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EXAMINATION OF REV. EMORY
J. HAYNES.

Our readers will recollect that this minister, a few weeks ago, renounced his faith in Armenianism, having been a Methodist, and chose the fellowship of Close-Communion Baptists. He was re-baptized, immersed, of course,—that we all expected. But it has astonished everybody to find that Methodist ordination has not been regarded by Baptists as any more valid than Methodist Baptism. Had Mr. Haynes been converted from Heathenism, the processes to which he was subjected could not have taken a very different form. It is now too apparent that, whatever may be the profession of our Baptist brethren as they meet us in public gatherings, their real view is that we are unbaptized, unordained unbelievers. We have often had occasion to complain that their conduct toward other Christians was not logical or consistent; we shall soon, at this rate, have little cause for complaint. But what of the man who would submit to such trumpery? If there are any other such we hope they will also depart.

It is interesting to note what other churches think of the affair. We quote:—

The "Christian Intelligencer" says: The Rev. Emory J. Haynes, in a time of profound ecclesiastical peace, in the era of evangelical alliances and universal good fellowship, in passing from the Methodist to the Baptist Church has been conducted by the latter through a series of remarkable proceedings. It was known of all men in this region that he had been for many years a member and a minister of the Methodist Church—a thoroughly evangelical body, abounding in love and good works. Yet he has been examined for admission to church membership, the examination including, if the reports are correct, a presentation of evidences of conversion and unbelief. This proving satisfactory, he was re-baptized. Then he was examined for ordination and re-ordained. Why didn't they shave his head and scrape his fingernails? We do not know which party to admire the most—the brother who submitted to the operation, or the association which conducted it. What a broad face it was! Mind you, the last question, "Do you hold to close communion?" was evaded by the candidate, was not insisted on by the examiners, and remains unanswered. How in the world was it that Brother Haynes hesitated a moment to say "Yes?"

From the New York "Herald," which is seldom troubled with religious preferences or prejudices, the "Central Advocate" quotes as follows:—

The New York "Herald" gives an interesting account of the examination and re-ordination of Rev. Emory J. Haynes. It says: "For two and a half hours the council kept Mr. Haynes on the rack examining him not merely on experience, call to the ministry, and doctrines, but on nice theological and metaphysical points which some of the councilors wished settled for themselves. Such, for instance, as whether justification precedes regeneration or follows it; whether the atonement of Christ includes in its sweep all the descendants of Adam or only 'the elect'; how Christ shall come again, and when and what form of invitation to the Lord's Supper Mr. Haynes would give." The "Herald" is impressed with Mr. Haynes' ingenuities, which it thus portrays: "He was shrewd enough throughout his examination to evade answers to questions until they were made so plain by repetition that he could say 'Yes' or 'No,' or, as in one case he did to Dr. Hodge, 'You have put it very happily,' which created laughter and applause. The doctrines of election and the extent of the atonement were those on which he was pressed most closely and whose details he most cleverly avoided." At the conclusion of his examination, Mr. Haynes was approved by the council, and in the evening

was ordained with considerable pomp, as this quotation will show: "Rev. William Reed made the opening prayer, Dr. Sarles the ordaining prayer, Dr. Armitage preached the sermon, Rev. Dr. Fulton gave the hand of fellowship, and Rev. Mr. Lawson the charge to the pastor, and Dr. Daniel Read, Revs. Hughes, Fulwell and other ministers took other parts of the service, which was prolonged until nearly ten o'clock." The logical conclusion of all this is that in the eyes of our Baptist brethren a Methodist preacher is no preacher at all.

FREE AND CLOSE COMMUNION
BAPTISTS.

Dr. Ryerson sent the following letter to the *Guardian* last week. It shows that the relation between old and new-world Baptists is not more intimate than that which binds evangelical Christians generally. Would not Spurgeon to-day, and Robert Hall if he were alive, be brought under discipline by such Baptists as we are acquainted with on this side of the water?

MR. EDITOR.—Before and since my return from England, I have observed articles in the *Guardian* on the subject of open and close communion among the Baptists, some written by Baptists, some in reply to them. I believe the discussion originated in a letter in favor of open or free communion, written by Mr. McCord, justly respected by all who know him. I have no intention to renew the discussion; but I have thought it would not be unacceptable to your readers for me to give my own experience among our Baptist brethren, during my recent sojourn in England.

A short time after I took lodgings near the British Museum, in Great Russell Street, Bloomsbury, I went one Sabbath evening to the Baptist Bloomsbury Chapel, a large and fine place of worship, the pastor of which for many years was the late Rev. Dr. Brock, long a leading representative of the Baptist denomination, and standing in the first rank of Protestant ministers in London. The congregation was very large, the singing excellent, including the chanting of psalms, and the sermon was masterly, simple, eloquent, practical and fervent. At the close, the pastor (Mr. Chown) announced that the Lord's Supper would be administered, and invited any members of other Churches who felt disposed to remain and commune with them. I accepted the invitation, felt myself at home among the communicants, and was much profited by the sacramental service.

Just before leaving England, I went one Sabbath morning to Mr. Spurgeon's immense Tabernacle, which was crowded in the very aisles. The singing was hearty and general, and the sermon was most impressive and affecting: "The Higher Christian Live; or, Rest in God." After the sermon, Mr. Spurgeon stated that the Lord's Supper would be administered in the lecture hall, and invited those members of other denominations present who desired to commune with them at the Lord's Supper. I accepted this invitation also, and found it, indeed, good to be there. After the service was over, I had some conversation with Mr. Spurgeon, in the course of which he observed, "I spent last Tuesday evening in company with several ministers, including Dr. Punshon, adding, 'He is a grand man.' I could not but think and feel how much more apostolic was the spirit of such men as Mr. Chown and Mr. Spurgeon, as well as that of the late Robert Hall, than that of those High Church Baptists who will recognise none as brethren at the Lord's Table, unless they had been plunged under water, any more than those High Church Episcopalians who will acknowledge none as ministers of Christ whose heads have not been under the touch of Episcopal hands."

Yours very truly,
E. RYERSON.

TRANSFERS IN THE UNITED STATES.

We copy the following from Boston correspondence of the *Central Advocate*, for two reasons. Names are specially introduced with which many of our readers are familiar. One is Dr. Clarke, delegate to our Conference at Charlotte-town a few years ago. The other is Rev. John Cookman, lately of Tremont Church, Boston, abrother of the sainted Cookman, whose death lately made such a deep impression on the Churches. Our next reason for making the extract is to show the great danger connected with a system of invitations and transfers on which we have recently been making editorial comment. There are revolutionary elements concealed in this question.

The immediate occasion for these thoughts is the unpleasant and shameful condition of things now existing in one of the churches of this city—the Saratoga Street Church of East Boston—resulting from a conflict of this false theory with the regularly constituted law and authority of the Methodist Church. It is but the repetition of a very old story. This particular society, being on something of an independent footing, conceived that it was entitled to select, out of the whole range of the conferences, the man who should be its pastor. A suitable candidate could not be found in their home conference, so they selected from the New Hampshire Conference, the Rev. O. W. Scott, and demanded his transfer. The New England Conference was full and no such transfer could be made without displacing some one, unless a man of the same rank as Mr. Scott could be transferred to the New Hampshire Conference in his place. Efforts were made to secure a man of this Conference who would consent to such an exchange, but without success until a very late hour. A half hour before the Conference at Lynn was to adjourn, the committee of the Saratoga St. Church came to Bishop Foster asking the change. They were then told that it was too late, as to make such a change would require a general revision of the appointments, and an injustice to many others. W. E. Clarke, D. D., one of the very best men of the New England Conference, was appointed to Saratoga Street, an appointment made as a special favor, inasmuch as the man they sought could not be had. Here a sensible and loyal Church would have let the matter rest, but in this instance both of these characteristics seem to be wanting. Dr. Clarke found the church locked last Sabbath, and a committee waited on him to inform him that he would not be received as pastor. Last night there was a meeting of the members of the church, at which Bishop Foster was present. The case was reviewed and the Bishop gave the reason for the course he had pursued, and urged the church to accept the situation in good spirit. In the course of some remarks he gave utterance to some things that greatly need to be impressed on many of our churches. "No committee," said he, "has a right to say that a transfer must be made. That is treason to the Methodist Church and a direct violation of the constitution which governs it." Again he said very decidedly, "If anybody proposes not to submit, why the door of the Church is wide open." On the utterance of these last words some of the members cried out, "We don't propose to have a thing crammed down our throats." It is a pudding of their own making, and we hope to see it put down their throats somehow. We fail to see how it can be any more a case of "cramming" in this instance than with thousands of other churches having the same rights as Saratoga Street, who have pastors sent them by the regular authorities. If we do not greatly mistake the motto of Bishop Foster, he will make no concessions, but if they continue so reasonably fractions, will hold their faces steadily to the grindstone. We can better afford to lose a score or two of such churches than to sacrifice one jot or tittle of Methodist law.

Mr. Cookman, who was transferred to the Tremont Street Church from the New York East Conference last year, is to go back to his own Conference again. For some reasons he has not had a very satisfactory time with the church here. This church is understood to be one of the most difficult to manage in the conference. At their request, Rev. Mr. Stedley, who was pastor of the church some ten or more years ago, was sent them this Spring. This is one of the churches that expects always to have its own way, and though very generally gratified in its demands, is not often satisfied for any great while. At the Conference of 1873, Dr. L. T. Townsend was sent them to succeed Dr. Steele. That was quite a prosperous year. In the winter, Dr. Townsend preached a series of sermons on the doctrine of future punishment, the materials of which have since been published in his "Lost Forever." It may be of interest to those who think there is no necessity for the preaching of that disagreeable doctrine now, to know that those sermons resulted in a most gracious revival.

STUDENTS IN ABUNDANCE.

There is something exceedingly hopeful in the announcement following. It speaks volumes for the noble ambition by which the American youth are actuated. No nation can be prosperous without these two great factors—religion and intelligence. The United States, by nurturing their training advantages, will do much toward counteracting the baneful influence of bad men and doubtful organizations now becoming so common in their borders. The paragraph shows the Universities have so much material that they can afford to take sufficient time to do their work justice.

The rare embarrassment of a prospect of too many students has induced the authorities of Boston University to announce that after this year additions will be made to the requirements for admission for four successive years. These additions are of such a character that the resulting standard for admission is asserted to be higher than is now maintained in any university in the world. Nevertheless, while three years suffice to attain the degree of Bachelor of Arts at Oxford or Cambridge, four years will still be required at Boston. To avoid overburdening the candidate for admission, there are to be, henceforth, two entrance examinations, a Preliminary and a Final, the former to be passed, as a rule, one year before the student desires to enter. The order in which the additions are to be made may be seen by consulting the just published volume fourth of the University Year Book.

THE WAR.

Battles have been fought, the telegraph giving, in every instance, the gain to the Turks. A few notable circumstances have occurred which we must record. England has issued this proclamation:—

A proclamation has been issued by the Queen, stating that she is determined to maintain a strict and impartial neutrality in the war between Russia and Turkey, and commanding her subjects to abstain from violating the laws relating thereto. Then follows the English statute, instituted to regulate Her Majesty's subjects during the existence of hostilities between foreign states with which Her Majesty is at peace. The proclamation concludes with an admonition to British subjects not to disobey the commands at their peril. Which means that England will only be led into this war very much against her will, if not against her own interests. A false step on the part of either of the combatants, however, might produce from the Queen a very different manifesto. Gladstone has begun to agitate in a way that indicates that a party exists in England having deep feeling and strong purpose in respect to the quarrel. At any moment this party may grow into great proportions, take the reins of government and strike for the honour of Britain. Who can see a month in advance?

LONDON, April 30.

In the House of Commons to-day Mr. Gladstone gave notice that he would introduce five resolutions. They declare, in effect, that England has just cause for complaint at the conduct of the Porte. Reference is made to Earl Derby's despatch of last September, relating to the Bulgarian massacres, and the resolutions proceed to declare that until there is a change of conduct, and guarantees are given, the Porte has no claim to the support of the British crown; that in the midst of complications, and with war actually begun, the House earnestly desires that the influence of England in the councils of Europe be employed for the effectual development of liberty and local self-government in disturbed provinces; that the House further desires that the influence of England be addressed to the promotion of harmonious action among European powers, with a view of creating such means of government from Turkey as are necessary for the purposes of humanity and justice, for effectual defence against intrigue, and for security of the peace of the world. Mr. Gladstone stated that the resolutions would be submitted solely on his own responsibility.

Says the *St. John Telegraph*:—

The news which our readers will probably regard with the greatest concern is that which refers to the remarkable preparations which England is making, especially in strengthening her fleet. The statement that she has it in contemplation to seize the Suez Canal may be premature, but that would assuredly be the result if the Khedive showed himself to be under French influence and cringed a disposition to harass Turkey. Probably the measure which England is now taking are merely in view of possibilities, but they are certainly extremely interesting to the British race on both sides of the Atlantic.

APPRECIATIVE.—At the close of the sermon before one of the recent conferences one of the preachers congratulated us very cordially, saying:

A gentleman came into his house in the twilight, and greeted a woman supposed to be his wife with a hearty kiss, when he was surprised by the voice of an ancient maiden lady saying, "I do not know you, but you have done me a great deal of good."—*Dr. Fowler.*

Books.—Dr. L. T. Townsend has added another to the list of his admirable books. He began with "Credo," which established at once his reputation. This recent volume is entitled "The Supernatural Factor in Religious Revivals." Lee and Shepherd are the publishers. Mr. Gossip, Halifax, has it on sale.

