

The Wesleyan,

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 19, 1876.

NO. 8

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

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A SPECIAL DISCOUNT

The following is a copy of a petition now being sent out to this Province, for signatures. It speaks for itself. To our mind it aims at correcting a grave error; and we hope it will be very extensively signed. It has been prepared under the best legal counsel and direction.

TO THE HONORABLE THE SENATE OF CANADA IN GENERAL LEGISLATURE CONVENED:

The Petition of the Undersigned Inhabitants of the Province of Nova Scotia, in the Dominion of Canada,

HUMBLY SHEWETH:

That the "Dominion of Canada" was established by Act of the Imperial Parliament—the British North America Act of 1867—by which the powers of the General Parliament are defined and limited, and the rights and liberties of the Local Legislatures of the several Provinces then constituting the Dominion, or that might thereafter become parts thereof, were secured to them.

That by the said Act it is provided that Education shall be a subject for Local Legislation exclusively, and that the Dominion Parliament is not permitted to interfere therewith, except to enforce the decrees of the Governor-General in Council in certain cases of appeal:

That under the provisions of the 146th Section of said Act, on the 15th July, 1870, the North-West Territory, by Order of Her Majesty the Queen in Council, was admitted into the Dominion of Canada and became subject to the provisions of the said Act in all respects:

That Manitoba, carved out of these Territories was established as a separate Province by the Dominion Parliament in 1870, and the subject of Education was justly remitted to the Local Legislature of the new Province, according to the letter and spirit of the said Imperial Act:

That in 1875 the Dominion Parliament again legislated in respect to these North-West Territories, but instead of adopting the course pursued when Manitoba was erected into a Province, a clause was inserted in the Act (35 Vic., Chap. 49, Sec. 11) fastening separate Schools upon these Territories, and thus trenching upon the Legislative rights of all and every of the Provinces which might thereafter be formed out of the said Territories:

That in the opinion of petitioners such Legislation is unjust, ultra vires, and unconstitutional, as the Parliament of Canada could legislate in respect to said Territories only in conformity with the provisions of the said British North American Act of 1867, and according to the terms of the said Address from the Parliament of Canada to Her Majesty the Queen, wherein no mention is made of Education:

Your Petitioners therefore pray that Sec. 11 of the 35th Vic., Chap. 49, of the Parliament of Canada, may be repealed; and that the subject of Education in the North West Territories and Rupert's Land may be left to be dealt with exclusively by the Local Legislatures of the several Provinces which may from time to time be formed out of these Territories, according to the provisions of the said British North American Act of 1867.

And your Petitioners will ever pray, &c.

English papers have brought us the decision of the Lord Chancellor, in the recent case, to which reference was made last week. Our readers will be curious to see what was the judgement of the first legal mind in Britain on a subject of importance as it affects the relative claims of two great Churches.

The Lord Chancellor—the applicant is a Wesleyan minister, residing at Owston Ferry, who lost an infant daughter in the year 1874. She was buried at Owston Ferry, and he was desirous of erecting a tombstone, a *fac simile* of which is before us. The Rev. George Edward Smith is vicar and incumbent of Owston Ferry. How far Mr. Smith may have objected to the erection of a tombstone at all, or how far on various grounds connected with its shape and appearance, it is not necessary for their Lordships to inquire, for no objection has been raised on these points. Mr. Smith has not appeared at any of the stages of this suit in the Courts below or on the present occasion. The only way we know the condition of his mind on the

subject is as follows! The appellant was told by a stone mason of the vicar's objection. He wrote to the vicar the letter dated the 2nd of June, both letters asking the reason of the vicar's objection; to the latter he received only a verbal answer—"The vicar had no more to say," &c. Their Lordships are, therefore, obliged to assume that the vicar's only objection to the erection of the tombstone is that it contains the words "Rev." and "Wesleyan Minister." (His Lordship here read the epitaphs given above.) Their Lordships have, therefore, only to consider whether this constitutes a sufficient objection to justify the refusal of the issue of the citation. The Learned Judges in the Courts below seem to have thought that the word "Rev." is a title of some kind, and, as titles are matters of property, persons who claim them must show a right to use them as of honor or courtesy. It seems also to have been their opinion that the clergy of the Established Church had by Episcopal ordination an exclusive right to the use of the word (unless indeed the right be shared by priests of the Roman Church). In the opinion of their Lordships "Rev." is not the title of honor or courtesy; it is a laudatory epithet. It has been used, not for a great length of time, by the Clergy of the Church of England. It was used in ancient times by persons who were not clergy at all. It has been used and is used in common parlance of social intercourse by ministers of denominations separate from the Church of England. I cannot help adding that if ever there was a case in which no possible misunderstanding could arise it would be here, where on the face of the inscription it appears exactly what was meant. There are appended to the name of Henry Keet the words "Wesleyan Minister." There is no pretence to the position of ordained minister in the Church of England. The statement is one which claims nothing more than what is actually the fact. Their Lordships are, therefore, of opinion that a faculty should issue for the erection of the tombstone in question.
Cause remitted.

BOOK AND TRACT SOCIETY.—The eighth annual meeting of the British American Book and Tract Society takes place at Argyle Hall some week evening soon. From the annual report, which has been prepared to be read at the meeting, we learn that the receipts for the year ending December 31st, 1875, have been, in donations and subscriptions, \$2,993.15; legacies \$460.00; for store sales (including \$3,831.06 for periodicals), \$13,802.56; for colporteur sales, \$9,913.11; from other sources, \$171.36. Total resources of the year, including \$179.97, balance in the Treasury, January 1st, \$27,260.15. The expenditures have been for publications, \$15,824.92; for Colportage, \$4,821.29; all other expenses, per items in the Treasurer's Report, \$5,955.33; leaving a balance in the Treasury of \$6,658.61. Upwards of \$800 worth of books, bibles, and tracts have been distributed gratuitously by the Society's Colporters, in their visits from house to house. More than \$1200 worth have been given in discounts from the Society's prices to Sabbath Schools, in Libraries. A grant of 13,000 Tracts was made to the Y. M. C. Association of this city, for distribution among the seamen.

ENGLISH ITEMS.

CANADIANS AT APPROACH-ROAD CHAPEL.—The Rev. E. A. Telfer writes us as follows: "Will you allow me the pleasure of referring to the generous help given us at Approach-road by our Canadian brethren now in England. On Monday night a large audience listened with deep attention to Thomas Potts, Esq. (Canadian Commissioner, and a hearty Methodist), who gave us his famous lecture on 'The Poetry of the Rocks.' Although suffering from a severe cold, the lecturer sustained the even flow of his rapid eloquence for a full hour without a page of manuscript. He maintained that the Bible is in the most perfect accord with scientific discovery. Step by step the hand of God was traced through the distinct periods of the earth's formation until the great temple became fit for the lofty empire of the mind, subduing the profound forces of the past. The grand design of the whole was beautifully described by the era of mercy, when Jesus came to prepare the way for the 'new heavens and the new earth.' The people will not soon forget the rich feast this lecturer provided for the soul. Mr. Foster, one of our good friends, presided. A hearty vote of thanks was moved by myself, and ably seconded by Dr. Leachlan Taylor, the personal friend of Mr. Potts. We are laid under double obligation to our brethren, as neither Dr. Taylor when he lectured, nor Mr. Potts would take a penny for their services, but generously contributed to the collection. We wish their success in turning attention to needed emigration from this country to the vast tracts of fertile land in Canada. When Methodism is represented by such men, it would be well if thousands of vil-

ling workers in this overgrown London could find their way to dwell in peace and plenty, where the banner of salvation floats in the land of Old England's fairest daughter."—English Paper.

The simplicity of the Pope is his most pleasing characteristic. He makes no concealment of his proclivities or his prejudices, but gives utterance to whatever comes uppermost with the amiable garrulity of dotage. Heretics have never occasion to make much search for the weakness of his Holiness. For example, it is pretty well known to all the world that infallibility expects a constant supply of cash from its devotees. A very good story is told of the Pope and the late Duke of Modena. The Duke ways sent his kind regards to the Pope when his ambassador returned to Rome after his holiday, but nothing more substantial. The Holy Father could not conceal his impatience with this empty devotion, and hinted plainly that he held it in very low esteem. After this the Duke of Modena made his tribute of affection rather more tangible, and the Pope became at once much impressed by such attachment to the Holy See. With these small worldly triumphs does the head of the Papacy content himself. He cannot be congratulated on much else.

In most collections where Mrs. Adams's sweet hymn, "Nearer, my God to Thee," is printed, only five verses are given; but the authoress wrote six, of which the following is the last, and the one usually omitted:

Christ alone beareth me
Where then dost thou shine;
Join't heir He maketh me
Of the Divine!
In Christ my soul shall be
Nearer my God to Thee,
Nearer to Thee.

The "Footprints of the Creator," by Hugh Miller, have been republished in America with a Memoir of the author from the pen of the late Prof. Agassiz.

The *Rock* gently reproves Dr. Cumming for his fresh prophetic efforts. The doctor is of opinion that the second advent may be expected this year; but the *Rock* says that although the signs of the times point undoubtedly to the Saviour's speedy return, still so long as some portions of the seventh vial remain unfilled we are not justified in saying the Master is actually at the door. This censor also reminds Dr. Cumming that he has been continually mistaken in this matter, and thus doing all he can to injure the cause he has most at heart. Our contemporary takes occasion to administer a rap to the *Christian*; which is also a little given to prophetic interpretation. It is needless to say that the *Rock* knows all about it, and is not much troubled with doubts.

Appropos of his expected visit to America with his Prince, the papers across the sea are saying that Lord Lorne is a lay preacher among the poor people in England, who hear him gladly. This is not the case. The Marquis once promised some two or three years ago to preside at a Sunday afternoon service in the Agricultural Hall; but something was allowed to come in the way at the time, and he has not since fulfilled the good purpose.

PROFESSOR LEONE LEVI, writing on the question of army expenditure, says that 3,000,000 soldiers are maintained on a peace footing by the six leading powers in Europe, while the United Kingdom spends \$25,000,000 for her defence. Russia spends \$30,000,000; France, 25,000,000; Germany, 16,000,000; Austria, 11,000,000; and Italy 9,000,000. Taking the entire population of Russia at 82,000,000, of France at 42,000,000, and of the British Empire at 234,000,000, it is shown that for every 1,000 persons protected, France pays £402; Russia, £368; and England, £175.

A CHEERING OPINION.—The *Medical Circular* says that a patient, suffering from inflammation in the chest, recently submitted his expectation to a scientific authority. The practitioner consulted wrote back: "It is evidently of parasitic nature, but with respect to the precise individuality of the entophyte I have not decided quite to my satisfaction. My mind still hovers between two conclusions—viz., as to whether it is an aborted specimen of a cyclocoeloid macromalacooidium, or a highly developed crypto-coelococcus megalocystus of a strongylopleuron bistracholeucocephalon."

A singular record of the study of the Scriptures comes from New York. In 1855 six young men at Fairport in that State, undertook to read, mark and inwardly digest the whole Bible, on the system of reading a certain portion at a time, and then discussing it. Their numbers were largely increased, and upwards of one hundred and twenty persons participated in the task, which was completed last November. Of the six original members of this novel Bible-class four remain, and one has been

taken by death. It is hardly necessary to say that this labor of twenty years is an achievement of the worthiest kind. Amongst the many acquirements of learning, that of a thorough knowledge of the word of God does not commonly figure very conspicuously. We do not expect many of our young friends to follow the example we have described, but at least it may induce them to make a careful and systematic study of the Bible than most of them have probably ever contemplated.

AMERICAN ITEMS.

A correspondent writing to the *friend of India*, suggests that prayer should be earnestly and universally offered up for an outpouring of God's Spirit upon the nominal Christians of India. All Europeans, even though they be infidels, are known among the natives by the title "Christians," and the conduct of very many of them is the strongest obstacle to the progress of the Gospel in India. All missionary societies are probably doing something for the evangelization of these nominal Christians. None, however, have accomplished so much in this direction as the American Methodists in the north-west provinces.

The Methodist Church in the Via Poli, near the Fountain of Trevi, Rome is now completed. The edifice is in the Gothic style, graceful but simple. There are seats for two hundred and fifty persons. It was opened on Christmas Day. American in origin, it receives hearty support from evangelicals of every denomination. Its communicants number ninety. At the morning and evening services three hundred persons were present. The sermon was preached by the Rev. Theophilus Gay. In the evening there was a reunion of all the evangelical residents in Rome, presided over by the Rev. Dr. Vernon, pastor of the church.

The present condition of things in Spain is well illustrated by a recent occurrence at Corunna. Several English Protestants asked permission to open a chapel in that town. The governor flatly refused to allow it. They waited for a few days and then opened their chapel without license, and hundreds flocked to it. The governor telegraphed to Madrid for instructions, and is said to have received his reply: "Let them be. It can't be helped." The meetings have been continued and no further official notice has been taken of them.

Mr. Narayan Sheshadri has succeeded in making his mission congregations at Ialna and Bethel among the most progressive in India. He not only works hard himself, but has the faculty of rousing those around him to do the same. Two bodies of workers are engaged in evangelistic labors. The one confines itself to Ialna and the neighboring villages, going over the ground again and again. The other body of laborers carries the Gospel over a circuit of a hundred miles. Since his return from Europe upwards of fifty converts have been added to the church. His people, formed into a home missionary society, support an evangelist of their own. The young converts, banded into a Young Men's Christian Association, also send out an evangelist among those of their own age.

