

The Wesleyan.

143

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THE EDUCATIONAL SOCIETY
OF THE
METHODIST CHURCH OF CANADA
ARTICLE SECOND. (Concluded).

An aggressive movement along the whole line of natural science has been inaugurated against the entire system of revealing religion. Moses and the Prophets—Christ and the Apostles—have all furnished points of fierce attack. The prediction of the lamented Hugh Miller is being fulfilled to the very letter. He said "The battle of the evidences will have as certainly to be fought on the field of the Physical Sciences, as it was contested in the last age on that of the Metaphysics."—Geology, Natural History—Anatomy and Physiology—the Philosophy and Laws of Material Nature are all being tortured to testify against the presence of God in the world. How are these determined assaults to be repulsed, and their pernicious effects counteracted? We must all know that, whatever may be done to this end by the employment of other means—the chief human power upon which the Church has to depend, both for successful defence against—and aggression upon the enemies of "the truth as it is in Jesus," is the Christian Ministry. These assailants must be fairly met, and thoroughly routed. The day has gone by for simply "pooh poohing" the arguments of the infidel and the sceptic. Too frequently and long has such a course been but a thin cover for conscious inability to expose the fallacy of their assumptions, and the untenableness of their position. Henceforth "the war must be carried into Africa," and the conflict must not be suffered to cease until the last post of the foe has been triumphantly carried—his last weapon shivered to atoms—and the fair banners of God's truth wave over the entire territory of thought, reclaiming it from his polluting power. Such a triumph as this will require a race of men whose intellectual and moral build and equipment shall be of the highest order: so that, whether the weapons used be mathematics or miracles—prophecies or protoplasm—the revelations of science, or the development of an oyster or a clam—in each and every case they shall be more than a match for their antagonists—and, beyond all doubt, prove themselves masters of the situation.

In the Fourth place, Our Church felt herself responsible for her best endeavours to provide for the ministers whom God raised up in her midst such an education as their important work demanded. It is the unquestionable prerogative of the Head of the Church to select whom He pleases for His service, and also to go where He pleases to obtain them—some few are found in homes of intelligence, refinement, and wealth, while the large majority are chosen from scenes of humble life. Having converted them and called them to devote themselves to the work of the ministry, the Lord commits them to the care of the Church to be suitably trained and disciplined for their ennobling life-service. The desire wisely and faithfully to discharge her obligations in this respect to her rising ministry has led Methodism in this country to establish several colleges and theological institutions, where under the immediate supervision of their spiritual elders, and breathing the invigorating, and refreshing atmosphere of Christian sympathy and counsel—their increase in knowledge and growth in grace may be equally promoted. In these Institutions those who own pecuniary resources enable them to command the advantage they offer, may find a Christian home, where their intellectual aspirations may be fully met, and their denominational attachments strengthened and confirmed. Here also, those of less affluent means may, through the sanctified liberality of the Church, be largely aided in securing such an education as would otherwise be quite beyond their reach.

In adopting this course of action the Church is consistent with herself. She

has even recognized it as her duty to support men in the ministry—she is endeavouring to do that which is of equal, if not greater importance—educating them for it. Considering her recreancy to this duty in former years, it may with propriety be said to her "This ought ye to have done, and not to have left the other undone." Nor has our Church in entering upon this great educational work departed from the spirit and practice of the Parent Wesleyan Body in England. Near the close of his valuable life the venerable Dr. Adam Clarke—deeply impressed with the importance of a holy, devoted, divinely-called, and educated ministry—said in Conference, "We want some kind of Seminary for educating such such workmen as need not to be ashamed. Every circuit cries out, Send us acceptable preachers! How can we do this? We are obliged to take what offers. The time is coming and now is, when illiterate piety can do no more for the interests and permanency of the work of God, than lettered irreligion did formerly. Speak, O speak speedily to all our friends! Let us get a plan organized without delay." In 1833, a year after the Doctors death, the Conference adopted a plan for the establishment of the Wesleyan Theological Institute erected at Richmond near London, and Didsbury near Manchester. Ever since that time the people have been urged forward to higher attainments in this noble enterprise. They have now not only their "Wesley College" and their Model and Training Schools—but a general system of education extended throughout their vast field of operation furnishing facilities for a thorough classical and commercial education, combined with religious instruction. All honor to British Methodists for their praiseworthy zeal in the cause of education! We are however proud to know that her fair Canadian daughter even amid the blushes of comparative youth, can so well afford to compare her doings in this department of Christian work, with the laudable achievements of the reverend and affectionately regarded mother. But we must forbear anything more for the present, since the limits of this article already exceed our purpose. In a future Paper we may perhaps glance at the Financial aspect of this useful Society.

PRESTO, CHANGE!

THE HIPPODROME TURNED FROM RELIGIOUS TO SEULAR IN A NIGHT.

The Hippodrome turned itself inside out with remarkable celerity after Mr. Moody left it last evening. This haste in returning to secular uses was due to the fact that a grand battalion drill of the Twelfth Regiment is to be held at the Hippodrome to-night, and the soldiers and boys were somewhat solicitous lest the place would not be ready for them in time. The work of preparation included the removal of the ten or 12,000 chairs, the ripping out of the platforms, and the taking down of the two great wooden diaphragms which separated the great and overflow halls from the intervening deafening space. When on last Friday evening Colonel Ward asked for volunteers from among the men almost every one stepped forward ready to report at the Hippodrome and lend what aid he could in preparing the hall for the concert and drill. The boys assembled at the Twenty-sixth street corner, and even before Mr. Moody had spoken his last "God bless you!" in one hall, wagon-loads of chairs were leaving from the other. Many hands made light work, and the regiment worked most zealously in their new role of sappers and miners. As the work went on the dust arose, and when the matting in the aisles was rolled up for removal, long lines of thick dust showed the place they had occupied. By 10 o'clock the overflow hall had been gutted of chairs, and the inquiry rooms between it and the Madison Hall were invaded and likewise stripped.

But the busy scene came on when the force took possession of the big council chamber, the last brother had escorted the last away, the ministers had left and the choir scattered to sing no more together. Mr. Moody had donned his overcoat and had shaken the dust of Gotham and the Hippodrome from his feet, and Mr. Sankey had carried his little melodeon away on a wagon when the horde of destruction came down on the place they had left. The platform was first stripped. Moody's walled enclosure was very extensively enlarged by the dashing away of the rails. The reporters' pens yielded to a few blows of a dozen hammers. The chairs were fastened together in couples and carried out by long lines of men, while a hundred hammers were battering down the great wooden partition. Lieutenant Colonel Cruger was in general charge, with Adjutant Murphy and Captain Burns, and assistant imps of destruction; and merrily the work went on amid dust and

laughter and song, until by midnight every chair was uprooted, platforms looked depopulated, and the big walls were more than half down. The big walls will be completed before daylight, and those who attend to-night will witness a really great transformation.—New York World.

TRANSFERS.

A brother writes, asking for an explanation of the law respecting the transfer of ministers. We have, on former occasions, very fully given our views on this subject, and have really no new light to impart. The Transfer Committee was intended to be a bond of connexional unity, and to exercise its powers as the interests of the Church might demand. Some of our correspondent's questions as to how the provisions of the Discipline are to be carried, we need not try to answer, as it is generally conceded that the provisions of the law respecting transfers were not fully adjusted to each other, and the whole matter was left by the General Conference in the somewhat crude shape in which it was passed by the Committee on Union. But there is no room for doubt that this Committee is invested with full power to transfer a minister from one Conference to another, when in the judgment of the Committee the interests of the work or of laborers justified such transfers. The provision respecting notice and giving the ministers the right to appear before the Committee, was not intended to mean that a minister could not be removed from one Conference to another without his consent. It was felt that the interests of the work and of the workers required that this power to remove a minister from one Conference to another should be definitely placed in an independent Committee or Board. For our own part, we are strongly in favor of all reasonable facility of intercourse between the Conferences, and should deeply regret if any disposition on the part of any Conference to keep its territory for the sole use and benefit of those who happened to be stationed in that Conference at the time of the Union, should put any obstructions in the way of carrying out what was the avowed purpose of providing a Transfer Committee. We are aware there is a strong and natural feeling among the ministers against a popular and sensational preacher going from Conference to Conference, staying only long enough to take the cream of the work, while worthy and effective men within the Conference have to stand aside, and take what may be left. There is a good deal of force in this view. But it is only one side of a many sided question. It may also be said on the other hand, that it is not a very serious crime to be popular and in demand by the people. Generally speaking, nothing tends so much to make a minister popular as success in his work. Besides the general interests at stake, there are two parties specially interested in every appointment—the minister and the people. The question has sometimes been argued as if this question of transfer was one in which congregations had nothing to say. But this is not so. Why should not a Church have the right of regarding any minister, in any part of the work, whose pastoral term has expired, as eligible to become their pastor, if there be no special reason to the contrary? No objection is raised against a Church inviting a minister of the Conference to which it belongs. But if a Church fully believe that a minister in another Conference will serve them well and be acceptable and useful as their pastor, why should they not be at liberty to invite him? and unless there is some good reason against it, why should not the Transfer Committee send him? A Church is not more likely to ask for a minister out of their own Conference than for one in it. It is said, that for a Church to invite a minister from out of their own Conference is practically to say there is no minister within their Conference that they deem fit to be their pastor. But it would be as correct to say that when they invite a minister of their own Conference to be their pastor, they imply that he alone is considered qualified for that position. Neither is their any special force in the objection that it interferes with the prerogative of the Stationing Committee. It no more interferes with the prerogative of the Stationing Committee than the invitation of a minister from its own Conference. Of course we think the interests of each Conference should be fully considered by the Committee; but it is clear that denying a Church the right to invite a minister from another Conference interferes with the facility of transfer; and we are strongly opposed to every attempt to fence in any Conference or appointment, and make it the exclusive heritage of the men of that Conference.—Guardian.

The Vicar of Owston, England, has caused a tombstone in the churchyard to be taken up and turned and placed close to another tombstone, so as to conceal the inscription upon it, solely because the inscription contained the following words:—"A consistent member of the Wesleyan Society upwards of sixty years." The matter is to be brought before the Home Secretary in Parliament.

METHODIST TABLE TALK.

(From the London Methodist.)

Before this week's *Methodist* is in the hands of its readers the monument to John and Charles Wesley will be uncovered in Westminster Abbey. This work of art is the production of Mr. Acton Adams, and to the Rev. Dr. Johnson belongs the honor of having initiated and carried to success the movement to secure a memorial in the great national Abbey to the two great men, the founders of Methodism. It is understood that Dr. Stanley, Dean of Westminster has been most kind and thoughtful in all the arrangements.

The new President of the Republic of Liberia is a Methodist—the Rev. and Hon. James S. Payne. He is a full-blooded African, has had a liberal education, and is one of the ablest and most esteemed citizens of the republic. He has been a minister of the Liberia Conference of the Methodist Episcopal Church for about twenty years, but has for several years been granted a supernumerary relation in order to permit him to serve in the civil offices of the Liberian Government.

The following advertisement appeared the other day in a Sussex paper. It tells its own tale:—"To Roman Catholics.—Seeing it reported that the Roman Catholic Bishop of Nottingham has introduced the use of the penitential whip to his flock; and believing that the happy privilege mentioned is not enjoyed by the Roman Catholics of this otherwise highly favoured town; and believing, also, that this practice is according to the teaching of Scripture, (See Prov. xxvi. 3, last clause), the Advertiser begs to say that he will undertake to engage a strong and able-bodied man, to administer this refreshing ordinance to any desirous applicant; he will also guarantee that it shall be thoroughly well done—free of charge. Applicants please address, E. T. O., office of this paper. (Feminine cases not undertaken.)"

Military authority has often made light work of priestly bigotry and interference. For years it has secured the right of Methodist soldiers to be buried by their own ministers. We are glad to see that in the case of one of the military staff at Presteign, the commanding officer prevented the Anglican parson from committing a great affront to our people, and asserted our rights. The consequence was, a second grave was dug—dug in the Nonconformist's part of the cemetery, and the service proper to a Wesleyan was read.

The list of preachers and arrangements for the forthcoming missionary anniversary is published. The president is advertised as usual to preach in the Centenary Hall on the Thursday morning. Most probably his will be the last sermon ever preached under its roof, as before another year the place will very likely be in other hands.

The Rev. W. P. Wells was elected president of the South Australian Conference, on Tuesday, 25th of January.

The Victoria and Tasmania Conference elected the Rev. J. C. Symons as its president on January 27th.

Our readers will be glad to hear that Mr. C. H. Spurgeon has consented to preach in the Liverpool-road Chapel on the 25th of April, in aid of the Metropolitan Chapel Building Fund. Advertisements of the service may be seen in our more favored contemporaries the *Watchman* and the *Recorder*. Writing of advertisements, we are glad to see the enterprise of the book-room appearing in the use of other papers than the above. We suppose, however, that the *Methodist* is too outspoken for such a recognition.

The Conference deputation to the United States leaves next week. The intellectual side of English Methodism will be well represented in Dr. Rigg and Mr. Pope. It might have been well to have chosen men with something more of contrast in them; there is a little too much of muchness. Our American brethren will give us certainly credit for profundity and weight, rather than for sensationalism or furious aggression. But the "dignity" of English Methodism is an idea of some importance, and this will be well sustained. The best wishes of our readers and their prayers will go with them.

DR. NORMAN MACLEOD.

In reviewing the "Memoirs," the *Pall Mall Gazette* says:—Most illustrious Scots whose lives come to be written are really Saxons from the Lowlands, and in most instances they have raised themselves from the lowest to the highest step of fortune's ladder. The hero of the present biography forms an exception. He was a genuine Celt in name, race, and nature. His family had been ministers from generation to generation, and he preached more than once from pulpits where his father and grandfather had stood before him. His Highland upbringing made him the very man for the mission work which afterwards fell to his lot. In Canada, in Moscow, on the Rhine, men from Mull and Morven kept constantly cropping up. As he himself said "like a resurrection from the dead" to meet people at the ends of the earth who asked for news of his uncles and uncles as of familiar friends. Their hearts opened at once to the exhortations of the minister who could speak "the language" as fluently as themselves, and whose words carried them in fancy across the "world of seas" that parted them from the "lone shieling on the misty island." He was a Highlander, too, in character as well as language. The alternate fits of high spirits and depression, the fire and enthusiasm that when once kindled could carry him through any amount of mental or physical exertion, the mental indolence that made hard study or continuous work painfully irksome, are all characteristics of the Celtic temperament. To it also belongs the affectionate and emotional nature that made him cling so closely to his friends, his family, and his native land. The love of nature for its own sake, first awakened in his mind in his boyish days on the hills of Morven, remained a constant source of true pleasure to him to the end of his life.

GONE HOME.

In Boston, Mass. April 9th, 1876, suddenly, Mrs. Elizabeth Clark, daughter of the late John and Sarah McAlpine, of St. John, N. B. aged 64 years.

In the decease of our dear friend, her family of children, her only sister (Mrs. Margaret Hutchings, of St. John, N. B.), and her only brother, (David McAlpine, of Halifax) and friends have lost a kind and affectionate mother, sister, and friend. Unobtrusive and retiring in disposition, her intrinsic worth of character was more particularly known in the circle of her family, and intimate friends. Sympathetic in every fibre of her nature, those who knew her best loved her most. Life brought her its trials and deep sorrows. Its morning dawned brightly, but ere noon was reached, her sky was draped in sombre clouds. Sorrow flung its stern shadows around her. Death suddenly deprived her of a husband's love and support, and left her with a large family of little ones to care for, and bring up. Brave and self-sacrificing, she devoted her life to her family and her God. Coming to the City of Boston, she with her family consecrated themselves to God, at the altar of old Broomfield St. M. E. Church, and subsequently united with the same. Her children were the objects of her constant care and solicitude, and during years of loneliness and widowhood she was found faithfully at her post of duty in her family, while her daily walk and conversation gave evidence that her immortal spirit was ripening for heaven. And suddenly the summons, came. While quietly preparing for a night's rest, her ear caught, amid the bustle of life, the sound of the Master's voice "Child come Home." She raised her eye upward, a look of surprise passed over her face, as if she saw white hands beckoning her, a heavenly smile took the place of surprise, and in an instant she was at home. Without any opportunity of communicating with those around her, yet the bereaved family and friends believe, she was not taken wholly by surprise, but was found, with her lamp trimmed and burning, and awaiting the gracious summons of her Lord. In the hope of the resurrection, we have laid her in the grave, till the trump shall sound and the dead in Christ shall awake, and while tears must flow at the remembrance that the place that once knew her will know her no more forever, yet we mourn not as without hope.