Rev. Jas. Roy of Montreal, has written a book the fame of which is likely to spread far and wide. Our Montreal correspondent gives our readers a good impression of the effect it is producing within Methodist circles. The *Guardian* in noticing this work begins with the intention of offering no opinion upon its propositions, pro or con; an intention which is very effectually lost sight of before the close of the editor's very able article. The ideal Methodist Church of Mr. Roy's pamphlet is not, as the *Guardian* very properly hints, to-day without illustration in the world. Sects and denominations have made a boast of rising superior to creeds, into an atmosphere of "Liberal Christianity"—from bondage to freedom. A fine result they have shown for their advancement in every instance!

But the work will probably go into court. Its merits and fate are now the subjects for consideration by Mr. Roy's immediate ecclesiastical relatives. We give the *Guardian's* epitome of its contents:—

It is maintained that Methodism was originally broadly catholic, but through imperfect conceptions of God's love, narrow, restrictive rules, rigid uniformity of method, restrictions on the liberty of the preachers and other causes, it lost its primitive catholicity—that this catholicity may be regained by taking Wesley's later theological views rather than his earliest ones, and by adopting as our standard Wesley's principles and methods rather than his opinions—that as the orthodox forms of doctrine took their present shape long after the apostolic age, and were the work of fallible men not free from the errors of their times, they should not be imposed upon the churches, as if the human expression of these truths was essential—that orthodoxy cannot rest upon the authority of the Church, because these dogmas were merely the opinions of the men who formulated them, and never received the sanction of the universal Church—that orthodoxy cannot rest upon the Bible, because we depend upon the testimony of the Church as to what is Scripture and what is not, and because of the inaccuracies and contradictions of Scripture, and the disagreement about its meaning—that Christian consciousness is the true basis and test of Christianity and piety—that the opinions expressed in the Wesleyan standards are self-contradictory and cannot be held by any one person—that Wesley's principles and methods imply the repudiation of "sacerdotal" orthodoxy—that in order to bring itself into harmony with the methods and spirit of this scientific age, and to secure future prosperity, Methodism must be reorganized on a basis affording greater liberty of thought and action to both ministers and laymen—and, if we understand him correctly, that all denominational creeds and peculiarities be so far renounced as to allow all Christians to form one liberal Christian organization to do the work of Christ in the world. These are some of the main points presented in a forcible and masterly essay, indicating familiarity with the currents of theological thought in the past and in the present.

WEALTH OF THE ROTHSCHILDS.—Three men have died in this country within a year, William B. Astor, A. T. Stewart, and Cornelius Vanderbilt, whose united wealth would probably amount to \$150,000,000. Some estimate the sum at \$200,000,000. This seems large, but what is it to the wealth of the Rothschilds, the famous bankers of Europe? Their wealth is stated by Emile Burnoit, the well known publicist, to have attained in the past year to the almost incalculable sum of 17,000,000,000 francs or \$3,400,000,000. The significance of these stupendous figures may be rudely conceived by comparisons, but there is nothing in the history of private wealth with which they can be compared. Baron Edward de Rothschild has just purchased by auction a curious piece of furniture, covered with plates of Sevres ware for 700,000 francs.

I WOULD NOT LIVE ALWAY.

The death of Rev. Dr. Muhlenberg will lend interest to an account of the hymn. "I would not live alway," upon which the deceased clergyman's world-wide fame mainly rests. This celebrated and beautiful hymn was not, originally, a hymn at all, but a poem of some six stanzas of eight lines each, and first appeared in the *Episcopal Recorder*, of Philadelphia, in 1824. We present this poem to our readers in its original form:

AS FIRST WRITTEN.

I would not live alway—live alway below!
Oh, no; I'll not linger when bidden to go;
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer;
Would I shrink from the paths which the prophets
of God,
Apostles and martyr's, so joyfully trod?
Like a spirit unblest o'er the earth would I roam,
While brethren and friends are all hastening home?

I would not live alway—I ask not to stay,
Where storm after storm rises over the way;
Where, seeking for rest we but hover around,
Like the patriarch's bird, and no resting is found:
Where hope, when she paints her gay bow in the air,
Leaves its radiance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway—thus fettered by sin,
Temptation without and corruption within;
In a moment of strength if I sever the chain,
Scarce the victory is mine ere I'm captive again;
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitential tears,
The festival tramp calls for jubilant songs,
But my spirit her own misereere prolongs.

I would not live alway—no, welcome the tomb;
Since Jesus hath lain there; I dread not its gloom,
Where He designed to sleep, I'll too bow my head,
All peaceful to slumber on that hallowed bed,
Then the glorious daybreak to follow that night,
The orient gleam of the angels of light,
With their clarion call for the sleepers to rise
And chant forth their matins, away to the skies.

Who would live alway away from his God,
Away from you heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet
Their Saviour and brethren, transported to greet,
While the songs of salvation exultingly roll,
And the smile of the Lord is the feast of the soul?

That heavenly music! what is it I hear?
The notes of the harp ring sweet in mine ear!
And see, soft unfolding those portals of gold,
The King all arrayed in his beauty behold!
Oh, give me; Oh, give me the wings of a dove,
To adore Him, be near Him, enwrap in His love;
I but wait the summons, I list for the word—
Alleluia—Amen—evermore with the Lord.

ECHOES FROM THE PULPIT.

Some true believers with sensitive consciences get frightened lest they "eat and drink unworthily," and either stay away or come trembling. Those who sincerely feel most their unworthiness are commonly the least in danger of dishonoring Christ. To such timid and desponding souls who steal up from behind to weep on his feet, the Master has sweet words of encouragement. He has even a place for them on his bosom. To mourn over sin and lowliness of affections is a good symptom. The soul that sorrows for sin is never dead. "The child that cries is surely alive as the child that laughs." Jesus welcomes all the more those who have the poorest estimate of their own merits.—*Cuyler*.

No, friends, never mind what men say Jesus meant by this or that, but read yourselves what he said? "Do you say, 'I cannot understand what he said?' If you do, I reply that you say what I would not dare utter against the great Teacher of human salvation. His words seem plain to me, at least since I have studied them in their own luminous light, and not through the obscure and shadowy explanations of uninspired scholarship. They not only seem plain to me but they have seemed plain to thousands and millions, thank God, that knew no other book but their Bibles, and never dreamed in their sublime faith that they needed any other book to explain it.—*W. H. H. Murray*.

You have not committed murder, but what other things have you done? Think of the unutterabilities here, my friends! But our guilt has been assumed by Christ. There are two senses in which guilt may be assumed; the first, by assuming the blame-worthiness; the second by assuming the obligation to pay the penalty of violating the law. Our Lord did not assume our guilt in the first sense. Our personal demerits can not be transferred to another. But Christ did not assume our obligation to pay the penalty, in a secondary sense. He gathered into His bosom the penalties of the law which we had violated and before which He was innocent. And whoever looks on God, thus pictured as our Redeemer, will gladly, affectionately and proudly take Him as Lord.—*Joseph Cook*.

Just as the graces come, not alone—there were three of them, the ancients said—so one virtue leads another by the hand; and music lingers in the

echo, which sometimes is softer than the parent voice. So, too, in the inverse kingdom of evil one wrong necessitates another, to hide it, or accomplish its ends. It is a small thing to lie, when one has committed a crime which will not bear the light; and a common thing to add to one crime another greater than itself. "Dead men tell no tales," and when the telling of tales can not be prevented otherwise, the silence of the grave is invoked; and the man becomes a murderer, who before was only too cowardly to have a less sin known.—*Buddington*.

The English parliament has recently felt compelled to legislate against the sect which attempts to heal disease with prayer. Their exists to England quite a sect which treats all diseases by praying for the patient. Such awful scenes of mortality and suffering have been witnessed in that denomination that the law has had to come to the rescue and compel these deluded members of society to call in surgeons to remove injured limbs and set dislocated joints and broken bones, and to treat general ailments of the body. For hundreds of years man has been accumulating learning and skill as a physician and surgeon. This learning and skill have been acquired by studying the laws of God, and hence they form a part of the providence of God. The parliament did not propose to have all this labor of centuries set aside by a few persons who believe in miracles through prayer, and hence it legislated to compel that sect to confess that God's laws of surgery are as valuable as God's laws of prayer.—*David Swing*.

Then there are our Sunday-schools. The England of Robert Raikes has to get her lessons from us. The foreign Christian who visits Philadelphia beholds a revival to the superb movement of Corliss' engine, in the absolutely perfect machinery of Bethany Sabbath-school. If the one drives eight miles of shafting, the other instructs and Christianizes two thousand poor children.—*Cuyler*.

GOUGH'S ELOQUENCE.

The intense earnestness of this great orator is one secret of his success. Here is an extract which shows how totally absorbed he is in his subject:

"I have been criticised severely for the ungracefulness and violence of my gestures. I do not wish to deprecate criticism; I know I am ungraceful and awkward. I once heard a boy say to his companion, as they came out from the lecture room where I had been speaking: 'Jimmy, did you see him go it with his feet?' I never studied the graces of action and gesture, probably I should be more graceful if I had. We often acquire unfortunate habits that are hard to break. A German in Philadelphia told his employer that he was 'going to hear dat Mr. Gough, vat dey say dalks mit his goat-dails.' I am aware that I do occasionally shake my coat-tails. How I acquired the habit I do not know; but I condemn the motion as much as any one can, and would be grateful to any person who would strike me on my knuckles with a stick whenever I 'dalk mit my goat-dails.' I think I could not make a speech with my hands tied. I have never tried it; but I will not make excuse for my gestures. I am often amused by the committee, after erecting a platform perhaps twenty feet by fifteen, asking me 'if I should have room enough?' or whether the president would be in my way if he remained in the chair. I remember a lecturer who was not so fortunate as to draw large audiences, complaining that they did not give him room enough. 'Only let me have a platform as big as you give Gough, and I will make as good a speech, and draw as many people. It is nothing in Gough,—it is the platform does it.'

I find people do not generally prefer to sit on the stand while I am speaking; perhaps desiring to "see him go it with his feet," or fearful of being kicked off;—and it is dangerous to get too close to me when I am "going it." Dr. Beeman once, when I was speaking in his church, stepped very softly behind me to arrange a refractory gas-burner, just as I threw back my fist, and he received a "stinger" in his face. When I felt his hard teeth and soft lips against my knuckles, as my hand came in contact

so violently, a chill ran through me; but when I apologized afterwards, the good doctor said, with a smile: "Remember, sir, you are the first man that ever struck me with impunity." I have found blood on my hand more than once, and occasionally a black bruise and I certainly could not tell how it was done; but guessed that, while I was "going it," I must have struck my hand somewhere. I have said—and I believe—that when a man is thoroughly absorbed in his theme,—when his subject fills him,—he will so far forget all and everything, in his intense desire to make his audience feel as he wishes them to feel, that physical suffering will be not only endured and triumphed over, but he may become unconscious of pain, in the overwhelming power of his subject on himself. I know that on the subject of temperance I feel what I say. I know it. I must feel on this theme deeply. No lapse of time can weaken the intensity of my feeling. Burned into my memory are the years of suffering and degradation, and I do feel deeply, and must ever, on this great question. Sometimes, when speaking on temperance, I seem to be absolutely engaged in a battle, the enemy before me,—not as a man of straw, but the real, living horror; and in the wrestling with that face to face, hand to hand again,—like the blind war-horse when hearing the trumpet's charge,—rush on, fearing and caring for nothing, but that I may deal heavy blows, and send the fiend away crippled and howling. This may seem rhapsody and romance; but it is true. I have forgotten audience and circumstances, sickness and pain under the power of this reality. In Jersey city, while addressing young men, I felt something of this power over me. I was in a pulpit. On either side of the desk was a marble scroll, with sharp edges, I struck my clenched fist with great force on the sharp edge of the marble; for a moment I saw stars; strange colours danced before my eyes; but I continued speaking more than an hour after the blow. When I concluded I dropped on the seat, and the minister threw a glass of water on my face, startled by my paleness. My hand was frightfully swollen, and very much discoloured; and before morning every nerve, from my fingers to my hip, throbbled with pain. I had injured the bone of my hand, so that for some time I could not write without suffering, and my hand is tender in that spot to-day;—yet while speaking, except occasionally a pang reminding me that I was hurt, I forgot it. I narrate this in illustration of the fact, that there are times when a speaker, by the overwhelming power of his subject on himself, rises above physical suffering.

REV. WM. TAYLOR—AN INCIDENT.

BY REV. E. C. BASS.

It helps our faith in God to find goodness among men. It is refreshing when obliged to ask, whom can we trust? to find an instance of unwonted honesty.

More than twenty years ago "the California street preacher" was trying to build a place of worship. Times were good, and his credit was good, and he hired money for his enterprise. Times changed, values went down, a panic occurred in San Francisco, and William Taylor failed. Bankruptcy was inevitable, but the preacher of righteousness kept back not a dollar.

Legally released from his obligations, he forgot not to "provide for things honest in the sight of men." After twelve years of incessant toil, he found himself with funds sufficient to pay forty per cent. of his debts. But where were his creditors? He deposited his money with a banking house in New York, and advertised for five years that his creditors could receive on demand said per cent. of their claims.

