

The Wesleyan.

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THE NEW HYMN BOOK.

I. OMISSIONS.

A list of the hymns marked for excision at Quebec, for the information of the General Conference, has been published, and doubtless, closely scrutinized. Of the 599 hymns in the "Collection," that part of the book under which gathers the most venerated associations, about *Seventy*, for various reasons, have been omitted. In looking back over the list of excised hymns, it is difficult to believe that the action of the Committee could with advantage be reversed. The plea,

"Woodman, spare that tree,"

has been repeatedly and eloquently urged. But in no case has the axe been laid to the root of the tree. It has not been mutilated by the severance of one living, graceful bough or branch. A few excrescences have been removed—nothing more. The first hymn omitted

"Let the beasts their breath resign,"

has less adaptation for purposes of congregational worship than two by which it is accompanied, and which exhaustively embody the inspired appeal. The next hymn of that excised list contains a verse that few would desire to retain:

"No longer we join, While sinners invite,
Nor envy the swine Their brutish delight."

The Crucifixion hymn, in two parts, next in order, has been left out by the conservative Wesleyan Committee of Revision in England. There is a literalness, and detail of tragic scene, unsuited for poetic expression; and in the latter part, forming the twenty-fifth hymn, there is an unwarranted exaggeration of sentiment:

"Help me to catch Thy precious blood,
Help me to taste Thy dying love,"

Then follows the stanza:

"Give me to feel Thy agonies,
One drop of Thy sad cup afford."

The inappropriateness of the closing lines would alone constitute a sufficient vindication of the course pursued by the Committee.

"My inmost bowels shall resent
The yearning of Thy dying love."

The same kind of objection has been urged as a reason for leaving out the 27th hymn,—on the Saviour's passion:

"Break this stony heart of mine;
Pour, mine eyes, a ceaseless flood;
Feel, my soul, the pangs divine;
Catch, my heart, the issuing blood."

The 48th hymn has also been omitted from the Wesleyan Hymn Book; and, though the judgment of the Committee has been impugned, there cannot be any propriety in, as sometimes has been done, asked congregations to sing:

"With solemn delight I survey
The corpse, when the spirit is fled,
In love with the beautiful clay,
And longing to lie in its stead."

The 53rd hymn, "On the death of a Widow," the soul hath o'er taken her mate," in the Wesleyan revision has also been replaced by a composition of grater utility. There has been, on the other side of the Atlantic, an occasional complaint that the Hymn Book has "come from the hands of the revisers bereft of familiar and favourite hymns." But whatever value, in a book of devotional poetry, to which properly these compositions belong, might be assigned to them, there were valid reasons for excision from a book of congregational hymnody. Two or three Judgment hymns, 58, 60 and 64, capable of misconstruction, have been replaced by others upon the same subject: equally impressive, and with, perhaps, more accuracy of Scriptural expression. The 90th hymn, a portion of Charles Wesley's paraphrase of a chapter in Isaiah—added after Mr. Wesley's death, of no special worth in its abbreviated form—containing such verses as

"The Rise and End, the First and Last,
The Alpha and Omega I;
Who could, like Me, ordain the past,
Or who the things to come descry?
Foolish is all their strife, and vain,
To invade the property divine;
'Tis mine the work undone to explain,
To call the future now is mine,"

has been omitted to make room for a more useful hymn. In the next excision, hymn 64, there are elements of sublimity; but all of special value, in unexceptionable style for purposes of congregational worship, has been brought out in other hymns of the same class. Two others, 94 and 98, speak for themselves; and there can be little doubt

that, in regard to 108, the judgement of the Committee will be fully endorsed:

"Enslaved to sense, to pleasure prone,
Fond of created good,
Father, our helplessness we own
And trembling, taste our food."

The next in order of omissions, 111, a fragment of one of Charles Wesley's compositions, extending in its original form to sixty-four stanzas, representing a class of hymns that has failed to vindicate a right to continued place in our Church psalmody. In 126, "Too strong I was to conquer sin," with the verse,

"Because I now can nothing do,
Jesus, do all the work alone;"

and 129, "Adam descended from above," with

"Our Surety, thou alone hast paid,
The debt we to thy Father owed,"

the question of revision, or the alternative, of excision, was judiciously, we think, decided in favour of the latter process. There is in the best of these verses a kind of sentiment and expression that may be found abundantly in many other hymns. To 153, where twice in three stanzas the objectionable expression "bowels" occurs, and to 153, with the line

"Force me to be saved by grace,"

the same law as in the previous case was legitimately applicable. In hymn 160 there is a coarseness of expression and a mixture of metaphor which warrant expulsion. Another, hymn, 195, has been left out because of some exceptional phraseology; and because, in abundance, we have Incarnation hymns of a high order. Then follow, in this list of excision, two others, 200 and 212, both of about equal merit, omitted chiefly because of excess in that particular class of hymns. The Atone-ment hymn, 261, with nearly all hymns of that order which have been omitted, has been left out for a very sufficient reason. It was justly felt by the Committee that upon the stupendous themes of which they treat, there ought to be faultless accuracy of expression.

"When Israel out of Egypt came," 223, has sublimity and force, but its distinctive qualities belong rather to religious poems than to hymns available for sanctuary worship. The plurality of persons in the Godhead, in hymn 256, implicates "Council" mysteries in a form scarcely warranted by Revelation. The poetic merit of hymn 274—

"O my old, my bosom-foe,
Rejoice not over me!
Oft-times thou hast laid me low,
And wounded mortally,"

put it low down in the scale of devotional composition; and in some lines it breathes a spirit of defiance unsuited for congregational worship. The "David and Goliath" hymn—

"Who is this gigantic foe
That proudly stalks along
Overlooks the crowd below,
In brazen armour strong?"

comprises fifty-six lines; and 263, another hymn of the same style and sentiment, contains nine stanzas. They have failed through a whole century to make good their position; and the valuable space obtained by their excision can be utilized for the introduction of hymns that have struck home to the heart of the Church. Hymn 310 expresses essential truth, but in objectionable form:

"Into a world of ruffians sent,
I walk on hostile ground;
Wild human bears on slaughter bent,
And ravening wolves, surround"

The second part of the paraphrase on Isaiah xxxv.—

"Where the ancient dragon lay,
Open for thyself a way"

could be safely omitted, on the ground that the previous hymn contained amply sufficient in that strain. The spirit of hymn 362, Mortification of Sinful Sense, is good; but infelicity of expression constitutes a warrant of excision:

"Withhold whate'er my flesh requires;
Poison my pleasant food;
Spoil my delights, my vain desires,
My ail of creature-good."

The want of symmetry, and some other defects of the 368th hymn—

"Father, see this living clod"—

are sufficiently accounted for in the fact that the four verses of which it is composed, are taken from as many different compositions. A somewhat ponderous hymn, 382—

"O great mountain, who art thou?"—

can be safely omitted. Whatever of special value it possesses comes to us in more available form in other hymns of Charles Wesley. The same canon applies to 402,

"O might I this moment cease," and to 432:

"Father, into Thy hands alone
I have my all restored."

Three hymns beginning with 438, all "12-8s," are not well adapted for sanctuary service, and it has been deemed expedient to retain only the last part. With the same unanimity as in most other cases the hymns 442 and 442 have been left out. Protest against error, and loyal testimony for the truth, may certainly find more suitable occasion and expression than in the strong lines:

"The Unitarian fiend expel,
And chase his doctrine back to hell."

There are several other hymns in the same section, "For Believers Interceding"—447, 448, with lines such as "Cruel as wild beasts we are"—449, with the query:

"When shall all thy people meet
In amity sincere?
Tear each other's flesh no more?"

—452, on the restoration of the Jews—453, for England—454, against lukewarmness—459, for the fallen, with "the two sticks," and 460 forming, in the original publication, part of the same hymn—461, having primarily allusion to differences between Moravianism and Methodism—463 and 464, have all been omitted for reasons which we think will be obvious. Apart from objectionable elements, and matters of detail in poetic merit, they do not reach the level desirable for a standard of congregational worship.

Two other hymns—465, "For the King," and 470, "For Masters"—have failed to vindicate their claim to continued position. The hymn for masters has no fitness for public service, and most pharisaic would be he who, with complacency, in private devotion, could adopt the sentiment:

"Inferiors, as a sacred trust,
I from the Sovereign Lord receive,"

and

"As far from abjectness as pride,
With condescending dignity."

The hymn next in order, 471, amongst those published by Charles Wesley in his hymnal for his families, in a measure is open to the same objection as in the previous case. Baptismal hymns have been all too few in the "Collection;" but the ritualism of 447 forms a valid reason for its omission. The quaintness of 487—

"Two are better far than one,"

and the unsingleness of 489, justify their exclusion. The Unity hymn, 490, with many very inferior lines, contains some good verses; and though at first marked for excision, the proposal was subsequently entertained for admitting it in an abbreviated form. In 496, the three stanzas are all of inferior quality; and there are some other hymns—513, "Jesus, with kindest pity see"—517, "Christ our Head"—524, "Our friendship sanctify and guide"—531, "Christ, whose glory fills the skies"—538, in which occurs the singular line:

"Glide with down upon thy feet,"—

which have, principally on the ground of low poetic grade, been omitted.

The chief interest in regard to revision centres in the "Collection;" and it has been thought expedient to indicate very fully the extent and groups of revision.

Want of space precludes the possibility of extending the same kind of review to the Supplement. In a few cases hymns which in that section were marked for omission in the Montreal list, have, upon re-consideration, been retained. There was one hymn:

"All ye that pass by
To Jesus draw nigh,"

to which on purely doctrinal grounds exception was taken:

"Your debt He hath paid, Your work He hath done;"

and

"Aquit I was,
When He bled on the cross."

The hymn has unique qualities, and a power which has been felt in congregational worship. It has been decided, therefore, that with certain important omissions, and with some verbal alterations, it might still hold a place with other glorious "Atone-ment" hymns.

In the work of revision there has been an omission of verses, and some alterations of form and phrase, reported at Montreal which, in the limits assigned, cannot be brought within the range of this paper. Though, compared with the varied lyric excellences of Charles Wesley's matchless compositions, the defects indicated are only as the small dust in the balance, there has been a consciousness that objectionable features brought into group and distinctive relief might tend to an unfavorable impression. It is therefore only fair to emphasize the conviction expressed in our article on "Methodist Hymnody," deepened by more recent examination of several thousand hymns, of their immeasurable superiority for all purposes of worship.—*Rev. J. Lathern, in Canadian Magazine.*

CORRESPONDENCE.

MR. EDITOR,—Among the questions of invitations will you permit one who has as much interest in it as any other, to say a word. One of your correspondents was right in affirming that the resolution that prevailed in Conference was allowed as a "compromise: the opponents of invitations feeling that they might possibly be going too far in sweeping away invitations altogether; that is, they did not wish to give offence to those who were for invitations; so the resolution prevailed.

The position was assumed, and very justly, that the present system of inviting ministers to circuits, that obtained among us, was creating and fostering great "heartburnings," and "dissatisfaction," both among ministers and circuits. On the part of ministers, it was shown that while every brother stood before the Stationing Committee, on a footing of equality, to be assigned a place such as his age and standing in the ministry entitled him to; that is to say, that while every brother was at the disposal of the committee, according to the usage of Methodism from time immemorial: every brother did not stand in such a position of equality, nor was every brother at the disposal of the Stationing Committee at all; for the Stationing Committee was bound from immemorial usage, to entertain invitations from independent circuits: provided they paid the removal expenses of the invited ministers: however these invitations were obtained, and whether they represented the congregations interested or not. Thus a favored class of ministers stood every year before the Stationing Committee: already assigned to the best circuits; while it could not be denied that a large number of good men and true, who had purchased to themselves a good degree and great boldness in the faith, and who had large families dependent upon them, were compelled to take such circuits as were left, or were available, even though—as was actually the case—some of those circuits had asked for young men and could only raise enough when supplemented by all the grant available to pay the expenses of such young men. The injustice of this was keenly felt.

These were some of the grounds of complaint as they affected ministers, which led to an effort to sweep away invitations altogether. I leave it to men among us—as I think there are still some remaining who love and respect Methodist ministers and their families as a class, and who "esteem them very highly in love for their works sake," to judge as to whether these grounds of complaint are entitled to any respect or consideration? or as to whether the Methodist Church ought to remove them?