"Too gentle for earth and its rough thorny ways,
Her tired spirit entered the portals of day,
Our spirits start back from the pall and bier,
Oh help us remember that she is not here,
God gave and has taken, and will yet restore,
In his glorified image the lost are once more,
W. L.

'WESLEYAN' ALMANAC, MAY, 1876.

Full Moon, 8 day, 5h, 34m, Morning. Last Quarter, 16 day, 9h, 12m, Morning. New Moon, 23 day, 11h, 18m, Morning. First Quarter, 30 day, 1h, 34m, Morning.

Table with columns for Day of Week, SUN (Rises Sets), MOON (Rises Sets), and HOURS (Rises Sets). Rows include Monday through Wednesday.

THE TIDES.—The column of the Moon's Southern declination gives the time of high water in Parsonage Cove, Horton, Hantsport, Windsor, Newport and Claro. High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 5 hours and 25 minutes LATER, and at St. John's, Newfoundland, 2 hours EARLIER than at Halifax. At Charlottetown, 2 hours EARLIER, and at Westport, 1 hour 54 minutes LATER. At Yarmouth, 2 hours 50 minutes LATER.

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER.

CONVERSATION II. (Continued.)

B. This is glorious indeed, but how does this agree with, "It is through much tribulation ye must enter the kingdom?"

P. I do not mean that such a state of happiness is to be perfect and uninterrupted. It is not to be expected here. Where so many contrary winds are frequently blowing, it is no wonder that the surface of the soul, like the troubled sea, should sometimes be agitated, notwithstanding the purity of its waters. Yet it may be affirmed, that, though joy is often in this way suspended, the soul's regular progress towards perfection need not be retarded by any number or variety of trials and conflicts; love and peace lie too deep to be destroyed, while the heart is stayed on Christ. As soon as the temptation ceases, the mind resumes its wonted evenness, and the believer is again enabled to rejoice and give thanks. In the sight of God, he is as pure when in trouble as when at rest; inasmuch as the blessed Jesus suffered no diminution of his Father's love while sweating blood in the garden, or suffering upon the cross; and when the fight is over, and the victory obtained, there is additional joy and peace communicated from the fullness of our Lord.

B. I am satisfied. The will of God is best: If we met with no difficulties, this life could not be called a state of trial; and if they tend to increase our conformity to the Lord Jesus, I do not see how we can expect or desire, to be exempt from them.

P. Remember the word, "Whom the Lord loveth he chasteneth, for our profit, that we might be partakers of his holiness: now, no chastening for the present seemeth to be joyful, but grievous; nevertheless, afterwards, it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." But I have one more reason to assign for entire sanctification; and that is, the more you are devoted to God on earth, the more glorious and happy you will be in heaven. The stars do not differ more in their degree of brightness, than the saints in their different degrees of glory in the heavenly state. "Every man shall be rewarded according to his works." Think then my friend of the prize before you. Let no man take your crown. If you wish to be near the throne, among the most holy, grateful, honourable and happy spirits, this is the way; let your whole life and every part of it be devoted to God, and you will have the brighter, clearer and fuller discoveries of himself and his infinite perfections to all eternity.

You see then, from what has been said, that this salvation is so necessary in itself that without it we cannot be admitted into the divine presence; and with it we shall be blessed ourselves, be a blessing to others, more abundantly honor and glorify God, and be more gloriously rewarded in the world to come.

B. Yes; I see enough to encourage me to proceed in the pursuit of this great salvation.

P. I am glad to observe your fervent desire after it; I will therefore endeavor to set before you the encouragement you have to be more desirous of obtaining it. These arise from the nature of God, his hatred and punishment of sin in the angels,—his first design in regard to man, his chastisement of man's rebellion, the provision of a Saviour,—his choice of the most holy persons for his service, his commands to "follow after righteousness," his promises respecting the attainment of it, the prayers offered up for it, and the many exam-

ples given us of its possessors—the design of the Gospel ministry, the nature of the rewards consequent on purity of heart, the remarks and exhortations with which Scripture abounds concerning it, the love which the Lord bears to you as a living member of his mystical body, and finally the preparation which he has wrought in you already for receiving such a blessing:

1. From the nature of God. "He is holy; glorious in holiness, without iniquity; righteous in all his ways and holy in all his works. He is perfectly independent of all creatures, receiving no addition to his happiness, but every moment communicating from his fullness a rich supply to each. As his happiness is therefore from himself alone, must it not arise from the contemplation of his own most holy nature and perfections, from that complete and inexpressible rectitude which he possesses in himself? This being the source of his infinite complacency and delight, must he not approve of his own image in his creatures? Undoubtedly he must. This then is great encouragement for you to desire that with which he is so well pleased; that being "created after him in righteousness and true holiness," you may resemble him forever.

2. His hatred and punishment of sin in the angels who kept not their first estate. These were once pure and holy spirits, observant of his will, and rejoicing in his presence; but falling into sin, they were banished from before his throne without recall, and are now "reserved in everlasting chains of darkness until the judgment of the great day." If sin in them was so hateful in his sight, as to bring these dreadful marks of his displeasure, it certainly must be acceptable that you should desire a full deliverance from so great an evil, and it must be his will and pleasure that your desire should be speedily and fully accomplished.

COLPORTAGE.

We are requested by the Rev. A. McBean, Secretary of the B. A. Book and Tract Society, to publish the speech delivered by Rev. John Lathern at the annual meeting of the Society recently held in Halifax. We can find space but for a portion of the address:—

This Report contained facts of a most refreshing kind. Facts that are demanded in such documents as these. The first report of Church work we have is in "the Acts of the Apostles." That was a model report—not so much a record of organization as of work—the Acts of the Apostles. He had often been struck with the incompleteness of that book. It closed abruptly with a statement of Paul's work at Rome. Every other part of the Bible had evidence of completeness. The law had all been given. The Historic Books had their supplements. Prophecy was sealed. The Gospels had all been written. The Epistles have their benediction. Revelation dropped the curtain only on the winding up of the world's history. But these records of Church work seemed unfinished. The "Acts of the Apostles" looked as if the sacred writer had just laid down his pen for a moment, and there the work, like some pieces of marble in Egyptian quarries, had been for some reason left for ever incomplete. This arrangement could not have been accidental. It was doubtless designed by Him who was

Source of the old prophetic fire, Fountain of life and love—by whom every part of Scripture was inspired—that this particular book should be supplemented by other acts and enterprises of church work and Apostolic toil, until all the purposes of redeeming love should be crowned and consummated.

There are some acts chronicled in this Report, which constituted no unimportant chapter in the great history of church work. The employment of one man in such agency for more than eighty years almost from the first settlement of the country, the whole circumference of the globe, traversed nearly six times over in search of spiritual destitution—the gratuitous distribution of nearly six thousand dollars worth of Bibles and religious books—the sales of books, Bibles and periodicals to the amount of nearly eighty-three thousand dollars, nearly ninety thousand visits to families in the most destitute districts of the country accompanied in all cases by religious conversation, reading the Scriptures and prayer—this within the period of eight years, since the formation of the Society had in the aggregate been accomplished. Such a record was honourable, and one which we need not perhaps be ashamed to have placed amongst the acts of the Christian churches.

The possibilities of good and gracious results contained in an agency such as this was an inspiring thought. A single book had in some times started a train of influence, the importance of which it was impossible to estimate. A book written by a puritan divine, "Bruised Reed," had been blessed in the conversion of Richard Baxter, the author of the immortal "Saint's Rest." Baxter also wrote the "Call to the Unconverted," which was the means of leading Philip Doddridge to decision for Christ. Doddridge's "Rise and Progress of Religion in the Soul," was one of the standards of this society, and it was the honoured instrumentality of the conversion of William Wilberforce. Wilberforce was not only a parliamentary orator and statesman, and a devoted philanthropist, but he was a Christian of the best and noblest type of religious character; and Wilberforce wrote "Practical Christianity," a book which exerted a wide and powerful influence for good, especially in the higher circles of society. It was also one of the influences, which at a critical period, moulded and determined the

life of the mighty Chalmers of Scotland; and it gave tone and character to the convictions and religious character of Leigh Richmond, who wrote the "Daughter's Daughter," another of the books widely circulated by this society—a book which had probably been more widely read and translated into more languages than any other of this class, except perhaps, the "Pilgrim's Progress."

It was recently stated at a meeting of the Semi-Centenary of the American Society, by Dr. Chalker, that evidence had come into his possession that a tract written by him forty years before, and published by the Society, had, in its mission, been the means of more conversions than, as far as he knew, had directly resulted from his ministry in the pulpit during all these years. Such men as William Arthur, John Angell James, and Newman Hall, had been amongst the greatest and most influential and most successful preachers of modern times; and yet such books as the "Tongue of Fire," the "Anxious Inquirer," and "Come to Jesus," had probably been more potent in soul-saving results than had been their personal ministry in the pulpit. It was not always that we had the means of tracing the course of such agencies as had just been indicated; but we were assured that in all cases there would be results. The word of God should not return void. Labour should not be in vain in the Lord.

"The smallest labor was not lost; Each wavelet on the ocean tost Aided in the ebb tide or the flow; Each rain drop made some flower blow, Each struggle lessened human woe."

This work was not only mission work of the most important kind, but it was Home Mission work. We were told that "Charity should begin at home." Dr. Guthrie mentioned the case of a man who sat stolid and unmoved during the delivery of an eloquent and impassioned charity sermon. Afterwards, when surprise was expressed that he had felt so little the burning words of the preacher, he only replied, "Why, you see, I don't belong to the parish." But in this case the parish belonged to us and we belonged to the parish. These ministrations of mercy were demanded for the destitute ones of our own and the adjoining Provinces. They were needed in sparsely settled localities, in back woods settlements, in fishing hamlets along our shores. They were needed in Newfoundland and along the extensive coast of Labrador. A gentleman of St. John's, Newfoundland, a member of the Government in that colony, said that we in the distance could have little idea of the excitement produced in some solitary fishing coves by the appearance of a colporteur with the various periodicals, especially the illustrated ones.

To such a work we could confidently look for the approbation of the Master. He could at last say "Ye did it unto me." "I was hungry, thirsty, sick, and in prison, and ye ministered unto me." Ye did it unto me in doing it, "unto one of the least of these." They were hungered, and to them the bread of life was broken—thirsty, and they were led to the unsealed fountain of living water—strangers, and they were introduced to the friend of sinners—sick and in prison, diseased by sin and enthralled by bondage; but the healing balm was applied, broken hearts were broken open and liberty—the glorious liberty of the children of God—was proclaimed to the captive.

Ye did it unto one of the least of these ye have done it unto me."

THE TOUCH OF THE UNSEEN.

The following lines, from Scribner's Monthly are the work of a noble soul. We regret not being able to give the name of the author:—

As feel the flowers the sun in heaven,
But sky and sunlight never see;
So feel I Thee, O God, my God,
Thy dayless noonlight hid from me.

As touch the buds the blessed rain,
But rain and rainbow never see;
So touch I God in bliss or pain,
His far vast rainbow veiled from me.

Orion, moon and sun and bow
Amaze a sky unseen by me;
God's wheeling heaven is there I know,
Although its arch I cannot see.

In low estate, I, as the flower,
Have nerves to feel, not eyes to see;
The subtlest in the conscience is
Thy and that which toucheth Thee

Forever it may be that I
More yet shall feel but shall not see:
Above my soul, Thy wholeness roll,
Not visibly, but tangibly.

But flaming heart to rain and ray,
Thy bright, sweet joy to me impart;
I breathe, and move, and live in Thee,
And drink the ray I cannot see.

THE SABBATH SCHOOL TEACHER.

Paper read by R. J. Sweet at Annual Meeting Halifax (North) Sabbath School Society. (Concluded.)

Impressed with the grave responsibilities of your office you come before your class becomingly attired—remembering that the love of dress has led many a girl astray. No male teacher should sport a heavy gold chain with quarter doubleloons or trinkets suspended therefrom. Some lad may imitate your example in this respect, only he will, for want of means, substitute brass for gold, and yet his vanity is none the less. If finery and gewgaws are out of place at the Lord's table; and who will say they are not? they are a thousand times more out of place in the Sabbath school. Come from your closet to the school, and be in your place before the bell rings; be careful to give some sign of recognition to each of your scholars, and see that they are still during prayer. When you enter upon the lesson, teach in earnest, teach with a grand and at-

tractive interest; then throw your whole soul into it; don't sit like a marble statue in an exhibition, but let there be life and energy in your remarks. Do not have all the talk to yourself—the habit of having all the say to yourself grows upon one in a marvellous manner. Teach by questions, even though you may have to answer a good many yourself. Don't preach but teach. Leave some room in your remarks for any suggestions from the Holy Spirit, perhaps an apt illustration which should not be kept back because it was not in the bill of fare you had prepared beforehand.

The other evening in the Temperance Hall, I heard a clergyman pray before the commencement of a lecture that the lecturer might be led to say something which might be for the good of the audience. He did say something good, but nothing more than he had intended to say had the petition never been offered. This closes out the Holy Spirit. Speak personally to each scholar; do not be content with a general charge. Be sure not to wind up the lesson without the application, and look to the Holy Spirit in making it; remember gospel truth will work no change for the better unless it reaches the heart.

THE SABBATH SCHOOL TEACHER'S WORK OUT OF THE SCHOOL.

Absent scholars must be visited. You must show the parents that you take some interest in their children and your labors will be more appreciated. A lad belonging to one of the schools was sick, and looking out of his window he saw his teacher go by. Had the teacher known how disappointed his scholar was at his not calling to see him, I am sure he would not have passed the house without stopping to make enquiry, for this teacher is not one who spares himself in other respects; through driving sleet and blinding storm he gallantly pushes on to the Sabbath school. May God long spare him and make him still more useful! I was told the other day that a certain teacher repeatedly passed one of his scholars without speaking to him, whether the charge be true or not, it is a very serious one. Be a temperance reformer, and practice what you preach. Avoid tobacco. Be consistent in all you say or do, and take an interest in the worldly affairs of your scholars. If you are an employer do not keep your clerks on small wages and long hours. If you are in the habit of going to dancing parties forego this pleasure, and if this is not congenial to your feelings, give up your class, lest your example, followed in a select way, may lead some poor scholar to become so passionately fond of this amusement, and drawn away from the paths of virtue. In the endeavor to help your class heavenward, "Employ each art, revive each dull delusion, Allure to brighter worlds and lead the way."

In conclusion, let me say a word about the reward. The earnest teacher labors on with a single eye and aim for the glory of God. This is only doing one's duty. Ought a man to expect a reward for simply doing his duty? Is the ordinary Sabbath school teacher doing more than his duty; no, were he doing his utmost he must after all confess that he is an unprofitable servant. Where then is his right to a reward? He has none, and yet God does promise some wonderful blessedness for faithful service. It will be sufficient that he say at last "Well done."

But teacher what reward are you looking for? let me use a simple illustration: Suppose you saw a man toiling away in a field in the spring of the year, he first prepares the ground, and then carefully sows the seed. As you pass by every day you cannot help noticing his industry, and you say "that man works hard, he must be getting good wages." Curiosity leads you to ask him, how much per day he is being paid for his labor? He replies "nothing, I am not working for wages." You go away astonished, and as the days go by find yourself constantly thinking of the unpaid toiler. Suddenly what you believe is a happy thought strikes you, and it is immediately acted upon. You go to the silversmith, order him to make you a silver medal, to engrave thereon a suitable inscription, and when it is completed you repair to the field where you find the man standing with a troubled and downcast look. You think you will soon cheer him up. You tell him that, having noticed his laborious and painstaking toil, and having learned to your great astonishment that he was not in the receipt of wages or emolument of any kind, you had ordered this medal to be prepared, and now you have great pleasure in presenting it as a slight token of your appreciation of his unremitting effort and unceasing toil in sowing the seed.

