

# The Wesleyan,

63

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

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

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL. XXVIII

HALIFAX, N.S., FEBRUARY 26, 1876.

NO. 9

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

DEPOSITORY FOR  
ALL METHODIST PUBLICATIONS  
AND SALES-ROOM FOR  
General Literature, Stationery, Blank Books,  
AND SCHOOL BOOKS.  
Sabbath Schools, Clergymen and Students  
purchasing in quantities have  
A SPECIAL DISCOUNT

### OUR ENGLISH LETTER.

#### THE GRAVESTONE LAWSUIT.

DEAR MR. EDITOR,—This celebrated case has been frequently referred to in your columns, and as it is now settled, the readers will be pleased to learn what is the conclusion of the whole matter. The victory is decided and most satisfactory. The verdict is in favour of the erection of the tombstone with the identical inscription to which the Rector has been so bitterly opposed, and about which the whole contention has arisen. After unfavorable applications to the Rector of the Parish, to the Bishop of Lincoln, to the Chancellor of the Diocese of Lincoln in his Court, and to the Court of Arches, in which causes and cases Ecclesiastical have been heard; an appeal was made to the Judicial Committee of the Privy Council. In this, the highest Court of the realm, and the one of final appeal, the Church pretensions and arrogance of the entire lot, constituting the inferior courts, has received a tremendous rebuke, and they are signally defeated. Wider issues than the erection of a solitary monument in an out of the way parish graveyard have been decided. The high exclusive claims of Episcopalians to the title of *Reverend*, have been shewn to be utterly baseless, and the term is defined as merely an epithet—a designation of respect to which all are entitled who minister in the Churches, and one which the law confers on none, and regards as proper to all whose vocation is in harmony with the word itself. As an indication of the feeling with which the decision is regarded, a few clergymen have written to the papers requesting to be no longer addressed by the "now decried title," and wishing to be known as "P. P." "Paris le Priest"—which is one to which they are perfectly welcome, if it is not disputed on the other hand by the clergy of the Church of Rome.

#### REPRESSION OF RITUALISM.

By the arms of the law is a slow and costly process. Mr. Disraeli's Public Worship Regulation Act has been a long time on the Statute Books, and the first case was decided but two or three days ago. Yet it is satisfactory to find that a provision exists by which the disgraceful and glaring irregularities of extreme Ritualists in the Church of England can be checked and punished. The suit which has just been decided, was instituted by three parishioners of Folkestone against the clergyman, and the charges were that he had violated the Ritual of the Church in many ways, but chiefly in that he had administered the Communion in his church to one person, that he had erected a crucifix in a most conspicuous place with a sculptured figure upon it, and that certain pictures, seven in number, representing the so-called "stations of the cross," had been set up in the Church. These pictures are highly colored, and are such as are commonly used in Roman Catholic chapels. The decision of Lord Penzance is against the defendant on all these points, the obnoxious sculptures and paintings are to be removed, a sharp reprimand has been administered to the offending clergyman, and he is condemned to pay the whole of the costs. The result of this first trial has been received by the general public with much satisfaction, but we do not expect much adding good from it. The process is very burdensome, the risk of defeat on the part of prosecutors is very great, the spirit of Ritualism is defiant, and the law will not terrify into submission the men whose hearts are set upon forms, sacraments, and priestly prerogatives, rather than the preaching of the Gospel of Christ.

#### CONNEXIONAL COMMITTEES

have been sitting during the fortnight at Centenary Hall. The attendance was unusually large, and topics of great importance were under discussion. Lay

Delegation occupied some time, and the Report will soon be in the hands of the ministers, preparatory to the decision which will be expected from every District meeting. After which the whole question in its advanced form comes before a large mixed Committee, which will make recommendations to the Conference. The Home Mission work of Methodism was another subject upon which a decision was arrived at. Some important modifications will be made, and three distinguished ministers are nominated, one of whom will be selected by Conference to fill the place of the late General Secretary, the Rev. C. Prest. The death of the senior Editor will probably hasten some changes in our Connexional literature, and may probably call another man from the Itinerant ranks to swell the number of the localised and official Brethren. The proposal to elect a clerical Treasurer to the Home Mission Fund, separated from Circuit work, is likely to be met by strong persistent opposition.

#### THE REV. JABEZ BURNS, D.D.

The busy indefatigable, preacher, author, and traveller has ceased to work and live. Full of honors well earned, highly beloved and esteemed far and wide; he has finished his course and rests in death. The record of his life work is a remarkable one. His early struggles, his brave endurance, his upward path, and undoubted success, form an inspiring story. A stout opponent of slavery, a strong adherent of the Total Abstinence cause, an ardent Baptist, yet one of the foremost defenders of free and open Communion. As a Pastor, he had a long and successful career; his numerous works are known and read everywhere. By the death of Dr. Burns, London has lost an earnest preacher, the cause of Temperance a very earnest advocate, and the Church universal a lovable, brotherly, genial, large hearted man. He visited this neighborhood a few months ago, and we had the privilege of hearing him preach twice, and of spending a portion of the day in pleasant intercourse, and listening to reminiscences of travel, interviews with famous men, and seasons of power from on high, when in other lands, he preached the free, glorious Gospel of the grace of God. "B."

February 7, 1876.

ENGLISH METHODISM—OFFICIAL DECISIONS, &c.—Table Talk in the London *Methodist* has a word upon two or three rather important subjects:—

The special Home Missionary Committee last week considered several important questions. It resolved to continue the present condition of affairs with the War Office, and not to ask for payment by the Government to ministers appointed for the benefit of Wesleyan soldiers, and not to encourage any local application for such grants. This Committee was largely attended, and some members were present who are not often seen there. They doubtless felt interest in the nomination of a successor to Mr. Prest. It was resolved to send to the Conference the three following names: Rev. Gervase Smith, Rev. A. M. Aulay, Rev. M. C. Osborn. I hear some people think that, after nine years' denigatory over schedules and other work, the unpaid Secretary, Rev. John Bond, should at least have had a nomination. He has been very diligent at his post; and, as faithfulness and sincerity are the highest things, it would be ungracious for him who has them to repine. The Committee has also recommended the Conference to set apart from Circuit work Rev. John W. Greaves, as Treasurer of the Home Mission and Contingent Fund. This is the "third time of asking." Twice before the Conference has refused a similar request.

"Table Talk" seems to have access to sources of information not open to ordinary enquirers, as witness the following:—

"There is said to be no decision about the vacant editorship. Some say it will not be filled up at all; others that it ought to be; indeed, names have been feely talked about during the week for nomination as Mr. Frankland's successor, and chiefly those of Dr. Williams, Mr. Toyne, and Mr. R. N. Young.

The speech delivered by the President of the Conference, at a missionary meeting at Bolton, on the intolerant bigotry exercised in social life and rural districts against Methodists, has attracted considerable notice. Extracts from it have appeared in several London and many provincial papers. In some country towns it has been reprinted on lips and widely circulated. It was high time some such utterance was made, and we may congratulate ourselves that we have a President, who could and would make it."

### REVEREND AND ANTI-REVEREND.

The English papers just now are enjoying the sensation arising from the decision in the Keet case, and the results which follow. We select a few specimens by way of illustration. They will be read with interest:—

#### From the Leeds Mercury.

It may be that in some rural districts of England, Wesleyans and other Nonconformists, with their preachers, have been somewhat puffed up by the decision of the judicial committee, authorising a Wesleyan minister to call himself "Rev." on his daughter's tombstone. If so, their glorying will be turned into confusion by the heroic action of the Vicar of Little Petherick, St. Issey, Cornwall. That clergyman has not wasted time by waiting to see what others of his outraged clerical brethren would do, but has at once repudiated for himself the adjective by which schismatics have new legal sanction to describe themselves. In an advertisement in a Plymouth newspaper, the Vicar of Little Petherick requests correspondents to address him in future as G. W. MANNING. He adds, "Correspondents who prefix to my name the now decried epithet of 'reverend' will please not to be offended if I reject their letters." By this brilliant move the Nonconformist victory, at any rate so far as Little Petherick is concerned, is turned into ignominious defeat; and 'Reverend,' instead of being the "laudatory epithet" applied to members of a sacred profession, becomes the badge of the propagators of heresy and schism. BISHOP TEMPLE is unworthy to bear rule over G. W. MANNING. The sooner that single-eyed believer in the Apostolical succession can be transferred to some parish under the congenial, if not genial, sway of DR. CHRISTOPHER WORDSWORTH, the happier will be for G. W. MANNING and for Little Petherick.

The "P.P."—The editor of the *Western Morning News* appends the following note to a letter which has been addressed to him by "G. W. Manning, P. P." in answer to the critics who have loaded his letter-box with "Billingsgate." "We also have been the recipients of a multitude of letters on this fertile theme, but, being more used to such inflictions than our ex-reverend correspondent, we have not been overwhelmed by them. Much difficulty seems to be felt as to what the letters 'P.P.' can mean. The solution, 'Popish Priest,' is forbidden by a reference to the 'Diocesan Calendar,' showing G. W. Manning to be rector of a Cornish parish, having a population of 216 souls and a living of £220, with a residence. The suggestion that it implies some connection with Pope Pius IX. is, for the same reason, inadmissible. The correspondents who suggest 'Paul Pry' and 'Proud Pharisee' are manifestly themselves irreverend; much nearer the mark is the idea that Mr. Manning must have some undefined connection with 'Peculiar People.' The suggestion of 'Pitiful Passeyite' may be at once dismissed. 'Presumptuous Person' is not likely to be correct, and 'Primitive Peculiarity' is a very far-fetched idea. The first prize at this Guessing Bee must be awarded to the correspondent who suggests 'Parochial Parson.' That certainly must be correct. Another class of correspondents make sober attempts to convince G. W. Manning that he errs in laying exclusive claim to a title which Shakespeare makes Othello apply to 'Dukes, senators, and officers,' and which a greater than Shakespeare would condemn, being applied to any set of men on the ground of episcopal ordination. But these and other correspondents waste their time. They won't convince Mr. Manning—that is certain, and nobody else needs convincing."

Here is the opinion of jolly, rollicking *Punch*:—

THE DESECRATED REVEREND!  
"Farewell, farewell to thee, title of 'Reverend'!"  
Thus warbled a Rector on Cornwall's bleak shore—  
"My scorn of that decried prefix shall never cease:  
The 'P.P.' of St. Petroc is 'Reverend' no more!"

What are we to make of the following extract from a Plymouth journal:—

NOTICE.—I request that all communications to me through the Post-office be addressed as under:—

J. W. MANNING, P.P.,  
St. Petroc Minor, St. Issey,  
Cornwall.

Correspondents who prefix to my name the now decried epithet of "The Reverend," will please not to be offended if I reject their letters, &c.

G. W. MANNING.

Can any clergyman of the Church of England be so inflated by self-esteem without self-respect, so destitute of dignity, charity, common-sense, and taste, so devoid of all perception of absurdity, as to be conceived capable of penning this notice? It must be "a thing devised by the enemy"—the fling of hostile and unscrupulous Secretarians. Perhaps they will next advertise Mr. Manning as renouncing

the clerical black and white tie because Wesleyan ministers wear them, and adopting coloured clothes and a bird's-eye fogle instead.

It may be that the letters "P.P." are insidiously intended to be taken for "Parish Priest," so making out the namesake of Cardinal Manning a Ritualist, aping the style of his Eminence's Priesthood. Suppose a Popish Priest were to publish a request that nobody should address him by his name the letters "P. P." now decried in their permitted assumption by a Protestant heretic? Would you not consider him as great an ass as a Church of England clergyman renouncing the title of "Reverend" because it has been decided by the Court of Appeal that it may legally be carved on the gravestone of a Wesleyan preacher?—

### BEREAN NOTES.

March 5.] LESSON X. GOD'S COVENANT WITH DAVID. [B. C. 1042.] [2 SAM. 7. 18-29.

#### HOME READINGS.

MONDAY—2 Sam. 7. 18-29.  
TUESDAY—2 Sam. 7. 1-17.  
WEDNESDAY—Psa. 46. 1-11.  
THURSDAY—Psa. 43. 1-14.  
FRIDAY—Psa. 143. 1-10.  
SATURDAY—Heb. 6. 11-20.  
SUNDAY—1 Pet. 1. 1-9.

TOPIC: Hope Resting upon God.

GOLDEN TEXT: Of this man's seed hath God, according to his promise, raised up to Israel a Saviour, Jesus. Acts 13. 23.

#### TOPICAL OUTLINE.

Hope resting—  
1. Upon the works of God, ver. 18-24.  
2. Upon the words of God, ver. 25-29.

What in this lesson shows—  
1. The benefits of knowing God's works and words?  
2. The benefits of trusting God's works and words?

DOCTRINE: The truthfulness of God. Exod. 34. 6; Psa. 146. 6.

#### GENERAL STATEMENT.

In this lesson we see God's Covenant with David. As we read it we do not wonder at finding David's and the Christian's "hope resting upon God." The apostle in the GOLDEN TEXT records the fulfilment of God's promise: "Of this man's seed hath God, according to his promise, raised up to Israel a Saviour, Jesus." In the OUTLINE we see HOPE RESTING, 1. Upon the works of God; 2. Upon the words of God.

#### BY D. A. WHEDON, D. D.

The purpose of David, formed soon after bringing up the ark to his tabernacle, of erecting a temple for the glory of Jehovah, was certainly a laudable one. Nathan, the prophet, at once warmly commended it. But God had other plans for both him and his temple. Though it was then a time of rest from war, it would not long continue. David, from the necessities of the case, must be a warrior-king, and a temple, significant of permanence, would be inappropriate until the kingdom should become permanently established. It was reserved for Solomon, and peaceable, as his name means, to build it. So God sent Nathan to forbid David's project, much to his disappointment, doubtless, but he gave him at the same time a message of wonderful blessing and far-reaching import. He first recounts what he has already done, and then tells what he intends to do. Our title terms the latter a COVENANT. Strictly, a covenant is a mutual contract between two parties; here it must be understood as a solemn promise made by God, to whose fulfilment he held himself as if bound by an oath. David's prayer in response is, in like manner, two-fold, embracing both the past and the future, God's works and God's words.

God's Works. VER. 18. David WENT IN the tabernacle, and offered his prayer. SAT BEFORE. On his heels, and near the ark. Or, instead of referring to his posture, the meaning may be that he waited there. WHO AM I? Surely, nobody; a simple shepherd boy whom God had lifted up to a throne. MY HOUSE. Respectable in family, but nothing more. No merit was in him or it. BROUGHT ME HITHERTO. Ver. 8, 9, explain. It was God who chose him, protected, delivered, led, and exalted him, and made him great.

19. A SMALL THING. David's greatness was great for him, by all the worldly distance between a shepherd and a king, but, O! how small as between him and his God. A GREAT WHILE. David was the founder of his dynasty, the first of his line. Not a royal house in Europe is a thousand years old, but the promise here given looks forward through a longer peri-

od, even to Christ, and then beyond him FOREVER, ver. 13, 16. David is so struck with the gracious condescension thus displayed, that he asks, in adoring astonishment, IS THIS THE MANNER, OR LAW, OF God's dealing with MAN? This is a mode of strongly affirming the contrary. "A man of high degree" (1 Chron. 17. 17.) might, perhaps, expect something of the kind, but not a shepherd boy.

20. 21. SAY MORE. That is, in the way of grateful expression or of desire. He saw the permanency of his throne and kingdom assured, and with all his love of country and family could ask for them nothing more. Yet he can adore. THY WORD'S SAKE. The prophetic word of promise which God would magnify.