EVANGELISM.—A missionary policeman at Bombay preaches the Gospel in the Streets. Rev. W. H. M. H. Aitken is holding special services at Brighton, in connection with a three week's mission. Encouraging evangelistic efforts by the Young Men's Christian Association in the suburbs of Melbourne, as well of those of other evangelists throughout the colony, are reported. The Young Men's Christian Association at Chicago maintains a hospital missionary, for the purpose of carrying the glad tidings of salvation to the sick and dying in the public hospitals.

THERE is certainly some incongruity suggested by an incident which occurred the other day at the Massachusetts town of Lexington, in which Theodore Parker was born. The corner stone of a Romish Church was laid, and among the articles deposited therein were, according to the depositors, "some fragments of the wall of the Holy House of Nazareth, wherein our Lord dwelt with his blessed Virgin Mother; also some articles of the Holy Sepulchre, and of the Sacred cradle at Bethlehem." Little wonder that the priests of Rome in America are doing all they can to destroy the common schools.

The Louisiana Methodist Episcopal Conference and Lay Convention, at their recent sessions, adopted a resolution asking for the election of a colored bishop by the General Conference, which meets in Baltimore on the 1st of May next.

ITEMS FROM HARPERS WEEKLY.

Mr. Disraeli has given another instance of violating red tape by appointing the exceptionally deserving man to office. In the Ashantee war Captain Glover, of the British navy, who happened to be on the coast, organized an expedition, and marched it through the densely wooded country, arriving just in time to be of essential service to Sir Garnet Wolseley, commander of the British forces. For this he was knighted in 1874, and became Sir John Glover. He has now been selected to succeed Sir Stephen Hall as Governor of Newfoundland with a salary of \$10,000, a residence, and certain allowances to sustain the dignity.

They are getting on in Illinois. The Lake Forest University is lifting its collegiate head. It has recently received as donations: from C. B. Nelson \$20,000; C. S. Farewell, \$15,000; J. V. Farewell, \$15,000; Cornelia J. Williams, \$5,000; Amzi Benedict, \$5,000; H. C. Dana, \$5,000; William S. Johnson, \$5,000 and N. S. Bouton \$5,000. The university now owns \$300,000, has no debts, and \$50,000 out at interest.

It is stated in London papers that the fortune left by the late Sir Anthony Rothschild (he took none of it with him—left everything) amounted to nearly \$50,000,000. The fortune of the late Mr. Brassey, who was regarded as one of the largest of British millionaires, was about \$30,000,000. Mr. Morrison, the head of the house of Morrison, Dillon & Co., left some \$20,000,000. Sir Anthony Rothschild may therefore be said to have left the largest estate of any in Britain.

A clergyman signing himself *Presbyter Anglicanus* has addressed a public letter to Archbishop Manning, in which he proposes a connection with the Church of Rome for himself and other advanced ritualists. His plan is substantially that of an affiliated Church, acknowledging the Pope's spiritual headship, and accepting Roman Catholic discipline. It is said that Cardinal Manning has gone to Rome to submit the scheme to the Congregation of Sacred Rites.

The repeal of the Gray Nuns Act (or, more properly the amendment of 1875) is a subject for general congratulation. In the Lower House the repealing bill passed by a vote of all the Senators present. So in less than one year its short life has ended. Its passage by stealth is evidence that our system of free schools will never be safe till it is protected by a suitable article in either the State or the national Constitution.

At the annual meeting of the United States branch of the Evangelical Alliance held on the last Monday of January, a resolution was adopted commending to the Philadelphia Alliance the expediency of special religious services during the period of the International Exhibition. The Hon. William E. Dodge was re-elected president, and the Rev. Drs. Schaff and Prime corresponding secretaries.

The Christian Temperance Union, of Boston, has invited the ministers of every name in New England to a Temperance Conference to be held in that city March 15 and 16. It will continue in session for two days, and will consider numerous topics relating to the Christian aspects of temperance.

The United States naval training ship *Minnesota*, which is now lying in the Brooklyn Navy-yard, has on board about 27 boys, who have enlisted in the service and are learning the duties of sailors. This training school was started early last July with about eight boys. They enlist between sixteen and seventeen years of age, and the class admitted is usually select, fully two-thirds of the applicants being rejected. The capacity of the *Minnesota* admits of training 500 boys on board at the same time, and it is probable that the number will soon be filled. The scholars are placed under a practical system of education, are thoroughly imbued with a spirit of enterprise, are taught the rigorous discipline of the navy, while at the same time their life on board is made as attractive as possible. Every year a hundred and fifty of them are taken out in a tender for a short cruise, and are obliged to perform the duties which they have learned. At the age of eighteen the boys are placed on board some ship in actual commission, and their promotion thereafter is determined by their ability and conduct.

Twenty-two years ago the Methodists of Chicago purchased 380 acres of land and swamp twelve miles north of the city, on the Lake shore, for the purpose of founding and locating a university. Twenty-five thousand dollars only were put into the enterprise, of which Dr. John Evans gave \$5,000, in honor of which the place was named Evanston. Now there is on the premises a young city of six thousand inhabitants, having gas-works, water-works, banks, newspapers, offices, ten churches, public library, etc., while the University is worth \$1,500,000, and comprises, in the language of its enthusiastic President, "seven colleges with seventy instructors."—*Christian Guardian*.

WESLEYAN ALMANAC FEBRUARY, 1876.

First Quarter, 2nd day, 9h. 29m. afternoon. Full Moon, 9th day, 1h. 23m. 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 RISES. Rows list days from Tuesday to Tuesday with corresponding times.

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

Each water at Pictou and Cape Tormentine, 2 hrs and 10 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, and 30 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes LATER. At Yarmouth, 2 hours 30 minutes LATER.

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

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

SUPPORT OF MISSIONS.

MINISTERIAL BENEVOLENCE—AN EXAMPLE TO THE LAITY.

Whatever may be thought and felt by our Ministers, it is gratifying to know that our people are not influenced against the mission cause. Their enthusiasm rises to the occasion.—Wesleyan, 4th December, '75.

DEAR EDITOR.—I pray you, when you read the caption of this letter, not to consign it to the waste-basket, under the impression that I propose to re-open the fortunately closed subject of deficiencies. I propose nothing of the kind. Not but that I could get up a respectable "cry" of my own on that head if I had a mind to. But I have not. I merely wish to call your attention, and the attention of the brethren at large, lay and clerical, to a few facts and figures, which may not be generally known, particularly by the former class. You observe that I have taken the liberty of making a quotation from one of your editorials, written at a time when the "cries" were of the most heart-rending description. Holding the position and character of an editor in the holy awe that I do, no attempt will be made on my part to prove that "Our people are influenced against the mission cause." Even apart from all such editorial reverence, it would be folly to attempt anything of the kind. I have reason to believe that "our people" on the whole, are perfectly satisfied with the "mission cause." They hold it in high esteem. They admire the admirable facilities which the Methodist Church enjoys above all other churches, in sending a minister to a dependent Circuit, and supporting him while there out of that mysterious Mission Fund. Why shouldn't they? Many of "our people" live in those dependent circuits. They have listened to the preaching of the gospel from their infancy. They have always had a minister. He has cost them but little. One, or at most two hundred dollars have from year to year been made up for the "young man," but although they are at times conscious that a Methodist preacher can live on the east wind, subsidized by a very small allowance, they are forced to the conclusion, that this one or two hundred dollars is scarcely a sufficient allowance even for him. Hence they have a vague idea of such a thing as a Missionary Fund, that makes up the allowance,—asks no questions, and keeps them in a minister from year to year. It will easily be seen that it would be folly to attempt to disprove your statement, that "our people are not influenced against the mission cause." The last part of the quotation however is open to doubt. By reference to the subscriptions to the Nova Scotia Auxiliary Mission Society as published in the minutes of last conference, it will be found that the average subscriptions of the poorly paid Methodist Ministers of this Province, are nearly double the average subscriptions of our people. Will you permit me to prove this statement? All "our people" do not get the "minutes," because all haven't paid the necessary four dollars to the fund, which would have entitled them to a copy. Hence many of them are in ignorance of the unselfish liberality of those who minister among them in holy things. The following are the names of the ministerial donors to the Mission Fund in Nova Scotia and Bermuda, together with the amounts subscribed by each—

[We have omitted both the ministerial names and amounts mentioned by our correspondent, as we believe those subscribers would not wish to see the facts thus published. Besides, the argument is sufficiently sustained without those names and figures.—EDITOR.]

It may just be possible that I may have overlooked a few names, particularly as I observe, that some of the brethren, with true native modesty, have omitted the conventional Rev., when signing their names. For all practical purposes, however, the list may be considered as substantially correct. A glance at this list will instantly show that the subscriptions are far in advance of what would be subscribed by an equal number of laymen. If any person take the trouble of adding the above amounts, he will find the sum to be almost \$300.00. If he will count the names of the subscribers, he will find them to number fifty-nine. If he turn to p. 35, 'Minutes of Conference,' he will notice that the total amount subscribed for missionary purposes in the Province for the year 1875 was \$10,070, omitting cents. In other words, he will find that 59 Methodist ministers subscribed nearly one twenty-seventh of the entire sum collected for Missionary purposes in the Province of Nova Scotia for the year ending June, 1875. And if he look farther into the matter, he will see that the average subscription of these ministers is about \$6.10.

There is a lad at my elbow as I write, who has a penchant for "cyphering," as he calls it. Marking out the names of ministers and their families, I ask him to count carefully all the remaining subscribers in the list. After some time he makes answer: "Leaving out the Rev's, &c., there are 2588 names." I will not vouch for his accuracy, but those who doubt his veracity, can count the names for themselves. I set him to work again. I ask him to add all the "small sums and collections" in the list, and tell me the result. He replies: "\$1724.68," nor will I be responsible for him in this case; but as he is a knowing lad, I think his calculations in both cases may be safely assumed as correct. If so, we have the following result: total amount subscribed, \$10,070—\$360 x 1724.68—\$7953.32; which makes the average subscription of our people to be something like \$3.07. Or to make the matter still plainer, our ministers subscribe, man for man, nearly double the amount subscribed by "our people." Not a very flattering result you will admit. (To be continued.)

THE BIBLE IN THE PUBLIC SCHOOLS.

The Rev. David Gregg, at the Third Reformed Presbyterian Church.

(From the N. Y. "Tribune.") The Rev. David Gregg of the Third Reformed Presbyterian Church, in West Twenty-third-st., preached last evening on "The Bible in our Public Schools," taking as his text Deut. iv. 5, 6: "Behold, I have given you statutes and judgments. Keep them and do them, for this is your wisdom and your understanding in the sight of the nations." This church holds, the preacher said, that we need more Bible. What is the apparent need of our public schools, what the need of the members of our whiskey rings, what the need of our political "bosses," what of our bar-room caucuses, what of our corrupt legislators, but more Bible? More Bible in the people who exalt them to office, in the courts which try them, in the sentences pronounced upon their crimes, in the executor of the law who is appointed to keep them within iron bars. The Bible should be kept in schools because our fathers placed it in the schools; because it is in harmony with the Republic and is the best standard of national morality. It only gives the history of the first Republic—that of the Jews. The Golden Rule repeated in our schools, as taken from the sacred page, is a rule that produces equality; the first words of the Lord's prayer, "Our Father who art in Heaven," teaches equality. Patrick Henry once said in the hour of the national peril, "Give me liberty or give me death," and the nation has not yet finished its applause. But that sentiment was uttered ages before by Solomon, who said, as he looked upon the oppressed in his time "I praise the dead, which are already dead, more than the living which are yet alive."

We refuse to expel the Bible from our public schools because its expulsion would be a national condemnation of God's word, and a profession of national atheism. Webster says: "It is all idle, a mockery, and an insult to common sense to maintain that the school for the instruction of youth, from which Christian instruction is sedulously and vigorously shut out, is not infidel in its purposes and its tendencies." The nation is an ordinance of God, and will not deny its God. Shall we dishonor His word at the demand of Rome? Never! I would rather have ten thousand Romes and Roman pontiffs against my country than the one living and true God. We are not harmed by the fulminations of the Papal throne, but no people can stand against the fulmination hurled by the throne of Heaven. If we are more concerned for our nation than for the Bible God will protect his word; but who will protect the nation when it is robbed of the preservative elements of the Bible, and when God, before whom nations are but as a drop in the bucket, wars against it? We refuse to expel the Bible, because the system of Romanism, which demands it, is not the educator we want, for it is anti-American. "Let us see your pupils." If we turn to Italy that we may see the fruits of the papal system, we find the Italians abolishing it for the introduction of ours. This is Italy's verdict. Let us turn to "faithful Ireland," as Cardinal McCloskey called it last week before the Catholic Union, and seek its testimony to Rome as an educator. The students of

the Catholic University of Ireland, in 1873, presented a memorial to the Board of the University containing these sentences: "Our generation of Irish Catholics are writing under the sense of their inferiority in science. If scientific training be unattainable at our university they will seek it at Trinity or at the Queen's College, in not one of which is there a Catholic Professor of Science." This is the Catholic testimony of "faithful Ireland."

