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the 27th, 1877.

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

Published under the direction of the General Conference of the Methodist Church of Canada.

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VOL. XXIX

HALIFAX N.S., JUNE 23, 1877.

NO. 25

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SPECIAL DISCOUNT

Young Mens' Chris. Association

INTERNATIONAL CONVENTION.

Louisville, June 11th, 1877.

MR. EDITOR,-I send a letter giving a report of the Twenty-second Annual International Convention of the Young Men's Christian Associations. I hope you will use it in the interest of association work. Many workers among your readers are interested in the Convention and its deliberations. If you cannot use it all please use such parts of it as will most interest your readers.

Respectfully yours, THOMAS K. CREE, Travelling Secretary International Committee.

MR. EDITOR,-The Twenty-second Annual Convention of the Young Men's Christian Associations of the U. States and British Provinces assembled in Library, Hall, Louisville, on Wednesday, June 6, at 11 a.m., about three hundred delegates being in attendance. | no mere empty word of formal politeness The Convention is a fine looking body on the one nand, nor of gusning sending talism on the other, but a word that comes of active Christian young men, repre-from our hearts just because we like you, and that because, from calm, sober consenting associations from every State and Province, and coming as they do, from every Evangelical denomination, it is a body the like of which is seldom gathered together.

The hall is beautifully decorated with flowers, mottoes span the stage, such as "All from the Father." "All in the Son," "All by the Holy Ghost," and over stage gracefully entwined are the English and American flags, emblems of the two great Christian nations of the

The most luxurious homes of the city are occupied by the delegates, and the and faithful servants;" ye scouts, and skirpastors and churches of the city are heartily in sympathy with the Christian Association of Louisville in its efforts to care for the Convention.

The Convention was called to order by Russel Sturgis, Jr., of Boston, President of the Toronto Convention. After devotional exercises in a brief address he spoke of the success that has attendtheir work, in all parts of the land during the year, and of the increased refaithful prosecution of their work in the future. In closing he said:

But dear, brethren, we work for the Lord Jesus Christ. He has promised us the presence and power of the Holy Ghost; and O that God may grant in this convention what has been so manifest in our contions lately—the presence and power of the Holy Ghost; and that we may have this power let us realize that the burdens that are laid upon us are such that we can not personally carry, and that we must roll them upon Him the sin-bearer, and the care-bearer, too; for our course as Christians is to be without let or hindrance; we are torun with patience the race that is set to the conscience of the unconverted. It

May God grant then, to us, as we are Lord's work, such a guiding of His Holy Spirit in everything that shall be done in this convention that there may be no mistakes made, but that all shall be eventuated to the honour and glory of our Lord Jesus Christ.

A committee of one from each State and Province was appointed to nominate permanent officers for the conven-

Pending their deliberation, Thane Miller, of Cincinnati conducted interesting devotional exercises, in which

Rev. Drs. Simpson, Chadwick, Weaver, Jones and other pastors of Louisville took part. The committee reported the following officers, who on motion were elected:-

For President-John V. Farwell, of Chicago, Ill.

For Vice Presidents—T. J. Wilkie, Toronto, Ont.; J. C. C. Black, Augusta, Ga.; Wm. P. Armstrong, Selma, Ala.; W. K. Jennings, Pittsburg, Pa.; Rev. W. A. Lipse, Omaha, Neb.: George Young, Montreal, Quebec; H. M. McDonald, Princeton College, N. J.; E. S. Field, Indianapolis, Ind,; J. H. Cheever, Cincin-

For Secretary-T. C. Horton, Indianapolis, Ind.

For Assistant Secretaries—E. C. Chap-in, Davenport, Iowa; J. S. Palmer, Little Rock, Ark.; W. A. Davis, Montgomery, Ala.; W. E. Lewis, Ware, Mass.

Mr. Farwell made a brief address, thanking the convention for the honor conferred in electing him to the position of presiding officer.

In the evening a welcome meeting was held. Library Hall was crowded to overflow. Eloquent addresses of welcome were delivered by Mr. Frank D. Carley, President of the Louisville Association, Charles D. Jacobs, Rsq., Mayor of the city, and Rev. Stuart Robinson, D.D. The latter gave a most unqualified endorsement of the Association, and of the work in which they

are engaged. He said: I esteem it no ordinary honour to have been called to the very pleasant duty of extending to the International Convention of the Y. M. C. A. the distinctive welcome of the evangelical churches to our And now, in their name, I say, brethren, "Welcome, welcome-thrice welcome!" and you may rest assured this is on the one hand, nor of gushing sentimenviction, these churches honor and appreciate your efforts to bring honour to the Great King Jesus, whom they all recognize as their adorable Head.

While the Y. M. C. A. seeks to use the secondary influence of the Gospel as the great agency for promoting the social and emporal welfare of the young men, this is by no means the great end of its efforts but only a means to an infinitely higher end-even the salvation of their souls, and to lead them to become co-workers with Christ in the salvation of other souls. And it is to you as laborers in the service of the church in that sublime work for which the church has been established on earth to carry on that I come as the mouthpiece of the evangelical churches to bid a "welcome" which means "well done, good mishers and vanguard of the "sacramental hosts of God's elect." Allow me now to state more distinctly the points of approval in your course which call forth this welcome from the evangelical church of

Well now, the first grounds of our approval and affection for the Young Men's Christian Association is that, though a voluntary association, without any sort of denominational connection, you show the churchliness of your principles by declining to set up any other interests apart ed the associations in every phase of from the church, and have steadfastly maintained that ground for many years past. In the very admirable little manual to guide your official workers—a model sponsibility resting upon them for a as I conceive of a tract, keeping its one purpose in view—I find in capital letters this rule: "ADVISE YOUR CONVERTS TO JOIN SOME EVANGELICAL CHURCH." And added to this, the observation: "If our work is to be lasting, it must tend to M. C. A., recognizes fully the visible

In the second place, these evangelical cause of your labors and your success in bringing the word of God to the front, and bringing the minds of unconverted and converted alike to the word of God as the only reliable guide to enquirers and rule you have done nothing more than devise and establish all over the country the assembled for the Lord's name, and in the scheme of Bible reading, now become so popular and useful, you would have established a claim to the highest regard of all evangelical Christians.

Allow me to say, in conclusion, Mr. President and members of the convention that in my judgment, the fact that through so many years of labour, having to deal with so many varieties of human nature, and exposed to so many temptations to go astray, you have yet been able so wisely, with so much Christian modesty and humility to achieve so magnificent a success in this great Christian work, entitles you to the confidence of all evangelical Christians, and therefore speaking again, as from the depths of the heart,

Addresses in reply were made by Farwell, President of the Convention; I. D. Paterson, of Montreal; Mr. Pinkerton, of Alabama, and Mr. Thane Miller, of Cincinnati.

The following are the topics that have been discussed :-

I. The International Work intrusted to the Executive Committee .- 1, At the South; 2, On behalf of Colored Young Men; 3 At the West; 4, In Canada; 5, Among Railroad Men; 6, Among the Ger-

II. The Work entrusted to State and Provincial Committees-1, In New England; 2, In the West; 3, In Canada; 4, In the South; 5, In States without State

III. How I use the Bible .-- 1, For myelf; 2, With Christian Workers; 3, With

IV. The Evangelistic Work of the Associations, its Limitations, and the Qualiications of those who engage in it.

V. Association Work in its Peculiar Adaptations to the Wants and Temptations of Young Men.

Each session is opened by a Bible reading or half an hour of devotional

The most important item of business was the report of the executive committee, which was presented the first day's of the work of the committee for the past year and of the general association work. In 1864 there were but 65 associations, which were isolated organizations. Now there are over 1000 organizations bound together under international state and provincial committees, with over 100,000 members. The work then was indefinite; now it is largely in the interests of young men. Then moral men were admitted to active membership, and the work was largely benevolent and superficial: now professing Christian young men control the societies, and the work looks to the conversion of young men. Then there was not an association building; now there are 48, valued at \$2,000,000, and with other property owned by the association, aggregate almost \$5.000.000. The expenditure of the committee for the year was \$16,000, and added to this the state and association expenses amount to almost \$500,000. Eightythree hundred men were provided with employment. The average weekly attendance on the association Bible classes is 8,138. Then two general secretaries were employed; now there are 123 general secretaries and agents. Mr. Robert Weidensal and L. W. Munhall presented reports of the work in the west; Thomas K. Cree, Geo. A. Hall, Joseph Harnie, and S. A. Taggart, of the work in the south; Geo. D. Johnston, of the work for colored young men in the south; Thomas K. Cree, in Ontario; E. D. Ingersoll, among railroad men, and R. C. Morse as secretary of the committee. The committee thank the secular and religious press for the assistance given the work during the year, and recommend that \$20,000 be strengthen, BUILD up and increase the power of the Church of Christ." Thus the Y. devoted to the work for the coming

The following telegram was sent to churches give you approving welcome be- to the Convention of the Women's Christian Associations at Montreal:-LOUISVILLE, Ky., June 6, 1877.—To the President of the Women's Association, Montreal, Canada: The Young Men's Christian Associations, in convention assembled, send Christian greetings. Read Acts ii. 17-18, and Heb. xiii. 20.

The following reply was received: MONTREAL, June 7, 1877 - John V. Farwell, President International Convention Y. M. C. A., Louisville: The International Conferences of Women's Christian Associations in Montreal send greetings to their brothers-Ephsians i. 15-20.

MISS S. E. FITCH. President Conference Women's Christian Association.

The following dispatch was presented LONDON, JUNE 7, 1877 .- President of. Convention Y. Men's Association, Louis

(Concluded on 8th page.)

say for them, "Welcome, brethren, wel- N. B. AND P. E. I. CONFERENCE.

PLAN OF PUBLIC SERVICES During the Conference held in the Methodist Church Fredericton commencing June

PLACE. DATE.		By WHOM CONDUCTED.	TIME OF SERVICE			
Fredericton.	Wed'y. 27th	Rev. James Duke	8 p.m.			
Ditto	Thus. 28th	Rev. William Penna	6.30 a.m.			
Ditto	66 66	Conference Missionary Meeting	7.30 p.m.			
Ditto	Friday 29th	Rev. Benjamin Chapell	6.30 a.m.			
Ditto	" "	Conference Educational Meeting	7.30 p.m.			
Ditto	Saturday 30	Rev. Edward Bell	6.30 a.m.			
Ditto	Sun. July 1	Rev. John F. Betts	6.30 a.m.			
Ditto	"	President of Conference	11 a.m.			
Ditto	66 66	Rev. Hy. Daniel Conference Love Feast	3 p.m.			
Ditto	44 44.	Rev. D. D, Currie	6.30 p.m.			
Larysville	14 185	Rev. John Lathern	11 a.m.			
Ditto	66 . 66	Rev. Howard Sprague	6.30 p.m.			
ibson	40 - 40	Rev. John S. Phinney	11 a.m.			
Ditto	11 -11.	Rev. S. T. Teed	6,30 p.m.			
Robinson		Rev. C. H. Hamilton	3 p.m.			
incoln	6666	Rev. William Tweedy	11 a.m.			
Kingsclear	44 44	Rev. F. W. Harrison	10 a.m.			
Ditto	6. 66	Rev. R. S. Crisp	6.30 p.m.			
Vashwaak		Rev. Joseph Seller	11 a.m.			
Vashwaaksis	44 46	Rev. Levi S. Johnson	3 p.m.			
redericton	Monday 2nd	Rev. W. Maggs	6.30 a.m.			
Ditto	"	Ordination Service	7.30 p.m.			
Ditto		Rev. Charles Comben	6.30 a.m.			
Ditto		Sabbath School Meeting	7.30 p.m.			
Ditto	Wednes, 4th	Rev. H. R. Baker	6.30 a.m.			
Ditto	4 44.	Rev. W. W. Brewer	8 p.m.			
Ditto	Thursday 5th	Rev. A. R. B. Shewsbury	6.30 a.m.			
Ditto	**	Rev. E. Evans	8 4 p.m.			

session. It gave a detailed statement The following arrangements have been made to supply the Evangelical Pulpits of the

City of	i the Coi	пегенс	e Sabba	ш, оч	ny 1st, by the request)1 L11C	BUTULA	Z COSTOL DE
Presbyteria	n Churc	h -	-		Rev. Joseph Hart	-		11 a.m.
46	**	-		-	Professor Burwash	-	-	6.30 p.m.
C. Baptist	-			-	Rev. Samuel Ackman	-		11 a.m.
** 74		-		-	Rev. John Prince	- /		6.30 a.m.
F. Baptist	-			-	Rev. William Dobson		, ; · -	11 a.m.
		-		-	Rev. James Crisp	-		6.30 p.m.

Travelling Arrangement N.B. and P.E.I. Conferences.

