

The Wesleyan,

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SMITH'S HISTORY OF METHODISM IN EASTERN BRITISH AMERICA.

Black, after his return from Newfoundland, in the autumn of 1791, remained a short time at Halifax, where his presence was much needed. The remarkable outpouring of the Holy Spirit's influences, which had accompanied his labors in Newfoundland, had formed a new era in his ministerial life. Such triumphs are to the Christian, not unfrequently, the forerunners of trial, calculated to test his faith to its utmost capacity. It so fell out in Black's case. Happily for himself, and for the interests of the church in Halifax, the spirit of self-consecration and strong faith, in which he had left the shores of Newfoundland, prepared him to meet the trial which awaited him on his arrival in Nova Scotia, with calmness and energy. During his absence, unbecoming conduct on the part of Marchinton, the most wealthy and influential man among the Methodists at Halifax, had led to his exclusion from the church. His ownership of the commodious building in which Black and other ministers had preached for several years, afforded him an opportunity of gratifying an unhallowed determination to involve the society in all possible perplexity. 'He attempted,' wrote a leading member, 'to raise himself above all discipline, and therefore fell. Oh, the deceitfulness of riches; how they blind the understanding and harden the conscience! By this event we are deprived of a public place for worship, and for the present are obliged to hold our meetings in a private house. But the Lord is with us, and we find his fall the cause of others being established. The society are unanimous respecting the necessity of his being expelled.' Black, upon his return, remonstrated seriously and affectionately with Marchinton, but in vain. He continued unshaken in his determination neither to rent nor to sell the building, for the accommodation of the Methodists.

The cloud, which at this period overhung the little church in Halifax, and seemed in the view of some to be charged with elements of destruction, broke in blessings upon it. The fiery trial, instead of paralyzing the energies of the membership, strengthened and developed them, to an extent wholly unexpected. The necessity for the erection of a place of worship having become absolute, the usual preparatory steps were soon taken. The promptness and generosity of the response, from those to whom the subscription list was first presented, dispelled the doubts of the more timid, and authorized the adoption of immediate measures for the erection of a new church. The names of many prominent citizens of Halifax appear on the list of subscribers. The spirit in which some of these responded to the call added to the value of their contributions. A note, which accompanied a subscription of three guineas, forwarded by Richard John Uniacke, Esq., afterwards Attorney-General of the Province, and father of the late Rev. R. F. Uniacke, Rector of St. George's, Halifax, has been preserved. 'The experience which we have had in this community,' wrote Mr. Uniacke, 'of the good effects produced by the assembling of persons of your persuasion for the purpose of public worship, gives me good hopes, from the zeal manifested by many in support thereof, that its good effects will be further felt; and that in time it may extend itself so far into the country parts as to produce a return of that decency and decorum, so necessary to be observed on all solemn occasions, which, I am sorry to say, in so many instances in the country parts of this province, has been sadly violated by the mistaken methods pursued by ignorant persons, whose errors arose from an overheated imagination, and the want of improved teachers to lead them to moderate their passions, and to instruct them that the true worship of a Supreme Being does not require the neglect of the established duties of civil society.'

Driven from their former place of worship, the leaders, meanwhile, made the best possible provision for the emergency, by hiring the theatre.

Early in the spring of 1792, arrangements were made for the erection of the new church. Alexander Anderson, Joseph Anderson, his brother, John Wisdom, Peter Smith, master-blockmaker at the Naval Yard, and Samuel Sellon, were appointed trustees. Three of these were connected with the Dockyard. Samuel Sellon was a nephew of Walter Sellon, the accomplished Episcopal divine, and staunch friend of Wesley, whose theology he vigorously defended against the attacks of the brothers, Pitt Richard, and Rowland Hill. The nephew, a native of Halifax, was surveyor of lumber at the Dockyard. Respect for Black, to whom he had been introduced, led him to listen to him. He soon received 'the truth in the love thereof,' and withdrew from the Episcopalians, among whom he had been trained, to unite with the Methodists. His deep piety, and his cheerful, pleasing countenance, which even severe suffering could not change, made him extensively useful. At the breaking up of the Dockyard establishment in 1819, a pension was granted him. Highly respected to the end, he died in 1851 at Liverpool.

Duncan McColl, after Bishop's departure from St. John, proceeded up the river. At Fredericton he found a society of thirteen members, which increased, during his stay, to thirty-three. On his way down the river, he formed two other societies, one of fifty-four, and the other of fourteen members. Upon his arrival at St. John, he found the work in a prosperous state under the care of William Grandin. To permit Grandin to accomplish a long-cherished purpose to visit Prince Edward Island, he remained in the city seven weeks. Upon his return to St. Stephen, he found a letter from Black, who was about to proceed to the General Conference at Baltimore, placing the work in the city, and along the river St. John, under his care; but upon his arrival in the city, he found James Mann settled there for the winter. He therefore proceeded up the river, to Long Island, where he found that 'Antinomianism' had made sad havoc with the societies formed by himself in the spring. He remained among them three weeks, and then left them in a 'deplorable state.'

At Mougerville, near Sheffield, McColl had an encounter with a party of enthusiasts, whose conduct is still a matter of tradition among the elder residents of that part of New Brunswick. 'During the winter of 1791,' says McColl, 'while brother Bishop was preaching on the east and west sides of the river St. John, a precious work broke out among the people. But these were a people who professed to be awakened to a true sense of religion, under the ministry of Mr. Henry Aline, a number of years past. Some of them were well informed; their morals also were good. They were highly esteemed by other Christians. The generality of them fell in with Mr. Bishop and the work, and proved faithful. But unhappily, five and twenty of them fell under the influence of pride, and began to pretend to pre-eminence in the Spirit's power and experience. They separated from the rest, and became extravagant indeed. They soon undertook to prophesy, and to speak with new tongues, and to work miracles. They called multitudes together, to hear their new language, and to witness the miracles about to be performed by two of their number. By the time I got up they were fully engaged. They sometimes broke into other public meetings, and scattered the congregations. I had several times conversed with the ringleader of them, but they always kept within bounds while with me. This rather surprised many, for I always spoke plainly to them. However, an old gentleman who was the father and grandfather of a number of them, being a Presbyterian, and a steady, good man, opposed them much, and sent word to me that, as he was old and unable to attend public worship, he wished me to preach an evening sermon at his house, where a good congregation could be accommodated. I appointed a meeting there on Sunday evening, and found four rooms well filled; and among others, Mr. and Mrs. P., the latter of whom was the old gentleman's daughter, together with more of the party. So soon as I finished my sermon, Mrs. P., who was a very stout woman, arose and took me by the collar, saying, 'Where hast thou gleaned to-day?' She kept knocking with her fist upon my breast, and repeating, 'Where hast thou gleaned to-day?' and a number of such questions. I spoke a little to her and her party, for some others began to act in a similar manner. I observed some half-pay officers of my acquaintance, who saw what was going on, get together, and commence pushing through the crowd towards me: they appeared much offended, and were about to use rough means against these unhappy people. I turned to them, and said, 'Captain R., if you have any respect for religion, for me, or for the congregation, come no further. I shall not suffer any harm by these people. Let me talk to them, and I will dismiss the meeting as usual.' The officers took my advice, and the others sat down. They found, after a while, that they were left alone. They went on from bad to worse, until the authorities took them up, and put two of the leaders in prison, where they were kept for several months. They then denied the truth of all religion, and became a very gay and dressy people. Several years after this, as I was down at the Sheffield meeting-house, I saw a crowd of them coming to hear me in the afternoon, and that was the last I saw of them, for they soon dispersed, sold their good farms, and moved up the river. This delusion had a bad effect, for although the people left them to themselves, they took up the thoughts and conversation so as to divert the minds of others from better employment. I have only touched on their conduct. Were I to give a full history of their extravagances, I would astonish my readers. These were not the poor, or the uneducated, but people in good standing in the world. And some before this were considered to be sincere Christians. If tradition may be depended upon, McColl has indeed, touched lightly upon the 'extravagances' of this deluded people. Some, it is said, went crawling about like wild beasts; and some rode about on the backs of others. 'And the devil rode us both,' said one of the parties concerned, some years after, in reply to an unwelcome allusion to some of the disgraceful scenes of that period.

THE 'SWEETNESS AND LIGHT OF RITUALISM.

We are accustomed to associate Ritualism with certain partly pitiful, partly ridiculous—modes of religious worship. Postures of the body and adornments thereof, offering of incense and mediæval surroundings, rise up in our minds as we pronounce the word. But Ritualism is decidedly a superstition, and, like all superstitions, it is alike unintelligent and cruel. It thinks it is doing God service, while it is doing cruel wrong to man. In illustration of this, we give the following:—

In a number of *The Christian Review* just come to hand, we read:—

'The Ritualistic party in the Church of England seem to carry it with a high hand. Here is one of their doings: A working man recently died in or near Bedford. During the course of his illness, he was visited by the Curate of St. Paul's. The reverend gentleman discovered that a good many years ago this man's wife left him, and seven years afterward's he married another woman, believing his first wife to be dead,—as indeed, the law, if appealed to under the circumstances, would have pronounced her, so far as the marriage vow is concerned. The result was that the Rev. Mr. Smith refused to officiate at the funeral, and, when asked to do so, took the opportunity of stating his conviction "that the man had gone to hell." The case, we learn, has produced a profound sensation in the neighborhood of Bedford.

From the June number of the *Christian Treasury* we take the following:—

'A happy couple in Wiltshire, in humble life, recently had their family enlarged by the addition of twins; but in a few days one of the babies sickened and died, and alarming symptoms foretold the speedy departure of the other. In these distressing circumstances the parents sent for the clergyman of the parish, in order that the dead little ones might be fitted for the kingdom of heaven. On his arrival a sad state of things was disclosed. He, of course, soon made the living child "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," but what to do with the dead child was past his comprehension. The distressed mother first entreated him to let a few drops of the "holy water" fall upon the dead child's face, but that could not be; then she prayed that, as they were both born together, so in case of the second death, they might both be buried in the same coffin, or at least in the same grave. This very natural wish did not harmonize with the theology of the Wiltshire parson, and so it was not granted. The second child died, the funeral was arranged, the two coffins were brought forth, but only one of the babies was committed to the earth in the "sure and certain hope of the resurrection of eternal life;" and when the distressed parents enquired where the other child was to be interred, the reply was to the effect that the other child must be buried at night in unconsecrated ground, without service or ceremony, as it had not been baptized. Here, however, a new chapter opened, for the mother declared that the buried child was the unbaptized one, and that, being now committed in "sure and certain hope," he was safe; while she claimed Christian burial for the other on the ground of his having been made a "member of Christ," etc. In this dilemma, the parson in no measured terms denounced the woman as a cheat, and charged her with cheating God, cheating the Church, and cheating him also. The reply was a nonplus. "I am very sorry," sobbed the mother, "if I have done wrong: "I did not wish to cheat God nor the Church, but I confess I had no scruples about cheating the devil."—*Witness.*

OUR ENGLISH LETTER.

THE PRESBYTERIAN COUNCIL.

DEAR MR. EDITOR,—The recent great gathering of Presbyterian representatives at Edinburgh was a notable event. In number about 2000, and representing over 20,000 congregations scattered all over the world, it was a time of much rejoicing. Our honored brethren may well be excused for the intense enthusiasm displayed as well as for the eulogies which were heaped upon their favorite mode of Church government. The object of the association was to represent the unity of the Presbyterian Churches throughout the world in faith and discipline, to discuss questions in which all Presbyterians are deeply interested, and to devise means for the further propagation of the Redeemer's kingdom. No attempt was made to blend into one grand organism the various churches into which Presbyterianism, as well as Methodism, is at present divided. The difficulty of providing even a creed which all could unhesitatingly accept was fully admitted. Yet the vast aggregate of churches which were represented are substantially one, are doing good work for the cause of Christ, and are truly loyal to the Redeemer who is the Head over all things. It is proposed to make this Conference Triennial in its gatherings, and that its future meetings be held in different places and important centres. I need scarcely add that the United States and our own Canada were fully and ably represented in the Council.

CHRIST'S HOSPITAL

is the name of the charity which educates quite a little host of Bluecoat Boys. A very sad affair has recently taken place, which is greatly agitating the public mind, has been discussed in Parliament, and for the full investigation of which, a select committee has been appointed. A little boy who had been in disgrace for some minor offence, ran away from the school and complained bitterly of the treatment to which he had been subjected at the hands of his monitor. Compelled to return and submit to the discipline of the school, while waiting for the sentence of the Head Master, the poor unhappy lad committed suicide. It is premature to offer any opinion upon the sad event, or upon the government of so famous an institution. There is one admitted source of weakness and mischief. The Head Masters are not resident, and very much of the oversight of the school out of study hours, devolved upon older boys, who are disposed to rule affairs with a high hand, and have far too much entrusted to them. The "Matrons" are kind women, but have no power to protect the weaker or more timid lads, and the Beadles and Wardens enforce a sort of quasi-military discipline. The complaints are numerous and loud. The able men upon the Committee have an important task entrusted to them, and a fine old institution, which since King Edward VIth., day has done good educational work, is upon its trial.

