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TEACHING.

(BY AN M. A.)

In treating this subject, we purpose to refer to the qualifications necessary for obtaining the various grades of teachers' license; to furnish information relating to the number and character of the common, academic, and collegiate schools of the Maritime Provinces, and the number and the attainments of the instructors employed in them; to present as correct an exhibit as possible of the rates of salary received by these instructors; to show whereof the profession of teaching, owing to inherent peculiarities and anomalies, must always differ organically from the other professions; to make a just and impartial comparison of the profession with the others, in regard to the status of its members, in wealth, in social position, and in the body politic; to make a brief examination of the nature, the importance, and the interests of the work in which teachers are engaged, and finally to sun up the inducements, present and prospective, which present themselves to young men and young women of education, culture, and high toned moral sentiment, to enrol themselves as members of the teaching profession.

In Nova Scotia there are five grades of teachers' license, A, B, C, D, and E, ranging from the highest to the lowest. These are for the following classes of teachers:—A, classical or head masters; B, first class male; C, second class male and first class female; D, third class male and second class female; E, third class female.

For grade A license, candidates are required to pass examination in classics, including translations from Caesar, Cicero, Virgil, Horace, Livy, Tacitus, Xenophon, Homer, and Euripides; mathematics, including arithmetic, algebra, geometry, trigonometry, surveying and navigation; English grammar, composition, prosody, geography, history, chemistry, physiology and school management. For grade B no classics are required. For grades C, D, and E, a fair knowledge of the English branches is required. Elementary algebra is also required for C and D, and one book of geometry for C.

The examinations are held simultaneously in every county of the province, in July of every year. A candidate holding a degree in arts from the University of Halifax can obtain grade A license on passing the examination on the subject of school management. The plan of examination, and the classification of teachers in New Brunswick and Prince Edward Island are substantially the same as in Nova Scotia.

The number of teachers at present in the public school service in Nova Scotia, may be estimated at two thousand; in New Brunswick, at one thousand four hundred; and in Prince Edward Island, at three hundred and fifty.

There are seven special academies in Nova Scotia, employing about thirty teachers. Some of these teachers have not a classical education, while others are college graduates. There are five colleges in Nova Scotia, employing twenty-five professors; three in New Brunswick, employing fifteen profes-

sors, and two in Prince Edward Island, employing seven professors. All these professors, with very few exceptions, have received a university training.

Each of these Provinces has also a normal school for training teachers. These schools employ three or four teachers each.

We may add that Nova Scotia has a superintendent of education, his deputy and eighteen school inspectors; New Brunswick, a superintendent, deputy, and fifteen inspectors; and Prince Edward Island, a superintendent, deputy, and three inspectors.

There are in the Provinces a number of private schools for children and young ladies; and probably not less than two hundred teachers of drawing, painting, and vocal and instrumental music.

In Nova Scotia the average rate of teachers' salaries is somewhat lower than in New Brunswick. The salaries of the head masters of the ten county academies range from six hundred to nine hundred dollars a year; the principals of several of the other advanced and high schools each receive from ten hundred to twelve hundred dollars, and in a few cases in the city of Halifax, as high as twelve or fourteen hundred dollars. According to the statistical returns in the report of the Nova Scotia education department, the salaries received by the professors in the various colleges are very low.

The average rates of salary received by the public school teachers of New Brunswick, in 1876, may be set down as follows:—Male teachers of the first class, five hundred and seventy-one dollars—not including principals of grammar schools, nor the extra government grant to those teachers of the first class who taught superior schools;—female teachers of the first class, three hundred and forty-eight dollars; male teachers of the second class, three hundred and sixty-five dollars; female teachers of the second class two hundred and sixty dollars; male teachers of the third class, two hundred and fifty-eight dollars; female teachers of the third class, one hundred and ninety-one dollars. In ten of the fourteen grammar schools the salaries of the principals range from six hundred and sixty, to nine hundred and sixty dollars; and in the remaining four, from ten hundred to fourteen hundred dollars. The salaries of the teachers in the superior schools are lower than of those in the grammar schools.

In Prince Edward Island the rates of teachers' salaries are lower than in the other provinces.

The yearly salaries of the chief superintendents of education are as follows:—In Nova Scotia the highest hitherto paid has been fourteen hundred dollars, and four hundred for travelling expenses; in New Brunswick sixteen hundred dollars and four hundred for travelling expenses; and in Prince Edward Island, fifteen hundred dollars and two hundred for travelling expenses. The salaries of the inspectors of schools are by no means uniform; in some cases not exceeding three hundred dollars a year, and in a very few others reaching a thousand or twelve hundred dollars.

(To be Continued.)

LITERARY.

The Sixth Reading Book, of the Maritime School Series, has been received from Messrs. Wm. Collins, Sons & Co., Glasgow. It is a book of 325 pages, well illustrated, giving excellent selections, many of them having direct reference to Provincial life. It will fully sustain the reputation of the excellent series.

The Origin of Creation; or, The Science of Matter and Force, a new system of Natural Philosophy, by Thos. Fraser, M. D., and Andrew Dewar, has been laid out our table. This is a remarkable book. We hope to give it a more extended notice shortly.

The Canadian Methodist Magazine, for March, has come to us, well freighted with choice reading and illustrations. The editor expresses great hopefulness now as regards the success of the Magazine in the pecuniary way. It continues to improve.

The International Review for March-April is an excellent number.

We are in receipt of The Twentieth Annual Report of the Halifax Y. M. C. Association.

The Report of Common, Academic, Normal and Model Schools in Nova Scotia.

Report of Nova Scotia Hospital for the Insane for 1877.

BERMUDA CORRESPONDENCE.

HAMILTON BERMUDA.

REVIVAL NEWS.—During the past few weeks our heavenly Father has been graciously pleased to pour out His Holy Spirit upon our Church in Hamilton and a good many of our young people have given their hearts to the Saviour and we cherish the hope that many more will follow.

My dear brethren Brown, Ryan, and Purvis have greatly assisted me in this work.

The Lord has made our hearts very glad by the many tokens of His power to save us, and His abundant willingness to answer prayer. For all this we must heartily praise Him.

NAVAL CHAPEL.

The Commissioners of the Admiralty have been pleased to grant us a site for a Naval Chapel in the vicinity of H. M. Dockyard, Ireland Island. We are to pay a nominal rental of one shilling per annum.

The Chapel must be built within five years from the time the site has been granted else we forfeit this grant.

It may be stated here that we owe Vice Admiral Sir Astley Cooper Key, K.C.B., Commanding H. M. Squadron on this Station a debt of gratitude, for it has been mainly thro' his kindly influences we have obtained this favor, and we would express the earnest hope that His Excellency may long be spared to fill an important place in the Councils of our nation.

To build this Chapel there will necessarily be an outlay of not less than £200. Perhaps £100 of this amount could be raised in the Dockyard, from the Wesleyans among the Marines and Seamen of the fleet and the civilians who are in Her Majesty's employ in the dockyard. The balance must be raised by outside sources.

The Chapel is a necessity, it must be built. It would seem that our Mission Fund should grant money for this object. It would seem to be a legitimate charge upon it.

We feel sorry that our time on this charge is almost up and that we cannot stay to see this work completed, but comfort our heart with the thought that some one better qualified will take our place. March 6th, 1878. R. W.

ST. GEORGE'S, BERMUDA.

DEAR MR. EDITOR.—When formerly laboring in this Colony, I was a contributor to the columns of the PROVINCIAL WESLEYAN, and I feel to-day like trying my hand again, if you do not object. The Confidential year is passing rapidly and to me very pleasantly away. The courtesies and kindnesses of our numerous Bermuda friends, both lay and clerical, have added much to our enjoyment. If we have not preached and laboured as much as we might for the Master, certainly the fault has not been with the clergy, for they have afforded ample opportunity for every good work.

THE MINISTERIAL BROTHERS and their families are well and abundant in labors. I have visited all the circuits in the Colony during the year and given some little assistance to each minister. They are a noble band of whole-soul Methodist ministers. Bro. Purvis at Somerset is succeeding admirably. He is the right man in the right place, doing a good work for God and Methodism. Bro. Wasson at Hamilton is now in the midst of a religious revival. Quite a number of persons in his congregation have recently profes-

ed faith in Christ and still the work goes forward. Bro. Wasson's new church enterprise is, all things considered, progressing marvellously. It is a large two-story stone edifice. The lower story is to be used for lectures, Sabbath school and class-rooms, and the upper story for the audience room. The walls are considerably above the first story and slowly but surely rising. The material being the soft Bermudian stone which becomes harder and better by exposure to the weather, the building is not in the least injured by any lapse of time in the completion of the stone work. But when they come to the roof, much money will be required and rapid work; and we trust that all who can will practically remember our Hamilton brethren in their praise-worthy enterprise. Bro. Johnson, at Bailey's Bay is much beloved. He is doing well, and under his faithful labors the circuit is improving both financially and spiritually. Bro. Brown of St. George's, so long and so favorably known in Canada, has retained all his former prestige, both as a preacher and a pastor, in this Island of the sea. He is justly much esteemed. He and his most estimable wife and her winning friend, Miss Green, will long live in the grateful remembrance of Bermudians. We shall all be exceedingly sorry to part with brother Brown; but we hope when absent he may still prove a blessing to us by giving some of our brethren in the north a more correct idea of Bermudian Methodism than they now appear to have, and thus bring them into closer sympathy with it.

NORTHERN VISITORS to our Island home have not been very numerous this winter. There are two causes for this paucity of strangers. First the mildness of the winter north, and secondly some who came here and only staid a short time, carried back very unfavorably reports respecting the weather. Sometimes when the winter is mild and open in the north, we have an unusual quantity of rain here, which was the case the first of this winter; and persons coming here in a rain and only remaining a few days go away with very erroneous notions respecting the weather in Bermuda, and consequently make damaging reports. Let our northern friends spend a whole winter in Bermuda and they will find it one of the most delightful climates. Mild weather, dry roads, picturesque scenery and every variety of flowers in full bloom, the fragrant odors of which make you feel all the time that you are in the region of flower gardens, characterize Bermudian winters. What if we do have a shower now and then? It all runs off without leaving any mud behind. The island being a porous rock the water runs through affording you the opportunity of a dry and pleasant walk soon after it ceases to rain.

J. Harnett, Esquire, of Hamilton has opened a new hotel called "The American House." Mr. Harnett has long and favorably known as an efficient hotel keeper. His is a temperance house. The accommodation good and the board excellent. We speak from experience having frequently stopped with Mr. Harnett. If our northern friends who desire a mild climate for a season, will spend a winter with him, they will carry home pleasing recollections of Bermudian life. Among the visitors now in Bermuda are J. B. Morrow, Esq., Mrs. J. B. Morrow, Miss Morrow and brother, Miss Knight, and Mrs. Dr. Slayter and two children, all of Halifax.

SPEAKERS AND WRITERS on Bermuda characteristics, who have spent but a few weeks in the colony, do not always succeed either in correctly presenting their facts or pleasing their Bermudian friends who may read their statements. With the purest motives men may sometimes unintentionally misrepresent, while at other times the reporters so condense and change things that they misrepresent the speaker. Among the many misleading statements which Bermudians have read respecting themselves recently is the one in our Missionary Notices of December. Where in speaking of the Methodists in Bermuda, one of the speakers is represented as saying, "These poor colored people had contributed last year some \$800. Besides this, they gave liberally for the support of their own ministers." They were now

building a new church in the town of Hamilton," &c. This statement is calculated to make the impression that all or most of the Methodist people in Bermuda are colored, that colored people contribute all the missionary money and that colored people are principally engaged in building the new church at Hamilton. While the facts are these, viz.: there are more white Methodists in Bermuda than colored; one-fourth of the missionary money collected in Bermuda is given by colored people, while more than three-fourths of the congregation engaged in building the new church are white people. No doubt but both colored and white brethren will do all in their power for the new church; but let honor be given to whom it is due. There can be no reason why our brethren in the north should not feel quite as much interest in poor white people as in "poor colored people," while perhaps some might on the ground of near consanguinity prefer to help the former rather than the latter in their efforts to erect a grand church edifice. Be this as it may many of our Bermudian friends do not see why they, with Saxon blood coursing in their veins and a complexion fair and white as the falling snow, should be called "colored people" simply because they belong to the Methodist Church and contribute to the missionary fund. Our people both white and colored contribute liberally in proportion to their means. Our colored people have not been able to do very much in the past, but the circumstances are improving. They have a heart to give and we may confidently expect greater things from them in the future. With kind greetings to all my old friends who read the WESLEYAN, I am dear Mr. Editor, yours, &c.