But a smile flits across the man's countenance, and the beautiful medal is firmly refused. You venture to say that you hope you have not offended him. He replies, I do not desire your medal. I did tell you I was not paid by the day; but the fact is I am personally interested in this field, the only reward I ask, and which I am very anxious to have, is to see the seed I have sown springing up and in the course of time I hope to behold the grain duly garnered."

This is what we should be longing for, to the seed we sow Sabbath by Sabbath

germinating, and whether God gives us to enjoy the harvest here or not, let us have faith to believe that just now is the seed time, sure, O sure will the harvest be. Be encouraged dear teacher.

"For soon or late to all who sow,
A time of harvest shall be given,
The sower himself, the fruit shall sow,
If not on earth shall live in heaven."
Halifax, Jan. 29, 1876.

OBITUARY.

MISS SOPHIA L. BROWN.
Died at the residence of her mother, at Bailey's Bay, Bermuda, Miss SOPHIA L. BROWN. She was born in the town of St. George's, on the 28th of June, 1861, and fell asleep in Jesus on Sunday, July 4th, 1876, having just entered her 15th year.

My acquaintance with her was of recent date, but through authentic information I am able to say that in her childhood she was marked by a deep thoughtfulness for one of her age, and a strong dislike for much of what the world calls pleasure. It was not until she had reached the age of sixteen that God's Spirit gained a victory in her heart; then she gave herself to the Lord, though it was not till more than two years later that she made a public profession of her faith by uniting with the Methodist Church at Bailey's Bay. Scarcely had she thus identified herself with the people of God, when symptoms of that ghastly disease, consumption, began to appear. Slowly but surely the cruel enemy did his work, though the victim was able to restrain much of her accustomed brightness till less than a year before her death.

During all those years Sister Brown presented an example worthy of imitation. She had secured the good part which will never be taken from her. "She understood life's great object, and recognized life's great end; and while her companions might have ridiculed—while those older in life might have despised her youth, she gave a lesson of Christian virtue which angels admired and men should have learned with awe. During the past year, though weak and failing, she was able by the assistance of a loving sister to be present quite often at her class. In that class I met no heart truer to God—no face more radiant with the light of deep piety than hers. To my question, 'Are you still resting your soul upon faith, on your Redeemer?' an unhesitating 'O yes,' was invariably her answer.

Only a week before her death did the final sickness come. Then we thought her going. I hurried to her bedside. Just a little impatient then, but it was the impatience of a child away from home. "O I do so long to get a little to heaven! I'm staying here." But God had a little more burning to give that gem, and he kept it one week longer. On Saturday evening I bade her good-by. "Jesus is with me," were her parting words. Past midnight she drew near. Her last anxiety was for her aged mother. "Poor mother," she said, "she will miss me." Afterwards she cast a loving look on all around her; then she said "Now I hear them singing." Who will say it was not the music of angels that she heard? Her last words were, "I am going over the river. Good-bye; and just as the purple light was tinging the Sabbath sky, her happy spirit fled. We know she is with Jesus.

The writer improved the solemn event in a discourse from a text which the departed sister had chosen for the purpose—the 12th of Hebrews, 6th and 7th verse.

MISS ELIZA HOLLIS
fell peacefully asleep in Jesus on the 26th of August, 1876. She was born in the house in which she died, at Bailey's Bay, on the 15th June, 1812, and was therefore in her 65th year. When sixteen years old she was powerfully convicted of sin, under the ministry of Rev. James Horse. At eighteen she experienced the pardoning of her sins, and joined the Methodist Church under the ministry of Rev. John Crofta. The extent of her gifts and the excellency of her Christian character may be determined from the fact that Bro. Crofta at once appointed her to the position of class-leader, which place she continued to fill with credit to herself and benefit to her class till the day of her death. Bro. Brownell, when she was obliged through failing health to give it up. Recently she attended the Tuesday-afternoon class for young women; and only about two weeks before her death she assumed the work of "sweepest instruction in the path of the atoning blood." Her last sickness was very brief. We are confident she has begun an eternity in the companionship of the glorified.

At Tucker's Town, Sister ANN SMITH and Brother JOSEPH SMITH have been numbered with the "blessed dead." It was sister S. who, with her five dear children, was so suddenly swept into eternity by the awful tornado of the 17th of September last. When the demon of accident had gone by, she lived just long enough to give the assurance "All is well." Now passed beyond the reach of storms, we believe that the children God gave her as earthly treasures are now among her treasures in glory. It was during our revival that the fell seraph came down, and some of those dear children were among the youthful seekers; but the buds were suddenly plucked. Bro. J. Smith had reached his three-score and ten. He was formerly a slave, and success in business in his early years was followed by a sad reverse. About middle age he was converted to God, and joined the Methodist Church, in whose communion he remained till the day of his death. He was an exemplary Christian, and very useful as a prayer-leader, which post he had held for years. To use his own expressive language, he "had got God's horse and had courage to ride him." When first we met, nearly two years ago, he said to me, "Courage, young brother, we shall yet see a great many souls saved in Bermuda." He lived just long enough to realize the ardent longings of his heart, and then he fell asleep.

Bermuda, 1876.

REV. THOMAS PAYNE.

This veteran minister was born at Davenport, on November 19th, 1798, and died at Melksham (at the residence of his nephew, the Rev. T. Bates) on March 18th, 1876, in the eighty-third year of his age, and the sixtieth year of his ministry.

He was received into the Methodist Society by the Rev. Richard Waddy, in June, 1809, and after being usefully and successfully employed as a local preacher, &c., he was accepted as a candidate for the ministry by the Conference of 1816. In company with the Rev. Wm. Burr, he then embarked for Nova Scotia as a Wesleyan Missionary; after labouring there for seven years, by request of the Missionary Committee, he removed to the West Indies, where he toiled zealously in the islands of St. Vincent and Grenada, until 1829. He was in that district when the Barbadoes chapel was destroyed, and the Rev. W. J. Shrewsbury was driven from that part of the mission field. When he returned to England he laboured for twenty six years; in 1856 he retired to Plymouth as a supernumerary, where he generally preached on the Sabbath, with pleasure to himself and profit to the people. In 1861 he again left his native land for the West Indies, Bahama District, where he frequently occupied the pulpit, to the great advantage of the people in the Elmhurst, Abaco, and Turk's Island circuits for a period of nine years. When in 1869 he returned to England he still continued to preach, and to the very last he delighted in the great work of his life. His preaching was plain, practical, very methodical, and thoroughly evangelical; of the standard works of our Methodist authors, and of the writings of the old Puritans he was a great lover, and his knowledge of them was accurate and extensive. His reminiscences of the great men of Methodism were very happy. His last days were very happy and peaceful. Some of his last sayings were, "He hath made an entire end of sin in me." "What did thy only Son endure." "Before I drew my breath; What pain, what labour, to secure My soul from endless death!" "All my springs are in Thee."

He was interred on March 24th, in the Newbold Cemetery, where the remains of his beloved wife were laid twenty-three years before, when he travelled in the Crydon Circuit.

BEREAN NOTES.

A. D. 83.] LESSON VII. Acts 4. 8-22. May 14.] CHRISTIAN COURAGE. HOME READINGS.

MONDAY.—The Lesson. Acts 4. 8-22. TUESDAY.—"Be not afraid." Luke 12. 1-12. WEDNESDAY.—"Your father knoweth." Luke 12. 22-40. THURSDAY.—"Rather division." Luke 12. 41-53. FRIDAY.—Apostolic fidelity. Acts 20. 17-38. SATURDAY.—Apostolic comfort. 1 Pet. 1. 1-9. SUNDAY.—Apostolic confidence. 2 Tim. 4. 1-8.

TOPIC.—Lion-like Boldness in Confessing Christ.

GOLDEN TEXT.—The righteous are bold as a lion. Prov. 28. 1.

1. How does this lesson illustrate the Title, Topic, and Golden text? 2. Where does it show us how to speak for, and cling to, Jesus?

DOCTRINE.—Entire devotion to Christ. Rom. 12. 1, 2; 14. 8; Matt. 6. 24; Gal. 1. 10; Phil. 3. 8; Luke 18. 28; Josh. 1. 7; Acts 5. 29; 1 Cor. 6. 20; 2 Cor. 6. 15-18; Col. 3. 1-3; 2 Tim. 4. 6-8.

GENERAL STATEMENT.

Peter and John held the assembly from about three o'clock until sunset, with such results that the converts among the MEN, saying nothing of women and children, amounted to ABOUT FIVE THOUSAND. The crowd and the preaching aroused the authorities. The PRIESTS were indignant that these fishermen should teach at all; the CAPTAIN, or chief of the temple police of Levites, objected to the disorder; and SADDUCEES, who believed in no future life, disliked their publishing in the case of Jesus the doctrine of a resurrection of the dead. So they were arrested, and put in prison until the next day, when they were brought before the whole Sanhedrin, the very court that had condemned their Lord. Peter's defense exhibits a splendid example of "Christian courage," which is very properly made the TITLE. The GOLDEN TEXT beautifully describes this courage. "The righteous are bold as a lion," which in the case of the lesson the TOPIC sets forth as a "Lion-like boldness in confessing Christ." The OUTLINE names two respects in which it is shown. (1.) "In speaking for Jesus," and (2.) "In clinging to Christ." From the whole we deduce the DOCTRINE of Entire devotion to Christ.

VER. 8. FILLED WITH THE HOLY GHOST. Thus did Jesus fulfill his word. Luke 21. 12-15; Matt. 10. 19. The Spirit taught Peter at the moment what answer to make. Caiaphas presided, as he did when Jesus stood alone in the spot where Peter, John, and the once lame man now stood. The great court of the nation was assembled to investigate the question how this miracle, whose reality is admitted, was wrought. Was it by the POWER of Jehovah, or was it by magical art, incantations, or the utterance of such a name as Solomon, Abraham, Jacob, Jesus, chap. 19. 13-15, or God, as a word of power. They very well knew what NAME had been used, but they also knew that they had sentenced Jesus to death as a blasphemer. It was their duty, as the religious guardians of the nation, to make this inquiry, but they had already decided in their own minds that the apostles were wicked impostors. Peter respectfully recognizes their authority, addressing them as RULERS, which, as the Sanhedrin, they were, and ELDERS, men of age and wisdom.

9. IF WE BE. Rather, since we are. EXAMINED. It was a judicial inquiry. GOOD DEED. Benefit conferred. MADE WHOLE. Rather, saved. That the man had been IMPOTENT, that he was healed, and that a real good had been done, are undisputed facts. BY WHOM MEANS, that is, BY WHOM, it was done, is Peter's statement of what they would learn.

10. BE IT KNOWN, How boldly it rings! YOU ALL. Rulers, representatives of the nation. ALL THE PEOPLE. He would gladly have the whole nation hear his voice. The glorified Christ has sent his apostle to the very spot where himself had been defeated and rejected, and to the very men who pronounced his doom and thought they had forever crushed him and his cause, with a proclamation of his authority and a challenge of their submission. The only contest is grandly renewed. BY THE NAME of Jesus, Messiah, the Nazarene, chap. 3. 6. The rulers knew Jesus only as a malefactor and impo-

tor, but Peter proclaims him Messiah as against their judgement of blasphemy. He will leave no room for doubt as to whom he means, and adds, the Nazarene, WHOM YE CRUCIFIED. On his own statement, then, they were ready to pronounce him guilty of a crime for a miracle in another name than God's. But he went on: WHOM GOD RAISED FROM THE DEAD, setting the action of the Omnipotent against their own, and showing their awful guilt. Then was the time, if ever, to retort the charge of stealing the body. THIS MAN. Known to them, and standing in their presence. WHOLE. Sound, well.

11. THE STONE. These rulers were the pillars of the Church of God, here compared to a house. Christ was the stone which God meant them to use as the chief stone in the foundation, but they refused and cast him aside as worthless. But God went on without them, and has

chosen the apostles for builders instead.

12. Peter has now replied to the question. And then he goes on to proclaim Jesus as the only Saviour of men from sin, and to assert the impossibility of SALVATION in any other NAME or person. God has GIVEN HIM and no other. Men are lost to start with, and he is come to save them. His is the only atoning blood, and his the only arm that has power to save: His atonement is the only ground of the salvation of those who die in infancy, and of the few among the heathen who, though they never heard of him, live up to the light they have, and would receive the Gospel if they could only hear it. Peter would have the rulers embrace this salvation then and there.

13. BOLDNESS. A noble, Christian courage. UNLEARNED. Not scholars, skilled in Jewish literature. IGNORANT. Private men, not in public life. They wondered at the calmness and freedom of their speech. TOOK KNOWLEDGE. They recognized, or recalled the fact of their former discipleship to Jesus, which they knew before. John 18. 15.

14. SAY NOTHING. The sight of the man simply STANDING speechless shuts their mouths. They sit self-convicted. But will they accept Jesus as their Lord?

15. 16. The apostles withdraw, the judges consult. They admit the genuineness of the miracle, its known character as such, and its wide publicity, and say WE CANNOT DENY IT. Modern infidels can. Their question ought to be, What shall we do if he saved? It is instead, WHAT SHALL WE DO TO THESE MEN, who are either base deceivers and ought to be punished, or messengers of God and ought to be heard?

17. 18. NO FURTHER. They will suppress the truth and prevent the SPREAD of this doctrine of salvation. STRAIGHTLY THREATEN. Strictly forbid with threats. Recalling their prisoners, they forbade them to SPEAK privately at all, or to teach publicly in the NAME of Jesus. Thus the proud Sanhedrim proves basely coward.

19. YOU MORE THAN..... GOD. Hu man law must not contravene God's law. If it does, it must be disobeyed and the penalty suffered. The apostles had God's command in spoken terms, chap. 1. 8, the proof of which was in the miracle before them, and to disobey was to sin against him. These Sadducean scribes insisted that they must be obeyed rather than God.

20. CANNOT. Not a physical impossibility; but they cannot be silent respecting Jesus without displeasing him by their disobedience. Consistency and duty will not let them.

21. LET THEM GO. Repeating their threats, and not daring to PUNISH them for fear of a popular disturbance, because of the manifest injustice of punishing men for being God's instruments in a work which he only could do. ALL MEN recognized the benefit and praised God for it.

22. FORTY YEARS. Not a child, or a young man, who might get over the weakness, but so old that there was no hope from ordinary means.

LESSONS. 1. Such boldness as Peter's well becomes all confessors of Jesus now both young and old. Many, perhaps, could die for him who can hardly confess him by word. We are not called to die for him, but we are called to tell the story of his saving love. Acts 4. 32, 41; Matt. 10. 32, 33, 38; Rom. 10. 10; Psa. 66. 16. 2. Nothing is safe but duty. Duty to God comes first. Suppose Peter and John had obeyed the Sanhedrim! How would it have affected Christ's cause? How their own souls? How their case at the judgement? Duty carried with it peace, God's approval, and heaven. Luke 12. 4, 5; 1sa. 61. 7, 8; 1 Pet. 3. 16, 17; 4. 14-16; John 14. 21.

A CURIOUS LETTER.

Mr. Wesley wrote the following letter Mr. S.—, at Armagh, in Ireland, April 24, 1786:—

"Be active, be diligent, avoid all laziness, sloth, indolence. Fly from every appearance of it, else you will never be more than half a Christian. Be cleanly. In this let the Methodists take pattern by Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, ensembles, and all about you. Do not stink above ground.—This is a bad fruit of laziness; use all diligence to be clean, as one says—

'Let thy mind's sweetness have its operation Upon thy person, clothes, and habitation.'

