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OUR SUPERNUMERARY FUNDS.

ARTICLE I.

DEAR MR. EDITOR.—Some time since I saw in your paper a letter from Brother Parker, asking for information in view of the proposed amalgamation of the two Supernumerary Funds belonging to our church. No doubt he but gave expression to the wish of all your readers who take an interest in this important question. No one, we presume, whether in favour of amalgamation or opposed to it, desires that any injustice should be done to either the Eastern or Western sections of our work, or, that either party should decide in reference to a matter of so much importance without an understanding of the circumstances, as full and perfect as can be obtained. But time is hastening on. Conference, the time for action, will soon be upon us. No one seems inclined to take the pen, or in any way throw the needed light upon the subject. As a consequence, those who have no opportunity for examining the matter, will come up as ignorant of it as last year; whilst those who have examined it will have little time, probably, amid the rush of Conference work, to make known the grounds upon which they base their opinions. There is danger, therefore, that the result may be another illustration of the well-attested fact that hasty legislation is generally poor legislation, calculated to develop in after years to an unpleasant degree, the grace of repentance.

To say that our Supernumerary Fund is one of our most important interests, and should be dealt with most carefully, is unnecessary. If our Missionary Fund is the right hand of our work, the Supernumerary Fund is the left hand. It is necessary to support our men, whilst in the prime of life, and able, if support should fail, to turn their hand to other pursuits. On every principle of honour and right it is not less necessary to see that in the feebleness of age, when unable to cope with the hardships of life, they be permitted to sit in peace beneath the shadow, and to eat of the fruit, of the tree which their right hand hath planted.

It has, also, its economic value in the financial polity of our church. Methodist ministers, as a class, labour for less we believe, than the ministers of any other large denomination. Why? Because they cannot get more, perhaps. But because, also, many a man is satisfied to spend his best days in preaching the Gospel of Christ, upon a salary which every dictate of prudence and right would lead him to refuse, were it not for the knowledge that his old age will be watched over by a grateful church. One of the easiest and best methods therefore of supporting, in part, our ministerial host, even when in the active work, is to maintain an efficient Supernumerary Fund. This, with the Children's Fund, forms a sort of rear guard, a reserved force in our financial array; and when the battle wages hot upon the plain, many a cooling, struggling soldier is strengthened to fire his last shot, and to strike his last blow, by the thought that there are those who will, at least, carry off the wounded, and care for the widow and the fatherless.

I make no apology, therefore, for claiming, at your hand, a little space, and at the hands of your readers a good deal of patient attention, for the discussion of this subject. You will pardon me, also, if I do not hasten too rapidly to a conclusion. There are many points that should be touched upon, and some for which a touch will not suffice, and I am unwilling to neglect anything, the discussion of which any one might deem necessary to a full understanding of the question.

In attempting to write upon it, how-

ever, one has to regret that the sources of information are so few and unsatisfactory, especially in reference to our own Fund. This complaint would not be just against the Western one. They have a report, kindly sent me by the Treasurer prepared in 1871, giving, in tabular form, the fullest information on every point up to that date. There is also a brief report, published annually, in the Minutes of the different Conferences, and this is supplemented this year by a general statement in the *Christian Guardian*, of the condition of the Fund last year, and the demands made upon it for the present one. We have nothing of the kind, I believe, in connection with our own. Scarcely the scratch of a pen, so far as our printed records are concerned—except the lists of subscriptions and directions for collecting—would indicate that we had such a Fund. Even the Reports furnished by the Treasurer from time to time have not been deemed worthy of preservation. Other funds manage to have their reports inserted in the Minutes, or else published in full in separate volumes; but this, one of the most important joints in the backbone of our itinerancy, is left, in this respect, "almost without a local habitation or a name." Had we on record, and accessible, a succession of such reports as was furnished the Conference last year, it would be of great assistance in understanding the present condition of the Fund, and judging its prospects for the future. We trust that this oversight of our Conference will be removed in future reports. Ignorance may be the mother of devotion, but she is not the mother of financial success.

I would here acknowledge with thanks, my obligation to Dr. Pickard, in the absence of such records, as well as to the Rev. J. Douse, Treasurers of the Eastern and Western Funds, respectively, for information of importance to a full investigation of the subject, and not otherwise easily obtained.

