

TO THE BIBLE!

Thy starry light!
Beaming so tenderly o'er earth's dreary waste,
Makes it all bright.

EXTRACT FROM A LECTURE ON ST. PAUL, READ BEFORE ANNUAL MEETING OF GRAFTON ST. SABBATH SCHOOL.

In the record of the Acts of the Apostles, how quickly we single out Paul as the central figure. Though he was not called to be an apostle until some years after the twelve were chosen, how soon he rose to be the chief among them.

Tarsus being his birth place exercised considerable influence over his life. As one writer says—"Paul is a Jew, a Roman and a Greek. An apostle to all nations, he is himself of all nations: Born outside Judea, he is still a Jew of pure blood, Pharisee and Benjamite as he is, he is a Roman by right of birth. A Roman and Jew by birthright, he is a Greek by the intellectual atmosphere of his nativity.

Every stage in Paul's education was a preparatory step. He was learned in the Greek wisdom and philosophy, versed in Roman law, and instructed in the religion and institutions of the Jews, and thus he was enabled to meet, on an equal footing, men of these three most important nationalities of the day.

The education of Peter, James, John, and the other disciples, leaving out of the question their association with the Lord, the great Educator, would, in accordance with their humble position, naturally be limited. They certainly did a great work, but it was left for Paul to extend and complete that work; and for that purpose, in the schools of Tarsus, and the synagogues at Jerusalem, God was preparing and fitting him.

What a life work was that of Paul! Christianity brought into all the then known world; and down through eighteen hundred years, the influence of his labors have been felt, and will be felt while the world remains. Matthew, Mark, Luke and John, recorded the wonderful story of Christ's redemption of man, and revealed the plan of salvation. Paul, in his inspired epistles, has laid down rules, and given counsel to guide and keep men in the right direction.

In Paul's epistles we seem to have a combination of the different styles, which characterized the writings of the other principle disciples. We find the enthusiasm and energy of Peter, the plain practical teaching of James, the tender sympathizing affection of John, the beloved and loving disciple; and added to this, we find striking originality, beautiful imagery, and depth of wisdom. People of all ages, in all the varied situations of life have, in the epistles of Paul, been able to find words suited to them in all their perplexities. In prosperity or adversity, in positions of honour or of inferiority, in spiritual rejoicings or laden with doubts and misgivings, at all times, we may receive counsel and comfort from St. Paul.

Some may wonder how letters, addressed to people living so many years ago, in a time so different from this, people just

emerging from heathenism, can be so well suited to us now; but we must remember that the rules and directions touch the higher life of man, they concern the spiritual welfare of the race, and we believe, "that in all ages, every human heart is human."

In reviewing the life of St. Paul, what a checkered page is before us. He had presented to his view, what seemed to him a career of worldly success, he chose rather to suffer affliction with the people of God; and to him, certainly the cup of affliction was full. In the eleventh of Corinthians he thus speaks of his sufferings: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils of the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Paul's death, also, was the consummation of a grand life: when he was brought before Nero the second time, sure that he could expect no mercy, how sure and confident is his dying testimony to Timothy: "For now I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give to me at that day; and not to me only, but unto all them also that love his appearing."

JOB AGAIN.

We have always regarded Job as the patient man of God. We have only wondered how so rich a man—in fact, how any man—could be so patient under such trials. I think I have heard this good man preached about more than any other character in the Bible, Christ only excepted. In my childhood I did not love Job. I think, now, I can account for it. Whenever I showed any sign of temper, some one would remind me of Job. When a marble or ball was lost, "Job" was whispered to me; and if I smashed a finger or stamped a toe, and tears came to my little eyes, or I were heard to say "O!" they were sure to tell me that Job did not cry. The first doubt my mind ever took in, relative to God's word, was, if there really ever was any Job, and if he were made of the same stuff of which little boys were made.

I find, in viewing Job's history, that the Lord gave him into the hand of Satan, and said, "Behold, all that he hath is in thy power." Soon a messenger came to Job, saying, The Sabaeans have taken off all thy oxen and thy asses, and destroyed all thy servants but me; and then another, saying, The fire of God has fallen and consumed your sheep and your servants, all but me; then another, saying, Thy sons and thy daughters were eating in their eldest brother's house, and there came a wind, and the house fell, and thy sons are all dead; I only am left to tell it. Then we read, "In all this Job sinned not, nor charged God foolishly."

Here the question arises to our mind, Were Job's property and his children really destroyed? or, Did those messengers carry to him false reports? I am inclined to believe that the messages were not true.

That Job believed they were destroyed I have no doubt—yes, and that he continued in this belief throughout his afflictions. Yet I am compelled to believe they were unharmed. After reading the first chapter of Job, I find no farther mention of these reports till I

come to the eighth chapter. Here Biddad says (Job viii. 4), "If thy children have sinned against him, and he have cast them away for their transgression." This is all the reference to the loss of Job's property and children we have been able to find in the Book of God. I have always been taught that they were destroyed, and could I find any Scripture to that effect, I should certainly believe it now; but I find none. The servants who came to him, bringing the reports, were under the influence of Satan, and made him believe; but that the reports were not true, I think the Scripture clear enough.

I find in Job. i. 2, 3, that he had seven sons and three daughters. The number of his sheep was seven thousand; camels, three thousand; oxen, five hundred yoke; and that he had five hundred she-asses. In the last chapter of Job, 12th and 13th verses, I find that Job had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she-asses. He had also seven sons and three daughters. Hence we say that Job's property and his sons were not destroyed, but that it was only a make-believe of the devil.

JOHN W. BELL. Near Springfield, Tenn., Mar. 4, 1878.

REMARKS ON THE FOREGOING.

The views of our correspondent have the merit of originality. He says, in addition, that the last chapter of Job bears the same date as the first—cir 1520. He forgot that our translators put in the margin, "Moses is thought to have wrote the Book of Job whilst among the Midianites, before Christ cir 1520." Dr. Hales thinks Job "lived about 184 years before the time of Abraham." Abraham was born, according to Usher, B. C. 1996. The calamity which came upon Job's children, servants, and property, seems to have been as real as that which came upon his body. There is a curious addition made to the ninth verse of the second chapter in the Septuagint (the Greek translation of the Old Testament): "And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, even thy sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labors and my pangs which now beset me; but say some word against the Lord and die." It is indeed remarkable that while the property of Job was doubled after his affliction, his children were of the same number; but they were clearly not the same spoken of in Job i.; cf. viii. 4. The narrative implies miraculous interposition, and the miracle is the more obvious by the precise number of children given him after his restoration to prosperity. The Septuagint has a curious variation and addition at the close of the book, which some of our readers may be curious to see. Here it is:

13. And there were born to him seven sons and three daughters. 14. And he called the first, Day; and the second, Casia, and the third, Amalthus the horn. 15. And there were not found in comparison with the daughters of Job, fairer women than they in all the world; and their father gave them an inheritance among their brethren. 16. And Job lived after his affliction a hundred and seventy years; and all the years he lived were two hundred and forty; and Job saw his sons and his son's sons, the fourth generation. 17. And Job died, an old man and full of days; and it is written that he will rise again with those whom the Lord raises up.

This man is described in the Syriac book as living in the land of Auisis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zoro, one of the sons of Esau, and of his mother Bosphora, so that he was the fifth from Abraham. And these were the kings who reigned in Edom, which country he also ruled over; first, Balac, the son of Beor, and the name of his city was Dennaaba; but after Balac, Jobab, who is called Job; and after him Asom, who was governor out of the country of Theman; and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Cethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Themanites, Baldad, sovereign of the Sauchans, Sophar king of the Minians.—Nashville Ad.

A New York Catholic paper, writing of the death of Pope Pius IX., an old gentleman who did not die until eighty-six years of age, says:—"They have killed him at last! Seven years, four months, and twenty-two days of imprisonment have done their murderous work!

I PRAY FOR THEE.

BY S. M. D. (Republished by request.)

When thou art very weak and weary, dear, When it is dark and all seems dreary here, And suddenly a light almost divine, Upon thy doubting eyes and heart doth shine, And thou the way to go dost plainly see, Know, dearest heart, that then I pray for thee.

Far off in little chamber I am saying These words, all softly, and God hears me praying: Dear Lord I do not know If all is well With him whom I love so, But thou canst tell. O give him light to see! O with him ever be Till all is well!

When with a weight of sorrow and of fears Crushed to the earth thou weepst bitter tears, Lo! gently round thee arms of tenderest love Raise thee from depths of woe, and far above Thou hear'st a sweet voice saying "Trust in me!"

Know dearest heart, that then I pray for thee. Then with full heart of love to God I'm saying These words, all softly, and he hears me praying: O Lord, perhaps to-day, Down in the dust, He thinks not thou didst say "Heart, in me trust!" Oh save him, Lord, in love; Oh lift him up above, Out of the dust!

When all the answering beauty of the soul Is throbbing, thrilling, with the rapturous whole Of nature, as an odorous summer night The tremulous stars thy senses all delight, Thou feel'st higher joys than these can be, Know, dearest heart, that then I pray for thee. For at my twilight window I am saying These words, all softly, and God hears me praying:

Dear Father, as to-night He sees the sky With glorious beauty light, To thee on high Who this rare radiance wrought Raise his adoring thought,— Above the sky.

When tenderly beside some stricken child Thou standest and dost speak of Jesus mild, Dost whisper of his patience and his death, It seems to thee as if some quickening breath Of God's rich power in thine own words might be, Know, dearest heart, that then I pray for thee.

With all the knowledge-power of love I'm saying These words, all softly, and God hears me praying: Be with him, Lord, to-day And him inspire; As lovingly a way, A path far higher, He shows to blinded heart To his thoughts warmth impart; His words inspire.

And if e'en now eyes better loved than mine Waken that wondrous tenderness in thine, If all thy better self to life is stirred By other's look, or touch, or gentle word, If one is dearer now than I can be, Still, dearest heart, believe I pray for thee.

Between my sobbing and my tears I'm saying These words, all softly, and God hears me praying: Dear Lord, if it is best, Make him more glad! Give to him joy and rest; I may be sad— I can most lonely be— Dear Lord, if only he Is made more glad.