Whatever clothes you have let them be whole; no rents, no tatters, no raggedness; these are a scandal to either man or woman, being another fruit of vile laziness. Mend your clothes, or I shall never expect you to mend your lives. Let none ever see a ragged Methodist. It is not prescribed by a Physician. It is an uncleanly and unwholesome self-indulgence; and the more customary it is the more resolutely should you break off from every degree of that evil custom. Use no snuff unless prescribed by a physician. I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom as the Irish are. * * * Touch your custom as the Irish are. * * * It is a sure though slow poison. It saps the very springs of life. In Ireland, above all countries in the world, I would sardoniously compare from this, because the evil is so general, and to this and snuff and smoky cabins, I impute the blindness which is so common throughout the nation.—Wesley's Letters, p. 81.

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INTERCOLONIAL RAILWAY. 1876. SPRING ARRANGEMENTS.

ON and after MONDAY, 3rd APRIL, Trains will run as follows:— Day Express Trains Will leave Halifax for St. John at 8.00 a.m. and ST. JOHN for HALIFAX at 8.00 a.m. Night Express Trains, With Pullman Sleeping Cars attached, will leave Halifax for St. John at 5.30 p.m. and St. John for Halifax at 7.35 p.m. Local Express Trains Will leave PICTOU FOR TRURO at 3.10 p.m. and TRURO FOR PICTOU at 11.00 a.m. ST. JOHN FOR SUSSEX at 5.00 p.m. SUSSEX FOR ST. JOHN at 7.00 a.m. POINT DU CHENE FOR FAINSAC at 11.35 a.m. and 3.15 p.m., FAINSAC FOR POINT DU CHENE at 12.30 p.m., and 4.05 p.m.

Mixed Trains. Will leave HALIFAX FOR TRURO AND PICTOU at 11.00 a.m., and 1.45 p.m. and PICTOU FOR TRURO AND HALIFAX at 6.30 a.m., TRURO FOR FAINSAC AND MONCTON at 7.00 p.m., and MONCTON FOR FAINSAC AND TRURO at 5.30 p.m. POINT DU CHENE FOR ST. JOHN at 6.45 a.m., and ST. JOHN FOR POINT DU CHENE at 10.45 a.m.

Accommodation Trains Will leave MONCTON FOR MIRAMICHI, CAMPBELLTON and Way Station at 12.15 p.m., and CAMPBELLTON FOR MONCTON at 6.30 p.m., connecting with Trains to and from Halifax and St. John.

For particulars and connecting see small Time Tables. C. J. BRIDGES, General Supt. of Government Railways, Moncton, 8th April, 1875.

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THE WESLEYAN

The only Methodist Paper published in the Maritime Provinces.

\$2 PER ANNUM, IN ADVANCE

POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda,

as an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, MAY 6, 1876.

TRANSFER COMMITTEE.

A notice has been received from Dr. Ryerson, President of General Conference, summoning the Transfer Committee to meet in the Mission Rooms at Toronto, on Thursday, May 18th, at 10 a.m. The Representatives from the Eastern Conference will govern themselves accordingly.

The Editor left for Baltimore by the mail steamer "Caspian" last Tuesday. A desire to look in upon the American General Conference, as well as the demands of his constitution for brief relaxation, have led him to act upon the generous advice of his brethren, by taking the respite of a few weeks. Everything necessary has been done toward carrying on the different interests of the Book and Publishing departments in his absence. Rev. J. Lathern kindly consenting to take charge of the WESLEYAN till the Editor's return.

ANSWERS TO QUESTIONS ON CONNEXIONAL MATTERS.

Two or three important enquiries reach us this week. One has relation to the vexed subject of members, as related to the Children's Fund. A minister in Nova Scotia, whose position is not a solitary one, asks whether he is to refrain from receiving into full membership some scores of converts who have nearly completed their probation, and escape the tax for the Children's Fund by reporting those members as on trial. Moreover, he alludes to members who, living so far away that they cannot attend class, are dropped by superintendents from the lists of returns, the tax in this way being partially reduced. He recommends the "retired list," which, in some New England Churches, is adopted by way of keeping members, not fully returned, under the inspection of the pastor.

It may safely be assumed that the Nova Scotia Conference will change its principle of sustaining the Children's Fund at its next session. There is no fair reason why a circuit, because its membership, through mercy, has been doubled, should be required to pay twice its former amount to the Children's Fund. Yet this is what must ensue if no alteration shall be adopted in the constitution of our Fund. It would be well for all interested to keep the subject in view and deliberate upon modes suitable for recommendation.

Another subject which we are asked to write upon, and which frequently has demanded our attention of late, is that of the guardianship of our pulpits. A trustee enquires as to the proper authority from whom permission is to be obtained when a stranger desires to occupy one of our churches. He challenges the right of superintendents to take any responsibility of this kind, unless the office of trustee is to be regarded as a mere name.

We had supposed that the relative powers of ministers and trustees, in regard to the use of our churches, were fully understood by all superintendents at least. Those places of worship are secured to the connexion by deeds, which specify the objects for which the churches are to be used. The responsibility of guarding our churches from the intrusion of preachers of doubtful character or doctrine we have always regarded as a very serious one. It is certain that in England no conditions are more carefully watched than those of the occupancy of our pulpits. No stranger, for instance, should request permission to preach in any church, who is not prepared to present satisfactory certificates that our people shall not be imposed upon. In the absence of such certificate—indeed in any case—trustees are the legal guardians of our property, and should be consulted and re-

spect to the requests of strangers to preach in our pulpits. Circumstances may possibly justify the laying aside of this rule; but instances of this kind need special consideration.

THE BOOK COMMITTEE.

The Annual Meeting of the Eastern section of the Book Committee of the General Conference, was held last week at the Book Room, Granville Street. The only member of the Committee absent was W. E. Dawson, of Charlotte-town, who could not, without great inconvenience, cross the gulf in time for the meeting. The Balance Sheet for the year 1876, as submitted to the Board, showed in separate and distinct account the amount of sales for the year, cash and credit,—the WESLEYAN account, with a fair margin of profit—the printing department which, during the six months in which it has been in operation, after paying up all expenses of fitting up the office, and various extras, has still an encouraging balance in its favor—the ordinary expenditure. Profit and loss in which the item "Balance nett profit," is sure to command attention. Liabilities and assets in which, as compared with former years, the amount to balance has changed sides greatly to the interest of the concern.

The Committee of Audit, Rev. Dr. Pickard, Principal Inch, and D. Henry Starr, Esq., after an examination of the statements of accounts, made with more than usual care, "regard it as affording perfectly satisfactory evidence that the business in all its departments is in a very healthy and prosperous condition."

A resolution expressive of gratification with the exhibit of this year, and appreciative of the enterprise and successful administration of Bro. Nicolson was unanimously passed. The Rev. W. H. Hertz, D. H. Starr, and Wm. B. McNutt, Esqrs., were appointed Audit Committee for the next year.

THE NEWLY ELECTED BIBLE AGENT.

Mr. Russell did such admirable work that we are anxious to see his place well occupied. As will be seen by the following notice, the agency for the Bible Society has been assigned to Mr. Toland of N. B. If his mission is to prove successful, Christians everywhere must receive him readily and co-operate with him.

At a meeting of the Nova Scotia Auxiliary, held in the Y. M. C. A. building on Friday, 31st March, the Hon. S. L. Shannon in the chair, Mr. John Toland of Studholm, N. B., was elected agent in the room of Rev. A. Russell, resigned. Mr. Toland will be able to enter upon his duties early in the summer, and the Committee would confidently bespeak for him a continuance of the kindness and consideration given to his predecessor, by the several branches among whom he is called to labor. JAMES FARQUHAR, Secretary.

A. T. STEWART lived to the age of seventy-two. He had ample time for consummating his best purposes respecting the good which his enormous wealth should accomplish for mankind. But he went on accumulating till death came and surprised him. He gained eighty millions of dollars—a sum which none can understand in its full meaning—yet died without completing his plans. Does it not strike the minds of observers that it is ceaseless, tireless, desperate pursuit of wealth is a cruel delusion? Society has claims upon our energies quite as much as business, and God most of all. Twenty millions of dollars, with a rounded life, an influence remaining destined to affect multitudes for good, would be something grand; but eighty millions of dollars, with little else than a name for business habit and diligence, seem to us, after all, scarcely worth the toil and unrest of a long lifetime.

We endorse the following from the Presbyterian Witness :

ZELL'S POPULAR ENCYCLOPEDIA.—We have now received the first 12 numbers of this excellent work, bringing the subjects down to Car. The whole will be completed in 64 numbers. So far as we have been able to test the work it is accurate, full, concise and reliable. A sample number, 40 pages with elegant map, will be sent to applicants for 20 cents. Horace King, Thomaston, Conn., is agent for New England, and the Dominion of Canada. Mr. H. Kimball, Librarian of N. H. State Historical Society says of this work: "MR. HORACE KING.—Dear Sir,—I am glad to testify to the superior value of Zell's Encyclopedia, recently placed in this Library. It is so exceedingly comprehensive and concise, supplying "in a nut-shell," comparatively, all the essential facts of knowledge—that the more expensive, cumbersome, and wordy Encyclopedias are evidently destined to be largely superseded thereby.

NEWFOUNDLAND.

The letter from Newfoundland which we publish in another column, giving a specimen of circuit work in Green Bay, will be read with interest. The narrative of the turn around the Bay, involving travel upon snow-shoes for nearly two hundred miles, reads like a chapter in the most heroic period of Methodist history. To the brethren engaged in pioneer work in Newfoundland, carrying the blessed message of salvation to the spiritually destitute settlements, we accord the highest recognition; and we rejoice in that colony the abundant success which in that colony has cheered the hearts of these intrepid and self-denying laborers. The appeal for tracts and such literature as is now abundantly provided for gratuitous distribution, we commend to the consideration of the Colportage Committee. We regret to say that from Newfoundland we have received a communication of very different kind, informing us of the continued illness of Rev. C. Ladner, and the necessity in his case of rest. We deeply sympathize with our esteemed brother in the interruption of his ministerial work, and trust that enforced rest may tend to rapid recuperation of strength.

HALIFAX AND DARTMOUTH SABRATH SCHOOL ASSOCIATION.—There will be a meeting of the above on Tuesday evening next, May 9th, in the basement of Brunswick St. Church, at half-past 7. Subject for discussion, "Teachers' meetings—their importance and object."

ENGLISH DEPUTATION AT THE GENERAL CONFERENCE.

The General Conference of the American Methodist Church which is now meeting at Baltimore, is one of the most influential ecclesiastical assemblies of modern times. British Methodism will be represented by two of her most solid and scholarly men, the Rev. W. B. Pope, Professor of Theology, and the Rev. Dr. Rigg, Principal of Westminster College. It was our privilege last year to attend the Quadrennial Conference, held in Brooklyn, to be present during the introduction of the distinguished British deputation, the Rev. Luke H. Wiseman, whose calm statesmanlike address made a profound impression; and the Rev. Morley Punshon, whose thrilling impassioned eloquence wrought the Conference and audience to a height of enthusiasm which we have never seen equalled on such an occasion. Though not gifted with the same oratorical power as their predecessors in this honorable appointment, Messrs. Pope and Rigg will nobly represent the British Conference. These gentlemen are appreciably referred to by the English correspondent of the Christian Advocate :—

Dr. Rigg was born at Newcastle-on-Tyne, on January 21, 1821, and educated at Kingswood. He is too well known among the Wesleys of the United States to need any formal introduction to them. He is a man of enormous reading, and very wide range of information. In fact, it would be difficult to find one better acquainted with everything in the sphere of human interests, both as regards this world and the next. To those who know what a vast amount of work he gets through he is a veritable puzzle of tenacity and human industry. The Education Department over which he presides, has, during the last few years, been far more severely tried than any other department of Methodism. This severe trial has been inevitable from the change in Wesleyan opinion, and from the movement of the nation for a more complete system of national education. Dr. Rigg defied his position with conspicuous ability and perseverance, and though in the heat of debate some hard things were said, there is no soreness left. The Doctor has a forgiving spirit, and he neither sulks nor bears malice. His contributions to the London Quarterly Review have been numerous, and the wide range of these subjects indicates the breadth and generality of his sympathies and culture. Philosophy, theology, sociology, literature, biography and history, have all been treated by him. He is only now in the prime of life, and the following list of his publications bears witness to his ability and dili-

gence: "Principles of Wesleyan Methodism," in 1851; "Congregational Independency and Wesleyan Connectionalism Contrasted;" "Lecture on Premillennialism;" "Modern Anglican Theology;" "Essays for the Times;" "Relations of John Wesley and Wesleyan Methodism with the Church of England;" "The Sabbath and the Sabbath Law before and after Christ;" "National Education;" and "The Living Wesley." It is rumored that an early number of the Contemporary Review will contain a contribution from Dr. Rigg on the Churchmanship of John Wesley.

CIRCUIT SUPPLIES.—Several of the Conference Students now attending the College at Sackville will be prepared to take Circuit or Home Missionary work during the Summer vacation. Further information may be obtained on application to the Undersigned.

CHARLES STEWART. N.B.—It is requested that application be made as soon as practicable. Sackville, N.B., Ap. 25—3

NEWS FROM BERMUDA.—The steamer Camina sailed yesterday (April 26), for New York with a full cargo of 18,150 boxes Tomatoes, 12 to 14 lbs. each; 4,186 boxes Onions, 50 lbs. each; 2679 barrels Potatoes; 49 boxes Beets. This is only the commencement of the shipping season. The Bermuda a larger vessel will be filled next week. Prices are below the average for the season.

Our English Letter.

THE MISSIONARY INCOME For 1875-6 will reach the amount of £184,000, and will about equal the sums raised last year. Your readers will remember that this was exceptionally high, and was increased by several large legacies, so that if the income for the present year reaches the high figure already named, it must be accepted as proof of steady growth and development. This is matter for sincere thankfulness and hope, as the claims for help and the widening fields of labour were never more numerous than at present. The approaching anniversary on May 1st will be a joyous occasion, heightened, it is hoped, by the appearance of the Rev. J. T. Perks, after his important and arduous labours in Africa. A full programme of preachers and speakers for the forthcoming meetings has been published, and it is evident that this department of the work of our church is being very vigorously carried on.

THE EDUCATION DEPARTMENT has already secured a successful anniversary, and eclipsed all its former rather dull and unattractive meetings. Exeter Hall was engaged, and a fine choir of several hundreds of young people led the singing. Mr. Jackson Wray spoke in his best style on behalf of Wesleyan day schools, Mr. Garrett pleaded with his usual pathos and power for the outcast and orphaned children, and then Mr. W. C. Simpson took up the claims of our great Sabbath-school work. Dr. Punshon then took up the speaking, and in his own masterly and inimitable manner presented the pressing demands of all the topics, urged by the others, and brought the meeting to a noble finish, after securing a liberal collection.

WESTMINSTER ABBEY has received another memorial to grace its walls and recall the memories of departed worth and greatness. The tablet which was unveiled a few days ago is intended to do honor to John and Charles Wesley, and through them to the worthy men who were identified with them, and the great work which under God they were the agents in originating.

It is fitting that the Wesleys should be remembered in our grand old Abbey, and take their place among the sculptured memorials which in such great numbers adorn its walls. The event has given great satisfaction to the Wesleys throughout England, and is another proof of the fine liberal spirit and large heartedness of Dean Stanley. He has taken very deep interest in the work and done very much to further the matter from its first moving. Dr. Johnson has also been closely identified with the movement, his fine artistic tastes and business ability having largely contributed to the success which has attended the whole business. The Memorial is a fine work of art, chaste and original in design, and full of mementoes of Methodist writers, living and dead. It is well known that the lamented Lady Augusta, the distinguished wife of the Dean, took a great interest in the proposed movement, and if her life had been prolonged, the unveiling would have been done by her hand. Her recent death, and interment in the Abbey, gave a tone of profound sadness to the ceremonial, in which she was to have taken an important part, and led the Dean, to quote the touching and appro-

priate lines from C. Wesley,— "My company before is gone, And I am left alone with thee."

DEATH OF MR. W. T. WHELPTON.