With these preliminary remarks, Mr. Editor, I will plunge in *medias res*, promising that I do not enter upon this discussion as opposing or advocating any scheme proposed, or to be proposed. My object is a more general one—to state such facts as I may have at command, and to indicate, perhaps, the conclusion to which, in my opinion, they seem to tend, in order that all who wish may be enabled to think, and judge, and act intelligently in reference to any scheme that may be presented. Neither do we pretend to be specially qualified to deal with this matter—we are simply attempting to do what others will not do; let those do better who can. If errors are made, as doubtless there will be, let them be corrected; that, not only by our knowledge, but still more, perhaps, by our ignorance, the cause of truth may be served.

The order of treatment which we have marked out for ourselves, will be somewhat as follows:

- (1) The two Funds—their sources of income and present efficiency, in view of the demands now made upon them.
- (2) Their prospective income and efficiency, so far as can be inferred, for a period of, say, 15 or 20 years.
- (3) Principles which should, and principles which should not, underlie any scheme for Amalgamation of said Funds.

THE TWO FUNDS.

The Supernumerary Ministers' and Ministers' Widows' Fund of the three Eastern Conferences was established in 1855, and has sources of income as follows: 1st. Interest on investments. 2d. Annual subscriptions (\$10) from each of the ministers in the actual work. 3d. Profits of the Book Room—no payments as yet. 5th. Special donations and Legacies which have always gone, we believe, to account of Capital Stock.

It has been through good management, a prosperous fund. It engages to pay each claimant, \$10.00 annually for every year he may have been a contributor to the Fund, which period must now extend over the active part of his ordained ministry and may also include his probation. Widows receive one-half this amount. Besides paying these claims in full, its endowment has been constantly accumulating until now it reaches the handsome sum of \$63,498.30. Last year its income was \$7,852.29, and its surplus \$1,473.64.

The Superannuated Ministers' Fund of the three Western Conferences was established in 1837, and remodelled in 1874, at the General Conference. (See Jour. Gen. Conf., p. 180 et seq.) As it now stands it is an amalgamation of the Superannuated Ministers' Fund of the Wesleyan Methodist Church and the Fund connected with the Superannuated Preachers' Annuity Society of the late M. N. C. Church. Endowment of the former at time of Union \$31,850.54; of the latter \$12,016.48—total \$43,873.02. This amount has increased until it stands at \$48,845.43. Its income is derived from the same sources as that of the Eastern one, except that it receives, justly or unjustly, we do not stop here to enquire—a large grant from the Missionary Society, amounting in three years to about \$17,000. It derived also last year \$1,000 from its Book Room, the capital of which should, perhaps, be included in estimate of capital stock. Total income last year \$30,920.71.

This Fund proposes to pay men who have travelled over 14 years, 12 dollars per year for every year of active service—those between 10 and 15 years, 12 dollars a year for five years. Those serving a shorter period are referred to committee. Widows receive four-fifths of the above amounts. The claims have been so large, however, that it was only able in 1875-7 to pay three fourths, and in 1876-7 two-thirds of what was due from it. This failure of the Western Fund, it must be remembered, however, is in part, only nominal, when compared with our own; arising, largely, from the very generous promises which it makes,—promises more generous, indeed, than any such society can reasonably be expected to fulfil. And, as on the other hand, the ability or value of a Fund is not what it promises, but what it actually does, or, can perform, we have, in order to make it right all round, reduced the scale of payments to the same standard, that of the Eastern Fund, unless otherwise noted. Reduced to this standard, the Western Fund last year, instead of paying only two-thirds would have paid nine-tenths.

It will be better, perhaps, for the purposes both of comparison and reference, to put the foregoing items and other facts connected with this part of the subject in tabular form, adding such explanations as may seem necessary.

