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THE LATE JUDGE WILMOT.

Our community was never more shocked than on Monday afternoon, when the sad tidings went up and down our streets that Judge Wilmot on returning home in his carriage with Mrs. Wilmot after making some calls, had been suddenly stricken down and was no more. He had not for a long time been in better or brighter spirits than he was that afternoon, and on the previous Sabbath. He attended church both morning and evening and was in his accustomed place as leader of the choir, and at the close of the evening service he gave out for a practice at Evelyn Grove on Tuesday night, and gathered up the music books he required, himself, and took them home with him. In the afternoon he was as usual at his Sabbath School, of which he has been Superintendent for more than a quarter of a century, and scarcely ever appeared more vigorous, and told the children that he would next Sunday commence a course of lectures on the "Fiery Furnace." As he advanced in years the Judge seemed to become more and more attached to the school, and his whole heart appeared to be bound up in it. On Monday morning he complained of a slight attack of Neuralgia, but partook of a hearty dinner and was quite himself again. On driving home about four o'clock he complained of pains in the region of the stomach, and when the carriage reached the gate, he had to be helped into the house. Dr. Atherton was at once summoned, but without avail, and a few minutes after his arrival, His Honor quietly passed away, his only audible word being "pain," which he repeated a number of times. Judge Wilmot was one of the most brilliant men our country has ever produced, and in some respects, especially as an extemporaneous speaker, had perhaps no equal on this continent. He was born at Belmont, in the County of Sunbury, on the 31st January, 1809, but soon after removed to Fredericton with his father. His mother died leaving him a babe. He was educated at the Collegiate school, and at the University, where he only took part of a College course, and abandoned it to enter the law office of Mr. Putman, a leading lawyer of that day. He was early called to the Bar, where he very soon established his reputation as an expert and eloquent pleader, and his services were sought after on other circuits throughout the Province. While he remained at the Bar he took part as counsel in some of the heaviest and most important trials that ever came before our courts, and was more than once complimented by both the Bar and the Bench for the mastery ability and extraordinary eloquence displayed in the conduct of the causes. His address to the Jury in defending Munson Pickett for the murder of his brother in King's County, will never be forgotten by those who heard it. Early in his career, Mr. Wilmot was called into political life, and was elected to represent York at the age of 22. He was one of the great leaders of Responsible Government in this Province, and worked hand in hand with Judge Fisher and other liberals in battling and struggling for the rights of the people, and in breaking down the old family compact which had ruled the country as with a rod of iron, and obtaining Departmental Government. Some of Ex-Governor Wilmot's speeches on the floors of the House in advocacy of responsible Government are said to have been marvels of eloquence, wit, and intellectual power. On one occasion he held the wrapt attention of the House for six hours. In 1837, then in the 28th year of his age, he and the late Mr. Crane were sent on a delegation by the liberal portion of the Assembly to the colonial office on the subject of the Casual and Territorial Revenues, which were then accumulating in the Provincial Chest, but which the old conservative

the Province. They were met by a counter delegation, composed of the late Judge Street and if we mistake not, the present Hon. E. B. Chandler. While in England Mr. Wilmot made such a favorable impression that he was recognized by the King, (William the 4th) in a very complimentary manner on his presentation at Court. The liberal delegation succeeded through the ability and zeal shown by them, and the other side returned and much disappointed. This was the first great battle won by the young statesman on the side of the people. In 1848 Messrs. Wilmot and Fisher had so far succeeded in their efforts to break in upon the old party as to be offered seats in the Executive Council, which they accepted. A Coalition Government was thus formed, and Mr. Wilmot became Attorney General, which office had been for some months vacant by the death of Attorney General Peters. This position he retained till his appointment to the Bench in 1851, on the elevation of Judge Carter to the Chief Justiceship, made vacant by the resignation of Chief Justice Chipman. As Attorney General Mr. Wilmot should have received this appointment, but the Governor, Sir Edmund Head, and a majority of his Council favored the appointment of Judge Carter and Mr. Wilmot gave way and took the Puisne Judgeship. It was thought by many of his friends at the time that he made a mistake in accepting the Judgeship, and should have insisted upon his rights, and fought the matter out at the Colonial Office. While he held the office of Attorney General, Mr. Wilmot attended the Portland Railway Convention, and made a speech that startled and electrified our neighbors across the border, and he carried off the palm as being the orator of the day. Judge Wilmot retained his seat on the Bench till his appointment as Governor under Confederation in July, 1868, and had the honor of being the first New Brunswicker elevated to that position. On his retirement from the Governorship in 1873 he was allowed by the Canadian Government a pension as Judge, and has ever since been living quietly in his old home at Evelyn Grove, a great deal of his time being devoted to his beautiful gardens, ground and conservatory, which were always opened to visitors whom he warmly welcomed. He was a great lover of flowers and took a special interest in their cultivation. He had been making improvements in his grounds this spring, which he intended should make Evelyn Grove look lovelier than ever. During his retirement, the Judge was not entirely without public business to engage his attention, as a year or two ago he spent several weeks in Charlottetown as one of the Commissioners appointed to settle the P. E. I. land claims, and at the time of his death he was the Dominion Arbitrator on the commission to establish the boundary between Ontario and the Western Provinces of Canada, and expected to proceed to Ottawa in July to take part in the arbitration.

All through his life Judge Wilmot took a deep interest in the education of the youth of the land, some of his finest speeches in parliament having been upon this subject, and those who have been associated with him at the School Board in this city can testify to his most diligent and watchful care over the interests of the children, particularly in the appointment of competent teachers. He was one of those who believed that sympathy should be left out of the question, and only those appointed teachers who were well qualified for the important trust. He made it a point to visit the Schools regularly, and form his own opinion as to the progress being made by the children. He has been called away at a time when he had wish might be indulged that he had been spared a few years longer, for though in his 70th year, the infirmities of age were not very perceptible, and his intellect was as clear and acute as ever. Up to the last, as we have already remarked, the Judge was active in his Choir and Sabbath School, and his interest in both remained unabated. He loved Methodism dearly, and was ardently attached and devoted to all its various interests, and a loss has been sustained by the Methodist Church throughout this Province and the dominion that will be felt for a long time to come. In the Church in this city, at the Trustee Board and at the Quarterly, he will be missed as only those

associated with him. What the children are going to do without their old and much loved Superintendent we are at a loss to know, and we heard one little boy remark to his father—"Papa, Sunday School will be very lonesome now without the Judge." They will miss him as only children miss one who ever bestowed upon them a fatherly tenderness and love. The Choir will miss him—those who have for so many years joined with him in the songs of praise, for he was always in his old seat when well, leading the musical part of the devotions. The Social Circle will miss him, for he was at all times the life of the company, and always full of pleasantry and instruction. We have heard people say that they learned more in conversation with Judge Wilmot than any one they ever knew. He was a great reader, and delighted to impart the result of his reading to others. The Missionary and Bible platform will miss him, where he has so often presided, and so powerfully advocated the claims of these Societies. The community at large will miss him; that massive brow, that commanding form, that magnetic eye will not soon be forgotten, nor that voice which has so often thrilled and enchained Legislatures, Law Courts and public assemblies. In the death of Judge Wilmot a great and good man has fallen full of years, having enjoyed, however, during his life, the very highest honors the country could have bestowed upon him. He has entered into the rest he loved so much to talk about and sing about. We shall not soon look upon his like again.—Sacred be his memory. We tender to his bereaved widow and other members of the family our most heartfelt sympathy.—Fredericton Reporter.

EXTRACTS FROM SPEECHES AT THE ATLANTA GENERAL CONFERENCE, ON RECEIPTION OF DELEGATES. BY F. FOSS, CLERICAL REPRESENTATIVE FROM THE M. E. CHURCH NORTH. Our fathers taught that sin was not a peccadillo, not merely a misfortune, but a dark, quietly dawning fact. They thought that salvation was not a proposal of help restricted to a certain part of the human race, to be conferred at some time, no man can tell when; but to every guilty penitent, it was a proclamation that he might now be saved, fully saved, saved to the utmost, and have the witness of the Holy Ghost to the fact of this salvation. [Applause.] No wonder the people listened, for at that time these truths came with the force of a new revelation to the masses of men. I think I shall not be accused of an unjust criticism on our Christian brethren not of our faith, if I cite the early Methodist sarcastic representation of the teachings prevailing in the communities in which they went. It was this: "Religion—if you seek it, you want find it; if you find it, you want know it; if you know it, you haven't got it; if you lose it you never had it." [Great laughter.] The Methodists reversed every clause of this description, and made it: "Religion—if you seek it, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you must have had it."

All the doctrines our fathers asserted were old, but they made them new, fresh, vivid and powerful. I cannot illustrate one doctrine misconceived by many, better than by an incident of the days of the French Revolution. An attempt was made by a brilliant Frenchman, M. Lepaux, to establish a new religion—a sentimental Rosseauism, which he termed Theophilanthropy. After making the effort he found the trial a failure, and went to the great master of Statecraft, Tallyrand, and asked his advice. Tallyrand said: "Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know how you can be successful. I venture to give you one piece of advice. I advise you to be crucified, and rise the third day." [Applause.]

DR. LOVICK PIERCE, THE OLDEST METHODIST MINISTER IN AMERICA. Dr. Lovick Pierce, amid applause, which sank into great silence as he advanced on the platform said: "Beloved brethren, I rise to thank you for your kind expression in regard to myself, and I request you to return to my brethren in the North this communication: When they can outlove me, I want them to send me word. (Great applause.)

what respect required, I do not intend to interfere with the rich feast—the Christian entertainment with which we have been fed to-day. When notified of my appointment as chairman of our fraternal delegation, I resolved to go at any sacrifice, save life; but my heavenly Father said to me in silent words, "You can do better at home than at the Conference." I became quiet as a lamb. I suppose I am the first man ninety-four years old that ever came to a General Assembly as an active delegate. It is a wonder that God has allowed me to over live in days so many men greater than myself. I am glad that fraternity has come to pass in all its beauty, and in all its perfections, and in all its sacredness. (Applause.)

THE PRESIDING BISHOP'S REPLY. I was glad to hear you speak of a Pan-Methodist Conference. The proposition filled my heart in my distant home. We are willing and ready to meet representatives of Methodism from all parts of the world. We are now essentially one, though differing in color and clime. We can meet upon a common basis. We claim to occupy that ground, and by grace we intend to maintain it. You may go home and tell your brethren that we are a little in advance of them. We initiated the system of lay representation. You are very quick to understand these things, but you follow us. [Laughter.] You claim precedence in many things, and we grant it, but we were before you in this respect. We are progressive, but *festina lente*—hasten slowly is our motto. We try to be conservative. Why here on this floor are laymen elected, equal in number with the clerical. I know some of your people, like some of ours, feared they would not be conservative, being unaccustomed to possess ecclesiastical power, and the result would be that the itinerancy would suffer injury by the introduction of this new element.

I am happy to tell you, sir, it has been demonstrated on this floor every day, that the laymen are remarkably conservative. [Applause.] If you will listen, you will hear a thundering "No!" "No!" to any proposition interfering with any important feature of Methodism. We are not afraid of lay representation. They will be conservators, not destroyers, of our harmony. Sirs, in the name of my colleagues, in the name of honored brethren here, in the name of the church we represent, we receive you most cordially and gladly. [Applause.] We give these words of welcome, and our hearts confirm the words. Let there be more love and fraternity. You wisely say you interfere not with the subject of organic union, but preferred a long courtship. You have indicated the result would be a happy union.

INTERNATIONAL BIBLE LESSONS. SECOND QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH. B. C. 537. LESSON X. DANIEL IN THE LION'S DEN; or, The Believer's Safety. Dan. 6, 14-23. June 9. EXPLANATORY. VERSE 14. THE KING. See note on verse 31 of the last lesson. These words. Of the princes and presidents who had accused Daniel of contempt for the king and disobedience of the law. Displeased with himself. He now sees their envious conspiracy in its true light; and upbraids himself for his weakness and folly in becoming its instrument. [A lesson for young people: Think before you make promises; don't be hasty in decisions. You will almost certainly regret careless, thoughtless actions.] Set his heart. There was something in this man Daniel which at once commanded respect and love from all who met him. He laboured, speaking privately to the leading nobles, and endeavouring to frame some evasion of the unrepalable law. Till the going down. He delayed the execution of the law until the last moments of the appointed day.

15. ASSEMBLED. Literally, "assembled tumultuously," clamoring for the execution of the sentence. Medes and Persians. Two nations sprung from the same stock, having their original home east of the Euphrates, the Medes on the north, and the Persians on the south, near the coast.

The Medes were at first the leading nation, but under Cyrus the Persian relations were reversed. No decrees... may be changed. That this was a part of the "constitution," or usage having sanction higher than law, among the Persians, there are evidences in Esther 1, 19, and 8, 8, as well as frequent references in the ancient historians. 16. KING COMMANDED. Though a king, he must command against his will, and even against his conscience. Brought Daniel. This venerable man, over eighty years of age, "great in the council-chamber, greater in his closet of prayer," seems greatest of all as he calmly confronts death in the den. [Teacher, ask your class which seems the more kingly, the monarch who submits to wrong, or the man who stands firmly by the right?] Den of lions. The monuments of Babylon bear witness that this was a method of death in ancient times. Dr. Newman saw there recently a sculptured statue of a lion standing over a man with outstretched arms. A traveler describes a den of lions in Fes as a deep quadrangular pit, divided into two sections, with a door between them, which could be opened or shut from above. The food was thrown into one division, the door opened, and when all the lions had entered it the door was closed, so that the keepers could descend and cleanse the other empty section. Whom thou servest continually. Even this he condemns the martyr to death. He cannot help bearing testimony to his religious character. So Pilate said, "I find no fault at all with the man." He will deliver thee. This should read, "I will deliver thee!" It is not the utterance of strong faith, but of struggling hope—a wish that he might be delivered.

17. A STONE. The opening in the roof was covered with a flat stone, to prevent any possible escape of the victim. Sealed. Probably a cord was laid across the stone and fastened at each end by a lump of clay, in which was stamped the royal seal. Signet of his lords. Distrustful of Darius, they add their own seals to the stone. But all these precautions only serve to make the deliverance more signal and supernatural. Purpose...not changed. Lest the king might privately release the prisoner before the beasts had done their work. 18. PALACE. Palaces are not always the above of peace, nor prison of misery. That night Daniel slept more happily in his dismal quarters than Darius on his royal couch. Fasting. Grief and remorse took away his desire for food. Instruments of music. An expression variously translated by different scholars. It may be rendered "pleasures," "concubines," or as in the text. The soul of the pleasure-loving king is so stirred that he has no care for his table or his harem. His sleep went from him. A guilty conscience gives a sleepless pillow. 19, 20. VERY EARLY. At daybreak, as soon as the earliest light greeted his weary eyes. Lamentable voice. His troubled tones bespoke his want of faith. He could faintly hope, but could not fully believe. Servant of the living God. Godliness gets its recognition, even in the den of lions. Able to deliver thee. God might be able to deliver, yet permit his servants to die, that he might receive him to endless life. That he does not now always rescue his servants from accident or death is no proof that he does not regard their prayer. 21, 22, 23. LIVE FOREVER. The usual form of salutation to an Oriental monarch. My God. He who is under God's care can call God his own. Even the sinner can say "The Lord," but none save a saint can claim him as "My God." [Scholar, is he "MY GOD" to you? Paul could say, "The Son of God, who loved me, and gave himself FOR ME." Sent. God watches over his own. He sees their needs, and sends to their relief. Angel. Angels are God's messengers, sent forth to minister to the heirs of salvation. Shut the lions' mouths. He may have surrounded his faithful servant with a wall of fire, or may have caused the wild beasts to feel no hunger. Before him innocency. If one can stand guiltless before God's bar, it matters very little how he appears before the courts of earth. GOLDEN TEXT: My God hath sent his angel, and hath shut the lion's mouths, that they have not hurt me. Dan. 6, 22. DOCTRINAL SUGGESTION: The ministry of angels. The next lesson is Dan. 7, 9-14.