It has pleased God to remove one of His honored and useful servants, in the prime of life, and in the midst of all his work. The death of Mr. Whelpton is felt to be a great calamity, not only to the circuit to which he belonged, but to the whole Methodism of the metropolis. He was closely identified with all our leading institutions, giving much time and judgment to their management, and contributing liberally to their maintenance. Pursuing his work in quietness, and with unflinching perseverance, all who were associated with him were led to praise him highly. His loss will be widely felt. The fatal fever was taken in Rome, to which city he had gone for a short visit with some relatives, and three of the party were stricken down. It is hoped that the death which has taken place will be the only one, but yet one very precious life is taken, and one that the Church of God will long hold in grateful, loving remembrance.

THE TROUBLE IN TURKEY

is not yet settled. In spite of all the negotiations of the Great Powers, the disaffected and oppressed people, bravely fight on, as they appear to have no faith in any of the promises made to them by their treacherous rulers, and to know the utter worthlessness of any pledges of reforms that the Turks may make. They believe they can win better terms, than any that have yet been proposed. We cannot but feel deep sympathy, possessed as we are of Christianity and freedom, with the struggles of this people against the Mohammedan tyranny of their rulers. It is high time for steps to be taken to establish a strong Christian power in European Turkey. Surely help will soon be raised up for the oppressed and persecuted confessors of Christ in those Provinces.

GOOD FRIDAY, APRIL 14th

has been spent by us, in the midst of snow, and exceedingly cold and high winds. Such an amount of snow, and bleak weather in the midst of spring has not been known for half a century. April 17. B.

New England Letter.

MR. EDITOR.—Permit me to drop you a few items that may be of interest to your readers. You are not so far away but that we exert a good influence on each other. Our New England Conference is over. Relentlessly the iron wheel has again revolved, and the members have quietly gone to their appointed places. Well may Bishop Haven say that the itinerancy is the safeguard of Methodism. The Conference was in all respects a most pleasing one, though some sharp and pungent speeches were made. We met there Bro. Huestis and wife from Windsor. With characteristic modesty he would not allow himself to be introduced to the Conference. Strolling into the famous Boston Preachers' Meeting, however, on the following Monday, we found that the Dawn East brother had the floor, and if he will just skip these lines I'll go on to say that the Nova Scotia Conference may be proud of her representative. For over a half hour in a clear, telling and cogent speech, he placed before the meeting the uses and polity of the Methodist Church of Canada. The speech abounded in sharp hits on some of the weak points of the American system. For instance, he called attention to the fact that the Canadian Methodists allow no minister to be superannuated, to go into business and yet hold his Conference connections intact. It was a worthy speech from a worthy man.

To-day I have had the pleasure of hearing Henry Ward Beecher address the Theological School. No words of mine could do justice to the fiery and eloquent expressions of the speaker. Full ofunction, and with pent up emotion occasionally breaking forth, he seemed to us the embodiment of all that is noble and manly in Christian character. "The measure of man's usefulness is the measure of his inward power." "The fundamental characteristic of a true minister is all compassionateness." The ability to pour himself out as Christ emptied Himself, and if need be, to death, must be possessed by the minister of Jesus Christ. These and other burning thoughts fell from his lips in words that went straight to the hearts of his hearers and led them to long for that power that would make them such helpers to humanity, as he portrayed the true gospel minister to be. Clouds may gather about this good man's path, but I trust not long hence God will vindicate the uprightness of his servant, and we, who listened to the simple, childlike, holy emotion that accompanied his prayer at the conclusion of his address could not help feeling that there stood before us a true minister of Jesus Christ.

But I'm afraid my pen has wandered too far and here I stop. Yours, J. D. P. Boston, April 25th, 1876.

ERRATA.—McDoughall, in first stanza for line of the new the first line of read. Be it this

MY DEAR—ly allow metics concern est on Subs Mount All becomes du and to resp ment is exco stitution ve the income accounts ha of the pres may be rem immediately ister of the

SIMULTA

MR. EDITOR—inconveni at the same there be any When the E. I. decid regular Sess about the sa of E. B. A. ble. Subsee S. decided to the Confere the 18th Ju June, but ne except at its bers were s of Dr. Beece pointment, then met on record on th E. I. Confer this year is phen. begin in June, 187 Perhaps brethren ca that will be Editor,) but future. I respectfully the Preside tion please June comes less the seco day was und

John, St. John, P. S.—It one to find the Saint the Chairm WESLEYAN

DEAR MR—following lett McDoughall, weeks ago. penned the its message me desirab Methodist it insertion LEYAN ?

REV. D. D. Charles Dear Bro I was the and I am ne base of the the diocese the venerab nipeg, I hav having bee to visit the which, incl number upr ing bands tent of coun the lower S the great p convey to t Government and to pre donations, than I at fi Red man ve the exagger seen in the of intereste involve the Indians of tion to be Chief of m "Tell the the great the great S lands, and man shoul them, only was very ? inform the honourably mer; and amongst the least twenty serve that called in qu them the i when their tory." I r roughly hav ing the con took the we

CORRESPONDENCE.

ERRATA.—In the lines in memory of Rev. Geo. McDougall, inserted last week, in the fifth line of first stanza for victor's, read victor's. In the last line of the seventh stanza, for those read fame. In the first line of the last stanza, for He is this, read He is this.

Sackville, N. B., May 1, 1876.

MY DEAR MR. EDITOR.—Will you kindly allow me to call the attention of all parties concerned to the fact, that the interest on Subscription Note in favor of the Mount Allison Educational Institutions becomes due on each such note to-day, and to respectfully hint that prompt payment is exceedingly desirable—as the Institution very much needs, this year, all the income to which it is entitled, and the accounts have to be closed before the end of the present month. The several sums may be remitted to the subscriber or paid immediately through the Methodist minister of the place where the parties reside. H. PICKARD, Agent.

SIMULTANEOUS CONFERENCES.

MR. EDITOR.—It will undoubtedly be inconvenient if the two Conferences meet at the same time, but let the mistake, if there be any, be put in the right place. When the Conference of N. B. and P. E. I. decided upon the time of its first regular Session, it was determined to meet about the same time that the Conference of E. B. A. had been accustomed to assemble. Subsequently the Conference of N. S. decided to meet a week earlier. Now the Conference of E. B. A. once met on the 18th June, several times on the 22nd June, but never as late as the 29th June, except at its first Session, when its members were summoned for the convenience of Dr. Beecham, and not by its own appointment, for it had no existence until it then met on July 17th. Accordingly the record on the Journal of the N. B. and P. E. I. Conference respecting the meeting this year is, very properly, "In Saint Stephen, beginning on the fourth Thursday in June, 1876."

Perhaps the mistake of our Nova Scotia brethren cannot be corrected now (and that will be inconvenient for you, Mr. Editor), but no doubt they will avoid it in future. If it can be remedied (to quote respectfully your own suggestion), "Will the President of the Conference in question please publicly correct this mistake. June comes in on Thursday, and doubtless the second and not the third Wednesday was understood."

Yours, &c.,

HOWARD SPRAGUE,
Jour'l. Secy., N. B. & P. E. I. Con.
St. John, N. B., May 2nd, 1876.
P. S.—It will be time enough for any one to find fault with the appointment for the Saint John District Meeting, when the Chairman's notice appears in the WESLEYAN. H. S.

CHARLOTTETOWN, April 25, 1876.

DEAR MR. EDITOR.—I received the following letter from the late Rev. George McDougall, of blessed memory, a few weeks ago. Inasmuch as the hands that penned those lines, will never more send its messages to the churches, it seems to me desirable to give this letter to the Methodist public. Will you please give it insertion in the columns of the WESLEYAN?

Yours truly,
D. D. CURRIE.

MORLEYVILLE, BOW RIVER,
ROCKY MOUNTAINS,
November 20, 1875.

REV. D. D. CURRIE, —

Charlottetown, P. E. I.,
Dear Brother:—A year ago this evening I was the guest of Sheriff Freeman, and I am now within thirteen miles of the base of the Rocky Mountains, but still in the diocese of John Wesley. Since I bade the venerable Dr. Wood good bye at Winnipeg, I have seen some rough travelling; having been deputed by the Government to visit the Crees and the Assiniboines, which, including the Mountain Stonies, number upwards of 5000. These wandering bands were scattered over a vast extent of country, some in the woodland in the lower Saskatchewan, most of them in the great prairie hunting the buffalo. To convey to these bands the good will of the Government, to prepare them for treaty, and to present to them the more arduous task than I at first anticipated. I found the Red man very reasonable in his demands, the exaggerated statements you may have seen in the papers were mostly the work of interested parties, who would recklessly involve the country in an Indian war. The Indians of this country have no disposition to break with the white man. The Chief of more than one camp said to me, "Tell the great Oogemah we are loyal to the great Queen, but we want our rights, the great Spirit gave our fathers these lands, and we are willing that the white man should send his sons to cultivate them, only let us be paid for them." It was very gratifying for me to be able to inform these natives that they would be honourably treated during next summer; and after spending fifteen years amongst them, and having now visited at least twenty camps, I was delighted to observe that in no instance was my word called in question, I had only to introduce the Queen's message, and to explain to them the intention of the Government, when their reply was, "That is satisfactory." I have heard that I have been roughly handled by the Papists for accepting the commission, the fact is, I undertook the work as servant to no political

party, for years not only the missionaries but every loyal subject has deeply felt that the great want of this country was the settlement of the Indian question, and until that is effected there is no security for life or property. If the Indians of this great country had the same feeling of animosity towards us as they have towards the Americans, there would not be a white man alive in less than a month. I have sometimes heard the Mounted Police swagger about what they would do with the natives in case of insurrection, but my opinion is that if the good Lord had not predisposed the red man to look upon these troops as his friends, very few of them would have gone back to tell the tale of their adventures in the North West. On the 21st day of October we arrived at Morleyville, Bow River, after visiting the missions on the North Saskatchewan. A sign of the grand old mountains recalled past labours, but circumstances had greatly changed. In my first journey through this country I was accompanied by an Indian, we were ever on the watch, not knowing the moment we might be surprised by a war party: now, at the east end of the Bow River Valley, the Dominion Government is represented by a detachment of the Mounted Police. As I drove up the valley I was surprised to see some hundreds of cattle grazing on the hill sides; an enterprising Canadian having heard of our perennially available pasturage, had crossed the mountains with his stock. But what gladdened my heart the most, after a three months journey on the prairie, was the sight of the mission buildings where, two years ago last spring, I camped with our Mountain Stonies, and with the exception of my own canvas tent there was not a single object to remind one of the civilized world. The whole scene was perfectly wild, the vast mountain range, the lofty hills covered with weather-beaten pines, hundreds of buffalo feeding on the plain, the Mountain Stony dressed in his wild costume, five hundred horses grazing in the neighborhood of the camp, and nearly as many wild dogs, howling and fighting. On this spot stands the mission house, and the frame of the new church; a school in active operation, taught by a medical gentleman who has seen most parts of the world. Upwards of 600 natives regard this as their home, and just let our friends remember that this mission is more than a thousand miles from any commercial centre, that the missionary has to bring his supplies across the great plain, out his lumber for building purposes with a pit saw, procure labor where wages are enormously high, and then it will be seen that the work accomplished is really astonishing. I wish our Charlottetown friends could hear our Indians sing and pray, not in the comfortable church, for their is not completed, but on the cold prairie. These poor people deserve every encouragement, for they are really anxious to save their souls. After recruiting for a few days, I started in company with my son for Fort McLeod, a glance at the map will show you that we had 140 miles to ride. Two routes were open to us, one across the plains, and another through the foot hills of the mountains, and as the latter would lead us to the spot where we expect to establish the new mission, we followed it. We were accompanied by a native called James Dixon, a very remarkable man, who for more than twenty years has been the patriarch of his tribe. In a two weeks journey I had a good opportunity of observing him. At our first encampment he said to my son, "I want you to sing—for many years I sing myself happy with God before going to sleep, I cannot see how any one can enjoy religion without singing." After the evening song he said to me, "I have lately been reading the Revelations in the syllabic character, and now I am in company with two missionaries I want to ask you a few questions," and some of these, which had been suggested to the mind of this intelligent native, were far more easily asked than answered. On the second day's journey, while crossing the river, he pointed out the spot where he and his people were attacked by the whole Blackfoot camp. Here, said James, the Lord worked out for us a great deliverance; as we reached the summit of this hill we saw the Blackfeet rushing towards us at least a hundred in number, our young men were off hunting, and had taken with them most of our fire-arms, all the guns we could muster were six. I seized one of them, and cried to those who had no arms to lie down and pray, for when I saw the multitude that was attacking us I felt our case was hopeless unless the Lord delivered us. We watched until the enemy was close upon us, when every shot told, and to our astonishment these furious men turned and fled, and though they had hit several of our party not one was seriously injured. "Do not think," said our friend, "that our minds were different then to what they are now, we prayed for the Blackfeet, but we could not allow them to cut our families to pieces." That night we camped on a spur of the mountain on the bank of the Gout River, a great resort for wild sheep, the evening was beautiful, but just as we were retiring to rest a huge snow cloud came sweeping over the mountains, enveloping the hill on which we were encamped in darkness and tempest; when the storm had passed there was not less than a foot of snow, which resting on the big crop of bunch grass made travelling extremely laborious for both men and horses. When we started a band of buffalo or a flock of antelope the animals were soon lost sight of in the cloud of snow they raised in fleeing. On the 29th of October we reached the Playground River, the location selected for our new mission. The plains were as free from snow as they were in midsummer, and here let me explain why this is the case. On the eastern slope of the Rocky Mountains there are numerous valleys as large as Prince Edward Island; where, though large quantities of snow fall, it never lies for any length of time, the first westerly wind sweeps it away, this is called by the natives, "The Chenook." Your missionaries being acquainted with this fact, have selected spots for the native settlements where there is perpetual pasturage, we are not of the number who expect to make great agri-

culturists out of the Red man, but he takes readily to raising stock. The Playground River Valley combines the most important qualities for a native mission, wood and coal for fuel, unbounded pasturage, buffalo as long as they last, prospect wild and beautiful, a fish lake not very distant here we hope in the name of the Lord to reach the poor Blackfoot. Our visit to Fort McLeod was very satisfactory, we received every mark of kindness from the officers, and for many of the men we brought the salutations of their friends at home. Here is a fine field for usefulness and I hope to occupy it early in the spring.
The question was frequently asked by our Eastern people, What are the Mounted Police going to effect in the great Northwest? My commission has led me through almost every part of the country, I am now prepared to state that a most important work has been accomplished. These representatives of our young nation have suppressed the liquor traffic; they have to some extent introduced law and order, many roughs have fled from our frontier, and not one murder now occurs where ten were committed two years ago. The poor natives, who for years have been plundered and murdered, are now relieved from what some would call frontier civilization, I am not of the number that would attribute to our brave soldiers the honor of having effected all this, the missionary had many years preceded them, and taught the Indians principles of loyalty to our flag. The Great Ruler had permitted pestilence to reduce their number one half, thus humbling the proud man of the plains. Even the rowdy with his murderous six shooter had taught them the power of the white man, and predisposed them to welcome the red-coat as their deliverer. Now let the church do its duty and the remnant of these once mighty tribes will be gathered into the fold of our Redeemer. My dear brother, I am now busily engaged building a workshop in which we hope to prepare the material for finishing the church. As soon as the hurrying is over I shall write to your Sabbath school. In the meantime please present a Western missionary's kindest regards to your people, not forgetting my excellent host and his lady, Dr. Taylor and his lady, who so liberally took stock in the orphan school. Kindest regards to Mrs. Currie.
Yours in the best of bonds,
G. McDOUGALL.

NEWS IN BRIEF.

NOVA SCOTIA.

