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## PONTIUS PILATE AT VIENNE.

Vienne in Dauphiny, a province of France, the ancient capital of transalpine Gaul under the Romans is situated on the river Rhone. There, on the left bank of that beautiful stream, is seen a tomb of ancient architecture, which, according to tradition, is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered. The most reliable records say it was in Vienne also that the Wandering Jew revealed himself in 1777—a most remarkable occurrence, the spot that contained the ashes of the judge of the Righteous, was to be trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienne.

It was under the reign of Caligula, when C. Marcian was praetor at Vienne, that an old man, bent with age, yet of a tall stature, was seen to descend from his litter and enter a house of modest appearance near the temple of Mars. Over the door of his house was written, in red letters, the name of M. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him, that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of misfortune and affliction. Accused by the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomever has borne it. One of my ancestors imprinted an indelible mark of infamy on the fair front of Imperial Rome, when the Romans passed under the *Caudine Forks* in the Samnite war. Another perished by the hands of the Parthians in the war against Artabanus. And I—miserable me!

"You miserable?" asked Albinus. "What have you done to entail misery on you? True the injustice of Caligula has exiled you to Vienne, but for what crime, I have examined your affair at the *Tabularium*. You are denounced by Vitellius, praetor of Syria, your enemy, for having chastised the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on Mount Garizim. You are also accused of acting thus out of hatred to the Jews."

"No!" replied Pilate, "No! by all the gods, Albinus, it is not the injustice of Caesar that afflicts me." "What, then, is the cause of your affliction?" continued Albinus. "Long have I known you, sensible, just, humane. I see it—you are the victim of Vitellius."

"Say not so, Albinus. Say not that I am the victim of Vitellius. No! I am the victim of a higher power! The Romans regard me as an object of Caesar's disgrace; the Jews as the severe Procurator; the Christians, as the executioner of their God!"

"Of their God, did you say, Pilate? impious wretches! adore a God born in a manger, and put to death on a cross!" "Beware Albinus, beware!" continued Pilate. "If the Christ had been born under the purple, he would have been adored. Listen. To your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality."

On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the High Priest, and his officers. At the appointed hour, no guests appeared. This was an insult offered to my dignity. A few days afterwards the Tetrarch daigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Gentiles, and to offer up libations with them. I thought it expedient to accept his excuse; but from that moment I was convinced that the conquered had declared themselves the enemies of their conquerors.

At that time Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people that I lived in momentary dread of an insurrection. To repress it, I had but a single centurion and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiate thirst of empire—to extend our conquests beyond the means of defending them!

Among the various rumors which came to my ears, there was one that attracted my attention. A young man, it was said, had appeared in Galilee,

preaching, with a noble unction, a new law in the name of the God who had sent him. At first, I was apprehensive that his design was to stir up the people against the Romans; but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Sion, where there was a great concourse of people, I observed, in the midst of the group, a young man leaning against a tree, who was calmly addressing the multitude. I was told that it was Jesus. This I could easily have suspected, so great was the difference between him and those who listened to him. He appeared to be about thirty years of age. His golden colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen.

My Secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encompassed in Etruria, waiting for Catalina. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and was worthy of my confidence.

On returning to the Pretorium, I found Manlius who related to me the words that Jesus had pronounced at Sion. Never have I heard at Portico, or read in the works of the philosophers, anything that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar or not, Jesus replied: *Render unto Caesar the things which are Caesar's and unto God the things that are God's.*

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested and exiled to Pontus; but this would have been contrary to that Justice which has characterized the Romans. This man was neither seditious nor rebellious. I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble, and address the people, to choose disciples, unrestrained by any pretorian mandate.

Should it ever happen may the Gods avert the omen!—should it ever happen, I say, that the religion of our forefathers should be supplanted by the religion of Jesus, it will be to his noble toleration that Rome shall owe her premature obsequies—whilst I, miserable, miserable wretch—I shall have been the instrument of what the Christians call Providence, and we—Destiny.

But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful! It is true, Jesus was severe on the latter; and this was a political reason, in my opinion, not to control the liberty of the Nazarene. "Scribes and Pharisees!" he would say to them, "you are a race of vipers!—you resemble painted sepulchres!" At other times he would sneer at the proud sime of the Pharisee telling him that the mate of the widow was more precious in the sight of God.

New complaints were daily made at the Pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets; and that, if the Pretorium refused justice, an appeal would be made to Caesar.

This I had prevented, by informing Caesar of all that happened. My conduct was approved of by the Senate, and I was promised a reinforcement of troops after the termination of the Parthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish tranquility in the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview with him at the Pretorium. He came.

Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not surprising that Pilate should sometimes tremble; but then I was young; in my veins flowed the Spanish mixed with the Roman blood, as incapable of fear as it was of puerile emotions.

When the Nazarene made his appearance, I was walking in my basilica

and my feet seemed fastened with an iron hand to the marble pavement. He was calm, the Nazarene; calm as innocence. When he came up to me, he stopped, and, by a simple gesture, seemed to say to me: *here I am.*

For some time I contemplated, with admiration and awe, this extraordinary type of a man; a type unknown to our numerous sculptors; who have given from an indistinct figure to all the gods and all the heroes.

"Jesus," said I, to him, at last, and my tongue faltered. "Jesus of Nazareth, I have granted you, for the last three years, ample freedom of speech; nor do I regret it.—Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourses a majestic simplicity that elevates you far above those great philosophers.—The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you, on account of the liberty extended towards you. They even accuse me indirectly of being leagued with you, for the purpose of depriving the Hebrews of the little civil power which Rome has left to them. My request—I do not say my order—is that you be more circumspect for the future, and more tender in rousing the pride of your enemies; least they raise up against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied, "Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stay in the midst of the mountain because it will uproot the trees of the valley; the torrent will answer you, that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent.—Verily, I say unto you, before the rose of Sharon blossoms, the blood of the just will be spilt."

"Your blood shall not be spilt," replied I, with emotion. "You are more precious in my estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Caesar, and construe our bounty into fear. Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as a place of refuge; it is a sacred asylum."

Jesus carelessly shook his head, and said with a divine smile: "When the day shall have come, there will be no asylum for the Son of Man, neither on earth nor under the earth. The asylum of the just is there, (pointing to the heavens.) That which is written in the books of the prophets must be accomplished."

"Young man," answered I mildly, "you oblige me to convert my request into an order. The safety of the province which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe my orders; you know them. May happiness attend you.—Farewell."

"Prince of the earth," replied Jesus, "I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Caesar Augustus gave peace to the Roman world. Persecution proceeds not from me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying he disappeared like a bright shadow behind the curtains of the basilica. Herod, the Tetrarch, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his regal dignity, yet he was afraid of committing an act that would diminish his influence with Caesar.

Herod, called on me one day at the Pretorium, and on rising to take leave after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.

I replied that Jesus appeared to me to be one of those grave philosophers that great nations sometimes produce; that his doctrine was by no means dangerous; and that the intention of Rome was to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with ironical respect, he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exaltation, which a ways manifests itself at the solemnities of the passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people.—The danger was pressing. A Roman centurion had been insulted.

I wrote to the prefect of Syria, requesting a hundred foot soldiers and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing, on the faith of their leaders, that I winked at their sedition, continued vociferating, "Crucify him, crucify him!"

Three powerful parties at that time had combined together against Jesus. First, the Herodians, and Sadducees, whose seditious conduct appeared to have proceeded from a double motive; they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman Emperor; and although, in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scouted at. The Pharisees were the avowed enemies of Jesus. They cared not for the Governor; but they bore with bitterness the severe reprimands which the Nazarene had, during three years, been continually throwing out against them wherever he went. Too weak and too pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that result therefrom.

Jesus was dragged before the Council of the Priests and condemned to death. It was then that the High Priest, Caiaphas, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that, as Jesus was a Galilean, the affair came within Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his deference to the lieutenant of Caesar, he committed the fate of the man into my hands.

My palace assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth, the towns of Galilee, and the plains of Esdreloth. All Judea appeared to be pouring into that devoted city.

I had taken to wife a girl from among the Gauls, who pretended to see into the future. Weeping and throwing herself at my feet, "Beware," she said to me, "beware, and touch not that man for he is holy. Last night I saw him in a vision. He was walking on the water—he was flying on the wings of the wind. He spake to the tempests, to the palm trees, to the fishes of the lake, all were obedient to him. Behold! the torrent of Mount Cedron flows with blood, the statues of Caesar are sold with the filth of the gemoniae; the columns of the Pretorium have given way, and the sun is veiled in mourning like a vestal in the tomb! O, Pilate! evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curses of a Roman Senate, and dread the frowns of Caesar!"