WILLIAM RYAN.

St. George's, March 4, 1878.

The Central Advocate (Cincinnati) notices the arrival there of Revs. John Prince and William Allen, whose object was to collect for the churches burned in the St. John fire. After describing the circumstances of their mission, the Advocate says:—

These honored and excellent brethren arrived in Cincinnati last week, and have been using their best diligence to promote the object of their mission. We bespeak for them everywhere a kind reception and all the aid which our friends are able to render.

Under ordinary circumstances the response to this application would be prompt and liberal. But such is the condition of affairs here, so great the depression in business, so heavy have been the losses and discouragements of our business men, and, at the same time so pressing are the demands upon them for the liquidation of the indebtedness on churches and on the college, that we know it will be quite impossible to extend the aid to our St. John brethren which Cincinnatians would be glad, if within their power, to afford.

THE TELEPHONE.

The inventor of the remarkable instrument just described is a Scotchman who came to Canada in 1870. After residing here three years he removed to Boston to accept a professorship in a Wesleyan College. His father, Prof. A. Melville Bell, lives in Brantford, Ontario. He is the author of a well-known book on elocution, and has made the method of verbal expression an object of close scientific study. In his work on "visible Speech" he has illustrated exactly what movements of lips and tongue accompany the utterance of the various sounds of the human voice. He has thus originated a science by which deaf-mutes have been taught to detect by the eye the words spoken to them and by awakening the dormant powers of articulation (dormant because of deafness), deaf-mutes have been taught to speak. The inventor of the telephone thus plainly comes by his genius and success through inheritance and training. His wife, although born a deaf-mute, can enter freely into conversation through the wonderful science of hearing with the eyes, taught her by her husband.

Prof. Bell has recently exhibited his invention before the British Association at its annual meeting at Plymouth, and before the Society of Arts at London, where much interest has been evinced and much valuable suggestion given as to its application and improvement.—New Dom. Monthly.

IS THERE A HELL?

AN ENQUIRY AND AN ANSWER.

I.—PRELIMINARY

If you will open your atlas at the map of Africa, you will observe, at the westward of the Nile River and Tanganyika Lake, an extensive tract of country marked "Unexplored." The map shows no mountains, no rivers, no lakes, simply because no one knows what is there. It is "unexplored." But Stanley is on his way back to America. If, on his arrival, he should announce that, in the centre of that hitherto unknown territory, he had discovered a great lake, to which on account of its dismal surroundings, he had given some name of fearful omen, if such an announcement would be made by him, two things would certainly follow.

1. All map-makers would henceforth indicate a lake in that region.

2. It would become known to every schoolboy by the name which Stanley gave it.

There is another land, to us all "unexplored,"—the geography of which has never been written by mortals,—the land of the Hereafter. But, eighteen hundred years ago, there came to earth One who knew every rood of that territory, and who declared that somewhere within its boundaries is a Lake of such awful characteristics that he named it "Hell," and bade us go not near it. Now the common-sense of mankind insists upon two things here.

1. In all our maps of that country, we must somehow indicate that Lake.

2. It must be known by the name which Christ gave it—the Lake of Hell.

We may not be able to give its precise location, but the failure to give the exact latitude and longitude of a place does not prove its non-existence. Jesus Christ, and He alone, is able to inform us whether there be such a Lake; and if he affirms it, that must some-time end all controversy as to its existence. By general consent the Theological World is to-day asking this question: What does the Bible teach us about Hell? It is a question freighted with the eternal interests of all souls. With solemn minds, and hearts uplifted for divine illumination, let us seek for an answer.

Webster's unabridged Dictionary gives the following definition of the word "Hell."

1. 'The place of the dead, or of souls after death; the lower regions, or the grave; called in Hebrew Sheol, and by the Greeks Hades.'

2. 'The place of punishment for the wicked after death; the abode of evil spirits.'

Commonly we employ the word in this secondary sense, but both meanings are allowable, and frequent in English. Are the Hebrew and Greek words, for which "hell" stands as equivalent, employed in the same way in the Scriptures? "Search and look." There are three words rendered into English by the word "hell," which we purpose to examine very carefully.

These are (1) Sheol—pure Hebrew—found only in the Old Testament; (2) Hades—pure Greek—found in the New Testament; (3) Gee-Hinnom—a compound word—found in this form in the Old Testament, and occurring in the New Testament, in the proper Grecized form, Gehenna.*

In examining these words, if anywhere, we shall get light; for this problem as to the existence of hell is first and last a question of philology—a study of the meaning of words.

* We omit all discussion of the word Tartaros, rendered in 2 Pet. ii. 4, "cast down to hell," as it occurs nowhere else, and when taken in connection with the context presents no difficulties. The meaning of the term "Tartarus" will be explained in the discussion of Hades.

II.—SHEOL.

This word occurs sixty-four times in the Old Testament. Thirty times it is translated by the English word "grave;" three times by the word "pit," meaning the same as the grave; and thirty-one times by the word "hell."

An example of the first rendering is seen in Gen. xxxvii. 35, where Jacob said, concerning the supposed death of Joseph, "I will go down into the grave unto my son mourning." An example of the second is found in Num. xvi. 32, where it is said of Korah and his com-

pany, "They, and all that appertained to them, went down alive into the pit, and the earth closed over them, and they perished from among the congregation." An instance of the third rendering is seen in Ps. xvi. 10, where David represents Christ as saying, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption;" i.e., say all commentators, thou wilt not leave me in the grave, nor suffer thy consecrated Messiah to consume, or to be turned to corruption there. In other words thou wilt raise me from the dead, before the grave exercises the power of corruption over me. So Peter construes the passage in Acts, and applies it to the resurrection of Christ from the grave.

Observe, in the first example "the grave represents Sheol; in the second example "the pit" stands for Sheol; in the third example "hell" is put for Sheol. Of course "the grave," "the pit," and "hell," means one and the same thing here. And this is true of all the sixty-four instances in which Sheol occurs. It never means "hell" in the sense in which we commonly use that word; i.e., to designate a place of future misery. Professor Moses Stuart, of Andover, speaking of the word Sheol, says it means commonly, (in fifty-nine cases out of sixty-four) "the underworld, the region of the dead, the grave, the sepulchre, the region of ghosts or departed spirits." And though Mr. S. thinks there are five passages* in which the word may hint at something beyond the grave, still he says that to assert this as more than "probable," would be "somewhat hazardous." (Future Punishment.)

Against the supposition that the Old Testament writers ever meant by using the word Sheol to designate a place of future retribution, stands this incontrovertible fact; viz., they had no clear knowledge of rewards or punishments in a future life. Their motives to obedience were all drawn from this world. The rewards and punishments of the Mosaic law were all temporal. Obedience was to be followed by prosperity; disobedience by adversity. The blessing of obedience to law were long life, fruitful fields, success in battle, the possession of a land flowing with milk and honey. The curses for disobedience were premature death, weakness and terror in the presence of their enemies, blighting, mildew and famine. Undoubtedly they believed in a future life, but their notions respecting it were of the vaguest sort. They conceived of Sheol as a place deep, (Job. xi. 8.), and dark, (Job. xi. 21, 22.) having within it depths on depths (Prov. ix. 18), and fastened with gates (Isa. xxxviii. 10) and bars (Job. xvii. 16). It was all devouring, (Prov. i. 13; xxx. 16,) insatiable (Isa. v. 14), and remorseless (Cant. viii. 6),—precisely such thoughts as we commonly associate with the grave,—but it had no reference to the happiness or misery of the dead. †

Against the supposition that the translators of the Old Testament meant by using the word "hell" to indicate a place of future retribution, stands this fact; viz., the word "hell" did not then (A.D. 1611) have the exclusive meaning which we commonly attach to it. The proof of this is seen in the so-called Apostle's Creed, where it is said that Christ, after his crucifixion, "descended into hell." Of course it does not mean that our Lord went to a place of torment, but rather that he entered the realm of death. ‡ Webster says the word "hell" is derived from the Anglo Saxon helan, to cover or conceal. To cover a thing was at first called "helling" it. Even now in Cornwall this ancient meaning is retained, and the slating of a house is there termed "helling." In Lancashire the covers of books are still called the "helling." This notion of covering or concealment, then, was the more common one expressed by the word "hell" in the time of James I., and when put by our translators to represent the Hebrew Sheol it did not present it accurately, and meant simply the grave, or the realm of the dead, as covered, hid, concealed from mortal eyes. But two centuries are sufficient for any word to acquire a different meaning from what it had first; and so it came to pass that we, importing our modern sense of the word into the Old Testament, think we read of "hell" as a place of torment, when

it only means the place or region of the dead.

We conclude, then, that the Orthodox doctrine concerning a place of future retribution for the wicked does not rest upon the word Sheol, nor upon the word "hell," employed by the translators to represent it. It is more than probable that by Sheol the Hebrews understood simply the realm of the dead, without any reference to their happiness or misery; and it is eminently probable that the translators meant by using the word "hell" to represent the same idea. Had the doctrine of future retribution no firmer support than the word Sheol, we should discard it instantly and forever.

* We are far from saying the Hebrews had no hopes or fears of the future. Such passages as Ps. xi. 5, 6; Isa. iii. 11, xxxiii. 14; Ps. xxvii. 9; Isa. lxvi. 24; Ps. lxxxiii. 24-26, and others, indicate that they had vague notions concerning it, but no clear views; especially they had no clear conception of a place of retribution. So John, Milman, and most scholars.

† If Sheol were to be taken to represent any but a general idea of the future, we should agree with Poole, that it "far more often signifieth the place of the blessed, whither the saints and patriarchs went when they died, than the place whither sinners went."

‡ Job. xxi. 13. Ps. ix. 17. Prov. v. 5; ix. 18; xxxiii. 14. The reader will bear in mind that it requires some ingenuity to discover the probability above alluded to in these passages.

§ We are aware that some have tried to make out that Christ did really descend to hell, the place of torment. But the absurd idea is based upon an utterly absurd interpretation of 1 Pet. iii. 19, 20, or on an exploded and generally abandoned theory of the Atonement.

III.—HADES.

This Greek word, translated "hell" in the New Testament, next claims our attention. It is universally allowed among critics and theologians that this word is the exact equivalent of the Hebrew Sheol, of which we have just treated. Of course, then, it does not mean "hell" in the sense of a place of retribution. It occurs in the New Testament only eleven times. It is ten times translated "hell," and is once rendered "grave,"—in the expression, "O grave, where is thy victory?"

Before examining the passages where it occurs, let us see if we can find what the common usage of the word was in the time of our Lord's sojourn on earth. Fortunately we have all the light needed at this point.

The term Hades was borrowed from the old Grecian mythology, and was the name of one of its gods. It was there taught that the three sons of Saturn were Hades, Jupiter and Neptune. Saturn had formerly ruled over all things; but in the division of the kingdom among his sons, Jupiter was made ruler of the air, and Neptune ruler of the sea, while to Hades was given dominion of the under-world, the grave, the place of the dead, the realm of departed spirits.*

Naturally the name of the mythical god Hades came in time to represent also the place over which he was supposed to rule, and when the myth died out from men's minds, the name Hades remained to indicate the abode of the dead.

But this realm of death had its divisions, or compartments, into one or other of which according to their fitness, all souls went. The part assigned to the wicked was called Tartarus; (2 Pet. ii. 4.) that of the righteous was named Elysium; while Hades was the general term for the realm including both Elysium and Tartarus. When the Jews came to use the Greek language, as they had done before, and continued to after, the birth of our Saviour, they naturally employed, to express their ideas of the spirit world, the terms which the Greeks had used to express their ideas of the same place. Hence Hades meant to the Jews in Christ's time just what was it meant to the Greeks (and just what Sheol meant to the Hebrews in the Old Testament times)—the world of the dead, the abode of departed souls. And as the Greeks divided Hades into two parts so did the Jews. † Professor Townsend in substance quoting Josephus, says: "The ancient Greeks and the Jews divided Hades into two parts, one division being the temporary abode of the righteous, the other that of the wicked; the first or upper part, was a place of happiness, though not necessarily of judicial rewards; the other a place of suffering, though not of judicial punishment." (Lost forever.)