I notice the system of Romanism as anti-American. If Romanists are Americans, why did The New York Tablet say, "To become Americanized is to lose Catholic virtues for American virtues?" Why did Father Hecker of this city say, "In 1900 Rome will have a majority and will be bound to take this country and keep it?" History says the Papal party in France strove to prevent Lafayette in aiding our fathers in the establishing of this country; that Catholic Ireland prayed for its downfall; that the Pope was the first to recognize the Southern Confederacy; that those connected with the assassination of Lincoln were communicants of that Church; that a sectarian mob prepared to receive the Rebel forces in New York at the time of the invasion of Pennsylvania. These facts speak louder than Mr. McKee or Cardinal McCloskey. I affirm the following points without fear of successful contradiction: Rome is opposed to the American principle of toleration in religion. The Catholic Review, in January, 1852, says: "Protestantism of every form has not only never can have any right where Catholicism is triumphant." Rome is opposed to the American principle that the state has a right to educate; this the Papal Syllabus of 1864 proves. Rome is opposed to the American idea of divorcing Church and State. This the same Syllabus affirms. Do American Romanists accept Rome as it is and as it has been? Yes. While Germans rose in thousands against the dogma of Papal Infallibility, American Catholics accepted in full the decisions of the Ecumenical Council of 1870. To prove their fidelity to Rome, they have just accepted the Cardinal's berretta. If Cardinal McCloskey has taken the usual oath of the Sacred College, he has de-Americanized himself. According to this oath, he must play the spy for the Holy See. As the Syllabus of 1864 condemns our national institutions, he is bound by oath to overturn the Government which gives him protection.

WHEN I WAS YOUNG.

OR WHAT THE OLD WOMAN SAID TO HER DAUGHTER.

One summer eve I chanced to pass, where, by her cottage gate. An aged woman in the sun, sat talking to her mate; The frost of age was on her brow—its dimness in her eye— And her bent figure to and fro, rocked all unconsciously; The frost of age was on her brow, yet garulous her tongue, And she compared the things now with those when she was young. When I was young, young girls were meek, and looked round kind of shy— And when they were compelled to speak, they did so modestly; They staid at home and did the work, made Indian bread and wheat.— And only went to singing school—and sometimes to night meeting; The children were obedient, then,—they had no saucy airs,— But minded what their mothers said—and learned to say their prayers. But now-a-days they know enough before they know their letters, And children that can hardly walk will contradict their betters; Young women, now, go flirting round, and looking out for beaux, And scarcely one in ten is found who makes or mends her clothes.

But there, I tell my daughter, Folks don't do as they'd oughter; They do not do as they'd oughter do,— Why don't they do as they'd oughter? When I was young, if a man had failed, he shut up house and hall, And never ventured out till night, if he ventured out at all; His wife sold all her shiny plates,—his sons came home from College,— His girls left school, and learned to wash and bake, and such like knowledge;— They gave up cakes and pumpkin pies,— and had the plainest eating, And never asked folks home to tea—and scarcely went to meeting; But, now-a-days, when a merchant fails, they say he makes a penny; His wife don't have a gown the less—his daughters just as many; His sons they smoke their choice cigars, and drink their costly wine; And she goes to the opera,—he has folks to dine; He walks the street,—he drives his girls,— men show him all civilities,— And what in my days were called debts, are now called liabilities; They call the man unfortunate who ruins half a city,— In my days 'twas his creditors to whom we gave the pity;

But, there, I tell my daughter, Folks don't do as they'd oughter; They do not do as they'd oughter do,— Why don't they do as they'd oughter? When I was young, crime then was crime, it had no other name; And when 'twas proved against a man, he had to bear the blame; They called the man who stole a thief,— they wasted no fine feeling,— What folks call petty larceny, now, in my days was called stealing; They did not make a reprobate the theme of song and story, As if the bloodier were his hand, the brighter were his glory; But, there, I tell my daughter, Folks don't do as they'd oughter; They do not do as they'd oughter do,— Why don't they do as they'd oughter?

THE BAPTISTS' DISPUTE.

[From the Commercial Advertiser.]

The Rev. Dr. Behrends, pastor of the First Baptist Church of Cleveland, Ohio, announced his resignation of that position last Sunday, and his withdrawal from the Baptist denomination. The reasons that induced him to take this course are given by him as follows:

1.—I have found myself growing more and more out of sympathy with the prevailing and dominant policy of the communion question, by which dissent is treated as serious disloyalty, and a fair public hearing is emphatically and universally refused, until my self-imposed silence, in the face of unrestrained assault upon my brethren and myself in public gatherings, at social feasts, in ministerial conferences, on the platform and through the press, has become practically unendurable and almost a wrong at the bar of my conscience.

I do not impeach my brethren as guilty of conscious and designed intolerance; I believe them to be honest in the advocacy of their principles as necessary to a maintenance of their apostolic orders; but I am equally free to say that, without calling in the question the baptistic claim of immersion as essential to the validity of Christian baptism, the polity of restricted communion appears to me not only unscriptural and unwise, but positively unscriptural and wrong. I am satisfied that the public advocacy of such a position would be emphatically resented by the denomination, and I have no desire to play the part of a disturber of the peace. They who cannot agree or amicably discuss their differences, should quietly part.

2.—The more serious remains to be added. So far as I know, I am more radical in my dissent than any present open communion advocates in the denomination. The exclusive attitude of the denomination on the baptismal question I am unable any longer to maintain. I shall not presume to present the argument, but content myself with a summary of the result to which a fresh and painstaking review especially of the Scriptures, has led me, as all that is pertinent here.

Granting that immersion was the practice of the Apostles and the usage of the early Church, it cannot be shown from the New Testament that immersion is so related to the design or symbolism of Christian baptism as, in its absence to destroy the integrity or validity of the ordinance. Immersion is baptism, and as it seems to me by the preponderance of critical and historical evidence, the primitive baptism, but that immersion only is valid Christian baptism I deem incapable of proof, whether the appeal be to theology, to history or to the doctrinal significance of the ordinance. It may be wise and desirable that immersion should retain prominence of practical recognition in the Christian Church, or that it should resume its ancient prevalence; but that such a return to ancient usage is necessary to the rescue and restoration of Christian baptism is a claim I find it impossible to maintain. I believe in open church membership, therefore, no less than in free Christian communion.

THE METHODISTS.—At a Wesleyan missionary meeting at Bolton the Rev. Gervase Smith said that though there was a large amount of affection between Methodist churches and other Christian evangelical bodies in this land, yet he regretted to say that in some places an attempt was being made on a large scale to plant the heel of intolerant bigotry upon them as Methodist missionaries. To-day there were 2,000 villages in England where there were not perfect religious freedom. He knew instances where wealthy and goodly men had been nominated for high civic offices, but because they were Methodists their names had been scratched out. He knew godly men in farming districts who had been driven from the farms because they were Methodists, and he knew men in different parts of the world, because they were Methodists, had been obliged to close their shops. In fact, he could fill all the sixteen pages of the Times in small print with accounts of cruelty and oppression which had been shown towards Methodists; people in this country. Mr. Smith mentioned a case in which a butler to a gentleman not far from Bolton had been dismissed because he had associated himself with the Methodists; and another case in which a lady who was distributing presents at a school refused a girl a book because she went to a Methodist chapel, and said that these were only a sample of 5,000 other cases which could be obtained if there was time.

The resolutions of the Baptist ministers of New York and its vicinity, reported last week in this Intelligence, were debated with great animation at the meeting held on Monday, January 24. As many as one hundred persons were said to be present. Drs. JEFFREY and ARMITAGE discussed the points at issue very fully. The former said that the question was a practical one: "It was whether a person who was not a Baptist should be allowed to join in the communion service if he chose to exercise

the privilege." He was in favor of conceding such liberty. Dr. ARMITAGE maintained that "The question was one of right; that a man might be a devout believer, but that if he had not been immersed in the water, he lacked one of the qualifications for the Lord's table." The resolution was amended by making it read, "This Conference disavows communion at the table by any of its members, etc., instead of 'disavows communion,' etc. As thus amended, it was adopted by a vote of 44 yeas to 9 nays. The Rev. Dr. BEHREND, pastor of the first Baptist Church in Cleveland, Ohio, has resigned his office and withdrawn from the Baptist denomination. The reason assigned by him for this step is that he has changed his views in relation to the question of close communion.

FATHER BOEHM AND HIS BIBLE.—The venerable Rev. Henry Boehm, whose death in his one hundred and first year we recorded a few weeks ago, loved his Bible to the end. It was his habit to read it through at least once every year. His friends assure us that he read the Bible through over seventy times, and that when he died the "book mark" was found at the first page, showing that he had just finished the year's reading, and was preparing to begin anew. At the funeral that Bible was significantly placed upon his coffin, a touching remembrance of his great love for the Book of books.—N. Y. Advocate.

METHODIST NUMERICAL RETURNS FOR 1875.

The Methodist Almanac for 1876, just issued, furnishes a large number of interesting tables, giving the latest Methodist statistics up to the close of 1875. We transfer to our column the following summaries:

SUMMARY OF METHODISTS IN THE UNITED STATES.

Table with columns: Itinerant, Local, Lay Ministers, Preachers, Members. Rows list Methodist Episcopal, Methodist E. South, Colored M. E. Church, African M. E. Church, African M. E. Zion, Evangelical Association, United brethren.

Total E. M.'s

Table with columns: Itinerant, Local, Lay Ministers, Preachers, Members. Rows list Methodist Church, Methodist Protestant, American Wesleyan, Free Methodists, Primitive Methodists, Independent Methodists.

Total Non-E. M.'s

Table with columns: Itinerant, Local, Lay Ministers, Preachers, Members. Rows list M. E. Ch. in Canada, Other Methodists not included above.

GENERAL SUMMARY OF METHODISTS THROUGHOUT THE WORLD.

Table with columns: Itinerant, Local, Lay Ministers, Preachers, Members. Rows list Methodist in U. S., Irish Wesleyans, French Wesleyans, Australian Wesleyans, British Prim. Meth., New Connection, United M. E. Ch., Bible Ch'n Churches, British W'y. Re'm. Un'n, Meth. Ch. in Canada, M. E. Ch. in Canada, Other Methodists not included above.

GROWTH OF THE METHODIST EPISCOPAL CHURCH BY DECADES.

Table with columns: Year, Preachers, Members. Rows list years from 1786 to 1875.

During the decade 1830-1840 the separation of the Methodist Episcopal Church, South, took place. To obtain the estimated number of the Methodist population, we multiply the summary in each of the above tables by three.

WHAT A LITTLE GIRL DID.—The Trenton Gazette says:—"A little girl was engaged in raising money by small contributions among quite a number of other girls to liquidate the debt of one of the small churches in the outskirts. A prize was given to the girl that raised the largest amount. She succeeded well, but she learned that one little girl had raised a trifle more than she did, and, after all she was likely to lose the prize. She had visited all her friends and exhausted her efforts in trying to gain the prize. In thinking over the matter the idea occurred to her that she would write to General Grant to help her out. She did so, and to her great joy, the General answered this letter, and enclosed the sum of five dollars, and gave her besides, some excellent advice. The child was as much pleased in receiving a letter from General Grant as she was to get the \$5. The letter became an object of great curiosity. Everybody wanted to see it. One gentleman gave \$5 for it, and then charged a quarter to see it. In this way some \$15 or \$20 were realized, all of which was paid to the object for which the little girl was soliciting subscriptions, namely the Hazard Avenue Church. The letter was read yesterday in the church, and excited no little curiosity.

The Methodist Episcopal Church Extension Board has published its report of receipts and disbursements for 1875. The total receipts were \$152,271, of which \$98,252 were from collections made in churches. The disbursements have been \$40,166 less than the receipts. In the disbursements were included donations to churches amounting to \$54,720. Two hundred and nineteen churches have been aided by donations alone, thirty-four by loans, making a total of 250 churches aided. These are scattered throughout the thirty-eight States and Territories. The average amount of donations to churches during the year 1875 was \$313 each; average amount of loans \$361 each.

BEREA Feb. 27. LESSON 1 to ZION. [B.C.] HOME 2

MONDAY—2 St. TUESDAY—EX WEDNESDAY—1 THURSDAY—1 FRIDAY—Holy SATURDAY—Ps SUNDAY—Psu. TOPIC: Earnest

GOLDEN TEXT: Zion; he hath Zion; Ps. 132: 13. TOPICAL

An earnest service: 1. Be an earnest 2. Impel verse 3. Completed vers

SCRIPTURE: Num. 10: 33-34; 132: 1-5; Eccl. 1: 3-5; Gen. 30: 27; 39: 5; Matt. 10: 42; Ps. 25; Dent. 6: 5; Eccl. DOCTRINE: Good from piety; James 1. GENERAL S

What will Jerusalem the court, and the ark of the Lord, and the cherished purpose, and about being fulfilled, according to the TITLE brought to Zion," and according to the Lord the GOLDEN TEXT, chosen," etc. In the shows earnest service the TOPIC, is "pled which in the lesson we LINE: 1. Begun: 2. plete"

David having fort routed the Philistine ed an Alliance with H next erected a palace dence, thus making Z the nation. But the thocracy; and Lehoava (Zion to be also the capi (See Ps. 68: 16, and such, it must be the ark of his covenant, presence. Thus the chap. 5: 9, become "Psa. 46: 4; 48: 12. A divine direction, David ception a tabernacle on its service was to be in the Mosaic tabernacle Gibeon, some four or fi was probably somewhat style. Our lesson des of the ark to its new pl should be read of its t its capture by the Phil years previous, and its reached Kirjath-jearim mained. See I Sam. ch

1-5. The first attempt. 13: 1-4. "We require days of Saul." is a sad general neglect of the at and Levites as well as t was at a low ebb, and genuine revival after the Mosaic institutions. A prudently consulted his the movement might b and in earnest. The p given to it as "right." T MEN accompanied David im, here call d BAILE o word from should read orption of the ark see and Freeman, 143. A g made at the outset. The plicit in its directions sacred chest. Only th touch it; in removing it cover it, and the Levites the staves of acacia woo rings; and it was said, touch any holy thing, leat 4: 5, 15. Only on the the of these precepts can e employment of a cart driv the use of a NEW CART avoid everything profane. norance shows the great man.