Nor think that I in arrogance would claim The credit of these gifts. In Jesus' name I'm praying for thee always—and my prayer Is answered—that I too may have my share In thy great work because I pray for thee.

Thus always in my loneliness I'm saying Such words, all softly, and God hears me praying: Dear Lord, both he and I Are far from strong; To each of us be nigh;— The way is long— Perhaps he needs not me— Jesus, we both need thee!— Make us more strong!

Special Conference Committees were in session almost all last week. The President who sat on all of them, must have been very fatigued. I hear that the upshot of the meeting of the Theological Institution Committee is, that it is almost certain the new college will be founded in the Midland Counties.—Lon Methodist.

OBITUARY.

DEATHS ON THE APOHAQUI CIRCUIT.

In the early part of last fall those who professed to be weather wise gave it as their opinion that owing to a certain peculiarity in the state of the atmosphere the coming winter would be marked by a general tendency to dis ease in the surrounding countries. This prediction has been fully realized in regard to this locality. It has never been our lot to witness so many scenes of mortality as have fallen under our notice during the few months of our connection with this circuit.

Among the more aged may be noticed first

MR. McMILLEN of the Head of Mill Stream who after eighty-eight years of toil in this vale of tears quietly fell asleep trusting in Christ looking for a better resurrection.

MRS. SHARP of Carsonville, after many years of the most exemplary connection with the Methodist Church in that place, entered the dark valley in triumph leaving behind a blessed testimony that she had gone to be with God.

MRS. CRAWFORD, of Mount Pleasant though out down in the midst of her days felt that for her to die would be gain.

HENRY BULVER, just blooming into manhood was removed from time in a most unexpected manner by the falling of a tree, in the garden of Joseph Frasier, one of the flowers was nipped by the winds unkindly blast and it soon faded away.

CORNELIUS PARLEE, advanced in life, was called to mourn the loss of his son to whom he looked for comfort and support.

Two vacant seats in the family circle of JOHN WRIGHT remind him of the fleeting nature of all earthly joys.

Death has raised two additional Monuments in the Church Yard, at the Head of Mill Stream, by the removal of two members of the family of GEORGE HAYS. These with many others have fallen victims to that fearful disease diphtheria.

To swell the number we have within the last few days committed to the tomb three members of the family of PETER CARR WRIGHT, and what adds to the calamity both himself and his wife and the rest of his family were all prostrate with the disease so that they were prevented from following their loved ones to the grave, and at the present time the recovery of some other members of the family is very doubtful.

Reports from other localities remind us that we are not the only community that has been called to endure the chastening hand of the Almighty. And thus the various forms of human woe that affect our fallen nature declare to us very forcibly that we live in a world disordered by sin, and it will be well if National calamities and domestic sorrows lead men to recognize the hand of God in the movements of his providence and be the means of turning them to him that smites them.

It is well for us amid the pressure of life's difficulties to look away from the dark side of the picture, and fix an eye of faith on that beautiful world where there is no sorrow nor crying, that when we depart this life we may reach that happy place,

Where sighing grief shall weep no more And sin shall never enter there. W. TWEEDIE. Apohaqui, April 4th, 1878.

MRS. ELLEN J. DAVISON.

Died at Bay Verte, Feb. 2nd, 1878, Ellen J., the beloved wife of Mr. Richard Davison, in the 34th year of her age. When about ten years old the deceased gave evidence of adoption into the family divine and of the renewing of the Holy Ghost. From that period to life's latest moment she gave undoubted proof of the reverse of ostentation, yet no good enterprise lacked her aid so long as the decaying tabernacle would allow. It seemed her aim to be no idler in the vineyard of the Master. As a teacher in the Sabbath school she was painstaking and zealous—as organist in the church she was efficient and devout—as a member of the church she was consistent and of good report—as a member of the community she was greatly beloved. But her work is done—and while it was yet noon her sun went down. Her illness though protracted was cheerfully endured. When death came he was denuded of his terrors, and she met him without alarm. She sleeps as a wise virgin, waiting to hear, "Behold the Bridegroom cometh." Blessed is the memory of the just. J. S. A.

WILLIAM G. TUTTLE.

Died at Wentworth, March 26th, at the age of 52, beloved and respected by all who knew him, Mr. Wm. G. Tuttle. His end was peace. Such are the tidings, telling, again of death (whose cold ray none can withstand), breaking in upon love's strong ties, snapping them as easily as the ice storm is snapping the huge boughs of poplar and willow close by the window where we are penning these lines, and leaving broken hearts to mourn over the loss of a kind husband and affectionate father. For six months tender hands have watched him and rendered constant attentions, but nothing can break death's grasp away.

"Night dews fall not more gently to the ground, Nor weary worn out winds expire so soft."

It seemed that a gentle sleep so quietly the spirit took its flight. We sorrow not as those without hope, in the midst of wilderness wanderings the Lord vouchsafed his guidance, and amidst much glory and fervent faith, he passed peacefully away to the better land.

"The Christian sleeps—in Jesus—blessed thought! Hush, mourners! though ye could, awake him not!"

Would ye recall him from the home of bliss, The "better country," to a land like this? To weep as we are weeping. No, brother! slumber now, and take thy rest, In the low sleeping place which Christ hath blessed. Till the great Easter morning light the skies."

W. G. L.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 590. LESSON III. JEREMIAH IN PRISON: or, Comfort in Trouble. Jer. 33, 1-9 April 21st.

EXPLANATORY.

VERSE I. THE WORD OF THE LORD. A message by direct inspiration from on high. The king in the palace must send to the prophet in prison, to learn the will of the Lord. Jeremiah. The prophet of the decline and fall of the Jewish kingdom. He was born at the priestly city of Anathoth, three miles north-east of Jerusalem, and arose to prominence towards the close of the reign of Josiah, whose death he commemorated in an ode of sorrow. It was his lot to live in the darkest period of Judah's history, to foresee and to witness the wave of Chaldean conquest; to behold Jerusalem twice besieged, captured and pillaged, and finally utterly destroyed. He delivered God's message to kings who would not hear, and people who would not heed; and suffered persecution from the nobility, the priesthood, and even from his own order, the prophets. After the destruction of Jerusalem he remained in the land until the murder of Gedaliah, the governor under Nebuchadnezzar, caused the flight of the Jewish remnant to Egypt, into which country Jeremiah was taken. It is generally believed, though not certainly known, that he was put to death in advanced age, in Egypt, by his own countrymen. The second time. This was about a year before the final destruction of the city, during the reign of Zedekiah. Shut up. Faithful testimony for God had brought Jeremiah to a prison. So have God's servants suffered, from the age of John the Baptist to that of John Bunyan, who wrote, after his trial, "So was I had home to my prison." Court of the prison. An open inclosure, in the center of the prison building, where Jeremiah was kept in confinement, though suffered to receive the visits of his friends. One may be happy, though even in a prison, if there he can hear the voice of the Lord. Samuel Rutherford, in Aberdeen jail, dated his letters, "Christ's palace, Aberdeen."

2, 3. THE LORD, THE MAKER. More correctly, "the doer." That is, he who will himself perform that which he promises. The Lord is his name. "Jehovah," the solemn and unutterable name of the Lord, held so sacred among the ancient Israelites that it was never written correctly, other vowels being substituted for the right ones, and spoken so seldom that its true pronunciation has been entirely lost for two thousand years. Call unto me. Summoned by such an invitation, who should hesitate to approach the throne? There were in ancient Rome officers called Ediles, appointed to hear the petitions of the people; in token of which they kept their doors always open. So God's portal of prayer is ever swung wide for his children. I will answer thee. "Promises are given not to supersede, but to quicken and encourage prayer." -Henry. Mighty things. Or, "hidden things," future events, unknown and almost incredible, concerning the restoration and prosperity of Judah.

4, 5. HOUSES. The houses without the walls were destroyed by the besiegers to furnish materials and make room for their engines of war: those within the wall and near it were employed by the defenders as fortifications. Mount. Inclined planes leading up the walls, and on which the besiegers placed towers. Sword. The same word in 2 Chron. 34, 6, is translated, "mattock," or hammers used in demolition of buildings. They come. This verse seems parenthetical, to indicate the hopeless condition of Jerusalem. Chaldeans. A people from the region around Babylon, who under Nebuchadnezzar, subverted the old Assyrian empire, and conquered all the territory from Egypt to the Euphrates. They appeared first in the history of Judah sending an embassy of friendship to Hezekiah, but afterward became enemies, besieged and plundered Jerusalem during the reign of Jehoiakim, B. C. 706, and finally destroyed it B. C. 589. Their empire was overthrown by Cyrus and the Persians B. C. 536. I have slain. The sword of Nebuchadnezzar was the sword of God, for unconsciously he was executing the divine sentence against Judah. Whose wickedness. Those who were slain in the siege or afterward put to death by the conquerors, were, for the most part, the opposers of righteousness. Those who were carried into captivity were the purer portion of the people, in whom rested the hopes for the future regeneration of Israel.

HEALTH AND CURE. Nothing is too hard for God. Judah, diseased, and in the throes of dissolution, is promised restoration and vigor. Out of the ashes of

Jerusalem the prophet saw arising a new nation; God-fearing and holy, who should replenish the devastated land and repair the shattered fortunes of Israel. Peace. Where the human eye saw the thronging tents and the frowning forts and the embattled hosts of the foe, the prophet beheld flocks feeding on the hillsides, and people dwelling at peace.

7. CAPTIVITY OF JUDAH. The land had been often overthrown by invaders, and already, eighteen years before, had witnessed the best of its citizens carried captive to Chaldea; and in less than a year afterward the remnant of Judah was removed, leaving the country waste and almost uninhabited. The prophet sees, as already at hand, the events fifty years in the distance, when, by the decree of Cyrus, the exile came to an end. Captivity of Israel. The ten tribes had been conquered, and transported afar into Assyria, by Shalmaneser, over a hundred years before. In the return Israel lost its separate nationality, and became merged with the tribe of Judah. Build them. As a people, though not as an independent power. Yet the spiritual honors of the new Israel were far higher than of the old.