22. THOU ART GREAT. David's soul now overflows in adoration of the divine greatness. First, God is GREAT in himself, in his unity and supremacy; second, he has shown it in his wonderful deliverance of his PEOPLE FROM EGYPT, and planting them in Canaan in spite of opposing NATIONS and GODS, ver. 23; and, third, in having proved the validity of the covenant with Israel, and CONFIRMED it by bringing them to their present security and prosperity.

God's Word. VER. 25. THE WORD. David next reverts to the promise just made himself, and asks for its fulfilment. I WILL BUILD THEE A HOUSE, are the foundation words. The "house of David" is the family, the posterity of David. The exposition of the promise we have in vers. 12-16: "I will set up thy seed after thee; I will establish the throne of his kingdom forever; thine house and thy kingdom shall be established forever; thy throne shall be established forever." The primary reference was to the earthly throne and kingdom; and so David understood it. A part of what was said could only thus apply, while another part points to the spiritual kingdom, of which the earthly was a type, and to Jesus, David's son, who now sits upon its throne. Thenceforth in the psalms and prophecies, the son of David rises into prominence, and the kingdom is expected to find its permanence and glory in him as the Messiah. When he came he was the true and legal heir to the throne of Israel, and in him as the exalted king, the promise has its proper fulfilment. See Psa. 89. 3, 4, 20, 29, 36, 37; 131. 11; Isa. 9. 6, 7; Jer. 23. 5, 6; 33. 21; Luke 1. 32, 33; John 1<sup>st</sup> 34; Acts 13. 23; Heb. 1. 8. Keil well says, "The posterity of David could only last forever by running out in a person who lives forever, that is, by culminating in the Messiah, who lives forever and of whose kingdom there is no end." How much of all this David perceived we cannot tell; but we well know that it is fully realized in Christ.

26. HAST REVEALED. This fact was the apology for so great a request, and also the ground of the prayer. Promised things are things to be prayed for.

29. THOU HAST SPOKEN IT. He had just said, THY WORDS BE TRUE, and now he plants himself once more upon the word and promise of God, with a firm conviction of its faithfulness. That God has said a thing is enough for him who believes that there is a God at all. David ascertains what God has said, and then believes it with his whole soul, and makes it the ground of asking his blessing. Thus what God had done and said became the basis of a blessed hope for the future of his HOUSE even FOREVER. And God has been true to his word, as he always is, and has raised us up of this man's seed, a Saviour, Jesus, who shall reign forever.

LESSONS. 1. The truthfulness of God. Let us fasten this in our minds. He is true. His Bible is true. His promises are true. What he has said we may depend on, for he will not lie to saint or sinner, nor can he fail those who trust him. Psa. 89. 35; Heb. 6. 17-19; Num. 23. 19; Exek. 24. 14. 2. Our hope for eternity must rest on God. Every other basis is shifting sand. Each of us can find enough in what God has done for us and said to us, to rest our hopes upon, especially in his gift of his Son and the promise of life through him. Matt. 7. 24-27; Psa. 50. 23; Acts 4. 12; 10. 43; John 6. 68; 3. 16. 3. Now that a Saviour is raised up, let us receive and love him. Let the teacher press this practical lesson and not rest until his whole class are in covenant with Christ. Acts 2. 38; 13. 26; 1 Tim. 1. 15; Prov. 8. 17.



WESLEYAN ALMANAC FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 30m. afternoon. Full Moon, 9th day, 1h. 32m. afternoon. Last Quarter, 17th day, 0h. 41m. morning. New Moon, 25th day, 2h. 6m. morning.

Table with columns for Day of Week, SUN, MOON, and TIDES. Rows list days from Tuesday to Tuesday with corresponding times and tide information.

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

Each water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 2 hours and 25 minutes LATER, and at St. John's, Newfoundland, 20 minutes EARLIER than at Halifax.

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

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

SUPPORT OF MISSIONS.

MINISTERIAL BENEVOLENCE—AN EXAMPLE TO THE LAITY.

(Continued from last week.)

But it may also be objected, that one of "our people," in Halifax, gave, last year, more than double the whole amount given by the ministers. Granted again. All honor to the whole-hearted man who had a soul large enough to subscribe \$750 to the mission cause.

But, let us investigate a little further. On page 15 of the Minutes, the number of ministers in the active work is put down at 81, and the supernumeraries at 16, making a total of 97.

Divide the total amount subscribed by the laity by these figures, and we find the "enthusiasm" of "our people" for the "mission cause," manifesting itself in the magnificent sum of 92 cents per head, per annum. Comparisons I know are odious, and those following is no exception to the rule.

Now, Mr. Editor, I stated at the outset that I was not going to touch upon the subject of deficiencies—nor am I. But this much you will permit me to say: had "our people" twelve months ago manifested an enthusiasm for the mission cause, equal to that exemplified by our ministers during the same period, the rather undignified clamor and deficiencies would, in all probability, never have been heard.

by the divine influences of the gospel of peace, that he may see himself called upon to contribute (as God has given him the ability) to the support of a cause, which of all causes is dearest to the heart of the Christian—the cause of missions.

ONE OF THE "YOUNG MEN."

A CLOSE COMMUNION SECEDEE, AND WHAT HE THINKS.

A correspondent of the St. Louis Advocate, writing from New York, has this graphic description:—

We went to hear Hyatt Smith, last Sunday evening, preach on open communion, with especial reference to the New York Baptist Conference, of which we have written you of late. His church holds about one thousand persons, and was crowded long before the hour of service. This, however, is not uncommon, but the subject announced undoubtedly served as an additional attraction, and we noticed a great many of the notabilities of the district among the audience.

of the New York Baptist Conference, saying that he had probably heard of it! How some of the scenes would have disgraced a fourth-rate primary in the fourth ward (this ward in New York bears a bad reputation the country over), but he added, apologetically, that he meant no disrespect to the fourth ward! Commencing on the text, he said that when the Jewish Christians reconstituted with Peter because of his consorting with the Gentiles, he did not tell them they lied, seeing "he was not a member of the New York Baptist Conference."

In the summer of 1830 I first became acquainted with him and his connections. From them he decended in a good old Methodist line. The elder members of the family on the fathers side, were decidedly attached to Wesleyanism, many of them truly pious, united to the Church, sustained its interests, and always welcomed our ministers to their hospitable homes.

Feb. 8, 1876. LUX.

OBITUARY.

DEATHS AT GRANVILLE FERRY.

We have much cause to thank God that yet "our people die well." Within the last months several of our loved ones have passed on before.

MISS MARY A. AMBERMAN, yielded to the claims of God and gave Him her heart in 1866. Naturally diffident, gentle and unobtrusive, religion gave a new grace and charm to her character. She was a consistent christian worker, a faithful loving friend, an earnest sinner at the threshold of the house of God.

MISS MARY E. DELAP, died Dec. 21st, 1875, aged 30 years, 6 months. In 1865 during a series of meetings held by Rev. J. Hart and W. H. Hertz she passed from death unto life. Though she never united with any church organization, partly because she lived at such a distance from the places of social religious gatherings of the people of her choice, she availed herself of every opportunity that offered for religious intercourse with those who loved the Lord, and living near to God, she grew in grace and in the knowledge of the truth.

Sister Delap was called to suffer much bodily pain and weakness, but tribulation worked patience, and patience, experience, and experience hope. Her last illness was peculiarly trying and though she longed to fly away and be at rest, confidently trusting in her Father's love she patiently waited till her change came, and then "resting on Jesus," as she expressed herself in her dying words, she passed to heaven.

ALFRED TROOP, Esq., ceased to live on earth, during Oct., 1875 having sojourned below 59 years.

It was not till he had arrived at the age of manhood that Brother T. experienced the joys of pardoning love. For nearly twenty years lower he strove to walk with God ere he was called from earth. A clergyman belonging to a different section of the Church from that which Bro. T. was connected with said at his funeral "To know him was to love him, to love him was to mourn for him."

During the past year it was evident that Bro. T. was taking a deeper interest than ever before in the cause of God. He seemed to realize that "the time is short" and that he ought to improve every opportunity to do good and to get good.

At our Watch-night service on the last day of the year he was in his place in the house of God as usual but did not feel well. He rapidly grew worse though not until Wednesday did there seem to be any cause to fear that death was near. On Thursday morning it was evident to his medical attendant, who had not left him all the preceding night, that he was rapidly sinking. When he was informed that death appeared to be near he was surprised, but as he said "not alarmed."

J. R. H. Granville Ferry, Feby. 16th, 1876.

REV. W. C. BEALS.

DEAR MR. EDITOR—I noticed in the last WESLEYAN the death of the REV. W. C. BEALS, and a hope expressed that some one acquainted with his ministerial life would write an Obituary of him. Altho' I have known our departed Brother for over forty-five years. I can only give a mere sketch of his life.

In the summer of 1830 I first became acquainted with him and his connections. From them he decended in a good old Methodist line. The elder members of the family on the fathers side, were decidedly attached to Wesleyanism, many of them truly pious, united to the Church, sustained its interests, and always welcomed our ministers to their hospitable homes.

Brother Beals was brought up in the fear of God, and early in life experienced the Gospel to be the power of God in the salvation of his soul. I regret that I am unable to state the particulars of his conversion.

My personal acquaintance with him commenced in 1830, at the close of a class meeting held in the Lawrenceton Wesleyan Church. What he then said, relative to his religious experience produced an impression upon my mind. I was satisfied of his conversion to God, decided piety, sincerity of purpose, and determination to live to the glory of God.

Soon after he attained a sense of Divine favor and united with the Methodist Church, he began to call sinners to repentance, and God honored his young servant by rendering him a blessing to the people. Believing that he was called of God to preach the Gospel, he offered himself to the British Wesleyan Conference and was accepted, in 1835, as a probationer.

From the above date to the Conference of 1862, (held in Charlottetown P.E.I.) for the space of twenty-seven years, he was actively engaged in the regular work of the ministry. He labored faithfully and efficiently, in season and out of season through evil and good report, always having one great object in view the salvation of souls.

But his ministerial life was not all sunshine. He not infrequently had to pass through clouds and thick darkness. He was called to suffer great trials from various quarters, and from different causes. Too minutely entering into these, at the present period, would perhaps be both unwise and useless. Suffice it to say, that some of them arose from his determination not to compromise religion, Methodism or his conscience from his plain and outspoken utterances; from the hostility or spirit of his opponents; from not properly understanding each other; and sometimes from being so impulsive. His motives, however, I believe were pure.

The Philadelphia "Ledger" says: "Hotel accommodations in Philadelphia promise to be ample for the demand during the Centennial Exhibition, and it is not likely that prices will be increased beyond present rates. One of the new hotels within a square of the Centennial buildings has already published its scale of prices for lodgings. A single room and single bed will be furnished for one dollar per night, and meals can be procured at restaurant prices, either in the hotel or elsewhere, as the guests may desire."

Since the Conference of 1832 to his death, in comparative retirement, amid trials and enjoyments, he continued to serve his God, and frequently preached the Gospel with acceptance and success. Though separated from his old friends and the work he loved, and in which he still lived for eternity, was attached to the church of his early choice, labored for his Divine Master, and the prosperity of Methodism. He never exerted his influence at any time, that I am aware of to mar the peace, harmony or usefulness. He has finally finished his course, kept the faith, and doubtless received the crown of righteousness, from the Lord, the righteous Judge. And such a crown will be given to all those that love his appearing.

MARGARET BRUCE.

Late wife of Richard Bruce, Esq. of Clamb Harbor and daughter of the late Edward Morgan of Guysboro; departed this life Nov. 12th, 1875. She was a woman who gave her heart to God in her youth, and from her experience could say,

"I will save us from a thousand snares, To find religion young."

We cannot now give the exact date of her conversion, but know that at the age of 14 years, she much enjoyed the company of the pious. And the rich conversation of her age, wherein was expressed happy remembrance of those youthful days, showed, that for pious intentions she then sought the company of the Godly. Among the names mentioned in those remembrances is that of Mr. Toby, an humble earnest christian, who's house to house efforts, were most appreciated between the years 1826 and 1828 when Guysboro was without a Methodist Missionary.

Under his ministry we learn of her being "very happy in the reassurance that she was born again of the spirit of God." At which time she would be between 15 and 17 years of age. After she was 23, and when the Rev. W. Smith had charge of the mission she connected herself fully with the church; and with her husband ever afterwards strove to be faithful and useful member. Every minister who has travelled this wide field of missionary toil, will remember sister Bruce, her cheerful disposition,—her kind hospitality and desire for the extension of the kingdom of Christ. She passed like many others, through afflictions and sorrows; but the Lord was her helper; and in her deepest distress she was still able to praise Him.

Her last illness was very distressing, for a long number of weeks she could not lay down night or day, and in the upright posture she was compelled to maintain, it was very difficult to give her head anything like comfortable support.

During her weakest and most depressed periods she could still say "her soul was at peace with God," but when for a little she regained her strength, then with fuller expressions, she rejoiced in God her Saviour.

At last the end came. Her limbs lost their strength. There was a quiet waiting for death, and without suffering she passed away, aged 69 years, leaving her life companion, to feel deeply his sad bereavement.

His daughter who had been at home during her mother's sickness returned to her sisters in New York. A few days after her arrival, one of the sisters, dropped down suddenly dead upon the floor of her house when preparing to assist in some enterprise of the Church, of which she was a member.

Tillings soon reached the old homestead. Brother Bruce bowed beneath this second stroke, having taken cold, sickness followed, and the flame of life burned low. Yet it pleased God to spare him. And many ministerial friends, who have preached at his house, and enjoyed his hospitality, will be pleased to know that this aged brother, though lonely and sad, still lives to honor, by a Christian life, his God and Saviour.

Boylston. V. T. D. H.

The Philadelphia "Ledger" says: "Hotel accommodations in Philadelphia promise to be ample for the demand during the Centennial Exhibition, and it is not likely that prices will be increased beyond present rates. One of the new hotels within a square of the Centennial buildings has already published its scale of prices for lodgings. A single room and single bed will be furnished for one dollar per night, and meals can be procured at restaurant prices, either in the hotel or elsewhere, as the guests may desire."

The wit of the early Methodist preachers has not entirely departed from their successors; it is quite as sharp but not as current as it once was. The following is worth preserving: "Brethren," said Brother M., who was reading the "General Rules" and had just repeated with emphasis "The putting on of gold and costly apparel," "Brethren, this rule isn't broken by as many Methodists as some people think it is—it doesn't refer at all to pink beak."

GETTING

In a rural part of the western people, for various reasons of a character meeting was a desired change were agreed to a learned, laborer, a man, he was uninteresting resolved there should be sent to demit his task. At last to go and talk the matter, with no greatly relieve in which the them. He hesitatingly acquiesced in resign. Elate hastened to people. Alas the prospect of arrangement; and gratitude to the years of service ready compliance they determine address and a of the congreg the pastor was a strong expression gratitude for his strong persons and the purse, token of their On rising to deeply moved, ing voice. He by the state had called upon with much expect to resign his minute, as if it—not a few of, praying their went on to an affectionate had just received signed, and necessary a gift, if abandon his future remain with people who were him, and who humble services.

The reply was by genuine sim the time had the explain. That of the same transpired some ago, and contain

A WEDDING

A clergyman called to his parlor, who wished to be was a typical bride woman, a senior, who looked might have been tendance of minister's objections appeared of the minister, gether and service part of it went on came time for the question. "What she replied." No sudden pause, and expostulating groom, which effected a reiteration of the outraged clergy, severe words, del and showed the half-hour elapsed again, and the same groom no way all clergyman that he rel between him a considerable coaxing her to return and gyan hesitated, and the service was the groom was at this woman," etc. tically, "No! I won't The bride burst ipected sign of pl fondly hoped to fairly increase, to house with scant later they returned explained that he lady, and they had be married and the about it. The cle time with alacrity, ded to the question tory promptness, at her part with dign came to the last p however, the clerg turn now. I will no and wife. You may get married." And their third attempt, single.