6-11. The disaster. The ed, and the king and peopl songs of joy, accompani ments of various kinds. NACHON, a spot now unke deny the OXEN so stro that the ark seemed in da and Uzzah took hold of safety. This was the second not the first ben committ not have occurred. So do pare the way for another. (rashness) Uzzah died by G spot. Did he not know bet have received instructions f in whose house the ark had Perhaps familiarity had m erent and careless. He fr sinker or remember—the fr sinners. But it was his bu Obedience was in God's sig startling judgment, direc with Uzzah's act, he declar the ark's sacredness and his

THE WESLEYAN

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

All Wesleyan Ministers are Agents.

SATURDAY, FEBRUARY 19, 1876.

MINISTERIAL, CONTRASTED WITH LAY, BENEVOLENCE.

An intelligent and religious gentleman once remarked in our hearing that he invariably passed by all newspaper articles on "giving." The practice surely does not prevail to any extent. It is certainly not creditable to either the heart or judgment. It assumes one of two things:—That the individual has nothing to learn on the subject—has already applied every true motive in his own benevolence; or, that Christian giving is not of sufficient consequence to deserve consideration. There are new phases of Christian duty presenting themselves in every age, and in all conditions of life. It therefore becomes of all who profess love for Christ and perishing humanity to study these, as an essential part of the Christian system.

A correspondent in another place gives a portion of an argument and illustration which took us rather by surprise. We were convinced previously that our ministers were liberal in their use of such means as the church had bestowed on them. There were exceptions, we well knew—exceptions of niggardliness which provokes frequently the contempt of non-professing people. In the matter of missionary support, however, no correct opinion of ministerial benevolence can be found, inasmuch as, with heavy deficiencies, some regard themselves as having endured far more deprivation in missionary interests than even the most wealthy of the church. Others again turn their gifts into other mode of circuit support, which really mean missionary operations. But even with these exceptions, whose benevolence is only recorded in God's Book of Remembrance, our correspondent makes out a most suggestive case. The ministers, taking them man for man, contribute twice as much for the support of missions as the Laity.

One most essential consideration in the treatment of this subject cannot well be brought out. There are no figures for the argument of their relative ability to give. It would be found, we imagine, that nine of every ten in our "Missionary Lists," among our people, are worth property to the extent of at least double the value of that owned by ministers. Life with this latter class is mainly one of faith. They enter upon public duties without any stipulation of salary; take generally just what they can honestly obtain—giving a fair proportion of it back to God. Some of them do attain to a moderate degree of wealth—what is wealth in their humble sphere, at least; but two-third of the class will be found living by faith all through. If, by some tremendous calamity, the wheels of morality and religion were reversed to-day—if our churches were locked, and our ministers cast out upon the world, it would be found that the majority of these men, whose life has been one of toil and self-denial, would be obliged to begin, as far as family support is concerned, where they began in the first stage of industry. True, they have heaven above them, and the church at their back in faithful attachment; yet, taking actual means into account, they are the poorest class of the contributors on our missionary records.

This question of relative ability, is that which our people must consider. There are in the Methodist Church of Canada 100,000 members. It would be only reasonable to estimate the actual property of that number at fifty millions of dollars—being at the rate of \$500 each. One half per cent. of that value—one half cent for each dollar's worth of property owned by our members—would make an annual income to missions of \$250,000. But when we add

to our membership the names of individuals in our congregations who hold to us no other relation than that of supporters, it will easily be seen that the aggregate of property lying behind our church's missionary benevolence, is increased to an extent that shows our missionary income to be actually less than one quarter per cent. upon the whole. If this is not light taxation, where can it be found?

PASTORAL VISITATION seems to yield in many places to the numerous and severe duties which modern christianity requires of Christian Ministers. In American cities it is not unusual to find that pastors of heavy charges are never seen by the families of their congregations. They thus become merely preachers; having so many dollars for so many sermons. Yet they hold their people by strong affection, being aided in their knowledge of them by opportunities of acquaintance in social meetings. To our mind, nothing can take the place of genuine pastoral work. With English people particularly—and most of our Provincialists are of similar disposition—there is a domestic friendship, which, once well cultivated, binds human beings very closely together. The minister who would win the blessings of the poor, will do well to see them in their homes.

MR. MOODY'S "FEARFUL MISTAKE."—In an article on correspondence between Lord Shaftesbury and Mr. Moody, to which we made reference in our last, the North British Mail severely condemns the latter for recommending a book which he had never read. "Mr. Moody," says our contemporary, "is not the only one who may lead a lesson from what has happened, to be a little more honest and serious in recommending books—and men. Strict veracity—by which we mean an exact correspondence between our words and actions and the facts of the case—is very desirable. It has happened before this that, with some vague fancy that the end justifies the means perhaps, good men have spoken nothing but praise of others, even evangelists, of whom in their hearts they but approved, but would not, for the sake of the cause, reveal their mental reservations." Our Scotch contemporary praises Lord Shaftesbury for his action in this matter, being apparently ignorant of the fact that his lordship had not read "Grace for Grace" any more than Mr. Moody, and was relying upon the garbled extracts from the late Mr. James' admirable volume given in the thoroughly dishonest criticism by the Record. Lord Shaftesbury's mistake is even more "fearful" than that of Mr. Moody.

The above is from the English Christian World. The charge is a very serious one. Mr. Moody's position to-day is one of such influence that a word from him will send any book through a large edition. We are very sorry, to know that a book is in circulation in these Provinces through Mr. Moody's endorsement, which is calculated to do not a little mischief. He may not have read it, any more than the one referred to above; but his recommendation is printed with the work. Our Book Room could have made not a little money by the speculation; but not on any conditions would we sell a bundle of antinomian, gilded error. It is quite possible that some of those very books have been sold by an agent styling himself a "Methodist Colporteur," though he is certainly not in our employ. Messrs. Wade and Huntly are the only Colporteurs who have been doing anything for the Methodist Colportage Society during the winter months.

It strikes us that our Lord is specially preparing for our meetings of Annual Conference. Great mercy, truly, will they have to report what shall come from the numerous centres of revival power. And, mark you, the places for Conference sessions are being wonderfully consecrated! Windsor with its scores of happy converts—its numerous families recovered to Christ, as if to inspire a hearty welcome to a hundred ministers in June. St. Stephen, after its gracious visitation of a year or two ago, has been taken anew to the great connexional heart through its calamity of fire. Shall we not, with new faith in the power of a precious gospel, "gather with the saints by the river" in both instances, and sing of mercy and triumph? These years seem to speed rapidly away; but they are carrying us with equally swift progress toward the Millennium and Heaven. Some of us at least, having bridged so wide a contract already in the habits and history of these Provinces, can have little hesitation in believing it.

The venerable Dr. Ryerson is retiring on a good supernumerary allowance, from a country he has well and faithfully served. His enemies declare he has faults. We do not doubt it; but for a reformer—a man of powerful influence and special gifts—who has borne his entire strength for a half a century against selfish and sectional principles, which never fail to find able champions, Dr. Ryerson seems to us a marvel in this—that he has so many friends and so few enemies. May his rest be lengthened and joyous with us in this land for which he has done so much!

TRADE refuses to revive. In fact, there are serious mercantile failures occurring all round us even yet. In the autumn we fully hoped the bottom had been reached; but now it is difficult even to conjecture when business will be restored to a safe, healthful basis. Much of the stagnation seems to us actually the consequence of uniformly good harvests everywhere. There are no markets opening for the surplus provision stored up in our Western countries; and so our population dare not venture upon large imports from other lands. We may well sing "of mercy and judgment."

Is the power of religion declining? Do Ministers experience the blessings they recommend to others? Can Christianity take away the sting of death? The following description of the last hours of Rev. B. Frankland will answer.

The deceased was first seriously affected six weeks ago, when officiating in the pulpit of Biggleswale Chapel. He returned home as quickly as possible, and since then has been confined to his home and to his bed. He became immediately aware of his danger, and suffered severely; but throughout had full rest of soul in the LORD JESUS CHRIST, and at times triumphed exultantly in the SAVIOUR, exclaiming "Victory!" "Victory!"

THE COLLEGE QUESTION.—The Presbyterian Witness last week strongly urged that no countenance should be given by the legislature to any further grant for denominational colleges. Its arguments are thus met by the Morning Herald of this city.

"It is almost useless to talk, or write, as if it were only a possibility that a system might be fastened on the Province, which the Province has already accepted, which for years has been in successful operation and about which it interests and affects one of at least four large denominations are wound. The Legislature has 'thought twice,' and has thought often; bills have been introduced and discussed; proposals have been made and dropped; articles by the dozen have been written; negotiations have been proposed without success; and the result of all is that the Denominational Colleges are more popular and powerful than ever and so far from showing any signs of discontent with them, the denominations are making efforts to enlarge and popularize them still further. Therefore it is idle to talk as if it were only possible that such a system might come into existence, when in fact it is in very active, robust and combative existence a reality."

Referring to the claims of Dalhousie to being considered a Provincial University, the Herald proceeds:—

"On what basis will you settle the claims of the College to be so sustained? Shall you take the number of students as a test? If so, Acadia College (Baptists) will claim precedence. Shall you take age, traditional veneration and brilliant record of fine scholars produced? Then Kings College will step forward to claim precedence. Dalhousie basis its claim upon being the only college which does not claim to be denominational. But the strength and frequency of the protests of Dalhousie against being considered Presbyterian, lead many people to think that circumstances must be suspicious to make so much protest necessary; and last session Dalhousie College accepted from the Government a grant which was given largely on denominational grounds. Our contemporary will see that in order to construct a Province of all existing colleges would have to be ignored, and an entirely new structure. How this would comport with our contemporary's views we do not exactly understand. In New Brunswick where there is a Provincial University, students are sent over to this Province to the denominational colleges; Baptists leave New Brunswick and its University and come to Acadia College. Wesleyans leave them to go to Sackville. And Episcopalians come thence to Windsor! Thus every circumstance favors the existing system, every argument is in favor of its continuance. Half a century of prescriptive effort, immense sums of money expended, long lists of able scholars produced, the recognition extended by the Government for years upon years, the failure of all efforts to alter, the interests and affections of four denominations—all these things plead loudly in favor of the existing system. To alter that system you must produce some argument more powerful than the desire to attempt a new, vague, uncertain and not popular experiment."

The Editor of the Nashville Advocate had an opportunity recently of listening to the eloquent blind preacher—Rev. W. H. Milburn. Here is what he says of him:

We had not seen Brother Milburn for a score of years. He is no longer the lithe and slender man that he was when he resided in Mobile; he is stout and hearty; his voice is rich and down the gamut running with ease up and down the gamut of oratory "in perfect diapason." He travels by himself, and never lacks assistance—who would not be "eyes to the blind"? All his children are dead, except one, with whom he expects in a few weeks to go to Europe, where he will see more noteworthy sights; and, D. V., come back to describe them with his wonderful graphic eloquence. His father and one of his sons died last year. He is fifty-two years of age—just in his prime. May his bow abide in strength!

FOR fickleness and contradiction of natural laws, this American winter exceeds every thing. Coming in with a "snap" which terrified half the country, the weather has since so shaped, that we seem to be, more than half the time, in the north of England. The month of February, thus far, has been simply delightful—overhead; under foot—abominable. But, for the poor, there is much of mercy in the weather. With the depressed condition of the labour market, and the scarcity of money, an addition of a fierce winter would be distressing.

At intervals the reading world is shocked by evidences of glaring hypocrisy practiced by Christians. Last week we had two instances of this kind—both American Methodists, and one having long been recognized as a minister of Christ. This latter, entering business life, plunged recklessly into speculation, and after involving himself and others in ruin, left the county speedily. His name is Winslow. He was formerly publisher of Zion's Herald.

That these instances occur so rarely, is owing to the restraints of religion upon all that is selfish and acquisitive in human nature. That they are heartily denounced is a proud proof of the genuineness of religion in others. There was a day when mankind could not discriminate between the individual Christian and the church. That day has passed. The world knows that the Church of Christ contains the elements of sincerity, consistency and faithfulness. But pity the guilty transgressor who flees from the prison, but cannot elude his own accusing conscience!

We are much grieved to hear that Rev. James Edgland, of Pugwash, N.S., continues ill. His life has been a most honorable and laborious one, and we hope may still be continued in answer to the numerous prayers which are offered in his behalf.

LETTER FROM THE U. STATES

Messrs. Moody and Sankey have commenced their revival labors in New York City. Perhaps, nowhere have they met with greater success, judging from the immediate fruit of their labors than in Philadelphia. The ministers and churches co-operated with them to a great extent, and this contributed largely to their success. Perhaps never was there so general a religious interest in Philadelphia as at present. The whole city has been moved by the power of the truth, and it is hoped that the good work will go on and increase in interest and power. In New York, the evangelists have been most ardently received, and commence their labors in that great city under the most favorable circumstances. We doubt not the churches will rally around them and render them all the aid in their power.

THE REVIVAL INTEREST

is evidently increasing throughout the country. In many of our churches, the revivals are most powerful, reminding us of those enjoyed in the early days of Methodism. In Newburgh, New York the work has been most wonderful. In the St. John's Methodist, under the pastorate of Rev. L. H. King, about 500 have been received. In other places the work is similar. The whole country seems impressed with a sense of the divine presence and power.