I forbear to do more than touch the question, as to how the dependent circuits, who were not able to invite their ministers, because they were not able to pay their salaries: much less their removal expenses, looked upon the ministers sent to them. They had not an equal choice in their ministers. Could it be wondered at if they did not feel an equal interest in them? Their ministers were forced upon them.

The writer is not blind to the difficulties involved in the question; but he thinks it fair to state the historic grounds of the late attempt to sweep away a system fraught with "heartburning" among Methodist ministers and people. All he has affirmed is involved in the original discussion in Conference; and is brought out with more or less force, by different speakers; and has since been freely discussed in Methodist circles.

As to A. W. N.'s statement that all dependent circuits may now claim the right to invite their ministers without the fear of paying their removal expenses. Does he not see that even if the Conference Resolution made it lawful—which it does not: for it is only a law in anticipation—subject to the approval of the Quarterly Boards, it would aggravate rather than remove the grievance: for it may be fairly presumed, that a majority of dependent circuits will not invite their ministers; and then they must suffer loss in their grants, by the payment of removal expenses of those dependent circuits

which do exercise the prerogative: for right it is not. If all the circuits invite their ministers: then the Stationing Committee is abolished. We are no longer Methodists, but Congregationalists. Can we not see now, that that Resolution of Conference (clause I.) "approved" of the congregational system in preference to our time-honored system of allowing a committee to station each minister in the Methodist Church? It remains for the Quarterly Boards to decide whether "they approve" of such a committee stationing the ministers? This is really the question now before them! The Methodist people throughout the world, and all other denominations as well, will watch the issue with no little interest: for it involves great and solemn principles of love and fidelity to each other and to Methodism. Ever faithfully yours,

G. W. TUTTLE,
River Philip, March 1, 1880.

MR. EDITOR.—The correspondence on the invitation question, is becoming so voluminous, and is so steadily and rapidly accumulating that in your issue of the 27th ult., there were no less than four letters relating to this subject. Very many of your subscribers, are beginning to feel a degree of dissatisfaction at having the columns of a paper, they prize so highly as the *WESLEYAN*, so largely occupied with correspondence, advocating the introduction of a system in the economy of Methodism that cannot harmonize with its general understood principles of which is, to send the gospel out into the world without waiting for invitations, and in the cosmopolitan language of its revered founder, to consider "The world as its parish." The time honored old way of the Stationing Committee chosen by the Conference, selecting for each minister his field of labor for three years, is a system that is co-existent with the Church, and has been found to suit the interest of Methodism so admirably, that if it should be, in the least degree departed from, it will appear to the vast number who are receiving spiritual food from her communion, as if a surrender had been made of one of the grand features of the church, and her efficiency impaired.

We have reason to believe that, this new fangled idea of invitations, is more popular among the ministers as a body than among the laity. If the Conference continues to encourage this movement, it will ere long, we fear, more than on the horns of an awkward dilemma—the nature of the movement being of such a character, as to create jealousies among the ministers, as well as in the circuits. Entertaining these views respecting this matter, we hope the impending Conference, will take such steps with reference to this question, as shall stay its progress, and roll back the little tide of opinion that is beginning to run in that direction—to the old way of detailing their staff—and thereby save the church as a whole from what may threaten its spiritual and financial decline. March 5, 1880. NON-INVITER.

TRIBUTE TO THE PRINCIPAL OF THE LADIES' ACADEMY, SACKVILLE.—The following letter so creditable to the writer, as well as so justly complimentary to the Principal of the Institution, to whom it is addressed, fully explains itself:—

SACKVILLE, N.B., March 2.
To Rev. Dr. Kennedy, Principal of the Ladies' Academy, Sackville.

MY DEAR SIR: As I am about to leave Sackville, I wish through the *Telegraph* newspaper, to thank you and the staff of teachers in the Sackville Academy for the kindness which my daughter May, and my niece Rose, have received while pupils in that Institution.

I have, as you know, frequently attended the classes of which my girls were members then taught by Miss Bennett, and by Miss Jackson, and by Miss Waitfield. I have been struck with the ladylike tone of the pupils, the very unusual good order which prevailed, the persevering and determined moral force exerted in teaching and stimulating the more inert pupils. In many respects, I was astonished at the mastering of their young ladies, especially in the algebra class. The English history class was especially satisfactory to me; the girls seemed to be living in a very unusual degree the life and spirit of the various ages of our history. Miss Waitfield's success in making my girls understand grammar has been a benefit we shall not soon forget. Miss Bennett's class in rhetoric was more intelligent in the general answering than the classes in most Universities, and above all, Dr. Kennedy, your English literature class, showed the working of this admirable academy in carrying to the highest point the work of female culture. The moral tone of this academy bears witness to the firm will and conscientious care of its Principal, and as a Church of England clergyman, I could wish my daughters and no better moral and Biblical teaching.

I am, dear sir, yours truly,
CHARLES PELHAM MULLINGS
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CANADIAN METHODISM; ITS EPOCHS AND CHARACTERISTICS.

BY THE REV. DR. EYEBSON. Written at the request of the London, Toronto, and Montreal Conferences.

ESSAY III.—THE SUPERNATURAL CHARACTER OF CANADIAN METHODISM.

(From the Canadian Methodist Magazine) By the "supernatural," we mean that which is above the powers or laws of nature; we mean that which is produced by a Divine agency—the immediate power of God. But in affirming the "supernatural character of Canadian Methodism," we are far from denying or ignoring the "supernatural" in other religious persuasions who hold the doctrines of the Triune Godhead, the atonement of Jesus Christ, and the resultant work of the Holy Ghost, and who practically and experimentally incorporate these doctrines with the pardon of penitent sinners, their regeneration and adoption into the Church, or family, of the living God. These doctrines are embraced in the creed, of all Protestant denominations, except the Unitarians and Pelagians; but though these doctrines were in Protestant creeds, they were not always in Protestant pulpits or in Protestant congregations. In the commencement of Methodism in England, few of the clergy of the Established Church and few of the Dissenters preached, much less exemplified, these doctrines, though they were prominent in their creeds. But Methodism, from the beginning, in England, the United States, and Canada, gave a supreme significance and practical application to these doctrines, which have constituted the supernatural character of Methodism throughout the world. This is especially true of Canadian Methodism, with which we have chiefly to do in these Essays. Though the first ministers were "few and far between," there was perfect unity in the doctrines of faith and experience which they preached, and everywhere, by the river side or in the remote wilderness, there was but one doctrine, one faith, one experience, one joy, one fellowship, among the isolated preachers and societies, from Quebec to Detroit.

The summary of the doctrines which they preached was the natural depravity of the human heart; the atonement made by Jesus Christ as a full and sufficient sacrifice for the sins of the whole world; the offering of salvation to every individual, on the condition of repentance towards God and faith in our Lord Jesus Christ; justification by faith alone; but from the faith which justifies, good works proceed; the witness of the Spirit, which may be enjoyed by every believer attesting his sonship; and the pressing after "holiness, without which no man can see the Lord,"—followed by the doctrines of future rewards and punishments, together with the immortality of the soul and the resurrection of the body. It will be seen that these doctrines are but the Reformation as embodied in the Articles of the Church of England, except the 17th Article, on Predestination and Election, which means Arminianism as contended by Wesley and Fletcher, or Calvinism as argued by Toplady and Shirely. These doctrines differ from those of the Calvinistic Churches, in rejecting the doctrines of absolute election and reprobation, and of the impossibility of falling from grace; they differ from the Unitarians and Socinians, by proclaiming the supreme divinity and atonement of the Lord Jesus Christ; and from the Pelagians, by holding the doctrine of human depravity—the natural corruption of the human heart, and human inability, without Divine grace, to turn from sin to holiness—teaching at the same time, that a sufficient measure of grace is given to every man to profit withal, and that through the merits of Christ's atonement full salvation is the privilege of every individual.

The doctrines insisted upon by the first preachers in Canada, as also by Mr. Wesley himself, and by his true and faithful successors of the present day, were few, in each of which the presence and exercise of Divine power was recognized and prayed for. Mr Wesley says—"I have again and again, with all the plainness I could, declared what our constant doctrines are; whereby we are distinguished only from heathens or nominal Christians; not from any that worship God in spirit and in truth. Our main doctrines, which include all the rest, are three—that of repentance, of faith, and of holiness. The first of these we account, as it were, the porch of religion; the next, the door; the third religion itself."

If we consider separately and successively the doctrines preached by the ministers of Methodism in Canada, and the manner in which they were preached, we will see at once the supernatural character of Canadian Methodism, its agreement with the doctrines and spirit of the Protestant Reformation, and with those of our Lord and his apostles. When the voice of John the Baptist crying in the wilderness, "Repent ye, for the kingdom of heaven is at hand," was silenced by his death of martyrdom, then "from that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." And in

the first great mixed assembly on the day of Pentecost, in answer to the inquiry of the multitude, "pricked to the heart," "Men and brethren, what shall we do?" the Apostle Peter said "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And in the preaching of the Apostle Paul, who on reviewing his ministry, declares to his brethren of Ephesus that he has "taught publicly and from house to house," "both to the Jews and Greeks, Repentance toward God, and faith toward our Lord Jesus Christ;" so the first of Wesley's "favourite doctrines" was repentance; and thus did Dr. Bange, in opening his mission to the destitute Canadian settlers of the western district of Upper Canada, take for his text Acts iii. 19, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." So also did every Methodist preacher of that day commence his mission of love and compassion to the destitute settlers. The first race of Methodist preachers in Canada were rightly called legio tonans—the thundering legion; for the thunder trumpet of their voice sounded throughout the wilderness settlements of Canada "Repent and be converted."

And the repentance, or conviction of sin, thus taught at the very threshold of their ministrations—a repentance consisting not merely of regret and remorse for past misdeeds, and a desire and determination to forsake them, but a repentance involving a consciousness of the sinfulness of the heart, the guilt and condemnation of sin, its burden and misery, dread of its punishment and struggles to be delivered from its power, exclaiming, "O wretched man that I am! who shall deliver me from the body of this death?"—this repentance, not admitted under the law of works, is the first-fruit of the Redeemer's atoning work, who is exalted at the right hand of God to give repentance and the remission of sins.

Three things are included in that repentance which is unto salvation, and which was preached by Wesley and the pioneer preachers of Canadian Methodism: 1. A holy sorrow for sin, as dishonourable to God and defiling to the soul—as ungrateful, hateful and destructive. 2. Confession of sin—a confession which is simply the language of the inward sorrow of the heart—the giving vent to that sorrow, in acknowledgments free without compulsion, ingenious without reserve, cordial without hypocrisy. 3. A turning from sin—from all sin, from every sin—turning to God. Godly sorrow flows from God, and leads to Him. Repentance unto life, is repentance towards God. The repentant heart turns to God, as the needle to the pole. The prodigal not only lamented and renounced his barlot indulgences, but returned to his insulted father. Such repentance teaches the bitterness of sin, shows the nature of pardon, prepares and melts the heart, like wax, to receive the seal of pardon.

Such is the repentance taught by Wesley, and his fellow-labourers and spiritual sons in the United States and in Canada. Such a repentance is closely and inseparably connected with faith; a faith, not a mere intellectual assent to the doctrine of redemption and all the truths of the Gospel, but a trust in the Redeemer. Repentance is the sorrowful consciousness of guilt, and a throbbing desire for forgiveness; faith is the trust of the soul in the sacrificial death of the Son of God for pardon and eternal life—it is the resting of the soul upon Christ alone for salvation. Without faith, repentance would be but the anguish of irreparable sin and folly—the gloomy foreshadowing of future punishment; without repentance, faith is the mere assent of the understanding—the heartless and perhaps reluctant submission of the judgement to facts and doctrines which cannot be successfully contradicted or reasonably doubted. Repentance gives heart and hands to faith; faith places that heart upon Jesus Christ, and clasps those hands around His cross. Faith is the vital artery of the soul; it unites the soul to Christ; it receives life from Him; it quickens the soul from death unto life. "He that believeth on the Son of God, though he were dead, yet shall he live."