GETTING A PASTOR OUT

In a rural Presbyterian congregation in the western section of Canada, the people, for various reasons, were desirous of a change in the pastorate. A meeting was called to consider how the desired change could be effected. All were agreed that though the pastor was a learned, laborious, amiable, and excellent man, he was exceedingly prosy and uninteresting as a preacher. It was resolved therefore, that a deputation should be sent respectfully to ask him to demit his charge. No one was ready to undertake the difficult and delicate task. At last two elders were induced to go and talk with the minister about the matter. They went on their mission with no little trepidation, but were greatly relieved by the cordial manner in which the good minister received them. He listened quietly to their hesitatingly told story, and at once acquiesced in their desire that he would resign. Elated with their success, they hastened to report the results to the people. All were greatly gratified at the prospect of such an amicable arrangement; and feeling some sense of gratitude to the minister for his many years of service, and especially for his ready compliance with their wishes, they determined to present him with an address and a purse. A public meeting of the congregation was held, at which the pastor was invited to be present, an address was read to him containing strong expressions of appreciation and gratitude for his manifold labors and of strong personal affection for himself, and the purse was handed to him as a token of their continued esteem.

On rising to reply, the pastor was deeply moved, and spoke with a faltering voice. He stated that influenced by the statements of the elders who had called upon him he had resolved, with much expense of feeling to himself to resign his charge. Pausing for a minute, as if to overcome his emotion—not a few of the tender-hearted betraying their sympathy with him—he went on to say that in view of the affectionate and touching address he had just received, so very generously signed, and accompanied by so generous a gift, he felt constrained to abandon his purpose, and would therefore remain with them, and devote his future life to the best interests of a people who were so warmly attached to him, and who so highly valued his humble services. The reply was so obviously dictated by genuine simplicity, that no one at the time had the courage to rise and explain. That minister is still pastor of the same parish. The incident transpired some ten or twelve years ago, and contains a good moral.

A WEDDING ANECDOTE

A clergyman was one evening summoned to his parlor, and found there a couple who wished to get married. The groom was a typical "Bowers boy," and the bride a woman apparently some years his senior, who looked as though her temper might have been soured by long superintendance of milliners' apprentices. No objections appearing on the questioning of the minister, the couple stood up together and service was begun. The first part of it went off smoothly, but when it came time for the bride to reply to the question, "Wilt thou take this man," etc. she replied, "No I won't." There was a sudden pause, some hurried questioning and expostulating by the astonished groom, which effected nothing more than a reiteration of the bride's refusal, and the outraged clergyman in dignified and severe words, delivered a scathing rebuke and showed the party to the door. A half-hour elapsed, when the bell rang again, and the same couple appeared. The groom now abashed, explained to the clergyman that he had made up the quarrel between himself and the lady, after considerable coaxing, and had prevailed on her to return and be married. The clergyman hesitated, but at length consented, and the service was again begun. When the groom was asked, "Wilt thou take this woman," etc. he replied most emphatically, "No I won't. It's my turn now." The bride burst into tears at this unexpected sign of pluck in the man she had fondly hoped to rule, and the clergyman fairly incensed, turned them out of the house with scant ceremony. An hour later they returned, and the groom again explained that he had made up with the lady, and they had finally determined to be married and have no more nonsense about it. The clergyman consented, this time with alacrity, and the groom responded to the questions asked with satisfactory promptness, and the lady performed her part with dignity and ease. When he came to the last part of the ceremony, however, the clergyman said, "It's my turn now. I will not pronounce you man and wife. You may go somewhere else to get married." And the fickle couple, after their third attempt, were turned away still single.

HOUSE AND FARM

CARE OF STOCK.—Stock should go into winter quarters. Nothing is gained and much is lost by allowing them to roam the wet, sodden fields, and obliging them to eat frozen, coarse stuff that has no more nutriment than wood chips. Exercise during a portion of the day in a yard or small lot will be beneficial. To feed all farm stock so as to keep them thrifty is the right method; over-feeding is as injurious as under-feeding, and irregular feeding as bad as, or worse than either. Feed regularly, and provide pure water liberally and frequently. To prevent sickness is much easier, and vastly better than to cure various troubles by medicine.

RYE AND INDIAN MUSH.—Use two parts rye rather coarse corn meal and one part rye meal, stirring in the corn meal first, and cooking awhile, if desired, then adding the rye meal, stirring very carefully, then cover close and cook slowly one hour or more.

In cooking oatmeal, hominy, wheaten grits, cracked wheat, or any of those nice breakfast dishes, cook it in a covered tin dish set in a kettle of boiling water; in this manner there is no danger of scorching. Oat starch pudding, sea-moss, farina, and all other articles mixed with milk, can be cooked in the same way.

A Frenchman roasts coffee, grinds it to flour, moistens it slightly, mixes it in twice its weight of powdered white sugar, and then presses it into tablets. One of these tablets can be dissolved at any time in hot or cold water, making at once the very perfection of coffee, and it is claimed that a pound of the berry will go much further by this than by any other preparation of the beverage.

Herbs intended for drying should be picked just before the plant blossoms. Wash them until they are entirely free from dust, and place them on a sieve to drain. Then put them in the oven and let them remain until they are perfectly dry. Afterwards rub them from the stalks, put in glass jars and clover closely.

RYE BREAD.—Pour boiling water on rye meal and mix into a stiff dough, make into squares or rolls, and bake in a hot oven. When the beginner can manipulate the dough readily he may succeed in making it light in loaves three inches in diameter.

TURNIPS.—Some years ago I became so anxious to enlist my fellows in turnip culture that I bought the best seeds, carefully cultivated, saved four barrels of clean seed, and sent to points to sell, at one cent of what I paid, and the people thought, if only worth ten cents, they were worthless and so I did not realize the freight. I have with a Cabot seed-sower, a hand and a mule sowed, say a hundred acre cotton-field in August, which my cattle and sheep had for a winter supply. When turnips are planted for family use, I would prepare land thoroughly, and make it rich. The best success for cost, was Rhode's superphosphate. Roots marked off fourteen inches apart, seed drilled and covered, say one-fourth of an inch, kept clean, and land stirred, until the tops cover the earth, then chop out to six inches. I have tried about all known to the trade, and find Red Top Strap-Leaf and the White Strap-Leaf about as good as any for the early; Early Dutch and Red Top will do. The best late turnip is the Ruta Baga (Swede), and is decidedly the sweetest and keeps better. These should be drilled at about twenty-eight inches, and will pay well. In Hinds County I have them in the earth all winter; sometimes the winter is too severe. A brother-in-law has kept all his turnips by turning a furrow over them before a freeze. There is no question in my mind but that turnip culture, with rye, wheat, and oat straw, will do much to build up the South as it did to save England. I hope grass has gained friends, and I can now hope to know turnips will have attention.

THE CREAM OF MILK.—Few persons are aware, probably, of the extent to which the percentage of cream is influenced by the condition of the cow. At a Barre meeting of the Massachusetts State Board, Mr. Lewis an old experienced dairyman said: "I have taken a great deal of pains to test the value of milk that I have worked into cheese. I have graduated glasses for the purpose, and I have found a cow whose uniform percentage of cream was eighteen per cent, reduced to six in twelve hours—not from any change of food, but from a little excitement. You gentlemen who make butter, be careful to adopt my advice and always treat your cows kindly and gently; never get her excited, because every ounce of excitement will take from the milk one per cent of cream. I have known a cow to be abused by a furious brutal milker, and the percentage of her cream went down one-half. It is astonishing what an effect excitement has on the percentage of cream in the milk a cow produces. You will be astonished if you will make the test and make it carefully. I have known a cow excited from natural causes to drop from fourteen to six per cent, in twelve hours. So I would again repeat, whoever abuses his cow knocks out of his milk a large percentage of cream."

SMOKED GEES-BREASTS.—Out out the breasts of young, fat and well-cleaned geese, rub them well with salt, and with a little saltpeter, after which put them in smoke for two weeks.

CIRCUS HORSES.—The curiously spotted or patched horses, common in circuses are of Arabian blood. Perhaps this is the reason why they are more docile and intelligent than common horses, as there is no horse that is so enduring, or that can be so easily trained, or is so tractable or gentle as the Arabian. There is no record kept of this breed.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE, With Fittings of every description. BRASS AND COPPER TUBES, SHEETS, ETC., STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEERS' BRASS FITTINGS. Also—The heavier description of BRASS AND COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

CUSTOMS DEPARTMENT. Ottawa, Nov. 29, 1875. AUTHORIZED Discount on American Invoices, and on further notice, 11 per cent. J. JOHNSON, Commissioner of Customs, Nov. 27.

Important Announcement. A new book for Conventions, Singing Classes and Churches.

"THE CHOICE," By JAMES McGRANNAN & C. C. CASE. The Best and Only

The Teachers' Choice. Containing 192 pages, embracing entirely new Singing School Department; original and striking exercises and examples; stirring Part Songs and Choruses; beautiful Solos; Rousing Rounds and Graceful Glee. Everything Choice.

An Important Feature. wanting in most works of the kind. The Choice contains a large collection of standard Church Tunes for the use of Choirs and Congregations, and Fifty pairs of Anthems. Price 75 cents; \$7.50 per dozen. Single specimen copies sent post paid on receipt of retail price. Published by JOHN CHURCH & Co., 66 West Fourth Street, Cincinnati, O. Sept 18 75

BRITISH AMERICAN BOOK AND TRACT DEPOSITORY, 13 GRANVILLE STREET, HALIFAX, N.S.

S. S. Libraries. S. S. Papers. Holy Scriptures. Mottoes, for the wall of the House of School Room. S. S. Cards, with Scripture texts, Hymns, &c. S. S. World, monthly, with notes on International Lessons. International Lesson Paper for Scholars, Maps of Palestine, Landscape Map of Egypt, Syria and Palestine. Bible Text Book 45 cents. Cruden's Concordance (unabridged) \$2.25 Do. Do. Edie's 60 cents. Farrar's Life of Christ, 2 vol. \$4.00 Do. do. 1 vol. \$2.00. Memoir of Dr. Guthrie, 2 vol. \$2.00. Family Pocket and Teacher's Bibles. A liberal discount to clergymen and Sabbath-Schools, and Y. M. C. Associations. Descriptive Catalogues sent on applications. A. McBEAN, Secretary

Provincial Building Society. Office—102 Prince William Street, St. John, N.B.

MONEY Received on Deposit at Six per cent interest withdrawable at short notice.

LOANS Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security. THOMAS MAIN, Secretary. C. W. WETMORE, President, May 25.

SUNDAY SCHOOL DEPOSITORY. 14 KING STREET, ST. JOHN, N.B.

THERE is now being received at the Depository the Spring Supply of SUNDAY SCHOOL BOOKS. This importation has been carefully selected by the Trade Committee of the Sunday School Union, and comprises the publications of the Religious Tract Society, Sunday School Union, T. Nelson Sons, Gull and Inglis, and other leading and Scotch Publishers. The Union is now prepared to furnish LIBRARIES suitable in every respect for SUNDAY SCHOOLS. at a very small profit. Also on hand a large supply of Reward Tickets, S. S. Cards, Lesson Papers, Hymn Books, and all Sunday Requisites. A great variety of BIBLES very cheap. Address H. R. SMITH, Bookseller and Stationer, 14 King St., St. John, N.B. April 3.

1876 BOOKS JUST PUBLISHED. Received since New Year's Day, AT THE METHODIST BOOK ROOM HALIFAX, N.S.

Glimpses in America.—The New world as we saw it, with notices of the Evangelical Alliance, the Pacific Railway, and California. By the Author of "Life's True Beatitude." Published at Wesleyan Conference, Office, London. Cloth gilt, lettered side—very handsome. Price, 1.35.

Moss Side.—By Marion Harland author of "Alone" &c. Uniform with "Ruby Series"—Cloth. Price 45.

UNCROWNED KINGS: or sketches of some men of mark who rose from obscurity to renown, showing the means by which they achieved success. Written for Young People.—By the Rev. D. Wise, D.D. Price 1.25.

MAMMALIA: A popular Introduction to Natural History, by Thos. Rymer Jones, Professor of Natural History and Comparative Anatomy, in Kings College London. Cloth Gilt, 480 pages, 200 illustrations, full Index and Glossary. Price 2.50.

THE ANIMAL CREATION: Introduction to Zoology. Uniform with MAMMALIA 500 Illustrations. Price 2.50.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students. You need VOL. III of the Old Testament Series, written by Rev. Dr. Steele and Rev. M. S. Terry; Vol. IV of the same series, by Rev. M. S. Terry; and Vol. III of the New Testament, by Dr. Whedon. The Volumes of the Old Testament are larger, and contain over a third more matter than those on the New Testament. Old Testament Volumes, \$2.50 per vol. New Testament Volumes, \$1.75 per vol.

NOTICES OF THE PRESS. Dr. Whedon has set the example of Commentaries that do not skip the hard passages.—Dr. E. O. Haven. Altogether these Volumes head the list of "Biblical hand-books of interpretation." Zion's Herald. In the research Mr. Terry is indefatigable, laying under contribution all that recent exploration and scholarship have brought within his reach. He shuns no difficulty and shirks no labor.—New York Christian Advocate. Scholars and average readers will find this Commentary popular in form, yet solid in its critical value.—Christian at Work.

There is an unusual fulness of detail on the little things which we all desire to know, but which are seldom found in similar works.—Sunday School Times. It shows the fruits of ripe scholarship, using the latest results of archaeological and critical information.—Evangelical Lutheran Review. Just published. Vol IV of the New Testament Series, 1st Corinthians to 2nd Timothy, inclusive; by Dr. Whedon. Discount to Ministers and Teachers. METHODIST BOOK ROOM, HALIFAX.

AGENTS ATTENTION WE want Agents in EVERY COUNTY and Township to sell FAMILY BIBLES HARDING'S. We are prepared to give the most liberal discount offered. Harding's Editions of the Bible have been widely known for more than forty years as the CHEAPEST FAMILY AND FAVORITE BIBLE EVER PUBLISHED. They have lately added to several editions a Bible Dictionary with nearly 300 illustrations. Also a History of the Bible, beautifully illustrated with fifteen full page illustrations after Dore. THE CHEAPEST QUARTO BIBLE WITH REFERENCES. No. 7.—Roan Embossed, Marbled Edges, Family Record, eight full page Illustrations, and two Illustrated Titled Pages, Psalms in Metre. No. 8.—Same as No. 7 with addition of Concordance. No. 9.—Roan Enamelled Gilt, sides and back, contents the same as No. 8. Address WESLEYAN BOOK ROOM, 126 Granville Street, Jan. 23.

SUGAR. 150 Bbls Crushed, 50 bbls Granulated, 10 bbls Powdered, 50 bbls Vacuum Pan, 50 bbls Scotch Refined. 40 bbls Porto Rico. For sale by R. I. HART. Jan. 27

DEVOES' BRILLIANT KEROSENE OIL THE finest illuminator in the world, burning without smell or smoke, or crusted wick, will give a larger flame and much more light than other OILS. Is safe—used for the last five years' no accident or explosion has ever occurred. Put up in a Gallon Cans with patent faucet for family use, for Sale in Barrels by WM J. FRASER, Agent, April 17—1y Tobin's South Wharf

BUCKLE BELL FOUNTAIN Superior Bellows and Blowers for Furnaces, Stoves, and Boilers. Also for Blowing Glass, and for all other purposes. Made in Canada. Solely Manufactured. Warranted. Agents: Wm. J. Fraser, 119-121 Water Street, Halifax, N.S.