GROCER'S LICENSES

or the sale of wines, &c., not to be drunk upon the premises, were first issued in the expectation that people would be drawn away from public houses and purchase their liquors in a quiet respectable way. The public houses have had no diminution of their unhallowed traffic, more liquor is being used, and the facility with which it can be obtained along with the family groceries has led to a decided increase of intemperate habits in respectable families, and notably it is feared among the women of England. A mass of evidence bearing upon this matter has been made public, and a very strong agitation is at work for the entire repeal of this part of the licensing law. This will be a work of formidable difficulty. The publicans would not object, in the hope that more custom would flow in their channel, but in England, and I suppose everywhere, it is a tremendous task to upset vested rights so-called, and deprive the Government of a source of revenue, even if it be collected at the risk of the demoralisation of the people.

THE BRISTOL CONFERENCE

is the present theme in Methodism, the first draft of stations is issued, and in a day or two, the Conference will open in due form. It is not in my power to be present this year, and my reports will be second hand. There will be material for narrative and comment although I am not there to see and hear,

Carlton Mrs C C

and my sources of information will be rusty. It was at Bristol just ten years ago, that I was received into the ranks of the English Conference. They have been eventful years to our Church, both at home and in your Dominion. The present moment may not be unfitting in which to express my abiding attachment to my brethren in the Maritime Provinces, my joy in their successes; and especially my deep sorrow at the terrible calamity which has befallen our churches and people in the desolated city of St. John. I have shared often in the splendid hospitality of our Methodist families, and preached in the churches which have been burned. Several members of my own beloved family circle have suffered in the overwhelming calamity, and the event has occasioned much sorrow in our English home.

THE WAR

rolls on in one great wave of conflict and loss. The Russians appear to be rapidly advancing, and unless the decisive check of which Turkey and her friends are forever talking, be speedily administered, Constantinople will be reached by the hosts of the invader. There is no present sign of intervention. Russia and Turkey are to fight it out to the bitter end.

P. S. Since the above letter was written, it has pleased God in his infinite wisdom and love to take to Himself our eldest son, William Fowler Black. He was born in Berwick, Nova Scotia, Dec. 16th, 1861, was baptized by the Rev. A. B. Black, and had just completed his sixth year of study in our English Connexion schools. An attack of rheumatism two years ago left him enfeebled, and he has now rapidly succumbed to disease, and after a few weeks illness has been taken to with Christ. He was a fine promising youth, well advanced in his studies, and we looked with hopefulness for an honored and useful maturity. Our friends in the Provinces, will kindly accept this intimation of the death of our beloved son.

LETTER FROM ONTARIO.

(We owe our esteemed correspondent an apology. His letter should have appeared some weeks ago. An awkward accident, placed it among papers to be filed, and left it to be discovered only at this late date. But the matter really loses little by delay. We are all obliged to "H. R. R. S." for the very interesting details conveyed from time to time by his correspondence.—EDTOR.)

DEAR BROTHER.—The burning of your beautiful capital of New Brunswick, St. John, has stricken us with grief, and led us to feel that blood is thicker than water. Canada mourns to-day as though one of her fairest daughters were dead. Yet not dead. Your grief and loss have already evoked a spirit of sympathy and liberality in the West. Toronto, London, Hamilton, and Sarnia, and many other towns, have flashed their contributions across the wires to your sorrow-stricken city.

Your correspondent would like to have given your ministerial readers some items of the Chatham District Meeting, but the books are in other hands, and, having been very much engaged with some of the financial matters, he failed to collect the statistics necessary. It is not the banner district, but, I believe, ever long will be. Ridgetown, where the meeting convened, is a good sized village, amidst a rich and old settled agricultural country. It rejoices now in a splendid \$20,000 church. The item of deficiencies of salaries was much heavier than we have been wont to note on other districts, and rather indicated that the spirit which has raised the Hamilton and Brantford districts to the first ranks among us, has hardly reached this Westernmost one.

The construction of the Canada Southern Rail Road, through these formerly isolated but rich counties on the shore of the Lake Erie, has been a grand thing for the churches, and old fogeyism is dying out, and the spirit which makes a people proud, even at considerable personal sacrifice, to provide generously for their ministers maintenance, is beginning to prevail. It is a grand thing to be able to bring a live, earnest ministry, or a whole-souled layman once in a while a distance of a few hundred miles, to electrify a circuit into a newness of vigor, and lift it out of the old ruts of fifty years ago. Success to our railroads—if they will only not infringe too much upon the sacredness of our Sabbath days.

Well, what about our (London) Conference. Three hundred ministers and preachers assembled in the town of Guelph. A charming embryo city, which has sprung up upon the banks of the Speed, some forty miles due West of Toronto, and thirty North-west of Hamilton, built of stone out of its own quarries, and presenting the appearance of the best built town I know of in Canada. Its churches are all fine stone buildings, and

are nearly all new. Methodism possesses two, both large and elegant. The Rev. E. B. Ryerson, who is likely, for long, to enjoy the Presidential honours of our Conference, is the pastor of Norfolk St. Church, in which we assembled. The town contains about 8000 or 9000 inhabitants; and among its principal industries is the manufacture of organs and sewing machines.

The Presidency passed from the hands of Rev. G. R. Sanderson—now D.D.—into those of Rev. James Grey. There is a strong disposition among the brethren of this Conference to divide the honours of office, and though the vote indicated that many would rejoice to have re-elected the former incumbent, the vote was decisive for the present occupant. Tall in person, not specially fluent in speech—yet well educated at our own Victoria—James Grey is indebted for the honour which he possesses to the respect which his brethren has for his thorough acquaintance of Methodist discipline; his clear judgment, his ability and fearlessness as a Conference debater, and the simplicity, geniality and brotherliness of his disposition. No man enjoys, to a greater extent, the confidence of those who know him. Your correspondent never attended a Conference whose public services were of greater interest, or better sustained. The sermons of the venerable Dr. Ryerson, and of Dr. Douglas, were very highly appreciated. While the latter was preaching the former sat behind him with his face constantly wet with tears, at the grand message which the eloquent preacher was delivering from the text—"The testimony of Jesus is the spirit of prophecy." Nor do I wonder, for it was certainly one of the most sublime discourses we ever listened to.

Among the rising men of our Conference is the Rev. Hugh Johnston, of Hamilton. His address, and that of our beloved editor, at the reception service on Friday night, was of a very high order of merit.

The announcement of a nett increase in the membership, of two thousand two hundred, filled our hearts with gratitude and praise.

Toward the close of our sessions, one of our number tendered his resignation as a minister among us, with a view of connecting himself with the Episcopal Church. The itinerant wheel in its rotation had not always revolved to suit his own ideas of where duty called him, and chafed, he had determined to make his escape from under it. We part with regret from our nearest neighbour, Rev. J. P. Lewis, who has been very successful as a Methodist preacher.

Comfortably settled down again in our Western home, and looking hopefully forward to another year of labor, we bid you, Mr. Editor, and all our readers, a hearty God-speed. Yours, &c., H. R. R. S.

CHILD WHIPPING.

The children of poverty! My heart bleeds when I think of them! the children simply covered by a rag; the children of famine and of starvation; the children of drunkenness and the children of crime, flotsam and jetsam upon the wild sea of life; the children in alleys; the children that crouch in corners when they hear the unsteady step of a drunken brute of a father; the children—little babies—with drinking mothers; the children, too, of the rich, that have no liberty—those little children that are crushed, that are trampled upon, that are frightened, I pity them all from the bottom of my heart! What right have you to tyrannize over a child? I have very little respect for a man who cannot govern a child without brute force. Think of whipping children! Why, they say that children tell lies. Yes, cowardice is the mother of lies—tyranny is the father of lies. Suppose a man as much larger than you as you are larger than a five year-old child should come at you with a pole in his hand: "Who broke that plate?" You would tremble, your knees would knock together, and you would swear you never saw the plate, or that it was cracked when you got it. Think of a member of the Board of Exchange whipping one of his children for prevaricating. Think of a lawyer beating his own flesh and blood because he evaded the truth. Think of a dealer in stocks punishing his children for setting afloat false reports. What an inconsistency! Think of it! If you should hereafter whip your child, I wish you could have a photograph taken when doing so, with brows corrugated with anger, your cheeks red with wrath, and the little child shrinking, trembling, crouching, and begging! If this child should happen to die, wouldn't it be sweet in the

autumn, when the maple leaves are turning to gold, and when the scarlet vines run like a red regret out of the earth, wouldn't it be delightful to go and sit on the mound that covered the flesh you had beaten, and look at the photograph of yourself in the act of whipping that child? Now, think of it, think of it! And if all I say to-night will save one blow from the tender flesh of infancy, I am more than paid.—Col. Ingersoll.

In the city churches last Sunday an appeal was made for special collections to aid in rebuilding the churches and parsonages in St. John, N. B. Rev. D. D. Currie, Secretary of the General Conference, occupied the pulpit of the Metropolitan Church in the morning, and preached a sermon in behalf of this object. In describing the misery which prevails in the burnt city, among other sad things he stated that there was not a member of the Centenary and Germain St. Methodist Churches of St. John who had not been rendered houseless and homeless. He also preached for the Elm Street Church congregation, in Shaftesbury Hall, in the evening. The collections, so far as we have learned, were very liberal.—[Guardian.]

CENTENARY CHURCH.

At a meeting of the congregation of Centenary Church, the report of the Building Committee was submitted and approved of. It was agreed to erect a church to cost \$65,000—to be built of brick, with a brick spire 225 feet high. The church will occupy the old site, and also the two adjoining lots on Princess street, if they can be obtained. The church will front on Wentworth street. It will have no basement but, at the end, fronting on Princess street, running transversely, there will be a school room. The plans accepted are those prepared by John Welch, of New York, the architect who designed Rev. Mr. Talmage's church. Work will proceed at once. The church will be large and commodious. A letter has been received from Rev. Mr. Sprague, now in England, stating that there is an excellent prospect of receiving a good subscription. Rev. Messrs. Currie and Lathern are meeting with much success in Ontario.—[St. John News.]

OBITUARY.

Died of consumption, at Randolph, Parish of Lancaster, St. John, N. B., June 29th, 1876,

ADA MARY,

only daughter of Charles P. and H. Amanda Baker, in the seventeenth year of her age. Cut down in the flower of her youth, she yet died gloriously. Rarely indeed is the departure of even the aged saint, ripened and mellowed for the skies though he be, invested with such a halo of glory as that which gilded the closing scenes of the earthly life of this gentle-spirited girl. So clear, at the last, was her vision of God, so vivid her perception of the presence of the Redeemer, so strong and unflinching her trust in the efficacy of his atoning sacrifice, so bright the evidence of her acceptance with the Divine Father, so joyous her anticipation of future blessedness, and so manifest her meekness for entrance into the realms of bliss, that her death-bed utterances breathed an almost seraphic tone, and were the wonder of sorrowing relations, the recollection of which will long live in the hearts of her bereaved parents as a most precious and consoling memory.

This sweet young saint, whose graces so swiftly ripened in affliction's fires, was impressed from childhood with the fear of God. But as the chill gloom of the valley of the shadow closed in upon her, she, in the name of Jesus, crept nearer to the Father's heart, and fear and unsatisfied yearning gave place to love, confidence and joy.

In this state of mind, never having been consecrated to the service of the Sacred Trinity, she felt constrained to seek baptism at the hands of her faithful pastor, Mr. Phinney. The holy ordinance was greatly blessed to her in her sick chamber. She, herself, described it to some of her young companions as being "lovely, for God was present." But she was not so pre-occupied with her trials or her triumphs as to overlook the parental agony with which her slow but sure descent toward the dark, cold river, at whose mysterious brink sad separations are fated to take place, was hourly watched. An only daughter, the bosom companion of a fond mother, she well knew how lonely the daughter-less parents would feel—how desolate the dear home would seem to those who should tarry in it after her departure; therefore she prayed fervently that He, who once in His tenderness and power said to a mourning childless mother, "Weep not," would in effect repeat the cheering words to the hearts of

her own mourning parents, when all should be over, and she expressed to them her belief that her prayer would be answered.