Hence pardon, adoption, and regeneration immediately follow upon repentance and faith. By pardon, we are delivered from the punishment and guilt of sin through the merits of Jesus Christ; by adoption, we are taken into the family of God, are dignified by His name, and made partakers of all the privileges of His children; by regeneration, we are restored to the moral image of God—we are stamped with the seal of His likeness—we are renewed in righteousness and true holiness. New faculties are not given; but the qualities, the character, the tendency of our intellectual and moral powers are changed and improved—embracing the understanding, the will, the conscience, the affections, the passions, and appetites; and prompting us still, by an ever-increasing hungering and thirsting after righteousness, until the God of peace sanctifies us wholly, preserving our whole spirit, soul and body unto the

coming of our Lord Jesus Christ. Often repentance, faith, pardon, regeneration, and adoption are carried in the soul simultaneously, and sometimes nearly instantaneously.

Such is a meagre summary of the Scriptural and experimental doctrines of Canadian Methodism proclaimed in public, and taught from house to house, among the new and scattered settlers of the Canadian wilderness; and "the hand of the Lord was with them, and a great number believed and turned unto the Lord."

(To be continued.)

REVISING THE BIBLE.

DR. SCHAFF EXPLAINS THE METHODS OF THE ENGLISH AND AMERICAN COMMITTEES.

The Rev. Dr. Philip Schaff, the well-known Biblical scholar, preached last evening at St. Paul's Methodist Church, on "Biblical Revision." He told how the Bible was first translated into English, or rather Anglo-Saxon, by John Wicliffe, 500 years ago; how that version gradually became obsolete, giving place to Tindale's Bible, which was translated from the Greek and Hebrew direct. King James's version followed very closely the translation by Tindale. He told how the present work of revising the Bible was going on in England and America. The English committee of forty-seven learned professors and dignitaries was appointed in 1870. They early took a comprehensive and liberal view of the matter, and invited all the Protestant denominations of other countries to cooperate with them. The English committee, he said, has held monthly meetings in the Jerusalem chamber in Westminster. They do their work at home, taking a chapter at a time. Each one makes a revision of the chapter, and at the monthly meetings they all compare notes. They then take a vote on each proposed change, and a majority is sufficient to decide in favor of the change. But that is by no means the end of it. At the next meeting the proposed alterations are voted on again, and at that time a two-thirds vote is required. A third time the same questions are voted on, when the consent of three-fourths of all the members of the committee is required to settle the question. Exactly the same plan was adopted by the American committee, which has been holding monthly meetings in the Bible House since 1872. The English committee, as far as it has completed one book of the Scriptures, sends a confidential copy to the American revisers, who take up the English and American revisions together, and take another vote, in case the two do not agree. If they cannot agree with the English copy, they mark the corrections and return the manuscript to England. Then the English revisers take still another vote, and in case they cannot agree with the American version, both translations are preserved, to be inserted in an appendix.

Dr. Schaff said that pains were taken not to mar the idioms, the grammar and the general style of the ancient and familiar version. No change would be made that was not agreed on by the best biblical scholars of the two English speaking nations.

COVETOUSNESS.

Covetousness is an insidious passion. It is a devil disguised as an angel of light. It takes the shape of prudence. It glazes its hideousness with the pretense of affection. It is a cancer that eats out many a man's heart before he knows it. It was a warning from heavenly wisdom that said, "Beware of covetousness." It is a foe against which a watch must be set. The soul must be barred against its entrance.—Once admitted, its expulsion becomes a matter of greatest difficulty. It shrinks and corrodes the heart. The more it is fed the keener is its hunger. This is a snare into which men fall heedlessly, and the end is that they are drowned in perdition. The beginning of this evil is as the letting out of water—it sweeps all before it.

ANY revival that does not cost the pastor heart struggles and deep humiliation before God, that does not embolden him to reprove sin in its most popular forms, and to lose all consciousness of the prestige of wealth and social position, will be short-lived. The church is encrusted in formality and worldliness, and a revival that shall drive the honored and influential members to their knees in humiliation before God, would be like another Pentecost. But denunciation and pulpit harangues will not accomplish this work. There are few in the church who will not be moved by the close, affectionate, personal appeal of the pastor.—Michigan Ad.

ANXIETY FOR SOULS.—A true minister will not rest satisfied till he sees the unconverted in his congregation broken down into repentance for sin. With many tears, and with a heart yearning for the salvation of sinners, he will scatter, with an unsparring hand, the living coals of eternal truth upon the naked consciences of his hearers, till each is compelled to cry for him-self, "God have mercy upon me a sinner." "Save, Lord, or I perish."—Caughy.

CORRESPONDENCE.

MR. EDITOR:—We are sorry to be obliged, by the reply of Rev. Mr. Robbins in the Christian Messenger of Feb. 18th, to ask permission to appear again before the religious public, with small, disagreeable, local matter; but we have been placed by Rev. Mr. Robbins, in a false position before the readers of the Christian Messenger, and as Trustee of a church you officially represent, we cannot consent to leave ourselves, our minister and members where Rev. Mr. Robbins strives to place us all, viz: in a position of hostility to—and persecution of the Baptist denomination in this community. The very opposite to this is the case. We believe we could send you a paper signed by ninety-nine out of every hundred, of the inhabitants of Port George and vicinity, stating that before Rev. Mr. Robbins commenced his sectarian "battle," the whole community seemed to be of one heart, and soul in their religious services, and that public peace, and good will, would probably have continued to pervade the people of the place, if the Rev. Mr. R. had not appeared in the Christian Messenger charging us with both the spirit and practice, of persecution in his incorrect statement, saying,—"As soon as God gave us converts, and I baptized them in the right way? I was shut out of the meeting-house."

Now Mr. Editor before we present the proof of our former charges—allow us to note some incorrect statements in the second article of Rev. Mr. R. He does not get through with his second paragraph before he makes another glaring mis-statement he says referring to the Trustees, "My caution to Baptists is the object of a tax." Mr. Robbins may caution Baptists till the day of his death, for ought it concerns us, or for ought we need care. It is not his mis-representations touching our minister—the trustees—and the "sister of another society, said to be a Methodist." These are the incautious statements in his "cautions to Baptists," of which we complain.

In his third paragraph the writer inadvertently with no little asperity upon the two qualifying clauses of our charges, namely, "we honestly believe," and "if he apply his remarks to Port George." The former of these, namely, "We honestly believe"—means—that though we believe this, yet we might be mistaken, thus giving to the Rev. Mr. R. a chance to rise and explain, and thus end the dispute.

The second "if he apply his remarks to Port George" was intended to afford another loophole through which he might pass uninjured—but inasmuch as he grasps the benefit of the doubt, and then strikes at the generous hand that presents the way of escape, and calling this kindness on our part, sophistry, and chiding us with inability to conceal it, and pretending a positive style of charge preferable, we can only say—"To Cæsar thou shalt go," and have both, positive charge and positive proof.

Then Rev. Mr. R. takes up our respective charges. The 1st namely:—"As to the manner of obtaining deeds," he avails himself of the loophole and says in effect his remarks were not intended to apply to Port George Deed—which explanation we willingly accept—and shall say no more at present upon his own words, upon which the charge was based, viz:—

"You may be told that the Methodists are a Body Corporate and thus in a position to hold property in trust and that it is necessary for the property to be deeded to some such Body, therefore it will be less trouble, and all right just to have it thus arranged, Be not deceived by such sophistry."

The 2nd charge namely:—"The Violation of Pledges given to other denominations as to privileges in Methodist Churches."

The Rev. gentlemen says in his second article:

"We took no more privilege than was originally promised, and when we were shut out, and the act partially sustained by the minister and trustees—I still maintain it was a violation of the original pledge."

Now as to this "original pledge" Mr. Robbins assumes, because the Trustees did not deny such "pledge" was given, therefore, it is an established fact. We have more respect for the statements of Ministers than to deny them, without the best authority—in fact we took it for granted, from the bold statements of some, that such a pledge of course had been given—until a letter from the Minister who was our "superintendent" when the church was finished, deicated and pews were sold—who name I need not call but whose faithful, and soul saving ministry, is remembered with tenderest respect and love—and whose exposition of "Methodist rule and usage" will bear any investigation, says, "To say that a 'pledge' was given by me to the Baptists, that they should have the use of church all the time we did not need it ourselves, betrays utter ignorance or something worse, of the whole matter. No Pledge of any kind was given to the Baptists, or any other Religious Denomination. On the day of the sale of pews the question was raised, as to what

Right or Privilege, would persons of other denominations have, purchasing pews in the building. I stated distinctly that it was a Methodist Church to all intents and purposes and that persons purchasing pews would have the same right or privilege they would have if they purchased pews in any other Methodist Church or in the Church of any other denomination not their own, viz, a right to the use of their pews but none whatever to the pulpit. That matter, I said, was left entirely with the Trustees, and the Methodist Minister on the circuit. If they saw fit at any time, being on the spot, and acquainted with existing circumstances, for the time being, to open the church, as is often done for ministers of other denominations—it was in their power to do so. The late Rev. James England, Chairman of the Annapolis District, was present on the day, the pews were sold, and endorsed my exposition of Methodist law and usage bearing on such matters."

Now what becomes of this "Original Pledge" to the Baptists, we have been hearing so much about of late? It dies out in idle words, simply because such pledge had never been given, and consequently never could be broken.

Nevertheless up to the time Rev. Mr. Robbins came here the Baptists desired the use of the church once a month, and it was freely given to them. The same privilege has been conceded to Rev. Mr. R. with the additional privilege of holding Conference Meetings in it once a month, and for funerals as often as required—and yet he charges us with breaking some original pledge which never was given.

With these facts, we leave the question of "the violation of Pledges given to other denominations," in the hands of a discerning public, to form their own opinion, as to the correctness or incorrectness of the charge of "Violating Pledges given to other denominations."

Permit us to refer your readers once more to the charge of the said Baptist Minister to being shut out of the church. He says:

"I enquired of the Sexton, if he had received instruction from Rev. Mr. Smith, Methodist Minister, not to let me into the meeting house and he assured me that he had, telling me also a partial reason given by Mr. S. for so doing, &c. Subsequently Rev. Mr. Smith assured me that he had passed no words with either Sexton, or Trustee, in reference to the matter."

And Mr. Robbins closes his remarks by saying

"I leave the public to judge whether the Baptists were shut out of the church or not, and to form their opinion by whose authority it was done."

Now Mr. Editor we assured Rev. Mr. R. in our former letter it was done by the sexton—and upon his own authority, he understanding the qualifying clause in the Deed, as justifying him in the act.

But as the Rev. gentlemen does not appear to believe the assurance of our Minister—nor that of the Trustees, but appeals to the public to form their own opinion, on the subject. As an oath for confirmation is intended to put an end to all strife perhaps the following will enable the public to form a correct judgment in the case.

"Personally appeared before me, one of Her Majesty's Justices of the Peace, in and for the County of Annapolis Isaac Smith (Sexton of Methodist Church at Port George) who maketh oath and testifies that he neither received orders from Rev. Mr. Smith to close the house against Rev. Mr. Robbins nor did he tell him that Rev. Mr. Smith had given him orders to do so. When questioned with regard to the matter he only replied that he had the highest authority for shutting him out till settlement was made without reference to Rev. Mr. S. or given partial reasons for the fact. ISAAC SMITH.

Sworn before me at Port George this 25th day of Feb'y, 1880. G. B. REED, J.P.

Rev. Mr. Robbins says the sexton made his statement as to Rev. Mr. Smith giving him authority to shut the church door against him (Rev. J. H. Robbins) in presence of a witness."

The following is from a young man of honest report who heard the conversation:

"Personally appeared before me one of Her Majesty's Justices of the Peace in and for the County of Annapolis Henry Fritz who maketh oath and testifies, that he was within hearing when Rev. Mr. Robbins asked what authority he (the sexton) had, for shutting him (Rev. Mr. Robbins) out of the house, and in reply the sexton told him, he had the highest authority for so doing, without making mention of either Mr. Smith or the Trustees. HENRY FRITZ.

Sworn before me at Port George this 28th day of Feb'y, 1880. G. B. REED, J.P.