THE RELIGIOUS PROGRESS OF THE COUNTRY,

for the past hundred years, has been great, and is very clearly and ably presented in the last number of the North American Review, by Prof. Dimon, of Brown University. One hundred years ago, the more important religious bodies were reckoned in the following order:—Congregationalists, Baptists, Church of England, Presbyterians, Lutherans, German, Reformed, Dutch Reformed

and Roman Catholics. The Methodists were so small then that they were not named among the religious denominations. An hundred years pass and what a change? The following is the order of the denominations now: Methodists, Baptists, Presbyterians, Roman Catholics, Lutherans, Congregationalists, and Protestant Episcopal. The Methodists stand first, having made the greatest progress, and exceeding any one of the other Churches in numbers and wealth. In 1777, the number of churches was less than 950; by the census of 1870, the number was 72,000. Churches have multiplied nearly thirty seven fold, and in population eleven fold. The number of the Review referred to, issued by Messrs. James R. Osgood & Co., is of great value for its statistical and other information, and is called, the Centennial number.

THE GENERAL CONFERENCE,

of the Methodist E. Church, will hold its next session in Baltimore, Maryland, commencing the first day of May next. Several subjects which will probably come before that body for consideration, are now being discussed in our church papers, and among them, and perhaps I should say, the leading one among them, is the Presiding Elder question. This has given more or less dissatisfaction from the first, though it has been regarded as an important element in the economy of the Church. Now, it devolves on the Bishops to arrange the Districts and appoint the Presiding Elders. With this arrangement, many are dissatisfied—they think the Annual Conferences should arrange the Districts, and have some voice at least, in the appointment of the Presiding Elders, as these officials constitute the Bishop's Cabinet for the appointment of the preachers. Some favour the Chairmanship plan, some think the District should be reduced in number one-half, and the Presiding Elder required only to visit societies once or twice a year, thus relieving the societies largely of the expense of supporting these officials. What action the General Conference will take in the matter, cannot now be known, but it is quite evident that some action will be demanded for a change in this part of our economy, better adapting it to the circumstances of the times.

BOOKS AND AUTHORS.

Our publishers are quite busy in preparing for the spring trade. Messrs. James R. Osgood & Co., have issued the "Lite, Letters and Journals of George Ticknor," in two octavo volumes. The first is embellished with a portrait of Mr. Ticknor in his early manhood, and a eulogy of his library; the second contains a superb steel portrait, which represents him vividly in his later years. These volumes will be sought for and read with great interest, giving a truthful portrait as they do, of one whose memory is fondly cherished by thousands of our citizens.

Mr. Philip Gilbert Hamerton, has contributed a charming work, entitled, "Round the House," consisting of notes of rural life in France in peace and war, and is from the press of Roberts Brothers. The author's style is such as to give a peculiar charm to everything he writes. Those who wish to have a view of rural life in France, should not fail to read the present work. "Prayer and its remarkable answers," by Rev. Wm. D. Patton, D.D., and issued by Eben Stute, of Boston, is a book for the times, and should be read by every professing Christian. We know of nothing better aside from the Bible, to stimulate the faith and activities of the Church. It is rich in illustrations and material for the ministry, and every Christian will find much in it to warm his heart, and quicken his zeal in Christian work. It is a precious book.

Nothing has appeared recently in the department of autobiography so interesting as the "Memoirs of Rev. Charles G. Finney, written by himself," and published by A. S. Barnes & Co. Mr. Finney has long been known in this country and in England, as a most distinguished revivalist, and his Memoirs contain an account of his vangelistic work, giving many interesting scenes and events connected with that work. But few ministers have been more successful in leading men to Christ, and here we have a record of his revival scenes, which must be regarded as among the richest contributions to our Christian literature.

"The thrones and palaces of Babylon and Ninevah from sea to sea," by Dr. John P. Newman, and from the press of Messrs. Harpers, is perhaps the most interesting book of travels issued by the American press. It consists of 155 pages, and of about eighty illustrations and several maps of great value. The reader will not only be charmed with the book, but will be instructed. Its descriptions are vivid and thrilling, often presenting to the reader striking illustrations of Bible scenes. Its mechanical execution is superb.

Dr. Jas. Porter has written a "Comprehensive History of Methodism," embracing in one volume its origin, progress, and present spiritual, educational and benevolent status in all lands. The volume consists of about 600 pages, and is divided into two parts, the first giving the history of Methodism in Europe, and the second that of America.

has the advantage of Methodism in extending to author notices of the church of M. E. Church, that is essential odium. Its value. The full and interesting religious and wonderful success. In the period to call attention Home, an illustrious literary reading for the ting in its tone odical of its class so low a price.

LETTER

MR. EDITOR:—In this sunny weather ever seen any time, since Just enough sun desirable; just grass green and tomatoes grow; way between heat and comfort are full breezes which raising the dust, hair, or sattering cast. There is security and ease the warfare man. The very element favour.

Since the election in the political at the Government tempests the Opparouse, we cannot of the House is at the last, and its different. It is there are abuses ed, and changes in many parts of ernment. But without personal rate and coming important impro he over, like the til a "convenient

Outside of our bishop of Halifax and held confirm Hamilton. A been conveyed to a convent school. Charity are expected from Halifax. There are lies on the Island in or about St. Ge the school is gen for the education but "times Dana

The way for the hope, as elsewhere the senseless ritu of that church who was the bulwark whose left wing whilst its right to of Darwin and S many holy and f Church of Engla salvation and mak in the years to co people, have no il iacopal Church, vexed at the assur the dark ages, and to the child-od o

Our church is with a revival of spreads. At this been confined hier of whom, probably fessed to find salve of these belong to The accessions to in St. Georges' and reach seventy or e

Since the beginn iastic year eight professed faith in O ing in class. Our a very interesting it is impossible to attention which it gretted, I think, the government recog church as chaplain the army, &c., it g for services perform therefore compelle soldiers to contrib of the ministry. O as free to Wesleyan Episcopal, Presbyt olic chaplains are t respective denomin

Our Sabbath-school is in a very prosper fortunate circumst coloured schools ar not find accommod one roof if wanted. der the efficient s Inglis, meet in a

has the advantage of any other history of Methodism in its compact form and in extending to the present time. The author notices the anti-slavery struggle of the church, the division of the M. E. Church, and its property, and all that is essential in the history of Methodism. Its statistical tables are very valuable. The reader will find a faithful and interesting history of the greatest religious movement of the world, and will be led to thank God for its wonderful success and triumph.

In the periodical literature, we wish to call attention to the *Hearth and Home*, an illustrated weekly, of high literary merit, and filled with choice reading for the family, pure and elevating in its tone. We know of no periodical of its class and size afforded at so low a price.

LETTER FROM BERMUDA.

MR. EDITOR.—We are enjoying here, in this sunny isle, the most delightful weather ever seen in any place on earth, at any time, since the fall of our first parents. Just enough sunshine to make a little rain desirable; just enough rain to keep the grass green and make the onions and tomatoes grow; just that golden middle way between heat and cold in which safety and comfort are found; just those delightful breezes which fan the cheek without raising the dust, deranging the ladies' hair, or sattering gentleman's hats broadcast. There is a blessed sense of repose, security and ease. There is respite from the warfare man must wage with nature. The very elements have conspired in our favour.

Since the elections there is a calmness in the political atmosphere. What storms the Government may be brewing, or what tempests the Opposition are preparing to arouse, we cannot tell. The composition of the House is about the same as that of the last, and its temper, I fancy, not very different. It is confessed on all sides that there are abuses which should be corrected, and changes which should be made in many parts of the machinery of government. But one can make no change without coming in contact with some private and personal interest, and thus many important improvements are allowed to lie over, like the repentance of Felix, until a "convenient season."

Outside of our own church there is little of importance occurring. The Archbishop of Halifax has visited these Islands and held confirmation at St. Georges' and Hamilton. A house and lot have also been conveyed to him in St. Georges' for a convent school, and three Sisters of Charity are expected here by the return boat from Halifax to open the school at once. There are about 250 Roman Catholics on the Islands, about 50 of whom live in or about St. Georges', so that I presume the school is generally designed, in part, for the education of Protestant children, but "times Danaos et dona ferentes."

The way for the spread of Romanism here, as elsewhere, has been prepared by the senseless ritualism of some members of that church which used to boast that it was the bulwark of Protestantism, but whose left wing now rests upon Rome, whilst its right touches the speculations of Darwin and Spencer. Still God has many holy and faithful servants in the Church of England, and He will give it salvation and make it a blessing now and in the years to come. Methodists, of all people, have no ill feeling towards the Episcopal Church, but, we feel sometimes vexed at the assumptions which belong to the dark ages, and memories which belong to the childhood of our race.

Our church is just now being blessed with a revival of religion, which still spreads. At this end of the Island it has been confined chiefly to the colored people, of whom, probably, hundreds have professed to find salvation in Christ. Many of these belong to the B. M. E. Church. The accessions to our own will, probably, in St. Georges' and Bailey's Bay Circuit, reach seventy or eighty.

Since the beginning of our present ecclesiastical year eight of the military have professed faith in Christ and are now meeting in class. Our work in the army is of a very interesting character, but we find it impossible to give to it that measure of attention which it deserves. It is to be regretted, I think, that whilst the imperial government recognizes the minister of our church as chaplain to the Wesleyans in the army, &c., it grants no remuneration for services performed. Our stewards are therefore compelled to ask the Wesleyan soldiers to contribute towards the support of the ministry. Our services should be as free to Wesleyans as the services of the Episcopal, Presbyterian, or Roman Catholic chaplains are to the members of their respective denominations.

Our Sabbath-school work in this town is in a very prosperous condition. It is a fortunate circumstance that the white and coloured schools are separate, as we could not find accommodation for them under one roof if wanted. The white school, under the efficient superintendence of Mr. Inglis, meet in a handsome and commo-

dious school room, which was finished about a year ago, and which is not only an ornament to our fine property, but an important and valuable ally in our Sabbath-school work. The other is known as the "mission school," and is under the able management of Mr. Wolfe. It meets in the basement of the church and includes, amongst its scholars, three classes of adults, besides a recently organized military class. Both schools held their anniversaries recently, and it is difficult to say which acquitted itself best at the examinations. The results certainly spoke well both for teachers and scholars. Both Superintendents have been re-elected to the important office they have so ably filled during the past year.

We have reason to fear that, in consequence of the exceedingly hard times and of other causes, there will be a falling off in the missionary receipts. We hope not, and shall strive hard to prevent, but we fear that it will be impossible to raise them up to the amount of last year. The old inhabitant does not remember a duller season for business than the present. Happy the man who can get food and raiment.

CORRESPONDENCE.

SACKVILLE INSTITUTIONS.

DEAR EDITOR.—I enclose a copy of an advertisement relative to the opening of our third term. May I crave additional space to say that we should very gladly receive a score or so of new pupils in our Academies. There are some classes of students, as for instance those proposing to take a course in music, with the fine arts, or in Commercial instruction, who can enter to almost as good advantage now as at the beginning of the other terms. Indeed young men and women who join us at the opening of the spring term for the prosecution of the regular courses—as some have invariably done—always find plenty of appropriate work made ready to their hands. In some such cases I have noticed great advantage gained, the knowledge acquired both to teacher and pupil having had an important bearing in the right direction and successful pursuit of subsequent studies.

Sackville, Feb. 10th, 1876.

THE TENTH.

MR. EDITOR.—At a time like the present, when there are so many able writers who are ready to discuss every subject that appears in the columns of your excellent paper, we have thought that a few lines, from a plain farmer, written in homely style, upon a very important matter, might induce some of your able correspondents to take up the subject at the head of this article.

Are we not right in saying that at the present time, there rests upon the Church two deeply felt wants, leading to earnest prayer and anxious thought? The first great want is a more general and copious outpouring of the Holy Spirit. The second is the want of means to carry forward the work of the Church. While we plead at a Throne of Grace that God would open the Windows of Heaven, would it not be well for us to remember the conditions upon which He has promised to give that blessing, made known to us by his servant Malachi, "Bring ye all tithes into the storehouse." We believe that when all the tithes are in the storehouse, among the number will be found a reasonable proportion of the means with which we have been entrusted as stewards. Can a tenth be called a reasonable proportion? Some Christians are rich, and of them, we think, more is required. Others from different causes are poor, and may not be able to carry out the desire of their heart. But a question here arises; would there be as many poor if this rule were strictly followed? We believe that if young men, when starting out in business, would adopt this rule from pure motives, their experience would attest to the truthfulness of that Scripture, "There is that giveth and yet increaseth." But the great majority of Christians enjoy the portion for which God's servant of old prayed, "Give me neither poverty nor riches." For all such we believe a tenth of their income is a most reasonable and just proportion to devote to the cause of God. Who can estimate the great results if this principal were attended upon generally. Our knowledge of Church work is limited, but we know one circuit where there was raised last year, for all Church purposes, a little over \$1,400. That Circuit is not wealthy by any means, and yet, had this rule been carried out, we are prepared to prove that it would have raised over \$3,500.

If the increase would be as great on every circuit throughout the General Conference, surely it would be a most successful plan to prevent further lamentations and deficiencies. Having acted upon the principle for the last four or five years, and finding it to be such an excellent rule to follow, we can with confidence recommend it to all who have not yet adopted it.