Carlton Mrs. C. C.

A FREE SEAT.

He was old, and poor, and a stranger
In the great metropolis,
As he bent his steps thitherward,
To a stately edifice.
Outside he inquired, "What Church is this?"
"Church of Christ," he hears them say;
"Ah! just the place I am looking for,
I trust he is here to-day."

He passed thro' the spacious columned door
And up the carpeted aisle,
And as he passed, on many a face
He saw surprise and smile.
From pew to pew, up one entire side,
And then across the broad front space
From pew to pew down the other side
He walked with the same slow pace.

Not a friendly voice had bid him sit
To listen to gospel truth,
Not a sign of difference had been paid
To the aged one by youth.
No door was open'd by generous hand,
The pews were paid for, rented,
And he was a stranger, old and poor,
Not a heart to him relented.

As he paused outside a moment to think,
Then again passed into the street,
Up to his shoulder he lifted a stone
That lay in the dust at his feet;
And bore it up the broad, grand aisle
In front of the ranks of pews,
Choosing a place to see and to hear,
He made a seat for his use.

Calmly sitting upon the huge stone,
Folding his hands on his knees,
Slowly reviewing the worshippers
A great confusion he sees.
Many a cheek is crimson'd with shame
Some whisper together low,
And wish they had been more courteous
To the stranger old and poor.

As if by magic some fifty doors
Open instantaneously,
And as many seats, and books and hands
Are proffered hastily.
Changed his stone for a crimsoned pew,
And wiping a tear away,
He thinks it was a mistake after all,
And that Christ came late that day.

The preacher's discourse was eloquent,
The organ in finest tone,
But the most impressive sermon heard,
Was preached by a humble stone.
Twas a lesson of lowliness and worth
That lodged in many a heart,
And the church preserves the sacred stone
That the truth may not depart.

LISTENING TO A COUPLE OF
BOSTON'S GREAT PREACHERS.

BY REV. M. V. B. KNOX.

A Sunday with the Church which I had been supplying for some months, closed for repairs, and the Methodist preachers of Boston off to Conference at Westfield, offered a chance to my wife and me to hear two men of other denominations. The day was rainy, April showers, now and then, making most disagreeable travelling. First we went to Tremont Temple, to hear Dr. Geo. C. Lorimer. This building is a vast pile, having stores and offices below, with the audience room above, capable of holding about three thousand people. This is the place of Joseph Cook's Monday Lectures. It is situated on Tremont Street, a little north of the famous Boston Common, and Park Street Church. Tremont Temple is the headquarters of the Baptist denomination, in and about Boston, and the location of their Book Room. On the day of our visit the audience must have numbered about fifteen hundred, and on pleasant days the great auditorium is said to be full. Agile ushers met us at the door, showed us to a seat, placed in our hands printed slips containing hymns for the day, and notices for the week, so arranged as to be conveniently folded, and kept for reference.

As the organ proceeded, there entered a slight-built, modest-looking man of thirty-five, with dark hair, clean mustache, taking his seat beside a small table on which were some books and an elegant bouquet. "Is that Lorimer?" was the first involuntary exclamation—for this boyish-looking preacher is one of the most noted in Boston.

The services before the sermon were very simple—a psalm read, singing a hymn by the congregation, led by the organ and a quartette near the preacher; then another Scripture lesson, from Jeremiah, followed by a piece sung by the quartette. Then came the prayer, slow, solemn, rather ornate, but full of deep feeling and trust in God. Then singing, a collection by the envelope system, and the sermon. The text was Jer. 36: 22. His argument was that men are cutting the Bible in pieces like the King of Israel; the Latitudinarians in Bunyan's time; Matthew Arnold now, and those who reject the Old Testament, or that and parts of the New. He argued that the Bible was a unit, the New Testament a further development of principles laid down in the Old, and that to reject any of the Bible was, like the king, to throw

it all away. The argument was well wrought out, the illustrations copious, mostly drawn from history, his language easy and well chosen. He had several sheets of notes fastened together by a clasp, slid into the corners of the Bible, to be taken out only as he read some quotations. After the sermon three were baptized in the tank underneath the platform.

As the services closed the natural question was, Where is the power of Dr. Lorimer? From the single service we judge that several elements strongly combine, as they must, to make any man a successful preacher. His sermon showed signs of elaborate preparation. The solidity of the arrangement, the deep thought, the fund of information, the rich illustrations drawn from so many sources, the Scripture quotations, all showed the work of a hard student. He was tremendously in earnest. As he began to speak and unfold his argument he slowly walked from one end of the platform to the other, in full sight of the audience, his arms folded tightly across his breast; gradually he fell into earnest gestures, and in the latter part of the discourse became very free with them. He was trained for the stage, and is master of impressive presence. His voice, naturally deep and full, is led away by the rush of his argument, and gradually becomes rather harsh and grating, to the detriment of his delivery, and the pleasure of his listeners. The great audience sits drinking in the rich draughts offered, forgetting themselves, the surrounding, leaning forward to catch the whole, yet he does not move to tears. Besides these things you feel that the man is aided by a Power above that of himself and is doing duty in his calling. The dress and faces of the audience showed that Dr. Lorimer preaches to the middle classes of Boston's population—traders, lawyers, doctors, mechanics, and the like—there is no display to make you uncomfortable, and the claim is fully met, that it is "The Strangers' Home."

From the morning service in Tremont Temple we went to the afternoon service in one of the richest churches in Boston, the Trinity Episcopal, Phillips Brooks, pastor. It is in the aristocratic, Back Bay region, near the New Old South, the Art Museum, Institute of Technology, and other prominent institutions. This church, built of stone, cruciform, is most magnificent, reported to have cost about \$750,000. The adornment of the interior is most costly, the galleries and organ loft tastefully arranged, the seats of black walnut, cushioned with red plush, the Bible stand a gilt eagle holding the book on his back; and separate desks for prayer books and sermon reading. The painted windows and frescoing lend an air of richness and quaintness that is indescribable; the chandelier is a vast grouping of brass chains, rods, balls, and ornaments, hanging from the roof a hundred feet or more above you. It alone must have cost enough to have built a good substantial church.

We are all expectancy to see another of Boston's great preachers, the author of "Lectures on Preaching." The body of the house is not nearly full, and in the free seats of the galleries many more could be accommodated. While the organ prelude rises and falls, sending its mellow strains into all parts of the complex interior, the object of our interest enters, kneels in silent prayer, rises, the organ stops, and the ritual of the Episcopal Church is passed through, with feeling, yet with a rush, and swiftness of reading, that make us want extempore prayers to supply those read. Then Phillips Brooks advances to the sermon-stand to read his discourse. He is thick-set, round-headed, showing good living; just past middle age, a bachelor; the parish, he says, is his bride.

His delivery was swift, but distinct, graceful, with free gestures, his robes hanging lightly on him as he warmed in his subject. You want him to throw off his robes and stand free before you that his full figure may aid his words. His text was Matt. 10: 41. His argument opened quickly, being the idea that he who receives any one good or great receives in a measure the goodness or greatness of that one. God fills other lives through those he calls to prophethood. They are reservoirs to

transmit God to others. Hero-worship is valuable in this view, and it was a loss to the rising generation that America had no great men for the youth to take as a model.

His sermon, like Lorimer's, showed the hard student, wide reading, fond of beautiful rather than striking illustrations. Considered as a thing of rhetorical finish, this sermon was superior to the extempore one, but as a present moving power, inferior. It was not tame but prompting—eminently a pastoral sermon, such as one would expect from the author of the lectures before the Yale College Theological Class. Here, in pastoral preaching, is evidently Brooks' power, though his pulpit and platform work are of no mean order. The devotion he exhibits to his parish, and the money there is represented in his audience, can scarcely fail to make him a success. Parishes, whether Episcopal or other, need pastors. Many a man with only modern pulpit ability makes a great success in the ministry because he is a good pastor.

And so we went home, glad of a Sunday of rest, glad of a chance to listen to masters of their profession, to observe their ways, and study their sources of power.—*Western Advocate.*

THE YOUNG FOLKS AT HOME.

BY REV. GEORGE M. BOYNTON.

To make home pleasant for the young; to counteract the attractions of less worthy places—this is a problem over which parents and elders may wisely exercise their wits and patient art. How can it be done? Let us reason a little together.

The first period of life, childhood, is given up to play. No one denies the naturalness of play to little children, or its appropriateness to their time of life. They never learn half as fast again, or have so many new thoughts crowding into their little brains, as when they were doing nothing but amusing themselves, forming acquaintance with ten thousand things which they must know. Now the problem of life is to turn these energies (fostered by and exercised hitherto only in play) to useful work.

There is need of great care during this transition period. It is like breaking a colt to work. You must be very firm, but very gentle, very wise. A single mistake may ruin him for use forever. How to substitute work for play? That is the question. The change must not be too abrupt. It can only be gradually made—this substitution. It ought to be very gradual. It is just when the unaccustomed work begins to press, that the cry of youth for relaxation begins to be most loudly heard. It must be heard and attended to. Where shall this needed recreation be had? Somewhere, the colt, if good for anything, will roll and kick his heels. Shall it be in the safe level pasture, or will you drive him out for fear he will injure the smoothsword, to the steep hillside, or the stony road, or the old deserted quarry? These young people will play—make up your minds to that. They ought to. It is God's law of their life. Shall it be among the safeguards of home, or shall it be in the public ball-room, or the drinking saloon? It is for you to say—you parents, you older ones, you Christian homes. They will go, or want to go, where there are most attractions. And you can, most of you, make your homes so winning that they shall never want to go to less worthy places.

What shall you do? Show your sympathy first of all with their recreations and amusements. Hide your annoyance at the noise and confusion they bring in, rather than drive them out for fear of troubling you. You will get used to it. Open your doors to your children's friends; let them bring them freely to your homes. It is your very golden opportunity to see with whom they associate, to encourage good friendships, and to win from evil companions.

Spend your evenings in the pleasantest room in the house, cheerfully warmed and lighted. Why, the poorest dens of vice allure hundreds to ruin every year, simply because they are bright and warm. Don't expect your boy to keep out of them, if you offer him as his only alternative, a gloomy corner in a chilly room, and Fox's Book of Martyrs, seven evenings in the week.

Plan something for their diversion often and with ingenuity. Study their tastes, gratify and elevate them. Let them do almost anything which is not positively at home, rather than form the habit of taking their diversion, even though it be innocent, away from home. The company, the general tone, the atmosphere, the sense of an unseen restraint, is far more important than the special forms of diversion.

In a word, make home pleasant with little surprises, with inexpressive dainties, with great liberties, with wise and

reasonable limitations. Only provide for the recreation and entertainment of your household, and especially of the younger members of it. Keep these boys and girls at all hazards under your eye, within your sympathies, close to your eye, within your heart. If they prefer the street or the saloon, it will be because they find them pleasanter than home. It will be because the fathers and the mothers are too busy, or too selfish, or too blind to see the need of making home pleasant, and of providing, not simply a bed to sleep in, and food to eat, but entertainment for the active minds and recreation for the restless bodies of their sons and daughters.—*Christian Weekly.*

OBITUARY.

MRS. CATHERINE TUTTLE. A TRIBUTE OF AFFECTION AND RESPECT.

Catherine Tuttle, was an eminently virtuous woman—widely known throughout the county of Cumberland, and the adjoining county of Westmoreland, N. B. Her parents, whose name was Read, were among the Loyalists, who first settled in Tantramar, as early as the year 1783. Born three years after their arrival in this country, she had reached the advanced age of 92 years. She had seen our country in its infancy—a vast wilderness—without roads, bridges, school houses, educational institutions, or churches. She had literally grown up with its growth; and her character had unfolded, with a marked and beautiful symmetry, with the unfoldings of its civilization and its culture.

Early in life she was married to Mr. Joseph Thompson, an independent farmer of Tantramar, as upper Sackville was then called, by whom she had one son whose demise took place some years ago. Left a widow in comparatively early life, she married Mr. Tuttle, whose father had some years previously come to this country from Canada, on a surveying expedition—and in the interest of British colonization, we have been informed. Acting under the Government he had a large tract of land assigned to him at the head of Wallace Bay. Here he subsequently settled with a large family; and for many years fulfilled the offices of Local Magistrate and Surveyor.

After Mr. Tuttle had married Mrs. Thompson, he removed to Tantramar where he resided for some years. Before or subsequently to his father's death, he returned to Wallace, occupying as his share of the paternal estate, the homestead; and dying at an advanced age about forty years ago, leaving to his numerous descendants the heritage of an unblemished name and a Christian example.

Mrs. Tuttle had but one son by her second marriage—Mr. George Tuttle—with whom and his amiable wife, she lived in great retirement during the greater part of her widowed life. In the death of Mrs. Tuttle, the last link that connected us with our ancestors is severed. We only claim space Mr. Editor for a brief notice of her religious life, so far as its development is known to us, and her general appearance and habits, so far as I have been able to learn. She was early connected with the Methodist Church in Upper Sackville; being on intimate terms and enjoying church fellowship with the earliest Methodist preachers who came to the country. How many interesting incidents, connected with "the planting and training" of the Methodist Church in this county, might the historian of Methodism have learned at her feet. How much of interest, too, was she able to communicate, of the early growth of other churches? How neglectful is this generation, of treasuring up the wisdom of its ancestors? There is reason to believe that she retained her religious emotions—the beginning of her confidence to the end. One testimony given at a recent visit is precious. Speaking of the goodness of God to her, during all her long life, she remarked with much emotion, "O! He is so good; but I am an unworthy creature! Why can't I feel more of his goodness?"

A word about her appearance. Exceeding tall in person; yet well proportioned; and erect at 92 as when she stood a bride at the altar. Eminently matronly in her bearing; her countenance glowed with warmest sympathies of our nature; and her eye shone with more than ordinary intelligence—the most extensive and varied reading and long experience and observation. Enjoying ample means of support and freedom from earthly care she literally devoured books. What would life have been to her without books? For many years she moved and had her being in them. Altogether she was above ordinary women; and her life was full of suggestive wisdom. Never did a woman more fully "rule her own spirit."

This sketch would be imperfect without a reference to her character. Upright as the palmtree—her beautiful symbol; mild, gentle as the breath of morning, who ever saw her even ruffled? Who ever saw her speak invidiously with her lips? Who ever saw anything but sweetness and true

womanly dignity in her character and bearing? She might have ruled an empire with the dignity of an Elizabeth. My picture is not overdrawn. When I heard of her death, a great sorrow fell upon my heart. I grew up under the shadow of her sweet and precious life. I feel I shall live again under its sweeter influence and light, when that which is perfect shall have come.

It may be interesting to many friends to state farther that Mrs. Tuttle leaves one sister—the amiable Mrs. Dockrell—whose late husband was, till incapacitated by age and infirmity, a trustee and class-leader in the Methodist Church of St. John, N. B. Besides a large family, she has a son—the Rev. Charles Dockrell, in the Methodist ministry of New Brunswick. Another sister early married Mr. Jeffery. But both are long since deceased. They have a daughter surviving, and a son, the Rev. William Jeffery who is a respectable clergyman of the Church of England, in the Parish of St. Mary's, Fredericton, N. B.

G. W. T.
River Philip, May 9, 1878.

LINA FISK.

Died at South Brookfield, Queens Co., N. S., on the 7th Feb., Lina Fisk. For several years her health—never robust, was extremely precarious. Early in the present year symptoms graver than usual appeared, and it was speedily apparent our young sister was not long for this world. Mercifully she was spared the necessity of having to seek to a change of heart upon a sick bed, where weariness and agonizing pains were her all but constant companions.