This is all in the intermediate state prior to the resurrection and the judgment. (Josephus.) After the judgment, that part of Hades known as Paradise, (so called after the exile) where Christ promised to meet the penitent thief, and where Abraham and Lazarus are consciously existing, will be merged in what is known as the New Jerusalem,—or Heaven proper,—which shall descend from God, and into which the righteous will be welcomed; (Rev. xxi. 1-7. Mat. xxv. 34) while that part of Hades where the wicked are now confined, will be merged into the ultimate place of judicial punishment,—into Gehenna, or hell proper,—amid the closing scenes of the judgment. ‡

We are now prepared to look at some of the passages in which Hades is found rendered into English by the word "hell."

In Matt. xvi. 18 we read, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Hades is the word rendered "hell," and the obvious meaning is that the church shall never see death, shall never cease to exist. In Matt. xi. 23, Christ declares that Capernaum, which, on account of his residence there, had been exalted to heaven in point of privilege, should also be brought down to "hell," where evidently the word means destruction; for certainly the city had not been lifted to heaven, nor did it ever after come down to hell, in the sense in which we use those terms. Rev. vi. 8 has the words: "And I looked, and behold, a pale horse; and his name that sat on him was Death, and Hell followed with him." "Hell" here is simply Hades, the realm of the dead, and the imagery employed is that of a terrible warrior going forth to kill, and send men to the spirit world. And so of all the eleven instances in which the word Hades occurs, it invariably means the region of the dead, or the abode of departed spirits, without any reference to their happiness or misery. It is precisely equivalent to Sheol among the Hebrews, and never means "hell" in the sense of a place of final retribution.

The Orthodox doctrine concerning future retribution does not rest upon this word Hades, nor upon the term "hell" which represents it in English. § If it had no firmer base than this, we should discard the doctrine at once and forever, and cry anathemas upon the men who teach it.

* So we personify Death, and speak of him as the King of terrors.

† It is remarkable how little the gospel introduced new symbols. The eucharist, the church, baptism, &c., are all based upon some well-known usage, but lifted into a higher meaning. So it is with the use of words, as we shall see further on.

‡ Rev. xx. 13, 14. Matt. xxv. 41. Townsend, slightly changed.

§ We are not unmindful of Luke xvi. 23. Hades is the term here used, and Dives is said to be in torment. But obviously he was not yet in Gehenna fire. He was not utterly abandoned, as the request concerning his brethren indicates. He was simply enduring the normal consequences of a life of sin. Lazarus is represented in that part of Hades called Paradise, while the general term is used to designate the place of the rich man. Dives was not in hell, the place of final retribution. (Townsend, in "Lost Forever.")

(To be Continued.)

THE MOON OF MARS.

It is only with a very powerful telescope that any one can hope to see these additional members of the solar system. Even with the best instruments they appear only as faint points of light. It is, therefore, scarcely possible to say any thing definitely about their size; but it is evident, by comparison, that they must be much smaller than any of the minor planets, which have hitherto been discovered. One astronomer says that although the diameter of the Martian moons can not be measured, yet "one may safely agree to ride round between two successive meals, or to walk round one in easy stages, during a very brief vacation."

When Mars was favorably situated for observation in 1830, Madler so closely scrutinized it that he concluded that no satellite more than twenty miles in diameter could exist without his having discovered it. The satellites just discovered are much smaller than this, and probably the diameter of each is less than ten miles. Taking this maximum diameter the surface of one of these moons would not be much greater than an area of two hundred and eighty square miles. In fact the moons of Mars are the most diminutive heavenly bodies yet discovered. While it is at present impossible to determine their magnitude, it is easy to say something about their distance. It is believed

that the outer satellite is situated at a distance of about twelve thousand miles from the surface of Mars, while the inner satellite is at a distance of about three thousand five hundred miles. The outer moon revolves around Mars in about thirty and one-quarter hours; but the inner one completes its revolution in less than eight hours. Hence the Martians, if there be any, must see the moon rise and set twice in the course of a single night; but what is more curious, its motion must be from west to east, and not as such motions usually appear, from east to west. This arises from the great rapidity with which the satellites travel; it motion in one direction being much greater than the apparent motion of the heavens in the opposite direction.

JOSEPH COOK.

It would be amusing to notice the changes in public sentiment, were not the occasion sometimes serious. Throughout last year, except in certain both intellectual and sectional circles, the Monday lectures of Joseph Cook met with more than favorable notices throughout the press. Two or three strong adverse criticisms, partly as to the lecturer's style and taste, but chiefly from specialists as to points pertaining to their particular field of observation, have lately been put forth; and now it "begins to thunder all along the line." It is the fashion at this moment to speak disparagingly of both Mr. Cook's matter and manner. The extraordinary abilities of this remarkable man are quite overlooked, in his magnified weaknesses, eccentricities and peculiarities. It seems to be forgotten that he has been setting forth a Christian philosophy amid divergent, opposing, and unsettled theories; that he is an orator, not a writer, and is from the nature of his position advocate rather than a student, or teacher of Christian science. He has his own theological views, in general well harmonized with orthodox evangelism; but still tinged with his own peculiarity of thought. He has read widely, has a marvellous memory and a wonderful dramatic and magnetic power. He has accomplished a great work for truth. He is not, probably, the commissioned prophet to reconcile all our contendingologies and philosophies; but he does stand bravely forth, and contends with a force that is felt, for the harmony of revealed truth with the "nature of things." It is easier to criticize him than to point out another man who could, with such an audience, for such a period, accomplish so much,—Zion's Her.

THE ADVANTAGES OF POVERTY.

The worst thing that can happen a young man in college is to have a father and mother so injudicious as to keep him amply supplied with pocket money. It is fatal to all studious habits, and in the end generally fatal to good morals. This is equally the case with a young man in business who is made to feel that to him "salary is no object"—that a wealthy father's purse is always open to his most extravagant demands. Nothing develops a young man like fighting his own way in the world. Some spur of necessity, some bracing air of adverse surroundings is needful to most men, if they are to put forth their whole power. The rich man's heir, nursed and petted from infancy, and shielded from battling with the world, never fairly learns to stand erect and walk alone. If by any chance he is stripped of his inherited wealth, and has to give and take hard knocks like others, he nearly always goes under in the struggle—at any rate he seldom regains by his own efforts the fortune he has lost.

OBITUARY.

NATHANIEL P. HUGHES.

Died at Diligent River, Parraboro, Dec. 18, 1877, Nathaniel P. Hughes, in the 77th year of his age. Bro. Hughes was converted to God in his twenty-ninth year, the sudden death of a companion while at work in an adjoining mill being the circumstance which under God led to his conversion. He soon after united with the Methodist Church, retaining his connection therewith unto the close of life. He was strongly attached to Methodism in its doctrines and usages, and when able, liberally supported the enterprises of the church. During the later years of his life he was called to pass through great trials, yet in all was enabled to rejoice in the abiding presence of "the friend that sticketh closer than a brother."

His death was peaceful and triumphant. A short time previous to that event the writer administered to him the sacrament of the Lord's Supper. The devout and earnest manner in which he engaged in this service evidenced the reality of a ripening faith, and a preparation for the full union with the Saviour in whom, though as yet unseen, he had believed. A large gathering attended his remains to their last resting place, showing the respect in which he was held by all.

R. A. D.

Parraboro, March 7, 1878.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 677. LESSON XII. MANASSEH BROUGHT TO REPENTANCE: or, Forgiveness for the Penitent. 2 Chron. 33, 9-16. Commit to memory verses 12, 13. March 24th.

EXPLANATORY.

MANASSEH. Hezekiah, the best of Judah's kings, had for a son Manasseh, the worst: so that holiness is not hereditary, and children will not be kept from sin by the godliness of their parents. During nearly the whole of his reign of fifty five years he exerted all his power for evil. He crowded the courts of the temple with images, and even set up an idol in the Most Holy place. He gathered in his palace a throng of soothsayers and enchanters. He burned his own children on the altar of Moloch. He persecuted even to death the remnant who clung to the service of Jehovah; and he left the nation so low that no permanent reform was afterward possible. Made Judah. The people were prone to evil, but their king drove them even more rapidly down the steps of shame. Worse than the heathen. Nothing is so bitter as that which was once sweet; nor so wicked as an apostate people. Destroyed. Strange that the chosen people should follow in the track of the cast-off nation!

THE LORD SPAKE. God will not give up his people until every means has been exhausted to induce them to turn and repent. [Teacher, impress the thought of God's long suffering, his love for sinners, and his constant calls to them.] To his people. The messenger of God to the king and the land was probably the venerable Isaiah, now bending under the burden of fourscore years. Would not hearken. To shut the ear against God's call is to close the door of hope. It is said that Manasseh caused the death of Isaiah, by commanding him to be sawn asunder. The Lord brought. They who will not listen to God's voice must suffer the sting of his rod; not in penalty, but in discipline. Captains of the host. These were none the less God's instruments because they were unconscious of a divine call. God often uses the ambition of one king to punish the crimes of another. Assyria. At that time under Esar-haddon, the most powerful monarch in the East. Took Manasseh. He was helpless, because sinful. He could not call on God, and he found it useless to invoke idols. Among the thorns. Some think this should be translated, "with hooks or rings," by which, fastened through the lips, the Assyrians led their captives. To Babylon. Formerly this was supposed by some writers to be a mistake, as Nineveh was the capital of the Assyrian empire. But recently it has been discovered that just at this period Babylon rebelled, was recaptured, and for a time became the seat of Esar-haddon's court. A tablet of his reign, now in the British Museum, mentions "Minasi, king of Judah," among his vassals.

AFFLICTION. King Abaz, like clay, had been hardened by the fires of affliction; king Manasseh, like wax, was melted by them. [Teacher, urge your class not to wait until trouble shall scourge them to seek the Lord.] Besought. His prison proved more profitable than his palace. Blessed are those sorrows which bring men to their knees. Entreated of him. If God will listen when even a blood-stained Manasseh prays, who may not hope for mercy? Brought him again. Not every one who has thus failed in the use of opportunities has the privilege of their possession again. He was, perhaps, released and reinstated as a subject king, on the death of Esar-haddon. It was the Lord's work, for he controlled the events which led to it. Manasseh knew. He realized, as never before, the hand of God, his power, mercy, and loving kindness. Let us be able to see God in our mercies as well as in our trials.

A WALL. He strengthened the fortifications of his capital, to resist attack in future. Gihon. Rather "westward to Gihon, in the valley." This was the northern portion of the valley of Hinnom. Fish gate. Somewhere near the north-east corner of the wall. Ophel. On the southern side of Mount Moriah. Great height. Recent excavations have unearthed a part of this wall, and thus confirmed the statements of the Chronicles. Took away the strange gods. He removed the pollutions from the temple, and from the city, but he could not undo the harm which they had wrought; he could not bring to life the buried martyrs; nor restore his burned sons; nor place the nation on the plane where he had found it, half a century before. Commanded Judah. He who has been a leader in sin, must strive, with all the greater zeal, to lead others in the way of righteousness.

GOLDEN TEXT: As many as I love, I rebuke and chasten: be zealous therefore, and repent. Rev. 3, 19.

DOCTRINAL SUGGESTION: Divine mercy. The next lesson is First Quarterly Review.

A diamond ring, given by a blind young lady at the annual meeting of the Baptist Missionary Union in Providence, last spring, toward paying the debt, was sold and resold in the interest of foreign missions until it had gained \$1,100 for the cause. The Tabernacle Baptist Church then presented it to the original owner, with the request that she wear it as long as she lives.

In the lives of the saddest of us there are bright days, when we feel as if we could take the great world into our arms. Then come the gloomy days, when the fire will neither burn on our hearts nor in our hearts, and all within and without is dismal, cold and dark. Believe me, every heart has its secret sorrows, which the world knows not, and oftentimes we call a man cold when he is only sad.—Longfellow.

A successful business man says there were two things which he learned when he was eighteen, which were afterwards of great use to him, namely "never to lose anything and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose I lose it; what shall I do then?" The answer was with the utmost emphasis, "You must not lose it."

"I don't mean to," said the young man "but suppose I should happen to?" "But I say you must not happen to! I shall make no provision for any such occurrence. You must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay.—Interior.

EVERY man stamps his value on himself. The price we challenge for ourselves is given us. There does not live on earth a man, be his station what it may, that I despise myself compared with him. Man is made great or little by his own will.—Schiller.