Hon. P. C. Hill is on a visit to the United States. There were 13 ocean going steamers in Halifax Harbor May 1st.
Lieut. Governor Archibald intends leaving for Philadelphia next week.
A laborer at Cunard's Wharf had his left hand split up the middle by a case of goods falling on it.
On Sunday last two young men narrowly escaped drowning while fishing at Lake Loon, Dartmouth.
Mr. Allan of Avonport, had one of his feet crushed by his horse.
Mr. E. Duan, of Digby, dislocated his hip by the fall of a beam.
Ship building brisk at Avondale, three large vessels in hand.
Mr. Thomas Harris, of Digby, had three of his ribs broken by a fall.
It is proposed to build a gymnasium for the use of the pupils of the Blind Asylum, Halifax.
The daughter of Mr. Thomas Dunlap, Lower Village, was severely burned.
Sir John H. Glover, the new Governor of Newfoundland, has left Halifax for St. John's.
The first vessel owned and fitted out in Halifax, has sailed for the Grand Banks fishery.
Bright Mary, of Halifax, bound for Jamaica, was wrecked at Ketch Harbor, on Wednesday, 24th ult.
A cartload of hay bound for Halifax was burnt between Massey and Athol a few days ago.
A number of youths were arrested in Halifax on Sunday last for rowdiness.
The body of a man has been found near Thompson's Station, supposed to be that of Betts, the murderer.
Mr. John Keltie, of Halifax, had one of his hands badly cut by the bursting of a bottle of ginger ale he was opening.
The farmers of Kings are agitating for the establishment of an Agency in Halifax for the sale of their produce.
On Thursday evening last, Ephraim Camps fell down stairs in a house in Bridgetown, and died from the injuries received.
On Thursday night last a carpenter of the steamer "Faraday" fell over the wharf, while endeavoring to get on board the vessel.
A little boy, was accidentally pushed against the wheels of an express wagon at Oxford, and badly injured about the head.
Two fishermen were drowned by the upsetting of a dory on the Grand Banks, on the 22nd ult. They belonged to the schooner J. F. Allan.
A man named Bowering, cut off half a finger with an axe, while being a log at the Railway Wharf, Richmond.
Messrs. Barnstead & Son, of Halifax, have opened a leather and finding store, at Harbor Grace, Newfoundland.
Rev. W. B. Boggs, Baptist Missionary to Siam, has returned to Nova Scotia on account of ill health.
Rev. P. G. McGregor, of Halifax, has had conferred upon him the honorary degree of Doctor of Divinity by the Senate of Queen's University, Kingston, Ont.
A young man named Baker, was taken in by some kind friends at Steviecks, he rewarded them for their generosity by plundering them of money and goods.
The missing man, Aldred, has been interviewed by a Halifax Policeman; at the Owens, Lunenburg, where he is living in a dilapidated house. He refuses to come home to his starving family.
The Old Fellows of Halifax celebrated their Anniversary, by giving a dinner to 400 poor children in the afternoon, and in the evening a "Conversations" was held at which a large number of ladies and gentlemen were present.

NEW BRUNSWICK & P. E. ISLAND.

The Kennedy family of Scotch vocalists are in St. John.
Mary Knox, of Moncton, fell down stairs and fractured her collar bone.
The first salmon of the season has been caught, it weighed seven pounds.
Sixty nine persons have been baptised at Petitcodiac within the last few weeks.
The ice has carried away the greater portion of one of the piers of the Woodstock bridge.
James A. Harding, Esq., has been appointed Sheriff of the city, and county of St. John.
The forward house of the brig, C. A. Bovey, lying at Carleton, has been slightly damaged by fire.

Mr. Wm. Weycott, telegraph operator in St. John, has been promoted to an office in New York.
The St. Lawrence "Advocate" reports great activity at the North Shore Mills.
Mr. Joseph Bertram, the founder of the Summerside, P. E. I. Journal, died in that town last week.
The body of the boy found on the ice on St. John river has not been identified.
The Summerside (P. E. I.) Journal reports a man in the vicinity of Wilmet Valley, answering the description of Betts, the Wallace murderer.
A son of Mr. Patterson, of Mactaquack, received a blow from some falling logs, which caused his death in a short time.
Mr. John Wilson, son of Councillor Wilson, of the Strait Shore, Portland, was drowned in the harbor of St. John.
Annie McLaughlin, of St. John, aged 4 years, fell from a team, the hind wheel of which passed over her head, killing her instantly.
Some person or persons unknown displaced two rails from the track of the N. B. Railway, a short distance above Hartland, in the 16th ult.
Some Indian youths have made themselves rather notorious by breaking the glass of shop windows by the use of patent stone throwers.
A man broke into a St. Stephen's grocery store and succeeded in abstracting a sum of money from the drawer, but was captured before he left the premises.

UPPER PROVINCES.

The ice has gone off Cape Rouge.
The Minister of justice will visit Europe this summer.
Charles Nelson, bankrupt, has absconded to the United States.
The fortress of Quebec is to be refitted with some sixty-four pounders.
A new Methodist Church is being built in Owen Sound.
The ice on the Lower Ottawa has moved out, taking with it a stone house.
Grand Trunk Railway is bringing large quantities of flour from the West.
Shippers and ship owners of Montreal do not expect much trade before Autumn.
\$30,000 are to be expended this summer in improving the Parliament grounds.
\$27,000 was paid on April 29th for licenses in Ottawa, by tavern, hotel and saloon keepers.
The libel case of Sandfield M. Donald against the Star has been put off till next Session.
The notorious Nelson Voeberg attempted to escape from custody as he was being taken to jail.
A book-keeper of Montreal has fallen heir to an estate in England worth 16 million pounds sterling.
It is reported that the Canada Central and St. Lawrence and Ottawa Railways are to amalgamate.
A young girl at Newmarket, burst a blood vessel, fell in her sisters arms and died. The sister went damaged at the sight.
Meeting of Insurance Companies in Montreal, April 27, at which it was decided they should obey Provincial law under protest.
Hon. Mr. Church, of Quebec, will probably leave for Europe this month, to negotiate for an authorized provincial loan of four millions.
The hands in Andrew's tobacco factory, Montreal, struck for higher wages, and were discharged. Others were taken on and a free fight ensued.
A robbery and murder was committed at Steheindine, Dorchester County, Quebec, by a servant girl. The murderers were arrested while endeavoring to escape from Quebec.

MISCELLANEOUS.

The Pope's health is still good.
The Dowager Countess of Derby is dead.
The English poet, Thomas Aird, is dead.
Sir Bartle Frere is to be made a Baronet.
Serious rioting has taken place in Barbadoes.
The French cable has broken 200 miles from Brest.
Suffrage has been restored to Alsace and Lorraine.
Metropolitan Hotel at Long Branch burned. Loss \$70,000.
Fourteen prisoners escaped from Chicago jail, on 30th ult.
Prince of Wales and Prince Arthur arrived at Lisbon, May 13th.
The plague in Mesopotamia, nearly 300 deaths first week in April.
Gilmore, Long, & Co., of London, G. B., have failed for £480,000.
The Mexican revolutionists have met with a bad defeat near Monterrey.
Over 3000 houses destroyed by fire in Japanese towns on the 26th ult.
Two thousand soldiers have sailed from Madrid for Cuba; more to follow.
An explosion at a torpedo factory, New York, injured ten or twelve girls.
The London Gazette contains a proclamation of the title of Empress of India.
A. G. Robinson, steam packet agent, of London, G. B., has failed, liabilities \$500,000.
The insurgents at Algiers are surrounded by French troops, and cannot revictual.
Arctic steamer "Pandora" will sail from Portsmouth, May 25th, on her voyage North.
Immense Radical demonstration in Paris on the occasion of the funeral of Louis Blanc's wife.
The boiler of a steam Ferry boat, plying on the Rhine, exploded April 29th, killing 30 persons.
The Hungarian ministry has tendered its resignation; it has been declined by the Emperor.
The Stonemasons and Bricklayers of Ottawa have struck for higher wages.
Raw Silk for use in manufactures has been placed on free list.
The charge of the North West Mounted Police has been transferred to the Department of the Secretary of State.
Theatre des Arts and adjoining buildings in Rouen, France, have been burned. Several lives lost.
Despatch from Brest, France, announces the loss of 21 lives by the foundering of the steamer Ontario.
All London Journals editorially support the position of the British Government in Winslow extradition case.
A double turret ship, launched at Portsmouth, said to be the most tremendous instrument of warfare yet made.
Swiss Federal Council have approved of the establishment of an Episcopate of the Christian Catholic Church of Switzerland.
Havana letter says the Cubans ambushed 500 Spanish soldiers, and killed and wounded all but fourteen, with but little loss to themselves.
King of Dahomey refuses to pay fine imposed on him for maltreating a British subject, has invited the Commodore to visit him, when he promises to pay the demand in powder and bullet.

CIRCUIT INTELLIGENCE.

TEA-MEETING.—We are pleased to note that the Tea-meeting held in the basement of the Methodist chapel, on the 19th and 20th inst., was quite a good success, realizing the sum of \$140, notwithstanding the stringency of money at the present time.—Liverpool Advertiser.

CANNING.

Mr. Editor.—Having so far recovered as to do a little work for the Master and resume my pen, I want through the WESLEYAN to inform our friends that the work of God continues to prosper on this circuit. During the past winter Bro. Fletcher Pickles has continued in labors abundant, and the Head of the Church has crowned his efforts with abundant success—both in the village of Canning, and also in the different appendages of the Circuit. Last Sabbath was with us "a great day" of the feast. After an impressive sermon by the pastor from 1 Peter v. 8, Bro. P. invited the candidates for baptism to present themselves at the altar. The scene was most affecting. Several of the candidates, young men and young women, were the children of our beloved people, some of whom had gone home to God, and in their last moments had charged them, to meet them in heaven. Surely, as there is joy in the presence of the angels of God, over the repentance of a sinner, the spirits of sainted parents, we think, must rejoice in the conversion of those beloved children.
The baptismal service administered with water, and its solemn and sacred associations, will not be forgotten by the large and deeply serious congregation. Many, many, felt that God was in their midst, and by the hallowing influence of his Holy Spirit, had placed the seal of his approbation, upon the divine ordinance. With those who had been baptised, several others, who had previously received this ordinance, were received into our branch of the Christian Church. Immediately after followed the administration of the Lord's supper; not only to the candidates, but also to the whole membership of the church then present, as well as to others belonging to other churches, who felt that our Lord's table, was free and accessible to all his children.
The writer who was requested to address the candidates, welcomed them to the Methodist Church, as now the home of their choice, and observed, that more than fifty years ago, he sought admission to this branch of the Church of God. That he had found it a happy and a safe home. During the years of his ministrations he had witnessed the teaching of the doctrines and ordinances of the Methodist Church, by thousands in this and other lands; who in life, and many even in the hour of death did thank God for their connexion with our beloved Zion. He concluded with a Divine precept, so conspicuously embodied in the theology of the Methodist Church—"Be thou faithful unto death and I will give thee a crown of life." Our excellent young brother Black, is giving full proof of his call to the work of the ministry in the conversion of souls to God, at Hall's Harbor and Scott's Bay. In several appendages to this circuit, some of our lay brethren, are working most zealously, for the extension of the work of the Lord. The brethren Blinkhorn, Amos North, and James Edw. Hennigar, are doing effective work, in the good cause. Such services by our lay brethren, are much needed in our churches at the present day. A noble band of local preachers and exhorters, should be found in all our churches. Many of us deeply regret that the three years sojourn of our beloved brother and sister Pickles has nearly terminated, and if we are not considered disloyal, will press his return to us for another year.
Yours, dear Bro., affectionately,
JAMES G. HENNIGAR.
Canning, April 25, 1876.

EXMOUTH STREET CHURCH.—RESULT OF SPECIAL SERVICES.—THIRTY ADMITTED TO FELLOWSHIP.—It was stated in our columns a few weeks ago, that much interest had been taken in the special services held in Exmouth Street Church, and that conversions had been made among the younger people. In this church last evening, two young ladies were baptised and after this ceremony had been concluded, thirty persons received the right hand of fellowship, twenty seven of the number being young ladies and three boys. Rev. Mr. Evans the pastor, instead of preaching the usual evening sermon addressed the new members of the church on the importance of the duties they had assumed. He took as the groundwork for his remarks the 1st, 8th and 9th verses, 4th chap. of Paul's epistle to the Philippians.
Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.
Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and any praise, think on these things.
Those things, which ye have both learned and received, and heard, and seen in me, do; and the God of Peace be with you.
He enlarged on the advice given in the Scripture above quoted, which had been preached by Paul to the Philippian during the two years that Apostle was in prison. Although this age was an age of wonders, it was also one of absurd, unrealities and high notions, and if there was ever a time in which they needed to act and live up to the truth it was now. The other points were touched upon in a similarly effective manner, and he cautioned his hearers to keep the rules they had promised before the congregation. Among the diversions that could not be used in the name of the Lord, and which they must avoid, were card-playing, horse-racing, games of chance, dancing-parties, theatres, circuses—such were the amusements they should shun. He asked, in conclusion, if the Philippians could exercise these virtues, with all the sins of that day about them, why it could not be done now? He exhorted those who had been admitted into fellowship to think of these things and the God of Peace, whom Paul so often referred to, would sanctify them.
The service was highly interesting, continuing for two hours and a quarter.
MONCTON.—Three persons were baptised in the Baptist Church on Sunday last. On the same day six were baptised in the Methodist Church and twenty-five were admitted to the classes on trial.

NEWFOUNDLAND.

DEAR MR. EDITOR.—Last year, about this time, I endeavored to give your readers some account of the progress of Methodism in Green Bay, Newfoundland, from the commencement of the Mission in 1841, down to the date of my writing; and had not a salutary lesson before my mind, I could have introduced into that very much condensed account many refreshing particulars, respecting the trials and triumphs of our cause in the Twillingate circuit.

During a considerable part of the past three years, many anti-Methodists have been confidently looking for a great diminution of our numbers here, owing to the presence, and labours among us, of a more than usually able and diligent clerical opponent; and it seems that a report corresponding to that expectation has been circulated both near and far off; but the report has no foundation in fact, for, with one solitary exception, none, even of those who are but nominally Methodists, have deserted us,—as to our members of society, they hold fast the faithful word as they have been taught, having been fed with the finest of the wheat, by such men as William Marshall, John S. Peach, and John Brewster, they are not likely to be enticed away by such chaff as Baptismal Regeneration, and Confirmation—while on the other hand a goodly company have forsaken the ranks of our adversary and now number themselves with us. By the Minutes of the late E. B. A. Conference, I perceive that since 1866, the number of our adherents in this circuit has been nearly trebled—then it was 700, in 1870 it was 1,400, and now it is 1,900, that is to say, 1,500 in Twillingate and 400 in Merritt's Harbor and Friday's Bay, which two places last named, now form part of the Herring Neck circuit.

That, Sir, does not look much like diminution, does it?

Our congregation here is still increasing, and still likely to increase. In order to meet a pressing necessity, to provide accommodation for such of our people as live at Back Harbour, Crow Head, &c., which places are about three and five miles distant from our present Church. I applied for the hired use of the Orange Lodge once a week, but was refused, as the majority of the Orangemen could not see what the Methodists wanted with preaching on the North side of the harbour. But they do want it and are determined to have it; seeing that nearly 300 Methodists dwell on the North Island. So, poor as we are, and burdened as we are with our present church unfinished, we have determined to build another, capable of seating about 350 persons. I have written to a few of my Newcastle-on-Tyne friends, and others, asking for assistance; and permit me to say to your readers, that any subscription towards the same would be thankfully received, and immediately used. The frame is to be out between this and July, and I fully expect that before the 1st July following it will be ready for use.

By the subdivision of the Government Educational grant, which Methodists all fought so hard against, and which was at last, in a sense, forced upon us, we shall be greatly the gainers in this circuit, and indeed in almost every settlement throughout the whole electoral District. Here (that is in Twillingate and Herring Neck Circuits) we are building six school houses, all of which will be ready for use, though not finished inside, by the end of June; four of these are in purely Methodist settlements, where no school has been before and three out of the four will be very useful to us, as places of worship where, though much needed, we could not, without such aid, have built any for a long time to come. Our teachers will be Wesleyans of course; and, if possible, members of Society; so we hope that with the love they will have to our cause generally, they will assist in Sabbath School teaching and in holding religious services. Hence we have every reason to believe that Balaam will bless us after all.

In the *Wesleyan* of Feb. 5, which came to hand the day before yesterday, there was an article headed "Missionary Camping on the Naahwaak," which has prompted me to give you an outline of one of my late tours.