The varied refinements of manner, mind, and principle which elementally are formative of the truly filial character, were her's in no small degree, and that from early childhood. Yet her training and personal conceptions of religion prevented anything like substitution of exemplary outward deportment for inward and spiritual piety. Though always and naturally disposed to whatsoever things were pure, lovely and virtuous, a strictly religious profession seems only to have dated from the autumn of 1874. At that date a blessed revival was gladdening the hearts of God's people, and then Lina with several other members of the family united with the Methodist Church. This was under the pastorate of Rev. Caleb Parker.

Henceforth her path was that of the just, shining more and more unto the perfect day. The supporting power of Divine grace was beautifully conspicuous in her patient, cheerful demeanor during her last illness. These days were a fitting complement to her life of faith. Addressing kindly, comforting words to her sorrowing parents and sisters, and leaving tender messages of love for her absent brothers, her ransomed spirit returned to God who gave it, on the date above mentioned, and in her twenty-fourth year.

Sister, friend, by Jesus freed,
Death to thee, to us is gain."

MR. NIMROD ROUTER.

Bro. Nimrod Router emigrated to this country from Cornwall, England, about sixty-five years ago. When, where, or under what special influences a change of heart was experienced we have not been able to ascertain. The probabilities are however that for a great part of a lengthened life his heritage was that of a child of grace. The mental, more than the physical decay of latter years, has largely prevented the gathering of many personal reminiscences which from a Methodist point of view, would doubtless have been of great interest to survivors.

A few weeks ago we saw and conversed with him for the last time. Though the mental faculties, weakened to the last degree, seemed only capable of dwelling on by-gone scenes, it was peculiarly interesting to note the kindling of the eyes, and an expression of sacred gladness settle on his countenance when mention was made of Christ's infinite love, or preserving and sustaining grace.

No special malady hastened his end. Nature's props were painlessly but gradually decaying, and "the weary wheels of life" stood still at last, on Tuesday afternoon, May 14th, 1878. His age cannot be accurately determined, but would probably approximate 95 or 100 years.

HAVELOCK BEALES.

Drowned accidentally on May 7th, at N Brookfield, Queens County, N. S., Havelock, youngest and beloved son of Mr. Isaac Beales, aged 20 years. In common with another family who lost their only son on the same sad occasion, brother and sister Beales have the unfeigned sympathy of the whole community.

MCA.

The churches of Columbus, Ohio, having proved too small to accommodate the crowds attending the preaching of Mr. E. P. Hammond, a tent large enough to hold 3000 persons has been set up.

her character and... have ruled an em-... of an Elizabeth. My... When I heard... sorrow fell upon my... the shadow of her... I feel I shall live... influence and light... perfect shall have

ng to many friends... ra. Tuttle leaves one... rs. Dockrell—whose... ll incapacitated by... trustee and class-... ist Church of St... a large family, she... Charles Dockrell... ry of New Brun-... early married Mr... long since deceas-... aughter surviving... William Jeffery who... man of the Church... fish of St. Mary's,

G. W. T. 1878.

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SPEAK KINDLY.

A young lady had gone out to take a walk; she forgot to take her purse with her, and had no money in her pocket. Presently she met a little girl with a basket on her arm.

"Please, Miss, will you buy something from my basket?" said the little girl, showing a variety of book-marks watch-cases, needle-books, etc.

"I'm sorry I can't buy anything to-day," said the young lady. "I haven't any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the girl; and then, as she passed, she said again, "I'm very sorry I can't buy anything from you to-day."

"Oh, Miss," said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' but you have spoken kindly to me, and I feel a heap better."

That was "considering the poor." How little it costs to do that! Let us learn to speak kindly and gently to the poor and suffering. If we have nothing else to give, let us at least give them our sympathy.

"Speak gently, kindly to the poor; Let no harsh tone be heard; They have enough to meet endure, Without an unkind word.

"Speak gently; for 'tis like the Lord, Whose accents meek and mild Bespoke Him as the Son of God, The gracious, holy Child."

"BLIND" LETTERS AT THE NEW YORK POST-OFFICE.

[From illustrated paper by Edward Eggleston in Scribner for May.]

The average of misdirected letters sent up to this department is over 500 a day; The day I was there last it ran up to about 1,000. The most difficult of these go to Mr. Stone, who is called the "blind man," perhaps because he can decipher an inscription that is utterly illegible to any other man in America. His most difficult cases are the foreign letters. Here is a letter directed to "Sandnik," which he makes out to be Sandy Hook. Sometimes the arrangement of the name and address is curious.

For Mr. Thomas Smith Bridgeport post office Conn. America.

is very plain when you once understand that it is "For Mr. Thomas Smith, Bridgeport, Conn., America." But when a man says "Hoiio," how is anybody but a blind man to know that it means Ohio? One letter reads, "Big Feet Rue de Agua." Now the blind man knows that "Rue de Agua" is Spanish for Water-street, and that there is a Water-street in New Bedford, Massachusetts. "Lysram, Warner Co.;" he translates into Luzerne, Warren Co.; and "Common County, P. A.," is made into Cameron County, Penn. But who would guess that "Ovorn C. D. Learey," in one line, means that it is to go to "Auburn," in search of C. D. L? One letter is directed, "Kunstanzer Braueri, S. L., Amerika." Mr. Stone recollects the fact that Constance's Brewery is at Stapleton, Staten Island, and the letter is sent there. He reads "Ioel" into Iowa, and "te Pella in Yoma" he makes go to Pella, in the same State. Nor does Ohio get off with one miss. Here is one letter that wants to go to "Stadt Hich Zusanonati, Strasse 15," that is to the State of Ohio, Cincinnati, Street 15. But that is not all. This other one wants to reach the same city; but it has a bad spell of another kind; for its direction runs "Scitznaty." And then "Pizzo burg Messessip," is sent to Vicksburg. Michigan is spelled "nutting." "Glass works, Berkshire" is sent to Pittsfield, in Berkshire County, Massachusetts, where there is a glass factory. But the hardest one I saw was addressed to "John Hermann Shirmen," in one line with the wonderful word "Staguekaundo" for the rest. Mr. Stone cut the word in twain, and read it "Chataqua County," while he translated the whole into "John Herman, Sherman P. O., Chataqua Co., N. Y."

But there are some which even a blind man cannot make out. One letter in rather a good hand-writing is very vaguely addressed to "Mackay, Esq., Amerique."

Another reads: "Too much of this, From your affectionate son, ANTON HIMBURGER."

In this case the close of the letter has been copied exactly by some one who did not understand the language. Instead of too much of this, there is really too little. But there is a case where the top of the letter has been imperfectly copied in the same fashion. It reads: "Tuesday Evening, Nord America."

If Tuesday Evening should see this article, he will know that his letter has gone back again to Europe.

Beautiful and appropriate were the words with which the venerable Dr. Stephen H. Tyng closed on Sunday, April 28, his ministry of thirty-three years as rector of St. George's Church. It was at the same time the close of a ministry of more than half a century's duration. "It has been my desire," he said, "to be in all things a simple-minded preacher of the gospel, and I have tried through all these years to impress upon your minds the single duty of repentance toward God, and hope and reliance in the saving power of Christ. I have endeavored to fill the high trust reposed in me during the many years of my pastorate with godly sincerity, and have no fault to find with the attitude of my parishioners toward me. They have always responded generously to every good work." Dr. Tyng concluded by urging his people to continue steadfast in the faith which he had so long preached to them. He retired from the pulpit leaning for support on the arm of one of his parishioners. It is a great felicity to have one's sun set without a cloud, to retire from ones work in the fullness of years, content with what has been done, and content, too, with the co-operation long and freely given. This felicity Dr. Tyng enjoys.

"Among other delightful features of the International Convention," says the editor of the *Sunday-school Times*, "was the warmth of greeting given to its members by the citizens of the South, not only at Atlanta, but along the various routes by which the delegates came from the North." In assigning the delegates their places in the Convention, "Massachusetts was wedged between Maryland and Mississippi," and South Carolina was next to Vermont. The vote for the continuance of the International Lessons during the ensuing seven years was unanimous. The number of Sunday-schools in the United States was reported to be 77,793; of teachers and officers 853,100; of scholars, 6,504,054—making the total of teachers and scholars 7,357,154.

If you are suffering with a Cough or severe Cold, do not trifle with yourself by trusting your life to Lozenges and cheap and worthless cough mixtures, but buy at once a bottle of ALLEN'S LUNG BALSAM; it reaches to the seat of the disease and removes it root and branch; it does not alleviate and afford temporary relief, as do most cough mixtures sold at 25 cents per bottle, but it makes a permanent cure in all cases, if used according to the directions.

ELEGANT HAIR is woman's crowning beauty. When it fades, she fades as well. While it is kept bright, her personal attractions are still maintained. By preserving the hair fresh and vigorous a youthful appearance is continued through many years. Those who grieve over their fading hair turning gray too early, should know that Ayer's Hair Vigor prevents it, and restores gray or faded hair to its natural color. It is a clear and healthful preparation, containing neither oil, dye, nor anything deleterious, and imparts to the scalp what is most needed—a sense of pleasant and delightful freedom from scurf or dandruff.—*New Berne (N. E.) Times.*

AMERICAN APPRECIATION OF CANADIAN REMEDIES.—A wholesale iron merchant of Boston, Mr. Wm. P. Tyler, of the firm of Arthur G. Tompkins & Co., lately got his ankle sprained and knowing the value of GRAHAM'S PAIN ERADICATOR in such cases sent for a supply, which he writes soon cured him. He gave a bottle to a friend suffering from the same complaint who found similar results from its use.

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THE VITALIZING NUTRITIVE-TONIC QUALITIES OF ROBINSON'S Phosphorized Emulsion of Cod Liver Oil with Lactophosphate of Lime would indicate its great value as a Restorative and Invigorator in that low condition of the system prevailing in patients recovering from Diphtheria as well as Fevers, especially in those of a Typhoid character; while, if taken when the first premonitory signs of lassitude and weakness appear, it would have a tendency to prevent the attack, or lighten it and shorten its duration. The cases in which it has been used fully bear out this hypothesis. It stimulates the enfeebled powers and builds up and gives fresh life and vitality to the whole system. For sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. Prepared by J. H. Robinson, St. John, N.B.

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This work will be found a most interesting volume, especially to Methodists. The time for its appearance had fully come. Such works as Mr. Smith's, connect them selves with general literature, and they become of interest, not merely to the denominations whose careers they describe but to every one interested in tracing the rise and progress of a people.—*Reporter, Halifax.*

As Methodism in the East and West is now consolidated into one organization, this history of Mr. Smith's is well adapted to make the Methodists of the West better acquainted with the origin and history of Methodism in the East, and thus bring them into closer sympathy with the work of our brethren in the East. A fuller knowledge of that work will be a bond of fraternity and unity. The volume is highly creditable to both the author and the publisher. It is got up in good style. We bespeak for it a wide circulation among the readers of the "Guardian"—*Guardian, Toronto.*

It would be a means of grace, as well as a source of valuable information to our people; and ought to be in every Methodist family.—*Rev. C. Stewart, D. D. Prof. of Theology, Mt. Allison.*

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It is needless to say that the book is interesting, especially so to our Methodist friends. While the main object kept in view by the author has been to present an authentic and reliable history of Wesleyan Methodism, he has necessarily embodied in his narrative many historical facts of a general character, bearing upon the condition of the country socially, morally and religiously, which are calculated to render it valuable as a history to people generally as well as to Methodists. The book is deserving of a wide circulation and careful perusal.—*Chronicle, Halifax.*

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We recommend our readers to procure it for themselves. It will do good both to their heads and their hearts.—*Canada Methodist Magazine.*

This book ought to be in every Methodist Sabbath School, side by side with the first books in real merit.—*Rev. D. D. Currie.*

If our readers want to possess a history of heroic struggles and glorious triumphs let them procure this book. We trust that it will have a wide circulation, especially among those for whom it is chiefly written.—*Recorder, London.*

The Churches in Nova Scotia, New Brunswick, Prince Edward Island, and the Bermudas have found a painstaking historian in Mr. Watson Smith, who traces their rise and progress, and chronicles the names and doings of the pioneer missionaries with loving care.—*Recorder, London.*

Books, Pamphlets, Society Reports, etc. PRINTED AT THIS OFFICE, AT VERY MODERATE PRICES.

THE WESLEYAN.

SATURDAY, JUNE 1, 1878.

WOMEN PREACHERS.

SHALL THE BAN CONTINUE.

As our race removes farther and farther from a past dispensation, and from the influence and prejudices of creeds and customs affecting the social rights of woman, it persists in bringing forward and discussing the question—Are there, indeed, of divine authority, prohibitions against the most public use of women's gifts, and if so, where are the limits of their privilege? Another reason there is for the frequency with which these enquiries present themselves in the public prints: we are bringing women up to a perfect equality with men in all that results from refinement and education. They are bearing away, here and there, the prizes of excellency in competitive examinations. They accordingly ask, or we ask for them, Does God require that no advantage shall come to the world through all this education—that it shall, indeed, be, contrary to all the order of Nature, unenumerative, save as it shall affect the family or be read in books? It is easily seen that the prejudice against women in relation to other professions has been linked closely with the supposed command of the New Testament, that in the church she is to hold always a subordinate position. But is this actually a command, or have the words of Paul, specially intended to correct a peculiar abuse in the early churches, been unwarrantably employed to the disadvantage of females in every age? Every law that strikes at human freedom will awaken enquiry and resistance on the part of intelligent races; but even though it may appear severe in any respect, if we ascertain that this law of female subordination in the Church is of divine origin and force, it remains for us but to submit, and leave the results to Him who doeth all things in the light of knowledge not yet granted to man. It is insisted upon by those whose training has entitled them to speak with authority, that the apostolic words—the only words capable of being fairly used against the right of woman to preach—viewed in the light of history and tested by the fairest rules of linguistic construction—are not a universal command, but a rebuke called for by a state of things in the church which has now no parallel. If this be true, the Christian world has been long enough under a delusion—a delusion which has retarded the mental growth and the public usefulness of one half of our race—and the sooner it is dispelled the better.

Methodism is specially interested in this subject. In the early history of our church, by that remarkable intuition which led Wesley to step so far ahead of ordinary modes, even when it brought his work into conflict with the warmest prejudices, women were not only encouraged to take much part in public services, but their privilege and duty in this respect were insisted upon from the Scriptures. From whatever cause it is to be feared that, except in the seclusion of the class-meeting, there are but rare instances of female co-operation in our public services now-a-days. Indeed, a worshipper may go in and out among Christian congregations for a year and not listen to three different women either praying or offering testimony on the truth of religion.

Do we see the effect of this drifting into the common current? Methodism may move on respectably with nothing to distinguish it from other churches; but it is pitiful that, when other churches come to adopt our modes, we should give them up to a great degree. Our singing has been taken into the soul of evangelical service everywhere; our own singing is on the decline in many places. Local preachers were called out by Wesley, against the judgment of his own friends and the remonstrance of other churches. Those very churches now employ this class to excellent advantage, while with us the spirit of sacerdotalism is crowding out our local preachers to a considerable extent. Now, before that powerful agency, female talent, has been recognized by other churches, we begin to

yield to the false notions which have all along prevailed in respect to its proprieties.

What, then, has Methodism left to contend for in our time? Has it any peculiarity that is not common to some of the other denominations? Granted that it has much to do in the general, glorious work of evangelization; but this has only been one half its work hitherto. It had always some distinct arm or voice which was not seen or heard elsewhere; and if, indeed, it now remain satisfied with having persuaded others to adopt many of its modes, or, failing in this, abandon what remains of its distinguishing peculiarities, its mission will be less comprehensive than its founders were led to believe.

CREEDS AND CHRIST.