Patiently she suffered, but her longing to be with Christ grew irrepressible. At last the end drew near. Softly trod the approaching messenger; but the echoes of his footsteps, long waited for, fell upon her listening heart. She felt that deliverance was at hand. Her confidence at that supreme moment was expressed in the memorable words, "God is our refuge and strength, a very present help in trouble." Then came the pathetic farewells—the last kiss to father and mother and little brothers, with whispered entreaties to the dear ones to "meet her in heaven, for she could not do without them" even there. This done, she raised her dying voice, and sang the stanza commencing with the line, "I am so glad that my father in heaven," and closing with the words, "Jesus loves even me." But the closing line as it ran was too tame an utterance for the faith that filled her exulting soul, and therefore she sang, "Jesus loves me, I know."

Having chanted her last anthem on earth, she then breathed her last prayer. Clinging her attenuated and almost transparent hands, she raised her fast dimming eyes heavenward, and gasped, "O Lord forgive all my sins and take me to thy mansions in the skies." Scarcely had her tremulous lips performed the holy task ere the silver cord began to unravel. In a few minutes its last strand was loosed; and Ada was with the immortals, mingling in brightness, with the brilliancies of that radiant day of glory that knows no night. But among the young and old who watched her departure, the scenes witnessed in her death-chamber will for many a long year be referred to with bated breath and reverent speech as wonderful displays of divine grace amid human weakness and pain. J. R. N.

REV. JOHN ELLIS,

The subject of the following lines was born Dec. 28th, 1846, at Goland, Donegal Co., Ireland. With the family of which he formed a part he came to America in the year 1858. The first years of his sojourn in this country were passed in St. John, N. B., and vicinity, and were spent by him in clerical and study.

In 1860, during the ministry of the Rev. James England on the Portland circuit, he was brought under religious impressions, induced to seek the Saviour, and consecrate himself to God. The letter to his mother conveying the news of his conversion was remarkable for the expressions of joy and new-found peace which it contained. "The following lines," wrote he, "are descriptive of my experience."

"I heard the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down,
Thy head upon my breast.

I came to Jesus as I was
Weary, and worn and sad;
I found in him a resting place,
And he has made me glad.

I looked to Jesus, and I found,
In Him my Star and Sun;
And in that light of life I'll walk,
Till travelling days are done."

The indications which attended and succeeded this point in his life, mark his conversion, as unquestionably genuine. While diligently discharging his duties as a merchant's clerk, the principles of his religion were faithfully adhered to and exhibited; and, when not on duty to his earthly employer, he sought, found and improved opportunities for active service for his heavenly Master. In many of the various ways which offer to one in city surroundings he ministered to the spiritual needs of his fellow-creatures.

While thus engaged the desire previously had to separate himself for the work of the ministry was fostered; and becoming at length convinced of his duty to enter this great work, he offered for it in the year 1871. He was received by the Conference and permitted to attend the Educational Institutions at Sackville. There he remained for two years, sedulously applying himself to the preparation for the duties of that calling to which he felt himself "inwardly moved by the Holy Ghost."

At the close of his term of study he was appointed to labor in connection with the Bedoue and Tryon circuit, then under the superintendence of Rev. J. S. Phinney whose testimony to his sincerity and zeal is unqualified. At the succeeding Conference he was sent to Baie Verte on which circuit he remained two years laboring with acceptance and success; and winning, as well by his social qualities as by his public labours, many intimate friends whose hearts are now doubtless, saddened by the intelligence of the early termination, by death, of the ministry of one who gave promise of much usefulness.

At the close of his labors on the Baie Verte circuit he received ordination and was appointed to Dalhousie. During the year spent there he was "in labours more abundant." Nowhere during his brief

ministry was he blessed with greater success than on this extensive and laborious circuit.

At the next Conference he was appointed to the Benton circuit. Little did it seem to him—less to others—that this was to be his last circuit! After removing to and opening his ministry upon it, he was joined in marriage, on August 2nd, 1876, to Miss Lee, of Tryon, P. E. I., a young lady in every way worthy his affection and confidence, willing, and qualified, as well by spiritual grace as by natural endowments and acquired abilities, to share in the sorrows and joys, the trials and triumphs, and the labors and rewards incident to his position.

About the middle of last March his labors were interrupted by the failure of his health. The nearest medical advice was sought; but, the disease seeming to develop, he visited St. John for the purpose of consulting the physicians there. He then came home to his father's at Shanklin, St. Martins, where rest and attention to the directions of his doctor seemed to somewhat recruit him.

Anxious to be at his loved work, and longing to be on his appointed field he returned to his circuit. On the way he contracted a cold from the effects of which he never recovered. After reaching the circuit he failed rapidly, and was soon constrained to write for his brother to come and move him home. This request was complied with as soon as possible. During the time after this his last return to his father's until his death his sufferings were intense. He all along cherished the hope of recovery, but at the same time possessed the spirit of resignation to the Divine will.

On the Monday preceding his death he was visited by Rev. J. S. Phinney and Dr. Addy his medical adviser. The doctor told him he could not live longer than the end of the week. This did not surprise nor alarm him. Bro. Phinney administered the sacrament of the Lord's Supper to him, and conversed and prayed with him during the day. Those services in that sick room that day are said to have been most blessed—such as cannot soon be forgotten by those who participated in them. From that day he was enabled cheerfully to abandon all hope of recovery, and calmly wait the approach of death. Though he suffered much he murmured none. At 11 o'clock, p. m., on Thursday, July 26th, the "silver cord was loosed," and the spirit of Bro. Ellis, liberated from earth, passed peacefully away to the "Palace of angels and God." His remains were interred on the following Monday. Of the funeral I do not write as another brother has consented to furnish particulars of it for publication.

May the God of all consolation and grace comfort and sustain her who, ere twelve months had scarcely passed, has been called to exchange her bridal garments for the habiliments of widowhood! And may the bereaved parents, now aged, and the other members of the family receive of the fullness of Gospel blessing, and "grace for grace," to sustain them in their present trials, and to prepare them for future blessedness. C. W. H.

St. Martins, N. B., Aug. 9th, 1877.

WILLIAM FULTON

Died at Wallace, on July 13th, in the 93rd year of his age. Bro. Fulton was born in Londonderry, but when quite young came to reside in this neighborhood. He experienced religion some time before any Wesleyan minister was stationed in this place, and was led to connect himself with our Church under the ministry of the Rev. Thomas Paine, and for nearly seventy years he continued to be one of its most useful and faithful members. He was one of the builders of the first Wesleyan church in Wallace, and for many years filled the offices of steward and trustee. As a Christian his outward life had always been consistent with the requirements of religion. The various means of grace were highly valued by him. Naturally, he was of a cheerful disposition, always having a kind and pleasant word for those who met him. While he was characterized by humility, always forming a very low estimate of himself, all through life he lived in the enjoyment of religion. And although not having the opportunity of attending religious services for some time, of late he had been growing in grace and enjoyed blessed seasons of fellowship with God. During the four months he was confined to his room his soul was frequently filled with rapturous emotions while conversing with those who visited him, and during his own private devotions. Towards the close of life his mental faculties began to fail, but to the last there were times when his mind was quite clear and he was able to converse with those around him. After an unusually long connection with the church militant he passed away to the church triumphant, having obtained the victory through the blood of the Lamb. J. H. Wallace, August 6, 1877.

he was appointed. Little did it others—that this it! After removing ministry upon it, on August 2nd, 1877, P. E. I., a worthy his affection, and qualifications as by natural talents, and tried to cheer his trials and rewards

st March his la- the failure of his medical advice was seeming to de- for the purpose of the man there. He father's at Shank- and attention doctor seemed to

loved work, and pointed field he re- On the way he effects of which ter reaching the y, and was soon for his brother to ne. This request soon as possi- after this his last until his death his He all along recovery, but at the spirit of resigna-

ing his death he Phinney and Dr. ser. The doctor longer than the did not surprise Phinney admin- the Lord's Sup- and prayed for. Those services are said to have as cannot soon participated in he was enabled hope of recovery, pronch of death. ch he murmured m., on Thursday, cord was loosed," his, liberated from away to the "Pa- d." His remains llowing Monday, write as another furnish particu-

consolation and in her who, ere ceely passed, has her bridal gar- of widowhood! arents, now aged, of the family re- Gospel blessing, sustain them in to prepare them C. W. H. g. 9th, 1877.

ELTON 13th, in the 93rd alton was born in quite young came hood. He expe- before any Wes- ned in this place, himself with our try of the Rev. nearly seventy one of its most bers. He was one the first Wesleyan for many years and trustee. As if life had always requirements of means of grace him. Naturally, disposition, always ne word for those he was character- forming a very all through life of religion. And the opportunity of ces for some time, wing in grace and of fellowship with months he was his soul was fre- quentous emotions those who visited private devotions. e his mental facul- to the last there and was quite clear verse with those an unusually long church militant he urch triumphant, story through the J. H. 1877.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY. A. D. 53. LESSON IX. PAUL AT ATHENS; or, The Gospel of the One Only God. Acts 17, 22-34. August 26.

EXPLANATORY. MAES' HILL. Or Areopagus (verse 19). A rocky eminence near the centre of the city, where was held a high judicial and religious court of the same name. Here tradition said the god Mars was tried for the murder of the son of Poseidon. Paul was, however, not on trial, but had been brought here to satisfy their curiosity. (Verse 21.) Athens. The principal city in Greece, famous for its architecture, art, arms, philosophy, and learning, situated about three miles from the sea, but connected with its two ports by continuous walls of great size. The apostle uses the customary address of Demosthenes, "Men of Athens." Too superstitious. An unfortunate rendering. Hacket translates "too religious." Whedon "too deity-fearing." Lange, "very devout," etc. Devotions, rather, objects of worship, their numerous idols, altars, temples, etc. To the [an] unknown God. It is known that several such altars existed in Athens, but the reasons given for their existence are all conjectural. Paul seizes upon this as a text from which to declare to them the ONE only God. Ignorantly, or, rather, unknowingly. The whole discourse is eminently courteous.

MADE THE WORLD. This is directly opposed to their atheistical and pantheistical dogmas. If God made the world and all things, then he is above all gods. Such a god dwelleth not in temples made with hands. This may have been a reminiscence of Stephen's speech, (chap. 7, 48,) and was uttered in full view of those magnificent temples filled with treasures of art, which were the pride of Athens. Neither is worshiped, or rather, served by men's hands. He does not require the costly gifts and the meat and drink the heathen bring to their altars. He giveth all to us. Of one blood. The brotherhood of man is the direct result of the Fatherhood of God. To dwell. That they may dwell together in one peaceful family. The times... and the bounds. Having fixed the appointed seasons and limits of their abode. [Hacket] that is, "it was he who decided when and how long they should flourish, and how far their kingdom should extend." (Ibid.) That they should seek the Lord. This is the grand object God has in view, both in his dealings with nations and men. Might feel after. Like a blind man groping in darkness. The worship of idols was but a blind feeling after God. They might possibly find him, though not probably, not because he was far away, but because of the wall of sin men build between themselves and him.

IN HIM. By him we not only live, but through him we move (not necessarily a result of life) as plants, water, wind move; yea, without him we would not even have existence or being. Your own poets. A poem of Aratus has the exact words here quoted, referring to Jupiter. Plato, Plutarch, and Cicero, all use similar language. In preaching to the heathen Paul argues from their standpoint, and not from the Scriptures; they do not know or accept them. Ought not to think. The children must be of the same nature as the Father. If they are living, spiritual beings they cannot have sprung from gods of stone. A death blow to all materialism as well as image worship.

GOD WINKED AT. God in his mercy overlooked, or did not seem to see the idolatry of the heathen so long as it was a groping after God, and did not lead them to willful sin. See Rom. 2, 7, 8, 12-14, and 5, 13. Now. In this day of light and grace, the gospel of repentance was to be given to all men everywhere. In Christian lands let none hope to claim ignorance as a ground of excuse. God having given the Gospel and the word of truth will no longer wink at ignorance, which in itself is sin. Because. The reason why men should repent. A day. A definite judgment day for all seems to be here declared. By that man. Leading up the grand point of the discourse, the presentation of Christ. He was a man, because the fullest representation of the Godhead must be in the form of man. And it is because Jesus was a man, and can feel for all the temptations of man, that God has ordained him to judge the world. (John 5, 27.)

THE RESURRECTION OF THE DEAD. That all the dead will be raised, is implied in the statement that all will be judged by One who has risen. The Athenians glorified this life, and so mocked at the life to come. They broke in upon Paul's discourse, caring to hear no more; while the more courteous put him off by saying they would hear again. Both equally rejected the gospel, and therefore, with a sad heart, Paul departed from the

assembly. The indifference of Athens is more hopeless than the open opposition of Philippi, or Thessalonica. We know not that the gospel was ever preached to them again.