Ministers and Laymen, attending the Conference, will obtain tickets by railway from St. John to Fredericton and return, at one fare. It will be necessary, when purchasing tickets, to show a certificate which may be obtained of me, or at my house, in

The Standing regulations of the Intercolonial Railway, I believe, pass all minis-HOWARD SPRAGUE,

	egulations of the Interco	olonial Rai
ers both way for on	e lare.	н
St. John, N.B., Jun	e 9th, 1877.	
N. B. & P. E. I.	CONFERENCE.	Hart, Jos Howie, Is
ng the Session to be	or the Ministers dur- e held at Fredericton,	James, S
June 1877.		Johnston
Ackman, Samuel R	Joseph G Gill, King Street	Jost, J V
Allen, John S	G M Clark	_
Allen, Thomas	Queen Street Thomas Morris	Lathern,
Baker, A B H R	Brunswick Street Joseph C Risteen,	Le,Page,
Barrett, G M	Smyth Street E Storey, Queen St.	Lodge, W
Bell, Edward	Nelson Campbell York Street	Lucas, A
Berrie. John C Betts, John F	M Colter, Queen St.	MoCarty McKeow
Brewer, Waldren W Burwash, AM Prof.	Regent Street	Maggs, V
Campbell, G M	Queen Street Mrs Sampson	Marshali
Chapman Douglas	King Street Henry Chestnut	Mills, Ed
	Queen Street	Narroway
Chappell, AM Benj.	John L Marsh George Street	Paisley,
Clarke AM John Clarke, Henry J	Martin Lemont Alfred Whitehead	Parker, I
Colpitts, W W	George Street F Coleman King St	Payson,
Comben, Charles	Alfred Whitehead George Street	Penna, W
Colter, John J	Mr James Hogg Queen Street	Percival, Phinney,
Cowperwaite, AMHP	David Hatt	
Crisp, Robert S	Brunswick Street Mrs C S Lugrin	Pickard, Pope, D 1
Crisp, James	Queen Street B. B. Manzer	Prince, J
Currie, Duncan D	Regent Street M A Akerley	Sellar, A
Daniel, Henry	George A Perley	Shrewbur
Deinstadt, T J	George Street Mrs. A McCausland	Slackford
Dobson, William	George Hatts, senr Queen Street	Smallwoo
Dúke, James A	Hehry Clarke George Street	Sp:ague,
Duncan, Robert President	Parsonage King St.	Sprague,
Dutcher, C W Ellis, John	A Miller, King St. Barker House	Teed, S 7
Evans, Edwin Fisher, George N	Queen Street T B Smith, Queen St George Hume	Turner, I
Wamilton C.W	King Street	Tweedy,

St Marvs

Mr McPherson

Dr Harrison

Brunswick Street

L Whittier

Hamilton, C. W.

Harrison, George

Harrison William

Harrison, F W

HOWARD Secty.	SPRAGUE, N B and P.E.I. Conf.
Hart, Joseph Howie, Isaac	F Thompson William L emont
James, Silas	Queen Street H G Hoyt,
Johnston, Levi S	M S Hall
Jost, J V	George Street Judge Wilmot
Lathern, John	Regent Street Judge Wilmot Regent Street
Le,Page, A E	A A Miller King Street
Lodge, W W	G A Cliff King Street
Lucas, Aquila	H Y Hoyt, Queen Street
McCarty, William McKeown, H	Thaddeus Luce Parsonage
Maggs, William	John Edgecombe
Marshall, Thomas	S D McPherson
Mills, Edwin	Queen Street B B Manzer
Narroway, J. A. AM	
Paisley, AM C Parker, Isaac N	Regent Street T Paisley George Coultbard
Payson, G B	Queen Street John Edgscombe
Penna, William	York Street Nelson Campbell
Percival, W W	York Street C H B Fisher,
Phinney, John S	Dr Atherton York Street
Pickard, D D H Pope, D D H	George Thompson T H Rand LL. D
Prince, John	Kings Street G F Fisher, York Street
Sellar, A M Joseph	Modert whiey,
Shrewbury, A R B	Brunswick Street Richard Carville,
Slackford Elias,	Queen Street William Crudeson
Smallwood, F sup	Judge Wilmot
Sp:ague, S W	Regent Street Thomas Logan
Sprague, AM Howard	
Teed, S T	David Hatt,
Turner, Edwin	P A Logan,
Tweedy, William Weddall, Richard	Mrs. R Weddall,
Wilson, Robert	Gibson, Kings Street
Conference, by sendi	permitted to attending their names will
be provided with hor	nes.

H. McKEOW

Good is the Lord! His goodness fills All earth, and sky, and sea; Good to the loftiest angel, As good to me and thee, Who dwell amid these lowly scenes; Who scarcely know what goodn

Strong is the Lord! A stronghold He When sorrow bows thee low; When winds and waves are rude and fierce Trust Him, nor let Him go. O cold hand! tighten yet thy clasp, He loves to feel thy clinging grasp.

God knoweth all! He knows who trust His goodness and his power. Thou mighty, good, all knowing One I trust Thee from this hour. Through light or gloom; through weal or

I hold, and dare not let Thee go.

THE SOCIETY OF FRIENDS.

Their peaceable, earnest benevolence, irrespective of creed or country, has taught the world a lesson; and they have sown seed, which, if not developed in the form of Quakerism, will bless mankind with a less trammelled and more vigorous Christianity. The "Friends" are emphatically the friends of the down-trodden African, wherever he was in slavery and chains; and if his fetters are now broken, and the dark sons of Ham are free, it is mainly owing to the undying exertions of the "Friends" on his behalf.

"Perhaps no part of their customs is more calculated to impress a stranger than their mode of burying their dead. They have no written or printed form of words; no officiating minister or priest. At the entrance of the cemetery is placed a form or bench, on which are laid crossways three or four strong linen bands of pure whiteness, over these the coffin is laid, and by these the bearers carry it to the side of the open grave. Around the place of sepulture is a low, wide platform, on which the friends and relatives of the deceased stand: the body is lowered in silence, and in silence they look on all that can be seen of the dead. When Mrs. M .--, of Rochdale, was interred, that silence was broken by the clear but tremulous voice of her eldest daughter. Few persons then present will forget that impressive moment when she gave a testimony to the power of Divine grace in her dead mother's experience,- How it had found her and saved her; that in her he stood before him, whining, "Please last days her Saviour was very precious | sir. will you relieve me?" "Please, sir, to her, and faith in Him scothed her will you relieve me?" and said, "How do passage to the grave; and over that I look?" grave gave her the victory. 'Thanks be to God which giveth us the victory through our Lord Jesus Christ!'

"Strangers at the funeral expected that something would have been said about the many excellencies the dear departed one possessed, for she had been a friend to the poor, and many of them were there to pay their last sad tribute of respect to her memory; but there was no eulogium of the dead. With them 'Christ is all, and in all."

"Amongst the many mourners assembled in the 'Friends' burying ground on that day, was one whose feet stood on the very spot where her body was soon to be laid. She was the next that was to fall. Mrs. Y- was one of those unpretending, quiet creatures, that loved to do good by stealth, and was most beloved by those who knew her best. Often have I crossed her path, when on her errands of mercy, and often have the poor and needy, especially during the dreadful cotton famine of (1862-3) received from her, and other 'Friends' she interested on their behalf, sums of money to supply their needs; and when she came with her one, two or five pounds for the poor, how happy she seemed to be. When in the winter she could carry to any of them-and often in the night, for fear of being seen-some little nourishment for the sick, she seemed truly thankful that she could lessen human suffering; and on those visits of mercy it gave her an opportunity to talk to them of what, to her, was the truest source of all real

"I was one day walking in my garden, when an invalid lady, drawn on a Bath chair, stopped near where I stood: light; while to non-attendants there this invalid was my sick friend. She reached out her hand over the low rail suring them you only meant the anfence; I took hold of it with feelings of nouncement as a sort of fog-horn notice sadness as I looked into her pale face. that you were not going to sink inten-She saw I was surprised at her altered tionally, but still did not expect them looks, and observed, 'Thou seest me to come. The very spirit of the notice much altered, John Ashworth; and I is a notice of your non-expectancy.

for my weakness is greater than I hought. I often think of thee and thy poor people at the Chapel for the Destitute, and the poor suffering creatures at the relief board. Thou sees I am sick, I have bread; and I have also the Bread that cometh down from heaven, which makes my sickness easy to bear. How well it is when the lamp is trimmed and we have oil in our vessels; then the Bridegroom will be welcomed.

"Yes, I replied, " and I do feel thankful to hear you speak with such confidence; the time for true testing seems with you near at hand,'

"Yes it is; but I have no fear. Our Saviour will be with me in the valley. Then again giving me her clammy hand, she cheerfully said, 'Fare thee well-John Ashworth.'

"It was a farewell, as far as regards this world, for it was, as she predicted her last journey. She lay down on her bed of sickness, and for several weeks passed through a very heavy affliction, but endured it with strong faith and patience."-Life and Labours of John

An old lady belonging to "one of the sects," on meeting the parish rector, said Pray, Mr. Matthews, will you tell me what you Episcopalians mean by the apostolic succession?", "Certainly, my dear madam," replied the rector, who was a little given to practical jokes. "You see my name is Matthews, I am descend. ed from Matthew the publican." "Oh!" she answered; that is excellent; how about Mr. James?" Why, don't you know— James the brother of John, son of Zebedee?" "Why, yes, certainly; but how about Bishop Green?" This puzzled our reverend friend for an instant. He soon brightened, and replied, "Why, Bishop Green derived the succession through his mother's family!

PLAIN DEALING.

The late John Ashworth was a succorer of many among the poor, and he sometimes gave them advice that was worth more than money. A more generous hearted giver could rarely have been found, but he was not, therefore, to be

A man once came to Mr. Ashworth as he stood on his doorstep, and pleaded, with a pitiable look, and in a whining tone, "Please, sir, will you relieve me?"

Ashworth detected him at once, and asked the man to exchange places with him, and, imitating his gestures and tone,

The man coloured up, and would have made his escape, but Mr. Ashworth then spoke kindly to him, and told him that, if he had the spirit of a midge, a young man like him, with a good trade in his fingers (a cabinet-maker), would be ashamed to go about whining at people's doors in that way. He advised him to look into God's clear blue sky, shake himself, settle down, and be respectable: gave him a sixpence, and did not expect to see him again.

Some-months after, the same man, but very different in appearance and manners. called at Broadfield to thank Mr. Ashworth, gave in a subscription towards the Chapel for the Destitute, and hoped he would serve all such in the same way he served him. The man said he was so vexed he could have thrown the sixpence in his face, but was made so ashamed of himself that he resolved to take his adadvice. He went to a neighboring town. got work; and now, he said. he had two suits of good clothes, and a few pounds in his pocket.—Cottager and Artisan.

THE USUAL PRAYER-MEETING NEXT WEDNESDAY NIGHT."

BY REV ISAAC CROOK.

Did you say it that way, brother pastor, in your announcement on Sunday? Better, if you had omitted to mention it, for that "as usual" came from a sorry sort of feeling in you, because the last was perhaps so dry and small, and long, long slow songs, and longer prayers. Likely the prayers have not yet arrived at their mark. And when you said "the usual prayermeeting," it raised to the vision of some of the faithful ones a long spectral list of usual-very usual meetings, passed as one passes tombstones in the twiwas likely a feeling of exemption, asso are the spiritually-minded of your flock, as to what to do for the prayermeeting. It is, and has been for years, a small affair. Your theory is that it ought to be a large, delightful gathering, where "friend holds fellowship with friend, while glory crowns the mercy-seat." But how can you be glad when so many are away, and about whom the few present complain to the Lord either in word or thought. How can the prayers be short when there are so few to fill up a whole hour !

A few things are practicable which will tend to a cure. Let your faith and resolution turn your next announcement into a trumpet note summons rather than a subdued pipe note. It is well to announce often, but let there be frequent change in the method. Thrust it into your Scripture reading by way of comment; put it on your blackboard in the Sunday-school room, and let it stay a whole week; sometimes with the topic stated; sometimes ask the people to bring their Bibles, and give them, beforehand, the duty of selecting scriptures on a given subject, to be read at the meeting. Sometimes select one, two, or more persons to read and comment on a scripture selection, your own or theirs. Sometimes select a few scraps from our church papers, some of the best utterances, for example, of our editors or their correspondents, and either read them yourself, or get some young person or two, or more, who would otherwise be silent, to do the reading. This is a good way to give the monthly missionary prayer-meeting a send-off. Sometimes go to some of your silent members and tell them you must have their consent to call them out in prayer; and if they utterly refuse, then in remarks or for a reading.

More of them will consent than you now believe, and the frost-line giving way there, it will bring attractive warmth to the meeting. As to singing -don't sing too much, but have the hymns appreciated. Insist on it. Read it, expound it, and teach the people that it is even a more impressive form of worship than prayer itself. Sometimes sing two or three hymns in succession: but "but " with the spirit and the understanding also."

As to long prayers, this is an old, well-rooted evil, only occasionally growing out of devoutness, generally an exponent of spiritual dearth; the process of dry machinery working up a devotional feeling. You will need all your grace, all your skill, great love, and sometimes immense courage to break it up; but you have to do it, or it will keep vour meeting dead. I suggest two devices: First, set a good example; second, often say "We will have two or three short prayers before we rise." Then call on your voluble brethren, and the lack of sea room will suggest a straight line to the harbor. The prayermeeting has solved some practical difficulties concerning our "General Rules." I found it hard to "read once a quarter." It got so frequent I shut my ears, and the people, morally speaking, their eyes and ears too, while I rushed it through and we sighed a relief when the matter. was over, and they went on to doubt especially the young folks, the "good ' of those rules. Indeed many has been the struggle with the young people who have taken some of these rules and thrust them as bars to their own entry into the church.

Resolved to cure this I selected the rules as prayer-meeting topics-not tell ing any one of so formidable a purpose beforehand. I took a whole forenoon each week for hard, prayerful study, to select the scriptures on which the rule is based. I then went to prayer-meeting and put the people, young and old to reading, and talking and praying over these condensed statements of practical godliness.