Among those creditors was a man from Vermont who lost sight of Taylor soon after his failure, and never heard of his advertisement even. Twenty years ago last September this man was a homeward passenger in the ill-fated *Central America*, and was one of the few survivors of that awful midnight wreck.

He was landed at Norfolk with scarcely a dollar; but William Taylor's note

already outlawed, though he knew it not, was in his pocket.

Nineteen years elapsed, and no intelligence is heard of William Taylor. The creditor had long supposed him dead, but he kept the note, not for any marketable value he attached to it, but as a memento of "a midnight in the deep."

Two years ago the writer and this creditor, being neighbors, casually met one day, and the "street preacher" was mentioned. For a moment it was difficult for the man to believe that "William Taylor still lives." And then arose the query whether the great preacher, or cosmopolitan evangelist, is honest.

The question was worth a few postage stamps at least. In a few days a letter was on its way to India, and thence it travelled to London, and debtor and creditor were again in communication. The sequel was that in a few months that note, so legally without value, kept only for memory's sake, was honored by the honest man whose bold signature it bore—the no less honest mechanic receiving equally in proportion with creditors who had heard of the New York offer closed several years before.

It is with the fullest consent of this creditor—not only the latest paid to his full satisfaction—that these facts are recited. Was there ever another such debt incurred for the cause of God with no personal profit in view, or a debt so long dead, and so very dead, yet so nobly paid?—*N. Y. Advocate*.

SPRING AILMENTS.

The remedy for spring disease, says *Hall's Journal of Health*, by whatever name, is: Eat less. We do not mean that you shall starve yourself, or you shall deny yourself whatever you like best, for, as a general rule, what you like best is the best for you; you need not abandon the use of tea or coffee, or meat, or anything else you like, but simply eat less of them. Eat all you did in winter, if you like, but take less in amount. Do not starve yourself, do not reduce the quantity of food to an amount which would scarcely keep a chicken alive, but make a beginning by not going to the table at all, unless you feel hungry; for if you once get there, you will begin to taste this and that and the other, by virtue of vinegar, or mustard, or syrup, or cake, or something nice; thus a fictitious appetite is waked up, and before you know it you have eaten a hearty meal, to your own surprise, and perhaps that, or something else, of those at table with you.

The second step towards the effectual prevention of all spring diseases, summer complaints, and the like, is: Diminish the amount of food consumed at each meal by one fourth of each article, and to be practical, it is necessary to be specific; if you have taken two cups of coffee, or tea, at a meal, take a cup and a half; if you have taken two biscuits, or slices of bread, take one and a half; if you have taken two spoonfuls of rice, or hominy, or cracked wheat, or grits, or farina, take one and a half; if you have taken a certain or uncertain quantity of meat, diminish it by a quarter, and keep on diminishing in proportion as the weather becomes warmer, until you arrive at the points of safety and health, and they are two: 1. Until you have no unpleasant feeling of any kind after your meals. 2. Until you have not eaten so much at one meal, but that, when the next comes, you shall feel decidedly hungry.

Supplies being thus effectually cut off, that is, the cause being first removed, Nature next proceeds to work off the surplus, as the engineer does unwanted steam; and as soon as this surplus is got rid of, we began to improve; the appetite, the strength, the health return by slow and safe degrees, and we at length declare we are as well as ever.

HURRY AND HIGH PRESSURE.

It is the pace that kills; and of all forms of overwork, that which consists in an excessive burst of effort, straining to the strength, and worrying to the will, hurry of all kinds—for example, that so often needed to catch a train, the effort required to complete a task of head work within a period of time too short for its accomplishment

by moderate energy—is injurious. Few suffer from overwork in the aggregate; it is too much work in too little time that causes the breakdown in nineteen cases out of twenty, when collapse occurs. Most sufferers bring the evil on themselves by driving off the day's work until the space allotted for its performance is past, or much reduced. Method in work is the great need of the day. If some portion of each day's work is devoted to the apportioning of hours and energy, there would be less confusion, far less hurry, and the need of working at high pressure would be greatly reduced, if not wholly obviated. A great deal has been written and said of late, to exceedingly little practical purpose, on the subject of "overwork." We doubt whether what is included under this description might not generally be more appropriately defined as work done in a hurry, because the time legitimately appropriated to its accomplishment has been wasted or misapplied. Hurry to catch a train generally implies starting too late. High pressure is, says the *Lancet*, either the consequence of a like error at the outset of a task, or the penalty of attempting to compensate by intense effort for inadequate opportunity. If brain is bartered for business in this fashion, the goose is killed for the sake of the golden eggs, and greed works its own discomfiture.—*Scientific Am.*

Statistics show that about 250,000 barrels of apples were exported from America last year to Europe. More than half this quantity was sent to England, and about 11,000 barrels went to St. Petersburg.

JOSEPH COOK in one of his lectures recently said: High culture in Boston does not care much for shop girls. Well it is time it should. There is slow-bred, loafish liberalism, uttering itself occasionally in sneers, because the poor have the Gospel preached to them. That sneer has been heard ever since the days of Celsus and the games in the old Colosseum, and it has a peculiarly reptilian ring. There are many kinds of liberalism. Christian liberalism I honor; literary and aesthetic liberalism is to be spoken of with respect in most cases; but below what I have called a limp and lavender and unscientific liberalism, there is a low bred and loafish liberalism. This, in Boston, has impudence, but no scholarship; rattles, but no fangs.

It is told of Bishop Simpson, the eminent Methodist divine, that soon after his election to the episcopacy he stayed at Lancaster, Penn., was introduced to Mr. Bishop the pastor, as Brother Simpson, and was allowed with some diffidence to preach Sunday morning. While the collection was being taken up Mr. Bishop who was astonished at the preacher's eloquence, asked, "Are you a travelling preacher?" "Yes," said Bishop Simpson, I have been an itinerant for several years, and now travel a very large circuit. "What Conference did you belong to?" "I did belong to the Pittsburgh, but I cannot say that I am attached to any particular conference." "What did you say your name was?" "Simpson." "Simpson! Not Bishop Simpson?" "Why they call me bishop sometimes." Greatly surprised, Mr. Bishop rose and exclaimed, "I have the pleasure to announce to the congregation that the eloquent preacher who has addressed us this morning is Bishop Simpson."

OBITUARY.

MRS. MARGERY BOYD.

At Boydsdale, N. B., on April 20th, Margery Boyd, aged 76 years. Our deceased sister was a native of Donegal, Ireland, and came to this country with her husband and family, 40 years since. She with her husband, who was a class-leader, were members of the Methodist Society in their native land. Their home has been for years, the home and the preaching place of the Methodist minister. She has now followed her husband to the home beyond the grave. Her last years were years of suffering, and she has longed to depart and be with Christ. He who was with her in health did not leave her in sickness, but was then doubly precious. Shortly before her death, all pain left her, and she calmly fell asleep in Jesus, leaving behind her a life-long testimony that she is now among the number who "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"O may I triumph so,
When all my warfare's past."

Grand Lake, April 25, 1877.

INTERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. MAY. FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. O. 894. LESSON VII. JEHU THE KING OR, IMPERFECT SERVICE. 2 Kings 10, 20-31. May 13.

EXPLANATORY.

JEHU. Meaning Jehovah is he. Son of Jehoshaphat, the son of Nimshi; tribe not known; captain of the hosts; anointed by a prophet, proclaimed king by the army, founder of the fourth and last dynasty of Israel. For Baal. He had professed to serve Baal more than Ahab. His treachery is not commended, nor are we to use it as an example.

HOUSE OF BAAL. That which Ahab had built at Samaria—doubtless a house with wide open courts, capable of holding large numbers. Full from one end to the other. Heb. Mouth to mouth, or "brimful."

VESTRY. The Levitical priests had special garments which were kept in the temple, and this may have been a similar collection of sacred robes, kept in the house of Baal. The number required has led some to suppose they were from the royal-robe chamber, and were given to indicate royal favor. Compare Matt. 22, 11, 12.

JEHONADAB. The chief or founder of the Bedon tribe of Rechabites, [Jer. 35 6-10,] descended from the ancient Kenites. (Gen 15, 17; 1 Chron. 2, 55.) None of the servants of the Lord. Ostensibly in his zeal for the honor of Baal, but really that they might escape the sword. Jehonadab may have been familiar with the secret worshippers of Jehovah. Safety for Christians is found outside the assemblies of the ungodly.

HE HAD MADE AN END. Not Jehu, The original is impersonal and should be rendered "they," as in ver. 24, that is, the Baal worshippers. Slay them. This was according to Mosaic law, (Exod. 22, 20,) and must not be judged by the New Testament standard, no more than the act of Elijah. (1 Kings 18, 40.) Cast out and went. Casting the dead aside they pressed forward—"hasted." City of the house. The "stronghold" or temple itself, as distinguished from the courts.

IMAGES. Hebrew, statues or pillars. Burned them. This shows that they were of wood, but whether of Baal himself or of Astarte, or other associated deities, we cannot tell. Break down the image of Baal. This great image must have been of stone, as it was broken, not burned. This was also in accordance with God's law. (Deut. 7, 5.) Draught house. To render it unclean and abominable, and prevent its being rebuilt, they made it a sink or privy. Compare Ezra. 6, 11; Dan. 2, 5.

DESTROYED BAAL. The worship of this god is not again mentioned in the history of Israel, though each subsequent king retained the calves of Jeroboam. That the people were still infected with the poison of Baal is shown by Hosea 2, 8, 13.

SINS OF JEROBOAM. The great national sins of Israel. Jehu was governed by policy, and where he saw his interests would suffer he ceased from his warfare against sin. A few years since we saw an illustration of this in the position of many professing Christians toward slavery; even now some are blinded to the enormity of equally crying sins, if they only strengthen their party, or add to their gains.

THE LORD SAID. Probably through Elisha. Because. God does not refuse to acknowledge service even when done with a selfish motive, but the reward is only temporal. Nominally Christian nations are more prosperous and longer lived than pagan nations. Done well. Been zealous, in a better translation. His zeal and not his method or spirit are commended. Right. It was a right thing to do, to "destroy Baal out of Israel." Elijah attempted it but did not succeed. The destruction of Ahab was from God, as a punishment for his manifold sins. (2 Chron. 22, 7, 8.)

TOOK NO HEED. Heb., observed not. This verse is the record of his whole reign of 28 years. His zeal was short lived, lasting for only one brief campaign. Walk in the law. That is the test of a true disciple. Zeal alone will not answer. The final blessing is pronounced only on those "that do his commandments." Rev. 22, 14.) With all his heart. His heart was fixed upon self, and God will not accept a divided heart.

A WORD WITH MOTHERS.

The extent to which prevarication, evasion and even outright lying prevail in these days is quite alarming. Exaggeration is one of the commonest modes of speech. Are the mothers of the land entirely guiltless in the matter? You, no doubt, are greatly horrified at the suggestion. The thought that you, of

all others, would encourage lying, is something indeed monstrous. But, pray, indulge us a few moments while we consider the case with you.

You will admit, of course, that the mother is the child's natural instructor. In its infancy it learns pretty much all it knows from her. Its confidence in her is greatest. The outside world ministers to it principally through her; whatever she calls its attention to, that it recognizes; whatever she approves by her smile, that it loves. This teaching begins long before the little one can articulate any words to show what it has learned, and continues through the period of childhood and youth.

You will agree, moreover, from your own experience as well as observation, that the impressions made upon the child's mind in these tender years, are stronger than any others, and probably influence the life more than any subsequent ones. These points being admitted, we would, with the utmost generosity of feeling, beg leave to refer to some common practices which we think have a tendency to encourage the evil to which we refer.

Scenes in the Nursery: Mother trying to quiet a crying babe: "Hush! Lick! Big black dog coming to eat baby! Here, Tiger!" Baby forgets to cry through terror, and clings closer to the mother, trembling all over. After a time the crying is renewed, and various other plans are adopted to still it. A sudden rapping on the chair-back with the mysterious words—"Bloody-bones! Rats!" uttered in a hollow tone, hush the fretful darling again, who sits with wide, expectant eyes, waiting for the dreaded apparitions which never come. (Such cases might be multiplied, but you mothers will understand.)

A few years later, same place (Nursery), Mother dressed ready to go out. Johnnie and Susie clinging on to her skirts and crying to go with her: "There, there, pets! I'll take off my bonnet and stay at home! See!" and they clap their hands to see her go to her room as if to put it away. Soon Johnnie grows suspicious and goes to her room only to find she has escaped by another door and is gone. Running back to tell Susie of the common grief a dual scream is set up, which is only interrupted by Johnnie stopping to ejaculate indignantly, "My-mamma tells 'tories, so she do!" interspersed with kicking the floor, and other signs of juvenile spirit. He improves upon the hint, and soon becomes quite expert himself in telling little "fibs;" and no wonder!

Another common practice is to promise the little prisoners at home some "candy" or "goodies," if they will be good and not cry after mamma, but how often is this promise forgotten! The poor little dears lose a more precious thing than the promised candy,—confidence in "mamma."

A few more years pass. The helpless, toddling Johnnie grows to be a strapping youth of twelve or fourteen. He is every inch a boy, and so is very difficult to manage. The mother is sadly tried. Over and over again she threatens him: "John, if you do not behave yourself I will punish you,—I certainly will." But John says slyly to Susie, "I haven't seen it yet, and guess I shant." And he rarely ever does—he is so large, and roguish and more than a match for his mother.—Recorder.

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SATURDAY, MAY 5, 1877.