In conclusion we would appeal to our fellow Christians and say, give this sub-

ject your most serious and prayerful attention. You who believe that Jesus shed His blood to purify and save a fallen world. You who have felt that blood applied to your hearts removing the guilt and power of sin. You who have the commission to preach Christ by a life conformed to His will, as revealed in His word. You who live in a redeemed world, where such multitudes have never heard that Jesus died their souls to save. You who know that God is raising up men all around who are anxious to go forth to preach the gospel, and are just waiting for the church to do her part in sending them. You who expect to hear the Master saying by and by, "Well done, good and faithful servant." We say to you, "Come up to the help of the Lord."

Feb. 15th, 1876.

The way in which France has paid off her war debt to the Germans will re-awaken the admiration of the world; but it has been at the expense of a public debt for the nation that seems almost overwhelming. The money was mostly received by subscriptions from the citizens, aided by a large loan from the Bank of France. Thus it will be perceived that the debt, so far as the Government is concerned, is not paid, but simply transferred from Germany to its own citizens. It is said that the national debt of France is now as high as twenty-three milliards; an annual interest of a million francs is to be paid on the Budget. The patriot asks if this is to remain so, and is anxious to adopt some means to reduce it, while the average Frenchman seems to think but little about it, except that he expects the prompt payment of interest on his subscription to the loan. England's indifference to her great public debt is now being studied in France, apparently for the first time, and is being learned thereby that this is in reality a source of internal strength; for if such immense sums are owed to its own people, they will be extant an immense influence thus at work to preserve the Government rather than to destroy it; and this great debt may turn out a conservative element, though a great burden to France.—N. Y. Advocate.

CHARLES STREET CHURCH.

About four years ago it became apparent that more church accommodation was needed for the rapidly increasing population in the North-west suburbs of our city. Through the efforts of the Wesleyan City Missionary and Christian Workers Society connected with the Wesleyan North Circuit, a Mission Church was erected on the corner of Cobble and Charles Streets, the ground being given by Edward Jost, Esq., on conditions that the sittings should be free. Services were conducted in the church by the Workers for about six months, when it was handed over to the Methodist Conference, they appointing the Rev. James Strothard as Minister, who, after laboring for three years, was succeeded by the present pastor, the Rev. W. J. Johnson. To give some idea of the success of the undertaking, we may mention that about a year ago it became necessary to enlarge the building to its present size, and is now double the size of the original building.

When the church was opened a Sabbath school was organized, which has been even more successful than the church. It commenced with 38 children, and now, after an existence of four years, has added a decimal to that figure, its roll numbering at present 330 scholars, besides 30 officers and teachers. Much of the success attending the school is due to the self-denying efforts of the Superintendent, J. Wesley Smith, Esq., and the band of faithful teachers who are associated with him. We have been led to write this by attending a tea meeting and entertainment in aid of the Library fund, which was held last evening in the church. There is nothing like a tea-meeting to draw a crowd, for notwithstanding the pitiless storm that raged without between 2 P. M. and 3 P. M. persons sat down to the tables, and after spending a very pleasant and profitable time discussing the par-excellent things provided, the Superintendent gave a short history of the school, the substance of which we give above.

The musical part of the programme was then commenced, it consisted of a Service of Song illustrative of the "Pilgrim's Progress." The Rev. W. J. Johnson conducted the service, he reading the story and a choir of fifty children, accompanied by Mrs. McY. Barry on the organ, performing the singing. An intermission of twenty minutes was allowed for more refreshments and conversation. During this time the Rev. Jas. Strothard, the former pastor, delivered a short address, and judging by the way his remarks were received, we should say that he held a warm place in the people's affections. The Rev. Mr. Johnson said that it was not only the anniversary of the school, but also the superintendent's birthday, and he had been commissioned by the teachers to convey to him their kindest regards, and also to request his acceptance of the accompanying present, as a slight token of their esteem. Mr. Smith replied in a few words, thanking them for their kind congratulations and the very handsome silver ice pitcher and salver they had presented to him. The second part of the Service of Song was then given, and at its conclusion, a vote of thanks was passed to Mr. Johnson, Mrs. Barry and Miss Seaman, for providing so delightful an entertainment. The doxology and benediction brought to a close a very enjoyable evening. The room was well set off by flowers kindly loaned by Mr. Herbert Harris. We prefer to say nothing about what happened during the mile and half walk, (we might say swim) home; perhaps, had we known what would befall us, our readers might not have the pleasure of reading this notice.—Reporter.

CIRCUIT INTELLIGENCE.

SACKVILLE, N. B.—Will you kindly give me space in your columns for a brief notice of a very successful Sabbath school concert recently held in the basement of our new church? Hitherto the school has been conducted at an early hour in the morning, and only through the summer season; but this winter, the comfort and convenience of our new vestry have determined the friends most interested to try the experiment of a winter season, so that now every Sabbath afternoon a large number of boys and girls, young men and maidens assemble under the care of their worthy superintendent, Mr. Thomson Trueman, and the attendance is constantly increasing. So also, if we may judge from the pleased and animated faces are their attention and interest in the school. This is greatly owing to the kindness of Prof. Sterne, the new musical Professor, whose first year in Sackville, is proving him an honor and ornament to our Institutions. Too much cannot be said in praise of this gentleman, whose generous heart prompted him, notwithstanding a large amount of work to be accomplished through the week, to offer his valuable services in training the children of the Sabbath school. That his patient and painstaking efforts are highly appreciated is most apparent every Sabbath in the pleased attention of his pupils and their rapid improvement in this delightful science. This was especially manifest on the evening of the 3rd inst., when the first concert was held. The interest of the children and the faithful and hearty co-operation of the teachers combined to make it a decided success. After singing and prayer a short and appropriate address followed by the esteemed pastor of the church, the Rev. Joseph Hart, whose holy zeal in his Master's cause, whose untiring and laborious efforts to promote the interests of the circuit generally, cannot fail to be remembered and rewarded with lasting results.

A number of choruses, among which were "The Rock that is higher than I," "Like the sound of many waters," were sung in a pleasing and spirited manner, by the children. A duett, "Jesu Saviour of my soul," was finely rendered by Miss Pirkard and Prof. Sterne. A solo, "The Wanderer," was also given in the Professor's masterly style. Miss Stewart presided at the organ, and played the accompaniments with unusual ease and ability. Later in the evening the sale of refreshments gave a pleasant and profitable variety to the entertainment. The net proceeds amount to \$85.00, to be appropriated to a library. I am glad to be able to record the prosperity of the school, both spiritual and temporal and believe that all who were present at that entertainment sincerely hope that it will not be the last of its kind.

ONE WHO WAS PRESENT. Feb. 18/76.

SERMON TO THE YOUNG.

A very large congregation gathered in the German Street Methodist Church last evening. Rev. Howard Sprague, the pastor, preached a very thoughtful and eloquent sermon to the young.

Previous to the announcement of the text four young ladies received the rite of baptism.

The subject of the discourse was taken from the 21st verse of Mark x: "Then Jesus beholding him loved him, and said unto him, one thing thou lackest." The Rev. gentleman, before beginning his sermon, said that the announcement that he was to preach that evening to the young might lead some to infer that it was for the young only; but it was not so, the gospel was for the young, middle-aged, and old alike. But even if the supposition were correct, once a month might be devoted to the children. Were he sitting in a pew he would class himself as young and doubtless many others did the same.

The words he had quoted were used by Jesus, as he was about leaving the coasts of Judea to go to Jerusalem. They were spoken to a man who had asked what he should do to inherit eternal life, and he was told to sell whatsoever he had and give to the poor and take up his cross and follow Jesus. At that time there were two classes of people to be considered as disciples of Christ, without knowing what hardships they would have to undergo, and the other who were not so desirous, both of whom were spoken of. When this man, therefore, was told what he would have to do, he went away sorrowful. What occurred subsequently was alluded to at length.

Moral and religious character was then adverted to. The first class were compared to a toy watch, the hands of which could be set at will. The others to a watch which would indicate time correctly, and while the former was well enough outwardly, inwardly it was different.

One thing was lacking with this man when told to take up his cross and follow Jesus. This one thing also was lacking in Paul, and when he found it out he devoted his whole life to the work of saving others. From having been a moralist he

became a Christian, and when standing in bonds before the King he would do all like him were without bonds—free to worship God. Studying his character we ought to know what was lacking to be a Christian.

One thing was needed even to perfection of character: The differences of character in men were referred to in a plain and effective manner. Through the walks of life this need should be borne in mind, for it connected morality of our outside life to love for Him. At the judgment day we would look at those on the right hand and who, the preacher asked, would they be? Those whose robes were washed and made white in the blood of the Lamb. Many who had led good moral lives, like the man spoken of by Christ, still wanted this one thing to take up their cross and follow the Lord; and he advised them to do this.

It was one of the ablest discourses ever delivered in this church, and claimed the attention of all present during the entire delivery.

The children of the Sabbath-school assisted the choir in the singing, which was excellent, about forty voices taking part.—St. John Telegraph.

FAIRVILLE LECTURE COURSE.—Hon. E. Willis delivered the sixth lecture of the course, last evening in the Methodist Church, Fairville. There was a good attendance, and a very attentive audience. The lecturer discoursed for an hour on "Statesmanship and some of its stars," reviewing the lives, sayings and doings of some who in England and in the Colonies greatly distinguished themselves, holding prominently forth their characteristics and achievements. Dr. F. M. Farlane presided. At the close of the lecture, a vote of thanks, eloquently moved by Rev. Mr. Teed, and seconded by Mr. Masson, was tendered to the lecturer, who responded in a short speech suited to the occasion.—St. John Mor. News.

REVIVAL AT CAMPBELLTON.—News has reached us of a very gracious revival of religion at Campbellton, under the labours of Rev. Mr. Ellis, who was appointed to labour in that circuit last July by the Methodist Conference. Rev. Mr. Phinney of Bathurst has given him very efficient help in his good work. On one evening more than forty came forward for prayers when the invitation was given, and the work promises to be very deep and widespread.—Advocate.

REVIVAL AT MARYSVILLE.—The Methodist Church at Marysville is enjoying a blessed season of revival. For four weeks, services have been held every evening, and much good has been the result. Last Sabbath evening, the service was of unusual interest, thirteen persons united with the Church—two, by baptism, and eleven by receiving the right hand of fellowship—which with five baptised the previous Sabbath, make eighteen additions up to date. May the good work go on.—Fredrickton Reporter.

SABBATH SCHOOL CONCERT.—The Concert given by the children of the Methodist Sabbath School on Thursday evening last was a great success. The receipts amounted to about \$70, which will be devoted to the Library fund of the School.—Id.

LAST evening in the vestry in the Methodist Church in this city, the subject of Education was ably discoursed upon, from a Methodist standpoint, by the Rev. Mr. Pope, of St. John, and Dr. Pickford, of Sackville.—Id.

THE REVIVAL IN WINDSOR.—A meeting was held Sunday afternoon in Popular Grove Church, when the Rev. A. M. Mowatt gave an account of the revival of religion in Windsor. The opening exercises were conducted by the Rev. P. G. McGregor. Mr. Mowatt said that the first indication of a revival was seen at the Union Meetings during the Week of Prayer. These meetings were continued for three weeks, being held every afternoon and evening. For the past three weeks prayer meetings have been held by the Presbyterians, Baptists, and Methodists. He said it was no uncommon sight to see the shops closed in the day time, and the people attending the meetings, and that religion was the chief topic of conversation. Between two and three hundred attended these meetings, which were always orderly and free from excitement. He said it was too early to look for results, that those who had been impressed needed instruction. Up to the present time he thought the larger number of those who are anxious were men—some ninety persons in his own congregation, and between three hundred and four hundred throughout the town had been influenced by the revival. He gave several incidents that had come under his notice, to prove the genuineness of the work. A young men's prayer-meeting, started last Spring with four (and they had been praying for a revival), now numbered eighty. At the conclusion of the address, the Rev. G. M. Grant offered prayer, and the meeting closed with the doxology and benediction.—Reporter.

CIRCUIT INTELLIGENCE.

MARYSVILLE, N.B.—You will be pleased to hear that God is reviving his work in this place and that sinners are seeking the "Sinner's Friend." We commenced our services in the Vestry on Jan. 10th but the number in attendance soon compelled us to occupy the church, and every evening since, the good work has been going on, with unabating interest. We expected that my esteemed colleague, Bro. Jenkins would have assisted us, but Providence so clearly indicated his duty to work at Gibson, that he had no option in the matter and we had the somewhat unusual but pleasing fact of two revivals in progress at the same time. His heart has been greatly encouraged and that part of our work has been greatly blessed. To the brethren Rowley, Murray, R. Staples, old Father Baker and others I am under lasting obligation, for the readiness with which they came up to the help of the Lord, while their timely and telling addresses contributed largely to the gracious results. Old Father Baker's touching and oft-repeated words, as he leaned trembling on his staff—"It does my old heart good to see many of the young folks seeking Jesus"—will not soon be forgotten. Every night have these earnest workers been at their post, and have prayed with or exhorted their neighbours to "flee from the wrath to come."