	HART CON.	WEST CON.
Date of Organization	1855.	1837.
Amount of Capital Stock, not incl. B. R.	\$63,498.30	\$48,845.43
Whole No. Ministers stationed, incl. Sup.	267.00	902.00
Amount of Capital per man	247.00	54.15
Ministers' Subsep. (\$10) each	1,932.33	7,053.00
Subscriptions from Circuits	1,648.95	14,836.52
Average subs. per member	0.61	15.44
Book Room	—	1,000.00
Grant from Miss. Board	—	4,750.00
Total income for last year	7,652.19	30,920.00
Sup's present yr. per Minute	28	104.00
Widows, say one-half	14	52
Av'ge minister's leg' of sup's yr	384 yrs	35 yrs
Average term of supernum'ys relationship*	71	8
Av'rage term of active service	31	27
Full claims for full service on basis of E. Fund for pres. yr.	10,850.00	35,100.00
Actual claims on basis of E. F. last year	6,178.85	34,430.00
Ability to pay in face of full claims†	7.05	8.81
Ability to pay in face of actual claims	12.40	8.98
Per centage of Sup'ys.	.09	.09

The points necessary for comparison are easily noted here. It will be seen that the back-bone of the Western Fund is its large circuit subscription, about 2½ times greater than ours. The most important item in our income is the interest from our noble endowment, nearly five times as large as theirs, per man and yielding more in the aggregate. The income from Mission Fund and Book Room we have nothing to offset.

* This is but an estimate, but it is based upon the report sent me by Mr. Douse. I find there, that in 1871 the average term of Supernumerary relationship was in their Conferences 7.59-65 years. This is not the full term of Supernumerary life, but simply the length of time they have been claimants upon the Fund. I have put 7-14 for ours, as, being older, the average would be less. I do not know what explanation could be given of the shorter term of active service in the Western work; but I find that in 1871 it was only 24-7-72 years. I wish the reader to note carefully the period of active service, as it is of great importance in future calculations.

† In this statement, I assume this year's income to be the same as last, with both Funds. Some of these calculations being tedious, I have not, perhaps, reviewed them as often as I should, but, I think, they will be found, in the main, correct.

BISHOP HAVEN recently alluded to the death of a friend of his in one of his letters to the newspapers. By some mistake the name of the deceased was changed, so that Rev. Mark Trafton, D. D., seemed to be the name actually involved. Dr. Trafton, who is a living man, and a living genius, could not allow the occasion to pass, but thus writes to *Zion's Herald*—

A LETTER FROM A DEAD MAN.

My old friend in the mundane, you are doubtless startled on the reception of a letter from a dead man; but be not alarmed! "There are more things in heaven and earth than are dreamed of in our philosophy." And for myself, I was not so much surprised at finding myself in this land of shadows, as at the manner of it. Most people have some little warning of the event, some premonition of its approach; but to me it came in an instant, giving me no time, even, to bid farewell to my family. I was there—I am here! I was reading the (always to me) racy sketches of my young friend, Bishop H., when I came upon the startling announcement of my demise, and at once, with no pain or spasmodic shock, I was in the region of shadows—a vast space, yet filled with diversified scenery of hill, and vale, and running brooks; groves of magnificent trees crowned with richest foliage, and vocal with mellifluous bird-notes. Crowds of shadows were moving about, not walking, but seemingly gliding. Some were gathered in groups, engaged in animated discussion; others moving along in profound thought; while others still were engaged in reading and meditation. But what struck me as most strange, was that none seemed to notice me, or to be aware of my presence. I had been quite used to being cut and slighted by animals in my former lower condition, but here, where petty jealousies and envyings could not come, it was a puzzle. I soon came to what seemed a court, or a sort of office, where sat a venerable personage, with benignant aspect, and surrounded by shades, coming and going. I approached him, and making a low obeisance, asked to be directed to my "prepared place."

"Your name, young man?"
I gave it, he turned the pages of a huge folio, and appeared mystified, but at length said, "Your name is here all right, but your 'place' is not yet ready. The truth is, you are not dead!"
"Not dead?" I replied. "How can that be?"

"What led you, O mortal, to suppose yourself to be dead?"
"One of our Bishops announced it," I answered; "and not only so, but he has prepared and published an elaborate funeral oration over my remains."

He smiled, and replied, "There is some mistake here. Your Bishop is in error, and you should have waited the decision of higher authority."
"But," I replied, "I have been educated to rely upon Episcopal dicta, and into a belief of the truth and wisdom of their decisions; and therefore, as soon as the Bishop announced my appointment to 'Hades,' I stood not on the order of my going, but went at once."