METHODIST PREACHING—THE OLD AND THE NEW.

Each religious denomination has its own peculiar modes of speech or phraseology. The distinctive type of preaching which characterises any sect is generally sufficient to betray its identity. Marked habits show themselves in ministers of the several denominations, with rare exceptions. These exceptions are confined principally to preachers who have been educated in systems different from that in which they preach, and, in adapting themselves partially to habits of the new denomination, break off in part the habits of the old; thus abandoning both. At long intervals we meet a man of so strong an individual character, or so eccentric, that he naturally refuses to be any other than himself. With these exceptions, a shrewd observer can readily discover his precise latitude when on a pilgrimage among the churches. Episcopal preaching betrays itself by a strong flavour of the Rubric and the Articles, even when not distinguished by its opening and closing exercises in the prayer-book. The Independent magnifies his office. Educated to a dignified calling, his phraseology has usually strict regard to that fact. Presbyterian preaching has the awe of the mysteries and the decrees of the divine government. Baptist preaching is the voice of a creed perpetually on its defence. And so round the circle. It is not humiliating to confess that Methodist preaching has been, perhaps, the most strongly marked of any. There was—in the earlier days, particularly,—no danger of any man mistaking his precise whereabouts who strolled into one of its synagogues. Wesley and Fletcher gave the denomination for all time a dictionary of doctrinal words, which have long ago, like the ballads of the English nation, mingled with the common stream of language everywhere; but their native force is chiefly retained where Methodism is preached. Then Charles Wesley repeats himself through Methodist preaching. His poetry comes out, if not in verse, at least in its imagery. Free agency—a universal atonement—the immediate presence and work of the Holy Spirit, are especially prominent. The old method, moreover, had its stereotyped habit of divisions, formally announced at the start, and rigidly adhered to throughout. When any of these eluded the speaker's grasp of memory, there never was wanting a chapter of his own experience to fill up the blank. An application followed in due course, the distinguishing feature of this preaching, in which most of the fathers greatly excelled. With skill which has not been surpassed by preachers of any age, they grappled with the sinner's conscience. Without this their preaching was nothing.

Changes, as was natural, have been coming over the denomination; among them a considerable departure from the set words and style of former days. Several causes have contributed to this. As the church grew in wealth and numbers, its demand for regular, frequent preaching increased also. The old gospel will endure repetition; but Methodist phraseology, like all other modes which spring into existence from time to time, began to yield to the love of novelty. Styles of furniture and clothing seldom last a decade. The dialect of Methodism died out where its sons and daughters carried all its original spirit into strange countries and among new populations. Besides, young men listened to insinuations that Methodist preaching was "cast in the same mould." In more modern times, as mechanical science took new forms, it was called "stereotyped." Gradu-

ally the old divisions gave way. Scholastic polish and the distaste of antiquated phrases began to take effect. The new has much in contrast with the old. Not in the spirit and aim of preaching—thank God that does not change—not in the doctrines, but in their dress, is a transformation apparent.

We are sorry the contrast is so marked. We could wish that more of the old style had been retained. Sometimes, divisions, clearly drawn and properly announced, are, like finger-posts, good guides by the way. Our hymns, when well quoted, are incomparable illustrations; for pathos or for sweetness there is nothing in our language which can exceed them. The old phrases of Methodism were usually Scriptural—always clearly cut and so, like polished gems, ever ready to be worn. Had we the training of the church's future preachers, we would, as one of the qualifications for greater usefulness, place them betimes at the feet of any of the elders whom Providence may have spared to this generation. With a systematic study of the old divines, by which the richer elements of theology might be carried by them into public life; and an occasional hearing of old-fashioned preaching, by which the best methods of presenting truth might be understood, they would combine the experience of the past with the wisdom of the present. The Egyptians embalmed their renowned ancestors, and thus kept them present in their homes. We would embalm the best methods of our fathers that, though being dead, they would still speak to the world.

CHILDREN FOR ADOPTION.—The Committee for the Halifax Infant's Home are desirous of securing permanent homes for the children under their charge. The ages of the children range from two and a-half years downwards. Letters may be addressed to Mrs. J. Scott Hutton, Gorington street, or to Mrs. Chase, Matron of the Infant's Home, Inglis street. The Committee would prefer that, in all cases, applicants should personally visit the Home and select for themselves.

We hope the readers of the *Wesleyan* will look twice or oftener at the above intimation. There is no form of benevolence more permanently satisfactory than this taking hold of poor little waifs, and training them up to be good men and women. You save the children from death by starvation or by violence, or if not from death—from lives of misery and crime; and you train them to be useful members of the community. We are told that the Infant's Home has at present about 40 babies to be provided for. Will not many of our warm-hearted Methodist families "haste to the rescue," and offer christian homes to numbers of these little ones? Brothers, sisters, neglect no opportunity which the Lord puts in your way of lessening human misery and promoting God's glory.

Is it, or is it not, singular that the greatest catch in the recent slaughter of the seals fell to the "Neptune," commanded by Captain White, who is described as "the last of the Christians," because he refuses to take a seal on the Sabbath day. Though his men were not allowed to work on Sunday, yet he made the greatest trip on record. We know of a fishing family on the shore surrounded by other families of about the same standing and means, and while the former worked only six days and rested the seventh, the latter set their nets every day in the week, and at the close of the season the six-day family had better returns to show for their labor than the seven-day families. The same thing is true in many other localities and in many other callings. Those people in Halifax who set apart Sunday as the day for posting their books and looking over their business may be sure they will not gain one cent in money, nor one hour in time, by Sabbath desecration.—*Halifax Herald.*

Capt. White, exemplary as he always has been respecting a devout observance of the Lord's day, is by no means "the last of the Christians." Fifteen years ago, to our personal knowledge, there were several sealing captains in Newfoundland who would as soon think of sinking their ships in mid-ocean as to take seals on the Lord's day. They were intelligent men, as well as religious. From even a commercial standpoint, as in the reasoning of the *Herald's* contributor, they saw it did not pay. And we would be sorry to think this religious principle and common sense had all died out. There are survivors and successors of the law-abiding, God-honoring captains among the great fleet of Newfoundland. As a rule it will be found that they have

been as successful, and their employers as prosperous, as the Sabbath-breaking companies. In public appreciation at length they have their reward.

LOOKING TO THE CONFERENCES.—The Book Room and *Wesleyan* will be represented this year we hope at the annual ministerial gatherings in Newfoundland, Nova Scotia and New Brunswick. Arrangements are made by which the Editor hopes to be with the St. John's and Carbonear District Meetings, each a Sabbath, with a few days either previous or following, in each instance. Owing to the proximity of their dates of meeting, it will be impossible for him to be at both the Newfoundland and Nova Scotia Conferences. But his time at the Newfoundland Districts will, it is to be hoped, suffice for all fraternal and business purposes. He will also avail himself of the interval between the Nova Scotia and N. B., and P. E. Island Conferences, to visit the latter for a few days. Other representatives of the Book Room will be at the Nova Scotia and N. Brunswick Conferences, with a good supply of Books, Stationary, &c.

We ask the subscribers of the *Wesleyan*, who have not paid for this year, to send by ministers to Conference the amounts for which they are indebted. Our Brethren will do us a great kindness by interesting themselves in this respect. New subscribers will also be gratefully received.

FROM THE CIRCUITS.

Halifax has been visited during the week by a number of Methodist ministers. Owing to the meeting of the General Book Committee, representatives, lay and clerical, were in from New Brunswick and Nova Scotia. There were others in as visitors. Rev. J. G. Hennigar preached in Brunswick St. Sabbath morning, a delightful discourse—clear and full of the Divine unction. Rev. J. Strothard is waiting upon physicians in Halifax, and reported as considerably improved. Rev. J. A. Clark spent the Sabbath and part of the week with his old friends; he preached on Sabbath evening with great acceptance in Brunswick St.

The Rev. James Taylor, of Shelburne, N. S., while tried by the dispensations of family affliction, is not without manifest tokens of the Divine presence with his ministry. On Easter Sunday there were additions to the membership, as also on Sabbath, 2nd of April.

A number of Rev. C. Lockhart's friends met on the 23rd of April at the parsonage, Berwick, and presented him with fifty-three dollars as a donation. A pleasant evening was spent in partaking of the evening's hospitalities and exchange of good wishes, speeches, music, &c.

From New Brunswick we have several encouraging items. The cause at Welsford has been greatly quickened. During the past two months special services have been held with good results.

The annual Educational meetings in St. John passed off pleasantly. The congregations, though not so large in some instances as could have been desired, were much interested in the proceedings. Messrs. Ackman, Teed, H. Sprague, Hart and Currie, besides Dr. Allison, (who helped on the Sabbath) delivered addresses.

Rev. J. A. Clark, A. M., lectured on "Money, the king that governs," last week in Sussex. This lecture not only pleased but instructed the audience, a fact which they expressed by a warm vote of thanks. Singing by the Sabbath school children, was a delightful feature of the meeting.

Rev. Mr. Brewer has also been lecturing. His subject at Bathurst on Tuesday evening was "The Cultivation of the Mind." He had a large and appreciative audience, who much admired the address.

LETTER FROM MONTREAL.

DEAR MR. EDITOR,—There are some who feel there are few stronger arguments for total abstinence from alcoholic liquors than the number of deaths which result from their excessive use. These alas! are constantly occurring. Many of the deaths produced by drunkenness are very sudden. What preparation can the unhappy victims have for the celestial state or their final account? A sad case of this sort was witnessed here a few days ago in the person of Dr. Shaw. He was an Englishman of a highly respectable family, and a graduate of Bishops College, in which he became professor of chemistry. But neither his talents nor his scientific attainments prevented his acquiring an intense craving for liquor. His friends in vain tried to break his habit which they feared would lead to his ruin. His last

drunkenness had continued about three weeks. He had supplied himself with an unusual quantity of opiates. Of these he partook so largely as to produce death in a few hours. Thus a man of culture and of more than common ability to serve his fellows and to glorify God, brought himself in the prime of life to a drunkard's grave and a drunkard's eternity. On the same day as Dr. Shaw thus died you published the decease in England of the

REV. MICHAEL PICKLES.

He was widely known in the sea-side provinces and by whomsoever known he was greatly esteemed and beloved. The particulars of his last hours have not yet reached us. Who can doubt but he died as he lived, in charity towards all men and at peace with God? His earthly course ended, he has been taken to the Christian's heaven. What a contrast between the life and death of these two Englishmen? Which will survivors choose for themselves? Which will parents prefer for their sons? May all the young men among your readers adopt and follow to the end, a life of temperance and of pure religion, for these will bring a man peace at the last.

THE PILGRIMAGE TO ROME

of Catholics from Montreal is an event to be chronicled. For many centuries devotees have gone to Rome to pay personal respect to the reigning pontiff, to worship in the great church of St. Peter's, and to inspect the monuments of antiquity in that renowned centre of Christendom. But such a pilgrimage as that which lately left this city for Rome is in most respects without a precedent. The pilgrims number about one hundred, accompanied by a priest or two. They departed at the close of appropriate religious solemnities, headed by a band of music, and followed by a large crowd to the railway station. They take to the Pope a present of thirty thousand dollars in a beautiful casket. Their flag is quite new, is of silk and cost a large sum. The steamship "City of Brussels" was chartered for the pilgrims exclusively, in which they sailed from New York to Havre. It had been said that Catholicism was not active nor aggressive in Canada. The pilgrimage is entered as a protest to that rumour, as well as to do honor to Pope Pius IX. who is about to celebrate the fiftieth year of his episcopate. Whilst such zeal for Popery exists among the people here, it may be feared that the time is yet not come, and is not very near in which the masses of Catholics shall come out of their church, and embrace the pure word of truth, the perfect gospel of our salvation. However, the congregation of Rev. Mr. Chiniquy is prospering. He is constantly receiving those who forsake the Church of Rome, and several of their compatriots in several parts of the province are becoming Protestants.

TWO PREACHERS

in the city have of late excited more than usual interest. One is a Congregational, the other a Methodist. They are supposed to hold opinions on vital subjects differing widely from those of the churches to which they respectively belong. The Congregationalist—the Rev. Mr. Bray, has not avowed his beliefs, but he is understood not to hold the scheme of doctrine which for generations has distinguished the church of which he is the pastor. Hence there is much anxiety and fear. Dr. Wilkes who has long been looked up to as a sort of leader of the Congregationalists of Canada, delivered a valuable address at the close of the winter term of the college classes, on some of the aspects of theology at this time. He allowed there should be freedom of opinion on several topics connected with theology but then, he strenuously announced that Christianity had certain fundamental truths which must not be surrendered to any demand. He who should substitute for them the speculations of philosophy would be justly chargeable with holding another gospel, which yet is not a gospel. This course was repudiated by the Apostle Paul with indignation. It will be safe to follow his example in this respect.

The minister of the Sherbrooke-street Methodist church has published a large pamphlet, setting forth statements and doctrines believed to be at variance with the standard documents of the Connection. The questionable parts of Mr. Roy's book relate to the Holy Scriptures, the Trinity, the sacrificial death of Christ, and the faith in Him which brings salvation. The time given for the appearance of this book gives the ministers of the district an opportunity to ascertain Mr. Roy's views before their annual meeting. They will be discussed then, and the future relations to Methodism of the author be determined by the result. It is doubtful if the doctrines advocated by Mr. Roy can be made to agree with the engagements and obligations of a Methodist minister. This must soon be officially determined. Until then nothing further need be said on the subject.