CERTAIN MEN. No church was founded at Athens so far as we know; it was a barren field, but still the apostles gleaned some precious fruit. They came unto him, but believed in Jesus. Love for Christ's servants will tend to beget love for him. Dionysius. A member of the high court of Areopagus, he was probably of the best birth and culture of Athens, but we know no more of him. In the sixth century certain spurious writings were falsely accredited to him. Damaris. Only known by her name, but it is a name doubtless known in heaven among the white-robed throng.

GOLDEN TEXT.—For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. 2, 5. DOCTRINE.—The final judgment. Matt. 25, 31-46; Rev. 11-15. The next lesson is Acts 18, 1-11.

METHODISM IN THE CHIEF CITIES OF THE STATES.

Rev. John Atkinson, A. M., has an article in the New York Methodist Quarterly Review for July, bearing on this subject. He gives statistics of the fourteen largest cities and shows that in nine of them Methodism has the largest number of communicants. The cities are New York, Philadelphia, Brooklyn, St. Louis, Chicago, Baltimore, Boston, Cincinnati, New Orleans, San Francisco, Buffalo, Washington, Newark and Louisville. The totals of the strongest Protestant denominations in these cities are: Methodist Episcopal Church, full members 88,701, probationers 18,680. Total Methodist Episcopal Church, 102,381; Methodist Episcopal Church, South, 6,340; Total Methodists 108,691. Presbyterian Church, 77,048; Southern Presbyterian Church, 5,269; Total Presbyterians, 82,317. Baptist Church, 69,472. Episcopal Church, 70,716. Congregationalists, 25,064. In the same article are given other figures illustrating the rapid growth of the Methodist Church. In 1849 there were 699,066 members, and probationers. In November, 1876, there were about 1,425,000 full members not including more than 225,000 probationers. G. S.

FROM THE BOSTON "EVENING TRAVELLER."—It is, perhaps, but simple act of justice to the proprietors of "WISTAR'S BALSAM OF WILD CHERRY" for us to say that our personal experience in the use of this article has impressed us favorably. One of the proprietors of the "Traveller" was entirely cured of a severe cough of four months continuance by the use of this Balsam, and several of our friends and acquaintances, who have tried the article, have found it of great service in relieving them of shortness of breathing with which they have been afflicted. 50 cents and \$1 a bottle. Sold by all druggists.

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J. W. JOHNSON, Solicitor, Notary Public, Etc., HALIFAX, N.S. OFFICE: No. 170 HOLLIS STREET. Job Printing neatly and promptly executed at this Office.

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SATURDAY, AUGUST 18, 1877.

THE RINK—THE CITY'S EQUIVALENT FOR THE CAMP-MEETING.

Names in church work are of little consequence. There is a general recognition among good men of the importance of protracted meetings for sacred song and exhortation—of the decided benefits accruing from repeated, well-sustained efforts to reach the consciences of the masses. Acting upon the conviction that such means are blessed, plans to meet human wants take different forms. These forms take different names. In the country, multitudes assemble with conveniences to avoid the toil of frequent return journeys. They choose the term camp-meeting. In the United States and the Western Provinces the camp-meeting is a favourite, indeed, a growing institution. They are used for different religious purposes, and by various religious bodies. With us, the Baptists profess to doubt the judiciousness of these means; in the United States, however, no denomination is more ardently in love with camp-meetings than the Baptists. In cities we meet but little favour for the camp-meeting; attendants from cities on that means are but few, and seldom enthusiastic. But when the camp-meeting in principle is brought to the city, much of this opposition or indifference vanishes; the same needs are seen and felt, and the same recognition of a special agency and protracted meetings is pretty sure to follow. Nor can we see much essential difference in the methods and accompaniments, whether in the forest or at the Rink. The Word—the hymn—the tear—the joy—are the same. If confusion and restlessness at intervals, or in the vicinity of the service, are any argument against the camp-meeting, they are equally forcible against the Rink-meeting. We have no sympathy with the objection in either case; our Lord's ministry would have been hindered on a similar plea.

Our readers have seen our ideas upon the camp-meeting. A specimen service of these being conducted in our cities may be given, to enable those disposed outside to form their own judgment.

We choose the four o'clock meeting at the Rink on Sabbath afternoon. The Gardens, in which the Rink is situated, are beautiful and delightful at this season. Fountain and lake, rare birds and exquisite flowers, give the grounds an appearance almost tropical. These attractions hold hundreds under their powerful spell—they are the poor man's earthly paradise. Still, the Rink is well crowded. By a careful estimate, there are at least 1000 in the assembly. Eight tenths of this number are members of the various churches of the city, and chiefly the working classes, men, women and children, the sexes being of about equal numbers. On the platform are 40 singers, led by a chorister from abroad, the companion of the evangelist. Five or six clergymen, Baptist, Presbyterian and Methodist, flank the preacher's stand.

As to the singing. Whether our Lord and His disciples made much of this exercise does not appear. But it is certain they sang. After the Supper; in the midst of the most solemn reflections that ever greeted the ears of disciples; before going up to the Mount; just on the threshold of Gethsemane—Christ sang with his disciples. There was not sufficient theme then, perhaps. The church has it now, however. Christ himself, the subject of angelic song, is the soul and substance of ours. All of singing in tent or tabernacle which is not of Christ, is charmless. This, we imagine, is one great secret of the crowd at the Rink. Artistic singing is not; in volume it is excelled in

other places; but here it has that which poor humanity is waiting to hear and live upon—Christ. It is tender, withal, and trustful. A great luxury must this singing be to hundreds on whose spiritual harp God has placed strings which never before were swept into music. Where the strings have been left off, as in our own case, what can one do but look for the final restoration, when the power to sing shall come with the capacity to enjoy it.

Mr. Needham, the evangelist, is a man of strong, compact frame, with a dialect decidedly Irish, an utterance by no means rhythmical, and, as he gathers headway, so rapid as to run his words into each other, telescoping them, so to speak, until he restrains himself by an effort of will. He makes no pretensions to superior culture, and manifestly never submitted to the elocutionary drill to which distinguished modern orators have betimes rendered themselves subject. Mr. Earle is a master as king's-counsel. His equal in arraigning the sinner and bringing home to him his guilt and responsibility, is not often met. Mr. Pentecost is amazingly suggestive—a man of varied learning and extensive reading, whose knowledge takes original and striking forms at every turn. Moody, from the first, has been astonishing for enthusiasm, a prince in illustration, and without a peer in executive control. So we might pass through the ranks of evangelists, each having his excellence. With Mr. Needham we can notice but a fearless spirit, a strong constitution and great powers of endurance. He uses no thought which any worshipper might not hear from any evangelical pulpit, though he does preach to many a gospel which their own pastors would less faithfully recommend.

Where then are we to look for the secret of Mr. Needham's success—for successful he has been in evangelist work?

In part this has been indicated already. But to a cause very significantly pointed out by Dr. McCosh, at the Pan-Presbyterian Council, must we look for the chief results. Old country preachers have brought across the water a new but old method of feeding the multitude. American preachers, said the Doctor, would string together some thoughts during the week, and by Saturday night look up a text to suit their subject. The strangers made the Bible explain itself, illustrate itself, enforce itself; and the people joyed in listening. Mr. Needham is emphatically a man of one book. He quotes it admirably. His ministry is an abiding evidence that the gospel is of divine origin;—any other theme, repeated in so many different ways, would fail to hold a score of people together. Science must make new discoveries or break up its assemblies. A new planet—a new natural force—a new organism—a contribution to the world's flora or fauna—brings the disciples of science together. Once revealed, however, the discovery goes into the popular library. Science must gain knowledge or lose auditors. But the Gospel changes not—was as full-orbed a thousand years ago as now. Yet, each generation, with the pangs of a dread disease in its constitution, comes back here for a remedy—listens and lives where there is not the first pretention to novelty. We may well hold by the Gospel!

ROMANISTS IN DISGUISE.—There is a morbid sensitiveness on the part of a few Protestants as regards the handling of the subject of Puseyism and Ritualism in the Church of England. While the Christian world holds its peace, leaving the evangelical party in that church to fight its foes single-handed, and prevent the entire perversion of a glorious establishment, we are simply giving comfort to the destroyers of the nation's happiness. For, depend upon it, this mischief will not be hindered. The day is coming when the Romish enemy will demand more than he now dares; and, whither from the strongholds he may have gained in the Church of England, or from the vantage ground ceded to him by pacific counsels in Protestant countries, will speak with emphasis where he now is content to whisper. As Methodists, we have a duty to discharge in relation to a church which, whatever the indignities it may have offered to our fathers,

gave Methodism to the world. That duty will not be fulfilled by crying "Peace, peace!"

In England our brethren see this warfare in its true light, and speak out like Englishmen. At one of the Conference public meetings we have this expression from Dr. Jobson, followed by an influential layman:—

If Methodism neglected the country, it would suffer, because the agricultural districts formed the backbone of old England. If the country was left to men who called themselves "priests," with their absolutions and sisters of mercy, we should find that they would hand over England to Popery. Those men were Romanists in disguise. (Cheers.) He did not care what they called themselves, they were Romanists. But let sturdy old England only see what Popery was really doing, and he believed, though the country had been too long asleep on the subject of late, it would rise like a lion and throw off the yoke attempted to be placed upon it. (Cheers.) If, then, we wish to prevent the spread of Romanism, care must be taken of the country. Mr. Milburn seconded the resolution, and remarked that when there were such great efforts made by some men to take us back to "the dark ages," it was a consolation to know that the Methodist Church was not asleep, but actively at work. The laity, he was glad to know, were particularly awake to a sense of their duties.

THE BRITISH CONFERENCE.

We note a few features of proceedings: Mr. McAulay retires from the Presidential chair amid general admiration. We accept as genuine the good things which are said of him; and certainly he carries back to the ranks a unanimous vote of thanks and congratulation.

The dawn of Methodist union in England has broken. We quote from the *Methodist*:

To-day a telegram was read from the Assembly Methodist Free Churches, now sitting at Louth, conveying a fraternal message, congratulations on the successes for the year, and hearty good wishes for future advancement and prosperity. With practical unanimity, and a gratifying degree of heartiness, it was readily resolved to empower the President to send a brotherly answer back. I should like to get hold of that Telegram; and I don't mind saying that I would fold it up and put it under lock and key, as a very interesting treasure—an evidence of the transforming power which is referred to with regard to swords and spears, ploughshares and pruning hooks, and some day I should like to show it to the President of a United Methodistism, and say, "That was the olive branch which showed that the waters were subsiding, and that a new world would soon be ready, on which a united family should offer grateful sacrifice, and be the recipients of a new and enduring lease of life and service, guaranteed by the overspanning bow of that love that made them one."

An unusual number of candidates, 188, have offered for the ministry this year. Thirty-four names came in from the foreign mission stations. This is cheering, and indicates the continued strength of the church.

Votes of thanks this year are if possible more numerous and eloquent than ever. It is really surprising how this custom is perpetuated. The absence of the annual vote would now imply censure, at all events would be construed against the official interested. But the labours of Conference servants yonder must be immense; and some kind of public recognition would seem to be well deserved. The *Recorder* thus aptly describes the occasion this year. "The Conference appeared to resolve itself into a society for mutual admiration."

It should not be forgotten that Dr. Pope last year opposed, with all the learning and argument at his command, the introduction of the laity to Conference. How admirable is the brotherly confidence which places this man in the Presidential chair just as lay-delegation has become an accomplished fact.

A most exciting and instructive debate came on in connection with the resignation of three young men who had embraced the doctrine of "conditional immortality." We hope to find room for Dr. Osborne's and Dr. Pope's speeches on this subject next week. They are among the remarkable in public utterances.

The *Guardian* has copied from the High Church Catechism, printed for private circulation in Newfoundland. Our conferees seem to be shocked at its "full-blown sacramentarianism," and gives generally a severe but deserved judgment upon the deceitful attempt to hide these heresies from the laity. The *Guardian* will now be classed with the *Wesleyan* by that party in Newfoundland who profess to be indignant at our articles upon Ritualism and its doings.

We should be glad to see our statements disproved, simply because we are deeply sorry for the religious mischief which we believe to be kept under cover on the Island referred to. There are other documents—such as the constitutions of certain secret societies, for instance, whose main object is to frustrate evangelical enterprise—which may yet be published to even the greater amazement of many persons in Newfoundland. The friends of truth and righteousness on the Island may depend upon this:—we publish revelations of false religions to help all true Christians in the conflict with error, and not to bring grief or shame unnecessarily to the minds of any who love purity of worship and doctrine.