8. CLEANSE THEM. A promise, not only of prosperity, but also of purification. The fires of captivity so effectually burned out Judah's sins that its old tendency to idol-worship was for ever eradicated, and all its energies were turned toward the law of God. Pardon. Present purity does not atone for the guilt of past sins. We need pardon; and God, who is rich in mercy, promises to bestow it upon all who will sue humbly for his grace. All. "What God does is well done;" if he forgives at all, he will forgive and cleanse all, and leave not a trace of sin."

9. A NAME OF JOY. A city and a people in which God should take delight. An honor before all the nations. As in the past Judah had disgraced the name of its God, so in the future it should be an honor to him; and as its judgment had taken place before all the nations, so its glory should be equally public. Fear and tremble. By the special blessing enjoyed by the Jews, the Gentile nations around should realize that they were God's peculiar people, under his protection, and should fear to do them wrong. So are God's true children honored and respected by the world in every age.

GOLDEN TEXT: Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not Jer. 33, 3.

DOCTRINAL SUGGESTION: Forgiveness of sins. The next lesson is Jer. 35, 12-19.

Four fifths of the Baptists in the world are to be found in the United States. That is natural enough for they have four fifths more water than any other nation.—Methodist, London.

A DROWNING MAN WILL CATCH AT A STRAW.

If he catch it, it will do him no good. Thousands of people, who have neglected colds and coughs until they have become dangerous us, will rush to almost every nostrum for relief. This is why so many experiments are tried by the sufferers. Go to your Druggist, buy a bottle of WIS-TAR'S BALSAM OF WILD CHERRY, and use it with confidence. It will benefit at once and ultimately cure. It is no straw, it is a cable well-tryed; hold on to it and be saved. 50 cents and \$1 a bottle. Sold by all druggists.

Mr. Fellows is daily in receipt of letters of inquiry, from various parts, respecting his Syrup of Hypophosphites. One recently received, leads to the belief that the public mistake his meaning in reference to its effect in imparting superior energy to the mind. Where the intellect has been impaired by overwork or by kindred causes, the use of the Syrup, together with proper precautions in the use of food, clothing, exercise and rest, will restore full power to the brain and nerves. Superiority of genius consists in great capacity of brain for assimilating material from every quarter, and of developing in proportion, but as by far the greater number are not well endowed by nature, consequently lacking this capacity, it would be quite impossible to find cranium space for material necessary to constitute the brilliant genius. Hence, although the Syrup will assist in restoring the mind which is lost, it cannot change a natural born idiot into an intelligent man.

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.

Methodist Book Room, HALIFAX.

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

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

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

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EDITORIAL LETTER.

Boston, March 26, 1878.

"Mr. Meredith conducts a Bible-class on Wednesday evenings, of a thousand persons." This, from a Boston Methodist, confirmed what we had previously heard of Mr. Meredith as a remarkable biblical expositor and teacher. Sitting in the gallery of Grace Church, on Sunday evening, we had leisure to look about us before the service began. Here, five years ago, we heard Chapman deliver one of his scholarly discourses on the Bible. This time we were to listen to Meredith on Paul. "Where does the wonderful Bible-class meet?" we asked. "In the basement of this church," was the answer. "How many are here now, with every pew full to the door?" "Well, I should imagine about ten or twelve hundred people." Our informant was astonished to learn that, by liberal calculation, there were less than six hundred persons in the congregation. There is much deception as regards numbers in a crowded church. When a favourite speaker gains popularity, his friends are always liberal in counting his hearers. Thus, we came to reduce Mr. Meredith's Bible-class by, at least, fifty per cent.—a heavy discount, but figures do make sad work with the imagination. Still, Mr. Meredith's fame remains intact, for, to bring even hundreds together during successive weeks for the study of ancient historic narrative, requires more than culture or enthusiasm. Mr. Meredith is both a scholar and an enthusiast, but he is also, as all who hear him must soon admit, a close and very accurate student. He is about forty-five, of dark complexion, tall, sanguine, and draws immensely on his nervous energy, of which he possesses great store. With the exception of John B. Gough, we have heard no man more demonstrative at intervals, and whose intervals are more frequent, than in the instance of Meredith. He had been well over this ground—of the life and times of the rare man of Tarsus—that any one could see. For class teaching he had qualified himself to declare distances, localities, characters, climate, governments, rulers, and all else, with freedom and accuracy. There was a gracefulness of manner and elocution, too, with uncommon touches here and there of word-painting, which indicated that this preacher had genius as well as culture, beyond anything we had been led to anticipate. Boston loses nothing with years, so far as its evangelical pulpits are concerned. It has all the fire of the fathers, with a great deal more than their learning.

Rarely have we heard three or four principal points in a sermon presented to better advantage than during Mr. Meredith's discourse. As, for instance, when he lingered over Paul's conversion, and demanded that the sceptic should either explain how the persecutor became a penitent, or that he should stamp the Bible as a tremendous falsehood. Really there seemed no positive alternative, as his logic laid this subject before the mind. Abandoning the Bible, all could easily be settled. But, to do this, it is not enough that the sceptic shall quietly waive the old book aside; he must make war upon it as the most gigantic fraud that ever was concocted by designing men—men who, nevertheless, seem never to have been influenced by any worse motive than to make the world better! But, accepting the Bible, this phenomenon must be explained.

The day is not far distant when the law will step in to alter such churches as Grace in Boston. Its entrances are the best adapted to bury a multitude in one hopeless crush at the first panic, of any we have seen for some time. May a cry of alarm, false or real, never be heard within its sacred walls, till the trustees and the architect shake hands across a wide, free entrance. The way into this church is more direct in the spiritual than the architectural sense.

(N. B.—It is but right to add that subsequent enquiry showed there were more entrances to this church than the

dangerous one we have referred to. The law had already stepped in and provided against the worst contingencies.)

Before we pass from this subject, it may as well be intimated that Boston church officials are growing in a direction which might well set an example for our Provincialists. It is a common experience for the stranger to meet at every church door, not men paid for the purpose, and whose emoluments might give their actions an air of selfishness—but men of means and culture, who, with kindest word and hand, take a visitor to the very best place in the church. There is a gospel of the pew as well as of the pulpit, and of the doorstep as well. We wish our leading men would more frequently become ministers of welcome to passing multitudes.

The Hall of the Bromfield St. Methodist Book Concern was well filled with Preachers on Monday at 10 a. m. Mr. Studley, now of Tremont St. was in the chair. Notables were there not a few. Dr. Pierce, the soul of pleasantness, leading his "Zion's Herald" into the very first ranks of journalism; ex-President Cummings, venerable and beautiful in his humility; Dr. Mark Trafton, comely of presence, and doubtless "the chief among ye, takin' notes," his "Letter from a dead man," even now passing into form by the printers' hands; Dr. McKeown, Revs. T. B. Smith, Fred. Woods, William Full and others of our provincialists among the number. It has a strong appearance, this Boston Preachers' Meeting, capable of great things. This morning there was merely a little playfulness and cross firing, for the season was verging on Conference and removals, with all the uncertainties involved—a time when men stop and draw breath. He is a fortunate stranger who escapes here without a speech. Dr. McKeown and others inveigled an innocent stranger to this awful precipice this morning; but, we imagine, they will scarcely do it again. They were invited to come "owre the borders," and study an institution once known to the American people, now limited to the Methodist Church of Canada—a republic—the purest type of a republic on the face of the earth to-day—a church in which 1500 preachers work by the unselfish system of representation—a church extending from Labrador to the Pacific, having no Bishop or Presiding Elders, no designation higher than that of Methodist preacher. It was an awful presumption! But, such mischiefs are sometimes bred among even ministers on the bilious "blue-Monday." They laughed, and let us off! But any one could see there was a lingering sadness behind it all from a consciousness that there is curious suggestion in one awful financial fact which cannot be laughed out of countenance—the M. E. Church of the United States pays \$650,000 for Presiding Elders alone, and—about the same amount for missionaries! They are a noble, band, doubtless, but if 1500 ministers can dispense with Presiding Elders, why not 50,000? Why not?

The new Pope is disposed to reach his ends by ways less direct, or at least by words less blunt and dogmatic, than his predecessor. He is seeking diplomatic relations with the British Government, though that may be to smooth the way to erect a grand Romish hierarchy contemplated for Scotland. (Will the ghost of John Knox abide it?) The new Pope, moreover, seems willing to abandon altogether temporal power. These are great concessions; but how are we to interpret them?

A new appointing power has appeared in Methodism. On the 25th of March the New York Herald published, in advance, the stations of the New York and New York East Conferences. When the actual appointments came out for publication it was found that the Herald was correct in many instances. The secret of this would seem to be, that most of the congregations of those Conferences invite their ministers, so that it is known for some months who are to be sent to certain places. But where is the Episcopal jurisdiction in such a case. In a representative system like our own the Herald's announcement would not have suggested any idea of inconsistency.

Will our Brethren on Circuits whose WESLEYAN lists have been neglected, please note?

An unusually large number of subscribers have been continued on the solicitation of Ministers. Others have been kept on hoping—as we had always found it safe to count upon the circuits where these live—that the present ministers would shortly send up a good report. The number of unpaid subscribers is altogether so much in excess of previous years that a thorough revision of the lists is inevitable. With all our disposition to favour subscribers, we cannot consent to involve the publishing office in such loss as must follow if Ministers do not definitely report. The year, as we have reason to know, is a trying one; but we cannot avoid the conviction that some brethren could easily avoid a consequence which is now pretty sure to come. A few circuits will have subscribers cut off by the dozen, or by the score, excepting where positive information is forthcoming.

There is one word which, as we stand on the verge of General Conference, and may be pleading more in the interests of some one else than the present occupant of this office, we feel free to say.—The majority of our Ministers are nobly in sympathy with our publishing interests, and have proved it by heartily cooperating with the Book Steward and Editor; but there are a few whose indifference to these interests it will be very difficult to reconcile with what is generally regarded as loyalty to Methodism, an appreciation of the advantages of our literature, or the ordinary faithfulness of the Christian ministry. Our predecessors, we believe, had the same experience, though they may never have had the courage to confess it.

THE REV. JOB SHENTON has received and accepted an invitation to the Superintendentcy of St. John's, Newfoundland. Should the Transfer Committee concur, here is one step toward practical union.

MEETING OF THE GENERAL BOOK COMMITTEE, EASTERN SECTION.