By this time my marble stairs groaned

under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Hall of Justice, followed by my guards, and asked the people in a severe tone what they demanded? "The death of the Nazarene," was their reply. For what crime? "He has blasphemed; he prophesies the ruin of the temple; he calls himself the Son of God, the Messiah, the King of the Jews." Roman Justice, said I, punishes not such offences with death—"Crucify him, Crucify him!" shouted the relentless rabble.

The vociferations of the infuriated multitude shook the palace to its foundations.—One man alone appeared calm in the midst of the tumult. He was the Statue of Innocence placed in the temples of the Eumunides. It was the Nazarene.

After many fruitless attempts to protect him from the fury of his persecutors, I had the baseness to adopt a measure which at that moment appeared to be the only one that could save his life. I ordered him to be scourged, then, calling for a soldier, I placed my hands in the presence of the clamorous multitude; but nothing could ever be compared to what I beheld in the present instance. It might have been truly said that on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off and whirled as a vortex, rolling along like living waves, from the portico of the pretorium even unto Mount Zion, with howlings, screams, shrieks, and vociferations, such as were never heard either in the seditions of Pontus or in the tumults of the Forum.

By degrees the day darkened like a winter twilight, such as had been seen at the death of the great Julius Caesar. It was likewise towards the ideas of March. I, the continued Governor of a rebellious province, was looking against a column of my basilica, upon the templating, atwart the dreary gloom of this Theory of Tartarus dragging down the execution the innocent Nazarene. I had around me a desert. Jerusalem had vomited forth her indignant through the funeral gates that lead to the Germanica. An air of desolation and sadness enveloped me. My guard had joined the cavalry, and the Governor, to display a show of power, was endeavoring to maintain an order. I was left alone, and my breaking heart admonished me, that what was passing, that moment appeared rather to be the history of the gods than that of man. Loud clamors were heard proceeding from Golgotha, when borne on the winds appeared to announce an agony such as never had been heard by mortal ear.—Dark clouds lowered over the pinnacle of the Temple, and as they settled over the city and over the edifice it was with a veil. So dreadful were the signs that were manifested, both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed: "Either the Author of Nature is suffering, or the Universe is falling apart."

Towards the first hour of the night, I threw my mantle around me, and went down into the city towards the gate of Golgotha. The sacrifice that had been consummated, the crowd were returning home; still agitated, true, but gloomy, sad, taciturn, and desperate. What they had witnessed had struck them with terror and remorse. I also saw my little cohort pass by mournfully, the standard bearer having veiled his eagle in tokens of grief, and I overheard some of the soldiers murmuring strange words, which I did not comprehend. Others were recounting prodigies almost similar to those which had so often smitten the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt; then, looking back towards Mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium and, on steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, behind him several women in deep mourning. He threw himself at my feet and wept bitterly. It is painful to see a man weep. "Father," said I to him mildly, "who are you, and what is your request?" "I am Joseph, of Arimathea," replied he, "and I am come to beg of you, on my knees, the permission to bury Jesus of Nazareth." "Your prayer is granted," said I to him faintly.

(Continued on fifth page.)





REVISION OF "THE WESLEYAN" SUBSCRIPTION LISTS.

During recent months we have been endeavoring to prepare for this work, and we have again and again, in different ways, appealed to both agents and subscribers to aid in this preparation. We have delayed, week after week since the new year began, awaiting on the work itself, in order that the task might be as easy as possible. "22 PENANCE IN ADVANCE" has stood prominently on the number of the paper, as the terms of its publication, and this should have been carefully noticed; but the Rule, which this expression constitutes, has been duly observed by but far too few of our subscribers, and the amount of arrearages has become distressingly large; and the question how best to deal with them is indeed a perplexing one. It seems that it would hardly now be prudent to attempt a rigid enforcement of the rule for advance payments in all cases; and on the other hand to continue to send the paper to parties who are allowing arrearages to accumulate against them year after year would, it is evident, soon involve the office in hopeless embarrassment.

As a sort of middle course which, it is thought, will be approved by all reasonable persons, it has been resolved, to omit from the Mailing Lists, until a remittance is received, the name of every subscriber who has failed to make a payment since the year 1879 began.

It is upon this principle we are proceeding in the revision which we have this week commenced. We are endeavoring to guard very carefully against omitting, from the revised lists, the name of a single friend who has, within the past fourteen months, paid a year's subscription, either directly to the office, or to any one of the authorized agents on the Circuits. If, however, any such omission should be made, we will esteem it a special favour if it is immediately reported to the office; and we will hasten to correct the mistake.

We know that many, probably most of those from whom the principle, which governs us in making the revision, requires us to withhold the paper until a remittance is received, are both able and willing to pay for the paper, and to meet all their liabilities, and we fear that some of them, our personal and well-respected friends, may at first be inclined to feel offended because the general principle which it is judged necessary to adopt, has been allowed to apply quite unnecessarily to their cases. We are sure, however, that they will not yield to this feeling. No offence has been intended. Neither their ability for their integrity is questioned. But the principle of action having been adopted, it was necessary to make its application uniform.

Any person whose paper may be withheld may at once secure the re-entering of his name on the Mailing Sheet, for the year 1880, by sending two dollars to the office. March 11, 1880.

THE WESLEYAN. FRIDAY, MARCH 12, 1880.

PASSION WEEK.

The week beginning on Sunday next will be, to multitudes of people, one of deep and tender interest. Good Friday, which is the anniversary of the great day on which the Redeemer of the world suffered on the cross, will come in that week. The custom prevails, on some of our circuits, to hold, annually, during "Passion Week," a special service appropriate to the season. It were well that this custom were more extensive than it is. It is eminently fitting that once in each year, and at this particular time, we should study the records, which the Gospels furnish us, of those steps which the Saviour trod, immediately preceding his cross and passion on the tree. Let us trace, though not only in brief outline, some of the most important incidents of that eventful and momentous week.

On Sunday, the first day of the week, Jesus of Nazareth entered, in a peculiar manner, into the city of Jerusalem. He came into the city for the occasion a regal attitude, and in a novel and characteristic style of his. Thus it behoved him to do. It was fitting that there should be, in the events that would transpire on that day, a fulfillment of words spoken centuries before, and a lesson for unborn millions who, in the ages to come, should look back upon the deeds of the coming King. His movements bore the stamp of thorough originality. His ways of proclaiming himself, and his Kingship, were not as the ways of other potentates. How remarkable the enthusiasm of the people. Multitudes received him with cordial greetings. The whole population, with singular unanimity, was moved with a strange enthusiasm, as the priest of the new ritual, and the Lord of the coming Kingdom, rode in his peculiar manner through the streets of the ancient city. He entered into the temple, and there spoke some startling words, that indicated his assumption of an authority that should be recognized, and obeyed; and he did some significant things, there and then, including the giving of sight to the blind, and the healing of the lame, that illustrated the power which he possessed. Having assumed the antagonism of priests,

and scribes, it was not prudent for him to remain in the city. To Bethany, therefore, he, toward evening, wended his way, and there remained during the night.

On Monday he returned to the city, accompanied with some of the disciples. They passed a fig tree which, being fruitless, he used as a subject for teaching an important lesson, and for illustrating, in an impressive way, his wonder-working power. He entered into the city; remained there probably but a short time; and then returned again to Bethany.

On Tuesday he again went to Jerusalem, and entered into the temple. The record of his experience, on that day, begins in the twenty-first chapter of Matthew, and extends through the twenty-second the twenty-third, the twenty-fourth, and the twenty-fifth chapters. He, on that day, came in contact with representative men of all classes. The chief priests, the scribes, the Pharisees, the Herodians, the Sadducees, the lawyers, and others, approached and questioned him. He maintained a good confession before important witnesses. Their assaults drew from him some of his most inimitable parables. Departing for the last time from the temple, he took his disciples, and went with them to the Mount of Olives. There he sat with them, and told them of the end of the world, and of some of the wondrous things that, meanwhile, would come to pass.

Thus terminated the public ministry of our Lord. On the same day a meeting of the chief priests, scribes, and elders, was held, at which arrangements were determined upon for the arrest, and crucifixion of the Nazarene. In the evening Jesus returned to Bethany, and found a resting place in the house of Simon the leper. Then came the anointing with the precious ointment. And the work of the day was done.