THE MINUTES of the Western Conferences are out. Those of the Eastern Conferences will be issued—that for Nova Scotia this week, and the others within a few days. When it is remembered that the London Conference met on the 6th of June, and the Toronto on the 13th, thus having the start of the East by two or three weeks; and that the minutes of the Eastern Conferences have, relatively, 4,500, 3,250, and 1,500 names of subscribers to missions, with the amounts contributed; while there is no such reports in the Western Minutes; there can be no complaints about delay. The expedition in bringing forward these publications is really something creditable to the printers.

We hope shortly to give a summary of the reports as they appear in the minutes of our six annual Conferences.

Our ministers sometimes speak of the calamity which happened the early churches when they were "scattered abroad." It seems to us that some churches of this day, and certainly the unconverted everywhere about them, would profit by a repetition of the calamity. We do forget, once in the Church, that so much remains to be done outside. God's way, 1800 years ago, was to break up the churches into fragments—or allow this—that each fragment might become itself the nucleus of a church. Surely in times of prosperity, while christianity is in the noon-tide of favor, better work ought to be done for Christ. The extent of unused talent in the churches of this day is something dreadful to think of.

The Canadian correspondent of the *New York Methodist* writes:

"The dividing of the Conference into three, and the creation of a General Conference, is a decided advantage, and is highly appreciated by ministers and members, with the exception perhaps of the difficulty experienced in the transfer of men from one conference to another. With Episcopal Methodist Churches the matter is easily arranged by bishop or bishops, but in the Canada Methodist Church there are so many committees and contingencies that transfer is very difficult. A change in this respect will no doubt soon be made, and the cause of dissatisfaction removed.

Will it? We are glad for the prophecy. If any one has discovered a good solution of this our Canadian Methodist problem, he would do fine service by giving it to those interested—namely, the Methodist public.

We have received a copy of *The Report of Methodist Schools in Newfoundland, for 1876-7*, rendered by Rev. G. S. Milligan, A.M., to the government of that colony. It affords ample evidence of work, not only vigorous but systematic. Mr. M. has now, in infancy at least, a grand system, well linked together, and coming speedily toward maturity. Next to genuine religion, education is at once the safeguard and stimulus for Newfoundland; and we are proud to see Methodism so energetic and liberal in fulfilling its share in this enterprise.

THE LECTURING BUSINESS, as we predicted some time ago, is coming to the bankrupt court very speedily. Star lecturers, who gave the public very excellent advice upon economy and business patience, find themselves obliged to practice these virtues in the absence of enormous fees they were wont to gain. Only few men or women are now called out, and these but rarely. Everything of a public nature goes down sooner or later, save the glorious old Gospel.

THE EASTERN WAR.—The Russians have been suffering numerous and severe defeats, if the telegrams can be relied upon. Again and again they have been driven back with heavy losses of men and guns. Still, Russia, in men at least, is next to inexhaustible; and if the matter of money does not stay the Czar, Turkish numbers must be overwhelmed sooner or later. Meanwhile, England and the other neighbouring countries are keeping a vigilant watch. There are reports of atrocities on both sides.

THE venerable Rev. Dr. McLeod, of Baltimore, U. S., (formerly editor of the *PROV. WESLEYAN*), is in Pugwash on a visit to his daughter, Mrs. Black. Some of his numerous friends may be pleased to learn of his presence again in Nova Scotia. He is laboring under some bronchial affection which prevents him from engaging in pulpit exercises at present.

TEMPERANCE.—It is exceedingly gratifying to find the reform movement extending through the Provinces. Yarmouth has recently been passing through considerable excitement of a very wholesome nature. Great numbers have been taking the pledge.

The Seventh Sabbath School Convention of the Maritime Provinces will be held in Halifax during the last of this month. The Convention will of course include representatives from all Sabbath Schools in the Maritime Provinces.

See change in Advertisement of Halifax District on 8th page.

UNIVERSITY OF HALIFAX.

The many friends of this institution will be gratified to hear of its continued success. The curriculum in Arts adopted by the Senate has so commended itself to the authorities of Mount Allison Wesleyan College that it has by them been accepted as the curriculum to be pursued by their students. Mount Allison has evinced from the first a determination not to be behind hand in educational progress and, if possible, to take the leading place among the colleges of Nova Scotia. We publish in another column the books selected for the examinations in 1879.

FIRST B. A. EXAMINATION, 1879.

The following books have been appointed as those in which candidates are to be examined:—

- Latin—Horace, Odes, Books III, IV; Cicero, De Senectute. Greek—Homer, Iliad, Book IV; Xenophon, Cyropedia, Book III. English—Smith's Students' English Language, Lectures V, VII, XXVI; Shakespeare, Coriolanus; Macaulay; Essay on Addison.

SECOND B. A. EXAMINATION, 1879.

- Latin—Tacitus, Agricola; Virgil, Georgics. Greek—Euripides, Alcestis; Demosthenes, De Corona.—Chron.

MOUNT ALLISON WESLEYAN.—The calendar for 1877-78 is published, and contains much information respecting this successful college and the no less successful academies which flourish by its side. This course of study is an excellent one, and the known ability of the staff is a guarantee of the soundness of the education given at Sackville.—Chron.

THE DUNKIN BY-LAW IN TORONTO.—

The Rev. Thomas Gales who is at present in Toronto, in a letter to the Montreal "Witness" dated the 6th inst., writes as follows: "On Saturday the large amphitheatre was crowded with an attentive and enthusiastic audience in favor of the Dunkin by-law, and a very large anti-Dunkin meeting was held in the open house. On Sunday this question received great attention from the city ministers, notably Mr. Potts, who is deservedly a great favorite, and whose earnest sermon in Shaftesbury Hall last evening was interrupted by bursts of applause, so deep is the feeling and so utterly impossible to suppress an occasional expression. This morning the voting began at ten. Long before the hour crowds gathered around the drill shed, and resolutely set themselves to work to put back all who would vote in favor of the Act. On the doors being open at nine a rush was made to get near the entrance to the polling-place. Any Dunkinites (as they are called) were roughly handled, some being hurt or losing a hat or portion of their clothing. The excitement is intense. Old politicians say they have never seen anything like it. Gangs of men, lewd fellows of the baser sort, are doing their best to prevent respectable people from voting, nevertheless we have up to this time recorded 115 votes. It is hoped that the authorities will see that steps are taken to preserve order and allow people who desire to vote to do so. It is a grand battle. Even the roughest scenes are important, showing as they do the character of the traffic and the nature of the opposition we may expect. I feel certain that the rowdyism of to-day will so awaken the respectable inhabitants that they will demand protection, and hundreds who are undecided will not now vote against us. Give us a good article in the "Witness"—this is the great battle field—all eyes are looking hither—thousands of prayers are offered for success. May God grant it."

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Y. M. C. A. NOTES.

The work of the travelling Secretary of the Association of Switzerland has been successful the past year, that the Central Committee have resolved to continue his engagement.

The Y. M. C. A. of Lowell, Mass., conducts nine services each Sabbath. The open air meetings have been especially successful, and at a recent series of services, it was estimated that nearly five thousand were present on one Sunday.

The Twelfth annual Convention of the Associations of Maine, will be held at Auburn early in October.

The new building of the Association at Meriden, Conn., was dedicated July 31st; Mr. Cephas Brainerd, of New York, was among the speakers.

The Y. M. C. A. of Buffalo, N. Y., has called in twenty per cent. of the subscription made to its proposed building. Plans are now before the committee, and the Buffalo building will soon be an established fact.

The Railway Branch Y. M. C. A. of Columbus, Ohio, reported for the month of July, a total attendance of Readers of 3,247; the number attending Sunday services was 677; number of visits to sick and injured men 35; number of religious services held, 5; number of registered visitors, 367.

The Y. M. C. A. of Louisville, Ky., holds services at the city hospital, work-house, jail, depot and open air services in different portions of the city.

CORRESPONDENCE.

CENTENARY, ST. JOHN, N. B.

We desire to acknowledge through the WESLEYAN the receipt of Fifty Dollars from the Charles St. School, Halifax, and Eighty-three Dollars and Seventy-five cts. from the Brunwick Street School, in aid of material and books lost by the fire on the 20th June last. We have also to thank the Charlottetown Methodist Sabbath-schools for the sum of Fifty Dollars.

GREEN'S HARBOR, TRINITY BAY, NEWFOUNDLAND.

DEAR MR. EDITOR.—Knowing that you are always ready to welcome to the columns of the WESLEYAN any items touching the interests of our missions or mission work, I send you a line or two from this somewhat isolated station; rendered such not so much by distance from important settlements—Carbonear, Harbor Grace and Brigus being within a radius of thirty miles—as by bad roads on each side of us. Hence ministerial visits have been "few and far between." On Tuesday, July 10th, we were gladdened by the presence of the Rev. J. Goodison President of the Conference. The visit was an official one, and I may add, to us a profitable one. The evening service was well attended, and a very impressive sermon was preached by the President, from James v. 19-20. The erring one was faithfully and clearly portrayed, and the duty of the Church respecting such forcibly expounded. The presence of the Master was truly with us.

At present our services are held in the school-room, which is too strait for us when all our people are home. A church is in course of erection, at least the foundation is laid, and we hope to be able to proceed with it this fall. Contributions, large or small, from any of your numerous readers toward this object would be gratefully received and acknowledged by Yours very truly, JAMES NURSE.

NOTES OF A VISIT TO NEW-FOUNDLAND.

REV. C. STEWARD, D.D.

It was my purpose, immediately upon the close of Conference, to visit as many of the circuits in Newfoundland as practicable; both with design of making myself familiar with the work, and of stimulating an interest in the subject of Christian and Ministerial education. By the kindness of several of the brethren, a scheme was drawn out which would occupy six or eight weeks of journeying, which would enable me to see many departments of our mission work, and give me, for the greater part of the time, the society of Bro. Milligan, who was about to start on one of his tours of school inspection. Unfortunately for me, I was unable to accomplish all that I had hoped; but it was nevertheless my happiness to look in upon some of our circuits, and to see how my brethren were engaged in their arduous work.

Accompanied by the Rev. Mr. Emery, I left Carbonear for Blackhead on Saturday, June 24th. The distance was only some ten or twelve miles, but though the road was well made, it was not only necessarily carried round the shore, but also up and down, over tremendous hills. We

passed along by several "Coves," climbed some dizzy heights, looked down, almost literally, into the profound depths of the blue sea, whose rolling swell broke at the base of the precipitous rocks on whose summit we stood; or we turned to gaze in another direction at those who on still higher ridges, were exacting from an ungenerous soil the pledge of a substantial harvest. Here and elsewhere I was painfully impressed with the hard lot of the wives and daughters of the fishermen along these shores. Not only does the rough work of cleaning, curing and drying the fish devolve upon them, but the task too of cultivating the land, and worse than that of carrying to their fields, and therefore often up steep heights, the manure with which the soil is enriched. Out door exercise of this sort, if it add to the vigour of those engaged in it, and might even be preferred to that hot-house refinement which unites a woman to be anything else than a very delicate lady, short-lived, and useless at the best, is yet adapted to rob the gentler sex of its charms, to furlow and wither the countenance, to bow the back, and prematurely to entail the discomforts of old age. The evidence of all this is but too often visible to the stranger, and must be painfully felt in many a household.

The most prominent buildings in Black-head are the Methodist Church, Temperance Hall, the schoolroom, and the parsonage. All are creditable to the enterprise of the people. In the parsonage we overtook a number of the minister on their way home, and the social gathering and fraternal intercourse of the occasion, heightened by the hearty hospitality of Mr. and Mrs. Emery, brought to my recollection the glowing accounts which I have often heard the Newfoundland brethren give of their Missionary anniversary.

On the following morning, Bro. Freeman conducted me to Western Bay, formerly part of the Blackhead circuit, now with its new church, and its almost completed parsonage, the head of a circuit which bears its name. The church is a handsome edifice, capable of seating probably six hundred persons. Not expecting to see more than fifty persons present, as so many whole families and parts of families were away, I was most agreeably surprised to find five times that number. The singing if not artistic was what John Wesley called "lust," and embraced tunes of the old Methodist style, mercifully saved from those alterations which, now-a-days, often leave the worshipper bewildered and silent. Then, as to listening—it was not the unpraised face, the rapt attention merely, but the half suppressed response during service, and the warm grasp of the hand, and the acknowledgment of God's presence, on its completion, which told of "receiving the word with all readiness of mind," mixing it with faith, and receiving "the end of that faith in "the salvation of the soul."