He fairly laughed aloud at this declaration, and then said, "But you are not dead. Do you not observe that no one notices you here? The fact is, you are not yet disembodied; the bond between your spiritual and material body is not separated; and until that takes place you cannot become a resident here. And as to the fiat of what you call your Bishop (we know no titles here) he is but a man, and fallible. Why, there was an old fellow who has just arrived here from Rome, called a pope who, in the weakness of old age, imagined himself infallible. You see him yonder in that group, made up of his predecessors, and they have not yet got over their laughter at his folly. He seems to take it all in good part, simply saying that 'it answered his ends.' But I fail to see what motive moved your Bishop in your taking off. You were not in his way—not envy, eh?"

"Oh, not at all! He has reached the highest point of his ambition. We have no pope or cardinals in our Church."
"Could it have been personal animosity against you or your family?"
"Oh, not at all; he has been a tried and fast friend for many years, and especially of my family, expressing the warmest admiration of my unhappy relict, whom I have left behind."
I saw a sly twinkle in his eye as he

asked, "Is this bishop a married man?"

"No," I answered, "single."
"You must return, my young friend, to your sphere, and fulfil your course, and in due time you shall be released, and find your place."

"But I dare not return," I said, "without the consent of my chief minister, as it will be regarded as a case of malfeasance, and I shall be punished. I long since promised to go where I was sent. They will not give a dead man work, and I shall come to want. I prefer to remain here."

"Fear not," said he, "to return and put the case thus: 'That while you promised to go where you were sent, you did not bind yourself to stay. And as to punishment, let them beware how they oppress the laborer in that field, as all these matters are here righted, and many who there oppress the hireling in his wages, will be required to pass some cycles here in vain efforts to meet arrears. Do not be troubled that you are called a dead man. Such mistakes are often fallen into, in your world. Many are here before their time, because too indolent to live; while many others, whose time has expired, are too obstinate to die. This very man, who sent you here, I see by the record, was killed in Africa by malaria; but he is too willful to give it up, and toils on. Farewell! Watch the coming of the great ozonic wave that sweeps back and forth between the visible and the invisible! It is coming now. Leap upon its crest, and it will bear you home!"

MARK TRAFTON.

Hades (no dates here.)

SCHULTE ON "THE POPE, THE KINGS AND THE PEOPLE."

MR. ARTHUR'S GREAT WORK.

Von Schulte, the most celebrated living canonist of the Continent, who, ever since he drafted the Concordat for Austria in 1854, has stood foremost among the ecclesiastical lawyers of Germany, but who, since, in 1860, he declared himself against Papal Infallibility, has become more known to our public, has just written in the literary journal of the University of Jena—*Jenaer Literatur Zeitung*—a review of "The Pope, the Kings and the People." Beginning with a statement of the authorities on which the work is founded, he describes its leading idea as being that of enabling all to see how the project of the Roman Curia was to establish a world-wide lordship of the Pope over reconstructed society, and how the Syllabus and the Vatican Council were at the entrance and the issue in the path leading to the goal. Then, giving a singularly full and exact analysis of the plan and of what he calls the "rich contents" of the work, he proceeds thus to describe its place among writings on the subject: "The book yields much more than its title says. It contains a *History of the Vatican Council*—a history which, as to the inner and outer features of the Council, leaves nothing more to wish for, so far as concerns the subjects falling within the scope of the work. The treatment is in the highest degree clear, calm and comprehensive; and of histories which have as yet appeared it is the one which pictures not only with the most insight, but is at the same time the most objective. We are glad that through the author England receives a work by which she is made so thoroughly acquainted with the bearings of the question. Having respect to the political and ecclesiastical position of those countries in which, and for which, the Curia either hopes or can hope to give effect to its newly-acquired omnipotence, the book presents to the English public, certainly but little acquainted with the subject, the correct view; and, going deep in, supplies the proofs which justify that view. We know not of any work which, drawing together its materials from the literature of four languages, handles its subject with equal accuracy, and in that respect we may declare it a model." The review is signed Von Schulte.

THE METHODIST CLASS-MEETING.

