the end of the connexion year—being the third year of his incumbency—of the friendships he would be called upon to sever, and closed with reference to the kindly feeling now subsisting between the Christian churches in Dartmouth. The literary programme was very attractive—most eloquent and attractive speeches were delivered by Revs. Dr. Burns, Dunn, Clarke and Morrison. The entertainment is pronounced to be a great success. There seemed to be a feeling of deep regret in the audience when it was announced that Mr. Shore would so soon terminate his connection with the Dartmouth circuit. He is respected and beloved by all classes.

OXFORD.

DEAR MR. EDITOR.—At the beginning of the year we held a series of special services at West Leicester. A goodly number professed conversion. On the 16th inst. I baptized two adults and received fourteen others on probation. The roads and weather have been so very bad I have not been able to see several of the converts, but expect to receive them into church relationship at an early date. Feb. 26, 1879. D. W. J.

ST. JOHNS, NEWFOUNDLAND.

We had a very successful Sabbath School tea-meeting Feb. 18th in George Street Church. Addresses were delivered by Rev. Messrs. Hall, McNeil, Milligan and Kendall. The choir of children did admirably in singing. The proceeds to be devoted to Sabbath School purposes were \$108. We have had special services since the week of prayer, resulting in great good. We have had over 100 conversions, besides more than a score seeking the Lord. The services are yet continued. Last evening we had a number of penitents. The church has been quickened, and many have returned to their class-meeting. For be it known that all our members here meet in class. Many are seeking for holiness. We expect great things from the Lord. J. S.

PROVINCIAL NEWS.

NOVA SCOTIA.

We are pleased to learn that the Starr Manufacturing Co. at Dartmouth have low employment at their works 110 hands; four weeks ago they only had 40. The Hopewell Co. have also a large number of men and boys to work. A new foundry has just been started at McKay's works. This looks encouraging.

The heirs of Thomas Armstrong, supposed to have formerly belonged to the Province of New Brunswick, will hear of something to their advantage by communicating with R. S. Strahan, Attorney for the administration of the estate of deceased, Albany, Lenn County, Oregon, U. S. The estate of the deceased is said to be valued at \$25,000. A number of families bearing the name of Armstrong live in the Province.

At the trial of a case in the court, before two West Cornwallis Justices; the jury having agreed upon a verdict, were informed that there were no funds available for the payment of their fees (30 cents each), and quietly left the office taking the verdict with them.—Kentville Chronicle.

Mr. Henry P. Clay, son of Dr. Clay, Dominion Immigration Agent in this city, has just graduated as a Doctor of medicine at the University Medical College, New York. A letter from one of the professors speaks in very high terms of young Dr. Clay's abilities, and predicts a bright professional career for him. He was a student at the Halifax Medical College before going to New York.

Mr. Forshaw Day, the well known artist of this city, has received the appointment of Professor of Free Hand Drawing in the Dominion Military College at Kingston, and is about to leave Halifax to enter upon his duties. The salary, we believe, is \$1500 the first year, with an early increase to \$2,000.

The unsparring hand of death has again been laid upon, and stricken down, after a month's severe illness, one of our most useful townsmen, Mr. Abram Young. By his demise our country has lost one of her foremost sons—one who could ill be spared. Engaged as he was in adding to the merchant marine of his native county—noble specimens of his handicraft—and employing from time to time large numbers of men in his ship-yard, his loss will be severely felt.—Bridgetown Monitor.

The man Walker, who was imprisoned in Kentville jail, for breaking into Fort Williams Station House, escaped on Sunday evening last. The cell in which he and several others were incarcerated is next the dungeon. A hole about as wide as a man's shoulders, and nearly a foot deep, was cut in the wall between the dungeon and the criminal's cell. In some mysterious way the prisoners discovered that the dungeon door was not locked, and about nine o'clock on Sunday evening Walker crawled through the hole, opened the dungeon door, passed along the hall and out the front door, without being noticed. It is supposed the whole gang contemplated escape, although they solemnly assert that they knew nothing of the hole in the wall.—Kentville Western Chronicle.

Miss Beaton, about 15 years of age, daughter of Mr. Wm. Beaton, Leitch's Creek, C. B., while returning home from visiting some friends on Wednesday, 19th inst., was drowned in attempting to cross the Creek. Her body was recovered next day.

The Fort Mouton correspondent of the Liverpool Times gives the following damage done by the late storm at that place: "Mr. Currie's lower lobster factory was carried away by a gale last fall, and now by this last great storm the other one, situated farther up, and called the upper factory, was damaged badly. The large boiler was broken up, and about two chaldrons of coal washed away. Probable damage in the neighbourhood of \$100. Mr. Michael Neville, merchant, lost part of his wharf, and some cordwood that was put upon it. Also, two schooners belonging to him, and lying at the pier a little distance from the shore, were badly chafed. One had ten stanchions broken in and bulwarks damaged, and shrou's carried away. Mr. Rowland Currie had his wharf totally destroyed. Half of the breakwater at Mouton Island was carried away."

NEW BRUNSWICK & P. E. ISLAND.

St. Andrew's Church, Presbyterian St. John N. B. as completed, will cost, including all its equipments, \$65,000, not a large sum for so fine a structure, which can be said with truth to be an ornament to the city in which it is built and a credit to the congregation who erected it.

A despatch from Fredericton says: "The Supreme Court has granted an order for the discharge of Ellis, the National Park Bank robber."

In consequence of the interruption to travel on the Carleton Branch by a recent land slide, trains on the St. John and Maine Railroad will run only to Fairville.