Our pulpit discussions of the present day present a marked contrast to those of a quarter of a century ago. At that time the fervour of great disputes between champions of the Calvinistic and Armenian creeds, had not died out. Indeed in many localities a sermon was not thought to be complete without some close rasping of the rougher points of the opposing doctrines. Congregations on the Calvinistic side particularly began to look upon a preacher with distrust when he failed to arraign with emphasis the extravagancies of Arminius and Wesley. In running out territorial lines, moreover, in a country whose population was still unsettled as to religious convictions, it was a question then of the possible enlightenment of hearers as to the supposed truth of one set of doctrines and the fallacy of the other. A little company might assemble from a radius of twenty miles of country, to hear a pungent attack upon some peculiar doctrine. The effect was not always edifying. Religious animosities were awakened which were not soon allowed to die. Christians of different creeds distrusted one another. Parents left the legacy of distrust to their children. Sometimes by intermarriages sad elements of disagreement entered households.

This is not the case now, at least to the same extent, in families where a Calvinist marries an Armenian. The doctrines are the same as ever, but they are not so much insisted upon. The pulpit finds work to do more congenial and profitable than keeping up a running fire upon the creeds. And as the preacher calms down, the people notably partake of his spirit.

There are still occasional bugle-notes of war from the pulpits, but the object of strife is less fundamental than in past days—at least points of dispute are reasonably regarded as less serious. A curious sermon one hears betimes on succession—the pretension of claims to direct, unbroken relationship with the Apostles. Hearers of nonconformist churches are charitable enough to overlook this weakness while it refrains from excommunicating themselves. When that ensues the preacher generally learns his mistake from the decline of his congregations. Perhaps the chief agitation of our day in pulpit discussion is ament that vexed baptizo—its signification, its real value as a guide in one of the christian ordinances. We incline to think that the only remaining irreconcilable difficulties which result from intermarrying among denominations, are confined to baptism. It is noticeable that the antagonism does not spring from our side, inasmuch as we concede to Baptists the right of judging for themselves, and are charitable enough to call their modes baptism when they have dipped a convert; if they would allow us equal privilege all would end harmoniously. We can, however, at least continue a good example of forbearance and love.

The strength of the pulpit being thus turned in another direction, what takes the place of controversy? Christ! And herein we do rejoice, yea, and will rejoice. It is a glorious issue this out of distraction. Those old battles, like storms in the heavens, doubtless cleared the atmosphere. We see more eye to eye, as we understand each other's position. We learn that there is no difference of doctrine among real christians which can hinder their union in prayer, in fellowship, in the sympathy of the gospel. And how inspiring the thought that this tremendous Name, this chief-

est among ten thousand, is daily being more and more honored and exalted—that His name is even now above every name, more sacred and potential than our most favorite articles of denominational belief! The world grows. The Church advances.

LICENCES IN HALIFAX.

Mr. Grierson, whose experience as a City Missionary in Halifax, for several years, entitles him to speak with authority, gives, in a letter to the public prints, last week, a fearful picture of the rum traffic. We give one or two extracts:—

Last Monday, May 13th, I walked eighteen miles up and down the streets of our city, determined to count the actual number engaged in selling strong drink, and, remember, list No. 1 include only those that any one can recognize as a liquor store at a glance. I know by the bar-room, or the sign-board, or the bottle in the window:—

Table listing addresses and numbers of liquor stores in Halifax, including North Park, Agricola, Marnard, etc.

May 13th, licenses issued to date 163
Number Selling probably unlicensed 101

Now, let me add list No. 2, and to see them requires one who has had "his eyes open to know good and evil," sometimes under the sign of "ginger pop," sometimes behind "cheap groceries," sometimes behind the shadow of "red curtains":—

Table listing addresses and numbers of unlicensed liquor stores, including streets like Agricola, Marnard, etc.

This is bad enough; but the worst does not appear on the surface. Liquor, as the name went years ago, has but little share in the present business of the licenses. A few there may be, carrying their own kind of respectability into the trade, who keep something approaching to a genuine article. To designate the quantities of drinks consumed now, however, by the name of spirituous liquors, is to keep them unfairly recommended before the public. Rich men may have spirits, the poor certainly have not. The madness of the police courts is not the result of drinking spirits. The ingredients producing frenzy, and leading to brawls and murders, are sold in other instances only by trained druggists, who have studied their trade and are held responsible for the effects of false or over-doses. Here they are sold to all classes, the limit being only the money forthcoming. The drug business has gone into the liquor trade, without having the protection of men who understand its effects.

What is the consequence? In Sheldiac to-day the law is justly grappling with a murder case, brought about, as far as evidence serves, by drugs and drink. There was the additional violence of two blows with an axe; and here only do we find the difference between that form of evil and this in Halifax. Mr. Grierson estimates that 10,000 a year die from the effects of liquor-drinking in our Dominion. Yet there are not, probably, enquiries made in one case of ten—no coroner's inquests, and, consequently, no shock to moral sentiment.

For all the evil effects of liquor-drinking—the gaols, asylums, trials by law, &c., &c., respectable people, sober, industrious people, must pay. It is about time that this latter class had permission to say how far evils for which they are taxed are at all to be permitted. Besides, when any other social trouble with the idle, vicious class comes about, either by civil insurrections, incendiarism or aught else, this liquor-drug element is a very effective weapon in the hands of designing men to be used against the better classes, who have been so indulgent and timorous. Let us learn wisdom!

SACKVILLE ANNIVERSARIES. RETURN TICKETS.

Arrangements have been made with the I. C. R. authorities, for the issue of free return tickets to visitors to commencement exercises at Sackville. Time extended from 27th May to 7th June. Certificates of attendance are given at the Institutions to secure free returns.

The Editor has been absent this week, attending Educational Anniversaries in Charlottetown, P. E. I.

The JOURNALS AND LEAVES for June were sent out on Wednesday last a week beyond the usual time. This delay was unavoidable, as the New York boat was a week out of the way.

N. B. and P. E. Island Conference.

To be held in the Methodist Church at Sackville, N.B., commencing THURSDAY, June 27th, 1878. PLAN OF RELIGIOUS SERVICES.

TUESDAY, June 25th.

7.30 p.m., Rev. H. P. Cowperthwaite, M.A.,

WEDNESDAY, June 26th.

6.30 a.m., Candidate.

7.30 p.m., Rev. William Dobson.

THURSDAY, June 27th.

6.30 a.m., Candidate.

9.30 a.m., Opening of Conference.

12 m., Conference Prayer Meeting.

7.30 p.m., Conference Missionary Meeting.

FRIDAY, June 29th.

6.30 a.m., Candidate.

7.30 p.m., Conference Educational Meeting.

SATURDAY, June 30th.

6.30 a.m., Candidate.

7.30 p.m., Prayer Meeting conducted by Rev. F. Smallwood.

SABBATH, June 29th.

9 a.m. Sabbath School Service.

11 a.m. President of Conference.

3 p.m. Conference Love Feast, conducted by Rev. H. Daniel.

7 p.m. Rev. Jabez Rogers, of the N. Scotia Conference, Sacrament of Lord's Supper.

Middle Sackville—7 p.m. Rev. Edwin Evans

Upper Sackville—7 p.m. Rev. S. R. Ackman

Cookville—11 a.m. & 3 p.m. Rev. C. W. Hamilton.

Westcook—7 p.m. Rev. Joseph Sellar, M.A.

Fairfield—3 p.m. Rev. James Crisp.

Point de Bute—3 p.m., Rev. J. T. Deinstadt

Jolicure—Rev. R. S. Crisp

Fort Lawrence—3 p.m. Rev. Geo. W. Fisher.

Dorchester—11 a.m. and 3 p.m. Rev. William Maggs.

Rockland—11 a.m. and 3 p.m. Rev. Geo. M. Campbell.

Baie Verte—3 p.m. Rev. A. Lucas

Bristol—10.30 a.m., Rev. W. Penna

MONDAY, July 1st.

9 a.m. Candidate.

7.30 p.m. Ordination Service.

TUESDAY, July 2nd.

9 a.m. Candidate.

7.30 p.m. Conference Sunday School Meeting

WEDNESDAY, July 3rd.

7.30 p.m. Temperance Meeting.

JOHN PRINCE, President.

NOVA SCOTIA CONFERENCE.

Plan of Conference Appointments.

AMHERST.

Tuesday 25th, 8 p.m. Rev. G. O. Huestis

Wednesday 26th, 3 p.m. Rev. W. G. Lane

" " 8 " Rev. Rich. Smith

Thursday, 27th, 9 a.m. Opening of Conf.

" " 12 to 1 p.m. Conf. Prayer Meet

" " 3 p.m. Rev. W. A. Bennett

" " 8 p.m. Mis. Anniversary.

SPEAKERS—Revs R. Smith, Wm C. Brown, E. B. Moore and Thomas Rogers.

Friday 28th, 3 p.m. Rev. Hiram J. Davis

" " 8 p.m. Educational Anniversary (Speakers to be supplied.)

NAPPAN

Friday, 28 7.30 p.m. Rev. R. Wasson

AMHERST

Saturday, 29th, 6.30 a.m. Rev. R. Williams

" " 8 p.m. Praise Meeting

Rev. J. McMurray

SUNDAY, 30th:

" 7 a.m. Rev. Robert McArthur

" 11 a.m. The Ex-President

" 2 p.m. Sunday School

Revs S. F. Huestis, W. H. Hartz, J. M. Pike.

" 3 p.m. Conference Love Feast conducted by Rev. J. G. Hennigar

" 7 p.m. Rev. D. D. Currie of the N.B. & P.E.I. Conf.

" 11 a.m. St. Stephen's Church, Rev. Jabez Rogers.

" 7 p.m. Do. Rev. Job Shenton

HASTINGS

" 3 p.m. Rev. Godfrey Shore

WARREN

" 11 a.m. Rev. R. Brecken, A.M.

" 7 p.m. Rev. Wm. Ainley

AMHERST HEAD.

" 2.30 p.m. Rev. Arthur Hockin

SHINIMICAS

" 6.30 p.m. Rev. Arthur Hockin

NAPPAN

" 11 a.m. Rev. Caleb Parker

" 3 p.m. Sabbath School

Rev. F. H. W. Pickles & C. Parker

" 7 p.m. Rev. F. H. W. Pickles

SPRINGHILL

" 11 a.m. & 7 p.m. Rev. J. Cassidy

ATHOL

" 11 a.m. Rev. A. S. Tuttle

OXFORD

" 11 a.m. Rev. Jos. Gaetz

WEST LEICESTER

" 3 p.m. Rev. Richard Smith

AMHERST

Monday July 1st

" 3 p.m. Rev. James Tweedy

" 8 p.m. Ordination Service

Tuesday, 2nd July

" 3 p.m. Rev. C. Lockhart

" 8 p.m. S. School Anniversary

Speakers to be Supplied.

WARREN

" 7.30 p.m. Rev. John Johnson

AMHERST

Wednesday 3rd

" 3 p.m. Rev. J. S. Addy

" 8 p.m. Temperance Meeting

Speakers:—Revs J. S. Coffin, E. B. Moore, R. Wasson, J. B. Giles.

Thursday 4th

" 3 p.m. Rev. Paul Prestwood

NOTICE—Ministers who do not intend to be present at the Amherst Conference, are requested to notify the Superintendent of the Amherst Circuit, by card, without delay.

ELIAS BRETTE, President of N. S. Conf.

OUR ENGLISH LETTER.

FOREIGN TROOPS.

DEAR MR. EDITOR,—Immediately after Parliament had broken up for the Easter holidays, the surprising announcement was made public that the Government had given orders for the immediate despatch of troops from India, to undertake military duty in Malta, and other garrisons in the Mediterranean. These troops are not the English regiments which are stationed in India, and form so large a proportion of the effective strength of the English army. They are still to be retained there, and doubtless are needed to maintain British supremacy in the midst of the native governments. We cannot venture to withdraw these, and so the Government of England send for native troops—the very aimable Sepoys, the agreeable Ghoorkas, and others, who are now on their way fully armed, and eager for the fray, all ready to fight a Christian people against whom our nation may possibly soon undertake to drive them. It is a pitiable and humiliating expedient in whatever light it may be placed. Certainly England was not in such sore straits for men, before any war was entered upon, as to be under the necessity of bringing these heathen warriors into the midst of Europe, to impart strength physical or moral to our side of the controversy.

THE PARIS EXHIBITION

was formally opened on the 1st of May, amidst much rejoicing. It speaks well for the courage, wealth and industry of our neighbors that so soon after their heavy disasters they have rallied in such an extraordinary manner, and are now in a position to invite the world to visit their splendid Exhibition. It is not yet fully complete, and some weeks must elapse before the building is in perfect order, and the whole of the articles properly displayed. It is too soon to attempt any comparison of this great show at Paris with those recently held at Vienna and Philadelphia, but it is on a scale of great magnitude and has many features of beauty and completeness. Its opening has been a source of quiet and pleasant episode in the midst of national controversy and the deplorable preparations on all sides for war and carnage.

THE MAY MEETINGS

have to the present, been quite as numerous as joyous and enthusiastic as of old. The fierce conflict between nations and the heated controversies between contending schools of thought and theologians, have in no wise diminished the deep interest taken in the great work of the churches. The commercial depression so wide spread and heavy has told in not a few cases upon the income of the societies, and the special appeals necessitated in the course of the year for India and for North Wales, have diverted into other channels some portion of money otherwise designated for the Lord's treasury, but yet in the midst of all these things, there has been no serious diminution of income, and no arrest for want of means of any of the great enterprises of evangelism or philanthropy.

OUR METHODIST ANNIVERSARIES

have been well sustained—the speaking has been of a very high order, full of practical suggestions, and holy courage. Of the various meetings I need not attempt to write more fully. Are they not copiously reported in the columns of the three Wesleyan or Methodist papers? The more important of our great meetings, are, first

THE MISSIONARY ANNIVERSARY

which takes the lead in interest and power—then follows—secondly

THE HOME MISSIONARY ANNIVERSARY

which is year by year, becoming more popular and interesting, and thirdly, we have the

METROPOLITAN CHAPEL FUND

which is accomplishing a grand work in London, and receives a goodly share of support.

WICESTER
Rev Richard Smith

ERST
Rev James Tweedy
Ordination Service

Rev C Lockhart
School Anniversary
be Supplied.

REN
Rev John Johnson

ERST

Rev J S Addy
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J B Giles.

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LIAS BRETTE,
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H LETTER.

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received full attention early in April, and was reported at the time. Methodism is straitened for means, and most of its funds are burdened with debt, but on the other hand, there has been a gracious degree of success in all the departments. Solid extension is evident on every side. The work is of the Lord, and in due time our people will furnish the more abundant means necessary for carrying out the enlarged plans upon which we as a Church are called of God to enter.

THE DISTRICT MEETINGS are to be held this week, and unusual interest is attached to them. There will be for the first time an election of ministers to attend the purely Ministerial Conference, then an election of few of the brethren who are to attend the mixed Conference, and the laymen will have to elect from amongst themselves, the number appointed as the representatives, not to preliminary committees; but to the Conference itself. The recommendations of no less than three important committees, have been printed, and are to be discussed in the District meetings, viz.: "The pastoral oversight, and recognition of the young." "The revision of the Liturgical services of Methodism," and "the new constitution of the Home Mission and Contingent Fund." These will add considerably to the work which year by year falls upon the District Committees.

THE EASTERN QUESTION looks a little more hopeful. The lapse of time has had a decidedly beneficial tendency. Russia appears anxious for the Congress to meet, and will concede some of the points in relation to which there has been so much dispute. Parliament has re-assembled, and in many ways there has been an unmistakable revelation of public feeling in favor of peace and moderation in council.

We trust the Lord has undertaken for us, and that in answer to the earnest cry of the people, He is working for the turning aside of so terrible a calamity, and of His infinite mercy, giving peace in our time. "B."
May 18, 1848.

NEWS FROM THE CIRCUITS.

COPY OF RESOLUTIONS PASSED AT PREACHERS MEETING, HELD IN THE METHODIST CHURCH FREDERICTON, MAY 20, 1878.

Resolved, That the members of the Fredericton Preacher's Meeting, having read with satisfaction the lucid and interesting letters in the WESLEYAN, relative to our "Supernumerary Ministers and Ministers' Widow's Fund," desire to tender their author, "J. R. B." their sincere thanks for the time and labor bestowed in collecting and publishing the data, upon which they are based.