FITS! FITS! FITS! CURE OF EPILEPSY, OR FALLING FITS, BY FRANCIS' EPILEPTIC PILLS. These Pills are the only remedy ever discovered for curing Epilepsy or Falling Fits. All the medical authorities should be consulted by all the afflicted, and every respecter true, and should they have a physician, he will be a success in getting this out and sending it to him.

A MOST REMARKABLE CURE. FRANCIS' EPILEPTIC PILLS, June 28th, 1875. Dear Sir, I have the honor to acknowledge the receipt of your Epileptic Pills, and to inform you that I have used them for several days, and have been cured of my Epilepsy. I have not had a seizure since I began to use them. I am very much obliged to you for the cure, and I hope to be able to give you some more testimonials in the future. I am, Sir, your obedient servant, Wm. J. Fraser, 119-121 Water Street, Halifax, N.S.

THE ANIMAL CREATION: Introduction to Zoology. Uniform with MAMMALIA 500 Illustrations. Price 2.50.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.

WHEDON'S COMMENTARY, FOR THE BEREAN LESSONS OF 1876. Best Commentary for Sunday School Workers, Ministers, and Bible Students.



THE WESLEYAN

The only Methodist Paper published in the Maritime Provinces.

\$2 PER ANNUM, IN ADVANCE

POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda,

As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, FEBRUARY 26, 1876.

HOPE FOR THE TEMPERANCE REFORM.

They are taking the right way to reach public sympathy and secure abiding results in connection with the Temperance movement, at Sackville, N.B. Public meetings are held in central places, which are addressed by the strongest men in the community. Speakers who have all the qualifications of culture, good address, and great Temperance enthusiasm, are likely to win in this crusade. It is a happy day for the friends of a noble cause when they can call out men like Professors Inch, Burwash, Dr. Stewart and Dr. Allison, to meet a foe so deadly and seductive as Intemperance has become in our day. For years we have mourned in silence over the calamity which seemed to have driven so many of the intelligent in our towns and villages out of the Temperance ranks altogether. A class of workers—to their credit be it said—who saw clearly that elements had entered the Temperance body which rendered it next to impossible for persons having strict regard to their own reputation to attend their meetings with regularity, sacrificed their feelings for the purpose of keeping converts under restraint. Yet they could not avoid—indeed could but sanction—the gradual withdrawal of some of the best members from the societies. Once outside, these, who may be counted by scores everywhere, appeared to have no common aim in regard to reclaiming the victims of intemperance. Something else besides Temperance fraternities was necessary. Men having gifts—having a desire for the salvation of human beings lost and degraded—could not present themselves before the public, authorized by God and their consciences, to argue, persuade, exhort and declaim in respect to a very general and mischievous vice. This they have begun to do; and to this agency we shall look with great hopefulness of substantial results.

It has come to this, that no man need wait for an opportunity to speak out on the subject of intemperance; that, instead of being degraded, according to the fancy of the select few, it is employment worthy of Christians and philosophers; that, indeed, if society is to be preserved at all, every proper means must be employed to stay the traffic in intoxicating drinks and save the children of this generation from a fate worse than death. Prohibition comes to us with slow strides; meanwhile every true man may be a Prohibitionist.

OUR MOUNT ALLISON COMMERCIAL COLLEGE seems to be doing admirably—far in advance indeed of the expectations with which it was founded. For the two-fold advantage of a thorough training and faithful guardianship for young men, there is nothing to excel a course at Sackville. By the way—could not young ministerial students be allowed to take a few months in the Commercial department? It is well known that Methodist Ministers are as a result of their church economy, more generally in the way of business transactions than clergymen of other churches. As to their Annual meetings—Districts, Conferences, &c.—they are extensively Commercial. Our Ministers are compelled to deal with financial questions, and would do wisely to learn the most thorough and direct methods of business. There is a great deal of popular prejudice—foolish and unfounded to a considerable degree—in regard to the prevailing ignorance of clergymen on business affairs; but we confess there might be some improvement without much loss of time or cost of money. Now that the Commercial is a part of our educational work, we would quite favor a Confidential law which would bind Probationers to a course of business training. Instead of interfering with their spiritual work, it ought to render it more successful.

THE FARRELL RIDER.—Mr. Woodworth has introduced a Bill into the Nova Scotia Legislature to repeal an Act of last Session, disqualifying clergymen from serving on the School Board of Halifax. The Chronicle, referring to it says:—

In our opinion, as we have often said, the Farrell rider to the Halifax School Board was unwise, because the purpose it had in view might have been accomplished without the aid of a legislative enactment which, from its nature, was likely to give offence to a class of gentlemen who are deserving of the highest respect. In pure pose, however, the rider was a good one. The only reasonable objection to it was the offence it was calculated to give to clergymen, and as that harm has been done and cannot be remedied, we do not see any reason for repealing the rider.

Exactly! the "Rider," as every one knew, was a little piece of spiteful legislation against men who were supposed to have secured an adjustment on the Halifax School Board. It was, therefore, impolitic and undignified, as well as transparent. But the evil has been done, and the gentlemen who dared to ask for reform have been well punished. Let the censure abide on the records of Legislation! Then, though there is no expectation that clergymen will be appointed to the Board, and certainly no desire for it on their part—what matter? Let this insult remain on the Statute Book! Outside of Halifax a clergyman shall be respected in this regard; in the city he must continue branded by Act of Legislation, as not eligible to a position on the School Board. That is what the whole thing means, and the Legislature, if it chooses, may continue to accept the peculiar logic of the Chronicle.

COLLEGE GRANTS. A FEW POINTS.

The Memorials from Acadia, King's, and Mount Allison Colleges for additional grants, now before the Nova Scotia Legislature, deserve, and only require, very brief explanation.

The denominational colleges made no request respecting their own grants, though continually protesting against State aid to Dalhousie, until this year. Their movement, simultaneous and sufficiently significant, is based on these facts:—

1. Dalhousie received a large, special grant last year, mainly on a denominational plea, which raised it into invidious distinction.
2. The Presbyterian body, almost exclusively, avail themselves of the advantages of Dalhousie. They have now that College, with all its endowments, and a Provincial Grant of \$2,800 a year.
3. The amount which Presbyterians have invested in Dalhousie, is but a fraction of what Baptists own in Acadia, and Methodists in Mount Allison. The toil and self-sacrifice of both those latter bodies in behalf of education during the last half century, are concentrated in Wolfville and Sackville. All the educational property of the Presbyterian Church is represented in Dalhousie.
4. Acadia and Mount Allison are receiving \$400 each per annum. Dalhousie receives \$2,800. A grant is made to the Academies at both Acadia and Mount Allison; but only for academic work. They earn it all, as is seen by the fact that they have been preparing students, not only for their own colleges, but for others—Dalhousie included.
5. It has never been shown that Dalhousie is doing work superior to that performed at the other Colleges. In all instances of competition, students from Kings, Acadia, and Mount Allison have sustained themselves, while in the professions they are nobly represented.
6. While the denominations now memorializing the Government have always favoured the principle of a central University, they have never yet seen sufficient inducement to lead them to sacrifice property valued at hundreds of thousands of dollars, with the hope that such a University could be established. Especially are they not willing to accept Dalhousie as an approach to what they mean by a central University.
7. The experiment of a Provincial University has already been tried in our neighbourhood; and the results are not such as to justify the adoption of a petty scheme in lieu of systems now doing so much to bless these Provinces.
8. Till unanimity in respect to a better system can be reached, the wisest policy would seem to be that of placing all the colleges on equality, with a view to rendering them as efficient as possible.

We therefore very firmly maintain that the memorials are based upon principles of justice, and have every confidence that the House of Assembly, intelligently and impartially, will grant their utmost request.

REV. BRO. McLEOD, Editor of the St. John's Intelligencer (Free Baptist) has been chosen Chaplain of the New Brunswick Legislature, in place of Dr. Spurdin, deceased. We do congratulate the man and the denomination thus honored. When a public writer, who necessarily comes into frequent and sometimes sharp conflict with popular prejudices, can rise above all carping criticism, and take a prominent place, which he may not covet, through the suffrages of those who know his worth, it speaks loudly in his favor. There is no better sphere of usefulness open to a good man than among politicians; and there is no one more suited to wield a quiet though effective influence than Brother McLeod.

WE are pained to learn that Rev. J. McC. Fulton who recently left our Provincial for the United States work, has been seriously afflicted. A child of the family died on the 13th inst., from congestion of the lungs; Mrs. Fulton's health for a year has not been good, and our Brother is himself almost an invalid. It is but natural that he should ask for, and receive largely, the sympathy of his friends.

WE recently stated that the best man who could be called to the platform as a Lecturer failed any longer to obtain an audience. The same cannot be said, however, as regards the best woman. Mrs. Kent Mason has been attracting immense congregations. The only opportunity we had of going to hear her was frustrated by the crowd which packed Temperance Hall, so we are unable to report as to her qualifications.

So the Queen—in the representative sense—has again spoken upon the New Brunswick School Act. She says that Provinces must be left to legislate upon their own matters of Education—that the Dominion Parliament cannot interfere. Sensible Queen! God bless the Queen! She may yet be called upon to say the same thing in respect to the Act upon the Northwest Schools, which the petition published last week by us alluded to.

The Chairman of the Truro District seems to have terrified some young men who proposed to present themselves as candidates to the Nova Scotia Conference. We need not say that its wants are their criterion for Conferential judgement. Even if it be conceded that caution ought to be used in enlarging our ministerial staff—and that was all the article alluded to contended for—it is more than probable that candidates will always be required to keep the ministry up to its proper strength. But in any case even a Chairman's can only be accepted as an individual decision upon matters affecting Methodist economy.

WE are in receipt of the Report of the Y. M. C. Association Convention held last Fall in Pictou. The Association has been doing admirable work. The extent of talent brought out at the Convention shows clearly how vast is the influence for good which the Y. M. C. Association is exerting.

FOR the credit of human nature, it is to be hoped that the strong plea of insanity set up in behalf of Betts, the Wallace murderer, can be successfully sustained. A more cruel and disgraceful affair, we have never seen recorded. But in any case, is it not time Betts was arrested? If he is insane, it is no comforting prospect that he may commit other murders still while he is at liberty; and if the man committed a deliberate crime, judgement should be meted out to him. The proper officials in Cumberland County ought to feel some degree of shame that he has not been captured long ago.

THEY are holding mass meetings in England for expression in favor of Dis-establishment. The ablest men in non-conformist ranks are called to the front on such occasions. Against the arguments employed it is difficult to see how the present system of subsidizing one Church at the expense of many can long be permitted by the British Government. If the end were to be ruin, or even injury, to the Church of England, they might well pause; but history shows that Churches prosper more without than with national aid.

ANOTHER SURPRISE! The correspondent who wrote last week gave figures to show that, while the Ministers of our Church, though doing liberally in respect to Missions, were not above the true standard of benevolence, the Laity, taken together as a whole, fall very far below it, brings out another phase of the subject in our present issue. A large proportion of the members of our Church give nothing to Missions. The proportion, too, is startling. It may be objected that, as several persons of the same family are estimated in the membership, and as one gives for all, the principle of computation is not just. Unfortunately it can be shown that several names of the same family are also in our Lists of Missionary contributions, which meets the objection. But what is the true cause of this anomaly in the Christian Church? Why are so many Methodists never reported in our Mission records? Do they plead poverty? Let us see.

This very week one of our Agents, who sells hundreds of Bibles in this Province, assures of two facts:—

1.—He does occasionally find a family without a copy of the Bible. He even counts them by dozens. We had occasion recently to apply for such a consideration on the part of the Bible Society as would enable us to send out Bibles at a cheap rate, and were met by the statement that no families in Nova Scotia were without the Word of God. So much for that. But at present we are dealing with this:—

2.—Our Agent assures us that he finds an enormous consumption of tobacco everywhere among the common and even the poorer classes. In one house he found the patriarch and his wife, the eldest son and his wife, and one or two others of the household smoking in one family blast. We hope they were not Methodists, for Methodism and five pipes in one family, are direct contradictions. But the inference is this:—No one can consistently plead poverty toward God's cause who can waste God's money in ways which injure the health, poison the breath and bring no solitary recompense of good. How can they meet their Judge in the great day, who have hoarded their talents, or what is worse if possible, squandered them, while professing at the same time to follow the self-denying, pure and benevolent Christ?

LETTER FROM MONTREAL.

DEAR MR. EDITOR.—The third week in January, is called the

ANNIVERSARY WEEK in Montreal, because the great religious societies here then hold their annual meetings. They are held in the St. James street Methodist church, being the largest and most central.

The first in order was that of the Y. M. Christian Association, with the president Mr. Claxton in the chair. The popularity of this organization continues unabated. Its usefulness to young men, and, by their pious activity in mission work to others, is apparent and great. The report was quite satisfactory. This association cannot but be grateful for the past and hopeful for the future.

The meeting of the Canada Sunday School Union was next held. It aims to establish undenominational Sunday schools in sparsely settled districts, and to aid schools whose local resources are too limited for their adequate support. Its agency covers a large area of this and the adjoining province of the West. It is doubtless highly beneficial to poor families, to churches and to the country at large.

On the 26th ult., the anniversary of the Montreal Auxiliary Bible Society took place. The president, the Hon. J. Ferrier, being ill, the Rev. Dr. Wilkes, one of the vice-presidents, occupied the chair. This auxiliary sends one hundred pounds to the parent society in London, and employs an agent in Canada. The work done was less last year than for some preceding years. The state of business explains the slightly diminished issues and receipts. Were the whole people of the Province of Quebec Bible readers the deep shadows which darken so many of their households, and the burdens of their social state, would soon begin to disappear. They must still be entreated to come and join all those who by daily searching the Scriptures "walk in the light of the Lord."

The annual meeting of the French Canadian Missionary Society was the next held, and proved the most deeply interesting of the series. This arose partly from the presence of the scholars of the mission schools who sang sweetly some French hymns, and partly from the many conversions now happily in progress. These are so numerous that

not fewer than three hundred children of French Canadians had to be refused admission as pupils for want of room. The good work is advancing marvellously. More avidly than it is of little more avast than pieces of lumber detached from a raft in the St. Lawrence avail to arrest the onward course of its mighty current.

The chief actor in this great movement is still the Rev. Mr. Chiniquy whose sacred zeal is increasingly honored by the the divine lover and Saviour of souls. Some adversary has lately designed to discredit him by giving out that he had spoken slanderous words of the blessed mother of our Lord. This Mr. Chiniquy publicly denied, avowed his cordial assent to the biblical testimony concerning Mary, and promised soon to preach on the subject. Then he will clearly and strongly set forth the true doctrine of the blessed virgin mother of Christ, and not spare the crime of the idolatrous worship of the virgin, which is so big and so black a feature in the Romanism of this age. It is thus, as of old, that the "things" divided by the opponents of the pure Gospel, are made to "fall out rather" for its advancement.

The anniversaries closed with that of the Religious Book and Tract Society, at which was presented the fortieth report. This institution is not so efficiently sustained as the others. It however has its own sphere of evangelical endeavor, and its labor is not in vain. Last year it was able to reduce its debt to the parent society, to employ temporarily an agent, to issue 162,550 tracts, of which 6,425 were in the French language, and 314 bound volumes.

These organizations for extending the kingdom of God enlist the best feelings of Protestant Christians, and evoke their liberality. They find that in seeking the true welfare of others, by these means, their own comfort and edification are promoted. This is only a welcome fulfilment of a beautiful engagement of the "bon Dieu," the good God—"that he that watereth others, shall be watered himself also." Friends from a distance less numerously attended than in former years, of these the two chief speakers were the Rev. Mr. Marling, of Kingston, Ontario, and the Rev. Dr. Ellingwood, of New York. But there are several ministers who have lately become pastors of churches in Montreal who appeared to great advantage on the platform. Of these our own Rev. Leonard Gaetz delivered an excellent speech at the meeting of the Bible Society. The weather was favorable to a large attendance which the people well improved. Those who were present at former anniversaries missed from their accustomed seats, worthy men who had been there each returning year for more than a generation. These "old disciples" have nearly approached the going down of their sun. Impressively they cry to their younger friends, even by their absence, "Work while it is day, for the night cometh."