On February 20th I left home before dinner, intending to preach at Little Harbor in the afternoon, and at Merritt's Harbor at night. Bro. Trott of Herring Neck preached at the former; but as it was late, and the night very snowy when we got across the Strait, or Tickle, we had no service at the latter. Bro. T. went on home, I staid all night to bury a child in the morning, after which I rejoined my companion and proceeded to Change Islands, where we met Bro. Swann from Fogo, and assisted him to hold missionary meetings. Next morning proceeded to Fogo and hence the day following to Seldom-Come-By, having missionary meetings at each place. Next morning started for Indian Islands, but as the ice was bad had to go a long way round; and so did not reach there till near night, just in time to avoid being caught out in a heavy snow storm. I preached in Mr. Perry's house, to the family and a few of the neighbours, who managed to get along from the houses next door. Toward the evening of next day the weather moderated, so as to allow of our having the missionary meeting, and a good one it was, though there are only ten Wesleyan families, I believe, on the Island, the collection amounted to over forty dollars. On Saturday morning Bro. Swann and I started to go to Dog Bay, but after travelling about four miles, we came to a place where the ice was breaking up, and had to turn back. Next day I started at daylight, and got to Dog Bay, in time, but too tired, to preach in the afternoon, however I preached at night. On Monday, got a few miles farther, to a place called the Beach, and preached at night. Here I met with Bro. Jennings of Morton's harbor, who had been absent among the people, he had then been sent from home about two weeks, and arrived at Indian Arm, about an hour after sunset, and preached to a house full of

people. Next day I got as far as Sparrow-hell Cove, calling at Scissors' Cove on my way. I intended to preach, but having travelled about eighteen miles, and the house being, to me, insufferably hot, I could not. Next day I passed through Kite Cove, and got to Northern Arm, just about dark, and there I preached. Next day, after passing through about six miles of "forest primeval," and walking about the same distance down a brook, I got to the S. W. Arm of New Bay. I did not preach that night, but next day, Sunday, I preached three times and visited some people who were sick. People who talk about the scrubby trees of Newfoundland, should see some of the immense pine logs, lying on the frozen river here awaiting the saw. Next day I got to S. Arm of New Bay, visited a couple of Twillingate families, and would have seen more only I had sprained my right leg, a day or two before, and it was painful, so I got on to Charles's arm, where I preached to a lot of my own people. The day following I preached at Gover's Harbor, in the morning, and at Thwart Island at night. Next day my guide and I lost our way, by reason of the heavy fall of snow; we had been steering our course by compass, till about the middle of the day, when we thought we were perfectly sure of going right, and then we went wrong; however, by sunset we reached Comfort Cove, where I preached. There is an interesting Cave close by here, where the grave of a Red Indian has lately been discovered; several bone ornaments were found beside the bones of the buried chief—for such they think the man must have been. Next day I got home, after an absence of eighteen days, during which time I had travelled, on snow shoes, between 180 and 190 miles.

This, Mr. Editor, is a specimen of circuit work in Green Bay. This has been my only extensive tour during the winter; but most of the other brethren are at it all the winter long. Pity but some kind Book Steward, or somebody else, would send a few tracts down to us; I am sure we should very speedily distribute them, as we do distribute a good many of our own buying.

Twillingate, March 23rd, 1876.

The Anniversary Exercises at Mount Allison promise this year to be of great interest. Rev. Mr. Lathern delivers the Anniversary Sermon. The Orator before the Alumni Society will be Thos. B. Flint, Esq., A. M., of Yarmouth, N. S., who will speak upon "The Legal Element in its relation to the State." The Alumnae Society will be represented we believe, by Miss Morse of Bridgetown N. S. Anniversary Sunday is May 29th. The Commencement exercises take place on the following Tuesday.—*Sackville Post.*

The Concert in connection with the Methodist Church, Dalhousie, came off as announced, on Tuesday evening, 18th inst. Notwithstanding the bad condition of the roads, the hall was well filled. We are informed by a correspondent that the various pieces on the programme were rendered in very good style. Mr. George Dawson, of Bathurst, one of the best Bass singers in the North, rendered valuable assistance on the occasion.—The amount realized was about \$40.—*Union Advocate.*

On Sunday last, in the Methodist Church, a Sermon on the subject of "It is appointed unto men once to die," and in passing, the Revd. gentleman paid a touching tribute to the memory of the late lamented Mr. Randal Green. It will be a slight solace to the mourning friends to know that the departure of a loved one from the social circle is universally regretted, and that while the bereaved family have lost a beloved husband and an indulgent parent, the community can sympathise in the loss to them of a gentleman and citizen who had become endeared to them by his amiability and genial disposition.—*St. John's N. B. Ledger.*

The third Quarterly Meeting of the Methodist Church, Miramichi Circuit, was held in the church, Newcastle, on Friday morning last. It was more largely attended than any similar meeting here, Chatham, Newcastle, Derby and the English Settlement being represented. The meeting was for the purpose of preparing a statement of the amount required for the Confessional year, &c. It is anticipated that notwithstanding the presence of an additional minister on the staff this year, and the depressed state of business, the amount needed, over \$1500, will be easily raised, if the members of the various congregations take a united interest in the matter. The prospects are at present good. The three young men who arrived here last fall from England, Messrs. Fielder, Pepper and Williams, were recommended by the meeting as suitable Candidates for the Ministry. It is the unanimous wish of the people, as expressed by the delegates, that the Superintendent, Rev. B. S. Crisp, (whose appointment here is at present only temporary) shall be appointed by Conference to labor here next year. The Rev. gentleman's administrations have been very acceptable to the people, and their wish for his return will of course be complied with.—*Union Advocate N. B.*

THE LATE REV. GEORGE MCDUGALL.

BY OUR ONTARIO CORRESPONDENT.

His first appointment was to Alderville in the year 1850, while he was the Associate of the Rev. William Case, the father of our Indian Missions. From Alderville he was removed in 1851 to Lake Huron. He and his companion arrived there after a boisterous voyage in the midst of a driving rain, without friends to greet them or house to go to. The Indians were on the eve of departure to receive their annual presents, many of them in a state of intoxication, and of the entire band of 300, only 3

were known to be abstainers from fire water. After much difficulty he succeeded in renting a shanty, whose unplastered walls and bark roof were by no means proof against the driving storm. Difficulties of another character met him. A Pasete missionary spared no pains to misrepresent him and his mission, and Jesuit priests instilled their poisonous tenets, but the seed of truth took deep root; dissipation and wretchedness gave way to temperance and comfort. Instead of the dismal clatter of the pagan drum, accompanied by midnight scenes too terrible to mention, the voice of prayer and songs of praise were heard in the settlement, and even the Catholics gave up their Sabbath desecration and interperence, and occasionally came to hear. A school was established which became a great blessing. The young people learned to read the Scriptures in their own tongue. Fifty members were received into the Church. A new Church was erected; a mission house with work shop and stable and teachers' residence were built. Several acres of land were cleared and fenced, and nearly \$9,000 were contributed by the Indians to the funds of the Society. Besides this, adjoining tribes of Indians seeing what had been done, came to the missionary from the North Shore of Lake Superior and sent the following message by him to the Conference:

"Black Coat. I want to say a few words. I want to say them strong. We want you to repeat them to Big Black Coat and to Black Coats assembled in Council. Indians down South have fathers and mothers. We are orphans. Great Spirit has done great deal for them. He has given them rich country. He sends them missionaries who have been parents to them. The great Northern Chief been a mother to them. She helps them to build large schools and teach them to work. They not poor, have friends plenty. Not so with us. We orphans, we who live on North Shore Lake Superior. Great Spirit has not given us rich country. No missionary teach us white man's religion. No teacher instructs us. No school house built for us. We are poor. We have no great Fathers or Mothers to protect us. We are worse than our forefathers were. Our forests—once were full of deer and beaver and bear, but white man came and induced us to kill them off for furs. Our waters once full of fish, but white man come with big nets and steamers, and drive away our fish. Now we want to say to big Black Coats that we ask them to help us. We want them very much to help us. Tell them we live in large country, that there are a great many of us, and we want white man to come and teach us."

It was in 1860 that Mr. McDougall gave up this exceedingly interesting mission, and accepted the call to go to Norway House in the Hudson's Bay territory. This is one of the oldest of our Missions in the North West, and was commenced by James Evans. The Indian village of Rossville is about two miles from the Fort, and in it is the missionary's house, with the Church and School House. Here Mr. McDougall enjoyed a gracious outpouring of the Spirit. Twenty seven the first year and upwards of forty the next year were led to seek the Lord. The school was one of the brightest spots in the land, and among the converts were several young men from Britain.

In 1863 and 1864 he removed from Norway House to Victoria on the Saskatchewan. The distance must be about one thousand miles. What were his sufferings and toils and those of his family upon this great journey through the great lone land—we know not. When he arrived he was nine hundred miles from any post office and only once in six months was he in the habit of hearing from the outer world—or receive letters from his friends. He worked on, however, and in 1866, wrote that success had attended his efforts. Many of the chiefs had believed, polygamy had been abandoned. One hundred half castes, besides many Indians had professed conversion. The Gospel had gloriously triumphed among the Mountain Stonies. A winter of unparalleled suffering and deep snow was experienced, and the Indians and Mission family were reduced to the greatest straits through the scarcity of the buffalo. A dying Indian visited by the Missionary's son, sent word to Mr. McDougall, "Tell your father all is well for Jesus is mine." And thus he was sustained amid his sufferings by seeing that his labor had not been in vain in the Lord. In the year 1868 he was forced to remove from Victoria because of scarcity of food. He next settled at Edmonton.

The year 1870 was a very eventful one to the Missionary. War existed between some of the Indian tribes on the plains, which not only interfered with his plans and labours, but frequently imperilled the lives of the missionaries and those of their families. Yet the passions of the heathen were kept in subjection by an unseen hand, so that none of them fell by the rifle or the tomahawk, although facts came to be known afterwards of Indians being on the Mission premises with full intention of robbery and murder, without the least suspicion of danger by those who were innocently engaged with social duties in the house, and in the field with manual labour. A company of black-foot Indians were concealed in the tall grass around the mission premises during a whole day, with rifle and tomahawk, who had come for the express purpose of murdering the entire family and burning the premises. The female portion of the family were washing, and while hanging out the clothes were within gunshot of the Indians, but not a shot was fired, nor even an alarm given. Thus did God take care of his servant and his family.

(To be Continued.)

MONUMENT TO JOHN AND CHARLES WESLEY IN WESTMINSTER ABBEY.

On Tuesday, the 30th ult., a large company of Wesleyan ministers and laymen, with many ladies, called by special invitation, met at Westminster Abbey, to witness the unveiling of the monument to the Rev. John and Charles Wesley. The company assembled first in the Chapter-house, which was quite filled.

On the arrival of the dean, the Rev. Dr. Jobson,—who had been the principal in obtaining the monument, and its introduction into the Abbey, supported by the President of the Conference, the Rev. Dr. Osborn, Dr. Punshon, and others—addressing the dean, said he had the honour, on behalf of the President of the Wesleyan Methodist Conference, the ex-presidents of that Conference, the ministers and friends of Methodism assembled before and around him on that occasion, and of many more not present, of requesting the dean to uncover the monument to John and Charles Wesley, which, by the dean's permission, had been erected in that venerable building. Under the mournful circumstances, to which he need not refer, he should not attempt any extended observations. But in consideration of those circumstances all the parties present that day were there by special invitation, and the dean would easily see that if the announcement of the proceedings had been publicly made, they would have had a multitude of Methodists in the Abbey that would have blocked up every available space within it. Indeed, he might say that not only thousands and tens of thousands, but, taking the globe over, millions of persons would gratefully rejoice on learning what had taken place that day. He (Dr. Jobson) had no doubt that at the proper time the Connection itself would more fittingly express its obligation to the dean. He could not, however, allow that occasion to pass without expressing his personal obligation to the dean for the courteous generosity he had evinced in connection with the monument throughout. It was now about six years since arrangements for it were commenced. The dean would remember how, when walking and conversing together, he (Dr. Jobson) expressed a desire that there should be a monument to John and Charles Wesley in that Abbey. The dean responded promptly and favourably, and at once invited him (Dr. Jobson) to come down and look out with him a suitable and available site. On his coming down, the dean not only selected the best site available, but did what no other person could do—removed obstructions so that the monument might have a prominent and good place. He shrank from any reference which would touch a wound so lately opened, but he might perhaps be allowed to say that another took a deep interest in that monument, went to look at the site proposed, and went to view and advise upon it when under the skilful hand of Mr. Adams-Acton, the sculptor; one with whom he (Dr. Jobson) presumed to say the dean took counsel as to what would be the best site; who when the site was selected showed unceasing interest in the progress of the monument; and had the Lord permitted, would, he believed, have done what all desired the dean should do that day. God had taken her to another world, to a better and more congenial sphere even than that in which she had so much domestic and social enjoyment on earth. If the dean, in his deep bereavement, whose large-hearted catholicity was known, not only in Methodism, but in other churches, and throughout the world, would perform that service for them and uncover the monument, they would all feel grateful and honoured.

Dean STANLEY, in reply, said his audience would excuse him, in the circumstances to which Dr. Jobson had alluded, from making any lengthened response to the kind remarks which he had addressed to him on that occasion; but he could not allow such a meeting as that and such an occasion to pass in silence from himself. It would have been his desire that such an opportunity should have been marked in a more solemn and emphatic manner than under present circumstances he felt himself equal for. It had been his hope that on that day or on the following Sunday he should have expressed at length the obligation which the Church of England, which England itself, and which the Church of Christ owed to the labours of John and Charles Wesley. That was at the present for him impossible; he felt that he could not now throw himself into the subject with that wholeness of heart which would be essential to do it justice. On some future occasion perhaps they would allow him to take the opportunity—it might be on the occasion of one of the anniversaries connected with the lives of the two brothers—to discharge the duty which it was still his hope and intention to fulfil. But he would briefly on that occasion say one or two words directly in connection with the erection of that monument. If he remembered rightly, Dr. Jobson's proposal was more modest than for that which had actually taken place. On the occasion to which he referred, he thought all Dr. Jobson asked for was a monument of Charles Wesley, as having been connected in his earliest youth with Westminster School, and as one of England's sweet psalmists and poets. But he was met with the remark from himself "If Charles, why not John?" and accordingly the two brothers were somewhat overshadowed by the preacher, he trusted that neither in Westminster Abbey nor elsewhere would any English churchman of any citizen or any Nonconformist have cause to complain. As they would presently see when the monument was uncovered, John Wesley was represented as preaching upon his father's tomb, and he (the dean) had always thought that that was the parable which represented his relation to their own national institutions. He took his stand upon his father's tomb—on the venerable and ancestral traditions of the country and the church. That was the stand from which he addressed the world; it was not from the points of disagreement, but from

the points of agreement with them in the Christian religion that he produced those great effects which had never since died out in English Christendom. It was because of his having been in that age which was inclined to think had been unduly disparaged—because in the past century he had been the reviver of religious fervour amongst their churches that they all felt they owed a debt of gratitude to him and felt that he deserved to have his monument placed amongst those of the benefactors of England. Dr. Jobson had referred to those afflictive circumstances which made it impossible for him (the dean) to have spoken at greater length or to have met them in a more hospitable spirit on that occasion; but he could truly say that she who had departed would indeed have rejoiced—as indeed he trusted she did rejoice—that such a tribute should be paid to the memory of two brothers whom she also with himself was desirous of seeing honoured in the proper place. She would have rejoiced with himself that such a body of Wesleyan Methodists should have been brought into such close connection with the venerable building. Even during the sufferings of that last illness she rejoiced in anything which removed the hearthburnings and misunderstandings between the Church of England and the Wesleyan body. She rejoiced to mention by name those Nonconformist and Wesleyan ministers whom she always welcomed with all courtesy and charity under their roof and within those sacred walls. He must invoke their sympathy, and he would ask their co-operation in carrying on the work which was still left for him to do—the work of promoting charity and good feeling and generous appreciation amongst the different branches of the divided Christendom. He must entreat them to make allowance in the future for the absence of that which had given impulse to all he did. If he might do so, he would conclude with words which were familiar to them all (and which were now especially applicable to himself)—

My company before is gone,
And I am left alone with Thee,
With Thee all night I mean to stay,
And wrestle till the break of day.

