

The Wesleyan,

197

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

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

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXIX

HALIFAX N.S., JUNE 23, 1877.

NO. 25

WESLEYAN BOOK ROOM,
125 GRANVILLE STREET,
HALIFAX, N.S.

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YOUNG MEN'S 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. The Convention is a fine looking body of active Christian young men, representing 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 earth.

The most luxurious homes of the city are occupied by the delegates, and the pastors 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 attended the associations in every phase of their work, in all parts of the land during the year, and of the increased responsibility resting upon them for a faithful 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 confessions 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 to run with patience the race that is set before us.

May God grant them, to us, as we are assembled for the Lord's name, and in the 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 convention.

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, Pittsburgh, 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, Cincinnati, Ohio.

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

For Assistant Secretaries—E. C. Chapin, 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, Esq., 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 city. And now, in their name, I say, brethren, "Welcome, welcome—thrice welcome!" and you may rest assured this is no mere empty word of formal politeness on the one hand, nor of gushing sentimentality on the other, but a word that comes from our hearts just because we like you, and that because, from calm, sober conviction, 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 temporal 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 and faithful servants;" ye scouts, and skirmishers 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 God.

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 churchiness of your principles by declining to set up any other interests apart 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 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 strengthen, build up and increase the power of the Church of Christ." Thus the Y. M. C. A., recognizes fully the visible church.

In the second place, these evangelical churches give you approving welcome because 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 to the conscience of the unconverted. If you have done nothing more than devise and establish all over the country 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, I

say for them, "Welcome, brethren, welcome."

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

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 Secretaries.

III. How I use the Bible.—1. For myself; 2. With Christian Workers; 3. With the Unconverted.

IV. The Evangelistic Work of the Associations, its Limitations, and the Qualifications 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 services.

The most important item of business was the report of the executive committee, which was presented the first day's session. It gave a detailed statement 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 \$6,000,000. 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. Eighty-three hundred men were provided with employment. The average weekly attendance on the association Bible classes is 8,188. 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 devoted to the work for the coming year.

The following telegram was sent 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, Louisville.
(Concluded on 8th page.)

N. B. AND P. E. I. CONFERENCE.

PLAN OF PUBLIC SERVICES
During the Conference held in the Methodist Church, Fredericton commencing June the 27th, 1877.

| PLACE. | DATE. | BY WHOM CONDUCTED. | TIME OF SERVICE. |
|-------------|--------------|--|---------------------|
| Fredericton | Wed'y. 27th | Rev. James Duke | 8 p.m. |
| Ditto | Thurs. 28th | Rev. William Penna/ Conference Missionary Meeting | 6.30 a.m. |
| Ditto | " " | Rev. Benjamin Chapell | 7.30 p.m. |
| Ditto | Friday 29th | Rev. Edward Bell | 6.30 a.m. |
| Ditto | " " | Conference Educational Meeting | 7.30 p.m. |
| Ditto | Saturday 30 | Rev. John F. Betts | 6.30 a.m. |
| Ditto | Sun. July 1 | President of Conference | 6.30 a.m. |
| Ditto | " " | Rev. Hy. Daniel Conference Love Feast | 11 a.m. |
| Ditto | " " | Rev. D. D. Currie | 3 p.m. |
| Marysville | " " | Rev. John Lathern | 6.30 p.m. |
| Ditto | " " | Rev. Howard Sprague | 11 a.m. |
| Gibson | " " | Rev. John S. Finney | 6.30 p.m. |
| Ditto | " " | Rev. S. T. Teed | 3 p.m. |
| Robinson | " " | Rev. C. H. Hamilton | 11 a.m. |
| Lincoln | " " | Rev. William Tweedy | 10 a.m. |
| Kingsclear | " " | Rev. F. W. Harrison | 6.30 p.m. |
| Ditto | " " | Rev. B. S. Crisp | 11 a.m. |
| Nashwaak | " " | Rev. Joseph Seller | 3 p.m. |
| Nashwaaksis | " " | Rev. Levi S. Johnson | 6.30 a.m. |
| Fredericton | Monday 2nd | Rev. W. Maggs Ordination Service | 7.30 p.m. |
| Ditto | Tuesday 3rd | Rev. Charles Comben Sabbath School Meeting | 6.30 a.m. |
| Ditto | Wednes. 4th | Rev. H. R. Baker | 7.30 p.m. |
| Ditto | " " | Rev. W. W. Brewer | 6.30 a.m. |
| Ditto | Thursday 5th | Rev. A. R. B. Shewsbury Rev. E. Evans | 8 p.m. 6.30 a.m. |

H. McKEOWN, Superintendent.

The following arrangements have been made to supply the Evangelical Pulpits of the City on the Conference Sabbath, July 1st, by the request of the several Pastors.

| | | |
|---------------------|---------------------|-----------|
| Presbyterian Church | Rev. Joseph Hart | 11 a.m. |
| " " | Professor Burwash | 6.30 p.m. |
| C. Baptist | Rev. Samuel Ackman | 11 a.m. |
| " " | Rev. John Prince | 6.30 a.m. |
| E. 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 St. John.