MR. MOODY.

Two pastors of city churches have been to

Boston to behold and examine the work of this renowned evangelist. They were greatly delighted with much of what they saw and heard. They confirm the most glowing reports of the deep and wide spread religious influence among the residents in Boston and the surrounding places. They have both discoursed to their congregations on the subject. It was known in the town that Rev. Leonard Gaetz would describe what he saw and heard of Mr. Moody's work on the Sunday evening after his return. The St. James Street large church was filled. The vast auditory was deeply interested in the narrative of the revival. Fervent longings were expressed for Mr. Moody to visit Montreal, but of this there is at present but very little hope. What a mystery is the work of grace, no less than that of providence. We wonder why the servants of Jesus Christ in all places, who preach the same truths, with equal earnestness as in Boston should not be honored with the same degree of success as there. The correct solution seems to be the sublime utterance of him who spake as never before any man spake, "Even so Father, for so it seemed good in thy sight," Matt. xi. 26. However Christian activity is exemplified here, and it is not in vain. One evidence of this is the formation of another

YOUNG MEN'S CHRISTIAN ASSOCIATION in the eastern part of the city. This enterprise was recently inaugurated under auspicious circumstances. The character of this new association will be similar to those of the same name in this city and elsewhere. Large and comfortable rooms have been hired and well fitted up. In these will be a reading room supplied with the leading papers of the day, and religious meetings will be held during the week. The immediate object of this new organization is the spiritual profit of young men in the East end, several of whom rarely attend any church. Already upwards of fifty members have been enrolled, who hope soon to have a considerable increase. It may be that an opening for their work will be found among the French Roman Catholics who are a large majority of the population in that section of the city. Surely with so many and so hopeful workers there may confidently be looked for some abatement of the ungodliness and immorality which so largely abound, and a corresponding number of true Christians, and a steady increase in augmentation in their usefulness in the city and the country.

The return of spring, to be soon followed it is hoped by a fair summer though brief, to be marked by the arrival in Montreal of a multitude of tourists, has stimulated the owners of

THE WINDSOR HOTEL

to hasten its completion that it may be opened to the public in a few weeks. The Windsor is situated at the corner of Dorchester and Peel streets. There is a large open space on the eastern and southern front which will be kept as an ornamental square having shade trees and gravel walks. Several churches in the immediate vicinity are dwarfed by the vast size of the hotel. It is six stories high—besides grand parlours and dining halls, it will have upwards of four hundred rooms, will cost upwards of \$740,000, and will be finished in the most convenient and even luxurious style. Travellers who may patronise the Windsor will have nothing to complain of either as to accommodation or neighborhood. The hotel is not far from the railway station, the river St. Lawrence, and the Victoria bridge are visible from one front, and the mountain from another, whilst from the observatory which is one hundred and twenty feet above the street, the city and environs present a view which for variety and beauty is rarely equalled elsewhere. Montreal has already been called from its magnificent warehouses, banking establishments, and tasteful dwellings a city of palaces. It will henceforth have another claim on the admiration of those who may come to it in showing as spacious, as well furnished, and as commodious an hotel as can be found in this part of the world. Wishing you a satisfactory close now very near, of another official year, I remain Yours truly,
April 1877. E. B.

CORRESPONDENCE.

DEAR MR. EDITOR,—I read your editorial on my pamphlet, relating to Human Depravity and Salvability, with a measure of pleasure, astonishment and regret. I was pleased that you deemed it worthy of notice; but it surprised me that a little pamphlet upon the above subject, written in perfect accordance with the acknowledged standard works of the Wesleyan Church, should have so influenced the editor of a Methodist periodical. I did not, for once, however, suppose that the little production of an old, worn-out supernumerary, would have received such attention, either for or against it, by the editor of the *Wesleyan*. Wonders, however, will never cease!

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 E. B.

You have given me, sir, a notoriety that I never expected or desired; for if any person dislikes paper controversy it myself. I have, therefore, through life striven to avoid it. My desire has been, and yet is, to promote peace and good will among all men, but especially in our own body; still, I conceive, I have a perfect right to express my opinion on a subject of such importance without provoking the ire of any, especially a Methodist. I carefully refrained from any remarks, designedly intended to give pain, and hope I have succeeded.

Your compliments were equally unexpected, both as to their extent and limitation; but they must go for just what they are worth, as I had infinitely higher objects in view than either praise or reward.

But, sir, I have some objections to your editorial. It appears to me, if I understand your meaning, that you are, on this subject, a mere partisan, or committed to views opposite to those contained in the pamphlet. If so, you are scarcely in a position to do justice to what I have written. Nor do I think a Wesleyan editor, referring to ministers of his own connexion, should so commit himself.

2. You have not, according to my judgment, given me exact justice. Many points of great importance you have passed unnoticed, and even raised difficulties which have already been answered. 3. If I comprehend you correctly, it does seem you do not attach the same importance as I do to the subject under review. Here I may be mistaken.

You intimate the pamphlet "does not, in every respect, do justice to the opinions in dispute." My object in writing it was to place human depravity and salvability on what I conceive to be a Scriptural basis; and these two momentous doctrines of the Bible I trust I have demonstrated, notwithstanding your queries to the contrary. In doing so I could not but differ from those who have embraced sentiments which do not appear to me to be sustained by the word of God; but I am not conscious of having designedly done injustice to either them or the opinions in dispute.

This subject, sir, I consider to be of no ordinary magnitude to individuals, the church, and the world; therefore it should be scripturally understood, and Wesleyans should carefully stand by their old landmarks, and believe and teach the great leading doctrines of Wesley and their fathers in the ministry. Such men as our reverend founder, Mr. Benson, Dr. A. Clarke, Dr. Bunting, Mr. Watson, and a host of others, who were pillars in the church, and whose writings are our standard works, must be believed by all true followers of John Wesley. If, sir, I am not utterly deceived, they taught the very doctrines I have endeavoured to propound. As a Methodist I am guilty of no injustice in explaining or defending their sentiments. If it can be shown that I have, in the pamphlet, either misrepresented them, or departed from their teaching, I shall be the first to retract my statements; but while I have the Bible and our standard authors to sustain me, I feel perfectly safe.

The doctrine of human depravity, I think, I have clearly proved from both Scripture and facts, and that it was believed by our fathers in the ministry, and is still received and taught by all true Wesleyans. I refer the readers of your paper to the pamphlet on the subject.

I neither supposed nor expressed, as you seem to intimate, that those who believe in the doctrine of the perfect innocence of infants, ever denied human depravity. So far as I am aware, they believe that man is depraved, and that it is the result of Adam's sin; but some of them do not believe, as taught and believed in the Wesleyan Church, the total depravity of man.

But the statements on human salvability, doubtless, differ widely from those who maintain infant purity or innocence. These you virtually passed over in your editorial, although they form so considerable a portion of the pamphlet. In it I have stated my views on this part of the subject. These persons can read and think for themselves. But, sir, as you have indulged in asking a variety of questions, you will, I am satisfied, allow me the same privilege. What do you understand by human salvability? Do you think the term is applicable to both infants and adults? In what state does it place them? Doesn't save them from all unrighteousness or is their position by it such that they can be saved? Will adults or infants enter heaven merely because they are in a *salvable state*? These, perhaps, you can answer to the satisfaction of those whom you designate "his opponents." I should not have presumed to make the request, had you not, in the editorial, assumed, as seemed to me, to be their defender.

The evidences of depravity in children arising from anger, self-will, pride, hatred, revenge, selfishness, vanity, obstinacy, aversion to rule or restraint, proneness to

indulgence in sensual propensities and appetites, &c., &c., you appear to repudiate or neutralize by different methods.

1. They may, you say, "be as strongly urged against mature Christians." If professing Christians can indulge in pride, hatred, revenge, sensual propensities and appetites, &c., &c., they need more grace than they possess in order to live according to the requirements of the Bible, and at last find their way to heaven. Neither their salvability nor justification or regeneration will save them, without the sanctifying influences of the Divine Spirit. So far from being mature, they are very immature Christians.

If we were even to admit that infants are both in a salvable and justified state, still we conceive their natures must be wholly cleansed from these unhallowed propensities, &c., before they can be fully prepared for heaven. The moral law is an incorruptible picture of the eternal and unchangeable God; and every departure from the letter or spirit of it is an infraction of this law, or what is contrary to its perfect requirements. Although children, prior to years of maturity, are not accountable as moral agents, still these feelings, tempers and appetites, to which we have referred, cannot be in accordance with this law; therefore it seems necessary that the atonement should be applied to them, in addition to their salvability, to fit them for eternal glory.

2. You say, "children are not all of evil tempers and sensual appetites." If I comprehend your meaning it is this: that all children are not influenced by evil tempers and sensual appetites. If, sir, you have become acquainted with children wholly free from these, while in a state of nature, you have been more fortunate than myself. The teachings of the Bible, relative to man's depravity, are also in direct opposition to such a conclusion.

3. You assert, "noted specimens of godly children are found in every age." This I have not questioned. But did these noted specimens of godly children, come into the world godly, retain it through the period of infancy, and continue the subjects of it to years of accountability? or did they become the subjects of it by experiencing justification through faith in Christ, and the regeneration of their natures by the influence of the Divine Spirit? On these topics you have left us in the dark. It certainly would be great relief to my mind, to have this mystery clearly solved by you. If they received this state from their mere salvability, I should be pleased to have you explain what the term means, and how they were made godly by it. If they attained it by faith in Jesus, and the renewing agency of the Spirit I desire no more.

My views on both the depravity and salvability of children seem to have rendered you very uncomfortable; therefore you inquire, "Does it not follow that God demands in baptism, and Christ invited during his ministry, the consecration of unholy objects?" You, sir, have often read the first Gospel sermon preached by the Apostle Peter, after the descent of the Holy Spirit, on the day of Pentecost. During the delivery of that important discourse, "Peter said unto them, repent, and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." Mark, if you please! They had not obtained the forgiveness of sins, nor the renewing influences of the Divine Spirit. They were ungodly, though perhaps penitent sinners; still they were invited by an inspired Apostle to be baptized. The holiness to which you refer then was not required in subjects for baptism.

You say, "It is difficult to reconcile the character which the author gives to children, with Christ's actions and words." You also refer to the passages where His words and actions are recorded. But I was greatly surprised at the omission of your Divine Redeemer. You ignored them altogether. I suppose this was unintentional; still it certainly does not place me in a correct position. In the pamphlet I have distinctly given my views of these and similar passages, with some of the comments of Benson, Clarke and Watson. To these I must refer the readers of THE WESLEYAN.

I now come to your stronghold, from which, I presume, you expect to crush me with the weight of your editorial power. You justly represent me as saying, "Should they (infants) die before accountability God will, by his spirit, prepare them for heaven." You then inquire, "Where have we proof of this latter assertion?" As you are fond of asking questions, I know you will not be offended with me, by adopting a similar mode. Was not the Holy Spirit the source of spiritual life in the first man? Did not Adam, by the forfeiture of the gift of the Holy Spirit, lose for himself and his posterity, original righteousness? Is not the atonement applied by the Spirit? In consequence of the atonement being provided for, and offered to all, is not the Holy Spirit administered to all, according

to the design of the Divine Being? Are not believers quickened, renewed and purified by the Spirit? Are not infants within the reach of the Spirit, as well as believers? If the latter may, and must be saved by the Spirit, can you produce any valid objection why children cannot be renewed and cleansed by the Spirit? The power of God is sufficient in either case; and have you any authority for believing that the Spirit does not operate on children as well as believers? If you do not admit, that it is by the agency of the blessed Spirit they are prepared for heaven, will you have the kindness to inform me by what other agent this great work is effected?

The atonement, simply viewed as an expiation for sin, made no sinner immediately and absolutely righteous. The sacrifice of Christ does not apply itself to the soul of man. It is the office of the Divine Spirit, as stated by the Apostle, to "take of the things of Christ, and show them to us." It is doubtless by this Spirit, that the benefits of Christ's death, can be applied to either adults or infants, and both are within the sphere of the Spirit's influence. Peter says, "The promise" of the Spirit "is to you and your children," &c. This Spirit was not only promised to adults, but to their children, whether living to maturity or dying in infancy. Christ states, "except a man be born again," and "born of the Spirit, he cannot enter into the Kingdom of God." These words must signify all mankind, men, women, and young persons, of either sex, adults and infants. Their natures must be changed, and they prepared to enter into the kingdom of heaven; and this can only be effected by the agency of the Holy Spirit. Mr. Wesley held the same sentiment. In one of his sermons he says, "The foundation of the new birth, is the entire corruption of our nature. Hence every one born of a woman, must be born of the Spirit of God." In another place he adds, "His Spirit works in every child of man." From these quotations I conclude Mr. Wesley believed that the Holy Spirit influences infants as well as adults.

I must pass over, for the present, the remainder of your editorial, not because I think your statements unanswerable, but for the following reasons: 1. You have not defined what you mean by the salvable state of infants. I have stated my opinion on this subject, but I have not been able to find your definition of it. 2. My article is already too long.

I am glad you do not place me among those who are heterodox; for you say, my opinion is indeed but the opinion of the multitudes of Methodism." I rejoice to be in such good company, and hope I shall remain with them until I pass into the spirit world.

Adieu, Mr. Editor, for the present,
 GEO. JOHNSON.

NOTE BY THE EDITOR.—1. We are not conscious of being either prejudiced or prepossessed on this subject; and as we have expressed an opinion, so we are equally disposed to insert a contrary article and profit by it.