The Charlottetown "Examiner" says—Jas. McAulay met a more terrible death than that reported in yesterday's issue. He lived at North Side, and on Friday went to Mount Stewart to transact business. He remained over night at Mount Stewart. On Saturday the snow had blocked the roads that he was unable to return home. He left his horse at Mount Stewart, and on Saturday night went to cross the south side of the river, intending to remain at a friend's until he would return home. When proceeding thither in darkness, he fell into a creek and perished while struggling to recover himself. His body was found in the creek next morning.

NEWFOUNDLAND.

The spacious lecture room of the Athenaeum building was crowded last evening when the Rev. Mr. SNEYTON delivered what we have been informed was an excellent lecture on the subject—"Wanted." We regret that through indisposition we could not share in the general enjoyment of the audience.—St. John's Ledger.

A TERRIBLE DEATH.—On a recent trip from Betty's Cove, the S. S. Hercules brought the body of a young man named Dorsey, to St. John's. The death of the poor fellow was tragical and heart-rending in the extreme. He had been complaining of pains in the region of the back and beneath the ribs, and was advised by a friend to get a large bandage of flannel, saturated with spirits of turpentine, and sew it around his body. This, what seated in bed, he stitched around him, but unfortunately, wanting to sever the thread, he applied a match, which fired the spirits and sent the poor fellow, maddened with pain, and imprisoned in his fiery shirt, out in the snow, which soon quenched the flames, but the injury brought about his death in the space of twenty-four hours. His agony, before relieved by death, is described as heart-rending.

The Legislature was opened on the 4th ult. Alex. W. Macneilly was elected Speaker. Most of the \$1,000,000 received from the Fishery Award has been invested.

There is a strong agitation for a railway across the Island.

Diphtheria and scarlet fever are making frightful ravages in St. John's.

There is great distress among the fishermen at Burin.

WESLEYAN ALMANAC

MARCH, 1879.

First Quarter, 1 day, 5h, 44m, Morning. Full Moon, 8 day, 5h, 55m, Morning. Last Quarter, 14 day, 11h, 37m, Afternoon. New Moon, 23 day, 4h, 50m, Afternoon. First Quarter 30 day, 5h, 51m, Afternoon.

Table with columns: Day of Week, Sunrise, Sunset, Moonrise, Moonset, Day Length, Night Length. Rows for each day of the month.

THE TIDES.—The course of the Moon's Southern gives the time of high water at Parrboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro. High water at Pictou and Cape Tormentine, 2 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, and 50 minutes EARLIER than at Halifax. At Charlottetown, 3 hours 54 minutes LATER. At Westport, 4 hours 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

FOR THE LEVOTH 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 LEVOTH 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.

YARMOUTH NORTH.

Our church and congregation have been called to part with some, whose memories will long remain very dear to those who enjoyed and prized their society. Among those we may first mention.

MRS. JOHN H. KILLAM.

Early in November, after a brief illness, this beloved sister passed away in comparatively early life, leaving a large circle of sorrowing friends to mourn her loss. She was the daughter of C. McLaluchlan, Esq., of St. John, N.B., and after her marriage and settlement in Yarmouth had endeared herself to all who knew her, by her amiable disposition and many excellencies. For several years she had been fully identified with our church and always manifested a commendable zeal in the progress of the cause of God, by liberally sustaining the Missionary Society as well as other benevolent enterprises of the church. The means of grace were esteemed by her above all other exercises, and it is a consoling remembrance that her last appearance in public, was at the Lord's table. As she knelt there in health and loveliness, no one thought she would be the first of that number to receive the invitation to the communion of saints above. It was hard to break away so soon from a happy home, but God gave her strength to leave an affectionate husband and tender children, in His sure keeping.

MRS. FREEMAN GARDNER.

This name will at once call up memories of former days, when Methodism in and about Yarmouth was yet in its infancy. Many of the senior brethren in the ministry can look back to the pleasant seasons spent beneath that hospitable roof, and call to mind how deeply she was interested in whatever affected the youthful and growing cause. From childhood, it would seem, she loved the Lord, and all through the years of a busy life she walked uprightly and eminently displayed "the ornament of a meek and quiet spirit." Faith in God was a distinguishing feature of her Christian experience, and so firmly did she hold to the promises of the inspired word, that when called from the loved activities of life, and in much distress to await the approach of death, she preserved the utmost equanimity of mind. Upwards of three years she thus remained in retirement, not even mentioning her sufferings to her intimate friends, but ever preserved a cheerful spirit, greeting with a smile all who entered her home. For some months previous to her death, she appeared to improve in a measure and it was even hoped that she would overcome her infirmity for a time; but while such hopes were being cherished the Master came and called for her,—came unexpectedly and called so gently, not one was aware He had appeared unto her, till they found that she "was not." With no time for a parting word, without a struggle or a sigh she was quietly removed to the "unchangeable home of the soul."

MISS ANNA SIM

widow of the late Mr Alexander Sim, died at Upper Bawden, Oct. 30th, 1878 aged 82 years. I have found it difficult to gather information in reference to the earlier religious life of Mrs. Sim. She was born in Scotland and with her husband was in early life a member of the Church of Scotland. When the family came to this province they settled at Maitland and while residing there or subsequently Mr. and Mrs. Sim united with the Methodist Church. Bro. Sim went home several years ago, our sister tarried, in bodily weakness but strong in faith. Mrs. Sim was a diligent student of the word of God, she had it in her heart. Though she was a woman of few words she was ready to give a reason of the hope that was in her with meekness and fear.

CAPT. BENJAMIN KIMBALL

was also suddenly called away. In early life he had sought the Lord and united himself with the Free Baptist Church, but on coming to Yarmouth many years since, he became a regular attendant on the services of the Methodist church.