AND FURTHER, RESOLVED, That in the opinion of this Meeting, any arguments in favor of a view opposite to that embodied in said letters, would, if published in the WESLEYAN, before the ensuing Conference, help to a more speedy settlement of the question of amalgamation. It was further resolved, That the Secretary of this meeting forward the above for publication in the WESLEYAN.

Geo. W. Fisher, Sec'y pro tem.

THE friends of the Rev. A. Hagarty, met at the Methodist Church in Upper Coverdale, according to announcement, on the evening of the 21st inst., notwithstanding the unfavourable circumstances—the evening being wet—which prevented friends from Moncton and elsewhere from being present. After partaking of a repast which would do credit to any community, E. S. Out-house, Esq., was chosen chairman of the meeting, and after explaining the object of the meeting, opened a subscription list which was readily responded to and filled to the amount of \$63.58. The chairman in presenting the purse made some appropriate remarks to which the rev. gentleman made a suitable reply. The rest of the evening was spent in music, speeches etc.—*Moncton Times.*

GIBSON CIRCUIT.—As we are drawing near the end of another Conferential year, an item of news from this circuit may not be regarded as inopportune. Gibson is the name of a stirring and thriving village, the terminus of the N. B. Railway directly opposite to Fredericton. Such has been its progress since the building of the Railway that it is difficult for those whose labor is here to obtain houses in which to live.

On our appointment to this Circuit last Conference we were unfortunately compelled (much to our own inconvenience and loss) to reside in Freder-

icton, we have now, however, rented a house in Gibson, which has been made very comfortable by the Ladies' Committee of the Circuit. We need very much both a church and a parsonage at Gibson, and hope ere long to see them erected. Our services are at present held in a new hall built and fitted up by P. A. Logan, Esq., who free of charge, gives us the use of it regularly every Sabbath, and during the week when not occupied. To make the services more interesting he recently purchased an organ for our use, nevertheless we are convinced until we have a church we cannot make that progress we otherwise should.

Our other two preaching places, Robinson and Douglas are doing well. Our Missionary meetings, especially at the former place, were full of interest and encouraging results. We shall be able, after a year's labor to report a small increase of membership and trust the harvest yet to be reaped will be more abundant than in the past.

Geo. W. F.
May 21st.

MIDDLETON.—I administered the ordinance of baptism to 17 adults, and received 32 on trial for church membership at Nictaux Falls. Our church is greatly revived.
May 25, 1878. J. GAETZ.

The Treasurers of the St. John Churches relief Fund, acknowledge the receipt of the subjoined, the 2nd List of subscriptions from St. John's Circuit, Nfld., per Rev. T. Harris.

Table with 2 columns: Name and Amount. Includes C. R. Ayer, Esq., M.H.A. \$300.00, George Gear, 100.00, John Badoek, 12.00, John Sparkes, 4.00, Caleb Young, 1.00, Rev. J. Pratt, 4.00, Rev. T. Harris, 5.00, Mrs. Woods, 1.00, Ann Manuel, .10, S. Rendell, 2.00, Levi March, 2.00. Total \$431.10.

CORRESPONDENCE.

OPEN LETTERS ON BAPTISM.

LETTER NO. IV.

MONCTON, N. B., May 1, 1878.

REV. JOHN BROWN, Baptist Minister:

Dear Sir and Brother,—

VI. THE PESHITO.

The Peshito, or Syriac, version of the Scriptures was probably made by Jewish Christians. It is, as its name implies, very literal, and is of great critical value, in determining the meaning of the original Scriptures. Christ and his apostles habitually talked, and discoursed in Syriac. The Syriac was sometimes called Aramaean.

Dr. Judd, an eminent Baptist says: "The old Syriac, or Peshito, is acknowledged to be the most ancient as well as one of the most accurate versions of the New Testament extant. It was made at least as early as the beginning of the second century, (John lived into the second century), in the very country where the apostles lived and wrote, and where both Syriac and the Greek were constantly used, and perfectly understood. Of course, it was executed by those who understood and spoke both languages precisely as the sacred writers themselves understood and spoke them. All the Christian sects in Syria, and in the East, made use of this version exclusively."

An old Syriac writer says (Bibliotheca Orientalis Assemani, tom. 3, page 212): "But the rest of the Old Testament (books) and of the New Testament, were translated with great pains and accuracy by Thaddeus and the other apostles."

Origen, who was born in the year 185, quotes its title in the year 215, as a familiar work.

Dr. Angus, Baptist, in his Bible Hand Book, pages 8 and 36, says:

"The Peshito (or literal) Syriac version of the Hebrew and Greek Scriptures belongs probably to the first century. Internal evidence and tradition agree in ascribing it to the first century. It is of great critical value. Several ancient Arabic versions, and the Persian versions of the Gospels (printed in the London Polyglot) were made from the Peshito."

1. This version, therefore, is in the language that Christ preached.

2. It is the oldest, purest, most literal and valuable version of the whole Bible known in the world.

There are three words in ancient Syriac literature by which baptizo is rendered namely: amad, secho, and tzeva.

1. Amad is the word most used. Castelli, Buxtorf, and other Syriac lexicographers render amad: "Primarily, to wash, to baptize, to make wet with rain, to bedew, to sprinkle with water; and derivatively (aphel) to immerse."

2. The next Syriac word is secho. All the lexicons define it alike—"to wash, be washed, cleansed." "He that is baptized (secho—washed,) needeth not, save to baptize his feet, but is clean every whit," John xiii. 10. "But ye are baptized (secho) by the Spirit of our God," 1 Cor. vi. 11. Here is the application of the element to the person.

3. The other Syriac word for baptizo is tzeva. Furst, an eminent German Rabbi, in one edition of his lexicon gives: "tzeva—to moisten, to wet, to sprinkle, to immerse. In a later edition he gives it: "to moisten, to besprinkle, to baptize." The lexicographers substantially agree as to the meaning of tzeva: some give immerse as a secondary meaning.

From the Peshito version we learn— 1. No Syriac lexicon gives immerse as the general, or as the primary meaning of baptizo.

2. Amad, the Syriac of baptizo, means to wash, to sprinkle, to bedew, to wet with rain. The Syriac and Arabic are precisely the same words with same roots.

3. Amad, (baptizo), is translated from lovo in Greek—to wash, to pour, to sprinkle; but is never the translation of the Hebrew or Greek words for immerse.

4. The Peshito renders baptizo, in Rev. xix. 13, to sprinkle (Zelach): "And he was clothed with a vesture sprinkled (baptized—aspersit) with blood." This rendering of sprinkling for baptizo, was given in the Peshito in the first century.

5. Psalm vi. 6, is rendered, "I have baptized (tzeva) my couch with my tears." There could not be any dipping, immersing, or plunging of his couch into his tears.

6. Ezekiel xxii. 24, is rendered: "Thou art the land that is not baptized (tzeva)—cleansed in the English—"no; upon thee the rain has not fallen." The mode of this baptism is clearly indicated—the falling rain.

7. Luke vii. 38, is rendered: "And began to baptize his feet with tears."

8. Luke vii. 44, is rendered: "Simon into thy house I come, water upon my feet you gave me not, but she (the woman) with her tears my feet hath baptized." So reads the old apostolic Syriac—the vernacular of Christ. She bowed down over the unsanded feet of Jesus; the tears dropped one by one, and fell upon his feet, and Jesus calls this a baptism.

Let us remember that the Peshito has come down to us from the days of the apostles, and that the lexicons that are of any value were written fifteen hundred years after their day. How important, then, is the testimony of the Peshito! It clearly indicates, by the baptism of the Psalmist's couch with tears, by the baptism of the Saviour's garments with the sprinkled blood, by the baptism of the land with rain, by the baptism of our Lord's feet with the woman's tears, and by its uniform use of the word, that in the time of our Saviour and the apostles, sprinkling was the mode of baptism.

I am, dear brother,

Yours truly,

D. D. CURRIE.

DEAR EDITOR,—What page or section of the Discipline do we get the authority to invite the Laymen on the second day of business, and not on the first?

Yours, &c.,

INQUIRER.

NEWS IN BRIEF.

NOVA SCOTIA.

Plenty of salmon in Port Medway river. Ninety were caught on the 20th and landed at Port Medway. On the 22nd, parties from that place brought 17 cwt of salmon to Liverpool, shipped to Yarmouth per steamer, thence to Boston.

A son of James Beattie, a little boy about five years of age, was accidentally drowned at Freeman's Mills, White Rock, N. S., on Wednesday last, while fishing.

About three million feet of lumber are now on the river, for the Musquodoboit Harbor Mills, and all have been worked down successfully as far as Little River, N. S.

A number of men from the Betts Cove, (Nfld) mines are in Halifax, and it is said more are coming away.

At Amherst, on Thursday, an I. C. R. brakeman was "taking in the slack of the engine," and as one car struck his knee, the other pressed against his hip, fracturing the last mentioned member in a serious manner.

A dead body, supposed to be that of a seaman who fell overboard near Fishkill Head on the 23rd inst., and taken to Bay Verte, where an inquest would be held. Foul play is feared.

A man named Stephen Davis, an itinerant fish dealer, living on the Kempt Road, died very suddenly, Sunday morning, 26th inst. He took his breakfast apparently in his usual health, but shortly after leaving the table fell down and expired. It is said that only the day previous he had arranged his business, and made over what property he possessed to his wife.

In order to give due effect to the closing celebrations of the Queen's birthday, at Pugwash, a number of young men and boys over-loaded an old cannon, and then plugged it with sand. A fearful explosion was the result, by which the gun was blown to fragments, and the gun-carriage knocked into kindling wood. At the time of the explosion the young man who lit the fuse was only a few feet from the gun.

Mr. H. Clay was struck on the side of the leg by a piece of iron headed Mr. Borden on the head by a piece of iron. Beyond these no injuries resulted. This is considered marvellous under the circumstances.

It is refreshing to find amid the general depression which exists in the manufacturing interests of the Dominion, that the Canada Steel Company, whose works are located at Londonderry, Colchester Co., are so far prospering that it is proposed to double the present works. Some idea of the business now being done by the company may be formed by the fact that the average monthly freight paid by them to the L. C. R. exceeds \$8,000. Immense quantities of coal are daily received from Pictou, as also lime stone from Brook-

field. From 2 to 3 car loads of manufactured iron are daily despatched from Londonderry.

On Wednesday week as the express train was coming east between Berwick and Waterville, the engineer observed a person come out of the woods and place a pole across the track, then start for the woods again. Down breaks were made and the train stopped, and all the male passengers started in pursuit of the villain.

Mrs. Frederick, mother of the late Edward Frederick, who was killed at the fire of the 14th of April, has presented the Union Protection Company with a very handsome silver inkstand, which was presented to her son during his lifetime.

At Shad Bay on Friday, an accident of a painful nature occurred. A little boy about ten years of age, whose name we could not learn, was chopping wood with a sister two years older, when as she was using the axe on the wood that he was holding, she managed through some cause or other to strike his three fore fingers of the left hand, taking them completely off. Mr. William McCulloch, well known trader, happening to pass through the Bay at the time, on his way to the city, took charge of the little fellow and brought him into Dr. Cowie, where his hand was dressed.

The owners of the ship W. J. Lewis, of this port, received information by telegraph that that vessel had been burned at sea on the voyage from Buenos Ayres to Antwerp, and that the crew had been landed at Falmouth, C. B. She was a vessel of 931 tons register built at Bridgewater in December, 1873, owned by Messrs. Black Bros. & Co., of Halifax, and others, and commanded by Capt. Doid. Her cargo consisted of tallow, wood and hides.

On 9th inst., while Whitefield Taylor was at work in the mill of R. B. Boggs, Joggings Mines, his wrist was brought in contact with a circular saw by his sleeve catching. The injury was so severe that the hand had to be amputated. Afterwards other diseases developed themselves which proved fatal.

NEW BRUNSWICK & P. E. ISLAND.

Diphtheria prevails in Sussex and one family lately lost four of their number by the disease. Others are also ill.

On Monday last the rear of the upper St. John drive of logs was 20 miles above Grand Falls. On the Miramichi the drive is all hung up. All the logs on the Tobique, and Gibson's large cut on the Nashwaak, are also hung up. Indeed, most of the logs on the east side of the St. John are hung up and will have to lay over until next year.

Plans and specifications, with estimate of cost of the new Legislative Buildings to be erected in Fredericton, are asked for in the "Royal Gazette." A prize of \$500 will be paid for the best plan; \$300 for the second best, and \$100 for the third best. If the plans of any architect are adopted the amount of prize paid to him will be deducted from commission upon employment during the construction of the work.

At Beliveau albertite mines men have come upon a vein of pure albertite, which at first was one to five inches thick, and has since increased to eleven inches, and now gives promise of good development. The stockholders are much encouraged.

The funeral of Ex-Governor Wilnot, on Thursday, was very largely attended, although many who would have wished to be there were unable to be present. His death is a subject of general regret, for while he died full of years and honors, the shock to his family must have been great—he passed away so suddenly.

The sum of \$87,29, the balance of the relief fund raised in Toronto for the benefit of the sufferers by the fire of June last, has been received by the Mayor of St. John, from Mr. John McDonald of that city.

The Fire Department of Fredericton were called out for trial and practice on the Queen's birthday.

A facsimile of the great Strasburg clock was on exhibition at the Y. M. C. A. room last week at Fredericton.

On Monday, the 6th inst., a young man named Wm. F. Blanchard, employed in his father's saw mill, at Cape Wolf, Lot 7, narrowly escaped death by falling between the water and the breastwork on the wheel, and then being dragged through.

The barge "W. D. Stewart," May, master, owned by Messrs. Owen Connolly & Co., arrived at Charlottetown, P. E. I., on Saturday, thirty-nine days out from London. Nine days after leaving port she was struck by a heavy gale which carried away her foretopmast, main top-gallant mast, and jib-boom. Her deck house and one of her boats were also stove by it. As soon as the gale ceased, the jib foretopmast was rigged, and she proceeded on her way, but was delayed by succession of calms and light wind.

Hon. Daniel Davies' new brig "Anna Bell," was successfully launched on the 13th inst., at James Keefe's yard, Souris West. She was built by Mr. James Keefe, measures 378 tons register, and is classed A 1 English Lloyd's. She is commanded by Capt. Yates, and will load coal at Pictou for Montreal, thence grain for Europe.

A young child named Gray, living with its parents near Moncton, was so badly scalded by a kettle of boiling water on Wednesday, that it was not expected to live.

A St. John boy, 5 years old, son of Mr. Andrew Coyle, was nearly choked by accidentally swallowing a cent, the other day. The coin had to be forced down the child's throat.

Thomas Rooney, aged 82, died at Port Hope, P. E. I., recently. He was one of the few surviving Waterloo veterans.

UPPER PROVINCES.

Notice has been sent from Ottawa to all the riflemen composing the Canadian twenty, that they must be in Quebec by the 14th of June, so as to sail on the following day for England.

In accordance with a resolution of the Montreal City Council, passed unanimously, the "Canada Gazette" contains a proclamation applying the provisions of the Act passed last session for the preservation of the peace to Montreal city and Hochelaga county, so as to include suburban towns.

Sprungli, the notorious Atlantic steamship thief, was on Tuesday week, at Quebec, sentenced to five years imprisonment in the Penitentiary, for robbing Mr. C. E. L. Jarvis, of St. John, N. B., and others.

The Orange Youth Britons of Ottawa have applied to the militia department to be formed into a volunteer corps.

The June session of the Supreme Court opens on Monday next. The Nova Scotia

"Great Seal" case will then be finally settled.

Lord Dufferin has accepted the Presidency of the British Royal Geographical Society. He starts next week for Lower St. Lawrence, and will return to Ottawa before taking leave of Canada in September.

It has been decided to recommend to His Excellency the commutation of the death sentences of the convicts McPherson and Burke to imprisonment for life.