On Wednesday Jesus mingled not with the outside world. And on that day it was that the traitor, Judas Iscariot, covenanted to betray the Master into the hands of the authorities.

On Thursday, in the evening, came the institution of the Lord's Supper. Then the experiences of Gethsemane. Then the arrest of Jesus. Then the examination before Calaphas and the Sanhedrim.

Friday morning brought the condemnation; the interview with Pilate; with Herod; and again with Pilate. Then followed the crucifixion and its accompanying incidents. He saved others, himself he could not save. Not for himself, but for us, was he pierced with the rending nails and with the wounding spear. Our sins brought him from his throne in the heavens, and nailed him to the shameful tree. Do we recognize the great sorrow and love that were so marvellously blended in the experiences of the thorn-crowned and the atoning Saviour? What should we do for him who hath done so much for us?

THE DENIAL OF PETER.

The story of the denial of Peter will never lose its interest while our frail human nature remains as it is. How strange that Peter, after his emphatic manifestation of attachment to his Lord, should have so soon, and so ignobly, broken down. Peter was quick, and impulsive, and put himself forward. When Peter kept close to his Master he did fairly well. But upon reflection, and when following at a distance from Christ, he failed. Mingling with the enemy he denied his Lord under most humiliating circumstances.

How different with John, who was at first timid, but upon reflection grew stronger. Peter and John were representative men, and types of multitudes now living. Do we recognize, in either of those persons, a representative of our selves? Have we, with more or less of fearfulness, drawn near to Jesus, and accepted of him, and entered upon his service? Are we, through reflection, and experience, becoming stronger and more courageous in doing life's work? Or, while we have sometimes been prompt, and impulsive, in attempting noble things for Christ, yet, when clouds gathered, and enemies assailed, have we become timid, cowardly, and faithless? Are we now following afar off? Happy will it be for the wanderer if, when that look, which broke unfaithful Peter's heart, is turned upon him, he, straightway, with a repentance like Peter's, shall seek salvation unto life.

The Rev. J. M. Pike writes from Bermuda that his trip south already has been of "incalculable benefit" to him. At Jamaica, to which island he preceded in the Beta, he found the ministers of the Jamaica District engaged in the business of their annual meeting. The brethren made him "perfectly at home," and urged him to remain with them, promising at the close of the session to take him to the cooler air of the mountains, but the length of their meeting—three weeks—and a fear of the effects of the sudden change from our maritime cold to an atmosphere of 80° led him to return to the island of Bermuda.

MINISTERS AND THEIR SUCCESSORS.

On several occasions recently, important papers have been read before the Boston Preacher's Meeting, on the duties of a preacher to his successor. A paper on this subject, by Rev. Dr. Sherman, has been, by request of that meeting, published in a recent number of "Zion's Herald." A few of its points may be worthy of our consideration. We will give some quotations from Dr. Sherman:—

1. "The new preacher wants the sympathies and heart of his people. True, this comes largely by personal desert. Much, however, can be done to help, or hinder, by the retiring person. If he be a wise man, he will retire as quietly as may be, and give place to his successor; if he be unwise, he may make a final demonstration to extract the tears of the Naamies and Betties. To some men this course may be natural, but it is a base and contemptible kind of nature."

When the period for which a minister was appointed to a circuit has expired, let him speak only the kindest words possible for his successor; and with as little ceremony as convenient let him proceed to his new field of labour.

2. "If three hundred members are reported, the new minister should be able to find somewhat more than one hundred and fifty in the charge. If a hundred probationers are given, a quarter of that number should be visible in the opening of the new year. One brother, on coming to his charge, found sixty probationers reported, but after the most careful inquiry, could find only fourteen of them in the parish."

The best method, of which we know, to avoid this evil is for the superintendent, at the last visitation of the classes, before his removal, to examine carefully the roll of members, and those "on trial," in each class-book, and to allow no name to remain on a class-book without the approval of the leader; and then at a subsequent leaders' meeting, or Quarterly Official Meeting, reconsider the whole question, allowing only the living to remain on the books, and burying the dead, with fitting solemnities, out of sight.

3. "A good word should be spoken to smooth the way of your successor. A breeze could easily be stirred up. At such a critical moment, a word from the retiring pastor would be like oil upon the troubled waters. A true man will not speak ill of his successor, especially, when the honour of Methodist preachers, such utterances are usually made. In one case a brother had failed to secure the appointment of a friend to follow him. A stranger to the people was set down to speak in his stead. Hardly was the notice of his appointment put in circulation. The officials went to the retiring preacher. He refused to say any thing on the matter, though he really knew that the report was false, and that his silence would be interpreted by the inquiring brethren as giving countenance to the rumour. The successor was not received. He wandered; until a year and a half later, the ungenerous pastor, in an hour of self-scrutiny, made confession of his fault."

The treasure of the Christian ministry is in earthen vessels. Some of the vessels, however, are made out of much coarser clay than others. It is not alone in the New England Conference that such inferior material has existed. The instances of such an abnormal sense of right, and honor, and justice, as are indicated in the last quotation, are, probably, but very few and very far between.

4. "Having retired from the charge, the next best thing the pastor can do is to stay away. The neglect of this rule has been the occasion of no little ill-feeling. The worst thing with some men is they never get through. In case the old charge is accessible, the connection is maintained by means of personal visits of the ex-pastor or members of a family; if too distant for this, a stream of correspondence is kept up with certain families in the society. If any friction or trouble exists, this inter-communication is quite sure to intensify it. Three weeks after Conference an ex-pastor revisits his old charge, enters the prayer meeting, and as the best testimony he is able to give, informs the people that he has spent the afternoon among his old friends, having made sixty calls. The sixty calls would have been well if made in his own charge; but what business he had in another's is more than I know. An old pastor lying around loose in this way, would be often called upon by friends to attend funerals, and to perform marriages. In an early charge I found many marriages performed by my predecessor, who sedulously cultivated his friendships in those families. A brother minister found the same thing happening in his station, and on more careful inquiry discovered that his predecessor, before leaving, had secured the pledges of the parties to avail themselves, on the proper occasion, of his services."

The importance of the suggestions contained in this extract will be easily recognized. When the time for retiring from a circuit has come, the minister's work there is done. He no longer has any claim there. His responsibility there ceases. The improprieties of weak and unwise men in meddling with the affairs of their successors, and their circuits, have been too numerous. We once knew of a minister in one of these Provinces, who was engaged to perform a marriage. He discovered, when too late to alter the arrangements, that the ceremony was to be performed on another minister's circuit. He performed the ceremony, but immediately called upon the brother, on whose territory he was an intruder, and apologized; and paid over the marriage fee. The relations that exist between Methodist ministers are delicate. They should ever be sedulously guarded, and maintained, in the exercise of large charity towards others, as we hope ourselves to be forgiven.

The friends of the Rev. Jabez A. Rogers, of Amherst, will regret to learn that he has lost by scarlet fever a boy of nine years. Another and younger child is seriously ill with the same disease. Mr. Rogers who has been sick, and partially recovered, has had a relapse, and was not able to take his pupils on Sabbath last. We extend our deep sympathy to the afflicted household.

KINGSTON AND CANNING.

We had the pleasure of addressing an audience in the Methodist Church, Kingston, Aylestord Circuit, on Thursday evening, last week. Representatives from the Middleton circuit were present. The church in which we were assembled is large, and has been repaired inside during the present winter. Brother Richard Smith of Middleton, who was present, looks hale and hearty, notwithstanding the abundant labors in which he has been engaged during the year. Brother Gaetz, and his young colleague brother L. Stevens, have a wide field, and they are cultivating it thoroughly and successfully. On Friday evening we had the opportunity of speaking to a Canning audience. Bro. Strothard is highly favored in having an excellent circuit, and plenty of work to do all the year round. Father Hennigar, who has been residing at Canning for some years, is slowly recovering from the effects of a fall received some weeks since. He is now about three score and sixteen years of age. The pleasant smile, so familiar to acquaintances of the former time, still plays about his cheerful countenance. One of the Nova Scotia brethren, who purposes taking a supernumerary relation at the ensuing Conference, will, it is expected, make Kingston his place of residence. Our cause, in those localities, is efficiently represented by the ministerial supply there, and is growing apace, while the work of the Lord is prospering in their hands.

TEMPERANCE IN KANSAS.