HIS EXCELLENCY THE GOVERNOR GENERAL

with Lady Dufferin and suite, paid his usual winter visit to Montreal early in this month. The Governor's visit in winter to this city produces lively times in a large circle. His Excellency occupied rooms in St. Lawrence Hall. Here he appears to disengage himself from public business and seems to enjoy the brief holiday he takes. His movements are sociable and popular. His party played the "roaring game" with some citizens; he attended a fancy dress ball at the rink; himself and his countless skating admirably; and patronised a tournament on the ice, some of the prizes being the gift of his Excellency. All this was pronounced brilliantly successful. Is it not well for all parties when those who are charged with the gravest responsibilities can occasionally unbend, and by lighter, mirthful occupations qualify themselves the better to carry their official burdens?

THE MOUNTAIN PARK

of which you have heard, had a semi-official opening on the 5th inst. The chairman of the corporation Park committee was joined by a large number of citizens in a long train of sleighs for a ride by the newly made road over the very top of Mount Royal. The eastern extremity of the road is at the upper end of Bleury street, whence by a circuitous and serpentine course of more than three miles it leads over the mountain to the Cote de Neige road on the west. The air was very sharp, but the sun shone, and there was but little wind. The views of the city, Victoria bridge, river, hamlet, churches, hospitals, colleges, champagne, and mountains, comprising the highlands in Vermont form a magnificent landscape of such great variety of objects as is rarely equalled. Hundreds of laborers, who, but for this work, would have nothing to do, are employed in perfecting the park road. By the approach of summer the work will be almost finished, and the drive over the Montreal Mountain Park, will be one of the best of the sort on the whole continent. It will doubtless attract to the city, and detain here no small number of tourists in the travelling season of the present and of future years.

beautiful, tho Methodist, of west, was dedic in this month. Auburn, preach evening. The whose charge t iated in the do At the close of er canvassed f he did so effect service they an the second to the sums pre this elegant, ce debt, and pay The site is la spacious church future years m Enlarging rap The pews will who may apply pants will be they shall abe

Dr. Ives has mons in hundre es. He possess obtain liberal gift in these de few ministers fo gift was that of earnest preache in vain. "For good man and of faith, and ded to the Lord

THE ST. JAMES

AN began on Sund preached in bot church. In the were the Rev. B Rev. Louis Bea the latter the Rev. Dr. Steve in St. James-str appropriate and was Christ as His adorable p merable; and the diffusion of the impressively pro in Douglas chur also.

At the meeting denning, Esq., was read by J. The first speaker dry, whose paren drians, and of co He is now an M. E. Church. the course by w out of the Romis he was a stranger and was led for h hold not the cr of God who take world." He gr divine conscious in the Beloved. ful in leading ot of salvation.

The Rev. Jam thoughtfully and evangelisation." statistics concern Province, and con Ontario on the w Wick on the east he is compelled to rison is greatly t strated lack of i habitants made th to the hierarchica progress of socia and religious lib cluded with an Methodist Missio a larger share of gelisation of the F in schools for t families.

Dr. Ives made his stirring speech showing the ada doctrine and polit jects. He said th for evangelising t dist Church wou share. His illust style and telling, der of speech gr his own convictio his deep interest

The weather was for the attendanc morning, which wa many hours, and turned to snow. was not so large as all who were pres delighted to the la tributions will no this evening at After tea, brief ad blank cards distr on them sent up-t by him announced exciting as the amo and even thousa this letter must be der to save a week it to your reader sults of this anniv fore be here statod ing prosperity to every part of the concludes with the still remains, truly February 15, 187



DOUGLAS CHURCH

beautiful, though small, built by the Methodists, on St. Catherine street, west, was dedicated on the first Sunday in this month. The Rev. Dr. Ives, of Auburn, preached in the forenoon and evening. The Rev. Leonard Gaetz to whose charge the church belongs, officiated in the dedicatory services proper. At the close of the sermons the preacher canvassed for subscriptions. This he did so effectively that at the first service they amounted to \$7,465, and at the second to \$2,500 more, which with the sums previously given will clear this elegant, comfortable sanctuary of debt, and pay \$10,000 for the land. The site is large enough for a more spacious church, and a parsonage, which future years may require, as the city is enlarging rapidly in that direction. The pews will be allotted freely to any who may apply for them, but the occupants will be desired to contribute as they shall able to the church funds. Dr. Ives has preached the first sermons in hundreds of Methodist churches. He possesses unrivalled ability to obtain liberal subscriptions, a useful gift in these days, but in the power of few ministers to acquire. A far higher gift was that of Barnabas, and by the earnest preacher it shall not be sought in vain. "For he," Barnabas, "was a good man and full of the Holy Ghost and of faith, and much people was added to the Lord" by his exhortation.

THE ST. JAMES STREET MISSIONARY ANNIVERSARY

began on Sunday last. Sermons were preached in both the new and the old church. In the former the preachers were the Rev. B. Longley, B.A., and the Rev. Louis Beaudry, of New York. In the latter the Rev. Dr. Ives and the Rev. Dr. Stevenson. The discourses in St. James-street church, were equally appropriate and excellent. The theme was Christ as Saviour of the world. His adorable person; His merit and mercy; and the universal design and diffusion of the Gospel were clearly and impressively proclaimed. The sermons in Douglas church were doubtless good also.

At the meeting on Monday W. Glendinning, Esq., was chairman. A report was read by J. A. Mathewson, Esq. The first speaker was the Rev. L. Beaudry, whose parents were French Canadians, and of course Roman Catholics. He is now an efficient minister of the M. E. Church. Mr. Beaudry described the course by which he was brought out of the Romish communion in which he was a stranger to experimental piety, and was led for himself by faith to behold not the crucifix, but "the Lamb of God who taketh away the sin of the world." He greatly rejoiced in the divine consciousness of being "accepted in the Beloved." He hoped to be useful in leading others to the knowledge of salvation.

The Rev. James Roy, M. A., spoke thoughtfully and strongly on "French evangelisation." He adduced official statistics concerning education in this Province, and compared it with that of Ontario on the west, and of New Brunswick on the east. It is saddening to be compelled to admit that the comparison is greatly to the disadvantage of the Province of Quebec. This demonstrated lack of intelligence among the habitants made them easily subservient to the hierarchical party in retarding the progress of social elevation, and of civil and religious liberty. Mr. Roy concluded with an earnest appeal to the Methodist Missionary Society to expend a larger share of its funds in the evangelisation of the French Canadians, and in schools for the education of their families.

Dr. Ives made several good points in his stirring speech. He was happy in showing the adaptation of Methodist doctrine and polity to missionary objects. He said that in the holy labour for evangelising the world, the Methodist Church would have to take a large share. His illustrations were apt, tender and telling, whilst his strenuous style of speech greatly aided in infusing his own convictions into the minds of his deeply interested auditory.

The weather was most unfavourable for the attendance. Rain fell in the morning, which was followed by hail for many hours, and this in the evening turned to snow. Hence the assembly was not so large as in former years, but all who were present were edified and delighted to the last. The list of contributions will not be completed until this evening at the social meeting. After tea, brief addresses will be made, blank cards distributed, subscriptions on them sent up to the chairman, and by him announced. This becomes very exciting as the amount rises to hundreds and even thousands of dollars. But this letter must be posted to-day in order to save a week in the time of giving it to your readers. The financial results of this anniversary cannot therefore be here stated. But anticipating its successful close, and earnestly wishing prosperity to this good cause in every part of the Dominion, the writer concludes with the assurance that he still remains, truly yours, E. B. February 15, 1876.

CIRCUIT INTELLIGENCE

**MATTERS IN MARYSVILLE AND GIBSON**—The largest congregation seen in Marysville since the dedication, four years ago, writes our correspondent, assembled in the Methodist Church here last Sabbath evening. After preaching from the words "Go forward," Rev. Mr. Wilson received four persons—three of them by baptism—into the Church. This makes twenty-two—ten by baptism and twelve by receiving the right hand of fellowship who have up to date joined the ranks of the faithful.

On Monday evening Mr. Wilson preached at Gibson from the words, "Come into the ark," after which he baptized one candidate, received several others in the usual way and organized a church of over twenty members. True to their antecedents the Methodists are the first to establish themselves in this rising town, and have laid the foundation of what promises to be a thriving society. The new organization will start with about 30 members, and is placed under the pastoral care of Rev. Mr. Jenkins, whose earnest and devoted labors have largely contributed to the above blessed results. To the above named minister the winter has been one of incessant toil, but they have been abundantly rewarded in the success with which they have been favoured.—*Mor. News.*

The revival in Marysville continues. Four persons—three of them by baptism—were received into the Church last Sabbath evening, in the presence of the largest congregation ever seen there since the dedication, four years ago.

On Monday evening Rev. Mr. Wilson preached at Gibson, baptized one candidate, gave the right hand of fellowship to several others, and organized a church of over twenty members. The new Society is under the pastoral oversight of Rev. E. Jenkins, whose earnest and devoted efforts have largely contributed to the above pleasing results.—*Fed. Reporter.*

CARMARTHAN ST., ST. JOHN, N. B.

MR. EDITOR.—Dear Sir,—On the evening of the 14th inst., St. Valentine's—the Carmarthen Street Church was the scene of a small social gathering. Rev. Mr. Lawson, its esteemed pastor, having invited the members of its Bible class, of which he is the teacher, and a few friends to celebrate the twenty-fifth anniversary of his birth-day. At seven o'clock, the company, numbering about forty, sat down to tea, and after partaking of which, it soon became evident from the whisperings, and the little groups gathered here and there, that something of an interesting character was occupying the attention of the majority of those present. The arrangements having been completed and order restored, the Rev. gentleman was presented with an elegant *papier machie* inkstand inlaid with pearl, accompanied with a gold pen and case, when the following appropriate address was read by one of the members of the class:—

"Rev. and Dear Sir,—We the members of your Bible Class, fully appreciating your work of faith and labour of love, among us, not only as our teacher, but as our pastor and friend, take this opportunity, when you have so kindly brought us together, to offer you our heartfelt thanks, for the interest you have always taken in our class. We beg you will accept this slight token of our love and esteem, and hoping our Heavenly Father will permit us yet to spend many happy and profitable hours together. We are dear sir, your affectionate scholars." (Here follow the names of 13 young ladies.)

Our beloved minister was evidently touched with this unexpected mark of love and esteem, and while accepting it, made a very charming little speech. This interesting ceremony being concluded, the rest of the evening was devoted to singing, music, recitations, etc., etc. At half-past ten the Doxology was sung, prayer was offered, and the benediction pronounced, bringing to a close, a very enjoyable evening, and one long to be remembered by all those present.

S. H. L.

A BUSY WEEK.—Rev. Dr. Burns preached in in Fort Massey Church as usual on Sunday before last. On Monday he proceeded to Mahone Bay, where he addressed a large congregation in the Presbyterian Church. On Tuesday evening he addressed a meeting at Bridgewater: on Wednesday evening at Liverpool,—on Thursday evening another large meeting at Bridgewater, and on Friday evening a crowded meeting in the Lunenburg Presbyterian Church. Dr. Burns' themes were Temperance, and such subjects as are usually treated before Y. M. C. Associations. He returned to Halifax on Saturday, and was apparently none the worse for his week's work.—*Halifax Witness.*

Commenting on the above the Port Hawkesbury "News of the Week" says:—Rev. J. B. HEMMEON, pastor of Bethel Church (Methodist), of this village, preached every evening for the past six weeks, excepting Saturday evenings and a few other evenings that were too stormy. Besides that, he preached thrice on one

Sunday and thrice every other Sunday, held from three to five afternoon prayer meetings every week, and was engaged during the greater part of each week day in pastoral visitations from house to house. The city minister probably receives about \$1,500 a year: while the country minister receives \$400.

THE WINDSOR REVIVAL.—The revival is still progressing in Windsor. Ninety-eight persons have been baptized in the Baptist Church during the past three Sundays. The Wesleyans and Presbyterians do not admit persons upon profession of their faith to Church membership so soon as the Baptists do, so we cannot give any definite numbers with regard to them; however, we understand that one hundred and forty-six persons have either stood up to be prayed for in the meetings, or spoken privately to the Rev. Mr. Huestis of the Methodist Church, concerning their desire to unite with that Church, and we learn that about one hundred persons have expressed a desire to unite with the Presbyterian Church. Several persons will be baptized in the Baptist Church on Sunday next. It is probable that this revival will result in an addition to the membership of the Wesleyan, Baptist and Presbyterian Churches of nearly if not quite 400 persons.—*Mail.*

YARMOUTH.—A very gracious influence is said to be resting upon the different congregations.

THE METHODIST CHURCH, CARLETON.

For the last four or five weeks special services have been held every evening, in the Methodist Church, Guilford street, Carleton, by the pastor, the Rev. S. K. Ackman. A general religious awakening has taken place, and over sixty persons of both sexes have professed religion. The work has been of a quiet character, totally devoid of any excitement, and has been shared in largely by both sexes, from the ages of 60 to 16. No such movement has occurred within the last 14 years. On Sunday evening a sermon was preached in the Church by the pastor to the newly-made converts, the text being from Matthew, 6 chap. 16 verse: "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." The service was a very interesting one, and the Church was well filled. On this occasion the majority of the converts were received into Church membership by baptism, and the extending of the right hand of fellowship.

The Sunday School is also in a very flourishing condition with over 200 scholars. Every six weeks the ordinary exercises of the school are dispensed with in the afternoon, and the time is occupied by addresses, recitations, reading and singing. The greatest harmony prevails in the Church, and much good promises to result from the religious awakening which has taken place.—*Tel.*

SPECIAL SERVICES.—This week the special services will be continued in the Methodist Churches of the city. The services were begun four weeks ago, and much good, it is evident, has been the result.—*St. John Telegraph.*

REV. H. PICKARD, D. D., occupied the pulpit of the Methodist Church on Sunday evening last. At the same place, on the following evening, Dr. Pickard addressed a public meeting on behalf of the Conference Educational Fund. The attendance was not so large as it should have been, but the collections exceeded largely the amount contributed last year.—*Woodstock Sentinel.*

THE Special Services in the Methodist, Baptist, and F. C. Baptist Churches, still continue to draw large congregations, and maintain their deeply interesting character.—*Id.*

ST. STEPHEN, N. B.—Good meetings are being held with large attendance; a prospect of a good work. A number of mechanics at work on the new Church, which is to be finished by Conference.

NASHWAAK, N. B.—I have just returned from my second trip to the lumber camps. Our last service was at a camp on the Napandogin; the men gathered from adjoining camps, and there was a "fall house," and I think I can say that the service was one not soon to be forgotten. Men listened as if hungry for the bread of life. Bro. Wilson, having kindly supplemented the supply of tracts sent from the Book Room, we were enabled to be quite liberal in their bestowment, much to the satisfaction of those for whom they were intended.

I do hope some means will be devised whereby the hundreds of lumbermen scattered through these forests may be regularly reached by evangelistic agency. Yours truly, W. WESLEY COLPITTS.