Here we leave the readers of Christian Messenger to form their own conclusion upon the question of shutting the church door against Rev. Mr. R. Was it done by the sexton? or was it ordered and partially sustained by the Minister and Trustees?

Remembering at the same time, a Trustee's meeting was called the third day, after the sexton closed the door, and the privileges of the Baptists continued and enlarged.

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and draining a pond, on the Sabbath day, to prevent the Rite of Baptism. Rev. Mr. Robbins says "The same opinion prevails, as when I wrote before." That is of course, that the said sister did it. I would like to ask through you, our esteemed Editor, where does this opinion prevail? Is it at Point Point George? No sir, for it is said here it would require a score of women to hoist said Gate, it being often, half covered with gravel and sand. Then if this slander prevail, it must be, where Rev. Mr. Robbins has circulated it through the Messenger, or other modes of communication which some of us think a very dangerous work for the most reckless—to say nothing, of such work done by a christian minister. Once more we feel in duty bound to make an effort to remove that shameful slander from that Christian Mother and her rising family, and then leave it to other hands.

"Personally appeared before me one of Her Majesty's Justices of the Peace in and for the County of Annapolis, Gilbert Roach, who maketh oath and testifies, that he was the individual who hoisted the gate, and drained the pond—not for the object of preventing Baptism in the pond—he being totally unaware that it was required for that purpose—but for the object of repairing the water wheel. GILBERT ROACH. Sworn before me at Port George this 25th day of Feb., 1880. G B REED, J.F.

With these demonstrations we reaffirm that Rev. J. H. Robbins has published in the Christian Messenger of January 7, false statements in the following particulars:

- 1—"As to obtaining Deeds" This charge has been explained by Rev. Mr. Robbins and his explanation accepted by the Trustees viz:—That his remarks did not refer to the Port George Deed. 2—"As to violating pledges.—Proved incorrect. 3—"As to shutting Baptist ministers out of Methodist Churches as soon as God gives them converts.—Proved incorrect. 4—"As to a sister of another denomination draining off a mill-pond on the Sabbath day to prevent the Sacrament of Baptism.—Proved incorrect.

All of which is submitted to a dis- cussing public by the Trustees of Port George Methodist Church. JAMES H. MILLER, Secty of Board.

OBITUARY.

MR. ABRAHAM CROWELL Died at Bear Point, Shelburne County, Jan. 7, 1880, in the 77th year of his age. He has left a sorrowing widow and eight children, to mourn the loss of a kind husband and father. Though he is missed by his family and friends, yet they know, that their loss is his gain, for he left the scenes of earth with the scenes of the better land in view. He was converted to God in the year 1838, under the ministrations of a Mr. Grant, who came here from the United States. Immediately upon his conversion he united with the Free Christian Church, and afterwards with the Free Baptist Church. And lived in that church until he went to his reward. Ever maintaining a consistent Christian course.

In his last sickness he was very patient, he did not murmur at the affliction. All was done that could be done by friends, and two skillful physicians, yet, disease got fast-hold on the human frame, and it must yield. His funeral took place on Jan. 9, conducted by the Rev. W. West- ern. He improved the occasion by using for his text, 2 Kings iv. 26:— "And she answered, it is well," to a large and attentive audience, who gathered to pay their last respects to the departed. N. KERRY.

Shag Harbour, Feb 24 1880. ("Religious Intelligencer" please copy.)

HOME AND FOREIGN ITEMS.

JOHN BRIGHT presented a petition to Parliament three-fourths of a mile long, from 100,000 Primitive Methodists in England, asking for the closing of liquor shops on Sundays.

MR. SPURGEON, in a recent sermon, speaking of the poverty and wretchedness in London, the result of drunkenness, said, "That is the master evil! If drunk could be got rid of, we might be sure of conquering the very devil himself."

DR. HOWARD CROSBY, New York city, argues that intemperance should be considered a crime, and should be punished as theft and burglary are. He justifies his position by saying that seven-eighths of all the crime in New York comes from the use of liquor.

It is estimated that among the English-speaking population of the world there are 18,000,000 Episcopalians, 16,000,000 Methodists, 13,500,000 Roman Catholics, 10,250,000 Presbyterians, 8,000,000 Baptists, 6,000,000 Congregationalists, 1,000,000 Unitarians. Of minor religious sects there are 1,500,000 adherents, and 8,500,000 are of no particular religion.

CARDINAL MANNING, speaking at a temperance meeting in Liverpool the other day, said that in Manchester, Liverpool, and London, the Teetotal League of the Cross numbered fifty thousand of the soberest men in England. Drunkenness was affecting England's factory hands to such an extent, he said, that Americans who had visited England to study the labor question declared that the factory labor of America was more efficient than that of England, in consequence of intemperance among the English factory opera- tives.

In Great Britain the subject of dispensing with the use of alcoholic liquors—ale, whisky, etc.—in the workhouses and public hospitals, has lately claimed much favorable consideration. Dr. Webster, who has banished alcohol from St. George's Infirmary, London, with a saving of more than \$2500 a year, says:—"So far no bad results have been manifested, on the contrary several good ones are apparent."

"LITTLE AMONG THE THOUSANDS" STILL.—It is often a noticeable circumstance that when a Congregationalist minister leaves his denomination and goes over to the Episcopal Church, he is apt to think himself only the centre of a ground swell which is soon to land a great multitude of his former brethren near the place where he now is. We have watched this process for many years, but we find, as a matter of fact, that the Episcopal Church in this country still remains "little among the thousands of Judah," numbering about 3,000 local parishes of the nearly 60,000 Protestant churches, of all denominations, scattered over the broad land.

FIVE LADS, who had been playing on the English coast, near Plymouth, at low tide, entered a cave in a rock and remained there unobserved of the rising tide until they discovered that it was impos- sible for them to escape from their prison. They screamed and shouted, while the swift waters, driven by a fierce gale, rushed in higher and higher. Hundreds of people, attracted by the piercing cries, congregated on the rock above, but they could do nothing. No boat could live in the boiling surf, and all looked helplessly on, until two seafaring men—George Andrews and Thomas Penny—dared to attempt a rescue. They were fastened to ropes, lowered over precipitous crags, and, allowing themselves to be washed into the cave by the sea, succeeded in rescuing one boy. This hazardous operation was continued until the five were landed on the rocks above.

The latest foreign mail has a rumor from Paris to the effect that the Beaconsfield Cabinet are now working quietly but persistently with the object of acquiring a naval station near the mouth of the Euphrates and Tigris, and have gone so far as to fix upon the exact spot, called Shatt-el-Arab. The negotiations have been entrusted to Sir Henry Layard, who has received instructions to mention the matter to the Sultan, pointing out that the acquisition of such a station in the Gulf would be much to the interest of the Sublime Porte, especially since Asia Minor has been taken under the quasi guardianship of England, and must eventually be defended by English arms should political complications with Russia occur. With a naval station at Shatt el-Arab, a British army of combined English and native troops from India could be readily landed to oppose any Russian descent from the Caucasus on the Euphrates-Tigris line, and Bassorah would be the English base of operations.

A LARGE spot, which a very keen eye might be able to distinguish without other assistance than a screen of smoked glass, is now visible near the eastern edge of the sun's disk. Any good spyglass will show it well, but care should be taken to protect the eye with a deeply colored glass held firmly against the eyepiece. A smoked-glass screen gives a pleasant view, but is dangerous because the sooty deposit is apt to get rubbed off. The com- bination of a green glass with a red one is best, as it allows little heat to reach the eye, and shows the sun's disk free from annoying discoloration. An astronomical telescope shows, in addition to the great spot, a scattered, double cluster of small spots between it and the edge. The disk is marked in the neighborhood of the spots, with the bright ridges called faculae, which look like wrinkled veins of light on the surface of the sun. The great spot is a very perfect specimen of its class, the vast, cavernous hole in the centre, large enough probably for the earth to drop through, and with broken and jagged edges, looking almost black, with a slight tinge of purple. Near one end a vein of light projects partly across the gulf, and beyond that the black centre breaks through the whitish border. The penumbras surrounding the black portion is broad and well marked, of a greyish color, and bordered with lighter streaks.

PELLER'S COPYING PROCESS.—Engin- eers and others often require some rapid and easy method of copying large and complex plans. This may be done by a process invented by the well-known French chemist, P.illet. The original drawing, or plan, is placed in an ordinary printing frame, and behind it is placed a corresponding sheet of the sensitive paper. This is merely a stout paper, coated with a mixture of perchloride of iron, an easily oxidizable organic matter. The printing frame being now exposed to light for a short time (one minute is sufficient) often sufficient, the peroxide of iron becomes reduced to the state of protoxide wherever the sensitive paper is unprotected by the opaque lines of the original tracing. After removal from the print- ing frame, the exposed sheet is immersed in a strong solution of potassium ferricyanide, and this substance, reacting with the peroxide of iron remaining on those parts of the paper protected by the opaque lines, gives rise to the production of Prussian blue, while the general ground of the paper remains white. It is now merely necessary to wash the print, and to soak it in dilute hydrochloric acid, in order to remove superfluous matter, a final washing being, of course, necessary to remove the free acid. The old ferric prussiate process, which gives white lines on a blue ground, found little favor with engineers, as the exposure required is long, and it is naturally impossible to tint or color the prints. Neither of these objections applies to Peller's process.

POWER OF THE PREACHER.—Your power as preacher of Christ's Gospel lies in your character, your moral self, not what you have learned, or know, or think, but what you are.—Kirk.

MACDONALD & CO HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS, AND THE HEAVIER CLASSES OF BRASS and COPPER WORK ALSO Vessels' Fastenings and Fittings. Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

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CONSUMPTION CAN BE CURED IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD. A careful observance of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA will accomplish this result. This preparation has all the virtues of these two most valuable specifics, in a form perfectly palatable, and acceptable to the most delicate stomach, and we make the unqualified statement that SCOTT'S EMULSION is being used with better results, and endorsed and prescribed by more physicians for Consumption—and the diseases leading to it, Chronic Coughs, Bronchitis, Scrofula, Anæmia, General Debility and the Wasting Disorders of children, than any other remedy known to medical science. (The rapidity with which patients improve on this food medicine diet, is truly marvellous.) SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Mease, Scott & Bowne: 66 West Thirty-ninth street, New York, Sept. 2, 1876. GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES during the past year, and regard it as a valuable preparation in scrofulous and consumptive cases, plethoric and effluvicious. C. C. LOCKWOOD, M.D. Mease, Scott & Bowne—Gentlemen—Within the last year I have used in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent, as a nutritive remedy in consumptive and scrofulous cases. Your respectfully, A H SAXTON, M.D Baltimore. October 13, 1879.

Mease, Scott & Bowne—Gentlemen—Within the last two months I have fairly tried SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice, and in all other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1878. Very truly J. SIMONAUD, M.D, New Orleans, La.

Mease, Scott & Bowne—Gentlemen:—In September 1877, my health began to fail and my physician pronounced it spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter, I began to raise blood and rapidly grew worse. In May last I was taken with a violent bleeding, which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime; and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disap- peared, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your Emulsion and shall continue its use until I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken aloud for 18 months and is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving so wonderfully! My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, F H SLOCUM, Lowell, Mass. For sale by all Druggists at \$1 per bottle.

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It makes the shuttle, double-thread lock-stitch, (the same on both sides of the work,) which received the HIGHEST AWARD at the Centennial Exhibition, Philadelphia, Pa., 1876. Complete with a large assortment of Attachments for fine work than any other machine and reduced to only \$25. Has Horizontal Shuttle Motion, with Strong Frame. Self-adjusting Shuttle, with New Automatic Tension (novel Feature). Extra Long large sized Shuttle, easily removed. Extra large-sized Bobbins, holding 100 yards of thread, going away with the frequent re-winding of Bobbins.