The members of this Committee will meet at the Book Room, Halifax, on THURSDAY morning, 18th inst., at 10 a. m.

(By telegraph we learn that the representatives from Charlotetown will cross on Wednesday, so that the Committee is called to suit that time.)

The Executive Committee will meet at half-past two p. m. WEDNESDAY, 17th.

WAR MATTERS.

It would seem that the positions of the European nation, in the event of war, are now so clearly defined that Russia is disposed to take breath before another movement. Clearly, Austria and Germany are with England. This shuts Russia up to the policy of a tremendous conflict or a quiet negotiation for the settlement of wrongs. Bismarck is making strong overtures for a Congress, which, it is quite likely Russia will grant. We may yet be saved the awful history of an European War.

ROMISH AGGRESSIONS.

If any reader wishes to understand what Romanism really is about,—its designs, its tireless purpose, he should read Arthur's "Popes, Kings and People." As a masterly exposition of that imperial, undying aim at universal conquest, which has signalized the Popes quite as much in latter as in earlier times, Mr. Arthur's work has no equal. We are so often lulled into repose by an apparent change of policy upon the part of the Romish Church, that our blindness deserves to be treated somewhat rudely. Mr. Arthur removes these scales of ignorance from the eyes of the most sceptical.

Even New York begins to see danger in this direction. We find this paragraph in New York correspondence of the Pittsburg Advocate:—

The Anti Papal League is the aggressive title of a new movement organized in this city, with, I am told, a number of the best known and most respected clergymen and laymen of the United States on its rolls. Our uncompromising old friend, George P. Edgar, always militant, in war and peace, is driving it, as general agent. The object is to withstand the insidious and alarming aggressions of the papal power, in our educational, reformatory and political institutions. The principal means are, the organization of auxiliary leagues in all places, for the agitation and enlightenment of the public mind on this subject, and for the embodiment of public sentiment in united action wherever called for. Lectures, preaching, conventions, and above all, the publication of facts, tracts and books, and the urgent circulation of many powerful arguments of various kinds now in print, and many of them too little known, are the leading modes of activity proposed for this organized anti-papal power. A central anti-papal book and tract depository, with branch or auxiliary depositories in all other cities, would seem naturally to be the future of the first prominent demonstration. Their rooms are at 132 Nassau street.

To the articles now passing through these columns on the Supernumery Fund, we need not ask that careful attention be given by all who are interested in our church schemes. As bearing upon what must be a principal subject of discussion at the coming Annual Conference, they embrace all necessary information, collated with excellent tact and leading to direct and convincing conclusions. Our brethren will sincerely thank our correspondent for his very able articles.

VAUGHAN'S SENTENCE.

This wretched criminal has met the just sentence of the law for a double crime of almost unparalleled atrocity. We are not always in favor of publishing details which can only create horror and disgust among refined readers; but the address of Justice Wetmore in delivering sentence upon Vaughan is at once a cry of warning and a funeral lamentation. We give extracts:—

MR. JUSTICE WETMORE'S ADDRESS.

"The purpose for which you are again brought before the Court is of the most dreadful character. You, a young man of some 28 years of age, scarcely in the prime of manhood, blessed with health and strength, and with the prospect of an ordinary length of life, you are now about having sentence of death pronounced upon you. The period beyond which you shall not be permitted to live is now about to be fixed by your fellow man.

The sentence I shall pronounce is the judgment of the law. I have no option or discretion to exercise. The law says, whosoever is convicted of murder, shall suffer death as a felon—and if there ever was one case more than another imperatively requiring that the stern enactments of the law should be carried out, that case seems to be yours. Notwithstanding the untiring ingenuity of your Counsel, who did all that counsel could do for you, the case most clearly presented against you, on your trial by evidence pointing to conclusions that no reasonable man can doubt, is of almost unheeded atrocity. A poor, unoffending, helpless old woman ripe for the grave, has been sent into eternity, to appear before her maker without a moment's preparation. No object of gain or revenge appears to have actuated you. Nothing but your uncontrollable lusts seem to have led you to the commission of this fearful crime.

"Ministers will gladly attend you and with their prayers and holy teaching, earnestly endeavor to bring you to that truly penitent state of mind without which it is impossible that your sins can be forgiven. It is too late for you now to shun the error of your ways. So far as you are concerned the die is cast; your doom is sealed. There is no thing left for you but to seek your Maker's pardon, if you would avoid an eternity of woe. But your dreadful position may serve as a warning to others who have not the fear of God before their eyes. It was not one step from the path of rectitude that brought you to the dreadful abyss into which you have fallen. It was step by step in the ways of wickedness that has caused your ruin. Had that first step not been taken, there never could have been a second step, and you, instead of being a condemned felon about to terminate his existence on the gallows, would probably have been a useful member of society in the position in which God had been pleased to place you. May your sad fate be a warning to us all.

"It would be wrong, nay it would be absolutely criminal in me to hold out the shadow of hope for mercy on this side of the grave. The sentence I shall pronounce most unquestionably will be executed. Let me therefore earnestly beseech you not to waste one moment of the little time allotted you in this world. Let every second of it be devoted to supplication to your Maker for pardon. Seek the assistance of holy men to aid you. By earnest prayer and supplication you can obtain pardon and peace from your offended Maker. The arms of a merciful Saviour are ever open to a truly penitent sinner."

Here the Judge, standing up, and every man in the vast audience following his example, said in tones thrilling and solemn:

"Your sentence is that you, William Vaughan, be taken hence to the place from whence you came, the common goal of the City and County of Saint John, and from thence, on Saturday, the twenty-second day of June next, to the place of execution, there to be hanged by the neck until you are DEAD—and may a merciful God through the atoning merits of our crucified Saviour have mercy upon your soul!"

At the conclusion of the Judge's sentence, during the delivery of which the utmost silence had been preserved, the prisoner, who had throughout preserved the utmost coolness, grasped the front railing of the dock and bowing to the Judge, said in a strong, firm voice, "I am willing to die." He then left his

place with as firm a step as he had stepped into it, and was escorted back to the goal.

The court was immediately afterwards adjourned sine die.

The Morning News adds a few words to the solemn report, which may furnish all the information a natural curiosity may demand in respect to this doomed man.

This most atrocious murder was committed on the thirteenth of February last, and the circumstances connected with it, as far as have been revealed by the witnesses, will long be remembered by the public. Seldom, in the history of this city, has the press been called upon to chronicle such a dreadful crime. The news as conveyed to the public by the morning papers of the fourteenth of February was received with horror. The energy with which the police authorities made search for the murderer, merits the highest praise.

Vaughan had from Saturday—the day he received his sentence—just eleven weeks to live. During that time he will be visited frequently by spiritual advisers. His wife and relations will be allowed to visit him. He expressed a wish to a News representative to see all his relations before his death. He was married by the Rev. Mr. Parsons on June 6th, 1872 to Rebecca J. Hughes. He has no children.

On Saturday a rumor was current that Vaughan had made a public confession; this, however, is incorrect. The confession he has made is private, and will not be made public until it is more complete.

WASHINGTON LETTER.

ART AT THE NATIONAL CAPITAL. A LIFE SCHOOL ESTABLISHED. SOME AMERICAN ARTISTS JEALOUS OF THEIR FOREIGN BRETHREN. THE SUPERIOR EXCELLENCE OF FOREIGN PICTURES. GEORGE'S "DEATH OF CAESAR," THE "DEATH OF MOSES" BY CABANEL. AN ATTEMPT TO PAINT DEITY. CHURCH'S GREAT WATERSCAPE. A PICTURE WITH A HIST TOBY, &c., &c.

Since the establishment of the Corcoran Art Gallery in Washington, the capitol of the United States has become quite an art centre. No city in the country, perhaps, can show as many painters who, either as professionals or amateurs, wield the brush and dabble in colors. A life school of art has been established in the city, and I am told that fine physical specimens of both sexes are standing as models.

There is some expression of disapproval among American artists, of what they call a disposition on the part of the trustees of the Corcoran gallery to encourage foreign artists, and to ignore native American talent. There is doubtless some truth in the impeachment, but the trustees, whose duty it is to select and purchase the pictures, deserve more praise than reproach for the discrimination. True art belongs to no section; the Kosmos in its patriae, and to enable, idealize, and perpetuate, its patriotism. The gallery contains a few pictures, by American artists, of real merit, but the worst pieces, it cannot be denied, are foreign subjects by foreign artists.

Among the most imposing pictures both in size, subject, and treatment, is "Caesar Dead" by the great French artist Gerome; it is said to be only a study of what he subsequently reproduced in a larger picture, where the assassins are represented as fleeing from their ghastly work. Here only is seen, on the blood spattered marble of the senate floor, the gashed corpse of Caesar, muffled in his mantle, retaining even in the helplessness of death the imperial dignity of the first of Roman emperors. The picture shows a thorough knowledge of color, form, and perspective, and, like other pictures by the same artist, is expressive of intense dramatic feeling.

Among the pictures is one remarkable for its historic associations as well as for its excellence as a work of art; it is the "Adoration of the Shepherds," by Mengs, and it was bought from the collection of Joseph Bonaparte, who purchased it in Madrid during the brief time his great brother was able to hold him on the Spanish throne. The artist has reproduced the conception of Correggio in his Holy Night, by making the light of his picture emanate from the infant Jesus.

The "Death of Moses," a picture of 10 by 13 feet, is one of the early ambitious essays of Alexander Cabanel, a French artist who has since become famous. The painting, though meritorious in some of its details, is, upon the whole, unsatisfactory, if not shocking, for the artist has attempted something too high for mortal reach—a portraiture of Deity. It was the purpose of Cabanel to represent the death of Moses as described in the 34th chapter of Deuteronomy. The Almighty is represented enthroned in air, pointing with one hand to the promised land, but indicating with the other that Moses is not to enter there, groups of angels sustain the ma-

ep as he had escorted back immediately after.

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jesio form of the Jewish leader, who lifts to God a face expressive of reverence, resignation, and trust.

One of the largest pictures in the gallery is the "Drought in Egypt" by Porteus, a Belgian artist. The subject is taken from the 43rd and 44th verses of the 78th Psalm: "How he wrought his signs in Egypt, and his wonders in the fields of Zoar, and hath turned their rivers into blood and their floods that they could not drink." Aside from the power portrayed in the expression of such intense suffering, the finely drawn groups and single figures furnish abundant examples to the student of sacred historical subjects.