Although the State of Kansas is one of the younger of the States it has a somewhat wonderful history. Antagonistic principles have contended within its limits for the mastery. It has been called the Thermopylae of Freedom, and the Waterloo of Slavery. Its legislature, at its recent session, has precipitated another issue which will involve a struggle of immense proportions. By joint resolution of both branches of the legislature the electors of the State will be called upon to vote, next November, upon the question whether "the manufacture and sale of intoxicating liquors shall be forever prohibited in this State, except for medicinal, scientific, and mechanical purposes." This contest will bring up, for the first time, fairly and squarely, the question of Constitutional Prohibition. A powerful opposition, with hundreds of organizations, is being formed in the State. The foreign element, generally, will be in opposition. Outside gold will flow into the treasury of the rum-selling party. If Kansas will come out of this conflict with victory crowning her temperance banners, her triumph will be the prelude to similar conquests in other States and Provinces.

A Bill is now before the House of Commons at Ottawa, whose chief provision is the legalising of marriage with a deceased wife's sister. His Lordship Bishop Binney, has recently published a pamphlet on the subject, entitled "Reasons for rejecting the proposed Alterations in the Marriage Law of the Dominion." The Bishop's chief argument against the change is that the passage of the Bill, now before the House of Commons, would involve serious collisions between the ecclesiastical and the Dominion law. The Presbytery of Toronto has appointed a committee to prepare a petition to Parliament against the proposed measure. The only scriptural ground of objection urged against marriage with a deceased wife's sister is found in the eighteenth chapter of Leviticus. This, however, only forbids the taking of a wife's sister as an additional wife, during the lifetime of the former wife. There is no passage in the Bible which forbids marriage with a deceased wife's sister. The House of Commons in England has repeatedly, during later years, passed a bill with provisions similar to that now before the House at Ottawa; but the Bill has, as repeatedly, been rejected in the House of Lords.

It is with great regret that we have to announce the sudden death of Mrs. Dawson, wife of William E. Dawson, Esq., Mayor of Charlottetown. Mrs. Dawson was spending a short time on Friday evening last, the 12th inst., at the residence of Fred. W. Moore, Esq., and was in excellent health and spirits. While in conversation with Mrs. Moore, she experienced, suddenly, a severe pain in the head. Physicians were summoned. Mr. Dawson, who was, at the time, presiding at a meeting of the City Council, was also immediately sent for. She died within half an hour; and when her husband arrived her spirit had passed away from earth. She was forty-six years of age; and had generally enjoyed remarkably good health. Mrs. Dawson was greatly beloved by a large circle of friends in Charlottetown; and by others, elsewhere, who had the pleasure of her acquaintance. Our heartfelt sympathies are with the afflicted family to whom this unexpected and great sorrow hath come.

THE ENGLISH ELECTION.

Beaconsfield has produced a respectable sensation in Great Britain and Ireland, by the unexpected announcement that the dissolution of Parliament will take place about Easter. It is admitted that the British Premier in his choice of this time has displayed the consummate skill of an adroit politician. There are several important questions in which the public mind of the old country is more or less interested, and about which there is some excitement, namely, the condition of Ireland; the disturbed state of Russia; the enlargement of the armies of the Great Powers of Europe; the affairs in Afghanistan; and the possibility of a gigantic war in the immediate future. The Premier has issued a manifesto to the whole country which appears to be not only well-timed, but in which his points are most skillfully developed. He aims to secure an endorsement of the foreign policy of his government in the past, and as a warrant for the future. What the policy of the government may be for the future does not plainly appear, but the Premier does not, on that account, any the less emphatically or confidently ask for the endorsement of his party by the people. The Liberals are organizing for the campaign. The contest will be some, what short, but none the less sharp. What the issue of the struggle will be will probably be known in the earlier part of May.

We purpose to give, in our next issue, an article in the agricultural columns on "The Manhattan Feed," and its value in raising Farm Stock. A Branch Agency for the sale of the Manhattan Feed has been opened in Halifax, under the management of Mr. George Fraser, who, also, has introduced the "North British Cattle Food Company's Nutritious Condiment for Horses and Cattle." The value of the article is well known to those who have used it. Agency, 76 Granville Street, Halifax.

REV. DR. HALL, of New York, formerly a resident Presbyterian minister in Ireland, refuses to co-operate with the Irish relief association, because the evidence from Ireland is so conflicting as to the real distress in that country. Dr. Hall thinks the want is not greater than the British nation can provide for.

An Act has been passed by the Legislature of South Carolina, and received the Governor's assent, which prohibits the loading or moving of any railroad train on the Sabbath day, except trains carrying the United States mails. The Baptists of the State did good service in promoting the passage of the law.

Private correspondence from Ottawa intimates that it is probable that the Supreme Court of Canada will give a decision in favour of the Constitutionality of the Canada Temperance Act. Such a decision would inspire temperance men with confidence, and would stimulate them with earnest efforts for the suppression of the strong drink traffic. A movement is in progress in England whose aim is to close public houses on the Sabbath. It is said that many of the licensed victuallers are in favor of the project.

Mr. Blake introduced a Bill into the House at Ottawa, for the prevention of crime by increasing the penalty for each conviction. It provided for the registering and photographing of all criminals. It also provided that after a second conviction criminals should be subjected to police supervision, with severe conditions for seven years. The passage of Mr. Blake's measure would have made Canada an unpopular country for persons having criminal proclivities. The Bill was thrown out. It were better if it had become law.

We understand that Rev. E. R. Brunyate, Methodist City Missionary of Halifax, has placed his resignation of that office in the hands of the Mission Committee.

Zion Church in Montreal, one of the leading Congregational churches in Canada is to be sold for payment of its debt. The Society owes about \$18,000.

MISTAKES IN TEACHING.—W. G. Gage & Co., Toronto, Canada have published a work on Mistakes in Teaching, by James L. Hughes, Inspector of Public Schools, Toronto, Canada. The author has had a long experience in the training of teachers, and is well calculated to speak of the errors in management, discipline, and method, into which teachers of different ages, and nationalities, fall. This book is well worthy of the study of those whose business it is to teach. The volume is well printed and well bound. Price 50 cents.

If there be no enemy, no fight; if no fight no victory; if no victory, no glory.

THE PREACHER... ly for March is... ing is a portion... Sermonic:—W... by F A Noble, I... sons,' by Dear... Taker,' by T I... 'This Year Also... by Rev C H Sp... Greatness,' by... King frightened... Thos Kelly; 'G... by H M Gallah... Quickener,' by P... 'The Holy Spirit... 'Christ and the... Tucker, D D... Talks with You... ler; 'Expositor... Taylor; 'A Sun... Deems; 'Prayer... Rev Lewis O Th... Book of Revelat... much in the way... 'Preachers' Ex... This MONTHLY... hints to all clergy... of the Bible. \$2.50 per year. I. K.

POST.

YARMOUTH NO... We are grateful... Yarmouth Church... est has been very... Sunday evening... second baptismal... Amongst candida... some representat... families. We ha... more abundant o... blessing on all thi...

CONCERNING...

DEAR EDITOR... CONCERNING THE ABOVE... Minutes of N. S. C... do you not approv... ting ministers at... church? were a... Quarterly meeting... was discussed by... meeting. (Minist... animous vote was... present system. Yours truly...

HILLSDALE...

DEAR BRO. CUR... fortably situated... there are many... Last night we clo... services at H-pew... ful hearts we reco... of those services... two adults were ba... with 13 others for... have closed the ser... was good, and then... of continued good... We now turn to... some other part... we have not yet... guidance he affor... ences attend us!... than an "old fashi... out the circuit.

ATLEEFORD...

DEAR BROTHERS... some interesting... The church has be... and sinners have... Last night I adm... mode of baptism, w... sons and received... more will be receiv...

The third Quar... Circuit recently h... ed and most unan... pects good. Spee... holden in Fort L... of God, penitents... were favored som... with Rev. S. Dunn... derful Bell" last... Bute. The lecture... been described, ap... suggestive thought... synopsis cannot do... ence was very good... lecture very much... a second visit from... Point de Bute, M...

N. B AND P. E.

GENERAL CONF... Amount acknowl... Col. from Upper... Grand Lake East...

CORRESP.

ST. JOHN'S, N... After the week of... special services for... were forward for... meeting of the clas... found near 20 per... with them as the re... The annual Sabbath... place in the baseme... church, Feb. 19. Th... to any previous ye... about 50 of the chur... ship of Mrs. S. M... The speeches said th... "I." The proceed... Some ladies and g... entertainment on Sat... ary 20, in the Temp... of our Benevolent S... has been doing a g...