I have had no trouble with any of those folks on the scripturalness or usefulness of our general rules. And how the prayer-meetings did flourish as we went on! We are now going in a similar manner through that grand epitome of doctrine under which we are all baptized-the "Apostles' Creed"and find too much in any one clause for any given evening to exhaust. Of course, this requires study and management to keep it from chilling or stiffening the meeting. We do not spend so much time in praying, but often cause of God. His house has ever been think thou seest me on my last journey, Now the fact is you are troubled, and half the time or less. Even ten minu- open to receive the ministers of Christ,

es in prayer based on the truth so portrayed does more to refresh and strengthen us than a whole hour of routine wordiness. So that in announceing the prayer-meeting on Sundays, it does not strike me as the key of a funeral notice, but the psalmist's language comes naturally: "I was glad when they said, Let us go up to the house of the Lord,"

The Guardian of last week in its report of the closing exercises at Victoria College says:

The agent of the University, the Rev J. H. Johnson, M. A., presented his annual report, which was highly satisfactory to the Board. The amount of cash collected was about \$7,700, and notes payable at the bank, obtained in settlement of subscriptions, \$3,500; in all, \$11,200,-to which may be added \$8,500 obtained in new subscriptions. All this during a year of unprecedented financial depression. It was ascertained that Mr. Johnson had raised by subscriptions for the Endowment Fund, during the four years of his agency, about \$54,000, and \$20,000 for Faraday Hall, making \$74,000 in all for the benefit of the College, and collected nearly \$32,000 in cash. He was unanimously reappointed agent by the

A very pleasing incident occurred during this session of the Board. A deputation of two young gentleman, students of the institution, from the Science Association of the University, were admitted, who laid before the Board a scheme just adopted by the Association, by which to raise amongst the Alumni the sum of \$10,000, the sum of \$100 to be subscribed by each of one hundred persons, payable in five installments of \$20 each, the money to be collected by a committee of the Association and paid to the Treasurer of the College for the purpose of properly furnishing Faraday Hall and supplying it with any necessary additional apparatus. This proposition, which was perfectly spontaneous on the part of the voung gentlemen composing the Association, was received with enthuriasm by the Board, a resolution of thanks, proposed by Dr. Nelles, being seconded by the venerable Dr. Ryerson in an from this place; two mild cases only to eloquent speech. A pleasing episode date (May 21st). Forty-seven have died in the proceedings was a request from Dr. Ryerson and Dr. Brouse, M. P., of Prescott, to be enrolled amongst "the young men" as subscribers to the proposed fund.

From the list of degrees conferred we clip the following:

D.D. — (Hon.)—Elliott, Rev. Jas. (Kingston), Sanderson, Rev. G. R. (St. Catharine), Smith, Rev. Gervase (London, Eng), Ward, Rev. C. D. (London, Eng.).

OBITUARY.

STEPHEN MACK, ESQ.

Our departed friend was born in Mill Village, Sept. 21st. 1792. In early life he does not appear to have been decided in ness, exclaiming "I am the resurrection religious matters, until he was upward of and the life." This voice like music has forty years old. At that time during a series of special services, the Holy Spirit which had often striven with him before. now so powerfully wrought on his heart, that he was brought under deep conviction and he was led earnestly to seek for mercy. But something appeared to stand between him and his Saviour, a despute with a neighbour, had caused a bad feeling in his heart towards him, and he could not receive the blessing of pardon until that was removed. He therefore went into the woods to plead with God to take it away; after wrestling with God for some time he felt somewhat easier, but not being fully satisfied, he pleaded again three or four times, at length he felt it all gone; now his eye of faith could see Jesus, and instantly light broke in upon his soul, so bright that he said. he could not otherwise describe it, but as of a person coming from a dark room into the light of day, and that evening at a public meeting he rose to tell what God had done for his soul, and his first words were, "I know that my redeemer liveth." From that time, to the day of his death, he appears never to have lost the evidence of his acceptance with God. Mill Village at that time was only visited occasionally, by Methodist ministers from the Liverpool circuit; ultimately a class was formed here, and our departed friend and his venerable partner who still survives him, and was ever a true helpmeet, joined with him in class, and he has ever since been a steady, and constant member, and a liberal supporter of the

who were always welcome to the best His piety was evidently deep, though he

did not often give utterance to his feeling yet at times after reading the experience of pious persons, he would say, "I know it all I have experienced it myself." He was regular in his attendance on the means of grace, until age and and in. firmity prevented; then he appeared cheerful and resigned to the will of God. His was indeed "a green old age," retain. ing its calmness and placidity to the last. The visits of his minister were always welcomed. He would often speak freely of the blessed hope he had of eternal life. and stated that he rested alone in the merits of his Savour. Toward the close of his life he said little, but his few utterences were cheering. To the writer he said I have no fear of death, and to one of his daughters who asked him if he felt Jesus precious, he said he did. In this peace. ful manner surrounded by his family and friends, he passed away to his eternal rest May 16th, 1877, in the 85th year of his age-"Blessed are the dead which die in the Lord."

June 8th, 1877. JOHN S. ADDY.

IN MEMORIAM.

The subject of this brief sketch, Mrs. Matilda Spencer, departed this life Jan. 9th, 1877, aged 43 years.

She was converted to God when 17 years of age, and from that period to the last. strove to adorn the doctrine of God her Saviour in all things, her ripeness of Christian experience, and devotion to the Master's service, early secured for her the post of class leader, which office she held with much acceptance for some years.

Her family were among the first sufferers from the outbreak of diphtheria, a beloved daughter of 17 was first laid low. and while attending on her child the mother caught the contagion, and in four short days, followed her to the grave, and, sad to relate, the father also has since. succumbed to the dread malady, thus leaving four orphan children to mourn

Though her last hours upon earth were of the most painful kind, she was upheld by "a strong consolation," having fled for refuge to the hope set before her in the one great Atonement. Almost her last words were, "all I want is Christ and Him crucified." Thus confident in God she calmly exchanged mortality for life

Diphtheria has well nigh disappeared and Sabbath-school children. Many esteemed members of the Church have died, in one class four deaths are recorded. Some families have been fearfully invaded, one has lost five children, two others have lost four each, four others have lost three members each, including in one case both parents, many others have lost in some csses two, in others one.

Those brief statements will convey some idea of the amount of suffering in this place of about 800 souls during the past winter. But every heart knoweth its own bitterness, and a stranger could not depict it were he to try.

Were it not for the unfailing Word of God, despair would sit on many a soul; but with it there is yet a gleam of hope, was upright industrious, and sober, but a voice is heard through the thick darkentered into the inner ear, and calmed the troubled spirit, so that now those who wept weep no more, as aforetime, but wait with chastened expectancy, the grand reunions of the resurrection morning.

SISTER ANNA GIFFIN was the daughter of Jasper and Elizabeth Harding, and was born at Port Le Bear in 1802; at the age of 18 she was converted to God under the ministry of the Rev. Sampson Burnybee, and cast in her lot with "the people called Methodists," and from that time to the day of her death it has been said of her, she was forbearing, persevering, faithful; her life was a complete sacrifice, it was her chief joy to do good either to the bodies or the souls of all with whom she came in contact.

For the last eight years of her life her presence could only gladden her own home, owing to an attack of paralysis which obliged her to desist from more extensive usefulness.

My personal acquaintance with her was very slight; this I regret, for from what I have learned from those who were best acquainted with her, her society was to be appreciated as that of one whose presence gladdened the hearts of all she met.

After a very painful affliction she de. parted this life in sure and certain hope of a resurrection to eternal life," at Louis Head on the 19th March, in the 75 year of her natural and the 57th of her spiritual life. WM. AINLEY.

Lockeport, N. S.

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WM. AINLEY.

LESSONS.

A.D. 44. LESSON I. ST. PAUL IN CYPRUS; or, The Gospel of Power. Acts 14.1-13. July 1.

EXPLANATORY. CHURCH...AT ANTIOCH. The first Gentile church. (Chap. 11, 9-30.) Sent out the first missionaries to the Gentiles. Prophets and teachers. The prophets were probably those who had power to foretell, (chap. 11, 28; 21, 10,) and the teachers. something like pastors. Barnabas. See chap. 4, 36, and 11, 30. Simeon... Niger. Probably an African convert, as Niger means black. Lucius of Cyrene. Not Luke ...a different name. Probably one of the converts at Pentecost. (See chap. 2, 10, and 11, 19, 20.) Cyrene was on the coast of Africa. Manaen. Nothing more is known of him. Foster-brother of Herod the tetrarch, the Herod before whom Christ was brought, now in exile-may we not imagine him a witness of that scene of sorrow?

As they ministered. Those who are in the way of work for God will find work to do. It is those who minister to whom the Spirit comes. What this ministry was, more than worship and work, we do not know. Fasted. Doubtless seeking for guidance. Separate me, that is, set apart for holy work. Saul was already aware of his mission, (see chap. 22, 21,) but he had not been ordered thereto. Notice, the best men in the church were called for missionaries. The ablest generals are needed at the front.

LAID HANDS ON THEM. Not apostolic hands, but the hands of the prophets and teachers. First used as a rite of ordination by Moses (Num. 17, 18,) the ceremony was used in the Christian church for a like purpose. See chap. 6, 6; 1 Tim. 4, 14, etc. Sent by the Holy Ghost. Notice the personality of the Spirit, and how he works through the church. Selucia. The sea-port of the Antioch, at the mouth of the Orontes. Cyprus. A large island, sixty or seventy miles distant, the birthplace of Barnabas, of much recent interest because of the extensive discoveries of antiquities there by De Cesnola, adding to the many proofs of the truth of the Bible. The Gospel had been before preached here. Chap. 11, 19.

SALAMIS. At the eastern end of the island: its ruins are still to be seen near the modern town of Famagousta. John. John Mark, the author of the Gospel of Mark. Of pious parentage, (chap. 12, 12,) converted under Peter. (1 Pet. 5, 13.) he went with Saul and Barnabas from Jerusalem, (chap. 12, 25,) and was now with them as their minister, or assistant; possibly as courier, or provider.

PAPHOS. At the other end of the island, about one hundred miles distant, notorious for wickedness. Bar Jesus. Son of Jesus or Joshua. He was a Jew, but had so far forsaken his faith as to set himself up as a Magician, falsely claiming to be a prophet of God, a very common profession in that age, and similar to the "spiritualists" of the present day.

DEPUTY. Or, proconsul. This has been supposed to be an error, but later research has shown it to be the correct term for the ruler at this time, a notable proof of the truth of the whole narrative. He was a prudent man, that is, intelligent. Though like all Romans of his day, he employed Magi, his course in sending for Barnabas and Saul showed his longing for something better. The soul that longs for God's word will find it.

ELYMAS. Arabic, meaning wise man, or magian. He so called himself. Like all of his kind, he sought to turn away others from the faith. Beware of all such, of whatever name or profession.

SAUL...PAUL. Before this always called Saul, and after this always Paul. Why be now took his Roman name is only a matter of conjecture. Two names were very common. Under this name he steps to the front. He was now full of the Holy Ghost; his indignant look, his withering rebuke, his sentence of temporary blindness, were no outburst of human antagonism, but the moving of the Holy Ghost, Full of subtilty and mischief. Wholly given up to deceit and reckless trickery. Child of the devil. Not a "son of the Saviour," as he was named, but of the father of lies, (John 8, 44.) Pervert the right ways, turn aside the straight paths (Matt. 3, 3. There is a woe to all who thus make the Lord's ways crooked.

THE HAND OF THE LORD. Paul had felt that hand upon himself. Though it was punishment it was the hand of love. Shutting the eyes enables us to look the clearer within. Not seeing the sun. Total blindness. A mist and a darkness. See the gradual approach of blindness, and compare with the cure of the blind man. Mark 8, 23-25.

WHEN HE SAW. His eyes were opened; he was convinced: but that he had a saving faith is not certain. He was astonished. It was a new doctrine to him, this great loving Saviour. Well might he won-

NTERNATIONAL BIBLE der at the story of the Cross. But it is not said that he "turned to the Lord" as did those at Antioch, (chap. 11, 21,) nor are we told that he was baptized.

PAUL AND HIS COMPANY. See note above ver 10. Loosed. A nautical term. They went by water. Perga. An important city situated at what was then the head of navigation of the river Cestrus, and noted for the worship of Artemis [Diana]. Pamphylia. A province of uncertain boundaries in the southern part of Asia Minor. John ... returned. Paul afterward blamed him for this act as one of desertion. (Chap. 15, 38.)

GOLDEN TEXT: Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. Acts

The next Lesson is Acts I3. 26-41.

THE war in Europe has revived the old prophetic verse, uttered in 1453. In twice two hundred years the Bear The Crescent shall assail. But if the Cock and Bull unite The Bear shall not prevail.

But look in twice ten years again, Let Islam know and fear. The Cross shall wax-the Crescent wane, Grow pale and disappear.

The prediction has certainly had a remarkable fulfilment thus far. In four hundred years after 1453, or about 1854, the Crimean war broke out-the Russian bear assailing the Turkish Crescent. The Gallic cock and English bull united in defence of the Turks, and the bear was, for the time vanquished. And now-twenty years later-the bear returns to the attack, by which, according to the old prophecy, the crescent is to be finally sub-

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Yours very respectfully, HARRIS M. FOSTER, J.P.

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SATURDAY, JUNE 23, 1877.

NEWFOUNDLAND.

SECOND ARTICLE.

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other religious systems, into competi-

tion with their wealth, education, zeal,

and spirituality, Popery often gives way in some measure, at least changes its policy and modifies its pretensions. Romanism in America is far different from Romanism in Europe: while the European States themselves show a diversity of Romish habits according to the associations which surround that medieval system. Islands are particularly favourable to the security and growth of superstitious and bigoted forms of religion. This is a fact of much historic evidence. But in Newfoundland the safeguards of Romanism are more assured than even in ordinary isolated conditions. There is really but one denomination which, up to this date, has measured swords with it. The two churches of Newfoundland-apart from its two central towns-which occupy territory side by side with Romanism, are the Church of England and Methodism. The Episcopal Church is so decidedly, indeed desperately, ritualistic, in its general forms, that the lines of distinction between it and is more formidable rival are never very deep. Of two equally pretentious, equally ceremonial systems, having almost everything in common, the ordinary mind may be pardoned for preferring that which is most venerablewhich can trace its lineage farthest back in history. Hence the Episcopal simply becomes a feeder of the Romish church in Newfoundland. There are many instances of Episcopalians turn. ing Papists; more instances of Epis copalians coming into the Methodist church; but, though a Papist renouncing his faith for Methodism may occasionally be met, no one has ever heard of a Papist joining the Anglican Communion. From the point where vital godliness ends in the Episcopal church. the tendency Rome-ward begins. Indeed, there are many who assert that Episcopacy without vital godliness is but Romanism in disguise. The priests of the latter call Ritualism piracy, and its ministers apes. It sails under false colours. Pretending to be one thing, it is decidedly another. Its flag is Anglican, its spirit Papist. From specimens of church-catechisms, so-called, which were placed in our hands on the Island. it seems no injustice to the Church of England to say, that some of its agencies are more to be dreaded by Protestants than any teachers of false religion in the world to-day. The doctrines of Priestly Absolution, Auricular Confession, and Baptismal Regeneration are taught in their schools with a persistency most desperate. Yet this seems to be done with a disposition to preserve secrecy. Their Romanizing catechisms are marked (" For private circulation.") It is difficult to obtain one of them-so difficult that authorities of the same church in the central towns refuse to believe their missionaries teach such doctrines. Children taught in these catechisms are warned against worshipping with Protestants, keeping company with them, or even shaking hands with them. Calling themselves "Priests" and wearing much ecclesiastical millinery, some of the ministers of the Church of England

guided, but always a Church. Methodism, they assert, is a sect, a schism; its places of worship are conventicles, and its ministers, if not wolves in sheep's clothing, are unbaptized, unordained laymen, having no shadow of pretext for occupying sacred places. It would be wicked to assert that this is the universal teaching of Newfoundland Churchism ;-there are rare, solitary incidents of the good, generous spirit of the old English divines; but we write of the men as a class, and can find no gentler words to represent their spirit and attitude.