Gunner Robinson, of the Ottawa Field Battery, had both hands blown off recently by the premature discharge of a gun on parade.

As a result of the revival meetings lately held in Sydenham-street Church, Kingston, Ontario, 27 members have been added to the church.

A revival has been going on during the past month in Strathroy, Ont., and through its means 69 persons have been received on trial for membership.

A new Wesleyan church is to be built at Kingsville. The corner-stone will be laid on Dominion Day.

A great many persons are settling around Pembina Mountain. Thirty thousand acres of land were recorded at the Emerson land-office during the first week of May.

The Oakville strawberry crop this season is expected to be not more than one-half the average, the recent frosts having made considerable havoc among the beds.

A rumour having been circulated that the fence rebuilt by the Protestant Oka Indians around their land would be again torn down this spring as on previous occasions, a week ago last Sunday as the people were passing out of the door of the Roman Catholic Church an announcement was made by Father Lacombe's orders that no one was to touch the Indians' fence, and that if any one did he must do it on his own responsibility. The fence still remains, and the gates put up by the Indians this spring are still undisturbed. The other day the Government agent having been informed of a young Protestant Indian being prevented from cutting wood by the "bullies," sought explanations from Father Lacombe. The latter immediately allowed the right of the Indians to cut wood, and told the agent that he might go on with his work.

A young lad named Brady, son of Mr. Thomas Brady, residing on Queen-street, St. Catherine's, had a horizontal bar erected in the yard, and whilst practicing accidentally lost his hold and fell to the ground, breaking one of his arms badly, portions of the bone protruding through the flesh. His brother ran to the assistance of the unfortunate youth, took hold of the broken arm and pulled the bones into their natural positions, where he held them until the arrival of medical aid.

MISCELLANEOUS.

The death of Professor Henry, of the Smithsonian Institution, Washington, is pronounced one of the greatest losses that science has suffered in the United States in many years. Professor Spencer F. Baird is spoken of as his successor.

It is expected that the Shah of Persia will arrive at Paris about the 10th of June, and stay a month. He goes hence to London, Madrid and Lisbon. His European journey will be six months.

Bristol, England, has been declared a port of entry for live stock brought from the United States and Canada and destined for the interior of England. This will be an appreciable privilege for shippers, who could not heretofore land there any but dressed meat.

It is reported that the health of the Pope declines daily, but unless his physicians insist upon his departure it will be difficult to induce him to go to the country. "Fanfala" says the Pope will before long leave the Vatican for other than political reasons.

The Calcutta correspondent of the "Times" telegraphs that virulent cholera has appeared at Morar. Of 41 Europeans attacked 3

WESLEYAN ALMANAC JUNE, 1878.

First Quarter, 7 day, 11h, 40m, Afternoon. Full Moon, 14 day, 7h, 37m, Afternoon. Last Quarter, 22 day, 3h, 1m, Afternoon. New Moon, 30 day, 8h, 10m, Morning.

Table with columns: Date, Day of Week, SUN (Rises Sets), MOON (Rises Sets), HOURS (Day Night). Rows for days of the week from Saturday to Saturday.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farnboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Picotou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 2 hours and 25 minutes LATER, and at St. John's, Newfoundland, 2 hours 54 minutes LATER. At Westport, 2 hours 24 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

WHEN WE WERE CHILDREN.

Have you forgotten, little wife, Our far-off childhood's golden life? Our splendid castles on the sands, The best I made with my own hands.

The rain that caught us in the wood, The cakes we had when we were good, The doll I broke and made you cry, When we were children, you and I?

Have you forgotten, little wife, The dawn of the other life? The strange new light the whole world wore.

When life love's perfect blossom bore? The dreams we had, the songs we made, The sunshine, and the woven shade, The tears of many a sad good-bye, When we were parted, you and I?

Ah, nay! your loving heart, I know, Remembers still the long-ago; It is the light of childhood's days That shines through all your winning ways.

God grant we ne'er forget our youth, Its innocence, and faith and truth; The smiles, the tears and hopes gone by, When we were children, you and I.

—F. E. Weatherly in Cassell's Mag.

THE LORD AND HIS GIFTS.

BY GEORGE F. PENTECOST.

In winning men to Himself, the Lord has ever used gifts. In coming to the world, He presents first of all the gift of forgiveness of sin. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." It would be hard to attempt any estimate of the value of this gift to the soul. It is simply incalculable, and yet God preclaims it freely to all. It is a universal proclamation—God's unconditional gift to all the world. It is God's open door to the chief of sinners,—aye, to all sinners. But forgiveness bears only the same relation to the whole of salvation, that a door-way does to a stately mansion into which it is set for an entrance. Some see this open door and read the invitation that God has caused to be written over it in letters of gold; "Whosoever will, let him come," and crying out,

"Depths of mercy! can it be, That gate stands open wide for me?"

enter in; at least they step on to the threshold, and look far into the mansion. The broad hall is inviting; on either side they behold doors entering into spacious chambers; they hear the voices of those that sing, and altogether a prospect is most alluring.

Passing the door they enter in, and there, more than they hoped or dreamed, they find. Rest is there, peace is there, joy is there, comfort is there, grace is there, help is there, and many mercies are there, and other delightful gifts of the Lord, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. ii. 9.) and which are revealed in that house by the Holy Comforter, whose office it is to take of the things of God and show them to all His dear children. For a while the soul is so taken up with the delightful enjoyment found in the possession of these new things, that it can think of nothing else, and it is filled with gratitude to the dear Lord for them all. But presently it becomes used to these things, and though these gifts never lose their value, yet there comes up in the soul a longing for something else. What is it? The soul cries out to God for more, more gifts, and so great becomes the hunger and thirst that no-

thing seems to satisfy. Gifts are added and multiplied, but they are consumed in the using, or they are taken away.

It soon becomes evident that it is fellowship, and not gifts that is wanted. The soul opens itself to those who have been longer in the Lord's house of salvation, and some brother or sister tells it finally: "It must be the Lord Himself you want. Have you seen Him?" The answer is: "No! Can I really know the Lord? The most I had hoped here was that He would give us these great and blessed gifts that we who are in the house have been enjoying. Truly, He has spread our table with every bounty, and we have returned thanks and invoked His blessing. But I had not thought that He could or would Himself come and sup with us, and yet, now I think of it, He does say, 'If any man will hear My voice and open the door I will come in and sup with him.'" And from that moment the soul begins to "pant after God," and these words of His come back, "And I will dwell in them and walk in them," and "We will come and make our abode with you," and others of like import.

Having entered the open door into the Lord's house of mercy, it is now the soul's concern to open the door of its own house and let the Lord come in there. "What! let Him come into all my life, put out of it what is unseemly, take the whole control of it, go with all my thoughts, get into my loves, with my plans, and evermore be in and with me? I do now clearly perceive that if He comes into my life to abide there forever, I can no longer have any separate or independent possessions."

And here many a soul halts, saying, "His gifts I want, and I am glad to receive them; and at times I think I want Him. But then it is a very separate life that one must lead, if the Lord is to be always present in everything. As I think of it, though, it would be most delightful to have the Lord Jesus come in real personal presence to abide in my house, as He did when He lived occasionally with Mary and Martha and Lazarus. Yet it might be some embarrassment to have Him just at my side all day long, to hear all the words I speak, to go with me to my store, to go with me to my office, to the nursery, and in all places of my life,—of work, of pleasure, or amusement. True, I could restrain myself for a while, as if His visit were for a month or a few weeks only. But to have him never leave me, not for a moment, I do not know how it would go with me. For I can remember how constrained I have been, when some holy saint of God has made a few days' visit to our house, etc., etc. But to have the Lord Himself come into my life, look into all my thoughts—I know He does that now, I often think of the words, 'Thou, God, seekest me,' but somehow He seems to be far off and it does not affect me. But then I do want the Lord, and since this thought about His coming into my life really, to be known by me, has taken possession of my heart, I cannot take His gifts any longer, while refusing entrance to Himself.

If the soul will take down all the bars and let the dear Lord come in, and yield its whole life up to Him, it will find that, notwithstanding it makes such an absolute change in the life, it is so precious to have Him, that all things are counted but loss for the sake of His presence. Moreover what it feared in the way of strictness in the life, it finds now that by His coming the life has really been made free.

Thus it is that we see how all His gifts are given, not only for themselves, but that they might lure the soul to Himself, at once the Giver and the unspeakable gift.

Dear reader, do you understand? "He that hath an ear to hear let him hear."

It becomes evident that the Congregationalists of England, at their meeting this month, will wholly reject the propositions adopted last autumn by the Leicester Conference. The statement made by the liberal ministers at Leicester was that "spiritual life is independent of creed, of doctrine, of metaphysical and theological dogmas." All creeds, therefore, except those which have respect to conduct, are non-essential. These declarations have led to a warm discussion among English Nonconformists. The Committee of the Congregational Union for England and Wales has lately passed, and will recommend for adoption by the assembly, two resolutions. The first declares that the primary object of the Union is "to hold and extend evangelical religion;" the second, that the creed deemed essential by the Congregational Churches as a condition of religious communion includes the doctrines of "the incarnation and atoning sacrifice of Jesus Christ, His resurrection, ascension, and mediatorial reign, and the work of the Holy Spirit in the renewal of men." No doubt is entertained of the adoption of these resolutions by the Congregational Assembly.

The papal allocation, establishing the Roman Catholic hierarchy in Scotland was publicly burned a few days since on the Green of Glasgow. The crowds present, though great, were kept under restraint by a large force of policemen. On the following night an outbreak occurred on the Green during the delivery of an anti-Catholic lecture; many persons were hurt and some arrests were made by the police.

IF I SHOULD DIE TO-NIGHT.

Sent by "Reuth," to The Christian Advocate for republication.

If I should die to-night, My friends would look upon my quiet face, Before they laid it in its resting place, And deem that death had left it almost fair; And, laying snow-white flowers against my hair, Would smooth it down with tearful tenderness, And fold my hands with lingering caress. Poor hands, so empty and so cold to-night!

If I should die to-night, My friends would call to mind, with loving thought, Some kindly deed the icy hand had wrought; Some gentle word the frozen lips had said; Errands on which the willing feet had sped—The memory of my selfishness and pride; My hasty words would all be put aside, And so I should be loved and mourned to-night.

If I should die to-night, Even hearts estranged would turn once more to me, Recalling other days remorsefully. The eyes that chill me with averted glance Would look upon me as of yore, perchance, And soften in the old, familiar way, For who could war with dumb, unconscious clay? So I might rest, forgiven of all, to-night.

O! friends, I pray to-night, Keep not your kisses for my dead, cold brow; The way is lonely: let me feel them now. Think gently of me; I am travel-worn; My gathering feet are pierced with many a thorn. Forgive, O! hearts estranged, forgive, I plead! When dreamless rest is mine I shall not need The tenderness for which I long to-night. B. S.

[Republished in Living Age, July 5, 1873.]

BEING BORN AGAIN.

A new birth is absolutely necessary. No one can possibly be saved without it. Therefore Jesus told Nicodemus, twice, that he must be born again. As our first birth was necessary to bring us into the church of Christ, and fit us for its privileges. No new birth, no true happiness here. No new birth, no heaven at death. But how shall I know that I am born again? If prayer to God becomes natural, and is enjoyed; if we overcome the world, instead of being led away by its follies and fashions; if we hate sin as sin, and strive and pray for deliverance from it; if we love our enemies, because Christ commanded it; and love the saints because they are holy; if we trust in the finished work of Christ, and glory in His cross; if we feel a deep concern for the salvation of others, and are zealous in spreading abroad the truth, that Jesus may be honored; then, beyond a doubt, we are born of God. Beloved, have you these evidences? Have you any of them? Let nothing satisfy you but the knowledge that you are born again.

CUTTING AND KEEPING FLOWERS.

The following hints about cutting and preserving flowers, taken from the Journal of Chemistry, will be found useful. As to cutting it says:

"A sharp knife is the right tool for the purpose, as it leaves the sap-vessels of the stems open for the absorption of water, while scissors crush and compress these vessels so that their absorptive power is more or less destroyed. Like injury may be done in breaking off the stems, especially if they are tough,

"If the flowers are not put into water immediately, the ends of the stems should be cut off with a sharp knife, as the sap-vessels will probably have become clogged up with coagulated matter.

"Cut flowers often suffer from too dry an atmosphere. It is difficult to avoid this in our artificially-heated rooms, but we may at least put the blossoms in the coolest part of the room. Near a window, and especially in a bay-window, the temperature is generally several degrees lower than in other parts of the room, as you can see if you will test it with a thermometer.

"The best authorities say, moreover, that the flowers should have the benefit of light and even of sunshine in most cases, though there is a popular prejudice against exposing them to the latter. On the other hand, they suffer, as plants do, from draughts and from sudden alternations of temperature.

"When flowers have been carried a long distance in close boxes or cases, they often appear withered and worthless, but with proper treatment they may be revived and restored to their original beauty.

"Instead of being at once put into vases and exposed to the hot and dry air of the parlor, they should either be carefully spread out on wet flannel or moss, and covered with a dish-cover or an inverted box, or else put in pans containing moss and water, or wet sand, in which they can be set upright

and then shut up in the dark for a few hours."

EXPERIENCE.—A plain man said:—"Before my conversion when I prayed in the presence of others I prayed to them; when I prayed in secret, I prayed to myself; but now I pray to God.

REV. PETER BUDD, of the British Wesleyan Conference, died at his home in the Kingswood Circuit, March 9, after a ministry of forty-three years. He said a few days before his end to his sorrowing wife, "I'm all right; I'm safe; I'm on the rock." He said at another time, "I've rested on the one great atonement, and it's no mere act, but a habit." His departure was as calm as the falling asleep of an infant, his dying face brightening into marvelous beauty as he "saw the glory of the Lord."

AN ILLUSTRATION.—A good colored man once said in a class-meeting:—"Brethren, when I was a boy I took a hatchet and went into de woods. When I found a tree dat was straight, big and solid, I didn't touch dat tree, but when I found one leaning a little and hollow inside, I soon had him down. So when de debil goes after Christians, he don't touch dem dat stand straight and true, but dem dat lean and are hollow inside."

Mr. Moody continues to carry on his Tabernacle meetings in New Haven with great vigor, and has enlisted the cooperation of Messrs. Pentecost and Stobbins, who have closed a long series of revival services in Middletown, Connecticut. During the last week of April Dr. W. M. Taylor was announced to preach twice in New Haven. A most interesting occasion was an interview of Mr. Moody with the students of the Yale Divinity School, at which full liberty was given to ask him questions. One of his advices deserves quotation:—"Bury all stiffness, to begin with. If you get up behind a desk where the people can only see your beard, and give out a long hymn, and then take a passage and expound, you can talk the life out of a meeting."

The late Bishop Selwyn, of the diocese of Lichfield, England, was a man who will take rank among the great missionaries of the modern Christian Church. In 1842, when he had already gained distinction as a scholar, and had before him the prospect of high preferment at home, he accepted the appointment of Bishop of New Zealand and Milanesia. Here he spent twelve years, winning to the acceptance of Christian customs some of the worst savages of the world. "It was he," says the London Guardian, "who laid down the chart of unknown waters, landed on untried shores, and with consummate tact made strangers, unable to speak a word of his language, his loyal friends. Able to navigate his ship without help of pilot or master, and skillful to direct the industry as well as to direct the moral nature of his motley scholars, he showed himself a pioneer of civilization, while he was, above all, a preacher of the Gospel of Christ." Such bishops are rare in any Church.

PLEASANTRIES.—"During the ministry he made six hundred hearts beat as three hundred," is the way a Maine paper neatly puts it concerning a local pastor.

A coxcomb talking of the transmigration of souls, said: "In the time of Moses, I have no doubt I was the golden calf." "Very likely," replied the lady, "and time has robbed you of nothing but the gilding."