HOME AND FOREIGN ITEMS.

The secession of the Rev. Arthur Wagner, a Ritualistic clergyman of Brighton, England, of some local reputation, is less significant than the terms on which he is to be admitted to the Roman Catholic Church; these latter indicate the influence which the mild progressiveness of the present Pope is having upon the historic faith and traditions of the Romish communion. Mr. Wagner is married; his wife, Pope cannot divorce him even if he were willing to be divorced; but if the cable reports are to be trusted, he is to be received into the Roman Catholic priesthood, reordained, and allowed to assist in priestly ministrations in the Roman Catholic Church in mass and preaching; the only priestly function denied him will be that of hearing confession. It is reported, further, that the principles on which Mr. Wagner is to be admitted to the Roman Catholic Church have been definitely settled upon as a precedent for the future, and it is not unreasonable to hope that a considerable portion of the High Church Anglicans of the Mackintosh, Tooth, and Wagner stamp will find this doorway wide enough to admit them to the Roman Catholic priesthood. It is also reported that the newly converted clergy will be allowed to retain the vernacular in the mass as well as their wives in their homes.

The success of the Russian nihilists in exploding the imperial dining room at the hour for dining—killing a score or more of innocent persons—produces at first the impression that the Czar is sure to be killed sooner or later. But on the other hand, the threat of the nihilists to burn the capital city on the emperor's birthday suggests that the conspiracy may wreck itself by arming every property owner against it. The pretence that it is a reform movement may be kept up for a while; but assassins cannot long masquerade as sons of liberty.

It was a striking point, made by an English collier, who, when a certain Mr. Bradlaugh, at the close of his lecture, called on any person to reply to his arguments—rose and said:

"Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel, and used to hader me about attending prayer-meeting; but one day in the pit a large cob of coal came down upon Jim's head. Jim thought he was killed, and ah! mon! but he did holler and cry to God." Then turning to Mr. Bradlaugh, with a knowing look he said, "Young man, there's nowt like cobs of coals for knocking infidelity out of a man."

Now, there might have been more polish about the speech of the honest collier. But we are very sure, "Maister Bradlaugh" found it as weighty and as rough as Jim found "the cob of coals." It made its way directly to the point!

It was a grand tribute to a grand and well-rounded character, when the wife of Gen. Havelock, in answer to the question what he is doing? replied:

"I do not know what he is doing—I do know he is trusting in God and doing his duty."

And when we have learned how to do that, in every position, high or low; and under all circumstances, prosperous or adverse; we shall have gained the secret of making the lowest life sublime. Is not every life so, that is luminous with the truth. "I have finished the work which Thou gavest me to do?"

The question of the reordination of Roman Catholic priests on their becoming Protestants, is before the Presbyterian Church in Canada. The decision of the Presbytery of Montreal was to the following effect: "That the ordination of the Church of Rome is confessedly erroneous and defective in its object, yet ought not to be entirely ignored. That the admission of a reformed priest to the status of an ordained presbyter without the imposition of hands is re-ordination sufficient."

There is considerable uneasiness in San Francisco on account of the Chinese question. Riots are feared. The Celestials are leaving that city for the Atlantic coast cities in large numbers.

Labour troubles and strikes are commencing in the great centres in the United States. Socialist leaders are operating on them. Large processions have been formed to intimidate employers in San Francisco. Mayor Kallack is charged with falling into the ways of speech and action of the working men.

The receipt of wheat at Chicago during the past year have been the largest by four million bushels, and corn one million and a quarter greater than previous years. Other business has increased proportionately.

Rev J B Jetter, editor of the "Religious Herald" (Baptist) of Virginia, died Feb 18, aged 78 years.

Rev Dr W H DePuy, assistant editor of the New York "Christian Advocate," and Gen Clinton Fisk, have been appointed by the Methodist Sunday School Union, delegates to the Raikes Sunday School Centenary, at London, June 28.

RUSSIA.—A half-witted nihilist recently attempted to assassinate a Russian nobleman, in St Petersburg, and failed. He has since been hanged.

Vera Samuilitch, the celebrated female nihilist, has been arrested at a friend's house at St Petersburg.

An old Russian law gives the right of sanctuary to criminals taking refuge within the buildings of the Imperial Palace, so far as concerns the ordinary police, and for this reason no other quarter in Saint Petersburg is so safe for the plotting nihilists as the Winter Palace. The occupants of the Palace number about five thousand, and the duties of one-half of them are unknown. These circumstances make intelligible the success of the late explosion.

A neat memorial pamphlet relating to the late Rev John H. Rattall has been published in London. It contains a memorial sermon by Rev M. G. C. Smith, and a memorial sermon by Dr P. M. H. H.

SUNDAY SCHOOL LESSON.

SECOND QUARTER.—FROM APRIL 4, TO JUNE 27.

LESSON II.—APRIL 11, 1880.

THE INVITATION OF CHRIST.—Matt. 11: 20-30.

TIME.—Summer of autumn A. D. 28; a little before last lesson, just before Christ began his second tour of Galilee, and just after the Sermon on the Mount.

PLACE.—Probably at Capernaum, in Galilee.

BULERS.—Tiberius Cæsar, emperor of Rome, 15th year. Pontius Pilate, governor of Judea, 3rd year; Herod Antipas, governor of Galilee, 32nd year; Herod Philip, governor of other parts, 32nd year.

INTERVENING HISTORY.—The healing of the centurion's servant, just after the Sermon on the Mount (Matt. 8: 5-13; Luke 7: 1-10). Raising of the widow's son at Nain (Luke 7: 11-17). John the Baptist in prison sends disciples to Jesus (vers. 2-19).

INTRODUCTION.

And now the time was already come for Christ to reveal himself as a judge, to those who would not accept him as a Saviour. The cities of Galilee most favoured by his ministry—Chorazin, Bethsaida, and especially Capernaum—were doomed to a far heavier judgment than Tyre and Sidon, Sodom and Gomorrah. Such words, uttered now over Galilee, as afterward over Judea and Jerusalem, show the wounded sympathies of the human friend, as well as the just indignation of the Divine Judge.

EXPLANATORY.

20. Then began he. This occasion marked a change in Christ's ministry, from a mere proclamation that the kingdom is at hand, to a warning of divine judgments against the people for rejecting it. To upbraid. To chide, or rebuke, for something wrong or disgraceful, to reproach. The cities (of Galilee) wherein most of his mighty works were done. The Greek word here translated "mighty works" is elsewhere translated "miracles" (Mark 9: 39; Acts 2: 22). Because they repented not. The object of his miracles, as his preaching, was to produce repentance.

21. Woe unto the (not a wishing of woe to them, but a statement of the fact that woe must come to them, doing as they did). Chorazin... Bethsaida! It is singular enough that no miracles are recorded in the Gospels as wrought at either of these cities. Tyre and Sidon. Ancient and celebrated commercial cities, on the north-eastern shores of the Mediterranean Sea, lying north of Palestine, and the latter the northernmost. As their wealth and prosperity engendered luxury and its concomitant evils,—irreligion and moral degeneracy—their overthrow was repeatedly foretold in ancient prophecy, and once and again fulfilled by victorious enemies. Yet they were rebuilt, and at this time were in a flourishing condition. Long ago. Either the cities would have changed their character in ages past, or the present inhabitants would have repented speedily. In sackcloth and ashes. The symbol of mourning and repentance (compare Jon. 3: 5-9, on the repentance of Nineveh).

22. It shall be more tolerable. Over and above their immediate import, the words are full of meaning as throwing light on the ultimate law of God's dealings with the heathen world.

23. Thou Capernaum. On the north-west corner of the Sea of Tiberias. Though it was once a city of renown, and the metropolis of all Galilee, the site it occupied is now uncertain. Which art exalted unto heaven. By the residence and works of Jesus. This city had already witnessed more of our Lord's recorded wonders than any other. Brought down to hell. The people having been highly exalted in privileges, which they abused, are doomed to a corresponding depth of woe. The terms heaven and hell are often used as here in antithesis to each other, to denote simply the opposite extremes of space, or of exaltation and degradation of a moral kind (Pa. 139: 8; Job 11: 8; Isa. 7: 11).

24. It shall be more tolerable, &c. The moral meaning of these woes and their practical application is plain. "Unto whomsoever much is given, of him shall much be required."