An old bachelor explains the courage of the Turks by saying that a man with more than one wife ought to be willing to face death at any time.

"I can't sold you some of dat saurkraut," said a Kentucky Dutchman. "I shust haf tree barbels, and I keeps dot in case of sickness."

A youth of Augusta, Ga., who was married by a magistrate the other day, insisted that the bride should pay the fee, as he had bought the licence.

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

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THE WESLEYAN. SATURDAY, MARCH 16, 1878. SINGULAR CONSISTENCY.

Newspapers sometimes lose subscribers. When a paper is discontinued on business principles, there is nothing to be said. The following letter, however, shows an instance in which subscriber and paper are separated by a wrench, painful to the one and somewhat curious to the other.

FREETOWN, Feb'y. 26, 1878. To the Editor of the Wesleyan: DEAR SIR, I am very sorry to be forced to request you to stop sending the WESLEYAN to me, as the last two copies received contained articles from a disciple of the Heliish Art, and as a follower of the sainted and much revered Wesley, I cannot patronize a paper purporting to be the organ of a branch of the church, bearing his name, when it becomes demoralized, and the example of which is to assimilate the church to the world. The advocates of war have their own paper, and it should be excluded from the organ of the church of Christ, which is a society of brotherhood, whose organ should foster peace on earth and exclude everything from its pages which will in any way hinder the spread of the love of God, and the enhancing of the glorious Millennium. In looking over the WESLEYAN of the 16th inst., my eyes rested on an article headed "Nass River Mission," and in reading it my heart burned within me at the glowing account therein given of the work of grace as displayed in the conversion of the Indians in the far West, and was free to exclaim glory to God; but when I came to the end of the article I found that there was not room in the paper for the whole article, and part had to remain till next week. But nearly a whole page could be filled with foolsome trash, on the advantages of enlisting for soldiers, not to fight in the army organized by Christ, but to fight in that of His enemies, or to learn an art which Mr. Wesley calls Heliish. I must again say I am very sorry to be forced to stop the paper for the reason assigned. I know I will miss it, but I must be consistent. Yours truly,

John Wesley has been made the scape-goat of all kinds of religious nonsense. We heard him once quoted in a public assembly as an advocate of Free Love, and at another time as a disciple of Spiritualism. That he was opposed to war, is but giving him a place beside ordinary Christians, but that he was not a Patriot, or that he was a Quaker, in the sense of denouncing the profession of arms, is a new imputation upon his creed and teachings.

War is always a calamity. The best preventive of war is strength. Its standing army and navy are the safeguards of Great Britain. Without these it would not be to-day the empire of nations, the greatest friend of the oppressed, and terror of evil-doers, on the face of the earth. It is safe to say that, but for the British Army, the continent of Europe might at this moment be in a conflagration of war, the kingdom itself in danger, and these colonies, as the frontiers of the nation, exposed to the ravages of lawless conquerors. Let us see how far this writer carries his consistency.

When the King of Dahomey thrust a number of British subjects into prison, our friend would have said to the Queen of England,—"Disband your army; let the cries of our countrymen die on the desert air of Africa!" When Nana Sahib closed the prison doors upon England's fair sons and daughters, and sent his butchers to their bloody work, this man would have counselled neutrality, and left the victims to their fate. His policy is non-resistance. He withholds a paper from his family, and sorrowfully himself bids it farewell, because it takes up the discussion of the army as one of the professions of our time. He does this on the principle of consistency. We are curious to know how far this consistency goes. Does he refuse to pray for good Queen Victoria, because she is surrounded by a magnificent body-guard? Does he deny himself of tea, cotton, and other articles of merchandise, because the national revenue from these helps to sustain the militia and volunteers? Does he also refuse support to Methodist missions, because they send chaplains to fighting men? Does he withhold a portion from the ministry, because they pray for a Queen that supports an army, and a parliament that sends guns and powder to subdue rebellion? Has he locks on his own doors, or a lash for his own children? What does he think of min-

isters who make patriotic songs, and deacons' daughters who sing them? He may find both on his own Island.

The writer of our article on The Army is, it may astonish our lost subscriber to know, a gentleman and a Christian—withal, a Christian of broad views and most liberal charity. His compassion takes in the farmers, who erect strong fences to divide off each others territory, and, when an encroachment is made, appeal to the law and the public for justice. He respects and prays for the private citizen who, when he is danger of being murdered, calls into exercise the full power of that instinct of self-preservation his Creator has given him, and smites down his opponent. And he—a soldier—professes to do professionally, and for others, what the farmer and the citizen do for themselves.

Three weeks ago, an aged veteran in the British House of Commons, a man of aristocratic blood, of glorious ancestry, and, better than all, of truly pious disposition, in speaking upon the question of sending men-of-war through the Dardanelles, used this language:—

Within ten days, a difficult and complicated war may ensue, and there are many within and without the walls of Parliament who have yet confidence and strength to give an impulse to the national will. I place myself among that number. (Cheers.) I yet feel within me a spirit which, if needs be, if this country were encircled with danger and with difficulty—I feel within me a spirit which would put a tongue into every heart in England to shame the enemies of our country—(cheers)—and to uphold in unswerving purity and pride the flag which has braved a thousand years the battle and the breeze. (Loud cheers.)

What does our consistent friend think of it?

MOUNT ALLISON.

ELECTIONS BY THE BOARD OF GOVERNORS.

As intimated last week, James R. Inch, Esq., M.A., has been unanimously chosen to fill the Presidential office in the College. Mr. Inch has grown with the growth of the Institution over which he is now to find himself installed as principal officer. In every interest entrusted to him by our church, he has succeeded. His best commendation is the fact that, by the large and intelligent constituency of lady students gathered about him, through his own and his wife's kindness and energy, he is respected as a chief and beloved as a father. Their regret at his removal, and their congratulations upon his promotion, were both manifested by methods very touching and beautiful. The Board of Governors have certainly a vote of confidence from the Ladies Academy.

Rev. David Kennedy, in stepping from the position of associate to responsibly Principal, receives but the reward of his past industry and faithfulness in the Male Academy. As the companion in care and labours of Dr. Allison during some years, he has attained to a knowledge of Government and of the needs of the Institution, which will qualify him to take high ground as an educationist.

Of Rev. Geo. S. Milligan, M.A., Principal-elect of the Ladies Academy, we need say but little. His position in Newfoundland is one of great importance; how it is to be occupied, providing Mr. M. accepts this election, we have no means of knowing. It was felt, however, that he has been at his present work sufficiently long to stamp his own spirit and purposes upon the Newfoundland Methodist school system; and the number of trained school-men among us is not so ample that we can afford to leave them too long out of immediate connexional work. There were grounds, moreover, for thinking that Newfoundland had, possibly, within its own resources, good material now for carrying on its recently inaugurated educational policy.

The friends of our educational institutions may rest assured that, in the judgment of the guardians of those interests, the very best has been done in filling vacancies that was within the limits of their choice.

Moncton is bound to keep moving. We hear of a grand programme of lectures, concerts, &c. for next week, in connection with the Methodist Sunday school. May the effort prosper!

The Messenger of last week says, in reply to our enquiry:

"The Editor of the WESLEYAN, has done us an injustice. We hope not intentionally: The person of whom we wrote respecting communion had not been received by Baptists nor had he joined some other communion or so far as we knew left it, (the Baptist Church's membership). Our brother's captiousness has outrun his meanness as he will see by looking back a week or two."

We have looked back. This is the question asked by a correspondent of the Messenger.

"Is it according to Baptist usage, or the teachings of the Word of God, to admit to the Lords' table a person who is not a member of the Baptist Church. Although he may have been scripturally baptized, and is living, as far as we know a godly life?"

If the Messenger will now say whether a person may be scripturally baptized and living a godly life, who has never been a member of a Baptist Church, we will be grateful. If, at the same time, it will answer our other question, "whether the Baptist Church absolutely refuses the Lord's Supper to godly persons who have left its membership," it will do us and its readers a greater favour. The Messenger will always find questioners troublesome while it tries to avoid giving a straightforward answer to a very plain question.

AN INTERESTING CHURCH DILEMMA.

A gentleman in St. John, N.B., some twelve years ago, a generous and conscientious Methodist, left a beautiful little independent church and Parsonage, moderately endowed, to certain Trustees, to be kept open on conditions which are not fully known to us, but one of which we believe, was that instrumental music should not be used in the services. The Church is in a beautiful locality. It has had a rather remarkable history. Ministers of different denominations, and some who were attached, for the time being, to no denomination, have occupied the charge. Its Pastors have been men of talent; its Trustees always active; and its chances for success bright with promise. Yet the church has not succeeded. Several experiments have been tried; the Trustees even brought back on one occasion, a regularly appointed Methodist Minister, and tried to work the Church under our Methodist economy. The latest supply is, if we mistake not, a Minister of the Reformed Episcopal body, singularly designated, in the resolutions appended "a clergyman of the Episcopal persuasion." We find notices in the St. John Morning News as follows, respecting the Church of which we have been writing.

ZION CHURCH AFFAIRS.

At a meeting of the Trustees of Zion Church, held on Thursday, the 21st February, 1878, at 11 o'clock a.m., the following preamble and resolutions were passed unanimously:

Whereas, During the period of three years and a quarter that the pulpit of Zion Church has been occupied by a clergyman of the Episcopal persuasion, there has been applied by the trustees to the various objects connected with the church the income derivable from the late Mr. Owen's endowment fund, amounting to the sum of two thousand four hundred and twenty (\$2,420) dollars, besides the free use of the Sturgeon by the officiating clergyman, equal in money value to a further sum of nine hundred and seventy-five (\$975) dollars.

And Whereas, During said period the trustees have only required the congregation worshipping in said church to contribute as follows: For repairs to the church about two hundred dollars; for insurance one hundred and twenty-four dollars; and annually to the sexton one hundred dollars; taxes about twenty-five dollars and the cost of fuel and oil.

And Whereas, at the commencement of the period aforesaid, the church was in good order and condition, having within the previous eighteen months been rebuilt after the fire and painted, together with the parsonage.

And Whereas, Said Church and Parsonage now require repairs, and the Trustees have failed during the past four weeks to obtain from the congregation a proper and reasonable guarantee to provide for the running expenses as aforesaid, together with the costs of the necessary repairs of the said Church property during the ensuing year, not exceeding however, an amount equivalent to the benefits received (independent of the free use of the church) during the same term.

And Whereas, By notice posted in the Church on Sunday last, the Trustees requested such of the Congregation as felt an interest in the Church to meet them in the school-room on Monday evening last, to consider matters of finance necessary in connection with a continuance of the services as heretofore; to which request not one of the congregation responded.

Therefore Resolved, that the sexton be directed, after Sunday next, to open the church until further notice at the usual hours, and that fires and lights be dispensed with, except for the Sunday School; the Thursday evening Singing Class; the meetings of the Ladies' Sewing Circle for benevolent objects, and the Services on Sunday evening in the basement.

And Further Resolved, That the Rev. Mr. Wyndyer continue to officiate in the Church, and otherwise discharge his pastoral duties,

in accordance with his agreement with the trustees, and that he be furnished with a copy of these preamble and resolutions.

And Further Resolved, That copies of these resolutions and preamble be posted within the Church on Sunday morning next.

At a meeting of the Trustees of Zion Church, held on Monday, 11th March, 1878, at 1 p.m., the following preamble and resolutions were passed unanimously:

Whereas, The Trustees are still unable to obtain from the congregation regularly worshipping in Zion Church the proper and reasonable guarantee required to meet the current expenses, and the cost of necessary repairs during the term for which the Rev. Mr. Wyndeyer is engaged; and

Whereas, The income receivable from the late Mr. Owen's endowment fund is to be applied to the ministry and other objects connected with the Church, and the Trustees have no means within their control to meet such expenses and cost of repairs;

Resolved, That, until further notice, the Church be closed, except for the temporary Methodist Sunday service; and further

Resolved, That the Rev. Mr. Wyndyer hold himself subject to the order of the Trustees, in regard to officiating in said Church, and that he confine his services exclusively to promoting its interest in accordance with his agreement; and further

Resolved, That, in case the Rev. Mr. Wyndeyer wishes to cancel his agreement with the Trustees, they are willing to meet his desire at once; and further

Resolved, That a copy of these Resolutions be sent to the Rev. Mr. Wyndeyer, and that they be published in one or more of the city papers, together with the Resolutions of 21st February last.