Between Methodism and the two smaller denominations in Newfoundland-Presbyterianism and Congregationalism-a little rivalry has recently sprung out of the educational question. Our brethren resisted the measure of sectarian schools to the utmost; when it was forced upon them, they proceed ed, like wise men, to make the best of The two bodies spoken of, having but a very small proportion of the population, naturally come in for a very small share of the public monies. Having held intimate relations with the Methodist brotherhood, they seem to have expected from them great leniency in the division of the grant. Properly enough, Methodist ministers and laymen saw no reason why any line of division should be drawn in favour of lesser bodies, that would not be permitted to pass through the entire ecclesiastical property. But these feelings must soon die out. Evangelical churches hold so intimate a relation on the Island that they cannot afford to waste shot upon each other. Methodism, having one-sixth of the population. might, perhaps, succeed independently of any outside sympathy; the bodies. however, which have in numbers but as one to forty, fifty or a hundred, cannot gain by estranging their friends. Indeed, we are happy to say, signs indicate that the worst is past, Presbyterianism has two of its three churches in ashes; as far as we could see or hear, there is the most widespread and practical sympathy with them among our people.

Three years ago Newfoundland was subjected to the most critical numerical investigation. The census revealed a startling result in ten years. Romanism barely held its own, and the Church of England made a gain of twenty per cent., Methodism was found to have added to its share of the population nearly 40 per cent. Thus the increase of population was really divided between the Anglican and Methodist Churches. There can be no doubt that the returns were faithfully made. It has been found that clergymen of the two stronger bodies held minute records of certain districts in their pocketbooks, taken by close, personal enquiry : and in no instance could they dispute the census returns. But the general finding created intense surprize. The effect upon the Romish clergy was to abate their pretensions to some extent; their day of haughty dictation is probably over forever. With the Anglican clergy it is different; finding that the struggle lies between their cause and Methodism, their tireless purpose is to hem in the latter and circumvent its influence in every possible way. By no other kind of reasoning can we solve the problem of the unworthy, unscrupulous means which they employ to bring Methodist ministers into contempt among the people. Had they but a measure of worldly wisdom, to say nothing of religious or philosophical foresight, they might read failure in the means and the spirit by which those measures are originated. There is another element at work, however, distinguishing Methodism from the two larger bodies in Newfoundland, and rendering its success assured. To this subject we shall devote another article.

BAPTISMA

The Churches in Prince Edwards Is. land have recently been greatly agitated by discussions upon the question walk about the Newfoundland outports of Christian Baptism. The discussions with an air so haughty and austere that have been mostly confined to Presbyreligion becomes, in many instances, a terians and Baptists ministers and laughing-stock, in others a pitiable churches; but of course other congreautocracy. When a choice presents it- gations have felt the effects of the disself between favour to Romanism or to turbed element in their midst. For Methodism, those dignitaries invariably the purpose of fortifying the minds of give a positive answer. This, to our lean toward the former. Romanism the young people of his charge, the mind, was perfectly reasonable. I with them is a Church somewhat mis- Rev. J. Lathern, of Charlottetown, has deed, had the difficulty occurred in our

prepared and published a book on the subject; the full title of which, as published in our columns of advertisements, is, "Baptisma; a three-foldtestimony: water-baptism, spirit-baptism, and the baptism of fire." Perhaps in directing attention to this latest work on baptism.—containing over 70 pages, costing only 12 cents, and therefore convenient for distributionwe cannot do better than simply indicate the Contents :-

1. Baptism with water-authority, with water, divers baptisms, prophetic symbolism. 2. Baptism of the Holy Ghost. 3. The baptism of fire. 4. Mode of baptism-the baptism of Pentecost, God's baptism, the baptismal flame, no ambiguity, three agree in one. 5. Subjects of baptism - covenant-promise. the spirit of prophecy, established testimony, "of such is the kingdom of God," household baptisms, positive authority, sign and seal, apostolic affirmation. 6. Conclusions: inferential and corroborative - baptizo deipnon one baptism," the commission, "buried by baptism," "of water and of the Spirit," prayer for promised baptism. 7. Supplementary Notes: Classic usage, Hellenistic Greek, bapto, prepositions, rhantizo, bathings and washings, patristic testimony, versions, authorized version, testimony of catacombs, Ephesian discoveries, places of baptism, John's baptism, the Saviour's baptism, the baptismal service of Pentecost, "witnesses," an exigency.

THE McDONNELL CASE IN THE GENERAL ASSEMBLY.

A fine opportunity has been afforded the citizens of Halifax to witness the proceedings of the Presbyterian Higher Court. St. Matthew's Church has been well crowded during the several days, the interest chiefly centring upon the case of Mr. McDonnell of Toronto. Our readers will remember that, nearly two years ago, this minister-still youthful-in the ordinary course of pulpit duty, preached a sermon to his congregation in Toronto on the subject of future punishment. In this discourse, which was afterwards very widely published through the newspapers, he grouped together passages of scripture which seemed to weigh against this doctrine, as held by evangelical church es, and expressed something like an opinion that the punishment of the wicked had limitations,—that it would ease after having accomplished its restorative work upon the soul. The effect of this utterance from a Presby terian pulpit was very marked. All denominations were excited by it, more or less. To the orthodox it became a question whether Presbyterianism was about to follow Episcopalianism and Congregationalism, in permitting a wide atitude of speculation in its pulpits. To Universalists, Unitarians and all others who denied or held only in a qualified sense, the punishment of the wicked, there was hope that the orthodox world was at length coming down to their own level. Among Roman Catholics there was a very natural conclusion, triumphantly expressed at each favourable opportunity, namely, If Protestants had remained in the true church, they would not, at this late day, be required to discuss the reasonable ness of the doctrine of Purgatory The Presbytery of Toronto took the matter up, and carried it to the General Assembly last year. There, it would seem. Mr. McDonnell was left to that Presbytery, hoping he would give in his upqualified adhesion to the doctrines of the Confession of Faith. During the year he did furnish his brethren with a paper, to the effect that he was not aware of cherishing any opinion contrary to the Standards of the Church. This paper was mainly the subject of this year's discussion. One party, principally Upper Province men, were for calling upon Mr. McDonnell to give, at once, a categorical reply in writing to the question whether he accepted the Standards of the Church on the doctrine of Future Punishment. The paper handed in by him, they asserted. was merely negative in expression; if intimated no more than that he had no settled opinions upon the subject in

that could have been selected in the trial of one professing doubts on an important doctrine. Mr. McDonnell's advocates, found principally among his brethren in the east, (though certainly he had strong friends from his own Province and Quebec,) maintained that he had already, on two or three different occasions, subscribed to the church's Standards, and that there was no law compelling him to repeat this processthat he was honest, inasmuch as his scruples had been given to the public, instead of being kept under the privacy of his own thoughts: that he had been useful in his church and was greatly beloved by his people. The discussion, excepting a few contracted opinions occasionally expressed, and an occasional meaningless speech, was remarkably, able. The strong point of Mr. Mc Donnell's opponents lav in this-that should the Assembly permit a member to depart undisciplined, who had first preached against the doctrine of future punishment, and then refused to subscribe to the Church's standards when called upon to do so, he or any other member might similiarly throw doubts upon Christ's divinity, or any vital doctrine in the Church's standards, and plead against charges from his brethren, the very precedent of McDonnell's case in 1877. The Assembly was a court of appeal; its judgment and action now, would be quoted against any fort made in the future to preserve its standards. Up to this writing a vote has been reached calling upon the accused for a positive assertion of his acceptance of the Church's standards: but, as he is said to have reached the utmost limit to which he is willing to Assembly. To go farther back, or lowgo in obeying the Assembly, we may assume a further step will be taken in instructing the Toronto Presbytery to proceed against him. This will, of course, bring the trial back once more by appeal to the General Assembly. Where it is to end no one can foresee. We may venture, however to predict that Mr. McDonnell sooner or later, will be expelled, if he does not voluntary withdraw from the Presbyterian Church.

own communion, we see no other course

This debate has revealed to spectators one or two phases of the Assembly not by any means comforting or reassuring. That every form of doubt can be kept back or removed from the ministerial mind by the voice of a Church court, no one would be foolish enough to imagine. We do not even regard men as always responsible for their doubts. But doctrines of the Bible are accepted by Christian ministers, notwithstanding their doubts, because the Bible teaches them. When, therefore, a minister holds doubts respecting any doctrine in the standards of the Church to which he belongs, so serious and positive that he cannot subscribe fully to said doctrine, he ought honestly to step out of that communion instead of remaining to cause distraction and trouble. If his doubts are only the ordinary clouds of the human mind swept away in due time as faith comes to his assistance, what is to prevent his stepping forward manfully and deciding the controversy by subscribing to the Church's standards? The doubter | Cobourg Road congregations presented may have rights, but so also have his brethren. Their rights demand, and surely deserve an unqualified answer at any time to reasonable questions respecting an individual member's relation to them. Mr. McDonnell's attitude painfully impressed the spectator as being one, not of manly independence, but of deliberate quibble. Those who know him aver he is not capable of deception; but persons ignorant save of the principles here involved, may be excused for having their own opinion.

This being an observer's view of the position held by Mr. McDonnell, we are sorry to say no better opinion could be formed of that held by some at least of his advocates. The straining of logic—the peculiar method of drawing unwarrantable conclusions from premises laid down-the pretty fallacies of metaphor and argument—the frequent appeals to sympathy and charity, which continued on one side through out the debate, were in contrast with the straitforwardness of the other side. While free to admit that any narrowminded prejudices, any begotted opinions which came to the surface (and they were very rare) grouped them-

yet the fortifications were in the hands of Mr. McDonnell's opponents, and the storming party were his advocates These latter may congratulate them selves upon being the champions of lib. erty, of freedom of thought, and all that kind of sentiment; but we have no doubt that men in the Presbyterian Church, as well as many outside of it. are beginning to wonder what all this apparent disatisfaction with the Confession of Faith means, and whence all this clamour for the revision of the standards is to end. To our mind the tide now rising will one day overflow the venerable banks of the river. Whether it will sweep away every vestage of defence by which faith is kept in and scepticism kept out, or only overspread the land and retire to leave fertility behind it, will depend upon the action of the Church's guardians. In looking for those guardians of the future, we have no difficulty in discovering on which side of this controversy they are to be found.

Never were we held so fully under the spell of the admiration of British fairplay as during this debate. Here were hundreds of mighty men-the giants of Presbyterianism-gathered for legislative work. Already they had spent long days upon this vexed question. and now it comes up before them in more perplexing form if possible. They linger and listen, hesitate and reflect. rather than allow the slightest injustice to an individual member by whose conduct they have been pained and grieved. There was more than our national disposition at work here, however. Fifty years ago, that Toronto sermon would have had slight chance with a General er down in the religious scale, an offender of this sort would have met stern discipline a hundred years ago in Presbyterianism, and still sterner in any brotherhood less evangelical. The world moves. Christ gains upon the world. The Master's Spirit and example are moulding his disciples.

More than ever are we thankful that our own principles of union did not constitute a court of appeal higher than the Annual Conference; especially that the General Conference was not appointed as such a court. Two things impressed us in looking at the General Assembly:—It has other work to do that the minor courts could not well dispose of; and certainly the minor courts could better try a case of this kind than the General Assembly. A single judge and twelve jurymen are quite sufficient in law; there is no reason why a small number could not equally be entrusted with this grave responsibility in the church.

COMFORTABLE.—Dr. Adam Clarke used to say that every extra hundred pounds he received added to his comfort. All cannot be Adam Clarke's; no doubt the usual number are suffering the discomforts accompanying debt and deficiency; but we are glad to learn that some of our ministers have lately been made comfortable with gifts more tangible than addresses, more sensible and useful than silver pitchers. What can be more portable, more useful, to an itinerant than cash?

Some friends of Grafton Street and Rev. Wm. Purvis with a cheque for \$100 before he left for Conference. Brother Purvis leaves Halifax South after two years successful and acceptable service with the best wishes and prayers of the congregation. Cobourg St. Church has been much improved internally of late. The walls have been frescoed. New chandeliers hung, and other improvements made, adding much to its beauty and the comfort of the congregation.

How many more good friends will give us the opportunity to report like comforting assurances of interest in their pastor's welfare?

CAMP MEETING .- The Annual Campmeeting at Berwick will commence, D.V., on Wednesday, July 4th, in the afternoon. See correspondence in another column, No regular advertisement received yet Dr. Pentecost an American Evangelist and an excellent singer from Boston, are expected to assist in the services. The Book Room tent will be stocked as usual with books and tracts suited to the occasion. The Book Room will also be represented at the New Brunswick Meeting, which will be held near Cardigan immediately after the close of the N. selves about the standard of the Church. B. Conference.