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MASON & HAMLIN CABINET ORGANS the present season. The award at Paris is the highest distinction in the power of the Justice to confer and is the ONLY GOLD MEDAL awarded to American musical instruments. THIRTY-ONE leading manufacturers of the world were in competition. At Every World's Fair. For twelve years the MASON & HAMLIN Organ has been awarded Highest Honors, viz: Paris, 1878; Barcelona, 1878; Philadelphia, 1876; Santiago, 1875; Vienna, 1874; London, 1873. OTHER AMERICAN ORGANS BEING ATTEMPTED TO BE AWARDED AT ANY WORLD'S EXPOSITION. Sold by cash, or payments by instalments. Latest Case with newest style. Prices, etc. MASON & HAMLIN ORGAN CO., 154 N. 3rd Street, NEW YORK; 25 Union Square, NEW YORK; 25 Wabash Avenue, CHICAGO.

THE WESLEYAN.

FRIDAY, MARCH 12, 1880.

LOVING GOD.

Mosks in the Pentateuch enjoined upon the people under his leadership the duty of loving God with all the heart. "Hear, O Israel," said he (Deut. 6: 4, 5): "The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." He also urged upon them (Deut. 10: 19) to: "Love ye therefore the stranger: for ye were strangers in the land of Egypt." The duty of loving God, and our neighbour, is iterated, and reiterated, in all parts of the sacred volume. He who spake as never man spake, and with an authority which none can afford to gainsay, has urged these duties in the clearest and most emphatic language.

The work of loving God and our fellow men is set before us as a duty. The claims upon us for the performance of this duty are imperative. Here is an end to be attained. Here is a goal to be reached. The peculiar ways in which this command is enjoined suggest serious difficulties. Manifestly the fulfilment of this law involves self-discipline, and self-denial; and much prayer and fasting. These claims upon us, however, are legitimate, and should be recognized, and obeyed.

There are many things which are more or less desirable, but for which we may not very earnestly strive. It may be desirable to possess wealth, and health, and position, and friends, and reputation, and the love of the schools, and many other good things. These, however, are not indispensable. After those desirable things we may seek, or not, as circumstances and opportunities permit. But the love of God is the one thing needful. Nothing will do as a substitute. No cunning skill, no stratagem, will avail if the love of God be not present in the heart.

The work of loving God with all the heart, and of loving our neighbour, is enjoined upon us as a duty which can not with impunity be neglected. If this duty involves repentance, and faith, and the abandonment of many idols, then, let there be repentance and faith, and the surrender of all to God. Loving God and our fellow-men is a fundamental requirement of the Christian system. It is the existence of this vital power in the hearts of believers that enables them to triumph over the world. This love, constraining Paul, kindled his brave heroism, and kept it alive, and made him a moral and spiritual giant. Where this love constrains the minister, the class-leader, the Sabbath School teacher, and the parent, one will not labour in Christ's service in vain. Not scholarship, not brilliant abilities, not graceful attitude, not well-tuned voice, not smooth-rolling periods, not these make one strong in doing battle for the Lord. It is such love for God as will not let one be dilatory to him, and such love for others as makes us long for their salvation, that gives power and success to the toiler in the spiritual harvest. Knowledge fails. Brilliant abilities fail. Eloquent speech fails. But love never fails. It will ever abide. Now abideth faith, hope, love, these three; but the greatest of these is love.

Is this love the master-spring of our lives? Are we abounding more and more therein? We train for physical health, that we may overcome weaknesses, and secure perfectness of the physical organization. Are we also training for spiritual healthfulness, that we may overcome our weaknesses, and attain unto perfectness of love? Can we say to the oft-recurring call of the Master: "Thou knowest all things; thou knowest that I love thee."

THE SIGN OF JONAH.

WHEN our Saviour was going from Galilee to Jerusalem, to lay down his life upon the cross, he was frequently intercepted and interviewed. He spake many parables by the way; and performed some wondrous works. Some scribes and Pharisees ventured, on several occasions, to ask him for a sign. Twice, at least, he responded by saying: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 39, 40, and 16: 4).

There are some remarkable peculiarities about this sign: (1) It brings before us the story of the prophet Jonah, who had lived eight hundred years before; and it is an endorsement, by our Saviour, of the Old Testament record of that prophet. (2) It was the only sign he condescended to give to the unbelieving world, concerning his death. (3) He, virtually, committed himself, in a certain sense, by

this sign; he staked every thing upon it; and said, substantially: Mark the peculiar, extraordinary, and improbable incidents in the experience of Jonah; and see if it shall be with me, as it was with him.

Let us see of what the prophet Jonah is a sign, and what peculiar coincidences there are between Christ and him: (1) Jonah was the one lone prophet, sent to warn the king and people of Nineveh. Christ was the one great teacher sent to warn the kings and peoples of all the earth. (2) Jonah went to warn a people who, probably, were planning rebellion against Israel, which meant rebellion against God. Christ came to show the whole world its rebellious attitude against the majesty of heaven. (3) Through Jonah we have the sign of salvation by repentance and faith. In Christ Jesus there is salvation by repentance and faith. (4) Jonah was in a certain sense the Saviour of Nineveh. In Christ a greater than Jonah is here, through whom the whole world may be saved. (5) Jonah voluntarily gave himself up to die. So Christ voluntarily gave himself up to die. (6) By violent hands Jonah was cast out of the ship; and through him there was salvation for the guilty. Violent hands were laid upon the Son of man, and he was cast out; and through him there is salvation for a guilty world. (7) Jonah had a strange burial, and a peculiar grave. So the crucified Jesus had a strange burial, and a peculiar grave—his death with the wicked, and his grave with the rich. (8) There was for Jonah an unprecedented, unparalleled, and wonderful resurrection. So Christ burst the bars of death, and in an unprecedented, unparalleled and wonderful manner rose from the dead. (9) After the resurrection of Jonah from the whale's belly, he preached with a power and success he had not hitherto known. After the resurrection of Christ from the dead, a power and success attended, and still attends, his gospel, which hitherto it had not known.

Do we discern the significance of those signs? Do we recognize the importance which Christ attached to this sign, by making it the only sign given outside the brotherhood of his Church, and by repeating it? Do we perceive how, by this sign, the Old Testament is confirmed by the Gospel? Do we learn that, because the history of Jonah is so full of miracle, and so strange, and so marvellous, and so improbable, it is so much the more a test of our faith? Other signs hath God given to his praying people. By the study of these things, we may see upon what solid ground it is our privilege to build our hopes for time and for eternity.

THE WASHINGTONIAN MOVEMENT.

ON the fifth day of April, 1840, five men, who appeared to be abandoned, forsaken, and degraded, were sitting in a drinking room of a hotel, in Baltimore, during the evening, and were slowly making themselves drunk, as their usual evening custom was. A hall was to be given in Baltimore that night. The door of the room, in which those five men were drinking, and whiling away their time, was opened. A daughter of the proprietor of the hotel, entered the room, passed through it, and went out by another door. In a few minutes she returned, and passed out by the door way through which she had first entered. She was dressed for the ball. The attention of the intoxicated inmates of the room was arrested by the gay and brilliant appearance of the daughter of the rum-seller.

One of the inebriated remarked, soon after the beautifully dressed young woman had closed the door: "what beautiful feathers that bird wears?" Silence prevailed for a short time. Then another of the party said: "Yes; and who pays for the beautiful feathers?" There was another short interval of silence. Then another of the party said, addressing one of the company, who was the father of grown up daughters: "Yes; and what kind of feathers do your daughters wear?" His daughters, they all knew, were children of poverty. Then came the response: "What kind of feathers does your wife wear?" A chord was touched, and it thrilled the heart of each of those drinking men. They were able, though considerably under the influence of drink, to comprehend that their drinking habits were impoverishing themselves, and their families, and that they were contributing by their nightly visits to the hotel to the "feathers" of the liquor seller's family.

Those men had heard of the temperance movement, and of temperance pledges. An inspiration seemed to come upon them. They talked of the total abstinence pledge and of becoming temperance men. One of the number—John H. W. Hawkins, proposed that they should write out a pledge, then and there, and sign it. The proposal was accepted by the five men. Hawkins procured paper and ink. He wrote out a pledge. Each of the party signed it. They then resolved, with a strange enthusiasm, to meet

the next morning at an appointed hour and place, and examine their pledge, and resign it, when the effects of their evening's debauch would have passed away.

They met according to their arrangement. Hawkins has often said that their pledge, written and signed when they were drunk, looked to them when sober, as if they had taken a live fly from an ink bottle, and put it upon a sheet of white paper, and let it run whithersoever it would.

A new pledge was written, and with deliberate and determined resolution was signed by the five men. They knew that, if they would overcome their enemy, they must war a mighty and brave warfare. Their safety lay, in a great degree, in organized effort. They appointed a meeting for that evening. Each one agreed to bring some drinking man, and get him, if possible, to sign the pledge. Each one that evening brought his man. Several speeches were delivered. Hawkins, in that line, lead the way. They agreed that night to have a public meeting the following evening, and each was to bring a new recruit. Each brought his man, the second night. This work, so begun, soon attracted general attention in Baltimore. It was the beginning of the Washingtonian movement.

The work spread to other cities. Within a year its influence was felt in every State in the Union, and in each of the British Provinces. This reform had burst forth from the hearts of the wounded and suffering victims of the inebriating cup. All over the land there were thousands and thousands of drunkards, for whom men had no hope, and who were themselves despairing in their desperate debasement, who, listening to the story of reformed men, called up their manliness, and signed the pledge, and became emancipated, disenthralled, and rejoicing advocates for the new reform. It was like the opening of the graves were dead men had been buried. The voices that were heard on many a platform were like voices from the tomb. There was scarcely a town, in all the country, that did not feel more or less of the excitement, and the enthusiasm, that had been awakened. Outcasts were rescued. The helpless were lifted up. The wayward were redeemed. The broken-hearted were healed, and filled with joy. Among the many thousands of trophies of this movement John B. Gough is, and ever will be, prominent. Out of this movement grew, in September, 1842, the organization of the famous and eminently successful Order of the Sons of Temperance.

THE Eastern Maritime Provinces are well adapted for raising products of various kinds. Our common schools, our Sabbath schools, our churches, our well-regulated homes, have nurtured and developed many a good and strong man. Most of these men, happily, remain amongst us. But some of our best stock have gone out from us, and have well represented our country abroad, and have made a good mark in the land whither they have gone. Our Canadian Methodism has contributed many a person for the ministry and for the laity of our church in the Republic. What has been our loss, in that direction, has been their gain. What kind of an "award" we may "claim," and obtain, by and by, remains to be seen. The following extract from a recent number of *Zion's Herald*, Boston, brings before us Rev. Andrew McKeown, D. D., a valuable specimen of the better kind of men our Methodism, and our special institutions, in this country, produce. We congratulate the Dr. on having been permitted to see his silver wedding day, and hope that, a quarter of a century hence, a happy golden wedding may be celebrated for him and for his partner.

The evening of Feb. 23rd, was an occasion of special interest to the Winthrop Street, M. E. Church, at the Highlands. A large company, numbering three hundred or more, assembled in the spacious vestry of that church. It was a flattering compliment to the popular pastor of the society, that so many had assembled to celebrate his "silver wedding." Dr. McKeown never appeared to better advantage than when standing in the altar with his estimable wife, surrounded with his many friends. Rev. Wm. Kellen, who was one of the officiating clergymen at the wedding twenty-five years ago, made the congratulatory speech of the evening. It was very appropriate and interesting. After literary and musical exercises, Mr. Barnes performed the part assigned him in a happy and unique manner, which was the presentation to Mr. and Mrs. Dr. McKeown of silver ware and the generous sum of \$40 silver dollars. This was an unmistakable indication that there are bright spots in an itinerant life—at any rate, a "silver lining" to its clouds. A bountiful repast was provided for the occasion. The tables were loaded with all the delicacies of the season, and beautifully decorated with flowers. Great credit is due to Mrs. Cunningham and Mrs. Dr. Green, not only for their unwearying efforts in arranging for such a pleasant gathering, but for their generosity in assuming the chief portion of the expense of the sumptuous banquet. Delegates were present from East Boston, Cambridge, Auburndale, Fall River, Newton and Newton Lower Falls. Congratulatory letters were received from Hon. Amos F. Blyden, Lynn, Dr. Peirce, editor of *Zion's Herald*, Rev. H. M. King, D. D., Boston Highlands, Mrs. R. F. Gove, Jacksonville, Fla., Mrs. Seth, Falcut, Hartford, Conn., and others. We most heartily congratulate Dr. McKeown and his family in this sincere expression of fraternal affection from so large a number of friends.