2. The doctrines of depravity and salvability were among those we meant when we said the treatise was "as concise as two or three topics as can be found anywhere." They are both judiciously and ably brought out.

3. We have stated certain questions which naturally occur in reading Mr. Johnson's pamphlet. Mr. Johnson has now answered these, and we thank him.

4. The pamphlet, we ought to have stated last week, is for sale at the Book Room, price 10 cents. With the above letter, it is worthy of being read and studied.

5. The first hint that Mr. Johnson could be anything but a Methodist, sound and sincere, would be resented by us as much as himself. But this doctrine was not distinctively discussed by our fathers, inasmuch as there was but one opinion among them.

A young woman named Elgett died very suddenly at Hillsborough on 18th inst. Poison is suspected.

Capt. R. W. Merriam, who sailed out of Halifax for some years, and was well known to our mercantile community, died at Parrsboro recently.

Capt. Guldford of the steamer "George Shattuck," reports that on the 26th March a life boat belonging to the wrecked steamer "George Crowfoot" was picked up by Mr. Alfred Corbin on the East coast of Miquelon.

The damage caused by the recent boiler explosion at Langan Mines, C.B., is being made good, and coal raising will be resumed in a few days.

The three-masted schooner "Julia Grace" of Halifax, Capt. James Dickson, from Gloucester, Mass., bound to Riga, Russia, with a cargo of herrings, put into Halifax last week for supplies.

The Brigantine "Caroline E. Kelly," Heath, master, sailed from LaHave, N.S., about the 8th of December, 1876, bound to Havri, with a cargo of lumber. The Caroline E. Kelly is now out of time, being 4 months and 16 days out and has been given up as lost. She is an American vessel of 238 tons, built at Frankfort, Me., in 1851. Her cargo is insured in Halifax for \$1,500.

Thirty men are now employed at Ship Harbor by Messrs. Young and Co.'s gang and lath mills, and thirty thousand feet of lumber are being sawed daily. There are two and a-half million feet of logs at the mills, mostly English deals, and sixty men are employed driving. About three million feet of lumber are to be brought down.

Presbyterian, Baptist and Episcopal Churches are being erected at head of Jeddore.

Murphy & Co., of Moose River, are loading five vessels with deals, made this spring. They have logs to make over 2,000,000 feet of lumber. Messrs. Stewart, Sherwood and others have launched logs enough from the mountains north of Cascade valley, and thence steam-driven them to Vickery & Newcomb's mills, to make 1,000,000 feet. Lumbermen are jubilant at the advanced prices in their exports.

Launched at Bridgewater, on Saturday last, from Hewitt & McLean's shipyard, the schooner "Harry Mathers." The H. M. is forty tons register, and is owned by Isaac H. Mathers, Esq., the popular agent of the Carville Line in Halifax. She is a very handsome model, and is intended to be used in the trade between Halifax and Barrington.

The store of Mr. N. H. Dobson, North Sydney was robbed of \$200 worth of goods on Tuesday night 24th inst.

On Friday last, at Bridgetown, while a little girl about nine years of age, daughter of Mr. Asaley Foster, was playing near a fire in the garden, her dress caught fire, and before assistance could be rendered she was so badly burned that no hope is entertained of her recovery. Her parents were from home at the time.

A schooner called the "J. D. Payson," 50 tons register, and owned by Cyrus Perry and others was launched at Green Cove, N.S., on Wednesday week. She is intended for a packet between that place and St. John.

A young rough named Alex. Smith stole a cash box containing a large sum of money from the store of Mr. James A. McKenzie, Truro, on the 27th ult. He was captured confessed his crime and gave up the money, which he had securely hidden under a car on the station grounds.

A fine barque called the "Cathella," 422 tons register, was successfully launched from the yard of A. N. Whitman, Esq., Cape Canso, Saturday morning.

Benjamin Annis, of Shubenacadie, had a cow killed by the mail train on Sunday last. The train usually stops at the station, but in this case made no stop, nor did the driver slacken speed.

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

At Watson settlement, on Saturday night, 14th inst., the dwelling house, two barns and two sheds, with nearly all their contents, including a single wagon, farming utensils, a quantity of hay, oats, potatoes, clover and grass seeds, owned and occupied by Mr. James R. Smith, were destroyed by fire. Loss about \$2,000 insured for a small amount in the Ottawa Agricultural Insurance Co. The fire is supposed to have originated from the burning out of the flue.

The dwelling house, barn and shed of Mr. B. Brittan, of Lower Wakefield, were burned down recently. The fire broke out in the corner of the barn farthest removed from the house, and the origin thereof cannot be accounted for. The contents of the dwelling house were nearly all saved. Besides Mr. Brittan lost a pig, calf, set of double harness, etc. Loss about \$1,200; insured in the "Marine" for \$500.

Sackville is to have a Public Hall and another Methodist church, to cost \$6,000, are projected. The Methodist Church finished last summer cost \$13,000.

John B. Gough is to deliver a lecture in Moncton on the 24th of May, under the auspices of the Moncton, Division of the Sons of Temperance, through the efforts of the energetic secretary of the lecture committee of this society. The engagement was made through the Reelpath Bureau.

Mr. Samuel Dixon's four months old child was accidentally suffocated to death at its parents residence, Main street, Portland, on Tuesday night, 24th ult. Coronet Rigby considered an inquest unnecessary.

J. W. Jolly has been committed for trial at the Superior Court in answer to a charge of forgery. He is believed to be the man who victimized the Eastern Township bank, Montreal some years ago, and who escaped with his plunder.

A Carleton gentleman is suing a lady of the same place for breach of promise.

Fred, son of Mr. J. W. Boyer, was badly scalded by walking into a vat of boiling liquor in his fathers tannery, at Victoria Corner, Carleton Co. The little fellow is a great sufferer, the flesh on his legs being literally cooked.

At Hampton on the 26th inst., an inquest was held on the body of an old German named Jacob Earnest, who fell dead in a tavern kept by J. B. Belyea. The jury gave as their verdict—"That deceased came to his death by an excessive use of ardent spirits and for want of proper nourishment and care." Earnest was a man of a miserly turn and was known to always carry his money on his person. He is reported to have had quite an amount when he first came to the tavern, although but 30 cents could be found by the coroner.

Some weeks ago Mr. George Tapley, of Indian town, had one of his fingers badly bitten by a man near the Washedemoak. Yesterday it was found necessary to amputate the finger.

Elijah E. Wortman died in Rockland, Me., on the 18th. He learned the trade of printer at Woodstock, beginning when twelve years old. Then he went to Manchester, N.H., and was married, and in 1850 settled in Rockland.

Hadron Huntermark, a German sailor, aged 25 belonging to the ship "Theresa" fell off the ferry docks, at St. John on Saturday night, and was drowned.

Louis Travere, a French seaman, aged 50 years fell into the hold of the barque "Maggie L. Carvell," at Ballast wharf, St. John, and died soon afterwards at the Marine Hospital.

Shipbuilding is carried on at Carleton Place, P.E.I., pretty briskly. There is five vessels in course of erection, two by James E. McDonald, M.P.P., two by Hugh L. McDonald, Esq., and one by Wm. P. Lewis, Esq.

The barn of D. Ramsay, Beach Point, Lot 18, was totally destroyed by fire, on Tuesday night week, together with all his horses and cattle. The loss is estimated at \$1,500. The cause is unknown.

A painful accident occurred at Georgetown on the 18th to two men named Tobias Grady and W. Griffin. While engaged at shingling the roof of house the scaffolding gave way and they fell a distance of twenty feet inflicting serious bodily injuries.

A girl eighteen years of age, named Linkletter, of Summerside, attempted putting an end to herself by cutting her throat, on Tuesday night week. The knife being dull prevented her from effecting her purpose before being discovered. She is expected to recover.

UPPER PROVINCES.

About three hundred French Canadian immigrants arrived at the Bonaventure Depot, April 24, from the United States en route for Manitoba.

A communication was received on the 25th of April at Montreal, announcing that the Oka Indians are in great trouble; there are warrants out for 11 of them, on the ground that they molested the seminary priests on Tuesday. No one knows how it will end. The Indians feel inclined to resist and look for help.

The depth of water in the Ottawa and St. Lawrence river varies so much this spring that a perceptible difference is noticeable opposite Montreal, the water on the south shore being 15 inches lower than on the side next the city. The difference is more perceptible near where both rivers connect.

The sealing schooner Nautilus, of Herring Neck, Nfld., was capsized in Green Bay, and of eighteen persons on board fourteen were lost.

It is stated that on the resignation of Mr. Anglin Mr. Cauchon is to be given the Speaker'ship, and this makes room for Laurier, who will be given a portfolio.

Coal has been discovered in the township of Richmond, about ten miles from Napanee. Specimens were brought into town and examined by competent judges, who pronounce it equal to the best Lackawanna. The vein, so far as examined, is about twenty feet thick. Indications of petroleum in the same neighborhood are plentiful.

For thirty years there has not been such a yield of sugar in the Eastern Townships. Some farmers have made as much as 18,000 pounds.

The writs for the new elections for Ottawa and Lincoln have been issued. The nomination and polling day in both cases are the same, viz, the 2nd and 9th of May respectively.

It is stated that a circular has been distributed through this part of Canada by a company in Cincinnati, Ohio, in reference to inducements for emigrants to proceed to Texas and take up land there. Reliable parties state that the scheme is a fraud.

Rev. A. Pa-cent, the Methodist Minister of Oka, states that four more Indians have left the Church of Rome and joined the Protestant body there.

The Brethren of Toronto met in the Lecture room of Knox Church, on 17th April, Rev. J. Carmichael, of King, Moderator, in the chair. There was a large attendance of ministers and elders.

The controversy over the Sectarian School system in Manitoba continues unabated.

While some workmen were employed in digging a well in the village of Gravenhurst, they discovered some very fine specimens of gold in nuggets. The indications are so encouraging that Mr. Smully, one of the proprietors of the well is about to sink another shaft. Great excitement prevails. Offers of two thousand dollars have been made for village lots in the vicinity of the well.

Joint stock companies are being formed to prospect for gold in this village. The specimens thrown out of the well are very fine, but the water having rushed into the well, operations are temporarily checked.

NEWS IN BRIEF.

NOVA SCOTIA.

The dwelling house of Mr. Isaac Morton, about a mile north of Berwick, was destroyed by fire on Tuesday 24th inst. between one and two o'clock. The fire caught on the roof and spread very rapidly. A large part of the furniture was consumed. Loss probably \$1,500; house insured for \$800 furniture 200. The dwelling of William Legg at this village took fire on Saturday last but after some effort and excitement the fire was put out. The cause was not found.

The laborers on St. Peter's Canal are on strike for a raise of wages, and for the money due them for March work.

The Baptists of Colchester Co. have undertaken to raise \$20,000 for the endowment fund of Acadia College. They will establish the "Joseph Dimock" Professorship.

One thousand workmen are advertised for, to work on the Eastern Railway.

The carriage factory belonging to Smith Bros. and Ogden, at Oxford, was totally destroyed by fire last week. The loss will be heavy—probably over \$5,000. The stock was partially insured. Two adjoining buildings were badly damaged.

Small-pox is on the increase at Sable River. There are now seven cases under treatment.

A man named Lyons, belonging to Upper Falmouth, Hants, Co., has been missing since Sunday the 15th.

MISCELLANEOUS.

The Turkish Minister authorizes the positive denial of the truth of the report that a journalist has been confined in chains in the prison of Constantinople.

The "Times" leading article says that the world will not long permit the earth to be desolated by struggles begun in interchange of defiance. In self-defence civilization will have to confine it to the smallest possible limits, and if possible, secure its speedy extinction.

In the Chamber of Deputies recently, several Christian members protested against Russia's assertion that she declared war for protection of Christians in Turkey. They did not desire her protection.

The Russian Imperial family has given 400,000,000 roubles from their private purse for the expenses of war.

Turkey has protested against Russians entering Roumania before he declared war, but has not reached Turkey, as contrary to the rules universally observed by civilized States.

War with Persia is expected in Turkey.

The "Standard" reports that the leaders of the Opposition in British Parliament declined to accede to the request of several Radical members to move a vote of want of confidence in the Ministry.

Germany intends to put into commission several additional men of war.

The "Advertiser" understands that a declaration of neutrality will immediately be promulgated in the Queen's name, forbidding British subjects aiding either belligerent.

The President of the New York St. George's Society says that English Minister Thornton will soon go to England not to return again to this country.

The Life Insurance Association of St. Louis is said to be deficient three hundred thousand dollars in its capital.

The American gunboat Despatch sailed from Norfolk for Constantinople on Friday week, to be under orders of Minister Maynard.

Archbishop Wood and a number of prominent clergy, sailed from Philadelphia on 25th, en route for Rome to participate in the celebration of the Pope's accession to the Pontificate.

The "Graphic" says there have been made in New York 30,000 blankets for the Russian Government, and negotiations are in progress for 25,000 more.

The Secretary of the American navy has under consideration the question of asking Congress to appropriate \$500,000 to be in ready cash for service in case of emergency. It is feared that the eastern troubles may possibly jeopardize American interests.

The uncle of the Emperor of Japan, who has been studying in Prussia, has been summoned to return to take command of the army against the insurgents.

It is stated that Bismarck, Berlin bankers, have advanced Russia one hundred million roubles at seventy-nine.