At the conclusion of the dean's address the company proceeded to the site of the monument, which was at once unveiled by the dean. After the company had spent some time inspecting it,

The PRESIDENT OF THE CONFERENCE (the Rev. Gervase Smith, M. A.) expressed to the dean, on behalf of the Methodist people throughout the world, their sense of obligation for the honour and service he had done them that day. They were thankful the dean appreciated, as they knew he had long done, the character and labours of the two Wesleys; and it was a great gratification that he had consented to unveil the monument. They (the Methodists) very humbly thought that that venerable and glorious building would not be dishonoured by the monument just uncovered, and they were quite sure that he (the dean) agreed with them in that. Their prayer was that he might long be an ornament of the Church to which he belonged, and exert a very large and blessed influence on the population of this country. He (the speaker) should not venture to intrude into the sanctities of private and domestic life; but, as already observed, it had been the earnest hope of those associated with the work that the lady to whom reference had been made that morning, would have done the service for them which the dean had so kindly done. There was not a person who did not share the mourning which fell upon the country, from the palace to the cottage, and over every part of Christendom, because of the great bereavement which had come, not on that neighbourhood alone, but on the Christian church, generally; and from no hearts did prayers more earnest and constant ascend to heaven on the dean's behalf than from those whom they represent. Would the dean be pleased to accept the warm and respectful sympathy of the body of the Methodist people; their prayers would constantly be presented to the throne of grace that he might be comforted in his great sorrow, and his life be prolonged to be a blessing to the world. As he looked upon the relative position of that memorial, on the right hand being the monument to Dr. Watts, he felt that it was placed in the most fitting position. There were others in its immediate neighbourhood bearing names which were greatly honoured in the Christian churches of this land. They looked upon the proceedings of the day with feelings of thankfulness to Almighty God.

Dean Stanley briefly acknowledged the kind words in which the president had spoken to him, and the singing of the Doxology concluded the proceedings.

GREAT INDUCEMENTS.—There is one newspaper that is doubtless receiving new subscribers by the hundred. "Hard times" cannot affect it. It is a Roman Catholic paper just started in Indiana. Its premium offers are decidedly unique and without doubt very taking. Among the peculiar advantages which it holds forth to those who may subscribe, both while they are in the flesh and after they have departed this life, are the following: "The holy sacrifice of the Mass is offered every Saturday at Notre Dame for life subscribers, with a certain number of Communions on the same day—from fifty to seventy-five—for the living—and the dead; the same Mass and Communions will be offered up for departed life subscribers individually, as it may please God to call them from our midst; subscribers for one year and upwards share in the benefit of a Mass once a month. Our Holy Father has given his special blessing to all who, as contributors, subscribers, or in any other capacity, further the interests of the *Ave Maria*; this, in connection with the association of prayers, makes a confraternity of the Blessed Virgin as the contributors and subscribers to the periodical. A complete list of the deceased subscribers is kept at Notre Dame, and thus they are remembered, not only in life, but in death."

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the pantry al
ther had had
folk's night
enough goodie
the children.
Mrs. Hill ex
at Jennie's ar
in to view th
seven-year old
"but where is
"Oh, dear,"
a big hole righ
I did not like
"Come with
a nice white to
may use for y
noon. I will
In a little
perfect reading
the refreshment
in the next roo
call her pantry
her friends.
"Now, mother
near us this tim
nie.
"No, I will
need not know
the house. H
girls come, and
be troubled by
coming up stair
you should shut
fore he looks in
Jennie haste
meeting Freddie
down stairs to
which he was v
Very soon a
came. Jennie
whered the gir
quite an air.
four happy grou
merrily at hour
Nellie, who
quite entertain
other girls abou

CHILDREN'S CORNER.

CRADLE HYMN.

Sleep, little baby of mine; Night and the darkness are near; But Jesus looks down Through the shadows that frown, And baby has nothing to fear.

JENNIE'S TEA-PARTY.

Jennie Hill was very busy indeed one pleasant Saturday morning, and bustled about just as her mother often did when quite hurried with household cares. Jennie was going to have a small tea-party in the afternoon, and she had a great deal to do.

certs in New York which her father and mother attended and talked about, especially the last one, which Nellie said was some kind of a "log (Kellogg) concert." she didn't just know what kind, but her mother told a lady who called, that it was "elegant."

British Shoe Store. NEW GOODS JUST RECEIVED.

Men's Heavy Grain Lace Boots, Ladies' Gait Lace Boots, "Calf" "Elastic" "Morocco" "Button" "We are making all kinds of domestic BOOTS AND SHOES."

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Books at Forty-five Cents.

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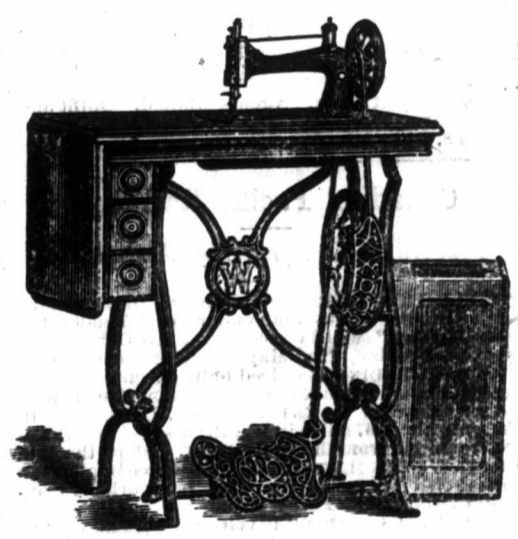
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We keep on hand about Twenty different kinds of SEWING MACHINES, or will furnish any Sewing Machine required, in price from \$10 UP TO \$100. We would call particular attention to the "WEBSTER," which has become the popular machine of the day being A Marvel of Mechanical Simplicity, and makes but little noise when used. It is adapted for all kinds of work, both light and heavy, will hem, ruffle, tuck, fell, quilt, gather and embroider. DO NOT FAIL TO SEE THEM. We have sold about Thirteen Hundred, (of the Webster,) in little better than a year, in Nova Scotia and Prince Edward Island. All machines warranted and kept in repair for one year from date of sale, Free of Charge. Sewing Machine Findings, Needles and Oil kept constantly on hand. Old Machines taken in Exchange for New. Good Local and Travelling Agents wanted, to whom a good chance will be given to sell either by Commission or Salary. Address, MILLER & BROS., Middleton, Annapolis Co., N. S., or St. John's, Newfoundland, or Charlottetown, P. E. I. Sole Agents for New Brunswick, Nova Scotia, P. E. Island and Newfoundland. Oct 6 '76

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A GREAT BOOK A FULL HISTORY of the wonderful career of MOODY AND SANKEY, in Great Britain and America, by Rev. ROBERT BOND, D.D., who has known them 15 years. 774 pages, 13 engravings. Price \$2. Agents wanted everywhere. JOHN KILLAM, Sen Address, Yarmouth, N.S. March 31st, 1876.

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THE CHEAPEST QUARTO BIBLE WITH REFERENCES. No. 7 - Roan - Embossed, Marbled Edges, Family Record, eight full pages Illustrations, and two Illustrated Titled Pages, 280 pages in Metre. No. 8 - Same as No. 7 with addition of Concordance. No. 9 - Roan Enamelled Gilt sides and back, contents the same as No. 8. Address, WESLEYAN BOOK ROOM, 126 Granville Street. Jan. 23.

ZELL'S ENCYCLOPEDIA. NEW AND REVISED EDITION. 150,000 articles, 3,000 engravings, and 18 splendid Maps. The best book of universal knowledge in the language. Just issued. Agents wanted. Specimen with map sent for 25 cents. BAKER, DAVIS & Co., Philadelphia. ap 26 - ins.

Mahogany and Walnut. 25 M Walnut, 1 to 4 inch. 10 M Mahogany 1 to 4 inches. 2 Cases Mahogany Veneers. 2 Cases Walnut do. For by Subscriber, R. I. HART. an 27.

SPRING 1876.

WHOLESALE DRY GOODS. ANDERSON, BILLING, & CO., Beg to inform their friends and the trade generally that they have received per steamers from Great Britain and the United States, 173 PACKAGES STAPLE AND FANCY DRY GOODS, which are now ready for inspection. Their COTTON and WOOLLEN DEPARTMENTS never contained fabrics at prices so favorable for purchasers, and each warehouse is well stored with every requisite for the trade. WHOLESALE DRY GOODS WAREHOUSE. 111 and 113 Granville Street. April 22.

MISSIONARY LISTS.

Will the ministers of the N. B. and P. E. I. Conference please remember the rule which requires that the missionary lists be presented at District in all respects ready for the printer.

May 2nd, 1876.

PREACHERS' PLAN, HALIFAX.

Table with columns for time, location, and preacher names. Includes 11 a.m. Brunswick St. 7 p.m. Rev. J. Lathern, 11 a.m. Grafton St. 7 p.m. Rev. J. Read, 11 a.m. Kaye St. 7 p.m. Mr. J. B. Morrow, 11 a.m. Charles St. 7 p.m. F. Wright, BEECH STREET, 3.30 p.m. F. Wright, 11 a.m. Cobourg St. 7 p.m. Rev. W. Purvis, 11 a.m. Dartmouth. 7 p.m. Rev. I. E. Thurlow.

MARRIED.

On the 26th April, by the Rev. E. J. Moore, Mr. John Bond, of Rawdon, to Miss Martha Dearman, of Burlington. By the same, on the 20th April, Mr. Norval Salter, to Miss Janet Mann, all of Burlington.

DIED.

At the Borden Farm, Melvern Square, April 14th Mr. John H. Walker, aged 48 years. His end was peace. At the family residence, Moncton, on the 4th inst., Joanna, beloved wife of Peter McSwain, Esq., and eldest daughter of the late Thomas Downing, of Kenmare Kerry, Ireland, aged 66 years, leaving a husband and numerous family to mourn their sad and irreplaceable bereavement.

MARKET PRICES.

Table listing market prices for various goods like Butter, Firkins, Do. Rolls, Mutton, etc., with prices per unit.

BARACHOIX DE MALBAIE, District of Gaspé, April 10, 1876.—Messrs. T. Graham & Son.—I have been afflicted with asthma in its worst form for fourteen years, as all my neighbors know. In that time I have used a great many kinds of medicine, but nothing ever gave me such great relief as your Pain Expeller.

A SCREW LOOSE.—When I hear a boy speaking of his father as "the old man," or the "governor," I know there is a screw loose, and the boy has taken a long step toward the bad.

Receipts for "WESLEYAN" for week ending May 3rd, 1876.

Table listing receipts for 'Wesleyan' from various sources like Wm. Lemont, Rev. T. J. Deinstadt, F. Hunter, etc.

FOUR NEW MUSIC BOOKS!

The Peoples Chorus Book. An unusually good selection of Choruses, for mixed voices, nearly all new.

CENTENNIAL COLLECTION OF National Songs

A Book for the times, with the patriotic songs of many nations, very well arranged. Should be in universal use during the festival months of this jubilee year.

SHINING RIVER.

A Sabbath School Song Book, which has been out a few months, just long enough to prove it one of the best.

JUST BROTHERS,

Are now showing a large stock of NEW SPRING GOODS Consisting of: PLAIN AND FANCY DRESS GOODS, CAMBRICS, LINENS, TOWELLINGS, HAMBURG NETTE and EMBROIDERY, KID GLOVES, HOSIERY, &c.

NOTICE.

WITH a view to affording greater accommodation to the public, the drop-letter boxes now established in private shops will be closed, after the evening collection, on Monday, the 1st prox., and will be superseded by new boxes, which will be placed at the undermentioned points, for the reception of letters, on and from the 2nd May next.

SUGAR! SUGAR!! Just Landing ex "Halifax" Hopheads very choice Sugars, for sale in bond or Duty Paid. R. I. HART.

THEAKSTON & ANGWIN, WHOLESALE AND RETAIL DEALERS IN HARDWARE.

A very fine line of Builder's Hardware. A complete stock of HOUSE FURNISHING GOODS. PAINTS, OILS, GLASS, &c. Farming Implements and Haying Tools.

REMEMBER CENTRAL HARDWARE STORE,

28 DUKE STREET, Nearly opposite C. & W. Anderson's.

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OTTAWA, April 27, 1876. AUTHORIZED Discount on American Invoices until further notice, 11 per cent.

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to the close of the first 100 years of our National Independence, including an account of the coming Grand Centennial Exhibition.

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Will most positively cure any case of rheumatism or rheumatic gout; no matter how long standing, on the face of the earth.

NEW GOODS

Tweeds, Doeskins, Cloths, READY MADE CLOTHING, RUBBER COATS, SHIRTS in great variety; COLLARS, CUFFS, TIES, BRACES, UNDER CLOTHING, UMBRELLAS, HATS, AND CAPS.

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ALL LENGTHS. CHIGNONS, Newest shape, Sixty dozen HAIR NETS, HUMAN HAIR SWITCHES,

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Rev. A. W. Edin. VOL. X WESLEY 125 GRA HALIFAX,

ALL METH AND General Literat AND S Sabbath Schoo purchas A SPECI IN.

Maggie, Li Frances, childr worth have all laid side by sid now lie beside home three ye is childless, an children's voice "The Orla

Tread softly by whole be For very preciou our eyes For human love health th And dumb with for I an Speak softly, ver bliss Are found! O ear small sa The light has fr shine fr And buried hope a part.

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Smith's Bible Dictionary has hitherto been the very best in our language. But it was in three heavy volumes, and very costly.

NEW BOOKS, JUST RECEIVED,

Table listing new books and prices: Chatterbox \$1.00, Picturesque Annual 1.00, Ranke's History of the Popes—3 vols. 3.00, Tennyson's Poems \$1.00, 60 cents, and 0.45, "Queen Mary" 0.90, May's Constitutional History—3 vols. 4.00, Smile's Hugenots 1.50, Arnot on the Parables 2.00, "Laws from Heaven" 2.00, Light on Temperance Platform 0.20, Dick's and Fitzgerald's Dialogues 1.00, Peasant Boy Philosopher 1.00, Percy's Falls 1.00, Edgar's Works, each 1.00, Heroines of History 1.00, Miss Brightwell 1.00, Beneath the Surface 1.00, Madame Howe and Lady Why 1.00, Hodge on Darwinism 1.00, The Daughter at School 1.00, A. L. O. E.'s latest Books 1.00, Smith's Wealth of Nations 1.00, Guthrie's Books, each 1.00, Floss Silver Throne 0.75, Teacher's Cabinet 0.75, Green's Bible Dictionary 1.00, Common Sense in the Household 1.00, The Hive 1.00, Bible Treasury 1.50, Memories of McCheyne 1.50, Chamber's Miscellany 0.90, "Pocket edition" 0.65, Elegant Set Hugh Miller—12 vols. 18.00, Boston's Household Man Servant 2.50, Herschel's Lectures 1.50, John Angell James's Books, each 1.50, Life of Dr. Burns, by his son, Dr. Burns 1.00, Halifax 1.00, Josephus, beautiful edition 1.00, The Expositor 3 vols. 2.50, Half Hours with best Authors 1.50, Motley's Rise of the Netherlands, cheap edition 2.00, Charlotte Elliott 1.25, Sydney Smith's Essays 0.75, Choice Quotations 1.50, Popular Readings 1.00.

LETTER FB

The follow McDougall to details of the fate has awak hearts, will be readers. It b Meaford Mon McDougall's slowly, and i have publish about the sad And now with cause of his b

MY DEAR from the grav was buried la month. I ha detailed acco try to do s painful duty from this day with our son McDougall, purpose of hu the buffalo thirty miles being deep an but little sn when late in animals. Th up and load done, they sta miles distant tent, who wa well that not about him a hurry on and have a good In Indians shoul jected, as the

A great variety of Juvenile BOOKS,

For making up Sunday School reading. POINTS in variety and Modern styles.