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nal Campnce, D.V., afternoon. r column. eived yet Evangelist oston, are rices. The d as usual the occabe repreick Camp ear Cardiof the N. TRANSFERS.

Rev. Dr. E. Ryerson, President of the oneral Conference and Chairman of the Transfer Committee, announces the following transfers :

From the Montreal to the Toronto Conference, James Pearen. From the Toronto to the Montreal Conference, James Brock, Joseph H. Chant. From the London to the Toronto Conference, C. Sylvester, Thomas Hamilton. From the Montreal to the London Conference, Samuel Fear, David Hardie, Joseph Ward, Richard Edson. From the London to the Montreal Con-

ference, A. C. Chambers. From the Toronto to the London Conference, J. W. Freeman, L. W. Crews. Conditional.-From the Toronto to the Nova Scotia Conference, George Brown, if required for Bermuda.

#### LIVERPOOL DISTRICT.

The following items we clip from Liverpool correspondence to the Herald. The district meeting of the Methodist Church was well attended as usual, and the reports prepared for Conference are gratifying in every respect. This district is one of the strongest in the Conference.

The County Lodge of Templars was one of the best sessions ever held. The societies are numerous, well officered, and aggressive as to the illicit liquor traffic. No licenses are granted in this County of Queens. None have been granted for the past thirty years.

#### HALIFAX ASYLUM FOR THE BLIND.

The pupils of this Institution leave this city on the 28th inst., for a CONCERT | penetrate and so arranged that perfect Tour through parts of Nova Scotia, P. E. Island and New Brunswick.

They will be in the following places on the dates mentioned :-

Maitland, Monday, June 25. Truro, Tuesday, do 26. New Glasgow, Wednesday, do 27. Pictou, Thursday, do 28. Charlottetown, Friday, do 29. Souris, Saturday, do 30. Mount Stewart, Monday, July 2. Charlottetown, Tuesday, do 3. Crapaud, Wednesday, do 4. Bedeque, Thursday, do 5. Alberton, Friday, do 6. Summerside, Srturday, do 7.

THE POTATO BUG.—A clergyman from the country has communicated to the some interesting information upon the potato bug. He says that the insect is committing great ravage in the Montreal district; that the farmers are doing everything in their power to destroy them, and save a portion of their crop, but for all that we may be certain that potatoes will be dear next winter. He narrates one curious fact :- A farmer belonging to his parish sewed buckwheat its appearance this farmer's potatoes have een touched, though his neighbors are suffering. The buckwheat leaf and blossom appear earlier than those of the potato, and seem to be a preventive, by scareing away the insects. If the result be general a better remedy than Paris green is close at hand.

# CORRESPONDENCE.

TRURO DISTRICT MEETING.

At the time appointed, June 12, 1877, all the brethren in the District were found together in the new and beautiful school-room. near the Methodist Church. Truro, to attend to the business of the committee of the Conference.

After the devotional exercises, and an appropriate address by the Chairman, Rev. G. W. Tuttle, the Rev. J. A. Rogers was elected Secretary, and the business of the meeting commenced.

Delightful harmony and brotherly love pervaded the mines of all while the various questions suggested by the Discipline were being discussed and answered.

Much spiritual prosperity had been realized throughout the District during the

A considerable increase of members was The financial state of the District is

hopeful. The average deficiencies of the brethren yet some two or three missions were sadly in arrears. And one station, it is ex-

pected will be abandoned in consequence failure of the coal trade. Very few of the Lay brethren were preother matters had been cared for as the

Discipline directs. however (Musque doboit Harbor) was represented by Brother Isaac Gaetz, who rarely fails to be in his place. Those nearest the place of meeting were also

a few more. but little increase on the last year.

The business was finished at the close of the second day.

Bro. Hickey preached an admirable sermon on Thursday evening.

On the next evening a very interesting Educational Meeting was held which re- Trustees. The superintendence of the sulted in obtaining a larger sum than was | building, during its erection, has devolved realized last year for this very important upon Mr. J. Lund, who has most carefully value of exports for the month was \$20,244. | fire department.

but poorly sustained scheme of our church It was a matter of devout thanksgiving to God, that the health of all the ministers had been preserved during the year. No shadows of death had gathered around them or their families since the last Disrict Meeting .- Com.

MR. EDITOR.

It is very much to be regretted that so many of our friends, leave their arrangements for accommodation until they reach the Camp Ground. No village like Berwick can make adequate provision for such a host-and if they could the object of Camp Meetings would not be realized.

Travelling back and forth in the hot sun, taling meals in a hurry, sleeping in crowded apariments are not calculated to make the week one of great enjoymenton the other band, under the shade of noble trees, in a comfortable home, with a cool refreshing atmosphere, taking meals, at leisure, no crowd to jostle or disturb, talking about spiritual things-pointing the unsaved to Christ and rejoicing with the saved-singing songs of triumph or pleading for manifestations of divine power, those who have put up their Tent and remained on the ground from the opening to closing exercises find to be recreshing in body and strengthening in mind. This is not only the better but is also the cheaper way. A frame can be put up for \$10.00 to \$12.00 sufficient to accomodate 20 persons. The covering can be provided for from \$25 to \$30. It will be perfectly tight so that no rain can ventilation can be had It will neither be too warm or too cold. Straw can always be had to fill the sacks for beds-and no extra expense is incurred on the railroad by taking all the baggage necessary to use during the day or night. Meals can be had at the Boarding Tent at as cheap a rate as good meals can be provided anvwhere. If people prefer, they can live very economically in their Tents-why cannot ministers as in other places, get their churches to unite and put up large tents, the larger the better, and thus in association with from fifty to a hundred of their congregation, spend the week. They will become better acquainted, enter more into sympathy with them, get richly blessed and go home to set their whole circuits on fire. Ministers will find it worth while to make special effort in this direction. If as reported Rev. Mr. Pentecost and his associate Mr. Stebbins who is said to be a finer singer than Mr. Sankey, are to be present and take pert in the services, it will be to the advantage of have their own home on the ground; once provided it will answer for years. Do not neglect and then find fault with the association. It is not their work. Nor complain because some take advantage of your necessities and charge exorbitant prices. Let all attend who possibly can. Let everything be planned for our physical comfort and the comfort of those about us. but above everything else letus remember that in order to the selvation of souls we need the Baptism of the Holy Ghost in its Penticostal fulness. Let us pray for it and gather together to work in the strength of the Lord and the name of

CHURCH OPENING AT COOKVILLE.

Jehovah shall be exalted.

The history of Methodism in this settlement is soon told. During the residence of the Rev. E. Brettle, at Sackville, he commenced to supply preaching once a month. This was done for two years. The Rev. Joseph Hart continued the arrangement for nearly two years more. Then after holding, at great personal sacrifice, some special services, a few were united in church fellowship. After an unsuccessful attempt to build a Union church. separate buildings were resolved upon,and the present structures are the result of such resolutions. The building which was dedicated on Sabbath last to the "worship and service of Almighty God," has been in course of erection more than two years. It is 27 ft. by 40, with 16 ft. posts, and with end gallery, it is capable of seatwas less than that of the preceeding ever; ing comfortably about 180 persons. The entrance is by a double door which opens into the porch under the gallery. The main building is entered by two doors, of emigration of our people, and the which open into the aisle. Outside the church is painted white; inside the window and door-sills and front of the gallery sent to see that their circuit finances and are white; while the seats are drab with black walnut arms. The communion rail also is black walnut. The pulpit, which The most remote circuit in the District, is maple grained, rests upon a marble grained block. Light is received from three windows on each side, and a circular window in front above the door. The mason work was done by Mr. R. Lowpresent, but we would like to have seen ther. The carpenter work and outside painting by Mr. S. Lund, and the inside The several connexional funds showed painting and graining by Mr. H. Mitchell. Before the day of opening in addition to some unpaid subscriptions, about \$160 were required before the whole of the \$900, which the Church has cost, were raised. The Church is well situated on a piece of land given by Mr. J. A. Cook, one of the

and efficiently attended to this matter. giving to it much thought and time. The principal subscribers to the building fund are Messrs. Wood and Ogden, Mr. James Towse, Mr. J. Lund and Mr. J. A. Cook. Many others have done liberally. Last Sabbath was "a red" letter davin the history of Cookville. The dull, foggy morning was succeeded by a most glorious day. Friends assembled in large numbers from the surrounding neighbourhood, chiefly however from Upper Sackville. Never before in one day had Cookville so many and so distinguished visitors. The morning service commenced by reading of Scripture, singing and prayer by Rev. C. Stewart, D.D. Then the usual invocation was sung by the Upper Sackville choir, which had practised several evenings at Mr. G. C. Fawceti's, and which during

the day led the singing of the congregation. After suitable selection of holy writ, read by Rev. G. Steele, Dr. Stewart preached from, "This is none other but the bouse of God, and this is the gate of heaven." Gen. xxviii: 17. What did, and what did not constitute a house of God was the subject considered. It was a practical exposition of Divine truth. After the sermon the offerings of the congregaion were taken and then came the Dedication service. During this the Trustees came forward to the Communion rail, and Mr. John Lund on behalf of the rest, said to the minister: "We present unto you this building to be dedicated as a Church for the worship and service of Almighty God." While the congregation stood, the minister read the usual declaration, stating that the building was a place of worship according to the Discipline and usages of the Weslevan Methodist Church. The afternoon service was opened by Dr. Allison. The sermon by Dr. Stewart was based upon Titus ii. chap. 9. 15. The subject was: Christianity as a system of Doctrines, as a system of morals and as a system of motives, or what is to be believed, what is to be done and the motives for such a course of conduct. It was a faithful and very comprehensive setting forth of Gospel truth. Many felt the divine unction which accompanied these discourses. All said "It was good to be there." After the sermon three who had been "on trial" for membership for some time were received into Church-fellowship. Prof. Inch closed the service by prayer. Then the sacrament of the Lord's Supper was administered. A hearty invitation was given to members of other churches to join in this part of the service. In the morning the church was full, but all who attend, both physically and in the afternoon it was crowded. Many spiritually, to plan for themselves and were unable to get seets. The crown (lent by Mr. J. Lund) was played in the morning by Miss Emma George, and in be afternoon by Miss Julia Fawcett. Too much cannot be said in praise of the genuine hospitality of the Cookville people. Nearly all the houses were thrown open to the large company of strangers who were pressed to partake of the "good things provided in such large abundance. About six o'clock the Settlement began to resume its usual quietness, but the impression of this day will long remain as a bright spot in the memory of its inhabitants. The collection of the day realized a little over \$40. It is thought that the debt may be liquidated in a short time as one or two have promised liberally on condition that the rest is obtained.—Sackville

# NEWS IN BRIEF.

NOVA SCOTIA

George R. Anderson, Esq., of Halifax, was ately on a visit to Lunenburg county, accompanied by his wife and daughter, and when five miles from Chester, the carriage was stopped for the purpose of feeding the horses. In some way the two horses took fright, and when Mr. Anderson and his man attempted to stay them, they were knocked down and both severely bruised. The horses -with the ladies in the carriage—then ran at fearful speed for nearly two miles, over the Chester bridge at breakneck pace, and finally overturned the occupants, when the animals were stopped. The ladies had a nar-row escape, and will probably long remember with a shudder their unpleasant ride behind two thoroughly reckless and infuriated ani-mals. The whole party were more or less

Mr. Nicholson, of Pugwash, N. S., will aunch in a few weeks a splendid schooner of 114 tons; carrying capacity, 220 tons; length of keel 75 feet; beam 23 and a-half feet; depth of hold 10 feet. She is intended for the Newfoundland trade. He intends to lay the keel of another this fall.

Mr. Brown, of the Londonderry Iron Works, charged with manslaughter, has been

For the second time this season an attempt vas made last week to fire the Avon Hotel that place. The hotel is unoccupied, but guarded by a night watchman. The atempt was nearly proving successful, as the building was considerably damaged before the fire was extinguished.

The Western Baptist Association met in Convention in Liverpool, on Saturday last. There were 110 delegates present, and 62 of the 68 churches were represented. The reports were satisfactory, showing 692 baptisms. and a total membership of 10,000. The contributions were large to Central Church. Yarmouth contribution \$12,000. Temple Church gave \$3,000, which was the highest. Annapolis exported \$14,628 worth of lumber during the month of May. The total

One day last week, a little girl, about three years of age, daughter of Mr. Norman Handy, of Little River, Yarmouth County, met with a terrible and somewhat mysterious accident. She had been allowed to play about the dooryard, and after sometime was missed. Search being made for her she was found insensible. Her jaw bones were both fractured, as was her chin; three of her upper teeth were knocked out, and her lower lip nearly cut off and hanging by a mere thread of skin. Medical assistance was obtained and all that could be done to ease the little sufferer, who is expected to recover. She has as yet not been able to give any account of the manner in which she was so terribly injured. She is

supposed to have been kicked by a horse. The schooner Mary P. Hudson, 230 tons, ashore at Chegoggin Point. She was bound from Portland to Pictou.

Judge DesBarres, who presides at the Supreme court at Pictou, was presented with a air of white gloves, as an indication of the sence of any criminal cases.

On Friday night last about 11 o'clock, the store with dwelling house atttached, belong-ing to E. M. Beales, situated in Lawrencetown Lane, Annapolis, was totally destroyed by fire. As the owner and his wife left home on Thursday to visit some friends in Aylesford, it is supposed to be the work of an in-

A New York correspondent of the "Eastern Chronicle" says : "Let the good readers of the "Eastern Chronicle" rest assured that the hopes they have built upon the White-haven Reilroad will not be disappointed. The New York capitalists are business men who telk little but act quickly and in business like fashion. The money wherewith to build the road is ready now, in good hard cash, and no time will be lost in making the railroad from Whitehaven to its connecting point with Eastern extension a firm reality

The "Mail says that Mr. Metzler, station master at Windsor Depot for the W. & A. Railway Co., has resigned.