Though he never became a member, yet his sympathies were fully with us, and whenever able was invariably found in his place in the sanctuary. In the roughest days his presence in the congregation could always be counted upon, thereby honoring the Master, cheering the servant and securing a blessing to his own soul. His last illness was not considered alarming, and to all appearance he was regaining health. On the last day of his life he was unusually comfortable and cheerful, so much so, that he arranged some important business, enjoyed a season of delightful conversation with his family, speaking of his trust in Christ, and after taking a little rest without a moment's warning was called into the presence of his Lord.

The impressive lesson taught by these solemn dispensations of an unerring Providence is "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." J. R. Feb. 21st 1879.

MRS. THOMAS W. WOOD,

of Richibucto, N.B., entered into her rest, Nov. 25th, 1878. Her last illness was short. Only on the day of her death, was she considered dangerously ill. In the evening, she desired to have family prayers before tea. And after tea it would have been too late for her to join. She anticipated the declarations of the psalm that was read and entered heartily into the prayer. The writer went to her bed-side, and perceiving that she was very weak, said, "My heart and my flesh faileth, but God is the strength of my heart,"—she added, "And my portion forever." This was her last distinct utterance; and it embodied her hope, her faith, her abiding conviction. Her breathing grew shorter and fainter, and she fell asleep.

Mrs. Wood was a model woman. I have never seen womanly excellence and Christian virtues more beautifully exemplified. Gentle, patient, kind; firm, energetic; devoted to her family, glowing in love for Christ; with a kind word and a helpful hand for every one, and a deep interest in all that concerned her Redeemer's glory. "She served with faithful Martha's hand, And loving Mary's heart."

An inmate of her house for years, while her children were growing up and other children were there for their education; with all the annoyance of domesticity; often weary and feeble, I never knew her to lose her temper once.

Patience is not ranked as first of graces; but it is a blessed one, a blessing to its possessor and all in the vicinity. This wonderful self-poise, she bore in all circumstances. It gave beauty and symmetry to her whole character. Never any thing but benevolent, her family, her minister, her neighbor; the beggar, the poor Indian always met the same gentle spirit, the smile and word of interest, sympathy and kindness. She loved her own church. She clung to it, when it was weak and unfashionable, her heart was in every thing that ministered to its success; yet she loved all who loved her Master, and rejoiced in their prosperity.

There are good people so defective, that we think they must tarry somewhere behind, for preparatory training; some pruning and development, before their admission into the society of God's perfect ones. She, if any do, with her sweet spirit, her love for God, her broad Christian charity, would find immediate entrance into the high companionship of heaven.

Thus star by star declines, Till all have passed away, As morning high and higher shines, Unto the perfect day. Nor sink these stars in empty night, They hide themselves in Heaven's own light. T. B. S.

MRS. SIM

widow of the late Mr Alexander Sim, died at Upper Bawden, Oct. 30th, 1878 aged 82 years. I have found it difficult to gather information in reference to the earlier religious life of Mrs. Sim. She was born in Scotland and with her husband was in early life a member of the Church of Scotland. When the family came to this province they settled at Maitland and while residing there or subsequently Mr. and Mrs. Sim united with the Methodist Church. Bro. Sim went home several years ago, our sister tarried, in bodily weakness but strong in faith.

Mrs. Sim was a diligent student of the word of God, she had it in her heart. Though she was a woman of few words she was ready to give a reason of the hope that was in her with meekness and fear.

When she came to death, no fears were with her. To a beloved daughter—Mrs. Bond the wife of our esteemed local preacher, she said "I am not afraid to die. If we know 'e God in all our ways He will direct our steps aright." J. R. H.

SHEDJAC MISSION.

SILAS LOCKHART.

It is with sorrow mingled with gladness that we record the death of our esteemed friend and brother, Silas Lockhart. Sorrow on account of our loss, gladness when we remember that it is his eternal gain. About fifteen years ago Bro. Lockhart was led to embrace the doctrine of christianity to venture his soul on the atoning sacrifice of Calvary and exercise implicit faith in God. Since then he has been a consistent member of the Methodist Church, adorning his profession with christian cheerfulness and bearing the fruits of the spirit. At his home the ambassadors of the cross have ever met with a warm reception and been welcomed to the family circle. During the latter part of the summer Bro. Lockhart's health began to fail when winter set in he took a severe cold followed by typhoid fever which ended in his death on Dec. 22nd, 1878, at the age of 58 years. He bore his affliction with cheerfulness—even when suffering the most intense pain he felt Christ to be a "Sheltering Rock" in a weary land and in his dying hour was perfectly reconciled—saying that he was going to be with Jesus. He has gone where there shall be no night of sickness nor of death. Gone to see the King in his beauty, and to enjoy pleasure forever more. He leaves an affectionate wife, and family, and a large circle of friends to mourn the loss of a kind husband a lenient parent and an obliging neighbor but we trust that, eventually they will meet him on the other shore and with him reign forever in the realm of perpetual bliss.

Christ, has called for many a loved one, We have seen them leave our side; With our Saviour we shall meet them When we too have crossed the tide.

GOODNESS AND JUSTICE HARMONIZE IN THE DIVINE GOVERNMENT.

The goodness of God is a delightful theme. Its consideration brings joy to the intelligent creatures. The pulpit, with great propriety, talks much about this feature of the Divine character. It is the foundation of all truth and government. No sweeter thought ranges the universe of mind. The idea that God is wicked cannot be cherished, without doing violence to the religious instincts of the soul.

But the justice of God must not be ignored, in contemplating his character. Both attributes operate harmoniously in the administration of his moral government. There are in Providence, as well as in the Gospel, displays of both wrath and mercy. It is as scriptural to talk of a day of vengeance as a day of recompense. "Vengeance is mine; I will repay, saith the Lord." Is God unrighteous who taketh vengeance? Certainly not. If he were, how could he judge the world? We know he will do that in righteousness. Then it is evident that in righteousness he can take vengeance.