A picture that has been very much admired and copied represents a French lady in the costume of the time of Louis XI, walking in a forest attended only by her dog. For harmony of color, and rare grace of form this painting by P. C. Compe is unsurpassed.

"Niagara Falls," by Church, is one of the most remarkable productions of America's greatest landscape painter; it may be said that it represents all the stupendous scene, not omitting sound and motion, for these are powerfully suggested in the relentless sweep, swirl and plunge, of the mazy waters. It is such a realistic study of the awful cataract that the beholder half hesitates to approach too near the canvas. Mr. Church, who seems to delight in water scenery, has another picture in the gallery, "A View of a River in Grenada," which is perfect as a composition, and the foreground of tropical foliage, as well as the background, in which the "snow-crowned Andes appear, are worked up with the delicate detail and power which distinguish all the paintings of the eminent artist.

The Corcoran Gallery is receiving every week valuable additions to its already rich and varied collection of paintings, bronzes, statuary, busts, and bas-reliefs from the antique.

CORRESPONDENCE

RIVER JOHN.

MR. EDITOR.—In reading the WESLEYAN I have been pleased to learn through its columns of the noble spirit that pervades the hearts and minds of the people in the several Districts of our Conference and that God has been blessing the labors of his servants abundantly by giving them souls for their hire, and as a manifestation of the good received, the people in many places have been making liberal donations, giving of their substance and by their presence making glad the heart of their pastor, and cheering him in his arduous duties.

Although River John has not been heard from through the columns of your most excellent paper, yet the people have not been relax in manifesting something of that noble spirit that has characterized so many. On the 29th of January, notwithstanding the extreme cold the Rev. D. E. Scott and family were taken by surprise, as his friends from different parts of the circuit began to gather and innocently take possession of the parsonage, and very soon the tables began to groan beneath their load of cakes, pies, &c., which the ladies so much delight in furnishing, and after ample justice had been done to the good things, the remainder of the evening was spent very pleasantly, with our own organist at the organ discoursing sweet music interspersed with short speeches and readings from several gentlemen, all uniting to make the occasion a pleasant one, cheering the heart of minister and family, first by their presence and secondly by their liberality, leaving a donation of \$87.00. But this was not all, the day following we were surprised on receiving from Mr. Scott an invitation to the parsonage, to find there, although the day was extremely cold quite a number of friends from another part of the circuit, having possession and enjoying themselves as friends only can, leaving as their donation \$21.00, making a total of \$108. I think there is good resulting from these gatherings, not only financially but spiritually. Our ministers have many things to discourage and to try them. Let us sympathize with them in their trials and encourage them by our friendship and prayers, and then we may expect God's blessing to rest upon our churches.

During this winter on some parts of the circuit there has been much good done. Sinners have been converted and professors have been quickened. But oh for the baptism of the Holy Ghost on the church. Recently some of our enterprising ladies suggested the idea of getting up a concert, the proceeds to be appropriated to the parsonage, and no sooner suggested than acted upon, and realized the handsome sum of \$80.00, nor do they intend to stop until they have made the parsonage complete. Ladies are a great power in building and furnishing mission houses. Hoping you will pardon me for this somewhat lengthy letter, I remain yours fraternally.

M. N. O.

NEWS FROM THE CIRCUITS.

We find this paragraph in a report, given by the Telegraph, of opening services in connection with Rev. Wm. Mitchell's Church, St. John. We had hoped that Bro. Sprague was getting well into health once more, and regret that the hope would seem in any way dispelled.

The programme indicated that the Rev. Howard Sprague would deliver the next address, but Mr. Mitchell intimated that he had received a note from Mr. S. in which that gentleman told of the pleasure with which he had looked forward to meeting with them, and congratulating them in person upon entering their new building, but he deeply regretted that the state of his health was such that he was reluctantly compelled to deny himself the great gratification.

WARREN CIRCUIT.—God is pouring out his Spirit on this circuit. At Shinuicuas, where we are at present engaged in holding special services, the most cheering results are being realized. Many have already decided for Christ.

C. W. SWALLOW.

PORTLAND METHODIST CHURCH.—The committee of the Portland Methodist Church after receiving and considering many architect's plans, have adopted the design of Mr. John Welch, the architect of the Centenary and the German street Methodist churches. Mr. Welch's design consists of a nave and aisles, with open timbered roofs. The nave extends the whole length of the lot, advancing one bay forward of the aisles in front, and finishing with a very bold and attractive Bell-cot gable, one hundred feet in height. The two large front entrances on each side of the nave are very happily arranged so as to meet the usual difficulties of a basement church and with only two outside steps. There are also rear entrances and porch from side street. The main church will seat, inclusive of end gallery 750 persons, with a large basement and every convenience. The work will proceed immediately, with the view of completing the basement, ready for occupation in July next.

CHARLES ST. SABBATH SCHOOL.—Last evening the officers and teachers of the above school entertained the scholars at their sixth annual tea in Charles Street Church; J. W. DeBlois acting Superintendent, and Rev. James Sharp presided. Through the kindness of the teachers and friends, the tables were supplied with an abundance of good things. After the tea had been disposed of, visitors and parents were admitted to the musical and literary performance—music by teachers and scholars, readings and recitation filled up another hour, after which some eighty prizes were distributed to the scholars by the Supt. J. W. Smith Esq. The Supt. has been absent in Europe for nearly three months, and he made his reappearance among the children for the first time last evening. They were engaged in singing when he endeavored to slip in a side door without disturbing them, but their eyes were too sharp for him,—music and everything else were forgotten, whilst they greeted his return amongst them by a hearty clapping of hands. Mrs. Barry presided at the organ with her usual ability, and judging from the creditable singing of ten little girls, she must have spent considerable time and labor in training them. Short addresses were given by Mr. Betcher, of Coburg Road School, Rev. James Sharp, and the Supt. This school now numbers 429 scholars, with an average attendance of 308. During the year they have contributed \$100 to their suffering fellow Sunday school scholars of St. John; \$100 to the Missionary Society, and a liberal amount towards the expenses of the school. While the Supt. was in England he selected and sent out a very handsome library of 500 vols., to defray the remaining expense of which, we anticipate the teachers will be calling upon their friends soon, and judging from their past success we imagine they will not call in vain.—Reporter.

REV. MR. CURRIE ON ELOQUENCE AND ORATORY.—On Wednesday evening, Rev. D. D. Currie delivered his lecture on Eloquence and Orators, in the Methodist Church. The attendance, considering the inclemency of the weather, exceeded our expectations, and what was lacking in quantity was made up in quality. W. J. Robinson, Esq., occupied the chair. As a lecturer the Rev. gentleman excels, and those who had the pleasure of listening to the able and eloquent address of the evening pronounce it second to none. The lecturer portrayed in a forcible and pleasing manner the different styles of oratorical utterances, reading at times fine passages from English prose and English, Scotch, Irish and American orators, illustrating his points from Talmel, Williams, Simpson and other orators, including Demosthenes—whom, however, the learned lecturer had never heard, and with whom he was unacquainted—were in turn introduced to the audience. The oratorical powers of Webster were ably analyzed and eloquently described, and the allusion to O'Connell, the Prince of orators, brought down the Irish portion of the audience. The lecturer showed that in order to succeed as an orator, the speaker must appear natural, and that great efforts were the result of great thought and study. Too many young men come from the colleges boasting the impress and imitating the style and example of their masters. He preferred to see a minister appear before his congregation in his natural style, though some who considered that modesty had been born

with them and would die when they died, might have their feelings disturbed. The lecturer had the full sympathy of his audience. At the close a vote of thanks was passed, and after singing "God Save the Queen" the audience dispersed, every one being well pleased.—Times.

BURLINGTON.—God has again blessed us upon this circuit. Our services in the Kempt Church was attended with limited success. A variety of circumstances preventing spiritual operations in our work here, but nevertheless we had our hearts gladdened by seven coming forward for prayer, some of these have experienced the power of God to forgive sin, and all are meeting in class. After our meeting in Kempt we went down upon the lower part of the circuit, and commenced meetings at Pembroke; and here God poured out his blessings upon us in a very gracious manner. Twenty six came forward for prayers, fourteen of these are heads of families. Never did we ever see more power spiritually. God converted souls at the altar as we prayed with them, and they that were burdened rose to rejoice in the consciousness of their sins forgiven. These have all been formed into classes.

G. F. DAY.

Burlington, Hants Co.

The practice of homeopathy, pure and simple, according to the doctrines of Hahnemann, seems to be gradually fading out, or losing itself in a sort of eclecticism. The New York Tribune says that a recent warm debate among the assembled doctors of the New York County Homeopathic Medical Society, revealed the fact that at least half of them do not desire to be confined to the practice of pure homeopathy. It seems also that the number of physicians in Great Britain who practice pure homeopathy is comparatively small. In England as well as in this country, the tendency has been to increase the potency of doses, until they nearly or quite equal that of the regular school of physicians. A recent legal decision in New York, compelling physicians to practice according to the doctrines they profess, has been the moving cause of the debate above referred to. The truth seems to be that both the regular and the homeopathic schools of medicine have been benefited by the discussion of the points of difference between them. The latter have learned from their rivals, how to administer medicines more palatably, and have adopted some new remedies discovered by enthusiastic homeopaths; while the givers of small sugar pills have learned that their theory is weak at certain points, and needs to be buttressed by the adoption of some of the ways of their brethren older in the practice of the healing art.

NEWS IN BRIEF.

NOVA SCOTIA.

The Rev. Charles J. Shreve, one of the oldest clergymen of the Church of England, in this Province, died in Halifax, on the 5th inst. He was widely known and esteemed. A day or two since a truckman living in the Northern suburbs of this city, lost a horse, a cow, a dog, two pups and two pigs. All died within a few hours of each other and appear to have been poisoned. The only way their death could be accounted for was that the animals had obtained outside, of which all the animals had eaten, must have contained some poisonous matter. Mr. Henry Prescott, of Enfield, accompanied by his wife, came to the city on Wednesday week, and took lodgings at one of the hotels, intending to remain in town a few days. He retired, that night, in his usual health, but early Thursday morning he was seized with a fit of apoplexy, from which he died, medical aid proving of no avail. The deceased, a native of England, was 74 years of age, and highly respected by his numerous acquaintances. He had for many years been proprietor of the "Enfield Pottery Works."