"Charles," she said, to one of her Sunday-school class, "mention some act of violence that was inflicted near the sea about this time." "Don't remember any; 'cept Jonah was whale-laid on the shore."

At a wedding recently, when the clergyman asked the lady, "Will thou have this man to be thy wedded husband?" she, with a modesty which lent her beauty an additional grace, replied, "If you please."

An experienced lady observes that a good way to pick out a husband is to see how patiently he waits for dinner when it is behind time. Her husband remarks that a good way to pick out a wife is to see whether the women has the dinner ready in time.

A school-board class was being examined by the officials in the sea-board town of S—. The subject under discussion was the flood. Among the first questions was: "How did Noah understand that their was going to be a flood?" "Cause shouted an urchin 'he looked at the weather reports.'"

Winchell tells a story of a stranger seeing an Irishman leaning against a post, watching a funeral procession coming out of a brick house at his side, when the following dialogue ensued: "Is that a funeral?" "Yes, sir; I'm thinking that it is." "Any body of distinction?" "I reckon it is, sir." "Who is it that died?" "The gentleman in the coffin, sir."

THE SWALLOW.

Of all the birds that swim the air I'd rather be the swallow; And, summer days, when days were fair, I'd follow, follow, follow The hurrying clouds across the sky And with the singing winds I'd fly.

My eager wings would need no rest If I were but a swallow; I'd scale the highest mountain crest And sound the deepest hollow. No forest could my pathway hide; No ocean plain should be too wide.

I'd find the sources of the Nile, I'd see the Sandwich Islands, And Chimborazo's granite pile, And Scotland's rugged Highlands; I'd skim the sands of Timbuctoo; Constantinople's mosques I'd view.

I'd fly among the isles of Greece, The pride of great Apollo, And circle round the bay of Nice, If I were but a swallow. And view the sunny fields of France, The vineyards merry with the dance.

I'd see my shadow in the Rhine Dart swiftly like an arrow, And catch the breadth of eglantine Along the banks of Yarrow; I'd roam the world and never tire, If I could have my hearts desire!

A WILL AND A WAY.

Several years ago, an effort was made to collect all the chimney-sweepers in the city of Dublin, for the purpose of education. Among others came a little fellow who was asked if he knew his letters.

"O yes, sir," was the reply. "Do you spell?" "O yes, sir," was again the answer. "Do you read?" "O yes, sir." "And what book did you learn from?" "O, I never had a book in my, sir." "And who was your schoolmaster?" "O I never was at school."

Here was a singular case: a boy could read and spell without a book or master! But what was the fact? Why another little sweep, a little older than himself, had taught him to read by showing him the letters over the shop-doors which they passed as they went through the city. His teacher, then, was another little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying? "Where there is a will there is a way."

RATIONAL BELIEF.

Once there were a couple of men arranging a balloon ascension. They thought they had two ropes fastened to the car, but one of them only was fastened, and they unfastened the one rope, and the balloon started to go up. One of the men seized hold of the car, and the other seized hold of the rope. Up went the balloon, and the man who seized hold of the car went up with it, and was lost. The man who laid hold of the rope was just as sincere as the man who laid hold of the car. There was just as much reason to say that the man who laid hold of what would be saved because he was as sincere as the man who believed in a lie; because he is sincere in his belief. I like a man to be able to give a reason for the faith that is in him. Once I asked a man what he believed, and he said he believed what his church believed. I asked him what his church believed, and he said he supposed his church believed what he did, and that was all I could get out of him. And so men believe what other people believe and what their church believes, without really knowing what their church and other people do believe.—Moody.

"Charles," she said, to one of her Sunday-school class, "mention some act of violence that was inflicted near the sea about this time." "Don't remember any; 'cept Jonah was whale-laid on the shore."

At a wedding recently, when the clergyman asked the lady, "Will thou have this man to be thy wedded husband?" she, with a modesty which lent her beauty an additional grace, replied, "If you please."

An experienced lady observes that a good way to pick out a husband is to see how patiently he waits for dinner when it is behind time. Her husband remarks that a good way to pick out a wife is to see whether the women has the dinner ready in time.

A school-board class was being examined by the officials in the sea-board town of S—. The subject under discussion was the flood. Among the first questions was: "How did Noah understand that their was going to be a flood?" "Cause shouted an urchin 'he looked at the weather reports.'"

Winchell tells a story of a stranger seeing an Irishman leaning against a post, watching a funeral procession coming out of a brick house at his side, when the following dialogue ensued: "Is that a funeral?" "Yes, sir; I'm thinking that it is." "Any body of distinction?" "I reckon it is, sir." "Who is it that died?" "The gentleman in the coffin, sir."

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LOW.
in the air
low:
in days were fair,
aw
ross the sky
nds I'd fly.
sed no rest
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ollow.
way hide:
too wide.
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I'd view.
Greece,
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of Nice,
of France,
the dance.
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ever tire,
desire!

A WAY.

effort was made
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if he knew his
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RELIEF.

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TAKE OFF.

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o, that
g be
of three;
outdo,
e of two.
e whole, it
e.
e.
ld be thus:
all
all.

hat point the same as I did upon any
ther piece of the road."
"My express was a fast train always,
nd on the night of which I am speak-
g, I was a little behind time, and so
unning even faster than usual in order
make up. As I approached the
idge I looked for the signal, as it was
ond nature for me to do. The flag-
an gave the customary all-right sig-
standing, as usual, on a rock at the
nt of a curve of the track leading
und to the river.
I had no more time than barely to
ce that the man was a new hand in
e of 'Lame Jim,' whom I had with-
single exception always found at
post before we came in full view of
bridge. To my horror it was wide
n, and a gulf of nearly fifty feet in
h was yawning before me and my
derous train!
I glanced up to my open Bible, and
eye fell on the words, 'I will never
e thee, nor forsake thee.' The
mbing sense of utter helplessness
for the instant had pervaded both
and body, as it were, all vanished,
and I became as calm as you see
at this moment.
You know, Madam, that the duties
locomotive engineer are such that
ometimes he has to decide—it may be
y on a mere movement of his hand,
the kind of a leak he gives his fire-
n—in such a terrible exigency espe-
ly, in the shortest conceivable space
time. In this instance I had no time
consider, and if I had I suppose I
ould have done exactly as I did;
istate for the brakes (it was before
brakes came into use) and reverse
engine.
"The fireman did not need to be told
do his best upon the tender brakes,
he rapidly tightened them up with
e whole swinging force of his large
dy. It was a clean dry track, every-
ing in good condition, and I think
ver a train with like facilities was
ought to a stand-still on shorter no-
se. For that first, almost bewildering
stant to me, the belief in the possibi-
y of escaping that imminent, fearful
nge, so possessed me with a cold
ling like the coils of a snake down
back, that it was with an almost
perhuman effort that I mustered
sacular force to raise my hand to the
ti-tle-valve cord, reach the regulator,
grasp the reversing handle.
"But we came to a dead halt just as
point of the cow-catcher overlapped
frightful chasm! Had the impelling
oe of that long passenger train car-
d us a few feet further on, there
uld have been the worst railroad cat-
rophe that ever happened in Ame-
a, and my name would surely have
elled the list of the drowned and
angled ones that would have appeared
the newspapers.
"As it was, the escape never got into
e papers at all. The bridge was
ung into place so quickly, and we
re under way again so soon after the
stomary stop at the draw, that I su-
pose that very few of the passengers
er know of the threatened peril. We
re miles away before the reaction
me to me as I sat trembling on my
at, with the full, apprehending sense
our escape tiding through my brain.
"The flag-man? Oh, yes, he was
nk. You see there had been a new
erintendent chosen, and he had com-
enced business by turning off some of
e employes and putting in new ones.
or, faithful 'Lame Jim' had been
scharged, and this fellow put in his
ace. He was celebrating his appoint-
ment to this responsible post over a jug
rum which was found afterward in
e little signal-house near by.
"Jim was reinstated next day, but
e company was so chagrined over the
arrantable action on the part of the
erintendent that the matter was
pt as close as possible. I went to the
ice the next morning and resigned
y position—I couldn't bear to run
er that end of the road again. They
uld not let me off the road, but gave
his train on this end of the route
he 'Gold Leaf Express.'
"No, I don't suppose I have quite
ver the shock to my nerves, for
quently when I go to bed more tired
n usual I wake with a start from a
t of far-off dream of that eventful
thfall trip, the uncertain light, the
l, shimmering water, and the white
red face of my fireman.
"My hair was black as coals then;
three months it became as gray as
e see it now.
"Yes'm, that's the northern mail
ning. Oh, you're welcome, although
e a story I'm not fond of telling.
od-bye."

I HAVE been a sufferer from Indiges-
on and violent Sick Headache for up-
rds of four years. I have consulted
any of the Faculty, but have derived no
aterial benefit from any source, until I
ied PERRY DAVIS' PAIN KILLER, which
am happy to state, has done me more
g, d than all I ever tried before.
ESTHER BRIGGS,
Bolton, England.

No preparation of Hypophosphites I
have used can compare with Fellows'
Compound Syrup of Hypophosphites for
restoring strength to the nervous system.
I think it the best medicine I ever used.
W. J. HOBNER, Buffalo, N. Y.

importance, or course provisions
be made for the shipping to pass above.
"There was a man stationed at this
whether the bridge was open or not.
Yes, it was a dangerous place (the
means to avert danger there are better
now); but after I had run over the
bridge twice a day for eighteen months
or more, and had always found every-
thing all right, I came to look upon

DRY GOODS.

Wholesale Warehouse, Retail Warehouse,
25 - DUKE STREET - 25 150 - GRANVILLE STREET - 150
HALIFAX, N.S.,

Every Wholesale Buyer should examine our Stock, as it is very large, splen-
didly assorted, and Prices Low.

IN OUR RETAIL DEPARTMENT
WILL BE FOUND ALL THE NOVELTIES OF THE SEASON.

MILLINERY
IN THIS DEPARTMENT we have just engaged the services of MISS MURPHY, recently in the
employ of Mr. J. B. LeBLANC, as Chief Milliner. Our buyer having just returned from Europe
via New York, we are showing all the leading American Shapes and designs in addition to a splendid
stock of FOREIGN GOODS.
We beg to solicit a large share of public patronage in this department.

SMITH BROS.
CURTAINS!

We would invite particular attention to a large and varied
STOCK OF

LACE, LENO AND MUSLIN CURTAINS,

which we are showing this week—these Goods have been
purchased direct from the manufacturers and are wonderfully cheap.
HOUSEKEEPERS SHOULD INSPECT BEFORE PURCHASING.
White Lace Curtains { 6 yards \$1.35, 1.50, 1.75, 2.00 per pair
7 do. \$2.00, 2.25, 2.50, 2.50 " "
8 do. \$3.00, 3.50, 4.00, 4.50 " "
White Leno Curtains { 6 yards \$1.35, 1.50, 1.75, 2.00, per pair
7 do. 2.00, 2.15, 2.50, 3.00, " "
8 do. 2.50, 3.00, 3.50, 4.00, " "
White Muslin Curtains { 6 yards \$1.35, 1.50, 1.75, 2.00, per pair
2.00, 2.50, 2.65, 3.00, " "
Lace Lambrequins—75c, 90c, 1.10, 1.25, 1.50 each
LACE AND LENO HARNES MUSLINS from 13c per yard.
LACE, LENO and MUSLIN HALF BLINDS from 5c per yard.
DAVIDSON & CRICHTON,
153 & 155 Hollis Street.

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



CORNWALLIS, March 4, 1878,
DR. C. GATES:—

Dear Sir.—I was afflicted with the
Rheumatism for more than twenty
years by turns particularly in the au-
tumn, which would seize me sometime
in my shoulders and sometimes in my
back but in September of 1876 it took
me in my hip which made me very
lame. I tried several things for relief
but got none until February 1877. I
took a severe cold which almost pro-
strated me, which time you happened at
my house and recommended your No 1
Syrup to me. I confess at the time I
had not much faith in it but knowing
I needed Physic I purchased a bottle
and commenced taking it and in one
week's time I was cured of my cold and
what I least expected my Rheumatism
too, so that I have not been troubled
with it since I think that if any person
has any complaint that can be cured,
they had better try your medicine.
Your's, with much gratitude,
W. F. BURGESS.

BEATTY
ORGANS Superb \$340 Organs, only \$95,
Pianos Retail Price by other Man-
ufacturers \$900, only \$260. Beautiful \$650 Pianos,
\$175—brand new, warranted 15 days' test trial.
Other bargains wait them introduced. PIANOS
Agents wanted. Paper free.

Address Daniel F. Beatty, Washington N.J.

CARD.
Russell, Chesley and Geldert,
Attorneys-at-Law,
&c., &c.
OFFICE: 54 GRANVILLE STREET.
BENJAMIN RUSSELL,
SAMUEL A. CHESLEY,
JOHN W. GELBERT.

FELLOWS'
COMPOUND
SYRUP
OF
HYPO-PHOS-PHITES

The Promoter and Perfecter of Assim-
ilation.
The Reformer and Vitalizer of the Blood.
The Producer and Invigorator of Nerves
and Muscle
The Builder and Supporter of Brain Power
Fellows' Compound Syrup is composed
of ingredients identical with those which
constitute Healthy Blood, Muscle and
Nerve and Brain Substances, whilst Life
itself is directly dependent upon some of
them.
By its union with the Blood and its
effect upon the muscles, re-establishing
one and toning the other, it is capable of
effecting the following results.
It will displace or wash out tuberculous
matter, and thus cure Consumption.
By increasing Nervous and Muscular
Vigor, it will cure Dyspepsia, feeble or
interrupted action of the heart and Palpitation.
Weakness of Intellect caused by
grief, weary, overtax or irregular habits,
Bronchitis, Acute or Chronic, Congestion
of the lungs, even in the most alarming
stages.
It cures Asthma, Loss of Voice, Neura-
lgia, St. Vitus Dance, Epileptic Fits,
Whooping Cough, Nervousness, and is a
most wonderful adjunct to other remedies
in sustaining life during the process of
Diphtheria.
Do not be deceived by remedies bearing
a similar name no other preparation is a
substitute for this under any circumstance
Look out for the name and address J. I.
Fellows', St. John, N.B., on the yellow
wrapper in watermark which is seen by
holding the paper before the light.
Price \$1.50 per Bottle, Six for \$7.50.
Sold by all Druggists.
Jan 5-1y

PATENTS obtained for mechan-
ical devices, medical
or other compounds, ornamental designs, trad-
emarks, and labels. Caveats, Assignments, Inter-
ferences. Appeals, Suits for Infringements, and
all cases arising under the PATENT LAWS,
promptly attended to.

INVENTIONS THAT HAVE BEEN
REJECTED by the Patent
Office may still,
in most cases, be patented by us. Being opposite
the Patent Office, we can make closer searches,
and secure Patents more promptly, and with
broader claims, than those who are remote from
Washington.

INVENTORS send us a mo-
del or sketch
of your device; we make examinations /free of
charge, and advise as to patentability. All cor-
respondence strictly confidential. Prices low, and
NO CHARGE UNLESS PATENT IS SE-
CURED.

We refer to officials in the Patent Office, to our
clients in every State of the Union, and to your
Senator and Representative in Congress. Special
references given when desired. Address,
C. A. SNOW & Co.,
Opposite Patent Office, Washington, D. C.
April 10

Intercolonial Railway.
1878. 1878.
SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, 29th April, 1878,
TRAINS
Will leave Halifax as follows:—
At 8.50 a.m. (Express) for St. John, Pictou
and Intermediate Points.
At 6.10 p.m. (Express) for Riviere du Loup,
St. John and Points West.
At 4.40 p.m. for Pictou and Intermediate
Stations.
WILL ARRIVE:
At 10.40 a.m. (Express) from Riviere du
Loup, St. John and Intermediate
Stations.
At 8.00 p.m. (Express) from St. John and
Intermediate Stations.
At 9.15 a.m. (Accommodation) from Truro
and Way Stations.
At 3.00 p.m. (Express) from Pictou and
Way Stations.
C. J. BRYDGES,
Gen. Supt. of Gov. Railways,
Moncton, 26th April, 1878. may

CUSTOM
TAILORING!