All the manifestations of wrath connected with the history of angels and men, rightly understood, do not conflict with his goodness. Can we entertain the thought, that it would have been better for the universe, had he allowed the rebel angels to continue among their associates?

Was there not a necessity, even in the estimation of goodness, for their expulsion from heaven? and the preparation of "everlasting fire?" There was goodness as well as justice in the procedure.

A holy nature cannot tolerate evil. God cannot be otherwise than displeased with sin. And the exhibition of this displeasure is what the Bible calls wrath.

Goodness, not wrath, told our first parents beforehand what results would follow disobedience. A wise threatening is not an indication of wrath. Love warns of approaching danger. And can we think of goodness adopting a better method to show the first transgressors, the sinfulness of sin, than that which was adopted? Expulsion from the garden, wearisome toil, personal sorrow, and thorns and thistles, would continually make them feel that it was a bitter thing to sin against God. While the shedding of animal blood in their devotional approaches to Him, whom they had offended, would solemnly impress their minds with the terrible future consequences of unpardonable sin.

Amidst these clear manifestations of righteous wrath, a marvellous display of redeeming grace was made, which was admirably adapted to call forth the supreme tone of the creature; and to establish the glorious truth, that God's tender mercies are over all his works.

But, even "tender mercies" exist in the Deity, in connection with inflexible justice. The divine government, without the element of justice in its administration, would be seriously defective. And destitute of goodness, as its basis would be a calamity in the universe. We rejoice to know that his government has, with all other excellencies of a good government, both elements, jus-

and goodness. "Righteousness and judgment are the habitation of his throne." "Hallelujah, for the Lord God Omnipotent reigneth."

This remarkable commingling of wrath and goodness is apparent wherever evil and good are operating. Not only manifest in the spiritual, but also in the physical creation. The written word, however, reveals more than the wide realm of nature. Here we constantly meet with language, indicating both principles. What else do we understand, by the following Scriptural expressions: favour and wrath, anger and loving kindness, salvation and damnation, hell and heaven, punished and rewarded, life and death, and tormented and comforted?

Look at the contrasts of the Bible; they are not contradictions; but bring out before us very clearly the principles of God's moral government. "The wicked is driven away in his wickedness but the righteous hath hope in his death." "Come ye blessed." "Depart ye cursed." "The salvation of God." "The perdition of ungodly men." "Present with the Lord." "Banished from his presence." "No night there." "In utter darkness." "In Abraham's bosom." "Tormented in this flame." "Weeping and wailing." "Fullness of joy." These words mean something. They signify awful realities. They refer to the moral conduct of God in relation to human conduct. They are enough to make the rebellious tremble, submit, and sue for mercy.

To have an interview with God, in connection with the Gospel invitation, is to find rest to the soul; but to meet him in judgment will be fearful in the extreme. In Christ he is reconciled; out of Christ he is a consuming fire.

Then let not the pulpit be silent about the justice of God. Tell of goodness, and warn of coming wrath. Let not the sword of justice be altogether concealed behind the robes of mercy. Whisper in the repenting sinner's ear, not only that God is merciful, but also that he is faithful and just to forgive sin when it is confessed, I would close this article by a Scripture quotation, which plainly shows, that human conduct extracts wrath or goodness from the moral government of God.

"Behold therefore the goodness and severity of God; on them which fell severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." G. O. H.

Maitland, Feb. 21, 1879.

THE YOUNG FOLKS.

THE MATCH BOY.

Dean Stanley, in his sermon to children at Westminster Abbey, recently told a very touching little story. He said: Not long ago, in Edinburgh, two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a poor, thin, blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said, "Please, sir, buy some matches." "No, don't want any," the gentleman said. "But they are only a penny a box," the poor little fellow pleaded. "Yes but you see we don't want a box," the gentleman said again. "Then I will give you two boxes or a penny," the boy said at last, and so to get rid of him, the gentleman who tells the story said: "I bought a box, but then I found I had no change, so I said, 'I will buy a box to-morrow.' 'Oh, do buy them to-night if you please,' the boy pleaded again; 'I will run and get you the change, for I am very hungry.' So I gave him the shilling, and he started away. I waited for him but no boy came. Then I thought I had lost my shilling; still, there was that in the boy's face I trusted, and I did not like to think bad of him. Late in the evening I was told a little boy wanted to see me; when he was brought in I found it was a smaller brother of the boy who got my shilling, but if possible still more ragged and poor and thin. He stood for a moment diving into his rags, as if he were seeking something, and then said, 'Are you the gentleman that bought the matches frae Sandie?' 'Yes,' 'Well, then, here's four pence out o' yer shilling; Sandie can not come; he's very ill; a cart ran over him and knocked him down, and he lost his bonnet and his matches and your sevenpence, and both his legs are broken, and the doctor says he'll die; and that's all.' And then, putting the fourpence on the table, the poor child broke down with great sobs. So I fed the little man, and I went with him to see Sandie. I found that the two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He knew me as soon as I came in, and said, 'I got the change, sir, and was coming back, and then the horse knocked me down and both my legs were broken. And Oh, Reuby! little Reuby! I am sure that I am dying, and who will take care of you when I am gone? What will you do, Reuby?' Then I took his hand and said I would always take care of Reuby. He understood me and had just strength to look up at me as if to thank me; the light

went out of his blue eyes. In a moment—

"He lay within the light of God Like a babe upon the breast, Where the wicked cease from troubling, And the weary are at rest."

A STORY FOR BOYS.