The Standing regulations of the Intercolonial Railway, I believe, pass all ministers both way for one fare.

HOWARD SPRAGUE,
Secy. N. B. and P. E. I. Conf.

St. John, N.B., June 9th, 1877.

N. B. & P. E. I. CONFERENCE.

Homes provided for the Ministers during the Session to be held at Fredericton, June 1877.

| | | | |
|--------------------|---|--------------------|---|
| Ackman, Samuel R. | Joseph G. Gill, King Street | Hart, Joseph | F Thompson |
| Allen, John S. | G M Clark Queen Street | Howie, Isaac | William L. Emont Queen Street |
| Allen, Thomas | Thomas Morris Brunswick Street | James, Silas | H G Hoyt, Queen Street |
| Baker, A B H R. | Joseph C Risteen, Smyth Street | Johnston, Levi S. | M S Hall George Street |
| Barrett, G M | E Storey, Queen St. | Jost, J V | Judge Wilmot Regent Street |
| Bell, Edward | Nelson Campbell York Street | Lathern, John | Judge Wilmot Regent Street |
| Berrie, John C | M Colter, Queen St. | LePage, A E | A A Miller King Street |
| Betts, John F | " " | Lodge, W W | G A Cliff King Street |
| Brewer, Waldren W. | William Rowler Regent Street | Lucas, Aquila | H Y Hoyt, Queen Street |
| Burwash, AM Prof. | JS D McPherson, Queen Street | McCarty, William | Thaddeus Luce Parsonage King Street |
| Campbell, G M | Mrs Sampson King Street | McKeown, H | John Edgewood York Street |
| Chapman Douglas | Henry Chestnut Queen Street | Magge, William | S D McPherson Queen Street |
| Chapell, AM Benj. | John L. Marsh George Street | Marshall, Thomas | B B Manzer Regent Street |
| Clarke AM John | Martin Lemont George Street | Mills, Edwin | A F Randolph Regent Street |
| Clarke, Henry J | Alfred Whitehead George Street | Narroway, J. A. AM | T Paisley Regent Street |
| Colpitts, W W | F Coleman King St | Parker, Isaac N | George Coulthard Queen Street |
| Comben, Charles | Alfred Whitehead George Street | Payson, G B | John Edgcombe York Street |
| Colter, John J | Mr James Hogg Queen Street | Penna, William | Nelson Campbell York Street |
| Cowperwaite, AMHP | David Hatt Brunswick Street | Percival, W W | CH B Fisher, Dr Atherton |
| Crisp, Robert S | Mrs C S Logrin Queen Street | Phinney, John S | York Street |
| Crisp, James | B. B. Manzer Regent Street | Pickard, D D H | George Thompson TH Rand LL D Kings Street |
| Currie, Duncan D | M A Akerley Carlton Street | Pope, D D H | G F Fisher, York Street |
| Daniel, Henry | George A Perley George Street | Prince, John | Robert Willey, Brunswick Street |
| Deinstadt, T J | Mrs. A McCausland George Hatta, senr Queen Street | Sellar, A M Joseph | Richard Curville, Queen Street |
| Dobson, William | Henry Clarke George Street | Shewsbury, A R B | William Crudeon Bow Street |
| Duke, James A | Parsonage King St. | Slackford Elias, | Judge Wilmot Regent Street |
| Duncan, Robert | A Miller, King St. Barker House Queen Street | Smallwood, F sup | Judge Wilmot Regent Street |
| Dutcher, C W | T B Smith, Queen St George Home King Street | Sprague, S W | Thomas Logan York Street |
| Ellis, John | P A Logan St. Marys | Sprague, AM Howard | A G Blair, York Street |
| Evans, Edwin | Mr McPherson Brunswick Street | Teed, S T | David Hatt, Brunswick Street |
| Fisher, George N | Dr Harrison Queen Street | Turner, Edwin | P A Logan, St. Mary |
| Hamilton, C. W. | S H L Whittier George Street | Tweedy, William | T L Simmons Mrs. R Weddall, Kings Street |
| Harrison, F W | " " | Weddall, Richard | Gibson, Kings Street |
| Harrison, George | " " | Wilson, Robert | " " |
| Harrison William | " " | " " | " " |

H. McKEOWN

NAHUM 1. 7.