Our service in the evening at Black-head was even more interesting. The past year on this circuit has been one of uninterrupted revival. Some five hundred or more—all ages and conditions have professed to obtain "peace with God through our Lord Jesus Christ." The older members have of course been greatly revived, and ministers and people have rejoiced together as those who find great spoil. Though temperance principles had prevailed in this community, yet there were three or four persons who, with a persistence worthy of a better cause, continued to deal in the accursed thing. But conviction of sin fastened also upon them. At once, to the increase of hope in many a parent's heart, they cast away their traffic, and ceasing to do evil, sought and found the Divine mercy. In the temperance meetings conversions were frequent. Whatever business was on hand was first transacted, then the lodge was turned into a prayer-meeting, and again and again those who came in burdened and heavy laden, were filled with joy and peace in believing. On other occasions, interesting and profitable information, lectures and instructive readings were given, and thus a taste for intellectual enjoyments took the place of what was sordid and profane. It may easily be imagined how precious I found that Sabbath evening service to be, which I was favored to hold with this people. The congregation was gathered from places at a distance as well as the village itself, yet the greatest number remained to the prayer-meeting at the close—an appropriate conclusion to the Sabbath evening service through the entire year. There was no lack of prayer-leaders. Those who led our devotions were men mighty in the holy boldness, in the freedom of thought, and in the Scripturalness of expression, which are begotten of frequent and successful pleadings at the throne of grace.

Indisposition prevented Mr. Emery from accompanying me farther, but placing his conveyance at my disposal, and furnishing me with an intelligent and agreeable guide, in the person of our school teacher, Mr. Moors, I proceeded on Monday morning to Island Cove, some eighteen miles farther down the Bay. Here again I received a most cordial welcome from Rev. J. G. Currie. Island Cove is one of our oldest mission stations, and it was not only pleasant to examine circuit records bearing the names of Elledge, Barr, Knight, Snowball and Wilson, eminent and successful missionaries, but to find that many of the families with whom in former times they were associated, still have their descendants among the devoted Methodists of the present day. Still evil influences are at work, and as Island Cove has occasionally for want of ministerial agency been left unsupplied, losses of a painful character have sometimes occurred. As the afternoon of that day was very rainy, so that the population could neither procure nor dry their fish, we had a fine attendance at our evening service. Probably not fewer than between three and four hundred persons. Bro. Currie is much beloved by his people, and the cause of God has been prospered in his hands. Class-meeting here is not an empty name. Male and female leaders co-operate with their zealous pastor, so that there is both strength and comfort in endeavoring to overtake the work of this laborious circuit. On Tuesday we proceeded to Old Perlican, which is situated on the Southern shore of Trinity Bay. This circuit is in charge of Rev. G. Bryant, who also during the past year has been greatly blessed with revival influences. Night after night, for many weeks, public services were held in our church, and scores of persons gave evidence of sincere repentance towards God, and of saving faith in our Lord Jesus Christ. Old Perlican numbers about a thousand souls, and with the exception of two or three families, these all are registered as Methodists. The country around this is more than usually barren, and it is peculiarly exposed during the winter months to rigorous weather. But the people though often and necessarily poor, are remarkable for their industrious habits. I had ocular demonstration that they love the courts of the Lord, and rejoice before Him with gladness. Our service on Tuesday evening was well attended, and a hallowed influence pervaded it. But what an inspiration to the Christian minister is found in the circumstances of such congregations! While Bro. Ladner was stationed here, in the spring of 1871, an event took place which has been commemorated by a memorial tablet just behind the pulpit. Here are recorded the names of twenty-one persons, nineteen males and two females, most of them members of our Church, and several office-bearers, who perished in one night, on their way from St. John's. All left in good health and spirits in their vessel, one afternoon in May, with supplies for themselves and others, for the summer fishing, but were never seen or heard from after. This loss fell with terrible weight upon the whole community. Wives were widowed, children orphaned, households deprived of their bread-winners, and the Church of God of many of its most valuable members! Much practical sympathy was exhibited towards the sufferers; and in appealing for aid to build the recently burned churches of St. John, Bro. Ladner was able to say, that nowhere did he meet with a kinder response on behalf of the people of Old Perlican than in the commercial capital of New Brunswick. To myself, Old Perlican was invested with a peculiar interest. In the quiet resting place of its dead lie the remains of one, who knelt together with me in the Cenefany church, St. John, in the year 1856, when four of us were set apart for the work of the ministry by the laying on of the hands of the Presbytery. THOMAS GAETZ has left a name which is and long will be a household word. He never spared himself, but often labored beyond his strength—such was his anxiety to do good." On his arrival in this circuit, he commenced his labor with intense ardor, and became greatly endeared to the people of his charge. But he was soon stricken down with fever, and died on the 24th of October, 1860. When informed of the near approach of death he said, "Well, my peace is made with God;" and his last words were "Jesus is all love."

Standing at that grave, and thinking of the events of the twenty-one years that have passed since we met, and parted, never to meet on earth again, I was deeply impressed with the responsibilities of a Methodist minister's life—we, dying men, are preaching the word of life to those around us. This may separate us from home, from friends, from earthly comfort, and it may entail upon us hardship, suffering and death itself; but it cannot separate us from the love of Christ—it cannot break up the sweet influence of that Divine ordinance by which "all things work together for good to them that love God, to them that are called according to his purpose." Above all "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

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On Tuesday we proceeded to Old Perlican, which is situated on the Southern shore of Trinity Bay. This circuit is in charge of Rev. G. Bryant, who also during the past year has been greatly blessed with revival influences. Night after night, for many weeks, public services were held in our church, and scores of persons gave evidence of sincere repentance towards God, and of saving faith in our Lord Jesus Christ. Old Perlican numbers about a thousand souls, and with the exception of two or three families, these all are registered as Methodists. The country around this is more than usually barren, and it is peculiarly exposed during the winter months to rigorous weather. But the people though often and necessarily poor, are remarkable for their industrious habits. I had ocular demonstration that they love the courts of the Lord, and rejoice before Him with gladness. Our service on Tuesday evening was well attended, and a hallowed influence pervaded it.

But what an inspiration to the Christian minister is found in the circumstances of such congregations! While Bro. Ladner was stationed here, in the spring of 1871, an event took place which has been commemorated by a memorial tablet just behind the pulpit. Here are recorded the names of twenty-one persons, nineteen males and two females, most of them members of our Church, and several office-bearers, who perished in one night, on their way from St. John's. All left in good health and spirits in their vessel, one afternoon in May, with supplies for themselves and others, for the summer fishing, but were never seen or heard from after. This loss fell with terrible weight upon the whole community. Wives were widowed, children orphaned, households deprived of their bread-winners, and the Church of God of many of its most valuable members! Much practical sympathy was exhibited towards the sufferers; and in appealing for aid to build the recently burned churches of St. John, Bro. Ladner was able to say, that nowhere did he meet with a kinder response on behalf of the people of Old Perlican than in the commercial capital of New Brunswick.

To myself, Old Perlican was invested with a peculiar interest. In the quiet resting place of its dead lie the remains of one, who knelt together with me in the Cenefany church, St. John, in the year 1856, when four of us were set apart for the work of the ministry by the laying on of the hands of the Presbytery. THOMAS GAETZ has left a name which is and long will be a household word. He never spared himself, but often labored beyond his strength—such was his anxiety to do good." On his arrival in this circuit, he commenced his labor with intense ardor, and became greatly endeared to the people of his charge. But he was soon stricken down with fever, and died on the 24th of October, 1860. When informed of the near approach of death he said, "Well, my peace is made with God;" and his last words were "Jesus is all love."

Standing at that grave, and thinking of the events of the twenty-one years that have passed since we met, and parted, never to meet on earth again, I was deeply impressed with the responsibilities of a Methodist minister's life—we, dying men, are preaching the word of life to those around us. This may separate us from home, from friends, from earthly comfort, and it may entail upon us hardship, suffering and death itself; but it cannot separate us from the love of Christ—it cannot break up the sweet influence of that Divine ordinance by which "all things work together for good to them that love God, to them that are called according to his purpose." Above all "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Monday morning to Island Cove, some eighteen miles farther down the Bay. Here again I received a most cordial welcome from Rev. J. G. Currie. Island Cove is one of our oldest mission stations, and it was not only pleasant to examine circuit records bearing the names of Elledge, Barr, Knight, Snowball and Wilson, eminent and successful missionaries, but to find that many of the families with whom in former times they were associated, still have their descendants among the devoted Methodists of the present day. Still evil influences are at work, and as Island Cove has occasionally for want of ministerial agency been left unsupplied, losses of a painful character have sometimes occurred.

As the afternoon of that day was very rainy, so that the population could neither procure nor dry their fish, we had a fine attendance at our evening service. Probably not fewer than between three and four hundred persons. Bro. Currie is much beloved by his people, and the cause of God has been prospered in his hands. Class-meeting here is not an empty name. Male and female leaders co-operate with their zealous pastor, so that there is both strength and comfort in endeavoring to overtake the work of this laborious circuit.

DR. FULTON, the champion close-communicationist, ought to feel sick. He is the man who went to Brooklyn resolved to "drive out the devil of open-communication." So he declared with a great flourish of trumpets. When he took charge of the Hanson Place Baptist Church in Brooklyn, of which Rev. G. F. Pentecost had been the pastor, he made the officers sign an agreement that Dr. Pentecost should not be allowed at any time or under any circumstances to preach in the pulpit. It was not a great while before Dr. Fulton himself was driven from the pulpit of the church. He then organized a little church, and is now glad to have anybody, even the "devilish open-communicationists," join it, so anxious is he for members. And last Sunday Dr. Pentecost, by invitation of the officers, preached in the Hanson Place Baptist Church. Perhaps the fighting Doctor feels good. Whether he does or not he should not fail to learn the lesson that "Charity comes out ahead always in the long run."—[Religious Intelligencer.]

NEWS IN BRIEF.

NOVA SCOTIA.

The barque "Peter Crerar, 628, Munroe, arrived at Paganash, N. S., on the 31st ult. She loaded there last August for the United Kingdom, and made the voyage in 13 days. She is now taking in the fourth cargo within 12 months. The owner, Capt. Wm. G. Crerar, expended last year \$6,000 on this barque, re-casting her for five years; she is nine years old but is now completely renovated, and looks like a new ship.

An extensive fire occurred in the vicinity of Two Rivers, in Cumberland County, a few days since, occasioned by the carelessness of parties burning brush, &c. About three hundred acres of timber land were burned, also eleven houses and log cabins.

About 150 men are now employed in the Joggins Coal Mines. They will raise and ship about 16,000 tons of coal this year, principally to St. John.

The three-masted schooner "Scotia" arrived in London, 8th inst., making the passage from Halifax in 19 days.

\$17,271.86 is the amount of appraisal for railway damages in Antigonish county, as filed in the office of the Clerk of the Peace.

Deals are being forwarded by rail from Southampton, by S. H. & P. Railway to Parrsboro', where they are being loaded for Great Britain. This cargo is being shipped by Amos Lawrence & Sons. About two millions of superficial feet of deals will be forwarded in this way within a short time, having been purchased principally by the Messrs. Lawrence and M. L. Tucker from the various mills in the locality.

It is reported that a number of daring robberies have been committed quite recently at Port Jollie. On Saturday night last, one fellow, who was attempting to break into a house, was shot by the inmates, and he remains for some time, and he departed the opportunity of joining Curry. Two other Subs, Mr. Blake and P. McNeil, engaged at James River and Briley's Brook, have also absconded, leaving several large bills unpaid. So far Eastern Extension is not proving a boon to this county.

At Scots Bay the fisheries have, so far, been a failure, and should taken, up to date, will only supply the local wants. The herring and line fishery has never been so small. Persea has had a very small catch, and Kings County will have to look elsewhere for its supply of smoked herring this year.

For some days past the schr. "Matchless" Capt. Crowell, of Barrington, has been fishing for pollock with a purse seine in the vicinity of Cape Sable and doing very well at the business, which is a kind of experiment, as the purse-seine, we believe, has been used hitherto in taking only mackerel, herring, and such small fish. On Monday of last week the crew of the matchless caught at one haul about 130 quintals of pollock—an immense catch, which took the men over 24 hours to dress and salt. These fish are not worth as much as cod, but the liver yields a large quantity of oil.

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

For some days there has been a revival in progress at Musquash and vicinity. Rev. W. A. Corey has preached several times in the district, and on last Sunday baptised one at Chance Harbor and three at Clinch's Mills.

The members and friends of the Methodist Church of Hillsboro' have in contemplation a grand festival, to come off in September next, at the Hillsboro Rink, for the benefit of their parsonage at the above place.