"WHEN I was six years old," says a well-known merchant, "my father died, leaving nothing to my mother but the charge of myself and two young sisters. After selling the greater part of the house furniture she had owned, she took two small upper rooms, and there, by her needle, contrived in some way—how I cannot conceive when I recollect the bare pittance for which she worked—to support us in comfort. Frequently, however, I remember that our supper consisted simply of a slice of bread, seasoned by hunger, and rendered inviting by the neat manner in which our repast was served, our table always being spread with a cloth, which, like my good mother's heart, seemed ever to preserve a snow-white purity." Wiping his eyes, the merchant continued:

"Speaking of those days reminds me of the time when we sat down to the table one evening, and my mother had asked the blessing of our heavenly Father on her little defenceless ones, in tones of tender pathos that I remember yet, she divided the little remnant of her only loaf into three pieces, placing one on each of our plates, but preserving none for herself. I stole around to her, and was about to tell her that I was not hungry when a flood of tears burst from her eyes, and she clasped me to her bosom. Our meal was left untouched; we sat up late that night, but what we said I cannot tell. I know that my mother talked to me more as a companion than a child, and when we knelt down to pray, I consecrated myself to be the Lord's, and to serve my mother.

"But," said he, "this is not telling you how neatness made my fortune. It was some time after this that my mother found an advertisement in the newspaper for an errand boy in a commission store. Without being necessitated to wait to have my clothes mended, for my mother always kept them in perfect order, and although on minute inspection they bore traces of more than one patch, yet on the whole they had a very respectable air; without being obliged to wait even to polish my shoes, for my mother always kept a box of blacking, with which my shoes must be set off before I took my breakfast; without waiting to arrange my hair, for I was obliged to observe, from my earliest youth, the most perfect neatness in every respect, my mother sent me to see if I could obtain the situation. With a light step I started, for I had a long time wished my mother to allow me to do something to assist her.

"My heart beat fast I assure you, as I turned out of Wilson into Blair Street, and made my way along to the number my mother had given me. I summoned all the courage I could muster and stepped briskly into the store, and found my way into the counting room, and made known the reason of my calling. The merchant smiled and told me that there was another boy, who had come in a little before me, he thought he should hire. However, he asked me some questions, and then went out and conversed with the other boy, who stood in the back part of the office. The result was that the lad who first applied was dismissed, and I entered the merchant's employment, first as an errand boy, then as a clerk, afterwards as his partner until his death, when he left me the whole business, stock, &c. After I had been in his service some years, he told me the reason he chose me in preference to the other boy was because of the general neatness of my person while in reference to the other lad, he noticed that he neglected properly to turn down his vest. To this simple circumstance has probably been owing the greater part of my success in business."

The manufacturers of Sheridan's Compound Powders informs us that their powder will effectually prevent hog cholera and all diseases in hogs and that they will increase the size and weight one quarter.

PERRY DAVIS' PAIN KILLER TAKEN INTERNALLY, it relieves instantly the most acute pain. Used EXTERNALLY, it is the best Liniment in the world. Its effect is almost instantaneous, affording relief from the most intense pain. It soothes the irritated or inflamed part, and gives quiet rest to the sufferer. It is eminently the people's friend, and every one should have it with them, or where they can put their hands on it in the dark if need be.

DR. HARRIS, of Middlebury, Vt., says: "I had been troubled with Bronchitis for two years, so affecting the organs of speech that I could not speak aloud for six weeks. I had with it a severe cough and cold night sweats. I took two bottles of Allen's Lung Balm and an entirely cured."

If there is a person in this county who does not know of Johnson's Anodyne Liniment we hope this paragraph will reach that person's eye and that he will write us of particulars of it. It is more valuable than gold, silver or precious stones.

TEMPERANCE.

THE DRUGGIST'S EXPLOITS. Expels R... Beauty, Disrupts the... Weakens the... ing Hospitals, C... Incurable Wounds... a Devil to the... the Beggar's C... and Children's... come a B... who drinks... and Rob... NOR IS... EXPECT...

The above p... every man—... ture, it is the... drinks. This being so... Drunks" is in the... truisms. Applic... cannot have, so f... ing is concerned... to any one. And yet we all... well, that this i... phrase used with... a phrase emp... and specie but... conveying a mean... painfully definite. When it is said... drink, it is meant... a beverage to a d... less discreditable... selves. This is a... It suggests more... sense of misgivi... career, embracing... extreme possibilit... This is the sens... is employed, not... particular section... say, the tempera... the universal se... There is scarcely... brewer, or public... engaging a man... trust, however co... in other respects... tions were accom... er "but he drinks... Now why is it... indefinite convey... Why is the predi... on the mention o... because the objec... stood. But why... sally understood?... mits of one answe... namely, that the... that stands in th... confounded with... the injurious and... attending its use... it is not the use o... harm: it is the al... are liable to abuse... nevertheless you... ticular article ou... gory. How so? use of the expressi... wherever you hea... stand it as you do... you recognize th... drink's liability to... ally dangerous and... in the community... nacular is thus see... of the exceptiona... acter by confoundi... nary articles of da... ing changes on th... abuse," we simpl... speech bewrays th... other articles of b... to liabilities of na... with those which... alcoholics, it wou... for the phrase, "h... attained the sense... consent has been a... These liquors, the... bly proved to be e... ous and injurious... as a matter of cour... therein requires to... exceptional manner... experience has led... phraseology which... against the sale of... placed on the sam... the ordinary artic... The daily ubiquit... the phrase, "he dr... liar and deep signi... an article which ne... this is a standing e... versal, albeit in so... consciousness of its... It also presents an... ment for the suppress... sale. As beheld in... glaring is the iniqu... traffic in strong drin...

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TEMPERANCE.