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 goodness means.

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 woe, I hold, and dare not let Thee go.

AGNES PARK.

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 last days her Saviour was very precious to her, and faith in Him soothed her passage to the grave; and over that 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 comfort.

"I was one day walking in my garden, when an invalid lady, drawn on a Bath chair, stepped near where I stood: this invalid was my sick friend. She reached out her hand over the low rail fence; I took hold of it with feelings of sadness as I looked into her pale face. She saw I was surprised at her altered looks, and observed, 'Thou seest me much altered, John Ashworth; and I think thou seest me on my last journey,

for my weakness is greater than I thought. 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 Ashworth.

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 descended 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 imposed on.

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, he stood before him, whining, "Please sir, will you relieve me?" "Please, sir, will you relieve me?" and said, "How do I look?"

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 advice. 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 prayer-meeting," 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 twilight; while to non-attendants there was likely a feeling of exemption, assuring them you only meant the announcement as a sort of fog-horn notice that you were not going to sink intentionally, but still did not expect them to come. The very spirit of the notice is a notice of your non-expectancy. Now the fact is you are troubled, and

so are the spiritually-minded of your flock, as to what to do for the prayer-meeting. 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 "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 death; 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 your 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 prayer-meeting 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 telling 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 half the time or less. Even ten minu-

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 announcing 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 Board.

A very pleasing incident occurred during this session of the Board. A deputation of two young gentlemen, 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 young gentlemen composing the Association, was received with enthusiasm by the Board, a resolution of thanks, proposed by Dr. Nelles, being seconded by the venerable Dr. Ryerson in an eloquent speech. A pleasing episode 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. Catharines), 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 was upright, industrious, and sober, but does not appear to have been decided in religious matters, until he was upward of 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 dispute 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 cause of God. His house has ever been open to receive the ministers of Christ,

who were always welcome to the best he had.

His piety was evidently deep, though he did not often give utterance to his feelings 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 infirmity prevented; then he appeared cheerful and resigned to the will of God. His was indeed "a green old age," retaining 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 Saviour. Toward the close of his life he said little, but his few utterances 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 peaceful 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 their loss.

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 eternal. W. KENDALL.

Diphtheria has well nigh disappeared from this place; two mild cases only to date (May 21st). Forty-seven have died since Xmas, including about thirty day 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 cases 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, a voice is heard through the thick darkness, exclaiming "I am the resurrection and the life." This voice like music has entered into the inner ear, and calmed the troubled spirit, so that now those who wept weep no more, as of oldtime, but wait with chastened expectancy, the grand reunions of the resurrection morning. W. K.

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 departed 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. ANLEY, Lockport, N. S.

INTERNATIONAL BIBLE 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.) Cyrenes 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. Fasting. 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 birth-place 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 Famagusta. 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 magician. 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 he 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 subtlety 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-

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 13, 12.

The next Lesson is Acts 13. 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 fulfillment 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 subdued.

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For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success.

The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses.

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Gentlemen—This is to certify that my wife was taken sick in Feby, 1875 with Liver complaint and what the Doctors call General Debility her stomach had become so weak that she could not retain any food on it but would be in awful distress and would throw it all up. I had three Doctors to see her she was under the treatment of two of them for about six months and did not seem to be much better and one of them told me not to flatter myself for she could not stand it long and that they had done all they could for her. We heard of your medicine and she wanted to try them. I saw the Doctor and told him that she wanted to try Gate's Medicines and he told me by all means to get it for her, he said if it did her no good it would do her no hurt, I got 2 bottles one of No. 1 Bitters and one of No. 2 Syrup she had not taken it but a few times when she stopped vomiting and began to get better she continued taken the medicine and in three or four weeks was up and about the house and is now able to attend to her household affairs. You can use this as you please for the benefit of the suffering.

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SATURDAY, JUNE 23, 1877.

NEWFOUNDLAND.

SECOND ARTICLE.

ITS RELIGIOUS ASPECTS.