The Charlottetown, P. E. I., "Patriot" says:—Mrs. Laird, wife of the Governor of the North West Territories, with her family and sister (Mrs. Owen), left by the morning train on Tuesday for Battleford, where Governor Laird's headquarters are. Hardly anything could convey a better idea of the vastness of the country than that this party will be travelling steadily for five weeks to reach their destination in the land of the setting sun.

At Gatetown, County of Queen's, on the 8th inst., occurred, at the great age of 95 years, the death of Nathaniel H. DeVeber, Esq., for many years Sheriff of the County. He was the eldest son of Gabriel DeVeber, who, during the American Revolution, held a lieutenantcy in the Prince of Wales American volunteers, of which regiment his father was Lieut-Colonel. Colonel DeVeber, with the father of the late Sheriff White, were the two first Magistrates of St. John, Sheriff DeVeber's wife was a sister of Sheriff White. She died many years ago. The old Sheriff of Queen's will be missed at Gatetown, where he resided for nearly three-quarters of a century. He was a kindly and social gentleman, respected by all who knew him. He came to this country with his parents in 1783, at that time being only one year old. At his death we doubt if he was not the oldest surviving Loyalist.

Brown's Tigris Run and North Cape there are not less than one hundred and fifty boats, and about five hundred men engaged in the mackerel fishery.

At present the St. John market contains but a limited stock of large spruce lumber, and what there is in the hands of two or three dealers.

A correspondent of the St. John Telegraph at Amaran, writes that a man named Haman, in the employ of the Dominion Telegraph Company, while on the main road from Penobscot, and within two miles of Anagnag station, came across six wolves, a large female wolf and five young ones. They were rather inclined to be sociable and he obtained a good view of them from a short distance. He reports the female as very large, being fully eight feet in length and stood some three feet high. This animal was seen some days ago by parties who did not know what it was. It is to be feared that within a few weeks this family will be rather unpleasant company for travellers especially at night on this section. It would not be a bad idea for the young men of the locality to hunt these animals down before they become fully developed.

A correspondent of the St. John "Telegraph" at Gibson, sends the following account of the accident near that place on Sunday afternoon:—"A drunken Indian named Jack Sacobie and his squaw were on the way to the camps from Gibson, and just as they reached the railroad bridge the Indian took his little papoose from the squaw. While crossing the bridge he lost his foothold and fell through, a distance of 21 feet, bruising himself and injuring the baby so severely that it died that evening. The cries of the unfortunate mother were heart rending. It seems strange that notwithstanding the severe penalties with which the law seeks to restrict the sale of spirituous liquors to Indians, there is not the slightest regard paid to the law here, and Saturday seems to be a favorite day for the prosecution of the illegal traffic."

About all of the stock of logs on the Miramichi had been used up. Messrs. Richards and Fairley have had a quantity high and dry at Beakton, which now they will be enabled, doubtless to get down to the mills.

Rev. Mr. Wilcox, who received a unanimous call to the pastorate of Brussels St. Church, St. John, is expected to enter upon his duties early in Sept. He is now enjoying a few weeks recreation at Orange, New York.

The Rev. C. W. Dutcher, who recently took a holiday trip to Quebec, had to return unwell to his home at Hillsboro, having been prostrated by typhoid fever. We are glad to say that the Rev. gentleman is recovering.

The Norwegian barque "Nortjensken," Captain Jahansen, and Prussian barque "Sealfelt," Capt. Boye, both left Liverpool on the same day, and arrived at Shediac on the 17th inst., within a few hours of each other.

Mr. Robert Brown's portable saw mill at Bass River, Kent Co., was destroyed by fire on Thursday morning, 2nd inst. About three thousand feet of sawn lumber were also destroyed. The property was insured for \$8,000—sufficient to cover the loss.

Fires have been raging for the past week in many parts of Kent County, especially on the Richibucto river. At Mill Branch some farmers have lost fields of hay and grain. The fields in the rear of Richibucto town, were in imminent danger at one time, several of the fences being destroyed.

The crew of the schr. "Lenity Ann," recently caught outside of Richibucto Harbor, a halibut weighing 206 lbs. when dressed.

UPPER PROVINCES.

Two boys, named respectively Flynn and Sully a few days ago performed the dangerous feat of swimming across the Niagara river and setting just below the gas works at the falls. At one time they were lost from sight in the thick foam on the water. Many of their comrades watched them from the American side, and greeted their success with loud applause.

A salute of seventeen guns was fired by United States troops at Pembino last week, in honor of Lord Dufferin. He met, on landing, with a cordial reception from the U. S. army officers. At Winnipeg he was met by the Lieut-Governor, Mayor, and leading citizens giving him a warm welcome.

The Canadian Indian Commissioner, Lieutenant-Governor Laird, Colonel McLeod and Father Mac-Bean, will meet at Fort McLeod on September 13, for forming a treaty with the Cree and Blackfoot Indians. This treaty will complete the extinguishment of all Indian land titles East of the Rocky Mountains.

A leading bird and dog dealer of Notre Dame St., has notified the Sanitary officers that he intends to sue the city for the value of several hundred canaries and other birds which died from foul sewer emanations, due to the neglect of the city.

It is now stated that the Orangemen of the West are pledging themselves to accept the gauntlet thrown down by the true witnesses and will march in Montreal on the next 12th, 20,000 strong.

For selling liquor to Indians, Mr. J. W. Croom, of Lower Fort Garry, was lately committed to goal for thirty days. He has been released on bail, and entered an appeal against the conviction.

The grasshoppers almost amount to a plague in Augusta township. They are so numerous that some farmers are cutting their fields of oats in order to save them to feed their animals.

The Oka investigation has been continued during the last few days. There are now fifteen Indians under arrest. The prisoners will be sent to Ste. Scholastique cool, and their voluntary statements will be taken next week in due course of law.

Rev. Mr. Doudiet, who preached the Orange sermon on the 12th of July, at Montreal, has received a threatening letter signed, "Twelve men determined on your extermination." In reply, he refers these twelve would-be murderers to John viii. 44, which will give an answer to their threats and expectations. As to the threat—"You know," he says, "the proverb—Threatened men live long."

MISCELLANEOUS.

A sudden draught of hot air is reported to have passed through a cotton field and peach orchard in Western Texas, a few days ago, scorching and killing every green thing it touched for a space of 140 yards wide and 400 yards long.

It is reported that the recent strike in the United States was premature. It had been arranged to occur simultaneously throughout the country next October. It is also stated that the Engineers' Brotherhood strike September 10.

There is cholera among several ports on the coast of China. The famine continues in the Northern Provinces.

The French Government is vigorously prosecuting the newspapers opposing its policy in the coming elections. Editors are being fined and imprisoned and their papers prohibited circulation.

Carlton Mrs C C

WESLEYAN ALMANAC AUGUST, 1877.

Last Quarter, 2 day, 6h, 7m, Morning. New Moon, 9 day, 1h, 3m, Morning. First Quarter, 15 day, 6h, 14m, Afternoon. Full Moon, 23 day, 6h, 56m, Afternoon. Last Quarter, 31 day, 5h, 1m, Afternoon.

Table with columns: Day of Week, SUN, MOON, RISES, SETS, RISES, SETS, HOURS, MINUTES. Rows for days of the week from Wednesday to Friday.

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

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

ANOTHER MORMON BISHOP IN TROUBLE.

The Mormon troubles are again exciting attention. United States District Attorney Howard opens his prosecutions of the indicted Mormon chiefs with vigor.

UNITED STATES OF AMERICA, TERRITORY OF UTAH, ss.

Alexander Dow, of said Territory, being duly sworn, says:

In the spring of 1831 I joined the Morrisites, and was present when Joseph Morris was killed. The Morrisites had surrendered, a white flag was flying, and the arms were all grounded and guarded by a large number of the posse.

Burton then turned suddenly and shot Banks, who was standing five to six paces distant. Banks fell. Mrs. Bowman, wife of James Bowman, came running up, crying, "O, you bloodthirsty wretch!"

ALEXANDER DOW, Subscribed and sworn to before me, this 18th day of April, A. D. 1863.

CHARLES B. WAITE, Associate Justice, Utah Territory.

In this case, as in that of the massacre of the emigrants on Mountain Meadow, there may be no evidence no record to trace this murder directly to Brigham Young; but there can be no question that Burton had his secret instructions to rid Brigham of his rival.

that a grand jury, five years ago, found without delay, an indictment against Burton. He was apprised of the indictment, concealed himself in Utah for over a year, came to the United States incognito, and afterward was sent by Brigham on a mission to England.

MR. PRESIDENT POPE.

For some days past we have been like men who lie on deck and watch the greater stars, and wonder which will prove to be the greatest. Now uncertainty gives place to knowledge. Competitors are reduced from three to two. The curious may hazard guesses as between Dr. Rigg and Mr. Coley for twelve months; meanwhile Dr. Pope is President of the Conference.

Dr. Pope's election illustrates a great practical difficulty. The duties of the President are most continuous and absorbing, and the time has come when they should be the only duties claiming his attention.

SPURGEON.

(Cor. N. Y. Advocate.)

At eleven o'clock Mr. Spurgeon entered through the gallery. In appearance he is rather short, quite thick, well kept, with full beard, and is about forty-five years old.

After a short time spent in secret devotion he arose from his chair, stood by

the railing and said, "Let us worship God in prayer."

His voice is pleasant, his prayer brief and earnest, the burden of it being for joy in the worship of the morning, and the joy of the Holy Ghost under all the varied and varying scenes of life.

Then we joined in singing another hymn. Again Mr. Spurgeon led in prayer, this time for thirteen minutes, and after this another hymn.

Mr. S. then announced his text—Phil. iii, 8, 9. For forty-five minutes he kept the attention of his congregation. His own people hung lovingly upon his words; and several, not accustomed to hearing him, whom I have heard speak of the discourse, agree that it was of great interest and profit to them.

ANGELS.

One thing is very plainly taught us, viz: THAT HUMAN BEINGS NEVER BECOME ANGELS. We and they belong to two different orders of God's creation; between their natures and ours are essential differences; they are of one kind, we of another; so that men cannot become angels any more than angels can become men.

There is another difference—a sad one, indeed—between us and them. For those angels that sinned there is no redemption; they fell beyond recovery; the gracious Saviour did not come to seek and to save the lost angels.

The apostle puts to the Christians of Corinth the question, "Know ye not that we shall judge angels?" Well may we be assured, therefore, that there will not be, in the case of men and angels, any more than in any other case, a confounding of persons and kinds which the Creator himself has made separate and distinct.

We shall never become angels. Yet we may, so great is God's goodness to men, attain to a higher honor and glory than they possess. Though now we are a "little lower" than they, yet hereafter those of us who, by being made members of Christ, the second Adam, have become children of God and heirs of the incorruptible inheritance, shall be in him raised to the high position of judges of those other creatures of his hand.

CHILDREN.

Children, in these times, have altogether too much done for them. They are spoiled by the foolishness of mothers, fathers, and injudicious friends. This is not written because of any dislike, ignorance, or prejudice against children, as such. On the contrary, the writer considers them the most innocent and beautiful portion of creation, and the hope of the world.

you ever entered a house where there was a most attractive baby, and in what proved to be a most inadvertent moment, admired the child, and in consequence thereof been treated to baby during the entire remainder of your stay, until you were weary, tired, and worn out with it?—Yes, Well, was the baby at all to blame, and did you not reproach yourself for the ill-nature you felt towards the innocent cause of your discomfort for the remainder of your stay?

Mr. S. then announced his text—Phil. iii, 8, 9. For forty-five minutes he kept the attention of his congregation. His own people hung lovingly upon his words; and several, not accustomed to hearing him, whom I have heard speak of the discourse, agree that it was of great interest and profit to them.

MARRIED LIFE.

The first year in the new home—ah, there is no year like it; for though others may be happier, the early freshness is gone. Home, I say; for young married people should always, if possible, have a home of their own in preference to lodgings.

tures and photographs, the hanging of which takes at least a day, occasions considerable discussion, and perhaps involves the first serious divergence of opinion. If there is a garden, and one good tree, of course a lover's seat will be placed there. On each side of the fireplace there will be an easy chair, with a table to it, for the inevitable teacup, the work, perhaps even a book for reading aloud.

CHILDREN'S CORNER.

ON A NAUGHTY LITTLE BOY SLEEPING.

Just now I missed from hall and stair A joyful treble that had grown As dear to me as that grave tone That tells the world my older care.

HOW DICK WENT TO THE PICNIC.

"Where in the world is that boy?" Mrs. Frye took her hands from the suds and went to the barn. "Dick, what are you doing?" "Making a box for the cat. Going to sell her, and get money to go to the picnic Friday."

the hanging of day, occasions and perhaps in- divergence of garden, and one over's seat will each side of the an easy chair, the inevitable even a book an early and married life there reading aloud— to drop into port experience. usually found to fied during the exertion unde- coles herself by whole prefers does speak, it Sunday Maga-

CORNER.