CHARLES STREET SABBATH SCHOOL ANNIVERSARY.

Thursday evening last was a gala night at the above church, it being the Eighth Anniversary Tea Meeting of the Sabbath School, and was indeed, as a contemporary termed it, a "brilliant affair." At 6.30 about 300 of the scholars sat down to tables abundantly spread with all "the delicacies of the season," provided by the Teachers and Friends of the School. We need only to state that this portion of the programme was attuned to by the scholars with all the energy that they could bestow upon it. At the conclusion, the tables, which had done such good service in bearing the burden of the evening, were without much ceremony, put out of the window, to make room for the parents and friends who were then permitted to participate in the literary portion of the programme. Mr. Wm. Theakston, acting superintendent of the school, occupied the chair.

The scholars sang a Hymn of praise and thanksgiving entitled "Throne of Glory," after which the Rev. C. M. Tyler, led in prayer, then followed recitations and dialogues by some 20 of the Scholars. Two solos were sung during the evening, one by Master Ernie Woodman, 6 years old, entitled "Where is my wandering boy to-night" and the other by a little girl of 10, May Keating, entitled "Bye and bye we shall meet him," both of which called forth hearty applause from the scholars and friends for the excellence of their rendition. At intervals addresses were delivered by Rev. W. H. Evans, pastor of the church, who spoke very feelingly of the good work which had been accomplished during the past winter among the scholars of the School, some of them having determined that for the future they would "live and die for God." The editor of the *Wesleyan* incited them to learn to say "No," to anything that was wrong, whether it was going to questionable places of amusement, or keeping improper company; and illustrated his remarks by many well told anecdotes of persons and events which had come under his notice. The Rev. S. F. Huestis in being called to the platform was presented by the chairman with \$100, being the usual annual contributions of the school towards the funds of the Missionary Society. Rev. J. L. Sponagle, and Rev. James Sharp, former pastor of the church also addressed the scholars in feeling and appropriate words.

At about 9.30 the ceremony of presenting prizes took place, and about 70 happy scholars were called to the front, and by the pastor, presented with the prizes that had been awarded them by the committee who had that matter in charge. These prizes are awarded as follows:

- 1st Prize—To any scholar present every Sunday, with a lesson and general good behaviour.
- 2nd Prize—To any scholar with a lesson and general good behaviour, absent not more than one Sunday.
- 3rd Prize—To any scholar with a lesson and general good behaviour, absent not more than two Sundays.

Missing a lesson to be equal to a case of absence.

About 40 of these took first prize, not having been absent one Sunday nor missed a lesson during the whole of 1879.

After this apples and candy were distributed among the children, "Lord dismiss us" sung, the benediction pronounced, and the meeting closed.—Com.

THE NEW HYMN BOOK.

In another column will be found the first part of an article on the Hymn Book, of general interest at the present time to our families through the Dominion, by an Eastern member of the Committee. It is generally known that, the Wesleyans in England having made important changes in their Church Psalmody, the Hymn Book at present in use is not now published by the London Conference Office. For this and other important reasons it was considered expedient, in revised and improved form, to print and publish the Hymn Book at our own establishment.

CANADIAN METHODIST MAGAZINE FOR MARCH.

WM. BRIGGS, Publisher, Toronto. \$2 a year; \$1 for six months; single copies, 20 cents. This number has four illustrated articles. A good portrait and life-sketch of the Rev. Dr. Dewar, Editor of the *Christian Guardian*, are given. In "Over the Alps Afoot," the Editor gives an account of his "tramp" experience in Switzerland. The illustrative engravings are very fine. "Mission Life in Southern Seas" is also well illustrated. Dr. Ryerson continues his valuable essays on "Canadian Methodism." S. J. Jones, of Toronto, has a popular scientific article on "The Earth's Youth," and the Editor contributes an illustrated article on "Wycliffe, the Morning Star of the Reformation," who first translated the Bible into English just 500 years ago. The story of "Barbara Heck" describes the exile of the U. E. Loyalists from New York and their reception in Montreal. There is considerable humour in the latter episode. A decidedly Easter flavor is given to this issue by a number of ancient Easter hymns and a fine anthem, and by an Easter Meditation by Phillips Brooks. The Book Notices are full, varied, and valuable.

HALIFAX GRAFTON ST. CIRCUIT.

The Third Quarterly Official Meeting of the Halifax Grafton Street Circuit, was held on Monday evening last. The attendance was unusually large. The question concerning invitations, referred by the Nova Scotia Conference to the circuits, was fully considered, whereupon the following resolution was submitted, and unanimously adopted:—

Resolved, That this Board, while not prepared to acknowledge the constitutionality of the proposed action of the Annual Conference, nevertheless, out of courtesy to the Conference, would affirm its approval of the system of invitation which it has hitherto exercised.

A resolution expressing the desire of the Quarterly Board, that the Rev. S. B. Dunn be appointed to the superintendency of the circuit another year, was unanimously passed.

The question of the supply for Cobourg St. Church, was deferred until the Fourth Quarterly Meeting.

We understand that at the Quarterly Official Meeting of the Halifax North Circuit the Rev. E. Brecken was invited to succeed Mr. Huestis whose term of service as Superintendent expires at the ensuing Conference. Brother Tyler was invited to return to Kaye Street for a third year, and Brother Evans to Charles Street.

No action was taken upon the subject of Circuit Invitations.

We would direct the attention of our readers in Halifax, and throughout the country, to the advertisement in another column of Mr. A. A. Bliss.

The many friends of the Rev. J. G. Hennigar, of Canning, will regret to learn that he has been seriously ill for several weeks. He fell in the first instance, and took cold afterwards. He is now recovering.

I. K. Funk & Co., have published in "The Standard Series" the Light of Asia, or the Great Resurrection, being the life and teachings of Guatama, founder of Buddhism; as told in verse by an Indian Buddhist. Price 15 cents. No. 10 Dey Street, New York.

We are in receipt of the Catalogue of the Drew Theological Seminary, 1879-80; Madison, New Jersey.

There were at the Seminary during the year 104 Students. From the Southern States 7; Western States 22; Ireland, 3; India, 2; England 1; and Nova Scotia, 1.

Messrs. I. K. Funk & Co., 10 Dey Street, New York, are publishing some of the valuable books of the day in what they call "The Standard Series." Class B. No. 1, contains Lord Macaulay's Essays on Milton, Dryden, History; Johnson, Bunyan, The Athenian Orators, and Montgomery, without abridgment, price 15 cents. Class A. No. 2, contains "The Manliness of Christ," by Thomas Hughes, price 10 cents. These works are printed on good paper and with good type.

Landry's Musical Journal for March contains two pieces of music: "One step more," and "Lovely Night." There is also a considerable amount of reading matter, including poetry, and the "Latest Musical Items." It is published by Landry & Co., 58 King Street, St. John, N. B.

In the article on Regeneration, in last week's *Wesleyan*, two errors occur: In the eleventh line, the word "politeness" should read "holiness," and in the fourteenth line the word "soul" should read "foul."

POSTAL CARDS.

DORCHESTER, N. B., Feb. 25, 1880.

Last Friday we closed our Special Services at Dorchester and as the result of our meetings thirty-six members were received on trial and last Sunday eight adults were baptized in our church here.

Last evening we held our third Quarterly Meeting and had a good attendance. We had the pleasure of finding that our Finance were in a satisfactory condition, and generally, our circuit work affords us much encouragement. During the Quarter we have received Fifty members on trial. A short time ago a very successful social was held at Mr. J. W. Chapman's; proceeds in aid of parsonage fund.

T. M.

TYNE VALLEY, P. E. I., Mar. 3, 1880.

DEAR BRO.—We are able to report progress in some departments of our church work. Last Sabbath morning we closed our special work at Fifteen Point with a very solemn Sacramental service at which we baptized two adults, and received ten on trial for membership. We have also held special services at Victoria West with very encouraging results and are now engaged in the same work at Wellington with very cheering prospects. May the Lord grant us abundant success.

Yours &c., JOHN GOLDSMITH.

At the March Quarterly meeting of this circuit, the resolution of Conference bearing on invitations, was considered. After some conversation on the subject, during which surprise was expressed that any dissatisfaction should exist, and a hope that nothing would be done by which circuits should be deprived of the privilege of inviting ministers, it deemed expedient, a resolution passed unanimously in favor of the present system.

Yours, &c. A. S. TUTTLE.

CORRESPONDENCE.

CORNWALL, P. E. I.
DEAR MR. EDITOR.—Following enquiry by obliging, not only myself, but also others, it is this—who are expected to remove expenses of a Conference, when he is pendent Circuit, without course any Brother, but independent Circuit, his penses defrayed by the Brother, sent to a Missionary expenses are met Socialy—but, what of Brother referred to, his expenses during the last have not cost our Missionary five dollars. After a few special expressed themselves as, as an Almighty looking to God, for bringing Yours truly,

REPLY.—I. All our circuit invites a minister to minister is sent to circuit, now, as aforesaid, expenses. 3. Some of the Official Meeting of circuit, for special right to invite its minister, the Stationing Committee the entire responsibility appointment. But, so, account goes, no independent account, declined to pay penses. 4. We have no payment of moving expenses, at any time, out of Fund, when sent to an circuit, whether invited, or the organization of our refer of course, only to New Brunswick and Portland.—EDITOR.

INVITATIONS.

ANNAPOLIS, MD.
DEAR EDITOR.—You have the advantage of anonymously. What an I can only surmise the ministers and as such to My sole interest in this is to maintain that the act, in passing the Res was intelligent and rational one seems to have been recent date. Your corresponded Conference, are selves credit by asserting now. If an illogical or a proposition were brought, Scotia Conference, for Justice of believing that could detect and denoungularity at once. But the was necessary to accord Boards a privilege which supposed to possess, before to pass judgment upon Quarterly Boards been whether circuits prefer system, while two-thirds were forbidden to exercise should all have seen an reality.

"Aliquis" asserts that of Romanism and Methodist bombast. Well, I used to ment. Let him meet it does not do so by attributing a want of understanding to know what law of thodist economy cannot Methodist legislation? That some of the advo solutions "have been since, busy in seeking of year," as declared by "Me true. I know nothing of does any one consider that they be true, they affect issue.

Again, let me say, "my discuss the question involved solutions. Your correspondence, though the propriety be a matter of dispute. to do myself the justice the exponent of the Conference in framing the Resolutions sent your correspondents before the world that they letions to pass the God were self-contradictory and that they could not disown after six months meditation. You are aware, Mr. E. warriors take fire when th or market once more in th editors have the same p handling a pen. But I Yours respec A. V.

To the Editor of the Wesleyan:

Would you oblige my readers of our Connection, forming us under what last dist Church of Canada, the Metropolitan Church of when they dismissed some of the choir of said Church, a week's *Wesleyan*? Is n as part of the public wor all our churches under the Superintendent? Is it t of Trustees to enforce our public worship of God, in tions, including the singing gregation and the choir, a of the organist, are under the Superintendent of the Trustees of the Met in Toronto, in recently di members of its choir, acted concert with the Superint circuit, who is a member of its chairman, and also und and with his concurrence.

SUNDAY SCHOOL LESSON. SECOND QUARTER.—FROM APRIL 4, TO JUNE 27. LESSON 1.—APRIL 4, 1880.

THE POWER OF CHRIST.—Matt. 8: 18-34. TIME.—A. D. 28, autumn, some weeks after the Sermon on the Mount. It was during the second circuit of Galilee. PLACE.—On the Sea of Galilee, near Capernaum, at the north-west coast of the lake, and at Gadar, south-west of the lake.