PORTLAND, ST. JOHN.—From private sources we have accounts of a most blessed and extensive revival in the Church at this place. The Pastor, Rev. R. Duncan, who has but partially recovered from an attack of severe illness, was laid aside at the beginning of the services. Our informant says, in relation to several weeks ago:—

"On Wednesday evening the congregation was large, and at the Prayer meeting on Friday larger still. Encouraged by the prospects, the leaders requested permission to hold a few special services during the next week themselves. Of course the Pastor acceded to the request. The numbers and interest increased, and now, for the third week, they are carrying them on with manifest tokens of the presence and favor of God. Provisionally, Bro. Fred Pickles, of East Main Conference, who is on a visit to his friends in the city, came over last Tuesday, and with his venerable father, Rev. M. Pickles, who, you will be glad to learn, is able to take part in public services again, has generously and self-sacrificingly thrown himself into the work. Last night was one of great power. The capacious school room of our Church was so crowded at the prayer meeting after the sermon, that penitents could not be invited forward for prayer, but the number and class of persons who stood up to indicate their determination to come to Christ, showed how deep and general was the work of conviction. A large number of the children of our Sabbath School are the subjects of this work of grace. Several of whom, with a number of adults, are rejoicing in the new found joy of God's children."

Lay Representation like other weighty things, gains force as it moves onward. "Table Talk" says of it:—

"There certainly was no mystery about the proceedings of the Ministerial Committee on Lay Representation last week. Its members were not afraid of speaking indoors or out, though it was understood no details of proceedings were to be published. The result of its deliberation was soon known in many circuits through the land. I understand there was a good deal of speechifying, though it was evidently the feeling of the great majority that finality should be given to the decisions of the mixed Conference, whatever shape the mixed Conference may take; still, the attitude, utterances, and reticence of some strong opponents of Lay Representation leave it doubtful if they do not reserve themselves for a strong struggle when the subject comes before the Conference. It is said that many who sympathize with such gentlemen are very sanguine about securing a considerable number of the votes of young ministers—men who fear that by admitting laymen to the Conference and granting the principle of ministerial representation they themselves would be excluded from Conference. It is proposed that eighteen departmental ministers shall be allowed to attend *ex officio*. Of course the district meetings have yet to pronounce their judgment on this most important subject, and so has the large mixed committee that is to meet in Whit week. It is very pleasant to hear it is suggested that no layman shall be entitled to sit in Conference who has not a qualification to sit in a quarterly meeting or the district committee. Some good brother is said to have proposed that none should be lay representatives who did not regularly go to class."

A letter appeared in one of the London papers last week on the "Statistics of Methodism." It makes out a claim to between two millions and three millions of Methodists in the United Kingdom, and states that, as the total number of members throughout the world is 3,692,768, the hearers or attendants of Methodist services are about eighteen millions, or more, taking the whole world, than the Church of England can show.

NOTES.

We are obliged, as the Lessons for next week came late, to put them on the first page.

RESPONSES.—We are inclined to think our constituency is in business matters the most noble under the sun. We gave a hint last week that the Book Room needed money; and it has come to us liberally from every direction. Thanks brethren and friends—sincere thanks—and continue in well doing.

METHODIST MISSIONARY SOCIETY.

The Treasurers thankfully acknowledge the receipt of the following sums from the Eastern Conferences to date:—

|  |          |
|--|----------|
| Baird, Verbe, per Chairman                                 | \$17.87  |
| Sackville Sabbath School, per C. A. Bowser, Esq.           | 14.02    |
| Nova Scotia Conference, per Geo. H. Starr, Sec., Treasurer | 750.00   |
|  | \$781.89 |

Mission Rooms, Toronto, Feb. 11, '76.

MRS. BIRT'S CHILDREN.

SIR,—By late letters received, I learn that Mrs. Birt proposes to leave Liverpool towards the end of March with a party of children for location in Nova Scotia. Persons desirous of obtaining children from this party should make early application to me. Yours obediently, J. WISEMAN LAURIE. Oakfield, Feb. 26, 1876.

NEWS IN BRIEF.

NOVA SCOTIA.

Extensive robberies have taken place recently at the Oxford Woolen mills. The American schooner *Nathaniel Stearns*, went ashore at Yarmouth Sound, the other day, and became a total wreck.

The Methodist and Roman Catholic churches in Yarmouth had a narrow escape from being destroyed by fire on the 14th inst.

The Pictou accommodation train ran off the track near Stellarton last week, but no damage was done. Cause, the breaking of a wheel.

Pugwash has had an enthusiastic mass meeting, and the Government are to be requested to grant a subsidy for railway from Spring Hill to Pugwash.

The Government steamer *Newfoundland* is to leave Halifax for Philadelphia about the third week in March with the articles from the Maritime Provinces for the Centennial Exhibition.

A heavy fire occurred in Truro on the 17th inst. Three or four stores were destroyed, and had it not been for the waterous system two or three blocks must have been burned.

Halifax harbor has been the scene of depredations committed by an organized gang of harbor pirates. They have however been discovered and brought to justice.

NEW BRUNSWICK.

A tannery at Salisbury was recently destroyed by fire. Loss \$100,000.

Flewelling's match factory, St. John was seriously injured by fire on the 15th inst. The New Brunswick Legislature was opened on the 17th inst.

A Moncton liquor seller has been fined \$100 and sent to prison for 90 days for selling liquor to Indians.

On Saturday last a son of the light house keeper of Partridge Island fell from the rocks to the beach, a distance of 70 feet, but fortunately escaped with a scalp wound only.

Mr. George Phelps, broker, St. John, had the window of his store smashed by two men, who then grabbed a pile of notes of the value of \$1175, and drove off in a sleigh. Two men have been arrested on suspicion, but no money has been found.

UPPER PROVINCES.

Hamilton boasts of a resident aged 107. The Hellmuth Boys College, near London, had a narrow escape from fire the other night.

The Guelph cattle fair was held on the 2nd inst., a large number of cattle were on exhibition.

A man named Tully was badly gored by a savage bull at Ingersoll. He had a narrow escape from death.

An explosion of gas occurred at St. Hyacinth, near Montreal, on the 17th inst., one man was fatally and another seriously injured.

The ferry steamer, while engaged destroying the ice bridge near Quebec, was fired into several times. The captain had a narrow escape.

A boy named McDonald was killed in a cabinet factory at Elora through his scarf catching in the revolving shaft. He was whirled round at the rate of 80 revolutions a minute.

The business circles of Montreal were considerably agitated on the 15th inst., by a rumour that Wm. Leitch, of Leitch, McLean & Co., had committed suicide. A piece of paper was found in his desk, bearing the words, "I shall jump into the St. Lawrence."

MISCELLANEOUS.

The Rev. Jabez Burns, a noted Temperance champion, is dead.

Winslow, the Boston forger, has been arrested in London, G. B.

Russia has cautioned the Sultan of Turkey against going to war with Montenegro.

It has been announced that the Princess Beatrice is engaged to be married to Prince Louis of Battenburg.

The Treasurer of St. Laurence Co., N.Y., is a defaulter to the extent of \$100,000.

A bill has been introduced into the English House of Commons to give the Queen the title of Empress of India.

Charlotte Cushman, the noted American actress, died in Boston on the 18th inst.

The Sioux, and other tribes of Indians, are making extensive arrangements for a movement against the whites.

A Liberal member of the English House of Commons has been unseated for promising to pay the travelling expenses of voters.

Three of the murderers of Mr. Birch, the late British Minister at Perak, have been captured, and one of them has made a full confession.

Jacob Bright has been elected to Parliament for the city of Manchester, England. He is a brother of the celebrated John Bright.

The boiler of a steamer exploded near Dover, G. B., the vessel sank and about thirty of the passengers and crew lost their lives.

General Sherman has written a letter declaring that he will never become a candidate for the Presidency of the United States.

The trial of H. W. Beecher is going on before the Advisory Council. He, in the most explicit terms, affirms his entire and complete innocence.

It is believed the English Government will be attacked severely by the Opposition for its act in purchasing the shares in the Suez Canal. Lord Penance has convicted an English ritualistic clergyman of unlawful practices in the use of the crucifix. This is the first conviction under the new Public Worship Regulation Act.



### HOW THE REV. MR. SMYTH GOT HIS WIFE.

A story is told of a Methodist preacher—and the story is true to the letter—who lived about forty years ago. He was a bachelor, and we could write his real name, but we prefer to call him Smyth. He resisted many persuasions to marry, which his friends were constantly making, until he had reached a tolerably advanced age, and he himself began to feel the need of, or at least to have new ideas of the comfort of being nursed with woman's gentle care. Shortly after entering one of his circuits a maiden lady, also of ripe years, was recommended to him, and his friends again urged that he had better get married, representing that the lady named would probably not refuse to accept him, notwithstanding his reputed eccentricities. "Do you think so?" responded the dominie, for he very perceptibly lisped; "then I'll go and see her." He was a man of his word. His ring at the door-bell was answered by the servant maid. "Ith Mith P— within?" briskly but calmly asked the lover. "Yes, sir. Will you walk in?" "No, I thank you. Be kind enough to they to Mith P— that I wish to thpeak to her for a moment. Miss P— appeared, and repeated the invitation to walk in. "No thank you; I'll thoon explain my bitbiness. I'm the Methodist preacher. I'm unmarried. My friendth think I'd better marry. They recommend you for my wife. Have you any objection?" "Why, really Mr. Smyth. "There—don't anther now. Will call this day-week for your reply. Good day." On that day week he re-appeared at the door of Miss P—'s residence. It was answered by the lady herself. "Walk in Mr Smyth." "Cannot ma'am. Have not time. Start on my circuit round in half an hour. Ith your anther ready, ma'am?" "Oh do walk in Mr. Smyth." "Can't indeed ma'am. Pleath anther me—yeth or no." "Well, Mr. Smyth, I should not like to get out of the way of Providence." "I perfectly understand you, Mith P—. We will be married thith day week. I will call at thith hour. Pleath be ready, ma'am." He called on that day week, at that hour. She was ready; they were married, and lived happily for several years.

### KEEPING THE TONGUE.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart. So much the worse that needless wounds are inflicted; so much the worse that, unintentionally pain pain is caused.

Keep it from falsehood. It is so easy to give a false coloring—to so make a statement that it may convey a meaning different from the truth, while yet there is appearance of truth—that we need to be on our guard. There are many who would shrink from telling a lie, yet who suffer themselves in such inaccurate, or exaggerate, or one-sided statements, that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method, "Go and tell him of his faults twice and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—*Rural New Yorker.*

### REMARKABLE LOCOMOTIVE ACCIDENT.

The Rochester Democrat and Chronicle, of January 20, states that on January 17, while a train, bound for Atica, on the Buffalo division, was nearing the river bridge about a mile west of the village of Avon, an accident occurred which was most singular in itself and serious in its results. The iron net-work over the top of the smokestack on the locomotive became clogged up with clinders, etc., in such a manner that the gas generated, could not escape from it; consequently it was pent up within the furnace, and as soon as the fireman loosened the fastening of the door to open it an explosion occurred, the fire being blown with great force out into the cab, enveloping the persons in it in a sheet of flame. The fireman William Russell, who was nearest the door, was flung backward with great force. His leg was broken and his body was badly burned. William Farnum, the engineer was not so badly hurt. His left hand was burned in a painful manner, and the whiskers of the left side of his face were burnt off. Mr. Breen, a brakeman, who happened at the time to be in the cab, was very seriously injured. His face and shoulders were terribly burned, and his eyes are so injured that it is thought he will be blind for life.

### THE CASE OF LAURA BRIDGEMAN.

In a village in the mountains of New Hampshire the late Dr. Samuel G. Howe found the subject of this sketch, then six years old, blind, deaf, dumb, and nearly destitute of the sense of taste, scarlet fever having deprived her of these gifts. She was thus excluded from all the beauties of God in nature, and seemed little better than a piece of marble chiselled in human form, and that soul containing a flickering spark of an immortal soul. Her father was a well-to-do farmer, and her mother a woman of much intelligence, who gladly consented to place her little daughter in care of Dr. Howe. Accordingly, she was brought to Boston and a process of instruction immediately commenced. She was first taught to use her hands, and to acquire a command of her muscles and limbs, and afterwards, by means of a pen and pin, to distinguish two articles by arbitrary signs. Then from monosyllables she learned all the letters of the alphabet and how to arrange them to represent objects. She soon acquired a knowledge of numerals, punctuation, &c., and then she gained the power of expressing thought, the names of things, etc. The next process taught her was to recognize the same signs in embossed types.

She worked with great eagerness, thus rewarding the watchful care of her devoted teacher. Miss Bridgeman is now in her forty sixth year, and between her home and the Perkins Institution she has passed her time thus far. She is tall, slight, graceful in form and motion, wears green bands across her eyes, is very demonstrative, and her face at times radiates with emotion. She dresses with great care—more to please her friends than herself—and takes great pride in showing her gold watch and other feminine ornaments. She is quite expert in crocheting and plain needlework, and takes great delight in assisting one of the teachers in the sewing department. A few days ago she was at work with perhaps a dozen of the pupils, turning the hems of napkins and threading needles with her fingers and teeth. She exhibited some of her hemming with as much pride as a soldier bearing a trophy from a battle-field. A lady on the occasion referred to made a purchase from her of a crochet mat, and with clear articulation, Miss Bridgeman repeated the word "money" twice. She can utter intelligibly the name of a teacher and such words as baby, &c. She forms words with a lead pencil by the aid of a French writing-board. This latter article has grooved lines about an eighth of an inch deep, an inch or so apart, running transversely across the pasteboard. She takes her paper and presses it into the grooves, thus making depressions which can be felt by the pencil point, and when slightly pressed leaves a letter mark. In furnishing her autograph she writes above her name a scripture text. On being asked if she realized the meaning of the quotation, "The Lord is my Shepherd," she replied, "Fully." On learning that her questioner had been a Sabbath school teacher for eighteen years she clasped her hands with delight, and an attempt in a rapturous manner, to speak, giving forth a lurid-like sound. Miss Bridgeman, after the death of her father, was selfishly deprived of the little property he left for herself or her mother, and she continued to earn a little money by the use of her needle. She, however, possesses the interest of a bequest of \$2,000 from the Loring fund. Yesterday this lady was feeling acutely the death of the noble man who brought out her imprisoned spirit from chaos. She is a living monument of his devotion, patience, hope, waiting, watching, and giving of eyes to the blind and language to the dumb lips. The Emperor of Prussia sent Dr. Howe a gold medal for his marvellous achievement in educating Laura Bridgeman. The attention of the European world was first drawn to Miss Bridgeman's most extraordinary case through Charles Dickens's "Notes," in which a very full account was given and a deserved eulogium passed upon Dr. Howe.—*Boston Traveler.*

An Indianapolis cat got to playing with a small turtle the other day, and was having a nice time tumbling it around, when suddenly the turtle's jaws closed on the cat's tail. There was some very lively tumbling then on the part of the cat, to an accompaniment of her own selection. Two hours after she was seen examining that tail tenderly, evidently wondering if that piece would grow out again.

**A RITUALISTIC CAROL.**—A Ritualistic church, known as "St. Stephen's," in Rochester-row, Westminster, built and endowed by Lady Burdett-Coutts, issued specially printed slips for the use of the congregation, giving the hymns to be sung. The following is a specimen of the rubbish the poetical priests provide:

Joseph was an old man,  
An old man was he;  
He married sweet Mary,  
And a virgin was she.  
As they went a-walking  
In the garden so gay,  
Maid Mary spied cherries  
Hanging over you tree.  
Mary said to Joseph,  
With her sweet lips so mild,  
"Pluck these cherries, Joseph,  
For to give my child."  
"O, then," replied Joseph,  
With words so unkind,  
"I will pluck no cherries  
For to give to thy child."  
Mary said to cherry-tree,  
"Bow down to my knee,  
That I may pluck cherries,  
By one, two, and three."  
The uppermost sprig then  
Bowed down to her knee:  
"Thus you may see, Joseph,  
These cherries are for me."  
"O, eat your cherries, Mary,  
O, eat your cherries, Mary,  
That grow upon the bough."