25. At that time. Probably immediately after the denunciation just recorded. At the same period in which Jesus began to pronounce woes against the cities of Galilee, he commenced to give to his ministry a tenderer aspect toward the weary and heavy laden. Jesus answered. The answer refers to the words which have immediately preceded; the whole ascription of praise is an answer to the mysterious dispensations of God's providence, above recorded. I thank thee, Father, &c. knowledge. It is here a most significant expression, readily suggesting at the same time ideas of praise, thanksgiving, and assent, or acquiescence. O Father, Lord of heaven and earth. Christ addresses God as his "Father," not as his "Lord." The term, "Lord of heaven and earth," is peculiarly appropriate, since he was about to mention another evidence of God's sovereignty. Hast did. Without doubt we have here to understand a direct, yet as the same time a holy, wise, and loving disposition of things by the Father, one which is thoroughly grounded in the nature of things. Wise. The men who pride themselves upon their speculative or philosophical attainments. Prudent. The men of worldly shrewdness, the clever, the sharp-witted, the men of affairs. Hast revealed them unto babes. To babe-like men; men of unassuming docility; men who, conscious that they know nothing, and have no right to sit in judgment on the things that belong to their peace, determine simply to "hear what God the Lord will speak."

26. Then saith he. Take ye heed, ye men of the Saviour, and the de-

ties of men, at what end you may; adopt whatever method of solution you may prefer: make your way through the difficulties that beset you as far as you can; sooner or later you reach the point where explanation fails, and where there is nothing left but to join with him who said, "Even so, Father, for so it seemed good in thy sight."

27. All things are delivered unto me of my Father. He does not say, "They are revealed,"—as to one who knew them not, and was an entire stranger to them, save as they were discovered to him,—but, "They are delivered over," or "committed to me of my Father;" meaning the whole administration of the kingdom of grace, with unlimited powers. No man knoweth the Son. That is, such is the nature of the Son of God, such the mystery of the union between the divine and human nature, such his exalted character as divine, that no mortal can fully comprehend him. Neither knoweth any man the Father, save the Son. Jesus is the only being who could know God fully, having seen him as he is, being one with him. He whomsoever the Son will reveal himself to. The Son is the revealer of this mystery, in which all revelation centres. Though so profound, it is the most practical truth.

28. Come unto me. This invitation loses half its meaning, taken out of the connection in which it was spoken. We must come to Christ,—to his love, to his morality, to his kingdom: they cannot come over to our state, but we must come over to his. All ye that labour (are weary with toil and striving), and are heavily laden (burdened with sin and sorrow). The active and passive sides of human misery. Doubtless outward and bodily misery is not shut out; but the promise, rest to your souls, is holy a spiritual promise. In the performance of duty, in meekness, in trust in God, is our rest, our only rest. It is rest from all seeking; rest from all secular anxieties; rest from mere legal obedience; rest from all forebodings of conscience.

29. Take my yoke upon you. This is a figure taken from the use of oxen, and hence signifying to labor for one, or in the service of any one. Learn of me (from my example and from my teachings). Christ is the teacher, and his disciples are the scholars in his school. For I am meek. Meekness is a spirit of the opposite of the ambitious and self-seeking one. The root of meekness is the dominance of spiritual over earthly desires. Lowly in heart; i. e., of a heart to condescend to men of low estate. Ye shall find rest unto your souls. Quoted from Jer. 6: 16. Thus we have it revealed here that the rest and joy of the Christian soul is to become like Christ, to attain by his teaching this meekness and lowliness of his.

30. My yoke is easy. The Greek has a wider range of meaning—good, helpful, kind, profitable. Obedience, indeed, ("the easy yoke"), he does require; but an obedience which is easy and pleasant, flowing spontaneously from the divine life within, and rendered in the spirit of love. My burden light. In comparison with the burdens that sin lays upon us, Christ's burden is indeed light. It is also made light because he helps us to bear it; because of the "eternal weight of glory," it will work in us through him.

OBITUARY.

ZACCHERUS PHINNEY, ESQ.

whose death occurred on the 2nd inst., at his residence after a long and painful illness, was born in Wilmot, Annapolis Co., Nova Scotia in 1808, and settled in Richibucto, Kent Co., New Brunswick, about 40 years ago. During his residence here, by prudent management coupled with diligent attention to his duties, he succeeded in establishing his business on a firm foundation, and in securing a comfortable maintenance for his family.

Mr. Phinney was not a man given to much ostentation, but was of a quiet and retiring disposition. The large family of sons and daughters which he has educated and established in comfortable positions in life, gives proof of his generous care and wise forethought for the future. The death of the father was the first break in the family circle, and has brought its consequent attendant, viz., grief for the loss of an affectionate husband, the indulgent parent, and the judicious and loving friend and counsellor of all his children.

Our dear Bro. Phinney had many warm friends not only in the community but also among those with whom he was brought in contact elsewhere through his business relations. He was a warm-hearted and generous man, more remarkable for quiet and unobtrusive acts of kindness, than for any public display of charity, never refusing however to listen to the calls which were not unfrequently made upon him to contribute to religious and other charitable purposes.

The high estimation in which he was held was marked by the attendance at his funeral which was one of the largest that has been seen in Richibucto for a long time, many persons having come from a long distance to pay their last tribute of respect to his memory. The funeral services by the Rev. M. McKenzie (Presbyterian) at the house, and by the Rev. Isaac N. Parker at the grave in the Wesleyan burying ground in this town Richibucto, N. B., March 5, 1880. Christian Messenger and Christian Visitor please copy.

It is unquestionably true that the distribution of reputation and emolument among the ministers of the Lord Jesus is not in every case proportioned exactly to the measure of talent possessed, and the amount of labor performed. But what of that? Are reputation and emolument the things sought? And does not the day hasten when the righteous Judge will himself distribute crowns of reigning and every man be rewarded according to his work? The true man can afford to labor and wait.

A Story for our Young People.

HESTER'S LESSON.

Hester Kent was washing the dishes one Sabbath afternoon, and as she moved listlessly about her work sang softly to herself:

"Hester!" called her mother's warning voice from the sitting room. "Yes'm." "What are you thinking about, my child? Do you know what you are singing?"

"Yes'm, but I can't bother to think what I'm doing all the time." Mrs. Kent's attention was claimed just here by a young man with a torn pinafore and a dirty face or Hester's remark might have received further notice. But the words thoughtlessly spoken, staid in her mind as she worked, and repeated themselves again and again, till she exclaimed half-aloud:

"That didn't sound very well, I believe. I suppose it was short for saying I couldn't take the trouble to be good. Well, I can't—at least I don't; and Hester fell into such a deep reverie that her mother said again a little impatiently:

"Come, my child! Can't you move a little faster? I would'n't 'paddle' so long. You won't have the dishes ready for breakfast, I'm afraid."

Hester straightened herself up as if with the strength of a sudden resolution, and without making reply, went on briskly till her work was done. Then she set the table for breakfast, shut the cupboard door, and hung up her apron which she usually forgot to do, and slipped up the back stairs to her own room.

"There!" she said, as she turned the key and sat down by the window. "Now I'll see what has been the matter all day, and how I'll have it different to-morrow."

She was doing a wise thing—going away by herself and thinking over the day—to find out what was wrong, and how to set it right. It was a very wise thing—one that can hardly be done too often; but, perhaps, she was not doing it in a wise way. She went carefully over the events of the day. She was very frank with herself. She did not forget, nor try to excuse a single fault. She knew what she ought to have done, and where she had failed. But when she had finished her review, she only said:

"Well it won't be so tomorrow. I shall have everything just right all day, for I shall begin right. The day must go right if she began right; there is everything in that. But had she forgotten nothing?"

Next morning she was up bright and early, had put her room in order, and studied her Rhetoric over twice before the bell rang. After breakfast she had no work, because she was allowed all her time to herself on school-days; so she strapped her books and her lunch-box ready for school, and started off to have a good play before nine o'clock.

"I'm coming on beautifully," she said as she skipped along. "This is going to be such a pleasant week!"

As she ran up the school-house steps she was one-jostled against her. She looked up and cried out hastily:

"Can't you be careful. Abbie Harland? You're always blundering. Now, see what you made me do!"

"That's nothing replied the other coolly, looking at the lunch-box at her feet and its contents scattered over the icy pavement. "You can have my lunch. I don't care for it; you know I didn't. Please don't be vexed, for I am so sorry."