LITTLE BOY.

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THE PIC-

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"Fishing, Richard?" Mr. King never called him Dick. "You, sir; but they don't bite." "Ah! Simon Peter had that same trouble once. Out all night and caught nothing." The minister had the queerest way of talking about men in the Bible—just as if he were acquainted with them. "It was a little strange," he continued, "that Christ should ask him to push out into deep water, the last place to find fish, isn't it?" "Yes, sir; they kept in near the shore most always." "It wasn't a favourable time, either. If ever you go to the Sea of Galilee, I advise you not to try fishing in the forenoon. By the way, I suppose you will go to the picnic?" "If I can earn the money. That's what I want these fish for—to sell." "Peter found some money in a fish's mouth once." Dick opened his eyes. "I never heard of that?" "Didn't you? Read the seventeenth chapter of Mathew when you go home. And, if I were in your place, I would ask Jesus to help me in this matter." "Ask Him how to earn money?" said Dick, aghast. "Certainly. Why not? You don't see the way clear yourself, and He is the Sight. Just the time to go to the Lord, when we need Him, and men can not help us. Do you want a ticket given you, Richard? You know the superintendent has a few for those who can not afford to buy." "No, sir," replied Dick, with emphasis. "Boys who help themselves always make the smartest men," said Mr. King. "But, Richard, don't let yourself out to Satan's service. I dare say he has plenty of odd jobs to be done this week, waiting for just such boys as you; but don't be fooled by him. If you feel that the Lord can not furnish you with the right kind of work think of Peter. Good by, my boy." "Hi!" thought Dick, "wish I was your boy!"

"Mother, I'm going blackberrering. Where can I find a pail? Quick, the boys are waiting!" Dick rushes into the room where his mother stood ironing, flew to the little cupboard, and began rummaging among the dishes. "Joe Shaw says they are thicker than hops. Hurrah for the picnic?" and he was off again, swinging the pail about his head. When they reached the spot there were only a few stunted bushes by the roadside. The other boys began clambering over a stone wall, but Dick stopped short. "Where are you going?" he asked. "Over here is a place. Come on." "But isn't this Squire Dean's place?" "Of course, you greeny. What of that? We shan't get caught, for the folks are away this afternoon." "But it's stealing just the same, if we don't get found out." "How long since you turned deacon?" sneered Joe Shaw; at which the others began to laugh. "Nice little boy, so he was! Goes to Sabbath school!" mocked the boys. Dick was so busy thinking, he scarcely noticed them. "A Satan's job, as sure's I'm alive," he said to himself, wheeling about and running swiftly down the hill, beyond the sound of his tormenters. Heated and panting, he threw himself under a tree. "There, old fellow, you don't catch me this time!" and he shook his fist at the invisible foe. Thursday evening came, and Dick had earned thirty-five cents selling eggs and running on errands, but fifteen more were needed before he could go to the picnic. It did seem too bad. That talk Monday afternoon down on the wharf had given him some new ideas. He wondered if Jesus really did think about him except on Sundays. Somehow he had felt differently since beginning to pray every day, instead of once a week. "Do you s'pose I should have stolen those berries, if I hadn't asked him that morning to keep me from doing wicked things?" he queried. "I'd like to see Mr. King again. Guess I'll walk up that way maybe I'll meet him."

A distant whistle announced the coming of a train. Dick always made it a point to be at the depot at such times, for people often wanted a boy to carry bundles. A lady stepped from the cars laden with a travelling bag, shawl, umbrella, and numerous packages. "Ah," cried Dick, following her into the ladies' room, "here's a first class job," and he chuckled with delight. "Have a carriage, ma'am?" he asked, politely. "Yes; is there one here?" "No, ma'am, there never is at this station. But I'll take your things up for you. Cheap, too," he added, seeing she hesitated. The lady smiled. "I wasn't thinking of that. I was wondering if I could walk as far as my brother's. I'm very tired. Do you know where Mr. King lives?" "What! the minister? Guess I do—it's only up there pointing to the house." "Oh, well, if you will take my baggage, I'll go, then." "Two—four—five—yes, that's right," she remarked, as Dick placed the bundles on the hall table. "How much is it?" "Ten cents, if you please." "There's twenty-five, just half what a hackman would have charged me." Dick's face was radiant. "Does that make you enough, Richard?" inquired Mr. King, who was standing near. "More, sir." Something in his throat made it difficult to say much. "Ah! yes—Bible pay—good measure—pressed down—running over. You've found him a good master this week. Better take him for life, my boy." Dick thought he would like to, and resolved to ask his teacher about it the next Sabbath. Friday dawned clear and beautiful, and there was no happier boy at the picnic than Richard Frye, because he had tried to help himself in the right way.

MONTREAL, March 1, 1877. MESSRS. T. GRAHAM & SON. I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks, although under the best treatment I could procure. About six weeks ago I had another attack coming on with its usual severity, when a customer recommended the use of your Pain Eradicator, which he had proven himself and found in a great many cases to be an effectual cure. I gave it a trial and its results exceeded my expectation, it soon relieved the pain reduced the swelling, and I was able to attend to my business as usual in three days, and have been completely cured by less than two 25 cent bottles. For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success. The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses. N. R. ALLEN. Dealer in Groceries and Provisions. 634 St. Joseph Street.

THE MOST VALUABLE GIFT—RESTORATION OF THE HEALTH. Levi Jones, Markham, says—"I had a very severe attack of Bronchitis. I was so bad that I could hardly get my breath. I sought for a quick remedy, and seeing the "Shoshonee Remedy" so highly recommended, I procured a bottle, and am happy to say, that by the time it was taken, I was entirely well and have remained so although, I was much exposed through the winter in travelling. Rev. F. B. Stratton, Demorestville, writes—"I have found your remedies particularly beneficial for liver complaint, dyspepsia and bronchial affections, and would advise all similarly affected to give them a trial. John Finlayson, Athol, says—"When travelling one of my feet got sore and broke out. I could not cure it and had to return home. It became better and afterwards much worse. I finally purchased a bottle of the "Remedy" and a box of "Pills," and before they were half gone I commenced to improve, and before they were finished my foot was completely cured. It is now 17 months since, but have had no further attack. Price of the Remedy in pint bottles \$1; Pills 25 cents a box. June 15 2.

To our Sunday Schools.

Our stock of Sunday School Books, Aids and Requisites is large and complete and we are prepared to fill orders by return mail, express, freight or steamer at prices that will make it pay all our friends to buy from their own

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In the city of St. John at the residence of the bride's mother...

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DIED.

At Gabarus, on July 9th, Mr. James Nichol, in the 70th year...

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CUMBERLAND DISTRICT.

THE FINANCIAL DISTRICT MEETING will be held at Pugwash on THURSDAY, 16th inst., to commence at 9 o'clock a.m.

R. ALDER TEMPLE, Chairman.

LIVERPOOL DISTRICT.

THE FINANCIAL DISTRICT MEETING will be held at Petite Revere, on WEDNESDAY, 22nd inst., to commence at 9 o'clock, a.m.

JOHN S. ADDY, Chairman.

HALIFAX DISTRICT.

THE FINANCIAL MEETING will begin at Brunswick Street Church on TUESDAY, Aug. 21st, at 10 o'clock, when all members, Lay and Ministerial, are requested to be present.

A. W. NICOLSON, Chairman.

TRURO DISTRICT.

THE FINANCIAL MEETING will be held (D.V.) on TUESDAY, the 28th August, at St. Hubenacade, commencing at 3 o'clock p.m.

G. O. HUENTIS, Chairman.

ANNAPOLIS DISTRICT.

THE FINANCIAL MEETING of the Annapolis District will be held in Middleton, commencing WEDNESDAY, August 29th, at 3 o'clock p.m.

ELIAS BRITTE, Chairman.

YARMOUTH DISTRICT.

THE FINANCIAL MEETING will be held (D.V.) at Shelburne, on WEDNESDAY, 29th inst., at 9 a.m.

JAMES TAYLOR, Chairman.

ST. JOHN DISTRICT.

THE FINANCIAL MEETING of the St. John District will be held in the Methodist Church at Fairville, on WEDNESDAY, September 5th, commencing at 10 o'clock, a.m.

S. T. TEED, Financial Secretary.

SACKVILLE DISTRICT.

THE FINANCIAL DISTRICT MEETING will be held (D.V.) at Point de Date, on WEDNESDAY, the 29th inst., commencing at 3 o'clock p.m.

D. CHAPMAN, Chairman.

MARKET PRICES.

Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and J. H. BERT, Agent King's County Produce Depot, Halifax, N.S.

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SUNDAY, 18th AUG. 11 a.m. Brunswick St. Rev G Shore. 7 p.m. Rev S F Huestis.

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CHURCH EXTENSION AND PROPERTY COMMITTEE.

THE CHURCH EXTENSION AND PROPERTY COMMITTEE of the Nova Scotia Conference, is requested to meet on special business in Brunswick Street Vestry, on TUESDAY, August 28th, at 3 p.m.

By order, J. G. ANGWIN, Secretary.

SEALING WAX!

PARCEL WAX, 12c per lb. FINE BOTTLING WAX, 10 sticks in a pound, 25c. Suitable for Post Office and other work. METHODIST BOOK ROOM, 115 Granville St., Halifax.

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C. J. BRYDGES, General Sup't of Gov't Railways. Moncton, N.B., August 4th, 1877.

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Government House, Ottawa, TUESDAY, 18th day of July 1877.

HIS HONOR THE DEPUTY OF THE GOVERNOR GENERAL IN COUNCIL.

ON the recommendation of the Honorable the Minister of Customs, and under the provisions of the 8th and 6th sections of the Act passed in the Session of the Parliament of Canada, held in the 40th year of Her Majesty's Reign, chaptered 19, and entitled—"An Act to amend and consolidate the Acts respecting the Customs," His Honor, by and with the advice of the Queen's Privy Council of Canada, has been pleased to order, and it is hereby ordered, that Kenville, in the Province of Nova Scotia, be and is hereby constituted and appointed to be an Out Port of Entry of Customs and a Warehousing Port; also that the said Out Port of Kenville be and it is hereby placed under the survey of the Collector of Customs at the Port of Cornwallis, in the said Province of Nova Scotia.

W. A. HIMSWORTH, Clerk, Privy Council.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on FRIDAY, the 7th September, for the conveyance of Her Majesty's Mails, twice per week each way, between Churchville and New Glasgow.

Under a proposed contract, for four years, from 1st October next, Printed notices containing further information as to the conditions of the contract may be seen, and forms of tender obtained at the Post Offices at Churchville and New Glasgow, or at the office of the subscriber.

F. M. PASSOW, Post Office Inspector. Halifax, 27th July, 1877.

MAIL CONTRACT

TENDERS addressed to the Post Master General will be received at Ottawa until FRIDAY, the 7th September, for the conveyance of Her Majesty's Mails three times per week each way, between Churchville and New Glasgow.

Under a proposed contract, for four years, from the 1st October next, Printed notices containing further information as to the conditions of the contract may be seen, and forms of tender obtained at the Post Offices at Churchville and New Glasgow, or at the office of the subscriber.

F. M. PASSOW, Post Office Inspector. Halifax, 27th July, 1877.

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CUSTOMS DEPARTMENT.

OTTAWA, June 12, 1878. AUTHORIZED Discount on American Invoices until further notice, 6 per cent. J. JOHNSON, Commissioner of Customs.



GATES ACADIAN LINIMENT.

Joyful News for the Afflicted. PARKER'S COVE, N.S., March 1st, 1877.

DR. C. GATTS.—DEAR SIR,—I should have written to you before but owing to sickness and business I have been prevented from doing so.

I feel it my duty to send you the following information from gratitude to you and for the benefit of those suffering as I was. I have been greatly afflicted with dyspepsia and biliousness for about 25 years, tried doctors but got no cure.

About 5 years ago I tried a few bottles of your Life of Man Bitters and No. 1. Invigorating Syrup, from which I obtained great relief up to the present for which I feel very thankful to God and to you, and would recommend your medicines to all suffering with the same complaints as dyspepsia and the like.

Since you was at my house, Thomas Rice was taken very ill with a dreadful sore throat, bordering on diphtheria, we used your Acadian Liniment and nerve Ointment freely from which he obtained great relief. Others in our neighborhood are using your medicines and the result is good. Wishing you great success.

I remain yours, REV. H. SCHILLER. July 21

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At 9.30 a.m. from Riviere du Loup, and all points West, as well as St. John and Point du Chene.

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