**NO CHANCE IN LAW.**—A Methodist preacher in Illinois has tried the experiment of recovering his salary, or the unpaid balance thereof, by law. He failed. The court instructed the jury for the defendants, that if they believed from the evidence that the plaintiff went to Leroy circuit as a minister of the Methodist Episcopal Church, to serve as the preacher in charge of said circuit, and that there was no other contract or agreement as to pay for his services, as such preacher, except the allowance made by the estimating committee, and approved by the quarterly conference of said Leroy circuit, then the plaintiff cannot recover in this suit against the defendants in this suit.

The verdict was for the defendants. Under the rules of the Methodist Episcopal Church a minister cannot maintain a suit for services. The "Central" remarks in this connection: "The decision is as it should be. Our itinerant system could not be conducted upon any other plan. But we have no sympathy with charges that refuse to pay a just allowance because they are not under legal obligations to do so." The difficulty is supposed to have had its origin in something else than the non payment of salary.

**FORGIVE AND FORGET.**—I heard two little girls talking under my window. One of them said, in a voice full of indignation: "If I were in your place I'd never speak to her again. I'd be angry with her as long as I lived." I listened, feeling anxious about the reply. My heart beat more lightly when it came: "No, Lou," answered the other, in a sweet and gentle voice; "I wouldn't do so for all the world. I'm going to forgive and forget just as soon as I can."

Facts show that justice is neither swift nor sure in New York, and it is certainly a disgrace to our city that law is to such an extent only a name. During the five years ending December, 1875, there were 281 homicides in the city, most of which were murders of an unmistakable character. Only seven of the murderers have suffered death by the law; twenty-four have been imprisoned for life; some have received mild sentences; some have been discharged or have escaped; and more than one-fourth the entire number have never been brought to trial at all, but have escaped without any punishment.

**OUTSPOKEN.**—"Doctor," said a waggyish parishioner to a sound, yet somewhat dull preacher. "I think I must have a pew nearer the pulpit than where I now have it." "Why?" said his minister. "Can you hear well where you are?" "Oh! yes," was the reply; "but that ain't it. The fact is, there are so many between me and the pulpit, that by the time what you say gets back to where I am it is as flat as dishwater."

**THE PRINCE OF WALES** has, it seems, been added to the thousand and one divinities of the Hindoo pantheon. This melancholy result of his visit was anticipated by all who knew the tendency of Oriental poetry to invest the objects of its adulation with divine honours. One of these productions of slavish flattery has been sent to London, and the opening lines thus translated from the Canarese, in which it is written:

Oh! Invocation to the god, the Prince of Wales,  
What is the use of the rain and the sun?  
What is the need of the land and the sea, the air  
and food?  
Why should any other god be worshipped?  
God is here among us, and in him only will I believe.  
I have cast aside the Trimurti.  
If I ask for rain the Prince will give it;  
If I ask for sun the Prince will smile.  
Is he not omniscient, omnipresent, Almighty, the  
essence of perfection?  
I will breathe him, and he shall be my food.  
Oh, may I live in him and be dissolved in his greatness,  
as the river is lost in the sea!  
I have no need now to doubt in faith; my new religion  
is one of sight and knowledge.  
I have seen the flower-face of my God!  
After the worst of the Roman Emperors  
had sacrificed to himself, the Roman  
world thought very little of the divine  
honors which were conferred by a servile  
Senate as formal vote of thanks. If one  
may judge from the character of the  
deities of Hindoo mythology, a very little  
higher estimate is formed in that country  
of the virtues of Olympus than prevailed  
among the ancients, and these strains may  
convey less of a compliment to the Prince  
than some of us suppose.

### HOW TRUFFLES DID IT.

I returned to Ashville, after an absence of three years, and found my friend Truffles grown fat and jovial, with a face the very mirror of peace and self-satisfaction. Truffles was the village baker, and he was not like this when I went away.

"Truffles," said I, "how is it? You have improved." "Improved? How? Why, in every way. What have you been doing?"

Just then a little girl came in, with a tattered shawl, and barefooted, to whom Truffles gave a loaf of bread.

"Oh, dear, Mr. Truffles," the child said, with brimming eyes, as she took the loaf of bread, "mamma is getting better, and she says she owes so much to you. She blesses you; indeed she does."

"That's one of the things I've been doing," he said, after the child had gone.

"You are giving the suffering family bread?" I queried.

"Yes."

"Have you any more cases like that?"

"Yes, three or four of them. I give them a loaf a-day—enough to feed them."

"And you take no pay?"

"Not from them?"

"Ah! from the town?"

"No; here," said Truffles, laying his hand on his breast. "I'll tell you," he added, smiling. "One day, over a year ago, a poor woman came to me and asked for a loaf of bread, for which she could not pay; she wanted it for her suffering children. At first I hesitated, but finally I gave it to her, and as her blessings rang in my ears, after she had gone, I felt my heart grow warm. Times were hard, and there was a good deal of suffering, and I found myself wishing, by-and-by, that I could afford to give away more bread. At length an idea struck me. I'd stop drink, and give that amount away in bread, adding one or two loaves on my own account. I did it, and it has been a blessing to me. My heart has grown bigger, and I've grown better every way. My sleep is sound and sweet, and my dreams are pleasant. And that's what you see, I suppose."—*Zion's Herald.*

### THE ABIDING PRESENCE.

BY E. F.

Abide with me, my Saviour!  
I cannot trust my heart;  
'Tis erring, weak and sinful,  
Come, for I now would start  
Forth on my heavenly journey;  
My feet would tread the road  
That leads to life and glory,  
To happiness and God.

Be ever near, my Saviour,  
In dark temptation's hour;  
Thou who on earth wast tempted,  
Thou know'st the tempter's power.  
But here I'll claim thy promise  
(Which all may freely share)  
Which says, "With the temptation  
I will give grace to bear."  
Then lead me, pitying Saviour;  
I cannot go alone;  
With trials and with danger  
The path seems thickly strewn.  
But, trusting to thy guidance,  
Led by thy loving hand,  
The way still growing brighter,  
I'll reach the heavenly land.

### LADY JANE GREYS EXECUTION.

Seventeen—and knew eight languages—in music  
Peerless—her needle perfect and her learning  
Beyond the Churchman; yet so meek and modest.  
So wife-like humble to the trivial boy  
Mis'matched with her for policy! I have heard  
She would not take a last farewell of him;  
She feared it might unman him for his end.  
She could not be unman'd—no, nor out-  
woman'd—

Seventeen—a rose of grace!  
Girl never breathed to rival such a rose;  
Rose never blew that equal'd such a bud.  
She came upon the scaffold  
And said she was condemned to die for treason;  
She had but followed the device of those  
Her nearest kin: she thought they knew  
the laws.  
But for herself she knew but little law,  
And nothing of the title to the crown;  
She had no desire for that, and wrung her  
hands,  
And trusted God would save her through  
the blood  
Of Jesus Christ alone.

Then knelt and said the *Miserere Mei*—  
But all in English, mark you; rose again,  
And when the headsman pray'd to be forgiven,  
Said, "You will give me my true crown at last,  
But do it quickly; then all wept but she.  
Who chang'd not colour when she saw the  
block,  
But ask'd him, childlike—"Will you take  
it off  
Before I lay me down?" "No, madam,"  
he said,  
Gasping; and when her innocent eyes  
were bound,  
She with her poor blind hands feeling—  
"Where is it?"  
Where is it?" You must fancy that which  
follow'd,  
If you have heart to do it  
—*Tennyson's Queen Mary.*

### DANCING PARTIES.

[We often hear it stated that our regulation as a church which discourages dancing is illiberal, and is an unreasonable interference with individual freedom. To such we commend the following from the pen of the late Mr. Thackeray.]

The system of evening parties is a false and absurd one. Ladies may frequent them professionally with an eye to a husband, but a man is a fool who takes a wife out of such assemblies, having no other means of judging the object of his choice. You are not the same person in your white crape and satin slippers as you are in your morning dress. A man is not the same in his tight coat and feverish glazed pumps and stiff waistcoat as he is in his green double-breasted frock, his black ditto, or his woollen jacket. And a man is doubly a fool who is in the habit of frequenting evening parties, unless he is forced thither in search of the lady to whom he is attached, or unless he is compelled to go for his wife. A man who loves dancing is a fool; and the fashion is greatly going out with the increasing good sense of the age. Do not say that he who lives at home, or frequents clubs in lieu of balls, is a brute, and has not a proper respect for the female sex; on the contrary, he may respect it most sincerely. He feels that a woman appears to most advantage, not among those whom she cannot care about, but among those whom she loves. He thinks her beautiful when she is at home making tea for her old father. He believes her to be charming when she is singing a simple song at her piano, but not when she is screeching at an evening party. He thinks by far the most valuable part of her is her heart; and a kind, simple heart, my dear, shines in conversation better than the best of wit. He admires her best in her intercourse with her family and friends, and detests the miserable, twaddling slipshod that he is obliged to hear from and utter to her in the course of a ball, and avoids and despises such meetings.

### CHILDREN'S CORNER.

#### POT AND KETTLE.

"Oh!" said the pot to the kettle:  
"You're dirty and ugly and black as I see,  
Sure no one would think you were metal,  
Except when you're given a crack."  
"Not so! not so!" kettle said to the pot,  
"Is your own dirty image you see?  
For I am so clean—without fleck or blot,  
That your blackness is mirrored in me."  
—St. Nicholas.

#### INDIVISIBLE.

BY H. V. OSBOENE.

Lauchie didn't receive much of a welcome when he came into this world, for he had created expectations which his presence at once dissipated. To be sure he had a winsome little face, which the days rounded and made fair; a pretty-faced, pretty-eyed boy; but Lauchie came into the world a cripple; and when the mother and the father found the kind of legs Lauchie had brought with him, they looked at him reproachfully, and were indignant that, with all their wealth, Lauchie should be inferior to the little totling, rosy-cheeked child of Bridget and Mike that every day passed their houses. Their hearts rebelled against the little cripple, and he brought them a burden so heavy that they were obliged to unite all their love and strength and prayers to endure it; thus they comforted one another.

Lauchie grew; he had plenty of care; nurse was very kind to the unfortunate. She was nurse, mother, father, and playmate to him—teacher, too, when he grew to ask questions. Lauchie wasn't forgotten by his father and mother, but they took no pride in him, as most parents do in their offspring. They were often in the nursery to inquire for him to sit with him at times by the upholstered window-seat, where he used to delight to rest, with the street and its pictures ever before him; but their eyes didn't light up with gladness when they rested upon him. They always had an expression of dissatisfaction in them—an expression which was invariably accompanied with a sigh of discontent. The neighbors pitied these parents—these people of wealth—that they should have had this trial thrust upon them, and ventured to each other such remarks, as: "No doubt it would be a great relief to Mr. and Mrs. — if the child were removed; I'm sure I should not want him to grow up if he were mine!" But Lauchie's mind was bright, even though his body were dwarfed; and by degrees his blue eyes opened to the fact that there existed for him no father's, no mother's love; that he was a grief instead of a joy—a burden rather than a blessing.

"Nursie," said Lauchie, one day, "how

longer I  
Years and  
Nursie: "God  
Years and  
good for son  
dearly; "I  
hope, for I  
still and think  
angel, for them  
God."

"Nursie," s  
"there's no one  
you carried me  
you? I could  
lame, you know  
me in. When  
Nursie, I can  
will let me, I t

Years and y  
true in Lauchie  
he was put in  
brought to the  
ed the white r  
flower of them  
to the parlor, a  
Pride had kept  
little dead boy  
with twisted fo  
soms, was no lo  
formity. He w  
to outsiders; s  
mother bent o  
Lauchie still to  
him now—"de  
Lauchie, with  
found their be  
flesh, hoped he

The little flo  
clasped so tight  
with tears—rea  
through the l  
shining drops.  
Lauchie was lov  
purpose had be  
days in the worl  
had Lauchie the  
father and moth  
now? Lauchie  
tion to himself,  
mournfully ans  
shaking his g  
murmuring, "N  
all in vain!"

Days passed,  
was; no nurse  
Nursie both gon  
down the stair  
childish song. A  
in that elegant  
the monuments  
was a little mou  
marble.

"one  
and that was t  
very much to t  
who came and w  
Months passe  
went by. Lauch  
ther had been  
broken the voy  
part," and wit  
longer as man a  
sought them, t  
unite them—tri  
minister and his  
nothing.

"They loved, bu  
neither would m  
reconciliation. Th  
unmistakably th  
shared nothing in  
they owned it no  
and they were un

Poor little L  
passed since G  
Somehow, on th  
death, the boy ha  
the minds of eac  
would, and stirr  
tired, wear man  
reaches out long  
The restless, lon  
room, and whist  
Lauchie," with q  
He from the ea  
west, father and  
for love, comfort,  
tion, at the grave  
"My Lauchie,"  
softly approaching  
"My Lauchie,"  
creeping slowly o

He from the ea  
west, both absorb  
their grief, reve  
white marble colu  
everything has be  
raising their eyes,  
hungry souls look  
Lauchie greets the  
startled, as the w  
terances, they en  
There they stand,







Receipts for "WESLEYAN," for week ending February 26th, 1876.

INSTRUCTIONS AS TO REMITTING MONIES: 1.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

2.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly. 3.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that enquire, if they do not appear.

REV. C. H. PAISLEY, A. M. Geo. F. Squires, \$2; REV. C. PARKER. Mrs. W. Toye, \$2; REV. JAMES TAYLOR. W. T. Baird, \$4; Mrs. Chalmers, 1; M. M. Council, Esq., 2; Thomas Harrison, 2; Hon. W. Lindsay, 2;

REV. H. P. COWPERTHWAIT, A. M. Wm. Dawson, \$2; Jas. G. Wright, 4; John Leard, 2; Geo. Hood, 2; \$11.00

REV. H. J. CLARKE. \$10.00 Thos. Haslem, \$2; G. Bently, 2; Jno. Morris, 2; REV. C. JOST, A. M. \$6.00 C. Hamilton, \$2;

REV. H. SPRAGUE, A. M. Benj. Dockill, 2; REV. E. JENKINS. James Pickard, 2.90; REV. D. D. CURRIE. Thos. Dawson, \$2; Fred Le Page, 2; Henry Wadman, 2; John Parsmore, 2; Sergt. John Allen, 2; Chas. A. Drew, 2; John McMillan, 1; Geo. Macdonald, 2; Wm. S. McGowan, 2; Miss McGowan, 2; B. W. Higgs, 2; \$21.00

REV. J. J. TEASDALE. Mrs. John Foster, 2; Davip Phinney, 2; Joseph Dodge, 1; \$5.00

REV. W. LAWSON. J. S. Lauckner, 2; A. F. Betts, 2; Jas. Mason, 2; Thos. Gunn, 2; H. Reuben, 2; Jas. Bullock, 2; John Benson, 2; C. Powers, 2; F. T. Lewis, 2; J. J. Ganong, 2; J. Bowman, 2; S. Huges, 2; S. Hemmer, son, 2; J. H. Rogers, 2; W. A. Magee, 2; H. H. Peterson, 2; E. J. Whittaker, 2; A. Gilmour, 2; J. T. Gaynor, 2; C. Sparrow, 2; Rev. G. L. Payer, 1; Mr. Hatheway, 2; \$3.00

REV. B. SMITH. David Hoar, 2; Mrs. W. Lynds, 2; Self, 1; 5.00

REV. THOS. ROGERS. Samuel Smith, 2; Daniel Harman, 1; 4.00

REV. J. S. ADDY. Fred Smith, 2; John Foster, 4; 6.00

REV. JOHN JOHNSON. W. H. Hamilton, 2; Job Smith, 1; W. Morris Smith, 1; Geo. O'Brien, 4; Wm. Church, 2; 10.00