But Hester only turned impatiently away. Half an hour later she would have given anything to recall her hasty words, and accepted the apology so quickly given; for Abbie Harland was Hester's dearest friend. But she went into the school room with a shadow on her face and a heaviness at her heart. The whole day passed, and not a word was spoken between them. Both were troubled, but neither would take the first step toward reconciliation. Abbie had been once repulsed, and so feared to make a second trial; and Hester would not yet humble herself to own that she had been wrong. But she could hardly keep her mind upon her studies, and when her Rhetoric was called she stumbled and grew confused, and finally sat down almost with a failure. In algebra, it was still worse; and she went to her seat, conscious that day so well begun had ended ill enough. All night she was dissatisfied and unhappy, but resolved again that to-morrow should be different, and her good purposes not once forgotten.

The next day was full of disappointment. She overslept herself; was hurried in her lessons; failed, and worse than all, she seemed farther than ever from a return to her friendship with Abbie Harland. When she went home at night, she began to think good resolves useless, and that in her self-examination of Sabbath evening she had forgotten the first and greatest duty of all: seeking for help and guidance from a Power higher than any earthly power.

"That was where I failed," she said obtrusively, as she walked home in the

winter sunlight. "I didn't begin right."

But this time she did not say, as she had done before:

"I'll do just right to-morrow." She hesitated now. She knew there was but one thing in the wide world that could make her happy, and that was the love of the Saviour in her heart. Hester had been well taught. She knew where the right path lay, and that she had never found it. She knew, too, that the service of Christ called for a daily effort, sacrifice, and self denial, which she was unwilling to give. She counted full the cost of accepting Christ, and so shrank from it; but had she counted the cost of rejecting him?

"It's no use," she said miserably. "I can't shut my eyes and go on any longer. I know what I ought to do, but I'm not ready to do it yet. O dear!" and the Hester who walked slowly into the cheery house that night was very different from the one who left it so blithely that morning.

Alone in her room, the same thoughts followed her. "I wish somebody would tell me what to do. Not that, either, for I know; but help me make up my mind. I can't ask anybody to talk to me; but I almost wish I could."

The opportunity Hester longed for came. During the forenoon-recess next day, she was standing apart from the crowd of girls, just on the edge of a single step down to the street pavement. As some one in the game ran almost against her, she thoughtlessly stepped back to avoid collision, and but for another person standing near, would have fallen to the ground. She looked up quickly and found that Abbie's outstretched arms had saved her. She colored and made a sudden effort to regain her balance, but Abbie held her fast.

"Hester," she said earnestly, "you have kept away from me for two days, and now you shall answer me. Are you so angry with me, Hester?"

There was no reply. "Please speak to me. Shall such a little thing come between us? If you only knew, Hester, how I have longed for a word or smile from you, you could not be angry any more," and Abbie's voice trembled.

Hester was conquered.

"Don't say anything more about it," she said. "I was wrong, as I always am. Let's be just as good friends as we were before; but don't mind if I'm cross, for I don't feel very happy lately."

Abbie's quick, loving instinct told her the whole truth.

"Come and stay with me to-night, and we will talk it over," she said. "Perhaps I can help you. I know all about your trouble, dear, for I have seen it myself."

Hester looked into the clear, happy eyes and answered:

"I'll come. Let me go, now, please."

That evening she went early to Abbie. She shrank a little from the revelation she must make of thoughts and feelings kept hitherto wholly to herself; but she was in earnest in her wish to find help, and she went willingly.

No one could be more tender in tone and manner, more delicate in suggestion or advice, than Abbie Harland. She loved Hester dearly, and she had had, years before, the same experience.

They talked long and earnestly of Hester: her frequent trials and as frequent failures to follow the right; because she had forgotten or disbelieved in action, if not in thought, the great principles which underlie all successful Christian living; that without reliance upon the Almighty arm we are utterly powerless; and that Divine strength is made perfect in human weakness. Before they slept that night, they knelt together, and Hester took the first step in the right way by seeking for herself the blessing which, while the world stands, shall never be denied to any earnest seeker.

Fifteen years have passed since then; but Hester has never faltered in her chosen path, nor ever ceased to be thankful for the failures which taught her at last the needed lesson: that our help cometh from the Lord, and from him only.

SCRIPTURAL ENIGMA, NO. 21.

44 LETTERS.

- 29, 14, 31, 2, 9, 5, was the son of Joseph sent to deliver Israel.
43, 12, 25, 17, was the father of a left-handed man.
20, 29, 8, a city built in a valley.
27, 42, 36, 16, 14, was a woman of Bethlehem Judah.
16, 14, 34, 4, 39, 30, is a place where Saul carried with six hundred men.
30, 35, 11, is spoken of as the city of Priests.
1, 10, 6, 34, 15, one of the plagues sent upon Pharaoh.
13, 41, 44, 3, 16, 19, 4, what Joseph was called by his brethren.
21, 22, 23, 32, 25, a brook.
38, 17, 15, 24, 26, 10, was one of the names of a ship.
27, 35, 40, 11, 7 and 33, 12, 17, 41, are what Christians should never know 17, 13, 19, forever.
The whole is an exhortation given by Joshua to his captains.

THE ENIGMA

INVENTED BY A DEAR NOT KNOWN ITS COMRAVING BOSTON METROPOLIS—A CAL

The puzzle consists of which are fitted 16 wored, consecutively for room for four rows. The absence of the six box affords room for others. The game is blocks and then to into consecutive order into place without lifting of the box. The apparently simple exercise a mathematician who of his calculations in that the number of p is 1,307,674,308,000. a number of combinat very difficult of solut lieve impossible. (One sured the "Sun" respon tuate men in Boston these combinations are an asylum. He says the sen of 297 Pearl street one who will extricate h gle in which he became found the blocks in this

1 2 3
5 6 7
9 10 11
13 15 14

The same dealer says combination that most trouble. He says that numbers of letters from to know whether this is accidental, and the previous moves. He 2 o'clock on Sunday mot of the hotel in which h clerk said he had solved could do it again. The boarders set up during night to see it done, but problem ventured a hea could repeat the soluti came hopelessly confus went to a manufacturer offered him a handsome tion, saying that he coul back ten times over if h ed. A Boston man ad the solution for two th To those who wrote to "Pick up the 15 and put It is said that a conduct and Providence Railroad out this combination, as one in which the 9 follow the other numbers corre overcoming the first com 280 moves.

The members of the Ac at their annual meeting cussed the puzzle. They teen blocks can be placed combinations. "Suppos that the blocks be play board on the alternate squares. If the number a black square is on a solution by placing them is impossible, unless the equalized by a white square black square. Changes of the same color will no solution."

By adding a sixteenth of thirty-four or the gam produced. The object of so arrange the blocks that numbers will be thirty-f horizontally, perpendicular ally. The blocks may be changed in whatever man chooses. This is the solu

1 15 14
12 6 7
8 10 11
13 3 1

This puzzle is not new, ceiling in what is calle at the Schuetzen Park Heights, the puzzle is in over the head of who lounge near the library a favorite amusement with to lie and study it. Not of 34 arrived at in all the as well as horizontal and but 34 is also the sum of of four numbers composi ners of the corner numb and in fact, of every four form smaller squares w square.

Answers received to should have appeared as follows:

- 1—A Jew having seven
2—A plant—Anise
3—A measure—Maneh
4—A prophet—Obed
5—A city where the ark w
6—What Judas was—Tra
7—A vegetable—Cucumb
8—A tree—Oil
9—A city—Tibbath
10—A faith—Mutual
11—A book of the Bible—
12—Musical Instruments—
"Erastus abode at Corin himus have I left at Miletu 4: 20.

From Bessie Alcorn. Sp len H Harrison, Maccan, rington, Liverpool; L. Gu Halifax; Mary Reed (als pan; E. M. Yarmouth; L town; C. R., Moncton; E.

Things in the Church survivals: Ingratitude, w God, neglect of the Bible, glect of the means of gr love for souls, want of hearken, neglect of fami glect of social duties, neg fulness, neglect of self c mindlessness, pride, envy, al bed temper.—Phinney.



Book Steward's Department

The Rev. H. PICKARD, D.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the WESLEYAN as well as for the Book Room should be addressed to the Book Steward and not to the Editor.

RECEIPTS for "WESLEYAN" Week ending March 17, 1880.

Table of receipts for the Wesleyan newspaper, listing names and amounts.