As stated in the papers some weeks ago, two men, Jame Lynch, of Ferguson's Cove. and Edward Beamer, of Herring Cove, were up-set from a dory, on the Sambro Banks, and were supposed to be drowned. But it appears that they were picked up by a vessel from Halifax, bound for the West Indies, and were taken thither, where when last heard from, they were alive and well.

Sever-1 good catches of codfish were made in the Bay of Fundy last week.

N. B., & P. E. ISLAND.

Several children were upon a moving sloven on one of the streets off Main Street, ndiantown, on the 12th inst. One of them girl, fell off and her head passed between two of the hind wheel spokes. Before the horse could be stopped the wheel had made two revolutions. She appeared when taken from her perilous position, to be safe, the only injury which she had sustained being bruises were the head. Her essent is death bruises upon the head. Her escape is doubtless due to the fact that there was fully a foot of space between the wheel and the box of the sloven, which had prevented her head

The Charlottetown "Examiner" furnishes the following accounts of suicide :- A sad report comes from Crapaud to-day, to the effect that a Mrs. Darrach and her child were found in the mill pond of Mr. Braddock Howatt, on Sunday morning at an early hour, his wife and child being in bed. An hour afterwards ne returned, and on going to his found it vacated. Search was made, and shortly afterwards both were found in the place above stated. Cause unknown.-It is still further reported that a woman named Irving jumped off the bridge at Crapaud with a child in her arms, and both were drowned.

Large numbers of young salmon, about six inches long have been observed going down the Miramichi river towards the sea. A like occurrence has not been observed for many

The death of Dr. Robert McKelvie, of Summerside, P. E. Island, of apóplexy, is reported in the "Progress" of that town. He was formerly editor of the Summerside 'Journal," was only 36 years of age, and is very highly spoken of.

The Clerk of the crown in Chancery having received notification of the resignation of Hon. T. W. Anglin, member for Gloucester, N. B., a new writ has been issued, and was despatched to day to Sheriff Vail. The nomination for a new election will take place on Monday, the 25th inst., and the voting on July the 2nd.

A correspondent of the "Carleton Sentinel" writing from Middle Simonds says that of the many cases of Kansas fever in this place last winter, only one is left, and that may not prove fatal. Human bones were discovered ast week on the opposite side of the river, supposed to be those of an Indian buried many years ago. A very old style hatchet was found with the bones. Some rocks thrown together led to the discovery. Middle Simonds has not shared in those refreshing showers enjoyed by other parts of the County; crops look well notwithstanding the

J. W. Jolly, who has had his second trial for forgery, has been convicted at St John, and sentenced to three years in the Peniten-

Three sailors belonging to the ship "Algoma," of Windsor, managed to desert from their vessel at Chatham, N. B., the other day After spending several weeks in jail, they were put on board as the vessel was ready. Unnoticed by the officers, one of the men cut the painter of the boat fastened to the stern, and brought her forward. The three sailors jumped in, and rowed to the shore, got into he woods and escaped.

The second mate of the ship Wellington, of Windsor, at Chatham, was found lying on the road the other day. He had been badly beaten by unknown persons.

During the last fortnight between five and ix hundred thousand young salmon have been successfully planted in the different rivers from the Restigouche Fish Breeding Establishment, as nearly as posible in the following proportions, viz. : Jacquet River 50,-000, Novelee 50,000, Little River 50,000, Main Metapedia and Causapscal 100,000, balance in Upsalquitch and the Main river. Very little loss was experienced in planting, although the fry taken to Nouvelle was eighteen hours in transit, the heat being avoided by travelling at night, and a free use of ice. The great point in transporting the young fry being to keep down the temperature of the water.

The municipality of Woodstock, at a meet ing of the Council on Wednesday eveningweek, closed a contract with Mr. T. McIlroy. Jr., of the Gutta Percha and Rubber Manufacturing Company, New York, for a quantity of fire hose, to complete the equipment of the

A fire in Portland, St. John, on 17th inst. destroyed property to the amount of about \$5,000, and left twenty families homeless.

UPPER PROVINCES.

Hon, Edward Blake, Chancellor of Torono University, has established a permament cholarship in that institution at \$100 per annum for civil polity, ethics and constitutional history. The University authorities have de-termined to grant certificates to women who may be successful in passing examinations in any of the subjects of the curriculum.

It is said that fifteen hotel keepers of Toconto have become members of the Temperance Society organized by Mr. Murphy.

Dominion Day is to be celebrated in Ottawa this year with something more than usual

A very valuable deposit of copper has been discovered in the Gatineau.

A British company are about to work a quarry in Bay of Islands, Newfoundland, containing handsome pink and white marble.

The Oka Indians are up in arms; several members of the tribe having been arrested and sent to St. Scholastique. On the 15th inst they destroyed the Catholic Church, and are now patrolling the village, threatening to shoot the Provincial police, who are located on the opposite side of the river, if they dare to cross. The Indians say they have been imposed upon long enough and will stand the treatment they have been receiving no longer.

A large number of citizens assembled in Montreal on the 6th inst., to witness the laying of the corner stone of the Provincial Deaf Mutes' Institute. The edifice to be erected is situated on the Cote St. Luc Road. It is the gift of Mr. Thomas McKay, a wealthy and esteemed citizen of Montreal, who has always manifested a deep interest for the unfortunate mutes. A beautiful silver trowel was presented to Mr. McKay wherewith to lay the stone, and the completion of this cere-mony was greeted with enthusiastic applause. The building, planned to accommodate one hundred pupils, will be furnished with every appliance for carrying out its noble purpose Addresses were made by several gentlemen, referring in appropriate terms to this example of Christian benevolence as well worthy of

The Jesuit Fathers have received permission from the Government to take possession of the old belfry on the Jesuit barracks, Quebec, and the entablature of the main gate, which bears the monogram of the Society of the Order of Jesuits, the original founders of the buildings, their object being to preserve them as mementoes of the labours of the pioneers of their order in this colony.

Information has been received at Ottawa that a letter from the Vatican has been received by the bishops, directing them that hereafter the decisions of the civil Courts in Canada are not to be criticised by ecclesiastics of the Roman Church.

A copper mine has been discovered on the Gatineau, about 60 miles from Ottawa, at a place called Lake Penutchanga.

The captain of a ship coming into Montreal last week, came across in the vicinity of Quebec a body, which is believed to be that of the late Mr. Gilmour, who so mysteriously disappeared from this city in March last.

The steamship "Memphis" recently left Montreal for Liverpool with 71 head of firstclass c..ttle, the property of Messrs. McShane & Hooper, and a hundred head belonging to Rees & Co. The same steamer has also on board twenty valuable horses, ten of which are fast trotters. A consignment of 130 head of cattle shipped by Messrs. McShane & Co., recently realized the highest current prices in London, while it is stated that a Belleville buyer lost \$1,200 by a shipment about the same time owing to the inferior quality of the

Private letters from the exhibition in Sydney show that the Australian market is overcrowded with goods, which have been literally slaughtered, not even bringing first cost.

As a remedy for the periodical destructive fires in Canada the "Journal of Commerce" advises the companies to agree mutually to discontinue taking risks on rows of wooden buildings.

# MISCELLANEOUS.

A Paris company has received an order for large number of shirts, on which are printed extracts from the Koran in sky-blue characters, and vests of white wool on which is displayed the face of the prophet Mahomet. These articles are for the Turkish soldiers who go into battle only when clothed with such objects, to which they atttribute a talsmanic power.

The U.S. Congress, it appears, recently passed an order appropriating \$35,000 to pay owners of land ceded to Great Britain by the Treaty of 1842. This order interests some of the people of Maine.

The ship Scotia, drawing 20 feet and 4 inches, and the ship Western Empire, drawing 21 feet 6, left New Orleans on 12th inst. The Western Empire's cargo consisted of 6,227 bales of cotton, the largest that has left this port since the war, and the greatest number of pounds to the registered ton that has ever left an American port.

Owing to the inclemencies of the past spring season, it feared that the silk crop, he chief industry in Piedmont and Lombardy will be a failure, as the worms and the mulberry trees have both suffered severely.

Rev. John Hall, D.D., and family, of New York, sailed on Wednesday for Europe, to be absent three months. A purse of \$5,000 was presented by the congregation for his ex-

The little boat in which Thomas Crapo and his wife started from New Bedford for England was spoken on the 7th inst., in lat. 42.40, lon. 64.22. All well.

In an engagement with a band of Comanches near Lake Puemado, on the 4th of May, four Indians were killed; six squaws and 50 mules and horses were captured; fifteen lodges, with a large supply of powder, lead, dried meats, etc., destroyed. One sergeant

It was reported, at a recent meeting of the Edinburgh Botanical Society, that vegetation in the Botanical Gardens was about three weeks behind, and that this had been the most backward spring recorded for twentyeight years past.

The exposal of a conspiracy to burn the Navy Department at Washington is announced. The object of the plot was the destruction of certain criminating documents.

Accounts from Tripoli and Barbary state that over 100 miles of the country nave been devastated by locusts. The crops are entire-ly desfroyed and famine is believed to be inent. Severe distress already prevails.

#### WESLEYAN' ALMANAC JUNE, 1877.

Last Quarter, 4 day, 0h, 57m, Morning. New Moon, 11 day, 10h, 18m, Morning. First Quarter, 18 day, 2h, 10 m, Morning.

| D.M.     | Day of<br>Week.    | SUN       |           |     | MOON.    |           |          |    |      |    | 9 4             |
|----------|--------------------|-----------|-----------|-----|----------|-----------|----------|----|------|----|-----------------|
|          |                    | Rise      | s Sei     | s 1 | Rise     | s S       | outh     | 8  | Set  |    | 4               |
| 1        | Friday             | 1 4 2     | 2   7 3   |     |          |           | 10       | 1  | 8    |    | 0 45            |
| 2        |                    | 4 2       | 1 7 3     |     | norr     |           | 54       | ١. | 99   | 1  | 1 28<br>1.13    |
| 8        |                    | 4 2       |           |     | 0 16     |           |          |    | 1 6  | -  | 1 4             |
| 4        | Monday             | 4 21      |           |     | 0 34     |           |          | Н  | . 56 |    | 1 56            |
| 5        |                    | 4 20      |           |     | 50       |           | 55<br>37 | 14 | 2 4  |    | 56              |
| 6        |                    |           |           |     |          |           | 21       | 1  | 3 13 |    | 1 1             |
| 7        | Thursday           | 4 19      |           |     |          | 8         | 8        | 1  | 4 24 |    | 57              |
| 8        |                    | 4 19      | 7 39      |     |          |           | î        | 1  | 5 40 |    |                 |
| 9        |                    | 4 19      | 1         |     |          |           | 59       |    | 6 55 |    | 88              |
| 10       |                    | 4 19      |           |     |          | A.        | 2        | 1  | 8 8  | 7  | 26              |
| 11       | Monday             | 4 18      | ALC: 170  |     |          | 1         | 5        | 1  | 9 7  | 8  | 11              |
| 12       |                    | 1         | 15 55     |     |          | 12        | 9        | 1  |      | 8  |                 |
| 13<br>14 |                    | 4 18      | 7 42      |     | 42       | 3         | 9        | 16 |      | 9  |                 |
| 15       |                    | 4 18      | 7 42      | 9   | 3        | 4         | 4        | 11 | 5    | 10 | 38              |
| 16       |                    | 4 18      | 7 43      | 10  | 11       | 4         | 55       | 11 |      | 11 | 28              |
| Ĭ7       | SUNDAY             | 4 18      | 7 43      | 11  | 36       | 5         | 43       | 11 |      | m  | 'n              |
| s        | Monday             | 4 18      | 7 43      | A.  | 49       | 6         | 30       |    | rn   | 0  | 2               |
| 19       | Tuesday            | 4 19      | 7 44      | 2   | 2        | 7         | 16       | 0  |      | r  | 13              |
| 10       | Wednesdy           | 4 19      | 7 44      | 3   | 15       | 8         | 4        | 0  |      | 2  | 15              |
| 1        | Thursday           | 4 19      | 7 44      | 1 4 | 26       | 8         | 53       | 0  | 53   | 3  | 19              |
| 2        | Friday             | 4 19      | 7 44      | 5   | 37       | 9         | 46       | 1  | 55   | 5  | $\frac{26}{23}$ |
| 3        | Saturday           | 4 19      | 7 44      | 6   | 42       | 10        | 34       | 2  | 38   | 0  | 26              |
| 4        | SUNDAY             | 4 20      | 7 44      | 7 8 | 50<br>28 | 11<br>mor |          | 3  | 28   | 7  | 17              |
| 5        | Monday             | 4 20      | 7 44      | 9   | 6        | 0         | 28       | 4  | 28   | 8  | 8               |
| 6        | Tuesday            | 4 20 4 21 | 7 44 7 45 | 9   | 36       | 1         | 18       | 5  | 30   |    | 43              |
| 7        | Wednesdy           | 4 21      | 7 45      | 10  | 1        | 2         | 6        | 6  | 36   |    | 22              |
| 8        | Thursday           | 4 22      | 7 45      | 10  | 20       | 2         | 50       | 7  | 39   |    | 50              |
| 9        | Friday<br>Saturday | 4 22      | 7 44      | 10  | 39       | 3         | 31       | 8  | 42   |    | 38              |

THE TIDES.—The column of the Moon's Southing tives the time of high water at Parrsboro, Cornvallis, Horton, Hantsport, Windsor, Newport and

High water at Pictou and Jape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

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

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

#### HOUSE AND FARM.

#### IN BEHALF OF BOYS.

If commerce and manufacturers make loud calls for your boys, make louder calls yourself. Give the boys a chance at home, encourage them, stimulate them; give them a piece of ground to cultivate as their own, give them cattle to rear; surround them with such books and papers as your means afford; permit them to make inexpensive experiments; treat them as equals, as young men of brains, of perceptive faculties; give them a little authority, a little power: talk matters over with them, consult with them, try their capacity, put confidence in them.