H. G. LAURILLIARD
19 HOLLIS STREET,
HALIFAX N. S.,
Agency for New York Fashions
April 1878

SEND 25c. to G. F. ROWELL, & Co., New
York, for Pamphlet of 100 pages, containing
lists of 3000 newspapers, and estimates showing
costs of advertising. dec 19

12 day sabbath. Agents wanted. Outfit and
12 terms free. TRUE & Co., Augusta, Maine
Oct 28, 1877.

Provincial Building Society

Offices—102 Prince William Street
St. John, N.B.
MONEY
Received on Deposit at Six per cent in-
terest withdrawable at short notice.
SHARES of \$40 each, maturing in four years,
with interest at seven per cent compounded half
yearly, may be taken at any time.

LOANS

Made on approved Real Estate security, repayable
by Monthly or Quarterly instalments, extending
from one to ten years.
The recent issue of CAPITALIZED STOCK by
the Society gives to its Depositors and Shareholders
increased security,
THOMAS MAIN,
A. A. STOCKTON, Secretary
President. May 25.

PIANOS Magnificent Brain New, 600 dollar
Rosewood Pianos, only 175 dol
Must be sold. Fine Rosewood
Upright Pianos, little used, cost
\$400 dollars only 125. Parlor Organs
2 stops, 45 dollars; 3 stops, 65; 12 stops, only 75 dol.
Other great bargains. "Mr. Beatty sells 600-class
Pianos and Organs lower than any other establish-
ment." Herald. You ask why? I answer,
Hard times. Our employes must have work
sales over 1,000,000 dollars annually. War com-
menced by the monopolists. Battle raging. Par-
ticulars free. Address
DANIEL F. BEATTY, Washington, N. J., U. S. A
Jan 5-1y

CORNER GRANVILLE AND SACK-
VILLE STREETS.

NOVA SCOTIA
Steam Machine Paper Bag Man-
factory
THE CHEAPEST IN THE MARKET
SEND FOR PRICE LIST.

ALSO
BOOK BINDING,
In all its Branches.
& T. PHILLIPS

MENEELY & COMPANY
BELL FOUNDERS
WEST TROY, N. Y.
fifty years established. Church Bells and Chimes
Academy, Factory Bells, &c., Improved Patent
Mountings, Catalogues free. No agencies.
June 1 1877-1y



Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.

RECEIPTS for "WESLEYAN" FOR WEEK ENDING MAY 31st.

INSTRUCTIONS AS TO REMITTING MONIES:— 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

2.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office.

3.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

Table with columns for Name, Amount, and Remarks. Includes entries for Rev W Brown (2.00), Wesley Hunt (2.50), W Fowler (2.00), Miss Mary Palmer (2.50), Robinson Palmer (2.50), Ben Beharrell (2.00), Thomas McGill (2.00), A Brydon (2.00), Capt N. Layton (1.00), Mrs. C. F. Allison (2.50), Mrs. Williston (2.50).

DIED

On the 1st day of May, at Salem, Wilmet, Clara B., youngest daughter of Joseph and Caroline Palmer, aged 8 years and 6 months.

On 1st inst., at Pughwash, of diphtheria, Amy Huestis, aged 2 years and 7 months; and on the 16th, John, aged 1 year and 2 months, only children of John E. and Julia E. Warner.

MARRIED.

At the residence of John Schrage, M.D., father of the bride, by Rev. F. H. W. Pickles, May 11th, Capt. John Smith, of Cape Negro, to Miss Anna Schrage, of Harrington.

At Clyde River by the Rev. F. H. W. Pickles, May 18th, Mr. W. H. Fendal, of Barrington, to Miss Mary McKay, of Clyde River.

On the 20th ult., at the Methodist Parsonage Kentville, by the Rev. I. E. Thurlow, Mr. James L. Cochran, of Long Island, to Sarah Jane, daughter of Ira Woodworth, Esq., of Walsford.

At the residence of the bride's father, on the 7th inst., by the Rev. J. Johnson, Almon Dorsett, of White Point, to Jane, eldest daughter of William Fitzgerald, of Summerville, Queen's Co.

MARKET PRICES.

Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and J. E. BROWN, Agent King's County Produce Depot, Halifax, N.S.

Table of market prices for various goods. Columns include Item, Halifax, and St. John. Items include Butter, Firkins, Do Rolls, Mutton, Lamb, Hams, Calfskins, Pork, Veal, Tallow, Beef, Eggs, Lard, Oats, Potatoes, Cheese, Buckwheat meal, Lambkins, Turnips, Chickens, Turkey, Geese, Ducks, Beans, Parsnips, Carrots, Yarn, Partridges, Rabbits, Plums, Hay.

Advertisement for BLYMYER MFG CO BELLS. Church, School, Fire-Alarm, Fire-Engine, low-priced, warranted. Catalogue with 700 specimens, price, sent free.

VALUABLE NEW BOOKS.

- English Literature and Language—A History of the Language from the Norman Conquest, 2 vols. by Geo. L. Craik, LL.D. 5 00
History of the Church in the 18th and 19th centuries—by K. R. H. F. back, D.D., translated from the last German Edition by J. F. Harst, D.D., 2 vols. 6 00
Theological Essays—W G T Shedd, D D 2 50
Augustine's Confessions 1 50
Memoirs of Norman McLeod, D D—2 vols. in one 2 50
Memoirs of Thomas Arnold, D D—by Dean Stanley—2 vols in one 2 50
Lay Sermons, Addresses and Reviews by T H Hulley, LL.D., F R S 1 75
Four Phases of Morals—Socrates, Aristotle, Christianity, Utilitarianism—by John Stuart Blackie 1 50
Natural History of Atheism—by John Stuart Blackie 1 50
Manual of Mythology, Greek and Roman, Norse and old German. Hindoo, Egyptian, and A C Murray 1 50

PREACHER'S PLAN, HALIFAX AND DARTMOUTH.

Table of Preacher's Plan for Halifax and Dartmouth. Columns include Date, Location, and Preacher. Includes entries for Brunswick St., Grafton St., Keye St., Charles St., Cobourz St., Beech Street, Dartmouth, and Godfrey Shore.

LIVERPOOL DISTRICT. THE ANNUAL MEETING.

Of the LIVERPOOL DISTRICT will be held at BRIDGEWATER, On Tuesday the 11th June, commencing at 9 o'clock. Recording Stewards or delegates elected by their Quarterly Official Boards will please be present on Wednesday at 9 a.m.

By order, J. SHENTON, Fin. Sec.

May 18th, 1878.

TRURO DISTRICT. THE ANNUAL MEETING.

Of the TRURO DISTRICT will (D.V.) begin at TRURO, Tuesday, June 11th, 1878, at 2 p.m. The Quarterly Official Boards would do well to appoint delegates who will pledge themselves to attend, and such brethren are urgently entreated to be present in order among other business to elect their representatives to the ensuing General Conference.

By order, JOS. G. ANGWIN, Fin. Sec.

May 17, 1878.

HALIFAX DISTRICT.

The Members of this District, Lay and Clerical will convene

AT WOLFVILLE, On Wednesday, the 19th June, at 2 p.m.

A full attendance is requested. Ministers will come prepared with all Annual Reports, &c., and Lay brethren prepared to vote on such General Conference questions as are left to their disposal.

By order, A. W. NICOLSON, Chairman.

ANNAPOLIS DISTRICT. THE ANNUAL MEETING.

Of the ANNAPOLIS DISTRICT will take place AT BERWICK, (D.V.) On Thursday, June 20th, at 9 o'clock, a.m.

The Laymen appointed by the Official Boards of the Churches, are earnestly requested to attend for consultation with their Ministers and Preachers on trial, on matters of interest to the District.

By order, JOSEPH GAETZ, Fin. Sec.

Middleton, May 18th, 1878.

Saint John.

The Annual Meeting of the Saint John District will be held in the Methodist Church, CARLETON ST., ST. JOHN, on Wednesday, June 19th, commencing at 9 a.m.

As the duties of the Lay brethren authorized to attend will be of more than ordinary interest they are earnestly requested to be present on Thursday morning at 10 o'clock.

By order of the President, S. T. TEED, Fin. Secy.

Prince Edward Island.

The Annual Meeting of the P. E. Island District will commence, at CORNWALL, on Tuesday, June 18th, at 10 o'clock.

A full attendance is requested. Ministers will come prepared with all Annual Reports, &c., and Lay brethren prepared to vote on such General Conference questions as are left to their disposal.

By order of the Chairman, J. LATHERN, Chairman.

SACKVILLE.

The Annual Meeting of this District will convene at Baie Verte, on Tuesday, June 11th, at 4 p.m. As important business matters relating to the ensuing General Conference will come before the District a full attendance of Lay and Clerical members is requested.

By order of the Chairman, C. W. DUTCHER, Fin. Secretary.

YARMOUTH.

The Annual Meeting of the YARMOUTH DISTRICT will be held in the Church at North East Harbor, on WEDNESDAY, 12th June, commencing at 9 o'clock, a.m. The Lay Representatives will please attend at 2 p.m.

By order of the Chairman, JAS. TAYLOR.

Cuysboro and Cape Breton.

The Annual Meeting of the GUYSBORO AND CAPE BRETON DISTRICT will be held in the Methodist Church, Sydney, commencing Tuesday, June 11th at 2 p.m.

The Lay Members will please attend on Wednesday, at 10 a.m.

By order of the Chairman, J. CASSIDY, Chairman.

Miramichi District.

The Annual Meeting of the Miramichi District will be held at BATHURST, (D.V.) on Wednesday the 12th June, commencing at 9 o'clock, a.m. The Laymen appointed by Quarterly Meetings of the Circuits, are earnestly solicited to be present for consultation with their Ministers, in matter of interest to the District.

By order of the Chairman, ISAAC N. PARKER, Fin. Secretary.

CUMBERLAND.

The Annual Meeting of the CUMBERLAND DISTRICT will be held at OXFORD, on TUESDAY, the 18th of June, to commence at 9 o'clock, a.m. Lay Representatives, elected by ballot are requested to attend on Wednesday, a.m. at 10 o'clock.

MOUNT ALLISON ANNIVERSARY EXERCISES.

THE attention of the friends of the MOUNT ALLISON INSTITUTIONS is respectfully directed to the following programme of Exercises in connection with the close of the current Academic Year: May 28, 29, 30 College Examinations. May 31 Examinations in Academies begun. June 1 a.m. Theological Examinations. June 2 a.m. College Board. June 2 (Sunday) a.m. Sermon in behalf of Educational Society by Rev. J. Lathern. " 7 p.m. Baccalaureate Address by President of College. June 3 a.m. Examinations in Academies concluded. " p.m. Exhibition of Theological Departments. Competition for Elocution prizes. June 4 a.m. Anniversary Exercises of Ladies Academy. " p.m. Public Meeting of Alumni and Alumnae Society. ORATION by Hon. George E. King. ESSAY by Miss T. E. Smith. June 5 a.m. College Commencement. " p.m. Annual Meeting of Board of Governors.

D. ALLISON, J. B. INCH.

Sackville, May 6th, 1878.—4 DOLLARS a day to Agents canvassing for the 7 FRESIDE VISITOR. Terms and Outfit Free. Address, P. O. VICKERY, Augusta, Maine.

VALUABLE HOMESTEAD.

THE HOMESTEAD Belonging to the Estate of the late Rev. John Snowball, situated in SACKVILLE in the immediate vicinity of Sackville Academy is for sale, and may be purchased on reasonable terms by private negotiation. And if not sold before the first day of August next, will on that day at three o'clock p.m., be sold at PUBLIC AUCTION. Sale to take place on the premises, Apply to J. B. SNOWBALL, Chatham, JOS. L. BLACK, Sackville, Executors to Estate. Sackville, N.B., 24th April, 1878. may 4-3m



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THROUGH TICKETS FOR MANITOBA AND THE NORTHWEST can be obtained, and through BILLS OF LADING for household effects and for live stock, at reduced rates. Parties desiring to emigrate should make early application to the nearest Station Agent for rates, stating by which route they prefer to go—whether by steamer from SASKIA or by rail via Chicago. C. J. BRYDGES, Gen. Supt. Gort. Railways. Moncton, N.B., 9th April, 1878.

ROSES

6 for \$1, 14 for \$2, postpaid. Bedding & Green-house Plants by mail. Catalogue free. J. T. Phillips & Son, West Grove, Chester Co., Pa. may 4-4

ENGLISH METHODIST MAGAZINE.

We will continue the Magazine to Ministers from May to December for \$1.25. Order at once.

SAVE THE NATION!

For it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD.



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OTTAWA, 18th April, 1878.

NO DISCOUNT will be allowed on American Invoices until further notice.

J. JOHNSON, Commissioner of Customs. may 11

BOOK COMMITTEE.

ADJOURNED MEETING

Of the Eastern Section of the General Book Committee will be held (D.V.) at SACKVILLE, N.B., on WEDNESDAY, June 26th, at 3 p.m.

By order of the Chairman, JOHN MCURRAY.

NOVA SCOTIA CONFERENCE. THE FIFTH

Nova Scotia Conference, Will (D.V.) be held in AMHERST, commencing on

Thursday, June 27th, 1878, At 9 o'clock, a. m.

First Preparatory Day, Tuesday, June 25th. Stationing Committee will meet at 3 p.m.

Wednesday, 26th—Missionary Committee, at 9 a.m. Board of Examiners at 3 p.m. Committee on Conference Statistics, at 4 p.m.

At 7 p.m., a Meeting for free consultation upon Conference Interests generally.

ELIAS BRETTELE, President of Nova Scotia Conference

NOTICE.

THE NOVA SCOTIA CONFERENCE is entitled to ELEVEN Ministerial representatives in the next General Conference—and the same number of Laymen. The number of Laymen to be elected by each District was computed, according to the Discipline, at last Annual Conference—and is as follows:

Table showing number of Laymen to be elected by each District. Columns include District, Members, and Representatives. Includes entries for Halifax (2331), Truro (845), Cumberland (1283), Guys' & C.B. (714), Annapolis (1546), Liverpool (1119), Yarmouth (864), and a total of 8877.

S. F. HUESTIS, Secretary of Conference.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE.

THE NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE of the Methodist Church of Canada, will (D.V.) be held in Sackville, commencing on

Thursday, June 27th, 1878, At 9 o'clock, a. m.,

First Preparatory Day, Wednesday, June 26th Stationing Committee at 9 a.m.

Committee on Conference Statistics at 9 a.m. Committee of Educational Society, 2.30 p.m. Missionary Committee at 7 p.m.

JOHN PRINCE, President of N. B. & P. E. I. Conference.

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TO BE ISSUED IN A MONTH. BAPTISMA:

A Discussion of Biblical and Classical Baptism, exegetical and critical, and an examination of the "qualifications" of "A Review etc."

A former tract published as "Baptisma was simply a Sunday Evening Address to the "Young People."

This new Book on Baptism will deal with the most recent questions of the Baptismal controversy.

Orders for copies will be received at once, and promptly answered.

Price 75 cents.

JOHN LATHERN, Charlottetown, May 10, 1878

BILLETTS FOR THE GENERAL CONFERENCE.

Will the Secretary of each District Meeting please forward, as soon as elected, the names of the Laymen who are to attend the General Conference, and who require to be provided with a home.

JOHN T. PITCHER, Secretary of the Billeting Committee. Montreal.

Sabbath School Song Books.

GOOD NEWS.

(35 cts.) This charming Sabbath School Songster has won a multitude of friends, and needs no praise from those who have heard its sweet melodies. But all should try it—and be pleased; the young singers are sure to be "It may be far;" "Beautiful Gate;" and "Hear Him calling;" are three of the 270 glad songs, which make the use of Good News a perpetual joy.

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