It is too soon yet to form an estimate of the actual gains of the church, but that our gains may be considerable we are well assured. Seven have been admitted by baptism (with water of course) and eleven other by the right-hand of fellowship. Three persons belonging to another Circuit have sought and found the Saviour, several others are rejoicing in the Lord, and quite a number are still seeking. Besides these there is a general awakening among some thirty of these—between the ages of nine and fourteen—for prayer and religious conversation. This is to me a new experience, and how to deal with such tender ones I hardly know. I am however comforted to know that the needed grace and wisdom will be imparted, and my hope and prayer is that God will bless those dear little lambs. That they will all be what we wish is, perhaps, too much to hope for, but that many of them may be benefitted for all the future by the influence of the present, I have no doubt. Personally, I am devoutly thankful for the present state of things. My fourth year is proving by far my best one, and my regret is that it is so soon to terminate. To a large portion of this people I have ministered for seven years—three in Lepreux, the rest here, and in all that time we have never had a single jar. And now that God's blessing is crowning all my joy and rejoicing is great indeed. What are the numerical results of the "Gibson" services I am not prepared to say, but as I have to be there soon to receive some into church fellowship, I will report what they are which I may write further concerning ourselves.

Your's truly R. WILSON.

MARGATE CIRCUIT, P. E. I.—Dear Editor.—Granville—The time to favour Zion in this place has come. Our church is crowded night after night with the "Weary and heavy laden" longing for rest. Souls long "dead in trespasses and sin" are now alive to God and rejoicing in the consciousness that they have been washed in the "blood of the lamb." The whole neighbourhood is waking to the importance of "fleeing from the wrath to come." Bro. Goldsmith my colleague, is an earnest worker, and is well received.

H. J. CLARKE.

BEDQUE—Our hearts are gladdened here, for God has been very gracious to us during the past three weeks of protracted meetings. Between fifty and sixty persons of all ages, from the old man of sixty to the youth of sixteen have declared their faith in Christ as an Almighty Saviour and more are deeply concerned about their souls. Nearly all who have professed conversion, meet in class. Youngmen and maidens, have calmly and prayerfully, devoted themselves to the service of Jesus: to whom be all the praise. The church here, has been much rejoiced, and our Sabbath School is large, and efficiently worked.

Your's, &c. S. R. ACKMAN. Feb. 8th, 1876.

UNION PRAYER MEETING.—The religious feeling aroused during the services held by Mr. Earle seems to continue, and increase among some congregations. Last evening the Union prayer meeting held in the Germain street Wesleyan Church was attended by a large and interested audience. Ministers representing all denominations were present, amongst others Rev. Messrs. MacIsaac, Bennett, Carey, Parsons, Everett Clark, J. D. Pope and Howard Sprague who occupied the chair.

Spirited, though brief, addressed were given by these gentlemen, intermingled with hymns, sung by the audience, led by Mr. Parsons, who quite equals Mr. Hodges as a leader. Mr. Pope was thankful that the revival was being continued; the cheering report brought by the other ministers of the continual growth of religious feeling which is being shown in their churches said, too, that Christianity tends to develop the reasonings and thinking powers of a man, causes him to think of God and heavenly things, develops his manhood and prepares him for better things.

Rev. Mr. Sprague said there were many people in this city who never go to any church, these should be sought out, and brought in. Christians should not fear to go among the lowly poor people, for their Great Leader did this. He believed that Christ's Church was not to depend for its existence and growth upon the grace of God only, but by the labor of the Christian people, who compose the church. Many persons in the church rose and stated their causes of thankfulness to God for favor, and light in their darkness. The meeting closed with a hymn and the benediction. The meetings will be announced from time to time as they are continued.—St. John, Tel.

OBITUARY.

TO WRITERS OF BIOGRAPHIES & NOTICES OF DEATHS.

DEAR BRETHREN—If you would always kindly state the age, the residence, the Circuit and Province, of the deceased and the date of death, you would confer a great favor upon the writer who prepares "The Tabular Record of Recent Deaths," for the Methodist Magazine. For want of these, he sometimes has a great amount of fruitless labor. He always tries to be correct, though he sometimes fails.

Yours, &c., THE COMPILER.

February 8, 1876.

(NOTE BY THE EDITOR.—We fear even the improvement called for will not be sufficient. No little surprise has been created among our people by the Magazine Record hitherto. Our Brother the Compiler, has a difficult task and ought to be aided if there be any possible remedy.)

EDWARD FORD was born in Devonshire, England, in 1823. He emigrated to this Island in 1842. He was converted to God in the twentieth year of his age, at his brother's house on the Winslow Road. It was not in connection with revival services, or the ordinary means of grace, that he was led to the Saviour of Sinners. Awakening from sleep at midnight, under the influence of a powerful impression that only five minutes were allowed him to repent, and that these if not improved would place him beyond the reach of mercy, he began to pray earnestly for salvation. His brother and sister kneeling with him, besought the Lord on his behalf. The five minutes had scarcely elapsed, when his agonizing distress was removed, and his soul filled with joy unspeakable. He waited not for daylight but hastened at once to tell his neighbors what the Lord had done for his soul.

He soon began to exercise and improve his gifts in leading prayer meetings, and in attempts to exhort his fellow sinners to turn to the Lord. About two years after his conversion his name was placed upon the plan as a local preacher. The success attending his labors indicated most clearly, that he had not ventured on this work without a Divine warrant.

For thirty years he discharged with great acceptance the duties of a local preacher. He was a Methodist of the olden type, firm in defending the truth, but no bigot, he had too much religion to be a bigot. He was ever ready to speak a word for Jesus; and multitudes can testify respecting those every day sermons, he was accustomed to preach. These are often remembered, when the longer ones are forgotten. He was a model as regards punctuality in attending his appointments.

Two branches of the Methodist family enjoyed the benefit of his devoted services and holy life. The "Bible Christians," for twenty-five years, the "Wesleyan Methodists" the last five.

His last illness was brief, but exceedingly painful. Pleurisy, resulting in congestion of the lungs, hurried him into the eternal world. Attached to the earth by a pious partner, and three children; yet through grace he was perfectly resigned, and willing at the Lord's bidding to depart. About twelve hours before he died he said to his daughter, that "At four o'clock in the morning the machinery of this body will cease its operations." This he also repeated to the physician about six hours before his decease. Precisely at four o'clock his spirit left the body.

His exhortations while on the bed of sickness, to his family and others, were of

the most affecting and spiritual character. He lived a christian life, and died as only christians can die. His last sermon, which was attended with remarkable power, was preached at Stanhope, about ten days before he died. G. O. H. Cornwall, P. E. I., Feb. 1876.

MRS. ANN HASLAM.

Sister Haslam, one of our beloved members, passed from earth away, to mingle with the white robed ones in heaven, on the 21st December, 1875. She was born in the town of Kirkcaldy, Parish of Abbots-hall, East Scotland, and in early life was taught the ways of God, and truth, in connection with the Presbyterian Church of that town. She with her husband, a brother beloved, came to New Brunswick in the year 1845. They attended the preaching of the Methodist ministers stationed here at that time, and about the end of 1847, she gave herself to the Lord, and joined the people with whom she found grace. She was a tender hearted Christian woman, ever ready to help the needy and the sick. Her departure from among us is regretted by all who knew her. The writer saw her a day or two before she died, and conversed with her for half an hour on the subject of salvation. Her trust in Jesus was calm, but firm, and her evidence of God's favor clear and cloudless. She was fully resigned to the will of her heavenly Father. Our loss is her infinite gain, and who would call her back from the realms of light? Her attachment to Methodist ministers, and indeed Christian ministers generally, was shown by her indefatigable labors to make them happy by administering to their "temporal wants."

Her illness was short, yet severe, but borne with resignation to the Divine Will. She assured her loved ones that all was well, saying,—

"Thou, O Christ, art all I want, More than all in these I find." She triumphed over death and fell asleep in Jesus. S. R. ACKMAN.

ALL ABOUT THE MUSK-RAT.

BY A. D. WALKER.

The musk-rat is truly a wonderful little animal. Its body, when full grown, is from ten to fourteen inches in length, quite thick, and covered with a dark brown fur, which is much used, though not considered very valuable. Its tail is covered with a thick scaly skin, and is from eight to ten inches long. It has short legs, and paws that somewhat resemble those of a monkey, and five toes or fingers than have long, sharp nails, which were very useful for digging purposes. Its head and ears are short, the former full and thick, and its eyes are small and almost round. It is surprising to hear of the sagacity of this animal. Its house is always built near a stream or pond, and generally upon a low island. This house is of a conical shape, and often large enough for the abode of twenty musk-rats; though this numerous company never eat in their dwelling, they have tiny houses made for that purpose, and two or three will partake of a meal together. The dwelling and eating-houses are made of clay, twigs grass, and weeds. There are no doors in sight; the rat enters its house from the water.

Its dwelling is two and sometimes three stories high; it builds a ground floor, then makes a path or sort of a stair that leads to the upper chamber. This arrangement is very useful in times of danger. The food of this creature consists of roots, the tender shoots of water-plants, and grasses. It is very cleanly, and many a time has been seen washing the roots preparatory to eating them. It will take the food in one of its hand-like paws, plunge it into the water, shake and wash it vigorously, and then with the other paw rub off the remains of clay or soil. It takes its food in the same way as you have seen a squirrel or mouse, sitting upon its hunches and holding the root or other article of food with the front paws. It is an excellent swimmer, and can live for some time under the water. An acquaintance caught one of these animals when it was young, and it grew tame and was contented with its indoor home; it was fed at first with milk, and after with roots and grasses. It was kept in an unused room, wherein was a fire-place, in which it built a little house, and it was amusing to see it scamper away with a bit of grass or twig and put it upon the house. It was kept for five or six months, and then escaped to the water, where, we suppose, it lived as wild as its fellows.

FRIGHTENING CHILDREN.—Nothing can be worse for a child than to be frightened. The effect of the scare it is right to recover from. It remains sometimes until maturity, as shown by many instances of morbid sensitiveness and excessive nervousness. Not unfrequently fear is employed as a means of discipline. Children are controlled by being made to believe that something terrible will happen to them, and punished by being shut up in dark rooms, or by being put in dark places they stand in dread of. No one without vivid memory of his own childhood can comprehend how entirely cruel such things are. We have often heard grown persons tell the sufferings they have endured, as children, under like circumstances, and recount the irreparable injury which they are sure they then received. No parent, no nurse, capable of alarming the young, is fitted for the position. Children, as near as possible, should be trained not to know the sense of fear, which, above every thing else, is to be feared in their education, early and late.

THAT ROCK WAS CHRIST.

1st. COR., 10, 4.

A great and mighty host was journeying. Through the dull deserts of Arabia's land. No stately forest spread its shadowing wing. No river flowed to slake the thirsty band. They came where waterless, and burnt and bare, Rephidim's rocks drew down the tropic day; Weary and stern they spread their canvas there, And chide with him who led them on their way.

He took the rod wherewith he smote the Nile, And with it cleft a rock of Horeb's hill; Forth leapt the waters from the flinty pile, Clear as the noon and cool as glacial rill. They drank of it and praised the God of Heaven; Cooled dusty foot and sweated sunburnt face; A new strength to their weary hearts was given, A host refreshed, anew their way they trace.

In our own day there journeyeth a band, From spiritual Egypt of their birth, Unto a milk and honey yielding land Beyond deep-flowing death and desert earth. But hot and weary is the way they go, Their throats are parched and their eyelids fail; While serpent evils, scorpions of woe, Beset their path, and foes pursue their trail.

But He who from Ham's haughty rule could save A chosen seed, hath smitten with His rod

"The Rock of ages," and its living wave Now followeth the Holy Host of God.

They drink it and never thirst again, 'Tis in their hearts a ceaseless well of life;

It giveth vigor for life's toil and pain, It giveth conquest in the deathly strife. M. G. C. SPRING HILL, Y. C., Jan. 14, 1876

THE PRIEST AND THE BOY.

A parent asked a priest his son to bless, Who forthwith told him he must just confess.

"Well," said the boy, "suppose I am willing, What's your charge?" "To you 'tis but a shilling."

"Must all men pay? Do all men make confession?" "Yes, every man of Catholic profession."

"And who do you confess to?" "Why to the Dean."

"And does he charge you?" "Yes a whole thirteen."

"And do the Deans confess?" "Yes, boy they do."

"Do bishops, sir confess?" "If so, to whom?"

"Why they confess, and pay the Church of Rome."

"Well," quoth the boy, "all this is mighty odd."

"And does the Pope confess?" "Oh, yes to God."

"And does God charge the Pope?" "No," quoth the priest.

"God charges nothing." "Oh! then God is best."

God's able to forgive and always willing; To him shall I confess and save my shilling.

THE STUDENTS OF UPSALA.

Mary Howitt, in her "Frederika Bremer and her Swedish Sisters, repeats the pleasant story of the university student at Upsala in the early part of the present century. He was the son of a poor widow, and was standing with some of his college companions in one of the public walks on a fine Sunday morning. As they were thus standing, the young daughter of the governor, a good and beautiful girl, was seen approaching them on her way to church, accompanied by her governess.

Suddenly the widow's son exclaimed, "I am sure that young girl would give me a kiss!"

His companions laughed, and one of them, a rich young fellow, said, "It is impossible! Thou, an utter stranger, and in a public thoroughfare! It is too absurd to think of."

"Nevertheless, I am confident of what I say," returned the other.

The rich student offered to lay a heavy wager that, so far from succeeding, he would not even venture to propose such a thing.

Taking him at his word, the poor student, the moment the young lady and her attendant had passed, followed them, and, politely addressing them, they stopped, on which, in a modest, straightforward manner, he said, speaking to the governor's daughter, "It entirely rests, with Froken to make my fortune."

"How so?" demanded she, greatly amazed.

ous to see the sort of person who had thus dared to accost his daughter. But the young man's modest demeanor at once favorably impressed him. He heard his story, and was so well pleased that he invited to dine at the castle twice a week.