Encourage the village lyceum, the farmers club; take the boys along; let them try a little new seed, a little poultry; let them raise a few early lambs; introduce any culture, the success of which depends on their personal attention to detail; make the boys interested, thoughtful, anxious to excel. Don't kill them with drudgery; brains are worth more than stone walls, knowledge is more powerful than iron bars, study is more potent than physical force. Make home pleasant to them, encourage social gatherings of young folks, promote sociability, company, amusements, variety of occupation. These are among the city's attractions, and the cause of the migration is apparent. Adopt the remedy, keep the boys on the farm; if more business is wanted supply it in increased and improved culture.

The tide is turning, the golden prizes of the great cities are slowly melting into iron links of bondage to ill-paid labor and toil; the great lotteries of trade have increased the number of blanks; sudden fortunes are changing into beggared want and misery. The hope of the countries today is in the farm and in the farmer. The prodigal son longs to return to the home of his father; welcome him with outstretched arms, show him there is work enough for all, food and comfort for all who work. Let all join in lifting the profession, in making production honorable, farming desirable, country homes a blessing .- American Cultivator.

# SEE WHAT YOUR WIFE WANTS.

We cannot too often remind the farmer of the necessity of keeping his farm utensils in perfect order when in use, and of protecting them from the rain and sun when not in use. Everybody knows that much more labor can be performed with a good tool than with a poor one. What boy even does not know that his hoe works better for being bright, and with the handle of the right size and length. What ploughman does not know that he can turn a better furrow with a bright, clean plough, than with a dirty and rusty one. If the team could speak, they would tell you that their labor is less with a bright plough-share, a well oiled axle and a nicely flitting yoke or harness. It is both economy and humanity to take special care that these seemingly unimportant details are promptly and faithfully attended to. But while the husbandman is placing everything in "apple pie' order, we would suggest that he devote some attention to that part of the labor which his wife directs or perhaps performs. She needs a score of little trifling jobs performed which will be no trifles, when her comfort and convenience are considered. The wood needs to be split finer, some of it is too long. She needs something to

in a hurry and are withal a little fretful at delay. A shelf or two may be "handy to have." A screen for the kitchen window or a new window for light and comfort may be within the range of possibility. Some hooks in closets or behind doors may assist her in keeping things " picked up." The flour barrel may need a cover or the wash tub may need a hoop. The mop may need reconstructing and the old broom may need replacing. In a thousand ways and in any moment of leisure you will be able to assist your wife and lighten her labor, that she will appear to have grown ten years younger in a single hour. Try it .- The Household.

#### SOME CAUSES FOR POOR BUTTER. Among the causes which will injure the

quality of butter I will name, first, disease in the cow; fright also has an injurious effect upon the milk; breathing foul gases or odors often leaves its taint upon the milk; it is also affected by whatever the cow lives upon. Next, the cream while exposed to the air in rising is very susceptible to faints of all kinds; churning it | business." at too high or too low a temperature always injures the produce. Butter can be greatly hurt by over-churning, overworking, or both, and much of the poor butter in market is spoiled in these ways. When over-worked it appears greasy and sticky, and will keep but a short time. The secret of this injury is in the breaking of the grain. Perfect butter, like sugar, appears under the microscope to be made up of granules or crystals, and to crush and destroy these is to destroy the distinguishing feature of perfect butter, and ruin completely its keeping quality. I find in going among dairymen and dairywomen that a large proportion of them do not know how to make butter which would keep sweet to get to market. On seeing a package of butter being put up, I asked the good lady whether she believed her butter would keep perfect for a long time. She replied that it always had kept good until her husband carried it to the village every Tuesday, which was their market day. This butter was churned. washed, salted, worked and packed in less than sixty minutes from the time the cream went into the churn. If it reached tne consumer in a few days, it was probably eatable, but if through any delay or oversight, it was set one side for a few months it would be poor and perhaps altogether unfit for eating or cooking.-Scientific American.

# STRAWBERRY GRUBS.

We are much troubled here with grubs," which eat the roots of strawberplants in certain localities, whether the ground has been manured or not; and I entirely distinct from that which destroys our strawberries and other roots. The latter is more slender and hairy than the other and does not increase in size so rapidly. Besides, I have never found the young ones earlier than the middle of July, while full-grown grubs are found in the manure in June. If the smallest grub touches a root of strawberry, the leaves wilt in the sun; and we search the rascal out and save the plant. I have a plot of ground two rods wide and ten long, which have been salting in March for several years, using a bushel of salt broadcast on strawberries, and have no trouble with grubs." The next plot separated by a row of peach trees, has only been salted twice, and I have taken out, with the aid of the chickens, over a thousand grubs; while the next plot is literally filled with grubs, and I have scarcely saved a plant for two years. None of this ground was ever manured, but has been a garden since the prairie sod was turned. Salt does not kill the larvæ, for I have kept them in brine for ten minutes and they crawled away as smart as ever; but I think it must be unhealthy for the little ones.-G. Wright, in 'Gardener's Monthly.'

# ANECDOTE OF TELEGRAPHING.

The following is told by Mr. Rogers: I think the most curious fact that I have ever heard of the electric telegraph was told me by the cashier of the Bank of England. 'Once upon a time,' then on a certain Saturday night, the folks at the bank could not make the balance come out correct by just £100. This is a very serious matter in that little establishment. I do not mean the cash. but the mistake in the arithmetic, for it requires a world of scrutiny. An error in balancing has been known, I am told to keep a delgation of clerks from each office at work sometimes the whole night. A hue and cry was of course made after this £100, as the old lady in Thread-needle street would be in the Gazette for want of it. Luckily, on Sunday morning a clerk, in the middle of a sermon, I dare say, if the truth known, felt a suspicion of the truth flash through his mind quicker than any flash of the telegraph itself. He kindle the fire with quickly, when you are | told the chief cashier that perhaps the

mistake might have occurred in packing some boxes of specie for the West Indies, which had been sent to Southampton for shipment. The suggestion was immediately acted upon. Here was a race, lightning against steam! steam with eight and forty hours the start. Instantly the wires asked, Whether such a vessel had left the harbor?' 'Just weighed anchor,' was the reply. 'Stop her!' frantically telegraphed. It was done. 'Heave up on deck certain boxes marked so and so; weigh them carefully.' They were weighed; and one-the delinquentwas found heavier by just one packet of a hundred sovereigns than it ought to be. 'Let her go,' said the mysterious telegraph. The West Indies were debited with £100 more, and the error was corrected without ever looking into the boxes or delaying the voyage an hour. Now that is what we call doing

## THE JEWS IN PALESTINE.

Mr. William Knighton writes to the Times :- " During the early part the year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the countries in Europe. In Jerusalem and its neighbourhood particularly every plot of ground for sale is eagerly bought up by them. The Jews are a wealthy their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianship of the great powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish community undertook it with some degree of vigor? A Republic or sacerdotal Government might be established in Jerusalem, nominally under the Turks still, but really under the guarantee of the great Christian Powers of Europe-a Government which might be of incalculable a farthing of public money is now spent think the larvæ found in manure heaps is for its improvement or for the development of its magnificent untural re- the sweet little thing returned the

## CARRYING THEIR OWN BRIM-STONE:

# BY BISHOP WHIPPLE

After a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only as much for the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped up to me, and said in a canting voice ; "Bishop. do you believe in hell?" I said: "Are you anxious to know what I think of hell?" He said: "Yes." "Well," said I. "the best answer I ever heard came from a poor regro woman. She had a young niece who sorely tried the poor soul. The more she struggled to keep this wilful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room:

"'Aunty, aunty, I ain't gwine to believe in hell no more. Ef dar is any hell, I just wants to know where dey gets all dere brimstone for dat place? Dat's what I'd like to know!"

"The old woman fixed her eyes on her. and, with a tear on her cheek, said: Ah! honey darlin', you look out you don't go dere, for you'll find dev all takes dere own brimstone wid 'um.'"

I said: "Is there any other question in the theology you would like to ask?" He said, "No," and he went home, I hope, with a new idea that sin brought sorrow, and to be saved we need deliverance from sin. Some men carry 'their own brimstone," even in this world.—Selected.

# MUSIC.

BY H. HOLMAN. Hast thou ne'er heard in music's sound Some chords which o'er the heart First fling a moment's magic charm. Then silently depart;

But with the echo on the air. Roused by that simple lay. It leaves a world of feeling there We cannot chase away

O yes, a sound hath power To bid them come again! Youth's half-forgotten hopes; Childhood's remembered home And when, amid the festive throng,

We gaze around and weep: And call to those who cannot come, Nor wake from dreamless sleepMOTHER AND SON

"May I see my boy, sir?"

She was thin and wan, her clothes were poor, but neat, and the trouble in her eyes showed that her heart was very heavy.

"You can," said the officer, kindly. She went into the corridor and sat where the shadow covered her face. The tired head went against the wall, and the eyes were closed. But between the lashes a drop or two forced their way, as if a misery was there that could break the bonds of pride or the courage of patient suffering.

The turnkey brought him in, and for a moment he stood before her without speaking. He was tall and fair, with blue eyes, and in age was full sixteen years. At first there was a defiant look in his eyes, but when he saw that picture of wounded love and loving suffering before him, his lip quivered, and it required all his strength to hold himself in control.

" Mother !"

The word was spoken low, and as she heard it she started as though called back from a dream that was full of rest and comfort. She looked up, and in a moment more her arms were about his neck, and his head lay on that heart which had beat so true for him through years of wayward folly.

Three years before he had left her, and in all that time she had not seen him; and now, after fifty miles of hurried travel, she met him in the race. The Turks who nominally governs hands of the law-a thief on his own confession.

> The few spectators went out and left them there alone, she with her sorrow, and he, it is hoped, with a repentance that will bear fruit of joy and comfort to her in the years to come.

#### BROUGHT IN BY A SMILE.

A London minister said to a friend on Monday morning: "Several perscns were received into my church yesterday, and they were all brought in by a smile."

"Brought in by a smile! what do

"I will explain. Several months ago as I passed a certain house on my way benefit to Palestine, in which scarcely to church, I saw, held in the arms of its nurse, a beautiful infant, and as it fixed its large eves on me I smiled and smile. The next Sabbath the babe was again before the window, and again I gave it a smile, and as before it gave an answering smile. The third Sabbath as I passed the window I threw the little one a kiss. Instantly, its hand was extended and a kiss thrown back to me. And so it came to pass that I learned to watch for the baby on my way to church, and as the weeks went by, I noticed that the nurse and baby were not alone. Other members of the household pressed to the window to see the gentlemen who always had a smile for the household pet.

"One Sabbath as I passed, two children, a boy and a girl, stood at the window beside the baby. That morning the father and mother had said to those children: Make yourselves ready for church, for we think that the gentleman who always smiles to the baby is a minister. When he passes you may follow him and see where he preaches."

"The children were quite willing to follow the suggestion of their parents, and after I had passed, the door opened, and the children stepped upon the pavement, and kept near me, from street to street, until I entered my own church, when they followed me, and seated themselves.

"When they reached home they sought their parents, and exclaimed eagerly: "He is a minister and we have found his church, and he preached a beautiful sermon this morning. You must go and hear him next Sabbath." To persuade the parents was not difficult, and guided by their children they found their way to the church. They too, were pleased, and other members of the household were induced to come to the house of God. God blessed to them my ministry, and seven members of this household have been led to give their hearts to Jesus, and unite with the people of God, and I repeat what I before said: "they were all brought in by a smile."

"No one is too poor, too full of labor and care, to give a smile and kind word. The loving Saviour makes use of means so simple to bring souls into the kingdom,"-Selected.

## AGAINST DANCING.

The Southern Presbyterian Gener Assembly in New Orleans adopted t following resolutions, which we com mend:-

1. The Assembly has uniformly discouraged and condemned the modern dance in all its forms, as tending to evil, whether practiced in public halls or private parlors.

2. Some forms of this amusement are more mischievous than others, the round dance than the square, the public hall than the private party, but none of them are good; all are evil and should be discountenanced, and we affectionately urge all our Christian parents not to send their children to dancing schools, where they acquire a fondness and an aptitude for the dangerous amusement.

3. The extent of the mischief done depends largely upon circumstances. The Church session is therefore, the only court competent to judge what remedy to apply; that in most cases it is the result of thoughtlessness or ignorance, recommends great patience in dealing with those who offend in that

## CHILDREN'S CORNER

THE LITTLE PRINCE AT THE KINDERGARTEN.

A very sweet young lady, a teacher

in one of the Kindergartens of the city of Berlin, told me that among her pupils she had for a time a little boy, the eldest son of the Crown Prince. and grandson of the Emperor William, His mother, the eldest daughter of Queen Victoria, was anxious to give her little boy the benefit of the lovely Kindergarten training. There were several little boys and girls in the family, but she thought it better for the little prince to meet boys of his own age. By doing this they thought that he would be less likely to feel that he should not be required to lead the same boy life that others lived. So his parents sent for this sweet young teacher, and received her without any formality; and they sat down together, both father and mother, and talked with her about their son. They had tried the experiment of having tutors for him, but he seem. ed to be growing exacting, and selfish, desirous that very great difference should be shown to his person and great attention to all his commands. They cared above all things that he should be truly noble in character, and wished this new teacher to do all she could to take out of the boy his vanity in being prince, and to impress upon him the importance of being right and true and princely in himself. They wanted him to compare himself with other boys, and to see for himself that there were noble natures even among the children of the poor. They wished to place him where he would know other boys, that so he might come to know himself. They had chosen this little school, first, because they knew all about its teacher, and secondly, because she numbered among her pupils children from various classes of people. Like any other father and mother, they visited her school-rooms and the little garden where she gave the children lunch, and they saw how respectfully the children were taught to treat every stranger, for they were not told who these visitors were. So the sensible prince and princess and the sensible teacher went to work to see how they could take some of the foolish notions out of the boy-prince's head. The teacher tried a very excellent way. She crowded these notions out by keeping his young mind so occupied with better things that he sometimes forgot that he was rich and great. In the same way she crowded out of the mind of little crippled Max-a boy so poor that she did not take any money for teaching him—the remembrance that he was lame and ill-dressed. And when either boy did feel the station in which God had placed him, she tried to show them both that all these outside differences were of no account in God's sight. The heavenly father did not think any more of the boy for being strong and rich, and for living in a palace, but God expected more of him for all of these

The young prince seemed to learn a great many things. He grew more manly, and seemed to feel that it was

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princely to try to bless and serve all instead of trying to make all serve him. is teacher became much interested in him, and often passed a holiday at the palace or in the country, rambling bout in the woods with these children who were, after all, just like other children. They had a kings son for a papa and a queens daughter for a mamma, but they were healthy, frolicsome little children, who liked the woods and the birds and the trees. And about all these out-of-door things the Kindergarten teacher loved dearly to tell.