Mr. Editor.—The following extracts from the proceedings of the Methodist Lay and Clerical Convention, held in Montreal a few weeks since, are taken from the report published in the *Christian Guardian*, and will be found worthy of the consideration of your readers, as presenting the value of the class-meeting, and the best mode of conducting it.

Yours, &c.,
J. M. M.

After devotional exercises, Rev. B. Longley, B. A., was called upon to open the discussion of the first subject: The Class-Meeting—its relative value.

Mr. Longley began by describing what he considered to be the nature and design of the class-meeting, and then proceeded to consider its value. 1. In relation to our entire Church polity. 2. In relation to the spiritual life of our members.

Under the first of these heads may be grouped all those advantages which, as a legislative, and executive, and governing body, our Church secures from the mere mechanical subdivision of its members into small family groups, each under its own watchful leader. Of these advantages the speaker specified three, viz., The facilities afforded for presenting, and urging upon the individual member, if necessary, any of the more important financial interests of the Church; the facilities afforded also for presenting and explaining more fully than could otherwise be done any contemplated enterprise or any proposed change in the constitution of the Church; and the bringing more immediately under the Church's maternal supervision the spiritual life of her individual members. In dwelling upon this last point, the speaker referred to class-leaders as under-shepherds who are able to watch, more carefully than it is possible for the pastor to do, over the daily walk and conversation of all the members of a church, however large its membership may be. It is because the class-meeting becomes in this way so true an index to the spiritual life, that it has been made a test of membership. Every Church must have some test of membership, though the fact is not generally recognized, and no Church has a test which more fully meets all the requirements of the case. Every test is to some extent fallible, and against every test may be brought, however unreasonably, the charge that it is arbitrary and tyrannical; but the class-meeting is as nearly infallible and as little open to the charge of tyranny as any other that can be named.

With regard to the spiritual life of the individual member, the speaker said the class-meeting is valuable inasmuch as it induces self-examination. Very clear is the divine commandment, "Examine yourselves whether ye be in the faith." There is, of course, a danger of probing too much in one's own heart, but in this age of excitement and hurry the danger lies in the opposite direction. The world needs nothing to-day so much as to just stop and think. The class-meeting is one of the agencies which help to make men think—to think of their own spiritual condition in the sight of God.

Again, the class-meeting helps to promote brotherly love. Members are brought face to face; they learn each other's names; they become acquainted with each other's joys and sorrows; they pray with and for each other, and the natural result of it all is that they come to cherish for each other a tender Christian sympathy to which otherwise they might have remained strangers.

Again, the class-meeting becomes in many instances the open doorway to a more active and useful Christian life—a training ground whereon the youthful soldier acquires wisdom and strength for braver battle and more glorious victory. There are leading ministers and hundreds of the most active laymen of our Church whose own conviction is, that had they not been helped forward through the agency of the class-meeting they might never have been able publicly to witness or work for Christ.

The class-meeting leads to renewed consecration. Showing us our own need, causing us to review God's mercies, leading us to look out upon life's solemn work and forward to heaven's everlasting reward, sweeping from before our darkening mists of worldliness

until things "unseen and eternal" rise upon our view. It leads us, as its crowning benefit, to cast our souls afresh upon God and to consecrate our lives more fully to his work.

The speaker then reviewed and answered some of the more common objections urged against the value of class-meetings and concluded by vindicating the claims of the class-meeting to our people's more unswerving loyalty and heartier support.

Mr. Robert Irwin testified to the value of the class-meeting, but thought it should be made less like a gathering of undertakers. It should be cheerful and homelike.

Mr. George Young believed that to the Methodist Church the class-meeting was a necessity. The true Christian must have a desire to speak about the better things. The class-meeting afforded the desired opportunity. He had found that his own attachment to class had been strongest when he was living nearest to God. Rev. H. F. Bland was then asked to introduce the second topic: The Class-Meeting—Best mode of conducting it.

He said: The class-meeting is a divine thing with a human name. He quoted numerous passages from the Word of God to prove the scripturalness of the class-meeting. The modern class-meeting grew out of the spiritual necessities of those who were convinced of sin by the preaching of the Wesleys and their coadjutors. As a prudential institution it is as much needed now as ever. As a soul stimulant it is needed. As an instrument of aggression it is needed. The late John Angell James said to a Methodist, "Class-meetings are your strength, the want of them is your weakness."