BERMUDA MATTERS are well represented this week in our columns. Mr. Ryan's letter alludes to a mistake, or misapprehension, on the part of the compilers of the General Missionary Report. The Secretary of the Nova Scotia Conference, during the annual meeting of the Central Board, gave some details as to our work in Bermuda, which were distorted by reporters in some way, greatly to the disadvantage of both Mr. Huestis and Bermuda Methodism. Mr. H. was not the first victim to difficulties of this nature. A misprint on a former occasion in the Missionary Notices, as regarded Bermuda, led, naturally, to some little feeling, which only died away after a round of explanations. It is well to have these things met by friendly, instructive correspondence, serving to bring out in their true light the cause of God on those most interesting Islands.

The Herald does us injustice. We did not say that Dr. Reid's religion had anything to do with his fitness for the office of Superintendent of the Asylum for the Insane. We merely coupled his name with a rumour that he was brought forward on the ground of being a Roman Catholic. This shows that we did not introduce religion into this discussion. If the Herald knows the rumour to be untrue, let it say so. We have not yet heard it contradicted.

Our article on Teaching this week, the commencement of an essay on the subject, is from the pen of a gentleman well adapted to give information, holding as he does, the first rank in the profession. It may be worth while for persons interested in that department of public enterprise to preserve the facts afforded, in case anything should prevent their coming before the public in more tangible form.

THE BURIALS BILL in the English House of Commons gave rise to a very animated debate. It began with this motion:

Mr. O. Morgan rose to move—"That in the opinion of this House the time has arrived when the long pending controversy as to interments in parish churchyards ought to be closed, by permitting such interments either without any burial service or with the services preferred by the relatives or friends of the deceased, and conducted by persons chosen by them."

An amendment was moved to the following effect:

"That Englishmen exercising their religious liberty in separating from the Established Church are justly free to provide themselves with places for worship and for burial with such ceremonial as they approve, but have no right to require changes in the regulation of parochial churchyards, which would impair the legal security for their orderly and religious use agreeably with the purpose of their foundation."

After a powerful discussion of both resolutions—

The House divided— For Mr. O. Morgan's resolution..... 227 Against 240

Majority against 15 The resolution was therefore lost.

A majority of 15 in a vote of 467, indicates so very decided a purpose on the part of Nonconformists to oppose a monopoly of English parish graveyards by the Church of England, that

the change seems not far distant. The Leeds Mercury says:—

The discussion differed in several respects from the debates of former years. It was felt by speakers on both sides that the position of the question had greatly changed since it was last raised in the House of Commons. The publication of the return of churchyards and other given definite information, where there were before only vague inference and assertion. It is now shown that in about nine parishes out of ten the resident Nonconformists have no place of sepulture in which they can use their own religious rites, but must bury their friends in the parish churchyard, from which the services of their own communion or the prayers or their own minister are excluded. But the main change in the position of the question is that made by the introduction of the Government Burials Bill of last year, and the fate it met in the House of Lords. The vote on Lord Harrowby's clause overshadowed the debate last night, and made even Mr. Beresford Hope admit that the opponents of concession are fighting a losing battle.

A CORRESPONDENT WRITES:—During a recent visit of the Rev. Peter Mackenzie to London, he went one evening to Madame Tussaud's Bazaar, Baker Street, Portman-square. After inspecting the various wax figures in the Large Room and the Hall of Kings, he went into the Golden Chamber, and saw the reading chair of the French infidel, Voltaire. "And this belonged," said he, "to the man that was going with his own hand to pull down the edifice of Christianity, and sweep the religion of Jesus Christ from the earth." Then, seating himself in the chair, in his own peculiar nervous style, he exclaimed, "Jesus shall reign where'er the sun," &c. A triumphant comment on the vain boasts of the poor infidel philosopher!—London Methodist.

CORRESPONDENCE

RIVER PHILIP CIRCUIT.

MR. EDITOR.—When we entered upon our work on this circuit, we did so with many misgivings as to ability for the efficient discharge of its duties; but a few weeks experience convinced us that we had not even anticipated the full extent of our labors; yet we felt that few fields could exceed it in interest. The scene of the labors of the pioneers of our church here is the very cradle of Methodism. Here lived and labored John Black, Esq., the brother of the venerable Bishop—whose marble cenotaph with that of his wife adorns the walls of our church. Here are names, all along this river, of historic interest, which for what their ancestors did for Methodism in its infancy will be spoken of in lands remote and to late posterity. Could I then persist in refusing to come to River Philip, when my name was put down for it on the Stationing Sheet at last Conference. If I objected, it was only because I feared that my strength was not adequate to such onerous labors—not at all diminished—rather augmented by the division of the circuit. Let me indicate for a moment. In the summer season—often in winter—we harness our horse at 8½ a.m., drive to Westchester—a mountain distance of about ten miles—preach at 10½—take a hurried dinner—drive to East Branch, over 8 miles—find an interesting congregation at 3 p.m., after a service and a cup of tea at another friend's house, we are on our way to River Philip, a distance of 7 or 8 miles, to the church, where at 6½ we find an important congregation—the principle one on the circuit. Over a mile, we find ourselves at home, not a little wearied. The next Sabbath we repeat an equal task—taking in Windmill Hill—a long up hill drive for 8 miles—for the morning—and Glenville, over four miles from R. P. church for the evening—taking the latter place at 3 p.m. We are at home again between nine and ten of the clock. Thus we alternate every Sabbath in the year. We have four places for week day preaching, each of which is distant from 8 to 10 miles. In one of these also, viz. West Branch, we give monthly Sabbath preaching. These places include a vast extent of country, all the families of which expect the minister to visit them, hence the impossibility of overtaking our work.

Onerous as these labors are we have found them intensely interesting. "A sound mind in a healthy body"—and single steady aim however, are indispensable in such a field as this; and blessed with these, this work might still our powers employ, and fill the measure of our days; yes, and happy he who amid the hurry and weariness of such labors shall be called to lay down his charge, and cease at once to work and live. More regular and attentive congregations I have not found on any circuit; but who amid such labors can preach as he ought to preach? alas! for our too often flagging spirits, and frail body. "The spirit indeed is willing, but the flesh is weak."

What greatly tended to discourage us, at the outset, were the following circumstances. The circuit had been divided contrary to the wishes of our people; and no guarantee had been given from the different preaching places, for the support of a married minister. Then however there was another alternative; and in view of the dilapidated state of an old parsonage, the few stewards, upon whom the burden would mainly devolve, asked the Conference to send them a young man, at least till they could repair, or rebuild their parsonage, and work the circuit up to something like a self-sustaining point. Our appointment under these circumstances, was felt to be a cause of discouragement to ourselves; and little short of affliction to the people. The very inadequate grant of about \$80, which the Missionary Committee apportioned, did not at all relieve our minds, especially as we had bought a horse and wagon, as a necessary fit out, to work the circuit. Nor was it very comforting to our people, as with a noble generosity they had taxed

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distant. The
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themselves over \$50 on our coming among
 them, to repair and refurbish the house.
 Then it was afterwards seen that, in conse-
 quence of deaths, removals, and other cir-
 cumstances, we had placed our estimates
 higher than we were warranted to do at
 the F. D. meeting. By the way, Mr. Ed-
 ward I. has just agreed with Bro. Gaetz's
 statement in one of your late issues, that
 the principle upon which the grant is di-
 vided is *unrighteous*. This can easily be
 made to appear. Hence, as well as for
 other weighty reasons, the necessity for a
 constitutional change in our financial
 economy. I hope this subject will receive
 that attention which its importance de-
 mands at the next General Conference. The
 operation of our present system, upon a
 class of ministers, who have large fami-
 lies to support is not easy to be borne.
 This by the way. Well, however we may
 be tempted to think otherwise our people
 may be trusted in our emergency. On
 learning the position of affairs, and the
 enormous debt, incurred by the Central
 Board, to sustain our missions. In the
 first place they proposed to raise the mis-
 sionary receipts if possible to an amount
 equal to the Grant. We yet hope to ac-
 complish this. Having preached mission-
 ary sermons in every preaching place on
 the circuit, our people took the matter in
 hand.

ried on. At all our preaching places we
 have large and attentive congregations.
 The reform movement has taken a strong
 hold upon this circuit. At Barrington
 Head a club was organized by Bro. Bar-
 cell, of Yarmouth, in December, which
 has 500 names enrolled. At Shag Har-
 bor, 11 miles distant, we held a meeting
 on the 14th Feby., and organized another
 club, which now numbers nearly 300
 members. The effect was seen in the
 quiet of the late election. At Bear Point,
 a few evenings since, we were invited to
 meet some friends who showed their in-
 terest in our temporal welfare by the pre-
 sentation, through the hands of Father
 Swin, who made an excellent speech, of
 the sum of forty-six dollars. It was, as
 he styled it, a Baptist-Methodist dona-
 tion. May God bless them abundantly.
 Yours truly,
 F. H. W. PICKLES.

You will be pleased to hear that the
 good work is still going on at Cornwall.
 Thirty four have professed religion, and
 several others are seeking the Lord.

Yours truly,
 H. P. COWFERTHWAIT.

THE REV. W. W. PERKINS of Milltown,
 N.B., delivered a public temperance lec-
 ture at St. Andrews on Tuesday evening,
 which was an able effort. The unanim-
 ous thanks of the audience was voted and
 conveyed to the lecturer by Captain Sar-
 gent Maloney, chairman of the meeting.

DUNDAS.
 I had special services in Dundas for
 three weeks after the week of prayer. The
 results, owing to hostile circumstances,
 were small. Several, however expressed
 their desire of religion, and have been
 received on trial. The people of Dundas
 are, in general, poor. But they have pre-
 sented me with ten dollars toward a new
 sleigh. From Marie, too, I received a do-
 nation of ten dollars. In addition to
 these gifts, I believe the circuit receipts
 will be something in excess of last year.
 M. R. KNIGHT.

March 6th, 1878.

“West Side Review.” This paper, which
 is to be devoted to the interests of the In-
 dependent Order of Good Templars, is to be
 issued shortly. It will be published in
 Carleton.

Mr. Justice Duff is making himself “a ter-
 ror to evil doers.” He has just sentenced a
 man named Ogden, in King’s County, to be
 imprisoned fifteen years for burglary.

The family of John A. Humphry Esq., M.
 P. P., has been attacked with diphtheria.
 Last week Mr. H.’s youngest daughter and
 the servant boy and errand girl were ill and
 in Dr. Jacob’s hands.

On Sunday last, at Memramcook, as the
 people were just leaving the chapel, after
 mass, Mr. P. McGowan drove against Mrs.
 Belonie Gaudet, striking her in the face with
 the shaft of his sleigh, making a deep wound
 in her upper lip two inches in length, break-
 ing a part of her jaw and several teeth, and
 shockingly bruising the inside of her mouth,
 and breaking one of her shoulders. It was be-
 lieved that she would live but a few hours.
 Dr. F. Gaudet, her son, was in immediate at-
 tendance, and under his skillful treatment she
 is doing as well as could be expected.

The ladies of Moncton have in hand a mon-
 ster petition, addressed to the Houses of Par-
 liament, requesting them to pass the Dominion
 Temperance Alliance Bill, which is stronger
 and more perfect than the Dunkin Act.
 Many hundreds of signatures have already
 been obtained.

During
 Mackenzie
 Baker street,
 inspecting the
 Large Room
 went into the
 the reading
 el, Voltaire.
 he, “to the
 own hand to
 stianity, and
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 ous style,
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 fidel philoso-
 pher.

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REPLY TO “ONE INTERESTED.”