In about a year the young lady married the student whose fortune she had thus made, and who is at the present day a celebrated Swedish philologist. His amiable wife died a few years since.—"Literature of Kissing."

HOUSE AND FARM.

FARMERS AS BUSINESS MEN.

It is popularly supposed by a large class of farmers that none but business men need to acquire a knowledge of business forms and rules. To their mind the business man occupies a position similar to the lawyer and doctor: he learns his trade and proceeds to get a living by it. This class of men believe that business forms are unintelligible, whereas they are very simple. He is as respectful at the mention of the words "percentage," "drafts," "bills of lading," "invoices," etc., as he is when he hears his family physician tell Latin. But every farmer is a business man. He has crops to go to market; he wants to sell to best advantage; he has to sell oftentimes on credit; and he is continually buying. To all intents and purposes he is a business man. It would seem very desirable however, that the younger men who are one day to fill the places of the present generation should learn how to handle with ease and accuracy the business forms and methods which commercial men by long practice and experience have reduced to system.—Am. Farm Jour.

PORK—HOW TO CUT AND TRIM THEM.

Have the hog laid on his back on a stout table. Clean the carcass of the loaf fat. Take off his feet at the ankle joints. Cut the head off close to the shoulders, separating the jaw from the skull, and open the skull lengthwise on the under side, so as to remove the brains fully. Remove the backbone in its whole length, and with a sharp knife cut off the skin, then the fat, leaving only about one-half inch of fat on the spinal column. The middlings or sides are now cut from between the quarters, leaving the shoulders four-shaped and the ham pointed, or it may be rounded to suit your fancy. The ribs are next removed partially or entirely with the sides. The trimmings or fat from the hams and flabby parts of the sides are rendered up with the backbone strips for lard. The sausage-meat is cut off from the fat and ribs, and other lean places are used for the same purpose. The thick part of the backbone that lies between the shoulders is called chine—it is cut from the tapering bony end—and the latter part called the backbone by way of distinction. The backbone is used while fresh; the chine is better after being smoked.

HOW BUTTER IS SOMETIMES TAINTED

Winter and spring butter is sometimes injured much in flavor by allowing cows to eat the litter from horse stables. Cows are not unfrequently very fond of this litter, though it is impregnated with liquid manure from the horses, and if allowed, they eat it greedily, and their milk and butter will be tainted with the taste of this kind of food, in the same way that the flavor is infused by eating turnips, but to a more disagreeable degree. If litter is allowed to be eaten, it should only be given to cattle not in milk, and no account should milk cows be allowed to consume other than the sweetest and purest food. Very nice butter-makers are sometimes at a loss to account for stable taints in butter when extraordinary precautions have been taken to have the milk until the butter is packed for market. Still the butter has a very disagreeable taint, and the cause often comes from allowing the cows, when turned out to water and exercise, to feed about the horse stable, where they consume all the litter which, on account of its being soaked with liquid manure, is cast out of the stable.—Rural New Yorker.

SURE REMEDY FOR THE BOTS.

The department of agriculture publishes the following experiments which a gentleman from Georgia tried and found effective in dispensing that serious trouble in horses. About thirty years ago a friend lost by bots a very fine horse. He took from the stomach of the dead horse about a gill of bots, and brought them to my office to experiment upon. He made preparations of every remedy he had heard of, and put some of them into each. Most had no effect, some affected them slightly, but sage tea more than anything else; that killed them in fourteen hours. He concluded he would kill them by putting them in nitric acid, but it had no more effect upon them than water; the third day they were as lively as when put in. A bunch of tansy was growing by my office. He took a handful of that, added a little water, squeezed out the juice, and put some in; they were dead in one minute. Since then I have had it given to every horse I have seen affected with the bots, and have never known it to fail of giving entire relief. My friend had another horse affected with bots several years later. He gave him the tansy in the morning and a dose of salts in the evening; the next morning he took up from the excretions three half-pints of bots.

SALT should be furnished to all animals regularly. A cow, or an ox, or a horse needs two to four ounces daily. Salt increases the butter in milk, helps the digestive and nutritive processes, and gives a good appetite. The people of interior Europe have a saying that a pound of salt makes ten pounds of flesh. Of course, salt only assists in assimilating the food; it does not make flesh nor muscle.

Sup... The... Fat... P... H... R... O... C... The... B... T... L... T... Ch... A... O... F... Th... Ju... H... T... L... O... Only... G... J... D... D... Y... S... H... T... I... O...

BY HENRY

"Robbie, I town and get is the pitcher. Robbie Gray little cart, when his mother busy indeed, look black, or a little while?" way. He just cheerfully: "O yes, man! Then he cut one hand, and and started off. He was in a to his cart, then out of the little run. It was de his yellow cur him as his litt the ground. J est and grand was just crossi bus had to wa pass. The Jud smiled. "I'll bet yo down and bree boy," he said. "I'll bet you Robbie called b Just at that stone got in t Robbie's head striped legs fl pitcher was six thousand pieces Judge Gray wiped off the own handkerchi "Don't cry, li hurt pretty bad though." "I won't cry f bie, struggling "but I don't kn to pay." The Judge tho pitcher, but Rob the bet. "I s'pose I ou thought poor Rob ly home; "but I to pay. Homes debts. Papa a has often told n reason people al of him, if he was spected him, man me to be like him pay my debts. about it, that's pay it, and she than enough for now." Robbie looked home. Mamma broken pitcher th mind, and tried Robbie was turn little curly head of anything he c worth twenty-five his mamma, and pay. Life was a pre little brown house papa had died on ing his widow sea honest name and she lived, a tiny but her own. Sh keep the black wo door; but, so far, if they did not dress richly, at least comfortable. But growl harder. So best customers found that they clothes at a less p

By request—that beautiful SERVICE OF SACRED SONG, the "PILGRIM'S PROGRESS," rendered by a choir of sixty, selected from CHARLES STREET SABBATH SCHOOL on TUESDAY evening last, will be repeated at CHARLES STREET CHURCH on THURSDAY evening, Feb. 24th, to commence at 7 1/2 o'clock.

RECEIPTS for WESLEYAN will be acknowledged next week.

THE RICHMOND Y. M. C. A. is to have a course of Lectures. The first to be delivered on Tuesday evening, next, by J. T. Mellish, Esq., M.A.—SUBJECT: "My visit to Scotland."

NOTES. Our readers will miss the Condensed News this week; but we have made up for it by variety from all sources. It will be resumed next week.

MONEY is needed in the Book Room. If any spare Dollars are staring our friends in the face, pleading for employment, we can turn them to good account.

A SUBSCRIBER writes us, that he would like a little time to pay his Subscription, as times are hard, and asks if we will oblige him? Of course we will. It is a pleasure to oblige Gentlemen or Ladies who wish to see a Paper honestly treated. The trouble with a few is that they take the paper, and let someone else feel anxious.

FREDERICTON DISTRICT—EDUCATIONAL MEETINGS.

The following arrangements for holding these meetings were made at the Fred. District Meeting in Sept.; and endorsed to be published, with the note, in the month of January:

Fredericton, February 8th: Marysville, 9th; Nashwaak and Stanley, 10th & 11th; Woodstock, 14th; Keswick, 15th; Jack-sonville, 16th; Florenceville, 17th; Hart-land, 18th; Andover, 19th; Tobique, 21st; Benton, 23rd; Canterbury, 24th; Gagetown, 25th; Sheffield, 28th; Grand Lake, 1st March.

Sermons will be preached and collections taken up on behalf of the Educational Fund on each Circuit, either on the Sabbath next preceding the date of the meeting at the Circuit or some other Sabbath in February or April, as the Superintendents may see fit.

NOTE.—The Conference having appointed two of its highly honored and most scholarly members—Rev. H. Pickard, D. D., and Rev. Henry Pope, Jr.—the Deputation for this District, the meetings may be looked forward to as occasions of more than usual interest and profit. The Deputation will be cordially welcomed by the brethren on the respective Circuits.

The Santa Barbara "Press" of the 19th ult., contains an unanswerable sermon against Spiritualism, preached on the preceding Sunday evening, in the Methodist Church in that place, by Rev. Stephen Bowers. He asks: "What grand opportunity Spiritualism has had to prove itself true. Capt. Hall, of the Polar was dead a year before the world knew it; why did the spirits keep the fact from their servants? Why don't they inform us of the wherabouts of the murderer of Nathan, the banker? Where is Charley Ross? Why not reveal one thing that would be of some advantage to the world? In all the years of its existence it has not done it." But just here Spiritualism appears most ridiculous. While pretending to be able to tell almost anything, not a single fact known only to the dead has ever been brought to light through its agency! Mr. Bowers says: "Its first communication proved to be a falsehood. It was to the effect that a peddler had been murdered, and buried in a cellar at Hydesville. This proving false, it was then revealed that he had been murdered by a certain man and thrown into the river. The man indicated was arrested and put in jail, and the river dredged; but while this process was going forward the peddler made his appearance, alive and well."

Teachers of Music who have given Clarke's New Method for the Piano Forte an examination, unhesitatingly pronounce it the best. The work is meeting with a deservedly large sale. Sent by mail for \$3.75. Published by Lee & Walker, Philadelphia.

EXTRACT.—For persons suffering from exhaustion of the powers of the brain and nervous system, from long continued study or teaching, or in those cases of exhaustion from which so many young men suffer, I know of no better medicine for restoration to health than Fellows' Compound Syrup of Hypophosphites. Edmund Clay, M. D. Piquette, N. S.

PREACHER'S PLAN, HALIFAX.

Table with columns for time, location, and preacher name. Includes entries for Brunswick St., Grafton St., Kaye St., Charles St., Beech St., Cobourg St., Dartmouth, and Rev. I. E. Thurlow.

MARKET PRICES.

Reported weekly by J. W. Potts, Commission Merchant, St. John, N.B., and Watson Eaton, Halifax, N.S.

Table of market prices for various goods like Butter, Firkins, Do. Rolls, Mutton, etc., with columns for Halifax and St. John.

WANTED AGENTS CENTENNIAL UNIVERSAL HISTORY

to the close of the first 100 years of our National Independence, including an account of the coming of the first settlers, 700 pages, fine engravings, low price, quick sales. Extra terms. Send for Circular. P. W. ZIEGLER & CO., 518 Arch St., Philadelphia, Pa. feb. 19-3 ins.

\$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 at all times, than at anything else. Particulars free. Post card to States coast, but one cent. Address, G. STINTON & CO., Portland, Maine. feb. 7-7 ins.

February Book List.

Table listing various books for sale with prices, including Chamber's Information, Book of Days, Dictionary, Shakespeare, Moore's Works, Prescott's Histories, etc.

MARRIED.

On February 6th, at the residence of the bride's father, Young's Cove, by Rev. G. W. Fisher, Henry Tower, of Waterbury, Conn., N.B., to Annie Wiggins, of the same place.

DIED.

At English Settlement, Feb. 4th, suddenly, Robt. Steele, aged 86. The deceased received his first ticket of membership in Cornwall, England, at the age of 18, and has been a member of the church from that time. Of late all his conversation has been of "going home," he has now gone. "Blessed are the dead who die in the Lord."

On the 6th inst., at his residence, Millstream, Hon. George Ryan, in the 70th year of his age.

OBITUARY.

ERNEST H. CHAMBERS, AGED 21 YEARS. The quiet village of Avondale was suddenly plunged in sorrow on Saturday last by the intelligence of the death of Ernest H., the beloved son of Capt. Nelson Chambers of this place. This melancholy event took place at Huanillos on the 9th of December last. He was a kind, dutiful son, and his parents looked to him with much hopefulness. This is a heavy stroke, but they feel their chief comfort is in knowing that although thus snatched away there is good hope in his death. His evenings' on board ship were generally spent in reading his Bible with his father, and singing the songs taught in the Sabbath school.

VEGETABLE PULMONARY PALSAM.

THIS standard remedy for coughs and colds and other pulmonary and bronchial ailments, was first introduced to 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 purged, had their day and most of them sink into the oblivion from which they never should have emerged to cheat invalids with false hopes of cure.

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. Its taste is not disagreeable; and its dose is small. The last point is sure to be appreciated by the invalid. 2. Its action is speedy and pleasant; and has been frequently prescribed by some of our leading physicians.

At Wesleyan Book Room. Miscellaneous Books. Rise of the Dutch Republic, Motley \$1.75. The Practical Philosopher, a daily monitor for business men, by D. D. Thomas, D.D., 800 pages 2.00.

Mount Allison Institutions, SACKVILLE, N. B. THE THIRD TERM of the current year will open on Thursday, March 2nd.

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.

ALL OUR FUR GOODS AT 10 PER CENT CASH DISCOUNT. HIGHEST PRICES PAID FOR Raw Skins.

Mc SHANE BELL FOUNDRY. Manufacture those Celebrated BELL for CHURCHES and ACADEMIES, &c.

Victoria Steam Confectionery Works, WATERLOO STREET. We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS.

W. M. HARRINGTON & Co., OFFER FOR SALE, AT 243 HOLLIS STREET, The following GOODS at Lowest Market rates, viz.:

100 CHESTS Fine Congou TEA. 50 Half Do. Do. DITTO. 10 Half Ditto Oolong TEA. 25 Caddies Fine Breakfast DITTO. 20 Half Chests Souchong, 5 DO Hyson. 25 Bbls Jamaica COFFEE. 10 Do Crushed MOLASSES. 10 Do Granulated & Pulverized DITTO. Hbds. & Bbls, Vacuum Pan & Porto Rico SUGAR.

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