The recent heavy rains caused freshets in many parts of the country. In Queen's County considerable damage was done. At Sable River Mr. Lothrop Freeman, was under his mill clearing away some slabs, when the pile suddenly gave way and he was carried down the stream and drowned. His two sons nearly lost their lives in endeavoring to save him. The Pictou "Standard" gloats over a huge parsnip—length 10 inches; girth, 14 inches; weight, 2 pounds—while a subscriber has laid on the table editorial.

The mate of the barque Fintel, which arrived here from Liverpool, G. B., broke one of his legs while at sea, by slipping on the wet deck during a gale. Hon. William O. Heffernan, member of the Legislative Council, died in this city last week, where he had been residing during the winter. Mr. Heffernan represented Guysborough in the Assembly from 1859 to 1867, and was then appointed to the Council. On Saturday last at Morristown, while Mr. Donald McDonald (miller) and his son Angus—a fine young man, about 21 years of age—were repairing a lever in connection with the water-gate of their saw mill, the temporary scaffolding on which they stood gave way, precipitating both of them down upon the water wheel, which happened at that moment to turn by the accidental opening of the water-gate, the men in their fall having pressed the lifting lever. The son was instantly killed or drowned under the wheel; but the father, although passing they stood gave way, receiving terrible cuts and bruises, was extricated alive by some of his family. Dr. McIntosh of this town was immediately called to attend the wounded man, and it is hoped that under his skillful treatment he may recover. An inquest was held on the body of young McDonald, and a verdict rendered in accordance with the facts above stated.

Lumbermen are busy; it is calculated that 11,000,000 feet of deals will reach Parrsboro by rail next summer, 3,000,000 of which will be from Jones & Young's steam mills at Halfway River.

The "Yarmouth Herald" says a young son of Mr. Trefry, Arcadia, on Christmas Day found, attached to an alder bush, a large chrysalis, which he carried home and put in a warm place. A few days ago there emerged from the shell one of the most splendid butterflies he ever beheld. It measured five inches across the wings, and the colors were of the most brilliant and beautiful description. It was brought to town on Tuesday by Mr. Trefry, and was quite lively.

Mr. James B. Duffus, of Halifax, who is now in Europe, has been appointed honorary commissioner for the Maritime Provinces to the Paris Exhibition.

Capt. Lockhart, of the brig. Magenta, of Windsor, which arrived at St. Thomas on the 27th ult. from Bermuda, reports that Hans Johnsen, a Swede, aged 23 years, fell off the bow of the vessel shortly after leaving Bermuda, and, despite every effort to save him, was drowned. Johnsen shipped as A. B. in the brig at Bermuda on the 4th ult.

On last Wednesday night the old school-house at Hubbard's Cove, which has been used for sometime past by the Division for temperance meetings, was found to be on fire, and before any assistance could be rendered, the building, with its contents, was destroyed. No fire had been in the place for twenty-four hours previously; and it is generally believed to have been set on fire.

The barque Rio de la Plata, of Pictou, Capt. McLeod, from this port, arrived at Liverpool, G. B., on the 7th inst, making the passage in 16 days.

The work on Coal Harbor Dyke, Halifax, will very soon be resumed, with a view to speedy completion. The matter has been placed under the Supervision of Mr. Crandall, who has charge of the Marine Slip, Dartmouth, and as soon as that gentleman has completed his labors in Cape Breton—a week or two hence—he will begin active operations at Cole Harbor.

NEW BRUNSWICK & P. E. ISLAND.

A company, with a capital of \$25,000, is being formed in Charlottetown, P. E. I., to make starch from potatoes.

Ed. Leger, Barachois, cut himself in the foot while cutting poles; he did not take any special care of it, as it was not at all serious, and about a week after he was seized with lockjaw. Drs. Harrison and Leger were immediately called for but too late to render assistance. He suffered beyond description, and died on Saturday last.

Mrs. Wm. Davis, of Woodside, has a quilt with 2,450 squares, and Mrs. Solomon McAlmon, of the same place, one with 1,200 pieces.

Messrs. Johnson Cleveland, and Alex. Tingley, of Point de Bute, with their families, left for the West on Tuesday week. The party numbers eleven persons. They propose to locate at Oregon.

Mr. Peter Dean, of St. John, has purchased from Josiah Wood, Sackville, two pairs of large steers, which weigh about 7,500 pounds. Mr. Dean intends bringing them to St. John for Easter.

One Poirier, near Grand Digue Chapel, Shediac, had his house and outbuildings, containing nine head of cattle, two horses, sheep, pigs and hay, together with all his household effects, totally burned on the 23rd ult. Cause unknown.

The Bay Chaleur was never known to be so clear of ice at this season.

Owners of water mills are already preparing for the spring sawing, and expect to commence a month earlier than usual this season.

Messrs. Burns & Adams, of Bathurst, expect to have their new mill ready for work in May. The boilers and machinery are now being put in.

The smelt fishing proved a failure in Bathurst this winter, the result of the bag-net fishing in other places.

The temperance movement is very successful at Campbellton, Bathurst, and adjoining districts, and much good has, so far, resulted from it. The congregation of St. Andrew's Church, Campbellton (Presbyterian), are talking of getting up a manse. This is a step in the right direction. Hitherto they have been dependent on the kindness of Mr. Ferguson, of Athol House, for the use of a dwelling as a manse, the minister paying the rent out of his own pocket. Rev. J. C. Herdman, the present incumbent, is deservedly popular in the North Shore.

Work of laying of stone at the new Penitentiary, Dorchester, will probably be commenced soon. Large quantities of wood are being transported to the ground preparatory to burning brick and lime for the building. The contractors seem to be unfortunate in procuring necessary stone within reasonable distance, and it is in contemplation to open a quarry on the Albert County shore, and transport the stone by woodboats to Dorchester.

About a week since a County Rifle Club was formed at Woodcock, by riflemen from various parts of Carleton Co., who had been called together for that purpose. The officers are—Lt.-Col. Raymond, President; Col. R. Ketchum, Vice-President; Simon McLeod, Secretary-Treasurer.

The Bangor "Whig" of Saturday contained the following:—"The friends of Chas. W. Culeman, of Fredericton, are anxious to ascertain his whereabouts. It was thought that he was in this city, but a letter forwarded to the post office here has failed to reach him."

Sugar-making at Elgin and other places has been seriously interfered with by the storm; not only is the weather extremely unfavourable for the run of sap, but the weight of snow and ice which adhered to the trees has broken down the limbs and in many cases destroyed them.

A boy named Daly was nearly killed by being caught in a belt in the mill of the Peticodiac Manufacturing Co. He was very badly bruised, but hopes are entertained of his recovery.

It is expected that the Legislature will propose about the middle of next week. A Bill to incorporate the Orange body in Prince Edward Island is before the Legislature of that Province.

UPPER PROVINCES.

The "Scholarship News" is a neat 12 page monthly just started in Montreal, in the interest of education as its name denotes.

The London Conference of the Methodist Church of Canada will meet this year in St. Thomas, on the first Wednesday in June. About two hundred and eighty ministers are expected to be present.

The "North York Reformer" says:—"Quite a crowd of the inhabitants of Aurora gathered at the station to witness the departure of the Chinese nurse who accompanied the Rev. Dr. Fraser to this country to take charge of his young children. The Dr. says the lady's opinion of Canada and Canadians is not by any means a flattering one. She maintains a supreme contempt for everything she sees, as being insignificant in comparison with her own country. She manifests, however, a decided preference for 'American over English railways,' and seemed to take matters very coolly, considering that she was surrounded by strangers, not one word of whose conversation she could understand.

Capt. Vaneless, of Jersey City, has been presented with a valuable binocular glass by the Minister of Marine, for rescuing the crew of the Nova Scotia brigantine Sabine, during a terrific gale.

The Civil Service has decided to resist the appeal of Ottawa city to the Privy Council against the judges decision that the Civil Servants' incomes were not liable to taxation.

The "Courier du Canada" is responsible for the rumour that Pope Leo XIII. has chosen a successor for Mgr. Conroy, in his position of Apostolic Delegate to Canada. Mgr. Conroy is at Omaha and will be in Montreal in about a fortnight.

Frederick W. A. Osborn, of Montreal, Manager of the Dominion Type Foundry, was arrested for embezzling the funds belonging to the company.

The Bank of Hochelaga was robbed of \$10,000 by American thieves, who did the usual trick of talking to the cashier and teller while their confederates did the stealing.

The ice bridge at Isle of Orleans, Quebec, is very much decayed, and will shortly break up, when there will be clear water to sea.

Nitro-glycerine was successfully used to break up ice in the shallows of the river St. Lawrence, opposite Montreal.

It appears probable that the departure of the Governor-General from Canada will take place at an early day, as an auctioneer has received instructions to hold himself ready to conduct a sale at auction of his effects at Rideau Hall, including horses, carriages, &c. early in May.

There has been considerable excitement among cattle dealers during the past week in purchasing prime stock for immediate shipment to England. Reports by cable state that late cargoes have arrived safely, not a single animal having been lost on the voyage, and good paying prices were invariably realized. Next Monday 200 head of cattle and six hundred sheep will be shipped to London and Liverpool. As soon as navigation opens it is the intention to make three shipments per week from Toronto. Ontario exporters believe that before long the trade will have so increased that daily shipments will be required to keep the English army and navy supplied with Canadian beef and mutton.

Thirty-six failures occurred in Montreal during February, with two million dollars liabilities.

The Canadian section at Paris has made more progress than almost any other, and French authorities say that its exhibition of woods, as displayed in the show cases, will be a remarkable feature of the show.

MISCELLANEOUS.

Six more of the Mollie Maguires are under sentence of death in Pennsylvania. When hung, they will make more than a score of these noted murderers upon whom Pennsylvania justice has visited the extreme penalty of the law.

The N. Y. "Herald" says that Methodism in the United States is in danger of disintegration and decay. The causes given for this state of things are the lack of a bond of union among the churches, the cumbersome governing machinery, and the frequent changing of pastors.