EXPLANATORY. 18. When Jesus saw great miracles. They came to Christ in crowds, having heard of his healing powers. Some came from curiosity; others came to be healed, or to bring their sick for his cure.

it is no more permitted to be injurious to others. "Before the time" is the confession on their part of a time coming, a time, too, not to be averted, when there shall be an entire victory of the kingdom of light over that of darkness, and when all which belong unto the latter shall be shut up in the abyss, when all power of learning shall be taken away from them.

and trout, and thought how happy she was. "Why our house is all out of sight!" she exclaimed, presently raising her head. "I can just see the top of the red barn. And oh, look how near we are to the island! Can't we go ashore just for one minute? I never was on it but once in all my life, and that was three years ago."

the hot sun. Lucky I didn't bring the bag of sage ashore! What a splendid long time I can have here now. I never was so glad of anything in all my life." She turned back into the little dell determined to play school the first thing. The wide dell was the school-room, so the scholars were already in their places.

19. A certain scribe. On "Scribe," see Lesson VI, verse 20, First Quarter. Before the boat could be put off, a remarkable interruption occurred. Three of his listeners desired, or fancied they desired, to attach themselves to him as disciples.

33, 34. The whole city came out to meet Jesus. The people of Gergesa, and of all the neighboring districts, looked out to see the mighty Stranger. What livelier or more decisive proof of his power and his beneficence could they have had than the sight which met their eyes?

"There's a spring round the other side of that big rock ahead of you!" called out Ed, and Nannie started at once in the direction indicated. The moment she was out of sight, the boys grasped their oars and pulled away from the island vigorously.

At last school was dismissed, and the happy little teacher suddenly changed into Robinson Crusoe, with an island to explore.

20. Foxes have holes, &c. Caves, dens, birds of the air have nests. More literally, "lodging places." The two represent the lower order of animals. The Son of Man. Having in himself all that belongs to man—the representative man.

31. The devils besought him. They besought him to come out of the man. See Mark and Luke. 32. He said unto them, Go. The owners, if Jews, drove an illegal trade; if heathens, they insulted the national religion; in either case the permission was just.

"Oh, how nice!" said Josh, "she's peeping around the rock!" said Josh, in delight. But the head disappeared again, and there was no sound of a scream or call, though the boys listened intently. Then they rested on their oars and waited but nothing happened.

Answers to Enigma No 16 have been received as follows: 1. One who wrote to a king—Tabel. 2. A scribe—Shimshai.

21. Another of his disciples. According to an ancient tradition this was Philip. It seems more probable that the phrase "disciple" is here used only in the more general sense of one who had loosely attached himself to Jesus as a learner.

"All right!" said Ed, and they bent to their oars again, bound to have their frolic at any cost. When Nannie went around the rock to find the spring, she thought she had never seen anything so lovely in all her life.

"I hope the boys won't make me hurry, she said to herself. "It is so pleasant I wish I could stay here all day." And then she stepped back, so that she could peep around the rock and see if Josh looked very impatient, when, behold, there were the boys rowing as hard as they could away from the island, and already some distance off.

Answers to Enigma No 17 received as follows: 1. A god of the heathens—Milkom. 2. A prophet of Judah—Nabum.

22. Let the dead bury their dead; i. e., let those who are spiritually dead bury those who are naturally dead.

When Nannie went around the rock to find the spring, she thought she had never seen anything so lovely in all her life. There it lay under the gray overhanging boulder, close by two or three young waving birches, a basin hollowed out of the golden sand, and full to the brim of clear cold water.

"She is not in sight anywhere," said Ed. "You don't suppose she fallen in and got drowned?" "No; nonsense!" said Josh uneasily. "Won't she be mad though!"

Answers to Enigma No 18 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell.

23. Into a ship. The best authorities give "the ship," or boat; i. e., one which, belonging possibly to Peter, or the sons of Zebedee, was always ready at their master's service.

"I hope the boys won't make me hurry, she said to herself. "It is so pleasant I wish I could stay here all day." And then she stepped back, so that she could peep around the rock and see if Josh looked very impatient, when, behold, there were the boys rowing as hard as they could away from the island, and already some distance off.

"No; nonsense!" said Josh uneasily. "Won't she be mad though!" "It looks so still and lonesome, it most scares me!" said Ed a moment later. "May be she's kidnapped."

Answers to Enigma No 19 received as follows: 1. A god of the heathens—Milkom. 2. A prophet of Judah—Nabum.

24. There rose a great tempest. The Sea of Galilee lies 600 feet below the level of the Mediterranean. The snowy peaks of Lebanon are directly to the north. The heated tropical air of the valley is a constant invitation to the cold and heavy winds from the north, which sweep down with great fury, and in sudden storms through the ravines of the hills, which converge to the head of the lake, and act like gigantic funnels.

"I hope the boys won't make me hurry, she said to herself. "It is so pleasant I wish I could stay here all day." And then she stepped back, so that she could peep around the rock and see if Josh looked very impatient, when, behold, there were the boys rowing as hard as they could away from the island, and already some distance off.

"No; nonsense!" said Josh uneasily. "Won't she be mad though!" "It looks so still and lonesome, it most scares me!" said Ed a moment later. "May be she's kidnapped."

Answers to Enigma No 20 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell.

25. Lord, save us: we perish. In Saint Luke it is "Master, master." 26. O ye of little faith. Christ does not call them "without faith," but "of little faith." Believing in the midst of their unbelief, they turned to Christ in their need. They had faith; but it was like a weapon which a soldier has, but yet has mislaid, and cannot lay hold of in the moment of extreme need.

"I hope the boys won't make me hurry, she said to herself. "It is so pleasant I wish I could stay here all day." And then she stepped back, so that she could peep around the rock and see if Josh looked very impatient, when, behold, there were the boys rowing as hard as they could away from the island, and already some distance off.

"No; nonsense!" said Josh uneasily. "Won't she be mad though!" "It looks so still and lonesome, it most scares me!" said Ed a moment later. "May be she's kidnapped."

Answers to Enigma No 21 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell.

27. The men marvelled. Meaning the disciples, and other sailors, if any were in the boat. What manner of man is this? To us, perhaps, the wonder of this miracle is not so great as in the case of some of the best; but to them it was greater than in any other instance.

"I hope the boys won't make me hurry, she said to herself. "It is so pleasant I wish I could stay here all day." And then she stepped back, so that she could peep around the rock and see if Josh looked very impatient, when, behold, there were the boys rowing as hard as they could away from the island, and already some distance off.

"No; nonsense!" said Josh uneasily. "Won't she be mad though!" "It looks so still and lonesome, it most scares me!" said Ed a moment later. "May be she's kidnapped."

Answers to Enigma No 22 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell.

28. Country of the Gergesenes. In Mark and Luke, "Gadarenes." The variety in names has occasioned much discussion as to the exact locality. The common view is, that the city referred to in vers. 33, 34, was Gadar, the capital of Peræa, situated south-east of the southern end of the lake. Coming out of the tombs. According to the story a counts, their abode; chosen "from a morbid craving for the terrible." One of the early fathers speaks of such caves near Gadara, and modern travellers confirm the statement. They were hewn out of the chalky rock, and afforded shelter. Exceeding fierce. See the terribly graphic account of Mark. The demoniac was without clothes, which, though only related by St. Luke, yet appears from Mark's narrative, where he is described as sitting clothed and in his right mind, at Jesus' feet, after his cure.

"I hope the boys won't make me hurry, she said to herself. "It is so pleasant I wish I could stay here all day." And then she stepped back, so that she could peep around the rock and see if Josh looked very impatient, when, behold, there were the boys rowing as hard as they could away from the island, and already some distance off.

"No; nonsense!" said Josh uneasily. "Won't she be mad though!" "It looks so still and lonesome, it most scares me!" said Ed a moment later. "May be she's kidnapped."

Answers to Enigma No 23 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell.

29. They cried out, &c. Comparing this account with Mark and Luke, the facts appear to be that the maniac made a rush towards Jerusalem and the twelve, perhaps purposing to destroy them; that Christ stopped him by word of command, requiring the evil spirits to leave the man, and that the exorcism given in this verse was the Devil's response to that command. What have we to do with thee? Literally, "What (is) to us and thee," what have we in common? The language of the demons, who recognized him as the Son of God. Jesus, thou Son of God. Persons called demoniac recognized Jesus as the Messiah of God. To torment us before the time. Herein the true devilish spirit speaks out, which counts it a torment not to be suffered to torment others, and an injury done to itself when

"I hope the boys won't make me hurry, she said to herself. "It is so pleasant I wish I could stay here all day." And then she stepped back, so that she could peep around the rock and see if Josh looked very impatient, when, behold, there were the boys rowing as hard as they could away from the island, and already some distance off.

"No; nonsense!" said Josh uneasily. "Won't she be mad though!" "It looks so still and lonesome, it most scares me!" said Ed a moment later. "May be she's kidnapped."

Answers to Enigma No 24 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell.

SCRIPTURAL ENIGMA, NO. 20. 44 LETTERS. My 24, 30, 5, 41, 35, was a terrible judgment. My 35, 39, 11, 28, 25, 20, 3, 27, an elevated seat. My 10, 21, 9, 23, 31, 25, 29, 14, 37, 7, 38, 34, 8, people to whom a letter was sent. My 20, 27, 1, 12, 15, 37, 27, 40, 5, 18, was a wonderful office. My 38, 44, 13, 17, a word spoken to the armies of Israel by an enemy. My 43, 22, 34, 38, 33, a celebrated mountain. My 21, 4, 18, 6, an article of apparel. My 40, 42, 19, 32, 3, an untalented belonging to a heroine of Scripture. My whole was an offer made to the children of Israel.

ANSWERS TO ENIGMAS. No. 15, and to some previous ones, have been received, since former acknowledgment, as follows: From D G P. Halifax; B McP. Halifax; E A Moore, also (Nos 12 and 14) Union Road, Lot 51, P E I; C C Gardner (Nos 14, and 15) St John; Meade P Harrington, Liverpool; Fred W V DeBorren, Guysboro; L A DeBrisay, (Nos 13 and 14) Guysboro; Annie P C, St John.

Answers to Enigma No 16 have been received as follows: 1. One who wrote to a king—Tabel. 2. A scribe—Shimshai. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom. 6. A prudent woman—Bath. 7. An ornament—Jewell. 8. Token of the favor of the Lord—Wife. 9. Scriptural example of faith—Moses. 10. Term applied to John the Baptist—Voice. 11. Were beaten—Fishes.

Answers to Enigma No 17 received as follows: 1. A god of the heathens—Milkom. 2. A prophet of Judah—Nabum. 3. A city—Hobson. 4. An animal—Lopard. 5. An unusual instrument—Tabret. 6. A wise man—Ethan. 7. A precious stone—Beryl. 8. An evangelist—Titus. 9. A scribe—Shebna. 10. A sweet spice—Stacte.

Answers to Enigma No 18 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom.

Answers to Enigma No 19 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom.

Answers to Enigma No 20 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom.

FROM THE MI. RELIEF AND EX. NOVA SCOTIA. HALIFAX. James Hart, \$200.00. G. H. Starr, pd, \$100.00. A Friend, pd, \$100.00. Dr. Allison, pd, \$25.00. Robert Motson, pd, \$25.00. Mrs S. B. Boney, pd, \$20.00. Wm Jordan, pd, \$20.00. H G Laurillard, pd, \$20.00. Catherine Anderson, pd, \$20.00. Dr. Lewis, pd, \$20.00. S S B Smith, pd, \$20.00. Judge Marshall, pd, \$20.00. Hon S L Shanley, pd, \$20.00. Jno M DeWolfe, pd, \$10.00. L F Darling, pd, \$10.00. Gould N Brown, pd, \$10.00. W H Hart, pd, \$10.00. Wm Harrington, pd, \$10.00. Wm Low, pd, \$10.00. A H Crowe, pd, \$10.00. W Coleman, pd, \$10.00. F H Oxtley, pd, \$10.00. Jas H Oxtley, pd, \$10.00. Wm Low, pd, \$10.00. D H Burbridge, pd, \$10.00. Mrs McCoy, pd, \$10.00. W Cunningham, pd, \$10.00. John Metcalfe, pd, \$10.00. Dr R B Black, pd, \$5.00. Mr Hennigar & wife, pd, \$5.00. J E Saunders, pd, \$5.00. Arvy Florkler, pd, \$5.00. Edw Lloyd, pd, \$5.00.