So all these gentle lessons went on, and the boy-prince improved very much; but there were many naughty wilful ways which troubled them all. One was that he disliked the morning bath, and for a long time he avoided taking it, because the person who had charge of his dress did not like to complain of him; and when the time came for the bath he rebelled, and would only wash his face and his hands, and these as little as he could. He did not care enough about being dirty to take the trouble to be clean. When at last it came to his father's ears that his little son was not neat in his person, and exacted obedience where he was supposed to yeild it, he planned a severe lesson for theboy. He allowed him to invite the dear teacher to a little garden feast at a country palace in Potsdam near Berlin. He knew the boys vanity was gratified at having the teacher see the difference shown him by every servant they met in the grounds. At school he was treated just like the merchants' sons, but the teacher would see, in the manner of the officials at the station, in the deference of the coachman who would be sent to meet them, in the soldier who would present arms at the palace gates, what it was to have a prince for a pupil. He liked to show her that, though he might be only a boy at school, he was a prince at home. Great was his surprise, then, to find at the station that the plainest carriage had been sent instead of his own ponies, and greater still that the footman, while he showed every attention to the lady, took no notice at all of her young escort. He even explained to her some object of interest along the route, as utterly ignoring the presence of the child as if he had been a baby in the

care of a nurse. When the gates of the park swung open the keeper did not even lift his hat or give any sign or greeting other than he would have shown had the butchers cart passed in on its way to the palace kitchen. What did it mean ? Had they forgotten who he was? Just as he was becoming angry they swept under the arched entrance into the palace court, and not a soldier presented arms. Never before was a member of the Royal Family so received. Inside the palace it was all the same Even the most obsequious old servants who had bowed before him ever since he was a baby, looked straight over his head and attended to the wants of the lady in his charge as if he were not present. His anger was now beyond control. He rang bells and demanded to be shown to his mother, and no notice was taken of his request, but his teacher was shown in and the boy, astonished and irritated, was obliged to follow. Had not the teacher who loved him been in the secret, she would have been equally distressed.

In his mother's presence he began at once his complaint, when his father, stepping from an adjoining room, greeted him kindly, and bade him whatever had been his trials, remember he had a guest, the pleasure of whose day would depend upon him. Would it not be better to defer recounting his own troubles till the day should be

"But, papa, how can I? I brought her home. This isn't home! I want to show her the gardens and the guards and the servants treat me so I cannot

do it!" "Oh, no, my son, I think not. No one has spoken unkindly to you. The gardens are open; you can take your friend there or anywhere else. The palace is your home."

"But, papa, the soldies did not salute me any more than they would a dirty boy who strolled in from the street."

"Why should they?"

"Why, because I am your son." "Well, if they honor me in honoring my son, I have decided that I will not

allow that any more. I am going to have my son honored for himself, and not because he is a prince. Why should they not show respect to the dirty boy from the street?"

"Why, he does not belong here; and besides, he isn't nice and clean !"

"But if he did belong here, and yet was like the dirty boy, and they knew it and presented arms, they would say in their hearts, "Well, we show him respect for his father's sake but he does not deserve it. He is dirty; a true prince should be clean, for an example for all other boys, if he did not like it himself.' Old Wilhelm, the forester, was here this morning with Carl, his son. Has clothes were coarse, for his mother weaves the cloth in her cottage in the forest. I asked him how he kept the boy so strong and rosy, and he said, 'Every morning he has a plunge in the river that runs from the hill; and he may not wear fine clothes, but he is as clean as a prince.' Then I remembered a prince whose fine clothes covered a boy who would not bathe except when the servant threatened to tell his father, and I said to old Wilhelm, 'You mean as clean as a prince ought to be!" "

"O papa! papa! did you tell them all to treat me so? Do the men all know that I would not be washed?"

No, my son; but I talked with your mother, and she thought with me that we must not allow our boys to be like boys of the street unless they were willing to be treated as such, nor must they be treated like princes unless they were willing to strive to be all that a prince should be. It must be terrible to receive from others honors we do not deserve. We must learn to be right inside, and then if we do not receive such praise as we like it is of no consequence. We will not care for that. But to receive honor, and to be sure all the time that we are wrong inside, and to grow used to honor and to taking it as if we deserved it-why, nothing could be so dreadful as that! My boy has wanted to be thought worthy; papa wishes him to be worthy."

It was a hard lesson, but the young prince never forgot it. It took resolution to overcome his weakness; but he tried; and he had been taught that God's help was ready for his use whenever he would ask it. He left his parents that morning, and when he came back to show his teacher the grounds and pleasant things about his home, his cheeks were as fresh as if he had tried the recipe of the forester's son, a plunge in the cold, pure water. Perhaps he had. I only know that when at night he went back to the station everybody treated him as if he were indeed the grandson of the brave old king, and he had in his heart the determination to be so royally noble and good that he could hold his head

up, whatever salute was offered him. Boys, for each one of you there waits crown. Each one of you may be the son of the King of Glory, heirs of God! Jesus Christ is the Elder Brother-the Crown Prince. Be so true and noble and right inside that you need not blush when here some one salutes you as a member of the Royal Family.-Mary Lows Dickinson, in Christian at

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ville, Ky.: I am with you in spirit as I was in person last year. May your deliberations be attended with divine presence and blessing, GEORGE WILLIAMS, London, England.

A communication was also read from I. B. Couve, President of the Y. M. C. A., of Bordeaux, France.

The topic that elicited most enthusiasm was the one on "Work among Railroad Men," a large number of railroad men were present and the discussion was enthusiastic and interesting. The topic "Work in behalf of Colored Men," was one in which the Convention evinced a deep interest. The addresses were entirely from Southern men, all of whom were deeply interested in the question. The topic "How I used my Bible," presented by Rev. Jas. H. Brooks, D.D., of St. Louis, was one that interested all the delegates more than any other question, and the questions which came from all over the house showed how real was their interest in the subject.

Deeply interesting and encouraging reports were made by many delegates of the work carried on by the International Committee in the South, in the West, in Canada, among the railroad men, among Germans, and for colored young men.

The time of the convention was naturally taken up with the work of the State and Provincial committees, and the very important and growing International work conducted by the committee of the convention. The distinctive work for young men of the individual associations, though considered here, is more thoroughly discussed in the twenty four State and Provincial conventions, which have grown out of this parent convention. The questions considered were all practical and full of

The subscription to the International work amounted to six thousand dollars, which will be largely increased by private subscriptions.

The convention concluded its business sessions Saturday evening, and Sunday afternoon a children's meeting, a meeting for young men and the farewell meeting were held.

Many of the most prominent association men of the country are in attendance, and have taken a prominent part in the deliberations of the convention. The convention adjourned on Sunday night, to meet in Baltimore in 1879,

T. K. C.

# MARRIED.

Mr. Sarsoliel, 2.

At Willow Cottage. Bayfield, on the 7th inst., by Rev. J. R. Hart, George R. Hart, of Halifax, N.S. to Bessie A. eldest daughter of E. W. Randall, Esq. At Boston, June 14th, at the Rectory of Rev. W. F. Mallaliew, D.D., Rev. R. W. Smith, of Methodist Episcopal Conference of Vermont, to Ada B. Moore, daughter of the late Thos. B. Moore, of Moncton, N.B., Canada. On the 30th ult., by the father of the bride, assisted by the Rev. Messrs. Gaetz and Longley, George Lamb, of Quebee, to Martha M., youngest daughter of the Rev. E. Botterell.

On the 10th ult., at Greenwich, at the residence of the bride's father, J. Lovett Bishop, Esq., to Eliza, daughter of Enoch Forsyth, Esq., all of the above named place.

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Market on Saturday, May 12th, 1877. Hallfax. St. John

|     | Butter, Firkins         | .23  | to | .25  | .23  | to | .25  |  |
|-----|-------------------------|------|----|------|------|----|------|--|
|     | Do. Rolls               | .26  | to | .27  | .26  | to | .28  |  |
|     | Mutton, per lb          | .07  | to | .08  | .05  | to |      |  |
|     | Lamb, pr lb. by quarter |      |    |      | .03  | to | .08  |  |
| 1   | Hams, smoked, per lb    |      | to | .13  | .12  | to | .14  |  |
|     | Hides, per lb           | .51  | to | .06  | .05  | to | .06  |  |
|     | Calfskins, pr lb        | .25  | to | .75  | .7   | to | .10  |  |
|     | Pork, per lb            | -    | -  |      | -    | _  |      |  |
| - 1 | Veal, per lb            | .05  | to | .07  | .00  | to |      |  |
| 1   | Tallow, per lb          |      | to | .09  | .08  | to |      |  |
|     | ,, rough, per lb        | .04  | 1  | .05  | .4   | to | .08  |  |
|     | Beef, per lb            | .07  | to | .111 | .06  | to | .5   |  |
|     | Eggs, per doz           | .12  | to |      | .16  | to | .18  |  |
| 4   | Lard, per 1b            | .15  | to | .16  | .13  | to |      |  |
| 1   | Oats, per bush          | .65  | to | .70  | .40  | to | .50  |  |
| 1   | Potatoes per bush       | .50  | to | .60  | .50  | to |      |  |
|     | Cheese, factory, per lb | .16  | to | .17  | .15  | to | .17  |  |
| 2   | Do. dairy               | .14  | to | .15  | .08  |    | .10  |  |
| 1   | Buckwheat meal          |      |    | 2.10 | 2.00 |    | 2.25 |  |
| 4   | do. grey                | 1.00 | to | 2.50 | 2.45 |    | 2.50 |  |
| 1   | Lambskins each          |      | -  |      | .75  |    | 1.00 |  |
| 1   | Turnips                 | .25  | to | .30  | .40  | -  | .50  |  |
| 1   | Chickens, pr pair       | .50  | to | .70  | .40  |    | .50  |  |
| 1   | Turkey, per lb          | .16  | to | .17  | .15  |    | .16  |  |
| 1   | Geese, each             | -    | -  |      | .45  |    | .60  |  |
| 1   | Ducks, per pair         |      | to | .90  | .60  | to | .70  |  |
|     | Beans, green, per bush  | -    | -  |      | - 17 | -  |      |  |
| 1   | Parsnips, pr bush       | .75  | to | .80  |      |    | 1.00 |  |
| 1   | Carrots,pr bush         | 60   | to | .65  | .50  | to | .60  |  |
| 1   | Yarn, per lb            | .35  | to | .45  | -    | _  |      |  |
| 3   | Partridges, per pair    | -    | -  |      | -    | _  |      |  |
|     | Apples, per bbl         | .00  | to | 4.00 | 2.50 | to | 3.00 |  |
| 1   | Lamb pelts              |      |    |      | -    | -  | _    |  |
| 1   | Rabbits, per pair       | .25  | to | .30  | 7.00 | -  | _    |  |

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remedy ever discovered for curing it. The following certificate should be read by all the afflicted; it is in every respect true.

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150 Puns ) Bright retailing 10 Tierces Cienfuegos Molasses 25 Bbls Choice Vacuum Pan Sugar. 20 Bbls Michigan dried Apples, bright. 100 Half chests Southong Tea. 170 Bbls Canada Extra Flour, choice. 170 Bbls "Extra Superior 500 Bbls Philadelphia kim dried Corn Meal, Brinton's Brandywine. 200 Bags Cracked Corn. 40 Firkins and 28 Tinnets Choice Canada

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100 Bbls Fat Split:Herrings.
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May 25, 3m

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Intercolonial Railway, 1877

SUMMER ARRANGEMENT ON AND AFTER MONDAY, MAY 7th,

EXPRESS TRAINS Will leave Halifax as follows :-At 8.30 a.m. for St. John and Way Stations.

" 4.40 p.m. for Pictou and Way Stations " 6.40 p.m. for Riviere du Loup and all points West, as well as St. John and Point du Chene.

TRAINS WILL ARRIVE. At 7.45 p.m., from St. John and Way Stations.

" 9.30 a.m. from Riviere du Loup, and all points West, as well as St. John and Point du Chene. And 3 p.m. from P. E. Island, Picton and

Way Stations. C. J. BRYDGES. Gen. Sup't. of Gov. Railways. Railway Office, Moncton, May 2nd 1877.

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ON and after MONDAY, 4th June, trains leaving Halifax at 8.30 a.m., and 4.40 p.m., will reach Pictou at 1.40 p.m. and 9.30 p.m. respective-

An accommodation train, connecting with the night express train from St. John and liver du Loup, will leave Truro at 6.15 a.m. and arrive at Pictou at 10.00 a.m.

From Pictou a train will leave at 6.15 a.m., connecting at Truro with appear for St. John and innecting at Truro with express for St. John and intermediate points. Also, a 10.20 a. m. and a 2.30 p.m. train will leave and arrive in Halifax at 3.00 p.m. and 7.45 p.m. respectively.

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