MR. EDITOR.—My attention has recently
 been directed to a communication in the
 Wesleyan of February 9th, over the
 signature “One Interested,” which at the
 time escaped my notice. If I judge
 rightly, the strictures contained in said
 communication are intended to apply to
 the Sussex Vale Circuit, the Superintendent
 of which, the President of the Confer-
 ence, is now absent in the United
 States collecting money for the augmen-
 tation of the fund for rebuilding the
 Methodist Churches of St. John and
 Portland. It would appear, according to
 the statement of “One Interested,” that
 Mr. Prince received an amount last year
 to which he was not entitled. It is, per-
 haps, my duty, in his absence, to give the
 figures and state the facts in reference
 thereto, firmly believing that our worthy
 President’s long and honorable career in
 the service of Christ and of Methodism
 places his integrity beyond the shadow of
 doubt. The amount of circuit receipts
 raised by the Sussex Vale Circuit last
 year, was \$712.79. The amount of grant
 was—House rent, \$150; removal, \$47;
 circuit, \$80—total, \$277. The circuit was
 taxed \$90 for the Children’s Fund, leav-
 ing the sum of \$10 on the wrong side of
 the balance sheet. All will see at a glance
 that instead of the Superintendent re-
 ceiving \$889.79, as “One Interested”
 seems to insinuate, that he did not re-
 ceive his allowance of \$750 by the amount
 of \$47.21. As it regards removal expenses,
 they were regulated by the local Mis-
 sionary Committee, and no individual member
 of that Committee is responsible for what
 was done.

S. T. TEED.

NEWS FROM THE CIRCUITS

COBERG ROAD METHODIST CHURCH,
 HALIFAX.—The friends of the above
 Church, on Friday 8th instant, gave a
 service, which in every sense proved a suc-
 cess. This was the first entertainment of
 the kind given here and was patronized
 by a crowded audience. The programme,
 readings by Dr. Trenaman and Mr. H.
 Temple. A paper on the subject of
 “Truth” by Rev. W. L. Cunningham.
 Addresses by Revs. W. H. Heantz, and
 J. Sharp, and music by the choir—was
 well rendered. A duet “Call my brother
 back” sung by Miss Lizzie Shaffer and
 Miss Kate Caldwell, evoked an impres-
 sion of pleasing satisfaction. The choir
 was occupied by Joseph Belcher, Esq.,
 with his usual efficiency and affability.

NORTH EAST HARBOUR March 4th,
 1878. Sir, we have had a gracious revival
 of religion in Port Saxon. Believers have
 been quickened, backsliders reclaimed,
 and sinners brought to a saving knowledge
 of the Lord Jesus Christ. Thirty five
 came out to be prayed for, all of whom
 have joined the class with a desire to grow
 in grace. God has truly made bare his
 holy arm for our salvation, and is contin-
 uing to bless this circuit. I will com-
 mence special meetings in Rosaway,
 praying that the Lord may be with us
 there also.

I am yours,
 JAMES SCOTT.

The Lord is graciously reviving his
 work at Port Jollie.
 J. JOHNSON.

NEW GERMANY.—Like some of my
 brethren in other circuits we are on the
 New Germany circuit receiving revival
 blessings. Several have believed to the
 saving of their souls; several more are
 enquiring their way to heaven with their
 faces thitherward. To God be thanks and
 praise for ever.

ARTHUR HOCKIN.

Many were converted at Ritoy’s Cove.
 We received about sixty on trial for mem-
 bership last Friday. Many fine young
 men were converted. Five of them are
 masters of vessels. We commence in
 town this week.
 THOS. ROGERS.

MISSIONARY MEETING.—During the
 past week most interesting meetings in
 aid of the Methodist Missionary Society
 were held at Hillsboro’ and Albert Mines.
 The Rev. Howard Spague, A. M. of St.
 John, delivered an address on each occa-
 sion, of deep interest and with telling ef-
 fect, which was manifested by the closest
 attention on the part of the respective au-
 diences. The good collections taken in-
 dicate a growing interest in the course of
 missions.—Id.

MEMORIAL SERVICE.—Sunday evening
 a memorial sermon was preached by Rev.
 Mr. Chapelle, in Germain Street Meth-
 odist Church for Rev. Mr. McCarty.
 In introducing his subject he traced the
 rise and progress of Methodism in New
 Brunswick from the advent of the first
 Methodist minister in St. John, in 1791,
 down through the long list of names of
 Methodist clergymen, whose names are
 household words, until he came to the
 Rev. Mr. McCarty, who was born near
 the Avon, on Prince William street, in
 May 1816. The speaker then went on to
 describe how the rev. gentleman became
 first connected with the church, the glo-
 rious revival then existing in St. John
 and elsewhere, and referred in pathetic
 tones to the closing years of his life, in
 which he suffered not a few disasters.
 The congregation were attentive listeners
 to the sermon, and went away visibly im-
 pressed.—Telegraph.

LECTURE.—Professor Burwash, Presi-
 dent of Mount Allison College, Sackville,
 lectured in the Methodist Church, Hills-
 borough, on Saturday evening, 2nd inst.,
 in connection with the regular course.
 His subject was “Science a School for the
 Imagination,” and his address included
 within its range a broad scope of
 ideas, showing the result of careful and
 earnest study and observation. The pro-
 fessor is gifted with quickness and origi-
 nality of thought and a very vivid imagi-
 nation, and his manner and spirit of ad-
 dress are such as to retain the individual
 attention of an audience for any reason-
 able length of time. At the close of his
 lecture which lasted an hour and fifteen
 minutes, the learned speaker performed
 an interesting chemical experiment for
 the instruction and amusement of the
 young. Having mixed potassic chlorate
 with granulated sugar, he set them on
 fire by adding a few drops of sulphuric
 acid, exemplifying the fact that the force
 of the sun’s rays which had poured down
 upon the sugar, came during its growth
 was stored up in the sugar in the form of
 heat and could be again set free. The
 chair was occupied by Rev. Michael Gross,
 and a hearty vote of thanks tendered to
 the learned speaker at the close. This lec-
 ture was out of the usual order, owing to
 the fact that Professor Burwash could
 not conveniently attend on any other
 evening in the week.—Id.

NOTES FROM SOURIS, P. E. I.

SOURIS.

The congregations continue good. The
 Sunday School, a union one, consisting of
 Methodists, Presbyterians and Episco-
 palian, under the efficient and popular
 superintendence of Dr. Mattart, is a great
 success. Three of the ladies of our
 presented me this winter with a fine war
 buffalo robe, handsomely lined and trim-
 med. In the early part of the winter, Bro.
 Berrie gave us his entertaining lecture on
 “London: Work and Play.” The Re-
 form club is prosperous. It provides us
 with an excellent reading room. We
 sometimes see in Souris the sunny faces
 of Bro. Lodge and Bro. Goldenith. Souris
 is becoming quite important. It has a
 lawyer, a bank, a watchmaker, two doc-
 tors, two druggists, six tailors, two bar-
 bers, two saddlers, and two tanners. In
 addition, there are several good hotels, and
 on the Island, and a host of general mer-
 chants, and rumour says we are to have
 two (?) newspapers. Beside these, we
 have four clergymen and two schools.

MARIE.

I have formed a class at Marie of fifty
 members. Most of them profess to have
 an interest in Christ, and some are quite
 active and useful in prayer-meetings. The
 Reform Club is doing much good here.
 Our cause will miss the kindness and lib-
 erality of Capt. Geo. C. Sanderson, who
 died at Ottawa recently, when he was un-
 der medical treatment for cancer. I have
 begun preaching at the head of St. Peter’s
 Bay, where I have a fair congregation.

NEW BRUNSWICK & P. E. I. ISLAND.

William Veyscy was killed while hauling
 logs in New Brunswick. The top log of his
 load falling upon him. He lived only two
 hours after the accident. The deceased leaves
 a wife and three children.

A case of small-pox has appeared at New-
 castle, the victim being a young man named
 Byrne, who, it is said, contracted the disease
 by wearing a fancy costume at Moncton.
 The case is a mild one.

Mr. Christopher Armstrong, for a number
 of years one of the proprietors of the St.
 John “Globe,” died suddenly in St. John on
 Friday, of congestion of the lungs.

The “Pioneer” says that all the public
 houses in Alberton, P. E. I., with one ex-
 ception, have given up selling intoxicating
 liquors. This is a very gratifying piece of
 intelligence in view of the fact that twelve
 months ago, the “Pioneer” says, there were
 not less than half-a-dozen taverns in full blast.

A Branch Reform Club was recently or-
 ganized at Uigg. Wm. McPhail, Esq., is
 President, and Mr. D. J. McLeod, Teacher,
 Secretary. This Club numbers upwards of
 100 members, and it starts out on its career
 under favourable auspices.

Excavations for the foundation of a new
 church to be erected on the old site by the
 Leinster street congregation, St. John, are
 now being made. Mr. John McGourty has
 the contract, which is for \$6000. He is to have
 the work finished in May.

From the “Moncton Times” we learn that
 the Roberts Free Stone Company, at Mary’s
 Point, on Tuesday, paid all their men in full
 to March 2nd, and all other bills, amounting
 to upwards of \$6,000. It is said that a wealthy
 company has been formed in New York to
 work the Point quarries, and proposes to do
 a large business. It is reported that one of
 the Vanier brothers, Archibald, the British
 Consul at New York, have taken a consid-
 erable interest. It is thought Mary’s Point
 will be a busy place this coming summer.

A move has been made by the Hebrews of
 St. John towards securing a place of worship.
 They have already a cemetery, but their num-
 bers are increasing so rapidly that a church
 is deemed necessary. Archibald, the British
 Consul at New York, have taken a consid-
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 will be a busy place this coming summer.

UPPER PROVINCES

Lieut. Gen. Sir Patrick L. Macdougall, K.
 C.M.G., Chief of the Intelligence Depart-
 ment in the War Office, will in May take
 command of the forces in Canada.

The annual report of the Dominion Rifle
 Association, which met at Ottawa last week,
 shows the Dominion Wimbledon team for 1878
 to have been selected as follows: 1 from On-
 tario, 5 from Quebec, 12 from New Brun-
 swick, and 2 from Nova Scotia.

Hon. Mr. Scott, a member of the Dominion
 Government, announced from his place in the
 Senate a few days ago, while the “Northern
 Light” was under discussion in that body,
 that the cost of repairing that steamer at
 Pictou last summer amounted to the respect-
 able sum of \$18,000.

The strike of the Welland Canal is ended.

A cable telegram from England gives an
 editorial from the London “Times,” highly
 praising the Canadian militia, and recom-
 mending the establishment of a Canadian
 auxiliary British army.

W. M. Blackwood and others, of Tatum-
 gouche, Colchester, have petitioned the
 Dominion Government to cancel the lease given
 Hon. Alex. McFarlane, of certain oyster beds
 and mud flats near Tatamagouche.

A new steamboat line between Montreal
 and Glasgow will be established at the op-
 ening of navigation which is expected very
 early this season.

Jesse McConnell, a brakeman of the Cana-
 dian Southern Railway, fell between the cars.
 The train passed over him before he was
 found. Another train went over him, mang-
 ling the body beyond recognition. The re-
 mains were gathered into a small box and
 taken to St. Thomas.

A Manitoba despatch says the Pembina
 branch of the Canadian Pacific Railway has
 been leased by a Canadian firm and guaran-
 teed to be free forever of competition of the
 Chicago lines.

THE PROFESSIONS.

To the Editor of the Wesleyan:

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 man can be strictly truthful and succeed
 as an auctioneer.

Yours, etc.,
 NOT A SALESMAN.

(We leave this question to moral casu-
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A MISSIONARY QUESTION, &c.

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WESLEYAN ALMANAC MARCH, 1878.

New Moon, 3 day, 11h, 3m, Afternoon. First Quarter, 11 day, 11h, 46m, Afternoon. Full Moon, 18 day, 4h, 32m, Afternoon. Last Quarter, 25 day, 0h, 35m, Afternoon.

Table with columns: Day of Week, SUN (Rises Sets), MOON (Rises Sets), HAVES, HIGHS, LOWS. Rows include Friday, Saturday, SUNDAY, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, SUNDAY, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, SUNDAY, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, SUNDAY.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Parrisho, Cornwallis, Horton, Hansport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 23 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 3 hours 30 minutes LATER.

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

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

A SEASIDE REVERIE.

"The sea is His and He made it." I stood alone by the ocean. While the waves in boisterous glee, Dashed high on the cliffs above me, Then backward sank in the sea.

Far up on the beach in silence, His boat the fisherman tied; While hither and thither flitting, The storm-weary sea bird cried.

Far away a white sail glimmered In the swiftly waning light, A moment she cheered my vision, Then sailed away out of sight.

And all was quiet about me Save the sighing of the sea; But the song the waves then sang me, I fain would repeat for thee.

SONG OF THE WAVES.

Oh long ago, ere creation's birth, When "without form and void" was the planet earth,

Our waters were moved by the Spirit of God— We mirrored the light that was first shed abroad.