In the Australian Parliament a bill has been brought in by a member to award a bonus of \$20,000 to any person inventing a machine for reaping, cleaning, and bagging wheat on the ground. The object is to keep ahead of America in the grain market by keeping ahead in the invention of labour-saving machinery.

Edward Disbrow, the gaoler of the Topeka, Kansas, prison had a lively fight a few days ago with lynchers. Perceiving their object when they arrived at the door of the gaol, he opened fire with a revolver, changing as fast as one was emptied for another. In this manner he held his ground and drove off the entire crowd.

The printing machine of the Lowell Print Works stopped last night, throwing three hundred hands out of employment. At the end of next week the entire establishment will shut down for a month, owing to the large supply of goods on hand and the dull market.

A memorial has been forwarded to the Queen by the Church Association begging her to use her influence to discontinue aricular confession in the Church of England.

The London "Times" of March 16th says:—"The Dominion line steamer 'Dominion' landed 150 head of fine Canadian cattle and 422 sheep at Liverpool in splendid condition. They were sent on to London. It is expected that the trade in Canadian live stock will assume very important dimensions this season, as the number of animals at present ready for shipment to this country is quadruple that of last year.

A Constantinople special says that a report comes from a good source, that the Khedive of Egypt has announced that he will declare his independence, should Turkey form any alliance against England.

A Sydney, N. S. W., letter of Feb. 28, reports the three years' drought in Australia ended. Rains are general over the country, and a more buoyant feeling prevails in commercial circles. The loss in 1876 was over two million pounds sterling. It is expected the losses of the past year were two or three times larger.

The British Minister, Mr. Thornton, officially expressed to the Secretary of State the high sense the Queen's Government entertained of the honor done to the Government of Canada, through Her Majesty's representative, by courtesy shown to the Governor-General of Canada, Lord Dufferin, by the President, on the occasion of His Lordship's recent visit to Washington.

A commission of enquiry into the public affairs of Jamaica, sitting under the Presidency of the Chief Justice of Jamaica, reveals a general mismanagement of the finances. There were some \$250,000 a year expended in one department which kept no books of account. The only departments which gave satisfactory accounts were the general post office and the prisons.

WESLEYAN ALMANAC APRIL, 1878.

New Moon, 3 day, 5h, 5m, Afternoon. First Quarter, 10 day, 10h, 4m, Morning. Full Moon, 17 day, 1h, 42m, Morning. Last Quarter, 24 day, 4h, 15m, Morning.

Table with columns: Day of Week, SUN (Rises Sets, Rises Souths Sets), MOON (Rises Sets, Rises Souths Sets), and ELEVATION. Rows include Monday through Tuesday.

THE TIDES.—The columns of the Moon's Position give the time of high water at Farnborough, Cornwallis, Horton, Hantsport, 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 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 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.

MR. BOYD ON "EXTRA LUGGAGE."

Moncton Times, March 27th.

John Boyd, Esq., reached Moncton yesterday at noon by the St. John Express train, and was met at the Station by a number of our leading townsmen. In the afternoon, in company with P. McSweeney, Esq., he visited the principal points of interest in the town, and accompanied by Mr. Luttrell, visited the Intercolonial Railway workshops. The lecture in the evening, announced for 8 o'clock, was awaited by our citizens with great expectations, and as early as a quarter after seven the Methodist Church, which seats 900 to 1000 persons comfortably, was nearly filled. For some time before 8 o'clock the church was crowded, both in the body of the building and the galleries and benches were carried out for service in the aisles. Mr. Boyd has seldom appeared before a more appreciative and intelligent audience, although in his life-time he has addressed hundreds of different audiences in all parts of the Maritime Provinces. Mr. Luttrell occupied the chair, and on the platform were Rev. Messrs. Currie, Todd and Brown, and among the audience the other clergyman and all the leading residents of the town.

The lecture comprised the finest moral essays; a fund of interesting information, which but few persons could have collected; and the rarest anecdotes and witticisms and imitations of the Scotch, Irish, Yankee, the German, Jew and other accents. Most of the most telling facts and many of his richest anecdotes had come within his personal knowledge, while the lecture throughout was a practical sermon fitted for everyday life, not merely for some distant clime, but intended for application in Canada—New Brunswick—St. John—Moncton. It taught the great gain and advantage of industry, of honesty, integrity, courage, cheerfulness—in Church and State—in trade and everyday life—in days of prosperity and times of trouble. The lecturer showed how people were carrying "Extra Luggage" in all the walks of life—in the shops, in the home, in the prayer-meeting, in the brain, in the body. He applied the lash unsparingly to fraudulent traders, to religious hypocrites, to "impenitent thieves," and to shams and humbugs of various kinds. He dealt with the general laws of trade, as affecting England and her customers; with particular violations of true commercial principles, from which Canada is suffering, especially the prevalent unlimited credit system; with the growth of the Express system in America, and numerous other practical subjects on which a flood of light was cast. His appeal to New Brunswick to have faith in their country was a splendid stimulus to those of faltering courage; and not among the least effective passages of the lecture were the references to home and domestic comfort, which showed Mr. Boyd in the light of a lover of his own fireside. The lecturers command of his audience was complete. There was the most perfect stillness during the more serious and eloquent passages, and there was uproarious laughter when the lecturer (as he did repeatedly) detailed a choice witticism or gave an imitation of some genuine "character." Not a person in the audience stirred for two hours, when Mr. Boyd closed with some very eloquent and appropriate sentences, the audience having been amused, instructed and inspired by an uncommonly able lecture. There were in the audience, by the way, many from a considerable distance, including two carloads from Harvey, Hopewell and Hillsboro, who came through by special train to hear the lecture and returned at its close. Perhaps we should add that Monctonians felt complimented by the handsome reference to the merits of the Peter's Combination Lock and to Mr. Alfred E. Peter as the inventor.

At the close Rev. Mr. Todd moved and Rev. Mr. Brown seconded a vote of thanks which the audience tendered by rising in a body to their feet. Mr. Boyd acknowledged the compliment in a few words, and the large audience sang "God Save the Queen" and slowly dispersed. Mr. Boyd left for St. John in the six o'clock train this morning.

SERMONIC CRITICISM.

DIFFERENT PREACHERS AND DIFFERENT METHODS—DRS. HALL AND TALMAGE CONTRASTED.

Dr. John Hall's style is expository. He paraphrases and explains Scripture. He is far removed as possible from the clergyman who would take an event of the day as his text, or from the prominent metropolitan clergyman who preached three-quarters of his sermon and then suddenly recollected that he had forgotten to take a text. Dr. Hall's text is so interwoven in his sermon that he cannot forget it. It is no mere "point of departure," nor a gate to a garden on which he swings backward and forward for an hour, instead of passing through and plucking fruit and flower. By a careful analysis of the context and text, the different truths the words contain are brought to light. He aims to find out what was in the mind of the sacred writer when he penned the words. Ideas suggested by mere coincidence are passed by. The thoughts presented are distinct, definite. Dr. Hall has no sympathy with those who imagine that inspired truth lacks definiteness, cannot be grasped, as can scientific or other truths. He believes the inspired writer had a definite thought in his mind, and that it is the duty of the preacher to seek to find out what that definite thought of the writer was and make the congregation understand it.

Dr. Talmage aims at fastening "points" in the minds of his hearers. In his eagerness to make a point, he will account of little value rules of interpretation, rhetoric, grammar, fitness of things. He is sure his point is right. It matters not whether the road that led him to it was a logical one or not. Hence, Talmage often offends the logical mind by the process by which he reaches a truth, but he is almost sure to gain assent for the truth. Hall is profoundly logical, ever grammatical, and is a rhetorician of no mean ability. He lacks the point, the snap, the vigor which the average hearer commends in Talmage. Talmage seldom exhausts his hearers or his subjects. Hall not infrequently does both. Hall moves with a heavier artillery, and will storm positions against which Talmage's shots would strike in vain. Hall frames a background in the intellect by the statement of principles or of doctrines, which are always rooted in his texts or contexts, and the practical points come out in their logical connection. They are the sequence of what has been said. You have crossed upon the bridge of the "wherefore" and "therefore," and are ready for the practical points. The crack of the whip is always at the end of the lash. But not so with Talmage. He has the art, good or bad, of the Rocky Mountain stager, who could make his whip crack anywhere from the handle to "snapper."

God uses totally different men in His work, one the compliment of the other, and nowhere is this more manifest than in the magnificent temple on Fifth Avenue, New York, and the huge, crowded Tabernacle in Brooklyn.

ELEVATING THE STANDARD OF THE MINISTRY.

Dr. Storrs has recently made an earnest address in favour of the requirement of a collegiate education to entering the ministry. Many leading clergymen are endorsing the remarks of Dr. Storrs on this point. There is much to be said pro and con. Elevate the standard by all means; but there

are other requirements of even greater importance than even a collegiate education. With these a Dwight L. Moody moves the world as no hundred other clergymen are able to do. Apropos to the above from Dr. Storrs, we clip the following from our reporter's notes of a recent sermon by Dr. Fulton: "The uneducated ministry will not get any abuse from me. They have a hard enough time to get along. There are men in the pulpit who could not get a living out of the ministry, and half-starve in the ministry, and yet get more than they deserve."

Doubtless the standard should be elevated.

A correspondent writes: "I recently listened to a sermon that was full of beautiful imagery and incident, both of which afforded enjoyment and instruction; but the 'movement,' or 'action,' as the authorities call it, was interrupted. The sermon began nowhere, and ended nowhere; and yet I do not doubt that every soul in the audience was interested from beginning to end, and greatly instructed. It violated all my preconceived notions of sermonizing. Yet I was compelled to admit that it attained the true end of preaching—it instructed and persuaded. I went away pondering whether, after all, impetus and rush to an end are absolutely essential to eloquence."

An eloquent sermon, in defense of the plenary inspiration of the Scriptures, was recently preached by a representative clergyman in New York. The text selected, Gen. xx: 1, "And God spake all these words," would have justified the preacher in asserting that God spoke all the words contained in the Ten Commandments. They have no reference whatever to the rest of the Scriptures, no more than they have to the Declaration of Independence, the Koran, or the Shi-King.