THE DRUNKARD'S TREE.

THE SIN OF DRUNKENNESS Expels Reason, Drowns Memory, Distempers the Body, Defaces Beauty, Diminishes Strength, Corrupts the Blood, Inflames the Liver, Weakens the Brain, Turns men into walking Hospitals, Causes Internal, External and Incurable Wounds, is a Thief to the Senses, a Devil to the Soul, a Thief to the Purse, the Beggar's Companion, a wife's Woe, and Children's Sorrow; makes man become a Beast and a Self-murderer, who drinks to others Good Health and Robs Himself of His Own.

NOB IS THIS ALL—IT EXPOSES TO THE DIVINE DISPLEASURE HERE, AND HEREABOUTS TO ETERNAL DAMNATION.

SUCH ARE SOME OF THE EVILS SPRINGING FROM THE ROOT OF DRUNKENNESS.

HE DRINKS.

The above proposition is true of every man;—nay of every living creature, it is the fact that he or she drinks.

This being so, the statement "he drinks" is in the nature of it, a mere truism. Applicable to every one, it cannot have, so far as the literal meaning is concerned, a special application to any one.

And yet we all know, and know too well, that this is a common phrase, a phrase used with a special application—a phrase employed in a restricted and specific but well understood sense, conveying a meaning that is sadly and painfully definite.

When it is said of persons that they drink, it is meant, first, that they drink a beverage to a degree that is more or less discreditable and injurious to themselves. This is a minimum of meaning. It suggests more than this,—a general sense of misgiving as to the future career, embracing the darkest and most extreme possibilities.

This is the sense in which the phrase is employed, not merely by any one particular section of the community, as, say, the temperance reformers. It is the universal sense of the phrase. There is scarcely even a distiller, or brewer, or publican who would be found engaging a man to fill a position of trust, however competent he might be in other respects, if his recommendations were accompanied by the whisper "but he drinks."

Now why is it that an expression so indefinite conveys a meaning so specific? Why is the predication sufficient without the mention of the object? It is because the object is universally understood. But why is the object universally understood? This question admits of one answer and one answer only, namely, that there is no other beverage that stands in the least risk of being confounded with intoxicating liquor in the injurious and ruinous consequences attending its use. But we are told that it is not the use of the article that does harm; it is the abuse. And all things are liable to abuse. Be it so, we reply; nevertheless you yourself take this particular article out of the common category. How so? Whenever you make use of the expression "he drinks," or wherever you hear it used and understand it as you do in its current sense, you recognize thereby intoxicating drink's liability to abuse, and its specially dangerous and injurious character in the community. Our common vernacular is thus seen to bear the impress of the exceptionally mischievous character by confounding it with the ordinary articles of diet and beverage, ringing changes on the terms "use and abuse," we simply reply that their speech betrays them. If any of the other articles of beverage were subject to liabilities of nature to be compared with those which attend the use of alcoholics, it would have been impossible for the phrase, "he drinks," to have attained the sense which by universal consent has been assigned to it.

These liquors, then, being indisputably proved to be exceptionally dangerous and injurious to society, it follows as a matter of course that the traffic therein requires to be dealt with in an exceptional manner. Our common experience has led to the adoption of a phraseology which is a standing witness against the sale of strong drink being placed on the same footing as that of the ordinary articles of consumption.

The daily ubiquitous employment of the phrase, "he drinks" with its peculiar and deep significance, pointing out an article which needs not be specified, this is a standing evidence of the universal, albeit in some cases latent, consciousness of its deleterious character. It also presents an unanswerable argument for the suppression of its common sale. As beheld in this light, how glaring is the iniquity of forcing the traffic in strong drink upon a locality

alive to its evils and wishing to be free from them!

These considerations are "fast coming to the front" in the minds of prudent and reflecting men. Light from all sides is converging upon the subject. The notion that has hitherto possessed the minds of so many amiable and well-meaning men, and has hampered and crippled the temperance reformation, viz., that intoxicating drink so confessedly potent for evil, is nevertheless in itself a beneficial and to some persons a necessary article of beverage—this notion is being gradually exploded, and the conviction is spreading and deepening, that while the evil results of the drink beggar all description and defy exaggeration, the alleged good is the most unfortunate sham that ever beguiled the simplicity of mankind, and that, therefore, the traffickers in the drink are not only the agents of evil but of evil only and evil continually.—*Alliance News.*

WHY I DO NOT SMOKE.

1. Because smoking is unnatural. Few learn to smoke without being sick, nature rebelling against this foreign importation.

2. Because it is expensive. In Great Britain about sixteen millions (£16,000,000) are annually expended upon tobacco.

3. Because it is dirty. The constant expectoration by the user of tobacco is certainly not among the things that are "pure, lovely, and of good report."

4. Because it is dangerous. Who can tell the number of farm buildings, forests, houses, ships, and mines that have been set on fire by smokers?

5. Because it is injurious. It injures the intellect, the memory, the body, the offspring and the manufacturers, because it contains deadly poison. No fewer than eighty-seven diseases are traced to it. Sir Benjamin Bradie, Dr. Richardson, and hosts of other medical men have pronounced against it. The saliva, first poisoned and then spit out, ought to go to nourish the body.

6. Because it is annoying to others. How many ladies and others patiently endure the nuisance in railway trains, &c.

7. Because it is troublesome to the smoker himself. What an amount of care the smoker requires to keep himself properly supplied with tobacco, cigars, pipes, mouth pieces, fuses, matches, &c. One tobaccoist advertizes eighty-four different kinds of cigars. What an experience a man must have to choose wisely from such a variety!

8. Because it is degrading. The smoker first masters his pipe, and then the pipe masters him. The conqueror becomes a slave. And how exacting is the habit, those only know who have tried to leave it off.