REV. T. J. DEINSTADT. Thos. B. Moore, 2; Ed. McCarty, 2; Mrs. A. Perrigo, 2; W. Chapman Robinson, 2; Andrew Rudlick, 1; 9.00

REV. J. SHARPE. Capt. N. Bryant, 1; Jas. Letcher, 1; A. E. Kertz, 1; 3.00

REV. CALEB PARKER. Mark Hathburn, 2; Jas. Lockart, 2; 4.00

REV. J. TEASDALE. Chas. Elliot, 2; Stephen Beals, 2; 4.00

REV. J. PRINCE. S. Almond, 2; Geo. Timble, 2; 4.00

REV. E. EVANS. Mrs. Graham, 2; Wm. Duncan, 2; Robert Carson, 2; Jer. Calkins, 2; 8.00

REV. J. GAETZ. M. J. Drew, 2; Capt. Day, 2; Mrs. E. Harding, 2; J. N. S. Marshall, 2; 8.00

REV. GEO. HARRISON. Chas. Avari, 2; Robt. Copp, 2; Woodford Parly, 2; 6.00

REV. C. COMBEN. Jas. Blight, 2; Lewis Beatty, 2; John Beatty, 2; Capt. W. Irvine, 2; Asa Kenny, 2; Andrew Newcomb, 2; Self, 1; 13.00

REV. JOHN TINLING. Wm. McCann, 2; Mrs. Lydia Maxwell, 2; Joseph Millbury, 2; Miss Isabella Jenkins, 2; 8.00

REV. J. A. ROGERS. Ed. Allen, 1; Jas. G. Allen, 2; Andrew Mack, 2; Wm. Law, 2; Geo. L. Cook, 2; Ed. Gammon, 2; David Richards, 2; John H. Killam, 2; 15.00

REV. J. S. COFFIN. James Snow, 2; J. B. Lawrence, 2; Josiah Pike, 2; Levi Nickerson, 2; 8.00

REV. WM. DOBSON. Ed. Benn, 2; Robt. Briggs, 2; Alex. Kirkpatrick, 2; 6.00

REV. WM. McCARTY. Geo. M. Black, 2; Mrs. C. R. Palmer, 2; 4.00

REV. D. W. JOHNSON. S. S. Borden, 2; Self, 1; 3.00

REV. JAS. HART. John Johnson, 2; Major Benson, 2; Stephen B. Troop, 2; Jas. P. Thorne, 2; Chas. E. Troop, 2; 10.00

REV. GEO. HARRISON. Nathaniel Strong, 2; Hiram Turner, 2; John Fawcett, 1; 5.00

REV. JAS. ENGLAND. Robt. Pudsey, 2; Levi Borden, Esq., 2; 4.00

REV. JOS. ANGIN. Phoebe Prookman, 2; Alex. Howie, 2; 4.00

REV. P. PRESTWOOD. Cornelius Swanburg, 2; John Deinstadt, 2; 4.00

REV. D. B. SCOTT. James Kitchen, Esq., 2; Jacob Perrin, 2; 4.00

REV. J. SELLAR, A. M. S. B. Black, 2; Martin B. Black, 2; Ed. W. Crosby, 2; W. S. Cooke, 2; John Howatt, 2; Chas. Macfich, 2; David Rogers, 2; Gabriel Strang, 2; Hiram Trueman, 1; Douglas S. Wright, 2; Wm. Wright, 2; Jesse Wright, 2; Colin Wright, 2; Lewis Wright, 1; Archd. T. Wright, 2; John Mayne, 2; Hon. A. P. Morrell, 1.20; self, 1; 32.20

REV. R. WILLIAMS. J. S. McNeil, 2; Capt. J. Morehouse, 2; Mr. Van Buskirk, 2; 6.00

REV. R. B. MACK. Mrs. David Pugsley, 2; Sydney Coates, 2; Mrs. Jesse Harrison, 2; Moses Boss, 2; 8.00

REV. E. EVANS. John McFadyen, 2; J. Lelacheur, 2; J. A. White, 2; 6.00

REV. W. W. COLPITTS. Wm. Munroe, 2; Mrs. Sterling, 2; James Johnson, 4; 8.00

REV. E. ENGLAND. Lewis Colter, 2; 8.00

REV. WM. ALCOY. Henry Davis, 2; Mr. Samuel Terrace, 2; Henry Cove, 2; Geo. Thompson, 2; Rufus Thompson, 2; 10.00

REV. A. HOCKIN. Israel Spindler, 2; Rev. G. F. JOHNSON. Samuel Sprole, 2; 10.00

REV. D. CHAPMAN. Howard Trueman, 1; Hon. A. McQueen, 2; Saml Oulton, 2; Henry Trueman, 2; Alex. Ester, 1; Martin Trenholm, 2; 10.00

PREACHER'S PLAN, HALIFAX. SUNDAY, FEBRUARY 27th

11 a.m. Brunswick St. 7 p.m. Rev. John Read. Rev. John Lathern. 11 a.m. Grafton St. 7 p.m. Rev. John Lathern. Rev. J. Read. 11 a.m. Kaye St. 7 p.m. Rev. W. Purvis. Rev. Ralph Brecken, A.M. 11 a.m. Charles St. 7 p.m. Rev. I. E. Thurlow. Rev. W. J. Johnson. BEECH ST. 3 1/2 p.m. Rev. R. Brecken, A.M. 11 a.m. Cobour St. 7 p.m. Rev. A. W. Nicholson. Rev. Wm. Purvis. 11 a.m. Dartmouth. 7 p.m. Rev. W. J. Johnson. Rev. I. E. Thurlow. MOUNT HOPE 3 p.m. Rev. W. J. Johnson.

MARKET PRICES. Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and WATSON KATON, Halifax, N.S.

Table with market prices for various goods like Butter, Eggs, Pork, etc. Columns include item names and prices in Halifax and St. John.

MARRIED.

On Wednesday, 16th inst., at the residence of the bride, by Rev. Win. McCarty, Mr. Clarke Teakles, of Sussex, Kings County, N. B., to Miss Isabella Fawcett, of Moncton, N.S., Westmorland. At Deer Island, on 17th inst., at the residence of the bride's father, Mr. Archie T. Haney, to Miss Francis L. Wallace, by Rev. Win. Harrison. On the 10th Feb., at the Garrison Chapel, Halifax, N.S., by the Rev. A. J. Townsend, Peter Druil, Corporal Royal Engineers, to Mary Ann Mason, daughter of Joseph M. D. Mason, of Guysboro. On the 17th inst., by the Rev. John Campbell Duncan McDougall, to Mary Ann Greene, all of Halifax. On the 16th Feb., at the Mansion House, Halifax, by the Rev. John Cameron, Hugh Fraser, of Elmisdale, to Helen Crocket, of West Branch, East River, Pictou. At St. John, N. B., on the 17th inst., by the Rev. Howard Sprague, A. J. Xanthos, of Halifax, to Sarah C., daughter of the late John C. Hall, Esq., of Kentville, N.S. On the 19th inst., at the residence of the bride's father, Robert Collins, Esq., Berwick, by the Rev. Geo. B. Payson, Miss Georgiana A. Collins, to Mr. Freeman W. West, of Berwick. At the Methodist Church, Guysboro, on the 16th inst., by the Rev. J. R. Borden, James A. Peart, to Agnes O., daughter of Benjamin Godfrey, Esq., all of Guysborough.

DIED.

On Tuesday morning, Feb. 22nd, James Edgar, infant son of James C. and Hannah Hills, aged 11 months and 10 days. At Truro, on Saturday, 19th Feb., Joseph H. Archibald, son of S. G. W. Archibald, aged 31 years. At Digby, on Wednesday, 16th inst., Thomas Robinson, aged 27 years. On the 16th inst. John White, in the 70th year of his age, late of Her Majesty's First Royals. At Melvern Square, Wilton, on the 10th inst., Mr. Jeremiah Vanbuskirk, aged 88 years. At Lunenburg, on Tuesday the 15th inst., Mary Ann, relict of the late Godfrey Jacobs, M.D., and daughter of the late Rev. Thomas Shreve, formerly Rector of St. John's Church, Lunenburg. At Upper Lohave, Lunenburg, on the 12th inst., Mrs. Gasper Felner, aged 96 years and 2 months. At Port Mulgrave, on Tuesday, the 15th, Maggie, the beloved wife of Michael Keating, in the 33rd year of her age. At Gibson, York Co., N.B., Jan. 12, Ada Ethel, infant son of George C. and Annie A. Jones, aged 11 months and 9 days. On the 21st inst., at Pownal, P. E. I., Margaret Sophia, wife of James L. Mellish, Esq., in the 61st year of her age. Deceased was daughter of the late John Murray, Esq., of Tallamore, Ireland, and mother of the Rev. Isaac Mellish, of Boston, and John T. Mellish, M.A., and Mrs. A. N. Archibald, of this city. (English papers please copy).

NEW YORK, Jan. 25, 1876. The Messrs. Fairbanks have received this week from the American Institute, a Silver Medal for the "Best Scales" exhibited at their last Exhibition. 1ms

VEGETABLE PULMONARY BALSAM.

This standard remedy for coughs and colds and other pulmonary and bronchial ailments, was first put before the public in 1826 and ever since then, a period of half a century it has maintained and increased its reputation. In the meantime, probably thousands of the so-called cough remedies, under every conceivable name, have appeared, been puffed, had their day and most of them sank into the oblivion from which they never should have emerged to cheat invalids with false hopes of cure. Though no infallible virtues are claimed for this medicine, it is but just to say that it possesses the following excellencies: 1. On many cases of cough it exerts an almost specific remedial influence, and the cases are very few which it quite fails to benefit. Long standing cases and those of aged persons are almost always greatly relieved. 2. Its action is speedy and pleasant; its taste is not disagreeable; and its dose is small. The last point is sure to be appreciated by the invalid. 3. It has received medical sanction, and has been frequently prescribed by some of our leading physicians. Add to the above that, when the smallness of its dose is considered, it is even cheaper than the common 25 cent Cough Drops and Syrups, of the Druggists. This remedy has held its way and attained its present reputation by its own merit, with little aid from advertising. It has an established sale, and those who know it will always use it when they need such aid. But while our climate remains what it is, the army of sufferers from throat and lung complaints will always be a large one, and continually reinforced by new recruits. That all such may be acquainted with this reliable medicine is the aim of this advertisement. Price 50 cents and \$1.00 per bottle. CUTLER BROTHERS & Co., Proprietors, Boston. AVERY BROWN & Co., Agents, Halifax. Jan. 15-5m

SMITH BROTHERS, 150 GRANVILLE STREET. 150 Fall Stock Complete, WHOLESALE. In this department our Stock embraces VERY CHEAP GOODS ALL COUNTRY BUSINESS LIMITED RET. We are showing a very large Stock, embracing Novelties of the season. N. B.—All Goods sold at lowest prices. Oct. 10.

Allison Institutions, SACKVILLE, N. B. THE THIRD TERM of the current year will open on Thursday, March 2nd. Unsurpassed advantages at moderate rates. Catalogues furnished on application. D. ALLISON, J. R. INCE, Sackville, N.B., Feb. 16th, 1876.

PER "BERMUDA." NEW BACK COMBS. PER "MORAVIAN." HAIR BRAIDS. ALL LENGTHS. CHIGNONS, Newest shape. Sixty dozen HAIR NETS, HUMAN HAIR SWITCHES, Boston Hair Store, Barrington St., Halifax. Jan. 29.

W. M. HARRINGTON & Co. OFFER FOR SALE AT 243 HOLLIS STREET, The following GOODS at Lowest Market rates, viz.: 100 CHESTS Fine Congo TEA. 50 Half Do. Do. DITTO. 10 Half Ditto Oolong TEA. 25 Caddies Fine Breakfast DITTO. 20 Half Chests Souchong, 5 DO H-yon. 10 Pans Muscovado MOLASSES. 25 Bbls Jamaica COFFEE. 20 Do Crushed SUGAR. 10 Do Granulated & Pulverized DITTO. Hds. & Bbls. Vacuum Pan & Porto Rico SUGAR. Boxes, 1/2 boxes & 1 boxes London and Muscated RAISINS. Bbls CURRANTS, Valencia RAISINS. A large assortment PICKLES, SAUCES, Salad OIL &c. Kegs Mustard. Boxes Starch. Kegs Soda Filberts, Walnuts, Almonds. Prunes, Figs, Dates, &c. Pearl & Pot Barley, Oat Meal, Split Peas 50 Bags Rice. lbs Pastry Flour, Corn Meal. 50 BOXES CONFECTIONERY. Barrels Mixed Ditto. Fancy Biscuits, Crackers, Pilot Bread Cheese, Brown, mottled & fancy Soap. Spices, Canned Fruits, Sardines, Marmalade, Canned Oysters, Vegetables, Jellies, Meats, Soups, Lobsters and Salmon Burgets, Escamos, &c. &c. Halifax, N.S. Dec. 1-77. 1m

SILVER FALL MILLS, COTTON WARPS. WARRANTED superior quality, and extra length; each bundle containing about one thousand yards more Yarn than any other in the market. WM. BROWN, Agent. 74 Bedford Row April 10. Halifax, April 1st, 1876. LAYER RAISINS. 2500 BOXES, New. For sale by Subscriber. R. I. HART. Jan. 27.

ALL OUR FUR GOODS AT 10 PER CENT CASH DISCOUNT. HIGHEST PRICES PAID FOR Raw Skins C. KAIZER & SONS. Granville St. Halifax. Jan. 29. \$5 to \$20 PER DAY.—Agents Wanted! All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Post card to States costs but one cent. Address: G. STINTON & Co., Portland, Maine. Feb. 7-7ms

Victoria Steam Confectionery Works WATERLOO STREET, We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS Some of which will be found entirely new to the trade. We invite their attention and solicit a share of their Patronage. WHOLESALE ONLY, J. R. WOODBURN & CO., Victoria Steam Confectionery Works, Waterloo St., N.B., (Dec. 15)

Rev. A. W. Ed. VOL. WESLEY 125 GR. HALIFAX, DE. ALL METH AND General Literat AND S Sabbath Schoo purchas A SPECI Spice fro From the M that Princip ing on—the De very—the Del the opinions a valuable. Save Principal Daw gave his sixth an which he has bee tant theological were present Re Prin. Wilkes, of lege; Rev. Prof. terian College, the Wesleyan C delivered in the rian College. H and believed that man race had bee divisions, charact modes of living. tedivians had n fend themselves a that the part inh bably densely po sion had arisen as was local or univ cited several reaso the more likely s of the deluge in written by an eye tale justified this Noah or one of hi It was an exceedi long before the de dially been enorg and that the tim was but the sulmi flow. Such a flood not be limited to a tract of country. there was no race the deluge. Some localized, however tures of the land o ent nations. A ph bricks discovered in the history of the them was shown. ture a vote of thank was moved by Prof. Wilkes, and was cor credit is due to Dr. oring the theologic standing the pressu ties. It is certainly in Montreal is found recognized on both as the abiest champ ence, and who is us distinguished schola of revealed truth. A vote of thanks he strongly urged the with the development tigation at the presen be fully qualified for tion before them. Our neighbors in to have a new Gover a twofold mission i the Manchester Gual THE NEW GOVERN LAND.—Sir John G John's will, I have ce be limited to the narro by his predecessors his being charged wit of a twofold charact Newfoundland is en troublesome fishery an International Com at Paris to bring that ment, but I hear that labors have already st length of time, it is st ed goal. Sir John left both with Lord Lyons Millar, our representa sion referred to points ness to the object of l We must get rid of the and, as they do not app be the ground without it is probable that they bought off. The paym for it is remoured that of Sir John's mission i Carnarvon's confederate American continent to present, alone of all c can possessions, is not p ion. In the event of scheme being realized, I