Holbert Pasha has assured the British Consul at Gazax that he will not interfere with the neutral navigation of the Danube.

The waters of the Danube are so high that portaging will be extremely dangerous, and almost impossible near Widdin.

The London press unanimously condemns the Russian manifesto. The "News" says the best hope of the Turkish Christians is the poor use of the transference from Turkish to Russian despotism. Several French and English papers comment on the omission of any assurances against annexation.

A despatch from Roguen states that the Prince of Montenegro has sent a note to the Powers, accusing the Turks of having broken off negotiations because Montenegro required that refugees from Herzegovina should be restored to their homes, and Christian prisoners liberated. The Prince declares that alone, without allies, but relying on the abnegation of his subjects, he will defend his territory; if defeated, he trusts in Christian Europe to save the women and children.

The Grand Vizier has notified Serbia that a Turkish detachment will occupy Servia, on account of the approach of the Russians. Serbia replied that she will resist by force of arms any attempt at the occupation of Gladova.

Spain will send an iron-clad squadron to the Levant.

THE LATE P. P. BLISS.

The *Advance* says of Mr Bliss, who was killed at Ashtabula: "Mr Bliss was only thirty-eight years old. He was born in Rome, Penn. His parents were very poor, and his early advantages were extremely limited. It was to his admirable wife that he appears to have been most indebted for his earlier beginnings of culture, and to the last she was to a singular degree his greatest helper. After her, one of his first instructors in music was Mr. Root. Coming to Chicago some ten years ago, he was employed in the music establishment of Root & Bady. The great fire of 1872 dissolved that connection, and he has been wont to say that the fire was the making of him, setting at liberty to devote himself to the special kind of work to which he felt himself called of God. His first church connection was the Methodist, but coming to Chicago he united with the First Congregational Church, Dr. Goodwin's and was for a number of years both its chorister and Sunday-School superintendent.

"One of the sweetest of the hymns and tunes composed by him is the one entitled, 'When Jesus Comes.' Among those most in use, and which have been most evidently blessed in the using, are 'Hallelujah, 'tis done'; 'Calling now for thee'; 'Whoever will'; 'That will be Heaven'; 'Hold the Fort'; 'Once for all'; 'We're going to-morrow'; 'The one so dear to the little ones'; 'Jesus loves even me'; 'More to Follow'; 'Where hast thou gleared to-day'; 'The light of the world is Jesus'; 'Let the lower lights be burning'; 'Pull for the shore' and 'My Prayer.'"

BLOCKING THE STRAITS OF BELLE ISLE.

In this city a kind of mild war is chronic between the Harbor Commissioners on one hand and the police authorities on the other, the subject being the disposition of ashes and solid refuse of all kinds, not susceptible of utilization, which if thrown into the bay tends to fill up channels and otherwise to obstruct navigation. At present, this material is carried out to sea in large scows, and there dumped. A new engineering scheme, rather startling in its magnitude, has recently been advocated, which, as a daily contemporary suggests, if ever seriously regarded, will afford an outlet for all the ashes, etc., New York and all other Atlantic coast cities can furnish. The project is to block up the Straits of Belle Isle, the object being to divert the ice which comes down every year from Baffin's Bay, through the Straits, and which makes the shores past which the icebergs float many degrees colder than those to the eastward, which face the ocean and get the benefit of the Gulf Stream. It is believed that, if this project could be accomplished, the climate of Anticosti and the Gulf of St. Lawrence would be greatly modified, and navigation through the neighboring waters could be kept open during the whole year. In the narrowest portion, the width of the Straits is 8½ miles.—*Sc. American.*

THE DEACON ATTACKS AN OLD SAYING.

I like Deacon Green. He goes straight to the heart of things, and is not led away by moonshine. The other day, when a very positive and loud-voiced lady was talking with the little school-mistress and himself about a certain troublesome child, the loud-voiced lady exclaimed:

"Pooh! good influence isn't what she needs. A bird that can sing and wont sing must be made to sing; that's my doctrine."

With these words the lady glared at the school-mistress, who made no reply; and then, with an air of conscious victory, she turned to the deacon, repeating:

"Yes, sir; that's my doctrine."
"A capital doctrine," said the deacon with a bow; "but there's a flaw in your illustration, ma'am."

"But!" almost screamed the lady; "There's no but about it. I tell you, there's no other way. A bird that can sing and wont sing must be made to sing. You'll admit that, I hope! It is true as Solomon."

"Granted," said the deacon, with a voice as soft as the wish of a water-lily; "most certainly, a bird that can sing and wont sing must be made to sing; but how are we going to do it?"

"The fact is, my dear madam," continued the deacon, "some of these old sayings sound very well, but there's nothing in them. I'd like to see the person who can take a bird that wont sing, and make him sing. Now, your bird that can't sing and will sing is easily dealt with. You can at last quiet him. But, for my part, I'd rather undertake the management of all the brass bands in the country than to force music out of the tiniest canary when he chose to be silent."—*St. Nicholas.*

HANDY INTEREST RULES.

For finding the interest, on any principal, for any number of days. The answer in each case being in cents, separate the two right hand figures of the answer to express it in dollars and cents.

Four per cent.—Multiply by the number of days, and divide by seventy-two.

Six per cent.—Multiply by the number of days, separate the right hand figure, and divide by six.

Eight per cent.—Multiply by the number of days, and divide by forty-five.

Nine per cent.—Multiply by the number of days, separate the right hand figure, and divide by four.

Ten per cent.—Multiply by the number of days, and divide by thirty-five.

Twelve per cent.—Multiply by the number of days, separate the right hand figure, and divide by three.

Fifteen per cent.—Multiply by the number of days, and divide by twenty-four.

Eighteen per cent.—Multiply by the number of days, separate the right hand figure, and divide by two.

Twenty per cent.—Multiply by the number of days, and divide by eighteen.

MR. DIALOGUE is a candidate for the Philadelphia School Board. They want some one to talk back to the complaining school teachers.

"I have never known but two women who were really perfect," said a French lady to another. "Who was the other?" asked her companion.

"Come, doctor, it's ten o'clock; I think we had better be going, for it's time honest folks were at home." "Well, yes; was the reply, "I must be off; but you need not go on that account."

MR. GLADSTONE has been preaching to preachers: "Let the preacher never forget the reality of the man; let him never become a conventional being; let him never adopt the mere slang of religion,—for there is a slang in religion, that is to say, there is an illegitimate growth of vulgarity and dialect in religion as in everything else; let him retain his reality as a man, and in proportion to the sense he entertains of the immeasurable dignity and power of the office he has to fill and the instrument he has to wield, let him extend a proportionate and corresponding care in the cultivation, ay, of the very smallest incidental qualities that he thinks may contribute to the fuller accomplishment of his work."

WHAT A PHILADELPHIAN JUDGE SAYS.

When a professional temperance lecturer tells how heavy is the curse to the public of the rum traffic, in the money which it squanders and in the crime of which it is the cause, it is very easy to call his statements extravagant and one-sided, and on that plea to refuse to give them attention. But when an impartial judge speaks on this subject from the bench, in the exercise of his official authority, his words ought to command a fair hearing from all. Judge Pierce, of Philadelphia, in a recent address to the grand jury, declared that in this city there are about seven thousand taverns, or public drinking-places, this being an average of one tavern to every hundred inhabitants, or, in fact, to every twenty-five adult males in the entire city. He also declared that of 44,919 arrests in the city from all causes during 1876, there were 24,511, or more than one half of the entire number, for intoxication or liquor selling. His careful estimate of the cost of this traffic to the public shows fully \$1,200,000 per annum for the arrest and conviction and punishment of its victims in Philadelphia, in addition to 21,000,000 standered here in the purchase of liquor by its consumers. In the face of these figures the words of Judge Pierce seem none too strong when he says: "It is a wonder that when hard times come there is so much suffering among that class of our citizens whose hard earnings are thus diverted from the savings' institutions to indulgence which are destructive of both health and happiness? But this deplorable traffic comes freighted to us with greater burdens than those which affect material wealth. It brings in its train the broken health and squandered fortunes of thousands; the sighs and broken hearts of mothers, wives, sisters and children; ruined characters and desolate homes; widows and orphans, whose bitter tears are doubly bitter when they remember the cause of their desolation. Is it not a wonder, then, that as citizens having regard to our material interests, as men having a

sympathy with our fellow men, and as Christians having regard to the highest moral interests of our fellow-beings, we are so supine in our efforts to relieve us of this great evil?" Who will say that these words of Judge Pierce have no bearing on his duty as a citizen, as a man, and as a Christian? Whoever has purchased liquor in Philadelphia, within the time included in this estimate of the cost of the traffic, has helped to swell the frightful burden of this curse. Only he who is a total abstainer is free from a direct responsibility of sustaining this accursed traffic. And every citizen has a duty beyond total abstinence while this evil prevails to the extent which is here disclosed.—*S. S. Times.*

THE OLD-FASHIONED TINDER-BOX.

What an eloquent lecture might be delivered upon the old-fashioned tinder-box, illustrated one by the experiment of "striking a light." In that box lie, cold and motionless, the flint and steel, rude in form, and crude in substance. And yet, within the breast of each, there lies a spark of that grand element which influences every atom of the universe; a spark which could invoke the fierce-agents of destruction to wrap their blasting flames around a stately forest, or a crowded city, and sweep it from the face of the world; or which might kindle the genial blaze upon the homely hearth, and shed a radiant glow upon a group of smiling faces; a spark such as that which rises with the curling smoke from the village blacksmith's forge—or that which leaps with terrific wrath from the troubled breast of a Vesuvius. And then the tinder—the cotton—the carbon; what a tale might be told of the cotton-field where it grew, of the black slave who plucked it, of the white toiler who spun it into a garment, and of the village beauty who wore it, until faded and despised, it was cast amongst a heap of old rags, and finally found its way to the tinder-box. Then the tinder might tell of its hopes; how though now a blackened mass, soiling every thing it touched, it would soon be wedded to one of the great ministers of nature, and fly away on transparent wings, until resting upon some Alpine tree, it would make its home among the green leaves, and for awhile live in freshness and beauty, looking down upon the peaceful vale. Then the steel might tell its story, how for centuries it lay in the deep caverns of the earth, until man, with his unquiet spirit, dug down to the dark depths and dragged it forth saying, "No longer be a peace." Then would come tales of the fiery furnace, what fire had done for steel, and what steel had done for fire. And then the flint might tell of the time when the weather-bound mariners, lighting their fires upon the Syrian shore, melted silicious stones and gems of glass, and thus led the way to the discovery of the transparent pane that gives a crystal inlet to the light of our homes; of the mirror in whose face the lady contemplates her charms; of the microscope and the telescope by which the invisible are brought to sight, and the distant drawn near; of the prism by which Newton analysed the rays of light; and of the photographic camera in which the sun prints with his own rays the pictures of his own adorning. And then both flint and steel might relate their adventures in the battle-field, whither they had gone together; and of fights they had seen in which man struck down his fellow man, and like a fiend had revelled in his brother's blood. Thus, even from the cold hearts of flints and steel, man might learn a lesson which should make him blush at the "glory of war;" and the proud who despise the teachings of small things, might learn to appreciate the truths that are linked to the story of a "tinder-box.—*From the Reason Why.*"

ed his head against the post. Something roused him. The happy faces of the people disturbed him. "This is no place for me," he said to himself, and arose to go out.

Just then Mr. Moody gave out the hymn, "What shall the Harvest be?" The first strain arrested the man's attention. He sat down and listened. With a thrill of emotion he heard the lines—

"Sowing the seed of a tarnished name,
Sowing the seed of eternal shame."
"That's me!" he said to himself. "That's what I have been doing, 'sowing the tarnished name.' My name is gone, and now I am 'sowing the seed of eternal shame.'"

He was so disturbed that, as soon as the singing ended he went out, determined to drown out those convicting lines with rum. He entered a saloon, called for a drink, raised the glass to his lips, and set it down untasted.

"As I attempted to drink," so he said, when subsequently he told his story, "I could see written on the walls of the bar-room, 'What shall the Harvest be?'"

He sought his home. In the darkness, he tossed to and from on his bed, he saw on the walls of the bed-room, "What shall the Harvest be?"

The next day found him at the Tabernacle, with that sad, solemn question ringing in his ears. A Christian gentleman addressed him, heard his pathetic story of a "tarnished name." They prayed together, and the trembling drunkard listened to the good news that even he might be saved from the "eternal shame."

He believed, he entered upon the right way, he walked therein. The staggering drunkard stood firmly on his feet, a reformed Christian man.

One day, just before Mr. Sankey—from whose narrative we have condensed this story—left the city, the man came to him. "Here is a letter," he said from my little girl. My wife and I have been separated; for eight years I have not seen them."

Then with tears streaming down his cheeks, he read, "Papa, I knew that you would come back to us some time. I knew that the Lord would find you, for I have been praying for you all these years."

HOUSE AND FARM. SPRING WORK.