PREACHERS' PLAN HALIFAX

Table listing preachers and their assigned churches for the week of March 21st, 1880.



THE MANHATTAN FEED

MANHATTAN FEED. HORSES, CATTLE, MILCH COWS, SHEEP, PIGS AND POULTRY.

The object of this FEED is to prevent disease, to put and maintain animals in a healthy condition and to economize feed.

DIRECTIONS FOR FEEDING. Horses.—At each time of feeding mix half pint of the Feed with the usual quantity of corn or oats.

PREPARED BY Geo. McLELLAN, Victualler, 205 Argyle St., & 26 Spring Garden St.

WEEKLY CALENDAR.

Table showing the weekly calendar with dates, moon phases, and high water times.

PHASES OF THE MOON. Last Quarter 3rd day, 6h, 52m, p.m. New Moon, 10th day 8h, 33m, p.m.

MARRIED. At the residence of the bride's father, China Point, P.E.I., March 2nd, by Rev. W. Maggs, Mr. Henry Fairclough to Miss Isolina Sarah Maria Ings, all of China Point.

DIED. At Sunnyside, Parish of Simons, N.B., on Friday, 18th inst., of diphtheria, Harry Herbert, beloved son of Joseph and Lizzie S. Prichard, aged 18 months.

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E. BOREHAM, WHOLESALE AND RETAIL DEALER IN Boots, Shoes, Rubbers, &c.

Notwithstanding the Great Advance in Prices of Leather and Shoe Findings generally we will still sell our large and well selected Stock of Boots, Shoes and Rubbers, AT THE OLD PRICES.

Our Establishment closes at 7 p.m. 10 p.m. on Saturdays. 232 Argyle Street, 3 Doors North Colonial Market.

CANADIAN PACIFIC RAILWAY. Tenders for Rolling Stock.

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway, within the next four years, comprising the delivery in each year of about the following viz:—

By order, F. BRAUN, Secretary. Dept. Railways and Canals, Ottawa, 7th Feb. 1880.

Geo. McLELLAN, Victualler: 205 Argyle St., & 26 Spring Garden St.

ENCOURAGE HOME MANUFACTURE.

New Boot and Shoe Store

We have just opened in the store lately occupied by C. R. THOMPSON, No. 166 Granville Street, next door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES, AT THE INDUSTRIAL SCHOOL.

Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by machinery.

SECONDLY—By making our Goods and selling them ourselves, you buy them first hand, hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boot does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money. Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FISHERMEN'S and MINER'S BOOTS a Specialty. Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE. A. A. BLISS.

A MUSICAL LIBRARY!

DITSON & Co. from time to time, gather together their best, choicest, most successful and popular pieces of sheet music, and bind them in handsome volumes of from 200 to 250 pages Sheet Music size.

OLIVER DITSON & Co., Boston. C. H. DITSON & Co., 11 & 24 Broadway, New York.

PUTTNER'S EMULSION GOD LIVER OIL IRON HYPOPHOSPHITES. Windsor, N. S., January, 1880.

Sir,—It affords me much pleasure in giving my testimony to the remarkable benefit I have received from the use of your "Emulsion of God Liver Oil with Iron and Hypophosphites."

I can likewise say that Mrs. Burham has been taking it for a cold as well as for General Debility, and she is better now than she has been for the past two years.

For sale by all Druggists. Wholesale Druggists, 545 Ave. Mar. 1880.

MAIL CONTRACT

TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 2nd of April, for the conveyance of Her Majesty's Mails, three times per week each way, between Blandford and Hubbard's Cove, under a proposed contract for Four years, from the 1st July next.

MAIL CONTRACT

TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 2nd of April, for the conveyance of Her Majesty's Mails, six times per week each way, between SHUBENACADIE and DEAN, via Gay's River, Middle Musquodoboit, & Upper Musquodoboit, under a proposed contract for Four years, from the 1st July next.

McCALLUM'S COMPOUND GENTIAN & TARAXIUM BLOOD AND LIVER BITTERS.

This valuable preparation combined all the medicinal virtues of those articles which the leading Physicians and Chemists of the day have proved to possess the most safe and efficient alternative properties for the cure of Liver Complaint, Dyspepsia, Indigestion, Kidney Complaint, Constipation, Piles, General Debility, Loss of Appetite, Flatulency of the Stomach, Pains in the Side and Back, Scrofula, Ulcers, Mercurial affections, and all diseases originating from impure Blood and diseased Liver and Stomach.

McCALLUM'S GENTIAN AND TARAXIUM BLOOD AND LIVER BITTERS. PRICE \$1 per bottle. Also, for sale in large quantities to retail Two Quarts of Bitters, which will be sent by mail to any address on receipt of \$1.

LADY Readers of the WESLEYAN, will do well before commencing to make up Spring and Summer Dresses, to send for a Catalogue of

Mme. Demorest's Patterns OF NEW STYLES FOR SPRING & SUMMER 1880.

Which will be mailed Free. Mme. Demorest's Portfolio 20cets With large illustrations.

Mme. Demorest's What to Wear 20cets CONTAINING VALUABLE HINTS ON DRESS.

Mme. Demorest's Quarterly 5cets Yearly 15cets

Mme. Demorest's Monthly Mag. 30cets Yearly 3.00

All the above will be sent, post free, on receipt of price.

Wm. CROWE, 133 BARRINGTON ST., HALIFAX. AGENT FOR NOVA SCOTIA. Mar. 5, 1880.

CANADIAN PACIFIC RAILWAY.

Tenders for a second 100 miles section West of Red River will be received by the Undersecretary until noon on Monday, the 29th of March, next. The section will extend from the end of the 4th Contract—near the Western Boundary of Manitoba—to a point on the west side of the valley of Binkell Creek.

BEATTY'S TOUR IN EUROPE

Only 10 cents. Being a condensed history and travels in Europe, over 20 engravings, nearly 100 pages, nicely bound book sent for only 10 cents. Address the Author and Publisher, DAVIS F. BEATTY, Washington, N.J.

CLINTON H. MENEELY BELL CO., SUCCESSOR TO Meneely & Kimberly, BELL FOUNDERS, TROY, N.Y.

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Berkshire Swine & Pure Bred Poultry

THE LADIES of the METHODIST CONGREGATION, ANNAPOLIS.

Fancy Sale & Public Dinner in the vicinity of the Railway Station, on DOMINION DAY.

Proceeds to assist in paying the Debt on their Parsonage, and help the Sunday School. Donations of Articles or Money will be thankfully received by the Committee.

ADVERTISING RATES.

Table showing advertising rates for different durations and quantities.

Rev. H. PICKARD, Rev. DUNCAN VOL XXXII

FAST BY PETRUS VEN CLUGNY, A Broken is death Hail the vict For the king I Stronger is t Now the tyrant From the thr By the mighty Round the c

Down the dark Streams the Like a morning Driving nig For our God an Plying our Comes to be th Of our iron c

We in sin were Helpless und Given up to dy Captive to the Then in mercy Came Imman Laying by His Putting off H

And our nature Did the King Standing in the O r true char Dead the foe lie His triumph O the joy and w sing with pra

A MEDITATION SUN

"And He laid His right unto me, Fear not; I am He that liveth, and an alive for evermore, An hell and of death."

There is only one day. Upon this our grave was broken arose, His resurrection means for us, must o Easter is remarkable seems to take the thought, and throu of Jesus bring them sion and affection.

have taken these sta into their simple m been made real to u sonal experience of love, and they have our own instincts an our own needs. It is gone up the path to full of love for Jesu truth of His resur shown, and their o have been made be Just as these flower infinite and mysterio and put them into the visible beauty, so Ea the year, takes the in of life and immortali to us in a beauty th and love.

Let us try to see meaning of that sublin of the risen Christ, that liveth!" He v Life complete in itse other lives within it has come to make us mentary than our bu is no greater knowle than that the life of as Christ loves us is a the continuance and of eternity. There is that is not transitory, that then, just as th and going, growing a their reason and consu unchanging life of the grow, so our lives fir this long, unchanging and lose the vocation, shifting parts and his petual present of His

See what a wonder next, "I am He that dead." Remember the the very life of all li the life of lives dead episode, an incident. His being, but was ou which that being un spiritual existence wi ing on for ever, now ced itself to that which submitted to. It was all H's creation, but it it. To His humanity, Getsemane bears wit But He passed into it. And as He came out fr ed its nature. "It is a life, not an end of life through it, and com- Look at Me: I am an and was dead!" He c At once death changes H