Then the fair young land in our midst appeared, And the forest-robed mountains their heads upreared;

On our foam white chargers the sea nymphs rode, And defied the threats of the storm king's pride.

When the morning stars together sang, And heaven and earth with music rang, We joined with our organ like base in the strain:

Ab never again shall be heard such acclaim! The vision changes—a scene of woe— Ye ken that is meant—look aloft at yon bow—

No need to repeat that sad story of death, But praise ye Jehovah for that he hath left

His bow forever a pledge to be, That earth shall no more be destroyed by the sea.

Ages on ages have passed since then, And with them, too, passed generations of men,

But the graveyards of earth hold not all the dead; Over many a cold form our waters have played.

Treach'rous, cruel, so are we named, Yet we do but obey our Master's command;

We rise at his bidding, or calmed by a word We acknowledge the power of Galilee's Lord,

We roar in our fury, grow peaceful and still, Laugh aloud in our glee, or refrain at His will.

Then the queen of night in beauty, Ascended her star-lit throne, And showered her sparkling jewels, O'er earth and ocean down.

And out from the lighthouse window, There flashed a glimmering ray, Which grew in an instant brighter, As if to challenge the day.

And I heard the song no longer, The waves at my feet lay still, But methought I heard the echo Faintly murmured "at His will."

Oxford, March 4, 1878. J. J.

WHAT TO DO WITH YOUR BOY.

I have just finished reading an article headed "What shall I do with my boy?" ending with the plea, "Answer me, some mother; what shall I do?" I am not over fond of advising, but have had considerable experience with boys, being the mother of four fun-loving frolicsome boys.

First, dear young mother, keep your boys heart; that is, provided you already have it. If you have not, the first step is to get it. Study boy-nature. I know of no study more thoroughly interesting. A sturdy, healthy boy, a real live, romping, noisy boy is a living inspiration, in my opinion at least. Next convince your boy that you are his best friend. There are countless ways of convincing him, one is to make home a delightful spot, that is, provided it is within your power so to do. God pity the poor mothers who are wives of intemperate men otherwise unfitted for fatherhood. But even such mothers, if they are what they ought to be, can make home a desirable place for their boys. Their patient love and sympathy can make it a joy to be in their presence, if there is something lacking in the home atmosphere.

Let the earnest growing boys play, even if the house is disorderly, even if Mrs. Gossip and Mrs. Faultfinder do say they never saw such a topsy-turvy house." Ah, if we could only remember how fleet their young days, how very soon, if they live, they will be strong, bearded men, and our homes will be painfully orderly. Will not the memory of dear boyish forms come fraught with pleasantness if we remember that we were patient and loving and hopeful? that it was our influence blessed by the Omnipotent, that started the young feet heavenward? Let us exert ourselves to the utmost to have them feel as well as say, "there's no place like home."

Give your boy, when he is old enough, a pretty, comfortable room which he will take pride in showing to his friends, if you can afford it. Don't pile all the pretty ornaments and tasteful nick-knacks in the parlors and spare room. Put them, at least some of them in your boy's room. Hang pictures on the walls, (inexpensive ones will do,) pictures of flowers, birds, or landscapes, anything that will cultivate his taste and have a tendency to uplift him. Buy him books, sound, instructive, unexceptional books. Let him subscribe for at least one good paper, one that will help.

If, for the love of him, we take to our home a little immortal being, and kindly minister to its welfare, we soon shall find that the heart, as well as the home, will open to the confiding touch of childhood. In blessing we shall be blessed.

Near my home, is a home of wealth and culture, from which God has taken all his children. It seems as if reason was tottering on its throne as the father watched the last child pass away and though years have gone, he is a mourner still. Would not a child voice, in his quiet home, win his heart to its old cheerfulness? Would not some friendless little one blossom into a beautiful manhood or womanhood under the kindly influence of a tithe of the love which those parents lavished on their own darlings? Would not God reward them, even here with consciousness of having ministered to one of these little ones?

There are other homes, where there there is no baby in the house, that would be cheerier with bright child faces in them. There are hearts chilled with care and hardened by constant battling with stern realities of life, into into which a child's love might creep, to warm and to soften, till they shall glow with generous impulse and prompt to noble deeds.

Many a lovely child might be more joyous, and more free from selfishness, with one to share its pastimes.

These rewards are with us as results of our self sacrifice; but the motive should be a desire to please and honor God by striving to save at least one soul—leading it on, day by day, in the way of life, up to the very gate of heaven.—Earnest Gilmour in Christian Weekly.

AN INVALUABLE REMEDY FOR RHEUMATISM.—Take a pint of spirits of turpentine, to which add half an ounce of camphor. Let it stand till the camphor is dissolved; then rub it on the part affected, and it will never fail of removing the complaint. Flannel should be applied after the part is well remented with turpentine. Repeat the application morning and evening. It is said to be equally available for burns, scalds, bruises, and sprains, never failing of success.

MRS. JONES' PUDDING.

They lived in Wales, and the farmer was well-to-do, and all the household were economical, not thinking of meat every day, or anything like as often. The two daughters were named Reliance and Prudence; the sons Amos and James. Reliance was soon to be married to David Thomas, at the next farm.

"We'll have a hasty pudding for dinner to-day, mother," said Farmer Jones to his wife, one morning at breakfast.

"Very well, Evan," replied Mrs. Jones; for his will was law.

So when it was time, she began to make the pudding. Her husband and sons were out at their work in the spring sunshine; her daughters were making the beds up-stairs.

"I mustn't forget the salt this time," cried Mrs. Jones to herself; "There was a fine fuss from all of 'em about the last one."

For Mrs. Jones, good housewife though she was, was apt to forget to put salt in her hasty puddings, or not to put in enough of it. She put plenty in this time, for they were all fond of salt. Then she went up to the linen room and began laying the winter clothing away in camphor.

It was only a few minutes before Reliance came into the kitchen, when, seeing the pudding cooking, and knowing that her mother was apt to forget to salt it, she put in a handful of salt and stirred it well, so that her father would have no occasion to find fault.

Soon after, Susan passed through the kitchen on her way to the brew-house. "Mother's sure to have forgotten the salt," said she, and added a good handful.

Before long Amos entered to get a jug of beer. And soon after James came in. Each of them put in a handful more salt, as they had no more faith in their mother's remembering it than Reliance or Prudence had.

Just before dinner, Farmer Jones returned from the fields and saw the pudding cooking.

"That pudding smells uncommon good," he said; "but," added the farmer, approaching the kettle, "I'll bet a sixpence the wife's forgot to salt it, as she always does, I used to depend on Reliance, till she got her head chock full of that young man of hers; no chance of her thinkin' on't now. As to Prudence—well, she don't meddle much in the cooking; so I'll put the salt in myself." And taking off the lid, he flung in a handful and a half, stirring the pudding briskly.

Twelve o'clock came, and they all sat down to the table. Mrs. Jones helped her husband to a good serving; for he loved it well, and had besides a sharp appetite. Just a spoonful he took, and leaped up.

"Who on earth salted this here pudding? It—"

Farmer Jones stopped; he suddenly remembered that he had salted it himself. Just then there was a great noise in the stable.

"I should think that crazy colt's a-tryin' to kick in the barn door," said he, and rushed out.

The next to try the pudding was Amos. No sooner had he got it in his mouth than he leaped up too, and went off to see what the colt could be doing, and every one, James, Reliance and Prudence started away, in like manner, leaving Mrs. Jones in amazement.

For each one, you see, silently took credit for the hard salting.

"Law a mercy," cried Mrs. Jones, swallowing down her first mouthful. "This comes of my having put in all that there salt. What could I ha' been thinking of? But they used to say I'd a heavy hand at salting."

The proof of the pudding is in the eating.—Christian at Work.

WARTS.—If they give no special inconvenience, let them alone. But if it is of essential importance to get rid of them, purchase half an ounce muriatic acid, put it in a broad bottom vial, so that it will not easily turn over; take a stick as large as the end of a knitting-needle, dip it into the acid, and touch the top of the wart with whatever of the acid adheres to the stick; then with the end of the stick, rub the acid into the top of the wart, without allowing the acid to touch the well skin. Do this night and morning; a safe, painless, and effectual cure is the result.—Hall's Journal of Health.

TO BOIL BEEF.

To get the most nourishment from meat, the juices must be kept in during the cooking process. If every stove had arrangements for roasting, that would be perhaps the better method, but baking meats in the ovens of our ordinary cooking stoves is not roasting by any means. Besides, there are countless pieces in the beef which are not adapted to roasting. These must be boiled. If soup is desired, the meat must be slowly boiled a long time, and the water should be cold when the beef is put on the stove, but if the meat is for the table this must be the method: Have the piece in good shape for cutting up when cold; roll it and tie firmly, or fasten with wooden pins; put into well-salted boiling water, turn once or twice that the whole outside may become seared, thus keeping in the nourishing juices; boil rapidly for twenty minutes, afterward keep over a slow fire for at least two hours. Allow the meat to cool perfectly before attempting to slice for the table.

A GOOD REMEDY.—My remedy for toothache. It is also a "sure cure" for sick headache, neuralgia, and rheumatism: "One half pint alcohol, one ounce of gum camphor, one ounce chloroform, and one ounce hartshorn. Put the camphor into the alcohol, and after it is all dissolved add the chloroform and hartshorn. Use this freely on the face and in the tooth.—Mrs. A. B. Collar, Beloit, Mitchell County Ind.

DOING UP MEN'S LINENS.

A lady writing to the New York "Evening Post," says: Some time ago my husband used to complain that his linen collars did not set nicely in front. There was always a fullness which, in the case of standing collars, was particularly trying to a man who felt a good deal of pride in the dressing of his neck, as it spoiled the effect of his cravat, and often left a gap for the display of either the collar band of the shirt or a half-inch of bare skin. While talking with a practical shirtmaker one day, he mentioned his annoyance, and inquired if there was any means of relieving it. "Yes," answered the man, "the fault lies with your laundress. While doing up your collars, she stretches them the wrong way. Damp linen is very pliable; and a good pull will alter a fourteen inch into a fifteen inch collar in the twinkling of an eye. She ought to stretch them crosswise, and not lengthwise. Then in straightening out your shirt bosom she makes another mistake of the same sort. They, also, ought to be pulled crosswise instead of lengthwise, particularly in the neighborhood of the neck. A lengthwise pull draws the front of the neckband up somewhere directly under your chin, where it was never meant to go, and of course that spoils the set of your collar. With the front of your neckband an inch too high, and your collar an inch too long, you have a most undesirable combination."

SAVING A CHILD'S LIFE.

The following incident occurred during a general review of the Austrian cavalry, a few months ago. Not far from thirty thousand cavalry were in line. A little child—a girl of not more than four years, standing in the front row of spectators, either from fright or some other cause, rushed out into the open field just as a squadron of hussars came sweeping around from the main body. They made a detour for the purpose of saluting the empress, whose carriage was drawn up in that part of the parade ground. Down came the flying squadron, charging at a mad gallop—down directly upon the child. The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The empress uttered a cry of horror, for the child's destruction seemed inevitable—and such terrible destruction—the trampling to death by a thousand iron hoofs. Directly under the feet of the horses was the little one—another instant would seal its doom—when a stalwart hussar who was in the front line, without slackening his speed or loosening his hold, threw himself over by the side of his horse's neck, seized and lifted the child, and placed it in safety upon his saddle bow; and this he did

without changing his pace or breaking the correct alignment of the squadron. Ten thousand voices hailed with rapturous applause the gallant deed, and other thousands applauded when they knew. Two women there were who could not sob forth their gratitude but in broken accents—the mother and the empress. And a proud and happy moment it had been for the hussar when his emperor, taking from his own breast the richly enameled cross of the Order of Marie Theresa, hung it upon the breast of his brave and gallant trooper.—Manchester Courier.

THE body of a woman in a crouching position in full dress and with rings in her ears, was recently found in a cargo of wool brought by the ship Irving from Peru to Rotherhithe. It is in a good state of preservation, and is supposed to be that of a victim of an earthquake which occurred many hundred years ago.

PHEASANTRIES.

Minister: "Don't you know it's wicked to catch fish on the Sabbath?" Small boy, (not having had a nibble all the morning): "Who's catchin' fish?"

Professor: "Is the intensity of gravity greater at the poles or at the equator?" "Sophomore: "Yes sir!" Professor: "Which?" Sophomore: "It's greater." University Mag.