PLANTING A GROVE.—We are apt to put off to the future the things that are not immediately pressing, and attend to the things demanding present attention. One of these delayed matters is planting groves; but all through the country the farmers are beginning to find time to set out trees. We have only space in this paragraph to suggest one thing in special, and that is, while planting the groves it is just as easy to make it highly ornamental as to put it in hap-bazard. We would plant trees from two to three years old, four feet apart each way, and cultivate with a one-horse cultivator for two or three years. The following would be very valuable trees, and can be easily procured: Larch, Austrian pine, honey locust, osage, orange elm, white ash, chestnut, Lombardy poplar, Norway spruce, and sugar maple. The rows should be an uneven number—say, for an acre, fifty one-rows each way. Then plant around the square piece. Set a Lombardy poplar in the corner of every series of rows. Then, in the outside row, plant an Austrian pine and a maple. For the next set of rows around the piece plant a larch and a honey locust alternately. For the third row plant a Norway spruce and a chestnut. For the fourth set of rows plant an Austrian pine and an osage orange. For the fifth set plant a larch and an elm. In the sixth set plant a spruce and a white ash. So vary the alternation until the whole piece is planted. Such a grove would be the admiration of a neighborhood.

PLANTING FLOWER SEEDS.—How many an enthusiastic young person in search of the beautiful, who has anticipated pleasure from the flower bed that is to be, has been disappointed by the failure of the flower seeds to grow. Such persons will feel the luxuriant warmth of an April day, and being impatient will prepare the flower bed and sow the seed; alas, only to be disappointed. And then they wonder the seeds do not grow. If the farmer should plant his corn in April he would never see a blade appear. Cold days are sure to come the last of April and the first of May that will destroy all tender seeds. A good rule for young people to remember is to never sow flower-seeds until you see the farmers planting their corn, or never till after the fifteenth of May. The fol-

WHAT SHALL THE HARVEST BE?

One night, a man staggering through the streets of Chicago, noticed the people entering a large lighted building. Ignorant that it was the Tabernacle, wherein Moody and Sankey were holding religious services, he staggered in and sat down near one of the posts which supported the roof.

In a sort of drunken stupor he lean-

lowing suggestions will aid in raising flowers successfully: First throw a coating of manure on the bed and work this into the earth. Then cover this with a covering of two or three inches of black mellow earth. Make this as fine and mellow as possible. Most flower seeds are about the size of an onion seed, and should be covered with only a half inch of earth. When a row of seeds has been sown, place a board along the row and tread on the board so as to press the earth down solid. Sow about the middle of May, and if you have put in the seed as above, and the seed is good, you will soon be gladdened with the appearance of the little flower plants. What sorts shall we sow? What arrangements? A few circular mounds are generally the best beds. The mounds should never be more than six inches above the surrounding ground. Stick a stake in the centre, attach a string to this, and with a stick attached to the other end, draw a circle around the mound. In this circle sow zinnias and balsams. A central mound should be given entirely to portulacas, with a clump of petunias or phlox in the center. We recommend these flowers, because above all others they yield a profusion of bloom all summer long. The zinnias are so obstinate they will not yield till the hardest frosts of October compel them to surrender.

SMALL FRUITS.—Why is it that these luxuries are so scarce about farmer's houses! We think if it were known how easily every family might have cherries, strawberries, and raspberries, there would be few without them. Three or four early Richmond cherry trees will give many a feast of cherries. The trees cost but twenty five or thirty cents apiece, and will bear in four or five years. The best way to raise strawberries is to set them out in rows three feet apart, one foot in the row, and then let them run together in and not along the row, but destroy all that spread each side. Never let the row become more than a foot wide, and every summer after the vines are done bearing cultivate between the rows. In the fall put straw around the roots, to remain till after bearing time to protect the berries from dirt. Raise raspberries in exactly the same way, only set out the rows four feet apart, and omit the straw. Cultivate between the rows in summer. Indeed, it is the best and easiest way to cultivate a garden, to plant everything in rows, so that the garden can be cultivated with a horse. The above with regard to berries will apply only to the farmers' garden, and not to those berries raised for market.

NEW TREES that have been ordered often come frozen, or partly dried. Bury them in the earth for a few days.

TRANSPLANTING EVERGREENS is not so very difficult if one rule is remembered. Never allow the roots to become dry. When trees come that have been ordered, their roots should at once be put into a thin mud made earth, and kept in this till put in the ground.

CHILDREN'S CORNER.

LITTLE CONTRARY.

There was a little girl I knew
Who often disobeyed,
And when her mother bade her work,
She almost always played.

When she was told to go one way,
She'd surely go the other;
If asked her sister to amuse,
She'd entertain her brother.

Or when mamma said, "Come, do this,"
She'd cry, "Can't I do that?"
And when upon an errand sent,
She'd play with dog or cat.

Instead of doing what she should,
She did just what she shouldn't;
And if her mother wished she would,
She always said she couldn't.

And now, if there are any more
Such children here to-day,
I hope they'll think it very wrong,
And try the better way.

Like this young girl I've told you of,
Determine to repent,
And as you older grow each day,
Grow more obedient.

A TRUE STORY.

It was growing dark in the city streets; men and women hurried along, as if eager to reach comfortable homes; the horses seemed to pull the heavy wagons with more willingness than usual, as if they too knew that the day's work was over, and enjoyed the prospect of rest. The lamp-lighters were going their rounds, and trying to make up for the lost daylight. Little children were safe and warm at home.

All but one, perhaps. A little boy stood on the deserted sidewalk, close to a great window of plate glass, through which he gazed with rapt face. The picture which he looked at was a beautiful one. A great room with painted ceiling overhead, and a chandelier which seemed to make real sunshine.

The walls were covered with fine paintings. A marble table, heaped with delicious food, stood near the centre of the room. The bright light struck through the great decanter, and made a big crimson stain on the white hand of a gentleman who sat at the table reading a newspaper. A large diamond ring on his finger seemed to wink and blink at the little boy outside. "I wish he would look up," the child was thinking.

But though he waited and watched, the man did not move for a long time. Then he flung the paper down, and reached out the hand with the diamond for a wine glass which he filled and drank, and never once looking towards the window.

"Please, sir." That was all the boy said. He had stepped from the street into the wide hall; then without stopping to knock, he had opened the great door which led into the gentleman's room. On the threshold of the the saloon he stopped, frightened at what he had done.

"What is it, my little man?" Mr. Arthur Leonard had a pleasant smile, which came easily to his handsome face; but the child shrank back, although he looked into the big brown eyes as if he saw something there he had been looking for a great while.

"You came to beg, I suppose," and the gentleman's hand went readily into his pocket. "Oh, no, sir, I never thought of that. I wanted—I mean—please sir, I will go now."

He moved back awkwardly, but Mr. Leonard stopped him with a gesture. The child's face interested him. His manner, too, at first so eager, now so embarrassed, had aroused his curiosity. "You are cold," he said, noticing that the child shivered, and that his garments were thin and poor.

He rose, took the boy by the hand, and led him to the grate fire which was dancing on the hearth—a big, jolly fire, which seemed trying to light up the room and make the chandelier notice how big and bright it was.

Mr. Leonard did not seem to think it queer for a poor little boy with patched clothes to sit in one of the crimson satin arm chairs big enough for a throne. He drew up one for himself opposite.

"Are you hungry," he asked. "I will give you something to eat, and a little wine will warm you up."

"Oh, no, sir," and the child shrank further back into the big chair. "You will tell me your name at least?"

"Yes, sir. My name is Eddie Boynton; and I am ten years old."

"Ah!" Mr. Leonard was smiling now, as he saw the boy's courage coming back. "You will not be angry with me, sir?"

"Angry! why in the world should I be angry with you?"

"I didn't know but you might, sir, if I said what I wanted to."

"Never fear, Eddie; I am anxious to know what you have to tell me."

The little boy stretched out his little thin hands, red with cold, towards the glowing fire, and said:

"I work in the dye house now, and get a good deal of money—a dollar a week."

Mr. Leonard could hardly help laughing. The wine he had offered the child cost more than that.

"I come past this big window every night on my way home. I shan't come again, though, because we are going to move away. I like to look in here, because it is so warm and pleasant, and because you are sitting here, and have eyes just like my father's."

"What a strange child!" Mr. Leonard was thinking.

"He was so handsome and tall," went on the little fellow, looking back into the firelight. "He wore nice clothes, too, like yours; and we lived in a great big house, most as big as this. I used to sit next to him, at the table, and he gave me that to drink," pointing to the wine glass. "Mother would cry sometimes; but he would kiss her, and tell her that good wine would make me strong and handsome. One day he went away for a long time, and mother cried all the while he was gone. When he came back he struck her, and then fell down on the floor, I screamed,

because I thought he was dead. The black man, who drove the horses, came up stairs and helped to get him to bed. He said he was sick. He used to scream and fight if anyone went near him. It was the red wine that made him so, mother said. And then one night he died, and there was a great funeral. After that mother packed up our clothes, and went to live where she could get some money. We've only got two little rooms now. Mother sews on a machine. Sometimes she cries all night, I guess."

He had been talking very fast, but stopped suddenly.

"Mr. Leonard moved uneasily. "This is what you wanted to tell me?"

"Yes, sir. Every time I come by the window, and see you sitting here, you make me think of my father, and I wondered if you had any little boy at home, and how he and his mother would feel if you should die because of the red wine; and then the tears came, and Eddie Boynton slid down from the big chair and stood beside Mr. Leonard, who had turned his face away. Eddie wondered if the gentleman was crying, too. He could not see the big, brown eyes, for his head was drooping upon his breast.

"I'm going home now, sir. Mother will have my supper all ready, and be frightened if I don't come," and before Mr. Leonard roused from his painful reverie, the child had slipped from the warm, cheery room, and was running down the dark street, home to his waiting mother.

In all the years to come, Arthur Leonard and Eddie Boynton, man and boy, may never meet again. The room in the luxurious club-house is deserted; the fire is out, the room is dark, the heavy curtain drawn at the big window; but in a beautiful home the brown eyes look lovingly at a sweet woman, and to the rosy boy who hangs about his neck, the father whispers: "God bless you my child, and keep us from the destruction of the red wine."—*Congregationalist.*

From a Well-Known Writer.

From Mrs. Mary Francis, well known as "Margaret Blount." Brightbank, Woodstock, Vt., Oct. 6, 1876

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The first shipment of thoroughbred stock to British Columbia left Brookland on Thursday-week for the long journey.

Victoria, B. C., has a young giant in the person of a youth named Hutchinson, 20 years of age, who stands six feet and nine and three-quarter inches, and weighs two hundred pounds.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, MAY 6th.

Table with columns for time, location, and preacher name. Includes entries for Brunswick St., Grafton St., Kaye St., and Charles St.

Receipts for "WESLEYAN," for week ending May 2nd, 1877.

INSTRUCTIONS AS TO REMITTING MONIES:—Post Office Orders are always safe, and not very costly.

When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly.

Table listing names and amounts of subscribers. Includes names like Jarvis Hall, Sellars Patterson, and John Bennett.

MARRIED.

At the residence of A. N. Archibald, North St., Halifax, on the 26th April, by the Rev. A. S. Hunt, George J. Richardson, Esq., of Dartmouth, to Rebecca A. Newcomb, of the same place.

On March 31st, at the residence of Capt. E. C. Roach, Harford, Yarmouth Co., by Rev. W. H. Evans, Mr. Henry Churchill, of Lake Darling, and Miss Susan A. Clarke, Overton.

At the Methodist Parsonage, Welsford, Queen's Co., N.B., on the 25th ult., by Rev. L. S. Johnson, Mr. George A. Frost, of Gasperaus, to Miss Adelaide Stanburn, of Charleton.

At Jordan Falls, Shelburne, by Rev. James Taylor, on 17th March, Mr. Allan Craig, to Miss Melissa Lewis.

At Petre River, on April 12th, by Rev. P. Prestwood, Mr. Stephen Vogler, to Miss Charlotte Sperry, all of Petite Riviere.

At the residence of Edmund D. Cassidy, Esq., Bridgewater, April 24th, by Rev. J. Davison, Thomas R. Crosby, Esq., of Yarmouth, to Lois, eldest daughter of Capt. George Byerson, of ship Viking, of same place.

At the residence of the bride's aunt, Sackville N. B., on the 20th ult., by the Rev. Dr. Pickard, Mr. Charles H. Finch, of Cornwallis, N.S., to Miss Lydia F., daughter of the late E. Bowser, Esq., of Cole's Island.

DIED.

At the Deaf and Dumb Institution, in Halifax, on the 28th ult., of pulmonary consumption, Hannah England, of St. John's, Newfoundland, aged 18 years.

On the 28th inst., at Halifax, after a lingering illness, George Bendeler, in the 25th year of his age.

At Shelburne, 5th April, Mrs. Deborah, relict of the late James Hogg, aged 72 years. For many years Mrs. H. was a member of the Methodist Church; an exemplary Christian. During the winter she seemed to be ripening in the graces of the Holy Spirit. Her end was sudden, but very peaceful. "The memory of the just is blessed."

At Jordan Falls, Shelburne, on 20th March, in peace, Cordelia A., wife of Mr. Albert E. Morton, aged 28 years.

At Spring Hill Mines, on Sunday, the 15th April, in the 22nd year of her age, Augusta M., wife of R. H. Cooper, and daughter of Judah Borden, Esq., of Pugwash.

April 6th, at Canaan Rapids, Charles Boyd, aged 23 years.

At English Settlement, on the 18th April, Thomas Small, aged 44 years.

At Fredericton, N. B., on Monday, the 30th ult., Charles S. Lugin, Esq., Proprietor of the "Colonial Farmer," aged 68 years.

NOTICE.

As an inducement to Cash Purchasers the under signed will give a regular DISCOUNT OF 5 Per Cent. on all sums of \$2.50 and upwards, from this date, January 1st, 1877.

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