When brought into contact with other religious systems, into competition 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 its 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 venerable—which 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 turning Papists; more instances of Episcopalians 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 walk about the Newfoundland outposts with an air so haughty and austere that religion becomes, in many instances, a laughing-stock, in others a pitiable autocracy. When a choice presents itself between favour to Romanism or to Methodism, those dignitaries invariably lean toward the former. Romanism with them is a Church somewhat mis-

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 proceeded, like wise men, to make the best of it. 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. While 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 pocket-books, taken by close, personal enquiry; and in no instance could they dispute the census returns. But the general finding created intense surprise. 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 Island have recently been greatly agitated by discussions upon the question of Christian Baptism. The discussions have been mostly confined to Presbyterians and Baptists ministers and churches; but of course other congregations have felt the effects of the disturbed element in their midst. For the purpose of fortifying the minds of the young people of his charge, the Rev. J. Lathern, of Charlottetown, has

prepared and published a book on the subject; the full title of which, as published in our columns of advertisements, is, "Baptisma; a three-fold testimony: 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 distribution—we 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—baptisio 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, baptis, prepositions, rhabtiso, 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 churches, and expressed something like an opinion that the punishment of the wicked had limitations,—that it would cease after having accomplished its restorative work upon the soul. The effect of this utterance from a Presbyterian 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 latitude 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 reasonableness 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 unqualified adherence 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; it intimated no more than that he had no settled opinions upon the subject in question. As an honest man he should give a positive answer. This, to our mind, was perfectly reasonable. If, indeed, had the difficulty occurred in our

own communion, we see no other course 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 process—that 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. McDonnell's opponents lay 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 similarly 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 effort 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 go 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 voluntarily withdraw from the Presbyterian Church.

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 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 straightforwardness of the other side. While free to admit that any narrow-minded prejudices, any begotten opinions which came to the surface (and they were very rare) grouped themselves about the standard of the Church,

yet the fortifications were in the hands of Mr. McDonnell's opponents, and the storming party were his advocates. These latter may congratulate themselves upon being the champions of liberty, 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 dissatisfaction 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 vestige 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 fair-play 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 Assembly. To go farther back, or lower 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 than 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 Cobourg Road congregations presented 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 Camp-meeting 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 Camp Meeting, which will be held near Cardigan immediately after the close of the N. B. Conference.

WESLEYAN ALMANAC
JUNE, 1877.

Last Quarter, 4 day, 6h, 57m, Morning.
New Moon, 11 day, 10h, 18m, Morning.
First Quarter, 18 day, 2h, 10m, Morning.
Full Moon, 25 day, 0h, 30 Afternoon.

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

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

High water at Pictou and Cape Tormentine, 3 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 29 minutes earlier than at Halifax.

FOR THE LENGTH OF THE DAY.—Add 15 hours to the time of the sun's setting, and from the sum subtract the time of rising.

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

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 fitting 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 kindle the fire with quickly, when you are

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 fumes of all kinds; churning it 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 dairymen 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 the 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 strawberry plants in certain localities, whether the ground has been manured or not; and I think the larvae found in manure heaps is 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 I 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 larvae, 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 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 delinquent—was 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 business."

THE JEWS IN PALESTINE.

Mr. William Knighton writes to the Times:—"During the early part of 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 race. The Turks who nominally govern 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 benefit to Palestine, in which scarcely a farthing of public money is now spent for its improvement or for the development of its magnificent natural resources."

CARRYING THEIR OWN BRIMSTONE.

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 negro 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: 'Aunt, aunt, 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 dey 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; Bat 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 sleep— Exchange

MOTHER 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 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 persons were received into my church yesterday, and they were all brought in by a smile."

"Brought in by a smile! what do you mean?"

"I will explain. Several months ago as I passed a certain house on my way to church, I saw, held in the arms of its nurse, a beautiful infant, and as it fixed its large eyes on me I smiled, and the sweet little thing returned the 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 General Assembly in New Orleans adopted the following resolutions, which we commend:—

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 way.

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 seemed 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 things.

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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principally to try to bless and serve all
 instead of trying to make all serve him.
 His teacher became much interested in
 him, and often passed a holiday at the
 palace or in the country, rambling
 about 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 mam
 ma, 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 Kinder
 garten 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 com
 plain 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 ex
 acted obedience where he was supposed
 to yield it, he planned a severe lesson
 for the boy. He allowed him to invite the
 dear teacher to a little garden feast at
 a country palace in Potsdam near Ber
 lin. 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 coach
 man 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, as
 object of interest along the route, some
 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 but
 chers 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 present
 ed arms. Never before was a member
 of the Royal Family so received. In
 side 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 no
 tice was taken of his request, but his
 teacher was shown in and the boy, as
 tonished 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 what
 ever 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
 past?
 "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 soldiers 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 re
 spect 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 wears 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 threat
 ened 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 con
 sequence. 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 resolu
 tion to overcome his weakness; but he
 tried; and he had been taught that
 God's help was ready for his use when
 ever 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
 a 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 Lou Dickinson, in Christian at
 Work.*

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