"We had short-cake for tea," said the little girl to a neighbor's boy to whom she was talking through the fence. "So did we," he answered, "very short—so short we didn't go round."

"My dear," asked Mrs. J.—of her husband, on coming home from church the other day, "what was the sweetest thing you saw in bonnets?" "The ladies' faces," was the bland reply.

CHILDREN'S CORNER.

POLLY PERKINS.

BY EVA M. TAPPAN.

Little Polly Perkins, Under the tree, Sewing as busy, As busy can be.

Very long seam, Very warm day; Thread grows knotty, Then gives way.

Little Polly Perkins Says "Oh my!" Throws down her work, Thinks she'll cry.

Looks through her tears; On the grass beside her, Working at his web, she Sees a little spider.

Spider looks funny, Cocks up his eye, "What a silly girl, to Sit there and cry!"

"I work always, Yet I'm gay; Never sit and boo-hoo, That's no way."

Little Polly Perkins, Busy as a bee; "Horrid old spider Shant beat me."

I AM AFRAID.

"George, let's go down to Reed's a little while," said Dan to a companion one evening just as the lamps were lit, and the day was done.

"I've got to study," replied George. "Let the studying do itself, and come on," said Dan.

"I can't; I must get that lesson." "Well, get up in the morning and get it. Professor Jones says it is the right time to study, anyway, he ought to know."

"I am afraid," said George. A roar of laughter was the result that greeted this frank confession joined in by all the boys that were around.

"What are you afraid of?" inquired Dan, as soon as he could command his tongue.

George hesitated. "Of his morals," sneered one. "And his manners," added another. "And his mammy," supplied a third.

"Let him speak for himself," suggested Dan. "What are you afraid of, George?"

"Why—why, if we go down to-night stay late; then I might sleep myself and not get up the morning; and then they would swear and drink; and it's a matter of a place—"

"Go hire a hall! go hire a hall!" was echoed on all sides.

MA This and Ge one of mor and "Com morals, Come a 3, et down; we laug right to come o you don I am had the troop, G down to all that vado as the crow Late in the morn into his crep not To-day, ed, confir perance, overcome you, with that he is with no p youth he afraid." There even him scarcely hardly da Courage do right. Have the In the swamp the pine. Th was all go and the p been battl at least a h top, where eagle's nest like a great there many spring; th came back nest, and One bright all, stood o looking in ily, and no dress, and glance to ing, or, w moving t which he c that a rab of the woo near the d a red bus gone off hu was to wat "Father sleepy eag "Yes, I would you "Ain't it Ain't you "No, it c have no fe "Why! and it see made me a "Very it as old as I high and n "What d The old ments, and "When leaving my blue moun and bright seemed ver seemed as l dard if any side of it. at a vast di body ever g brook seem next eagle t must be lost The little m ie. I atten What old e wisely they nothing and chag'd no trees; I h There are n have pass'd

ing his pace or breaking... of the squadron...

woman in a crouching... with rings in its...

SANTRIES.

don't you know its wicked... the Sabbath?" Small...

the intensity of gravity... or at the equator?"

he said for tea," said a lit... labor, a boy to whom she...

asked Mrs. J— of her... home from church...

EN'S CORNER

PERKINS.

M. TAPPAN.

ly Perkins, the tree, busy, can be.

arm day; grows knotty, gives way.

ly Perkins (Oh my!) down her work, she'll cry.

ough, her tears; grass beside her, at his web, she little spider.

oks funny. up his eye, silly girl, to re and cry!

always, in gay; t and bog-hoo— no way."

olly Perkins, as a bee; old spider beat me."

AM AFRAID.

let's go down to old while," said Dan White...

study," replied George, studying do itself, and Dan.

must get that lesson. set up in the morning andessor Jones says morning...

id," said George. laughter was the reply...

What are you afraid?" inquired as he could command...

Why, if we go there late; then I might not...

What are you afraid?" inquired as he could command...

It is not pleasant to be laughed at... and George was just ready to cry...

"Come on, boys. Who cares for materials, or manners, or grandmothers?"

"Come ahead. Come, George," he addressed, entreatingly; "don't be backed down; the fools don't know what they are laughing at; you've as good a right to your opinion as anybody; but come once and judge for yourself; if you don't like it, you needn't go back."

I am sorry to say the honeyed words had the desired effect, and the whole troop, George and all, went rushing down to the lowest little dram-shop in all that community with as much bravado as if there was not a conscience in the crowd.

Late in the night, or rather early in the morning, George slipped quietly into his home at the back door, and crept noiselessly up the back-stairs.

To-day, a bloated, degraded, debauched, confirmed drunkard, whom intemperance, as a strong man armed, has overcome and taken captive, will tell you, with tears of shame in his eyes, that he is going straight down to hell, with no power to save, because in his youth he was afraid to say, "I am afraid."

There is a Divine Arm able to save even him, but he has sunk so low he scarcely wants to be saved, and we hardly dare hope he will be.

Courage! boys, courage! Dare to do right. Dare to shun the wrong. Have the courage to say, "I am afraid."

THE OLD EAGLE.

In the very center of the great swamp there stood a tall, dead and dry pine. The top was broken off, the bark was all gone, the limbs mostly gone, and the poor old tree had evidently been battling with time and storms for at least a hundred years.

On the very top, where it was broken off, was a huge eagle's nest. At a distance it looked like a great corn basket. It had been there many years. On the return of spring, the same eagles, apparently, came back, repaired and refitted the nest, and in it raised a new family. One bright day, the old eagle, father of all, stood on the tree near his eyery, now looking into the eyes of his young family, and now pecking and pluming his dress, and ever and anon casting his glance to see if any enemy was coming, or what was more likely, if any moving thing was in sight, out of which he could find a supper.

Was that a rabbit just skipping in the edge of the woods? Was that a young fawn near the deer in yonder grass, or was it a red bush? The mother eagle had gone off hunting for her family, and he was to watch till she returned.

"Father, are you there?" cried a sleepy eaglet.

"Yes, I am here, my child; what would you have?"

"Ain't it very high where you stand? Ain't you afraid of falling?"

"No, it don't seem high to me, and I have no fear of falling."

"Why! I once looked over the nest, and it seemed very high to me. It made me afraid to look over."

"Very likely. But, if you live to be as old as I am, there will be nothing high and nothing great."

"What do you mean sire?"

The old eagle was silent a few moments, and then said:

"When I was a young eagle, just leaving my home on the side of the blue mountain, everything was great and bright and beautiful. The trees seemed very tall. The lake near by seemed as large as an ocean. I wondered if anybody ever went to the other side of it. Yonder mountain seemed as a vast distance. I wondered if anybody ever got nearer to it. The little brook seemed a river. I flew to the next eagle tree, and it seemed as if I must be lost before I got back again. The little meadow seemed a wild prairie. I attended a gathering of eagles. What old eagles they were! How wisely they talked! I felt that I was nothing among them. But all this is changed now. There are no more tall trees; I have flown over them all. There are no more great lakes now; I have passed over them so often that

now it seems to take no time to cross one. That mountain is close by. I have hunted twenty miles beyond that. The river seems like a little brook now.

The sun is not so bright as it used to be. The stars also are much fewer. The days and the years are shorter. The fish and the rabbits are very inferior to what they used to be. I shall never again see such eating as I once did. And I often wonder what has become of all the old, wise and great eagles I once knew! There are none such in these days. Families are not trained as well. There's nothing as good or as great as when I was young. Alas! how the world degenerates! I shall never again see anything great or good. Alas! Alas!"

"But, dear father, may not the change be in you, and not in the things around you?"

"In me, child? What are you thinking of? In me! To be sure not! It is possible that I can't fly quite as far as I once did; and it is possible that my eye may not be quite as keen; but my judgment—and that is what weighs all these things—my judgment is as good as ever it was. Nay, better. If I were a physician, I could now give medicine better than ever before. If I were a preacher, I could preach better; if a lawyer, I could gain more cases; if a general, I could gain more victories, and if a lady could have more admirers."

"But, father, don't you find it harder to hunt, and to get us food, than you once did?"

"That's because game is scarce, and as I tell you, the rabbits and fish and the fawn have grown smaller. Why, they degenerate every day! If they keep on, in a few days they will not be bigger than mice—and no wonder one can't find them. Alas! that I should live to see everything so changed! But I myself am as strong as ever."

Just then the poor old eagle shut his eyes and dropped, and fell dead—dead, to the ground, self-deceived to the last moment.—Rev. J. Todd.

THE GOSLIN.

The goslin is the old goose's young child. They are yellier all over, and as soft as a ball of worsted. Their foot iz wove hole, and they kin swim az easy az a drop of kastor oil on the water. They are born annually about the 15th of May, and never was known to die natrally. If a man should tell me he saw a goose die a natral death, I wouldn't believe him under oath after that, not even if he swore he had lied about seeing a goose die. The goose are different in one respect from the human family, who are sed tew grow weaker and wizer, whereas a goose always grows tuffer and more phoolish. I have seen a goose they sed was ninety-three years old last June, and it didn't look an hour older than one that was only seventeen. The goslin waddles when he walks and paddles when he swims, but never dives like a duck out of sight in the water, but only changes ends. The food yu the goose iz rye, corn, oats and barley, sweet apples, hasty pudding, succotash and biled cabbage, cooked potatoze, raw meat, wine jelly and turnips, stale bread, kold hash, and buckwheat cakes that are left over. They aint so particular as some pholks what they eat, won't get mad and quit if they kant have wet toad and lam chops every morning for breakfast.—Josh Billings.

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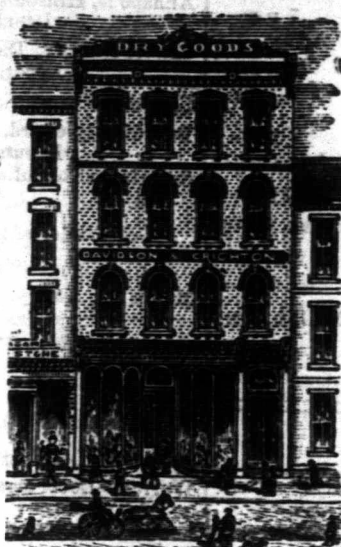
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At Carleton, St. John, Feb. 27th, by the Rev. E. Bell, assisted by the Rev. G. Harding, (Free Will Baptist), Mr. James Kerr, of Summerhill, Queen's Co., to Mrs. M. Coes, of Carleton.

DIED.

At her late residence, No. 14 Baldwin St., Toronto, Feb. 25th, Elizabeth Cooper, beloved wife of George Phillips, formerly of Twillingate, Newfoundland, in her 74th year.

RECEIPTS for "WESLEYAN," FOR WEEK ENDING MARCH 15th.

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

WANTED.

FROM TWENTY TO THIRTY Copies of the Nova Scotia Minutes of Conference for 1877. If any of the Ministers have any spare copies, they will confer a great favor by forwarding them to my address.

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TENDERS, addressed to the Postmaster General will be received at OTTAWA, until noon on FRIDAY, the 15th April, for the conveyance of Her Majesty's Mails six times per week, each way between Newport (Brooklyn) and Newport Landing,

MAIL CONTRACT.

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MAIL CONTRACT.

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MAIL CONTRACT.

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EDUCATIONAL MEETING.

Annapolis, Hillsburg, Bridgetown, Deputation—Rev. J. L. Sponagle. Granville Ferry, Digby, Weymouth, Digby Neck, Deputation—Rev. C. Jost, A.M.

EDUCATIONAL MEETINGS FOR CUMBERLAND DISTRICT.

Amherst—Local arrangement. Warren—Local arrangement—Deputation Rev R A Temple. Nappan—April—Dep. Revs D W Johnson, John Craig.

CAPITAL NUMBER.

The Wesleyan Methodist Magazine. ENGLISH.

FOR FEBRUARY.

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Impartial readers, not members of the Methodist Church—men of high literary standing—have pronounced this the best History Nova Scotia has ever produced.

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NOTICES OF THE PRESS.

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

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

As Methodism in the East and West is now consolidated into one organization, this history of Mr. Smith's is well adapted to make the Methodists of the West better acquainted with the origin and history of Methodism in the East, and thus bring them into closer sympathy with the work of our brethren in the East.

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

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

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

MARKET PRICES.

Table with columns for Market on Saturday February 2nd, 1877, and HALIFAX ST. JOHN'S. Lists prices for various goods like Butter, Flour, Eggs, etc.

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