9. Because it leads to drinking. "The pipe and the pot" are generally in alliance.

10. Because the smoker sets a bad example, especially to the young. All are agreed that it is not desirable for boys to smoke, and yet how few set the example by putting out their pipes!

11. Because smoking condemns itself. I never met a smoker who advised me to learn, though I have scores who advised me not to do so.

12. Because it is selfish. The smoker more than anyone else is a selfish man. If he is poor, no matter how hard the times are, he must have his tobacco. Self denial is a christian duty. How can anyone "deny ungodliness and worldly lusts" and yet be a slave to this pernicious weed?

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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.

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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. The tonic effect upon the nerves and muscles was, circumscribed, and owing to their diluted state, 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.

All this has been indisputably attained. The success of the work is complete; and Fellows' Hypophosphites stands foremost amongst the remedies for chronic organic diseases, possessing properties to which no other medicines has ever aspired.

ABSTRACT EFFECTS. Fe Fellows' 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 muscular 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.

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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 with out 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 the cheaper priced article.

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PREACHERS' PLAN, HALIFAX AND DARTMOUTH. SUNDAY, MARCH 9th, 1879.

11 a.m. Brunswick St. 7 p.m. Rev. S. F. Huestis
11 a.m. Grafton St. 7 p.m. Rev. W. H. Heartz
11 p.m. Kaye St. 7 p.m. Rev. C. M. Tyler
11 a.m. Charles St. 7 p.m. Rev. Jas. Sharp
11 a.m. Cobourg St. 7 p.m. Rev. S. B. Dunn
11 p.m. Beech Street. 330 Rev. J. Sharp
11 p.m. Dartmouth 7 p.m. Rev. G. Shore
Rev. S. B. Dunn Rev. G. Shore

MARRIED.

At Annsdale, Feb. 25th, at the residence of John Simson, Esq., uncle of the bride, by the Rev. Geo. Johnson, Albert J. Harris, of Grand Pre, to Annie, eldest daughter of the late Dr. E. Simson.
At the residence of the bride's father, New Germany, on Feb. 18th, by Rev. A. Thur. Hockin, Mr. George Delong to Miss Jennie Nichols, second daughter of Mr. William Nichols, New Germany.
By the same, at the residence of the bride's father, Mr. James Hennigar Palmer, of Wilnot, Annapolis Co., to Miss Harriet J. Delong, youngest daughter of Mr. Abraham Delong, of New Germany.
At Parisboro, on the 28th inst., by the Rev. J. B. Chapman, brother-in-law of the Rev. D. Chapman, of Sackville, N.B., to Capt. J. Philpot, of Port Hawkesbury, C.B.
On the 20th inst., at the residence of the bride's father by the Rev. D. W. Johnson, A.B., brother of the bride, assisted by the Rev. H. B. McKay, Mr. Hiram Fraser, of Pictou to Miss Emma Johnson, of River John.
At Brooklyn, Annapolis Co., Feb. 26th by the Rev. Joseph Gaetz, Albert Boals, Esq., Merchant of Middleton to Miss Henrietta E. Middlemas of Brooklyn.
At the residence of the bride's father, Elm Cottage, on the 18th ult., by the Rev. G. W. Tuttle, Thomas W. Purdy, of Westchester, to Mary Jane, youngest daughter of William Jackson, Esq., of Williamsdale, Cumberland Co.
At Guysboro, on the 27th inst., by the Rev. J. Buckley, William G. Hadley, of Cape Canso, son of Joseph W. Hadley, Esq., M.P.P., to Miss M. E. Grant, of Guysboro.

DIED.

At Mount Denson, Jan. 23rd, Sarah, the beloved wife of Captain Alphonzo Mitchell, aged 35 years.
At Moncton, N.B., Feb. 13th, of congestion of the Brain and Lungs, Walter A., infant son of Daniel and Francis McNaughton, aged 10 months.
At Meadow Vale, Annapolis Co., Feb. 26th, Beriah Van Buskirk, in the 6th year of his age.
At Nashua Village, Feb. 11, Sarah, relict of Wm. Shields, aged 69, for many years a consistent member of the Methodist Church.
At the Tray, Feb. 17th, Henry Dell, in the 6th year of his age.
At Northfield on Friday, 21st Feb., Mr. Geo. Mackie, aged 72 years.
At Margarettville, on the 22nd ult. D. Arcey Phinney, in the 35th year of his age. "Safe in the arms of Jesus."
On Sunday evening last, at 9 o'clock, suddenly of heart disease, aged 60 years, Charles Duder, M.H.A., for the district of Green Bay, and Chairman of the Board of Works, St. John's, N.F. Mr. Duder was a native of Devon, England.
On Wednesday evening last, Ann, the beloved wife of Mr. Thomas Knight, St. John's, N.F. aged 71 years.
On Friday, the 14th instant, Hannah Loud, youngest daughter of the late Rev. H. L. Cranford, N.F., aged 5 years and 8 months.
At Carbonar, N.F., Feb. 10th, after a lingering illness, Harriet, the beloved wife of Mr. Walter Maddock, aged 45 years.

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 is near as possible 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 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.
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Tenders addressed to the Postmaster General, will be received at Ottawa, until Noon, On Friday, the 21st day of March,

for the conveyance of Her Majesty's Mails, Six times per week each way,

Between Canso and Guysborough, under a proposed contract for Four Years from 1st April next. Conveyance to be made by Horse and Vehicle. 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 Canso and Guysborough, or at the office of the subscriber. F. M. PASSOW, Post Office Inspector.

NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned, and endorsed "Tenders for Marine Hospital" will be received at this office until WEDNESDAY 25th March next, at noon, for the erection and completion of an Hospital, Dwelling, &c., Lunenburg, N.S. Plans, Specifications, &c., can be seen at the residence of Stephen Finck, Esq., Lunenburg, or at this office, on and after Friday the 7th March next, where Forms of Tender, &c., and all information can be obtained. No Tender will be considered unless made strictly in accordance with the printed forms, and in the case of firms—except there are attached the actual signature, occupation and place of residence of each member of the same. The tenders to have the actual Signatures of two solvent persons, residents in the Dominion, and willing to become sureties for the due performance of the Contract. This Department does not bind itself to accept the lowest or any tender. By Order, F. BRAUN, Secretary. Department of Public Works, Ottawa, Feb. 27th, 1879.

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REPORTS, PAMPHLETS, Posters, Handbills, Carads, Billheads, Circulars, Custom and Mercantile Blanks, We are now prepared to execute all Orders for the above with AT MODERATE RATES. WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE.

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Provincial Building Society

St. John, N.B. SSETS 31st December, 1877 \$125,288 07 RESERVE 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 half yearly. 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 MAJIN, Secretary. A. A. STOCKTON, President. July 20th

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Intercolonial Railway. THROUGH PULLMAN CARS. On and after Monday, the 3rd February, Pullman Cars will run to Montreal without change. They will leave Halifax on Mondays, Wednesdays and Fridays; and St. John on Tuesdays, Thursdays and Saturdays. C. J. BRYDGES, General Supt of Gov't Railways. Feb 8 79

Intercolonial Railway. CHEAP TRAINS. Opening of the Dominion Parliament. RETURN TICKETS at a reduced rate will be issued at the following Stations, to Ottawa, from the 10th to 28th February, inclusive, good to return for two months, from date of issue: From Halifax, Windsor Junction, Truro, New Glasgow, Pictou and London-derry \$28 00 " Amherst, Sackville and Dorchester 27 00 " Moncton, Sussex and St. John 26 00 " Chatham 25 00 " Newcastle 25 00 " Bathurst 24 00 " Dalhousie 23 00 " Campbellton 22 70 " Rimouski 19 30 Pullman Palace Sleeping Cars run through from Halifax and St. John to Montreal, without change. C. J. BRYDGES, Gen'l Supt of Gov't Railways, Feb 15

Intercolonial Railway. 1878-9 WINTER ARRANGEMENT. On and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:— At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points. At 1.30 p.m. (Express) for Riviere du Loup, Quebec Montreal, and the west. At 5.30 p.m. (Express) for St. John and intermediate stations. WILL ARRIVE: At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations. At 1.30 p.m. (Express) from Riviere du Loup, Quebec Montreal, and intermediate stations. C. J. BRYDGES, Gen. Supt. Gov't Railway Moncton, N.B., Nov. 18th., 1878. nov 23

WHOLESALEDRY GOODS EX S. S. "NOVA SCOTIAN." Black Dress Silk Buttons, Black Velveteens, Colored Satins, Winceys, Fancy Flannels, Hosiery, Etc. 1000 3-Bushel Grain Bags. Wholesale Dry Goods Warehouse, 111 and 113 GRANVILLE STREET, HALIFAX ANDERSON, BILLING & CO., SAMUEL A. CHESLEY, M.A. Attorney-at-Law, &c., OFFICE 54 GRANVILLE ST. HALIFAX. Jan 1 year.

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BEATTY ORGANS Superb \$340 Organs, only \$95, Pianos Retail Price by other Manufacturers \$900, only \$260. Beautiful \$650 Pianos, \$175—brass new, warranted 15 days' test trial. Other bargains want them introduced. PIANOS Agents wanted. Paper free. Address Daniel F. Beatty, Washington: N.J. March 9 78

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Rev. A. W. NICOL Editor and

VOL. X

ENGLISH RULE VIEWED BY AN

Rev. H. M. Field, in his "Egypt to Jerusalem" of two fascinating volumes of his Journey Round the following tribute English rule in India the poverty and in Burmese under form "It should be said, to a recent period of for saving. The less was a temptation to part of officials. No security under the ment, they can save natives have grown This is one of the glish rule, which whenever I see the part of Asia. We flies, there is protection and life; there is least condition of Such a blessing has sing to Burmah, as necessary to raise England came into It is the old story, sized and a barbarous contact, they are apt flict. They cannot able neighbors. end in war, and war tion. In this way England acquired by the Malayan Peninsula Burmah became a Indian Empire. We with England for do we should do in the what we have done the American Indian are almost inevitable regretting that Englad. Burmah, I only of taking half, the whole. For British the whole of Burmah native kingdom on waddy, between Bri China, with a capita a sovereign of mo character, who pres the notions of roy Asiatic countries. I Envoy, Sir Douglas to have some negot but there was a diffic an audience with hi to the peculiar etiqu according to which h take off his boots, a his knees, and app presence on all four the question was o there is no doubt Burmah considers hi potentate on earth. wretched place. A whom we met in I come down from M described it as the mass of habitations to be called a city, roads, no carriages, few bullock carts. this capital thinks it lis, and himself a gre no one about him da contrary. He is an and has the power o which he exercises o his displeasure. He a word or raise a ha of his wrath is led to picion makes him e sometimes inflicted cifixion. Of course provoke such a mast the truth. Not lon mission to Europe, e ambassadors returne the king that "La were very respectab to be compared to M This was repeated Captain of the stea them back, who said him they dare not s that they would lo they should intimat that there was on t sovereignty than hims But in spite of his ity, this old king terror, and keeps h his palace or withi garden, not daring fear of assassination. It requires a few h a little sense into st and if in the course the English were ca these, we should be to the ordering of P