Answers to Enigma No 16 have been received as follows: 1. One who wrote to a king—Tabel. 2. A scribe—Shimshai. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom. 6. A prudent woman—Bath. 7. An ornament—Jewell. 8. Token of the favor of the Lord—Wife. 9. Scriptural example of faith—Moses. 10. Term applied to John the Baptist—Voice. 11. Were beaten—Fishes.

Answers to Enigma No 17 received as follows: 1. A god of the heathens—Milkom. 2. A prophet of Judah—Nabum. 3. A city—Hobson. 4. An animal—Lopard. 5. An unusual instrument—Tabret. 6. A wise man—Ethan. 7. A precious stone—Beryl. 8. An evangelist—Titus. 9. A scribe—Shebna. 10. A sweet spice—Stacte.

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Answers to Enigma No 19 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom.

Answers to Enigma No 20 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom.

Answers to Enigma No 21 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom.

THE BEST DEFENCE OF THE FAITH. The Church wants more and better defenders of the faith; but the best way to defend the faith is as soldiers defend a battery—by using it. The same deluge of unbelief which engulfed France threatened England; indeed, Voltaire borrowed his deism from Great Britain. It vanquished by a non-missionary Church in France and was vanquished by a missionary church in England. For while infidelity was scoffing at religion Whitefield and Wesley were using it; against such demonstrations of the power of Christianity as they afforded scoffs were but blunt arrows. The 80,000 converts who gathered during Wesley's life time under Wesley's name proved a better reply to the philosophical arguments of Hume and the cynical sneers of Bolingbroke than the treatise of Butler and of Paley. A missionary church is the best reply to an infidel propagandism.

POWER OF SILENCE.—What a strange power is silence! How many resolutions are formed—how many sublime conceptions are affected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken which send the hot, indignant blood to the face and head, keep those to whom they are addressed keep silence, looking with awe, for a mighty spirit is going on within them, and the spirit of evil or their guardian-angel, is very near to them at that hour. During that pause they have made a step toward heaven or toward hell, and an item has been scored in the book which the day of judgment shall see opened. They are too judgmental shall see opened. They are too strong ones who know how to keep silence when it is a pain and a grief to them those who give time to their own souls to wax strong against temptation or to the powers of wrath to stamp upon them their passage.—Emerson.

A STRIKING INCIDENT.—Rev. C M Southgate relates the following: An English actress passing along a street one day, heard singing. She looked in at an open door upon a little prayer-meeting, and caught the words: "Depth of mercy! Can there be Mercy still reserved for me?"

She entered, listened awhile, then went away, but the hymn went with her. She became a Christian and determined to leave the stage, but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Her contract was discharge, she had no master now but Christ. Standing there, with clasped hands and streaming eyes, she sang: "Depth of mercy! Can there be Mercy still reserved for me? Can my God His wrath forbear? Me, the chief of sinners, spare?"

The audience was melted by the pathetic confession and plea, and many sought the same mercy.—Church Herald.

Answers to Enigma No 21 received as follows: 1. A prudent woman—Bath. 2. An ornament—Jewell. 3. A chan seller—Rehum. 4. A lovely character—Euler. 5. Who was well-pleased with a proposal—Abalaom.

RIPTURAL ENIGMA. NO. 20.

44 LETTERS. 30, 5, 41, 35, was a terrible judgment. 39, 11, 28, 25, 20, 3, 27, an elevated...

ANSWERS TO ENIGMAS. 15, and to some previous ones, have received, since former acknowledgements...

Jerusalem which is above is free, is the mother of us all. Gal 4: 26. B S S, Barrington; D C P, Halifax; M Marshall, Liverpool; J L, Meade P Harrington, Liverpool; L F, Fredericton.

Church wants more and better preachers of the faith; but the best way and the faith is as soldiers defend...

OF SILENCE.—What a strange silence! How many resolutions during that pause when the lips...

WORKING INCIDENT.—Rev. C M relates the following: An Englishman passing along a street one day upon a little prayer-meeting...

FROM THE MISSION ROOMS.

RELIEF AND EXTENSION FUND.

NOVA SCOTIA CONFERENCE.

HALIFAX DISTRICT.

Table listing names and amounts for Halifax District, including Jarius Hart, Geo H Starr, A Friend, Dr Allison, Robert Mottson, Mrs S N Binney, etc.

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Table listing names and amounts for Halifax South Circuit, including Jarius Hart, Geo H Starr, A Friend, Dr Allison, etc.

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Table listing names and amounts for Middle Mountain Circuit, including H R Naraway, Jas Munro, David Foote, etc.

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Table listing names and amounts for Pidou Circuit, including Chas McIntosh, A Friend, Henry Ritchie, etc.

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Table listing names and amounts for Southampton Circuit, including C Lawrence, Miss O Schurman, Amos Lawrence, etc.

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AMHERST CIRCUIT.

Table listing names and amounts for Amherst Circuit, including J K Elderkin, S R Greenfield, and Son, C R Casey, etc.

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Table listing names and amounts for Yarmouth District, including G E H Bell, A H Doane, Mrs Doane, etc.

PORT LA TOUR CIRCUIT.

Table listing names and amounts for Port La Tour Circuit, including G A Crowell, Josiah Spinney, J W Taylor, etc.

FARMOUTH NORTH CIRCUIT.

Table listing names and amounts for Farmouth North Circuit, including A Friend, W D Lovitt, Mr and Mrs H Cann, etc.

CAPE CANO CIRCUIT.

Table listing names and amounts for Cape Canoe Circuit, including Jas Tate, F B Hurs, Wm Hurs, etc.

LIVERPOOL DISTRICT.

Table listing names and amounts for Liverpool District, including Nelson Chesley, G F Young, Lewis Arnburg, etc.

NEW GERMANY CIRCUIT.

Table listing names and amounts for New Germany Circuit, including Nelson Chesley, G F Young, Lewis Arnburg, etc.

GREAT LOVE.—God loved the world,

with love so vast, so rich, so amazing, as to pay down for its ransom a price so great, that it defies all the powers of calculation...

JOHN M. GELBERT, Jr., L.L.B. Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c. Has resumed practice on his own account AT 42 BEDFORD ROW

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Geo. Fraser, Esq., Agent North British Co's Nutritious Condiment, Halifax. GEORGE FRASER, 75 GRANVILLE STREET, Managing Agent for the Maritime Provinces P. E. Island, Newfoundland, etc. July 10

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PREACHERS' PLAN HALIFAX SUNDAY, March 15th, 1880. 11 a.m. Brunswick St. 7 p.m. Rev. I. M. Mellich Rev. S. F. Huestis

WEEKLY CALENDAR. Table with columns for Sun, Moon, High Water, and Clock. Rows for dates from 14th to 20th.

PHASES OF THE MOON. Last Quarter 3rd day, 6h, 52m, p.m. New Moon, 10th day, 8h, 38m, p.m.

MARRIED. By Rev. W. R. Pepper, at Sackville, on March 2nd, 1880, Mr. John W. Crossman to Miss Susan Wry.

By the same, at the same time and place, Mr. John E. Fillmore to Miss Jane Wry.

At the Methodist Parsonage, Charlottetown, by the Rev. H. P. Cowperthwaite, on the 11th ult., Mr. James E. Mullins, of Tryon, to Maggie Holmes, of De Sable.

At Tyne Valley, P.E.I., January 28th., by Rev. John Goldsmith, Mr. Wm. Dunville, of West Point, to Miss Alice Kinley, of Lot 7.

By the same, at the residence of the bride, Fifteen Point, February 24th, Mr. Geo. Goss, of Lot 15, to Miss Martha Howatt, of Fifteen Point.

On the 25th February, at the residence of the bride's father, by the Rev. James Scott, Mr. James W. Deming, of Carleton Place, to Miss Margaret McKenna, of Red Head.

On the 25th February, at the Methodist Parsonage, by the same, Mr. James Perry, of Roseway, to Miss Harriet Doane, of Gaining Cove.

On the 26th of February, at North East Harbor, by the same, Mr. Anthony McKenna, of Red Head, to Miss Agnes Nickerson, of North East Harbor.

On the 26th ult., at the Methodist Church, Canby, by Rev. James Strothard, Wallace G. Parker of Aylesford, to Annie S., daughter of the late J. Northup, Esq., of Canby.

At the Methodist Parsonage, Newport, by Rev. F. H. W. Pickles, on the 3rd of March, Mr. Michael Murphy, of Ardoise, to Miss Mary Whitehead, of Windsor.

At Halifax, on the 9th inst., by the Rev. S. F. Huestis, Mr. Angus McLean to Miss Emeline Caldwell.

DIED. At Richibucto, N.B., on Tuesday, 2nd inst., after a lingering illness, in his 72nd year, Z. Pinney, a native of Annapolis Co., N.S., and for forty-two years a resident of Richibucto.

At Cape Canso, on the 15th October last, while her husband was absent at sea, Mary F., wife of Ralph Fields, aged 23 years, leaving an infant 7 months old. In her brief illness she deeply regretted that when in health she had neglected her soul's welfare, and earnestly strove to make her peace with God.

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RECEIPTS for "WESLEYAN". Week ending March 10, 1880. Rev. W. W. Percival for Herbert Hogg \$1.67

REVISION OF "THE WESLEYAN" SUBSCRIPTION LISTS. During recent months we have been endeavoring to prepare for this work, and we have again and again, and in different ways, appealed to both agents and subscribers to aid us in this preparation.

As a sort of middle course which, it is thought, will be approved by all reasonable persons, it has been resolved, to omit from the Mailing Lists, until a remittance is received, the name of every subscriber who has failed to make a payment since the year 1879 began.

It is upon this principle we are proceeding in the revision which we have this week commenced. We are endeavoring to guard very carefully against omitting, from the revised lists, the name of a single friend who has, within the past fourteen months, paid a year's subscription, either directly to the office, or to any one of the authorized agents on the Circuits.

We know that many, probably most of those from whom the principle, which governs us in making the revision, requires us to withhold the paper until a remittance is received, are both able and willing to pay for the paper, and to meet all their liabilities, and we fear that some of them, our personal and much-respected friends, may at first be inclined to feel offended because the general principle which it was judged necessary to adopt, has been allowed to apply quite unnecessarily to their cases.

Any person whose paper may be withheld may at once secure the re-entering of his name on the Mailing Sheet, for the year 1880, by sending two dollars to the office. March 11, 1880.

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By order F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, 11th Feb. 1880.

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Rev. H. PICKARD. Rev. DUNCAN. VOL XXXI.

PONTIUS PILATE. Vienne in Da France, the antique Gaul undered on the river left bank of the seen a tomb of which, according to some government ed. The most was in Vienne al Jew revealed his remarkable occurrence contained the as Righteous, was to descendent of his

The following came from an old Latin a monastery near It was under when C. Marcian, that an old man, a tall stature, was his litter and en appearance near Over the door of in red letters, the He was an old ac After mutual sal served to him, t elapsed since they replied Pilate, " a misfortune and at the day on which Gratus in the go My name is omia to whomsoever has ancestors imprint of infamy on the Rome, when the I the Casidius Fur war. Another pe of the Bartholom. Arminius. And I " You miserable " what have you done to me? True the has exiled you to crime, I have e at the Tabularium, by Vitellius, prote emy, for having ed Hebrews, who had of the Samaritans, withdrew themselves You are also accus of hatred to the J " No!" replied the gods, Aitimus, of Caesar that afflic " What, then, an affliction?" continu have I known your name. I see it of Vitellius." " Say not so, Al I am the victim of the victim of a big man regard me as disgrace; the Jew consul; the Christ or of their God!" " Of their God, impious wretches! a magger, and put " Beware Aitimus ed Pilate. If the C under the purple, adorned. Listen. I will submit the ev will afterwards ju worthy of your jus

On my arrival a possession of the ed a splendid feat which I invited the with the High Pri At the appointed he ed. This was an m dignity. A few d Tetrarch deigned to His department was He preuded that h him and his attend the table of the Ge up libations with the expedient to accept from that moment I the conquered had d the enemies of their. At that time Jeru conquered cities, the govern. So turbulent that I lived in moment insurrection. To rep a single centurion e soldiers. I requested from the Prefect of S od me that he had sc ficient to defend h Iustitate thirst of ev our conquests beyond sending them!

Among the vario came to my ears, the attracted my attention it was said, had appe