A correspondent, giving a description of a sermon which he heard preached, says, "The subject did not spring out of the text. The text did not permeate the sermon; yet did the preacher, from time to time, recall attention to the text. He did not seem to care to reach hearts, but to hang on to the skirts of the words selected as the point of departure for his sermon."

A preacher is not to be suspected of sensationalism because he draws a crowd. There went out to hear John, "Jerusalem, and all Judea, and all the regions round about Jordan." Then what crowds attended the ministry of Christ!

"Sensation is better than stagnation," says Talmage. That depends on what we mean by sensation. A stagnation of the blood is bad, but is better than the unhealthy rush given by fever or the stimulating drug.

Vinet says: "Bourdoulou, the great French preacher, chose a text only to show how skillfully he could disembarass himself of it."—Metropolitan Pulpit.

HOW MUCH DID YOU TAKE.

"Have n't we had a fine sermon?" said a lady to another in my hearing, while passing out with the congregation at the close of a Sunday service. "Yes" replied the other, I think, "I think we have—how much did you take?" The sermon was really a good one, upon "charity," which "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil." The dictum of the sermon was almost unexceptionable. The lady who so warmly praised it was fashionably dressed, accustomed to live quite at her ease, and, so far as we could learn, not particularly given to sacrificing her substance or convenience for the benefit of anybody else, and was very often heard making very uncharitable remarks about others; yet she was captivated by the sermon; it was a fine one, she thought; she had been interested and entertained. While we remained within hearing she had not framed a reply to the question, "How much did you take of it?" This is the test question as to the true appreciation of a sermon. What avails it that we praise the sermon while never taking it to heart and the home for practice? How often is the sermon eulogized, and the preacher complimented, with no manner of profit to

the hearer? So it was in Ezekiel's day, and so it will continue to be: "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument: for they hear thy words, but they do them not." "How much of it did you take?" is the question that remains after all the pleasant compliments.

ADAM CLARKE'S CONFESSION OF FAITH.

FURNISHED FOR THE WESLEYAN BY J. A., F., HORTON.

"In Perpetuum Rei Memoriam."

I have lived more than threescore and ten; I have travelled a good deal both by sea and land; I have conversed with and seen many people in and from different countries; I have studied the principal religious systems in the world; I have read much, thought much, and reasoned much; and the result is, that I am persuaded of the simple and unadulterated truth of no book but the Bible; and of the true excellence of no system of religion but that contained in the Holy Scriptures, and especially Christianity which is referred to in the Old Testament and fully revealed in the New. And while I think well of, and wish well to all religious sects and parties, and especially to all who love the Lord Jesus Christ in sincerity; yet from a long and thorough knowledge of the subject, I am led most conscientiously to conclude that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most for God's glory, and the benefit of mankind; and that both as to creed there professed, form of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the Church of Christ, from the promulgation of Christianity to the present day. To him who would say 'Dr. Clarke, are you not a bigot?' without hesitation I would answer No, I am not; for, by the grace of God, I am a Methodist! Amen." Written in the Album of Rev. Robert Newstead a month before his death (1832) and quoted in Rev. Matthew Richey's Discourse occasioned by the Death of Rev. Adam Clarke, LL.D., &c. Delivered at Halifax, N.S., 1833, page 12.

CANADIAN METHODIST MAGAZINE, for April. Rev. S. Rose, Toronto, Publisher. Profusely illustrated. Price \$2.00 a year. Single numbers 20 cents.

The article which will attract the greatest attention is that on "The Gates of Quebec and the Dufferin Improvements." It has eleven engravings of the old gates and other improvements suggested by Lord Dufferin. "Over the Alleghanies," is accompanied by several full page and other smaller engravings from the Aldine the first art journal in America, of their romantic scenery. Lumbering in Canada and Life in a Lumber Shanty are graphically illustrated by both pen and pencil. There is also an interesting illustrated article on the Indian Mission at Fort Simpson, near Alaska, near the Pacific Coast. Wm. Kirby, Esq., author of "The Chien D'Or," contributes a striking Poem, "The Dead Sea Roses." "Buyem-of-the-grower," is a story of London life, of blended humor and pathos. Rev. James Graham trenchantly reviews Canon Farrar's sermon on Eternal Punishment. Extracts are also given from Prof. Goldwin Smith's "Substitutes for Religion." The editor discusses the Peace of Constantine and Peace Prospects with the aid of an excellent map of the Bosphorus and Dardanelles and surrounding country. An Easter Anthem with music and several hymns are also given. There are in all five illustrated articles in this number.

I understand that already an enterprising contemporary, an illustrated paper has a portrait ready for publication of the minister whom, a wise man has assumed them, will be President of the next Wesleyan Conference. Unless, however, I am much mistaken, that picture will not be needed next July or August. The enterprising publisher may keep it another year, and then, perhaps it may be of use.

An American paper is responsible for the following remarks about well-known persons. The relative wealth and income of the three most opulent men living—the Duke of Westminster, Rothschild, and Mackey, the Bonanza King—has been reduced to figures as follows:—

Table with columns: Name, Capital, Per year, Per month, Per day, Per hour, Per minute. Rows include Duke of Westminster, Rothschild, Mackey, Bonanza King.

Let me here remark that the serious disposition of the Rev. William Arthur, M.A., for two years or more, which deprived him of the use of his voice, has through God's mercy been so far removed that Mr. Arthur has recently been on a visit to the Methodist Churches in Italy, and he has just returned; and at the last meeting of the Missionary Committee he gave a glowing and encouraging report of the spread of the work of God in Italy. He is preparing a report for publication. Whilst the people in Rome were mourning over and burying their first king and their last sovereign pontiff, Methodist preachers were consulting how best to reach the mass of the people with the open Bible and the living ministry, and in this grand work the Northern Methodist Church in America and our own English Methodists are working harmoniously, lovingly, earnestly, unitedly, to evangelize Italy, and God is greatly crowning their labours. We are very thankful to God for restoring Mr. Arthur's health, and delighted with the good news he has brought of Italian Methodism.—Rev. G. A. Stevenson in Nashville Christian Advocate.

At a recent meeting in which there was much religious interest, an old man gave expression to his joy by shouting, and continued it until it began to interrupt the services. Brother H. said to Brother W., "Go and stop that old man's noise." He went to him and spoke a few words, and the shouting man at once became quiet. Brother H. asked Brother W., "What did you say to the old man that quieted him so promptly?" Brother W. replied, "I asked him for a contribution for Foreign Missions."

CHILDREN'S CORNER.

- AFTER. Light after darkness, Gain after loss, Strength after suffering, Crown after crosses. Sweet after bitter, Song after sigh, Home after wandering, Praise after cry. Sheaves after sowing, Sun after rain, Sight after mystery, Peace after pain. Joy after sorrow, Calm after blast, Rest after weariness, Sweet rest at last. Near after distance, Glean after gloom, Love after loneliness, Life after tomb.

ONE CENT ON THE DOLLAR.

The Boston Commercial Bulletin says:—As an illustration of the spirit of the times was the following little family scene, when a bright four-year-old little lady was imitating her elders by playing "making calls":

- 'Now mamma, you be Mitheth Dones, an' I'll be Mitheth Smith, an' tum an' make you a tall.' Mamma—"Very well, Mrs. Smith, I'm glad to see you; how do you do? and how are the children?" Totty—"I'm twite well, I thank you; but the children has all dot the hoop-in' toff." Mamma—"I'm sorry to hear it. How many children have you, Mrs. Smith." Totty—"O, I has ten, an' dey is a great tyal to me wif my housekeepin'." Mamma—"They must be indeed. But how does your husband Mr. Smith do?" Totty—"He's very well, tank you; but he's had bad bitness, and he has failed." Mamma—"I'm sorry to hear that your husband has failed; but you have n't lost every thing, Mrs. Smith, for I see you make your calls in your own carriage." Totty—"O, yes! I teep my carriage. We has paid one cent on a dollar, and doze right on." The above is a fact.

WANTING TO BE AN ANGEL.

"I want to be an angel," Bobby was singing at the top of his voice, except when he was teasing the cat, spilling his milk, contradicting Bridget, or making mud pies; "I want to be an angel, and with the angels stand." "That is all well and good when the time comes," cried Bridget at last, quite out of temper; "but before you can get to be an angel, Bobby, you must first want to be a good boy. Good children are the stuff angels are made of; mind that, sir. Put it this way: 'I want to be a good boy, and with the good boys stand; then folks can know how much you mean it.'" Bobby did not like Bridget's view of the case; so he made up a lip, and walked off.

MARRIED.

At Barrington, April 1st, by Rev. F. H. W. Pickles, Mr. Joseph S. Christie and Mrs. Sarah M. Publicover, both of Port-la-Tour.

DIED.

Ann Jane Reeco, of Young's Cove, Queen's Co., N.B., departed this life March 12th, in the 48th year of her age.

Examination of Candidates, NOVA SCOTIA CONFERENCE.

The Examinations will be held on the last Wednesday in April, commencing at 9 a.m., as follows:—

RECEIPTS for "WESLEYAN," FOR WEEK ENDING APRIL 9th.

- Wm Forrest, 2
James Faulkner, 2; J Brown, 1 3 00
William Horsford, 2
Rev E Evans
Thomas A Boyd, 2
Rev G F Day
Miss Ann Harvie, 2; Michael Salter, 2; John Burgess, Sr., 2; Andrew Wilcox, 2 8 00
Rev C Jost, A M
Silas Bishop, 2
Rev W Tippett
Mr McKendrick, 2; Mr Bent, 4; Self, 1 7 00
Rev J L Spongale
Israel Letteney, 2
Rev T D Hart
Mary Murphy, 1; William Black, 3; Elisha Brown, 2; Levi Borden, 2 8 00
Rev R McArthur
Charles Ford, 1
Rev J J Colter
George Squires, 1
Rev J Shenton
James McPherson, 2; Nathan West, 3 5 00
Rev A Hagarty
Alfred Chapman, 1 75
R F Black, 4; E D Adams, 1 50

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SUNDAY, APRIL 14th. 11 a.m. Brunswick St. 7 p.m. Rev. Jas. Sharp Rev. S. F. Huestis

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



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

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

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