As to the method of conducting class-meetings, he would not speak dogmatically but would state what had been his own method. He did not go in rotation to the members of the class, but endeavored to make every one feel at home and at ease. After a brief hymn and prayer, he read a carefully selected passage of Scripture, interspersing the reading with expository remarks and questions addressed discriminately to different members of the class. A text of Scripture has been occasionally solicited from each. By this method monotony and repetition are avoided, conversation elicited, profitable thoughts stimulated, and details of experience unconsciously supplied. By this method, also, compulsoriness of speech is avoided; the Bible is placed before the eye as the great objective standard of Christian experience, character and life. Again, by this method the class-meeting instead of being a burden, becomes what it was originally designed to be, a privilege and object of desire. Further by this method, the young are attracted and influenced, and so are saved to Christ and our Church.

The sphere of the class-leader ought not to be confined to the class room. He ought to visit weekly, for spiritual purposes, those who may be prevented from attending the meeting. For this purpose the staff of leaders ought to be multiplied and the classes made more compact.

There ought to be, also, on every circuit a Normal class for the education of future leaders. This class might meet monthly under the direction of the pastor, and would form a corps of reserve from which leaders might at any time be supplied. The speaker concluded his terse and luminous paper by expressing the conviction that the class-meeting, rightly conducted, had in it elements of power such as had not yet been developed.

A very animated and somewhat lengthy discussion then followed, in which the idea presented in both papers were quite freely criticised. Mr. Jas. Patton objected to Rev. Mr. Bland's mode of conducting class on the ground that the class is an experience meeting rather than a Bible class. Rev. L. Gaetz replied that the element of experience is not eliminated from the class-meeting as conducted by Mr. Bland. Rev. John Armstrong also testified to the value of the class-meeting, and spoke of the necessity of throwing variety and interest into it.

The enthusiasm which pervaded this meeting from its commencement to its close was a striking evidence that, by the Methodists of Montreal, a deep interest is felt in this time-honoured institution of our Church.

O HOW SWEET! OR THE POWER OF PRAYER.

BY MRS. M. H. T. JORDAN.

"Sweet, sweet, O how sweet!" said one upon whose brow fifty-nine winters had left their seal—whose mind had been in "darkness that might be felt," while attempting to break from the bands of his soul's great enemy and fly to Christ; "this agony has been so terrible, I have not slept for a week; I can't live so; it does seem that I shall die; Oh do pray for me." A few lingered after the assembly was dismissed, and they told him, as best they could, of the love of Jesus; His promises, the power and simplicity of faith; while one who had just emerged from darkness into the glorious light of the gospel, with a beaming countenance said: "O my brother, it is so easy; just believing in Jesus, that's all; now trust him," and she knelt beside him, and poured out her soul in prayer with a fervency and simplicity of faith that moved the heart of Infinite love, and no doubt astonished angels, while blessings rich and full fell upon the believing group around the altar. And yet the struggle continued. We told him of "The Mighty to save"—in the present tense, and entreated him to give up his struggling, open the door of his heart, and accept Jesus as his Saviour now. Then in the arms of faith we carried him to the Cross, and asked him like the bitten Israelites, to "look and live." While holding him there by faith, beneath the flowing blood, he looked; the darkness fled, and he triumphantly sang:

"Hallelujah, 'tis done! I believe on the Son,
I am saved by the blood of the crucified One."

Then, closing his eyes, as though some new strange light shone upon him, he opened them again with joy inexpressible, saying: "Sweet, O how sweet!" The little colored boy when converted, with the same spiritual poetry and soul satisfaction, when he could think of nothing else with which to compare it, exclaimed, "This love is sweeter than molasses." And the Psalmist, moved by the Holy Ghost when speaking of this love and the Divine teachings, says: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb."

"You all look so good," said our aged brother, as he grasped the hand of one, then another, praising God for salvation by faith. "Oh, the wonderful power of prayer!" he continued. Then said: "I thank you all, dear brethren and sisters, for helping me, and I thank God for saving me." To one who helped to carry him to the Cross, he said: "Your face shines like a bright star. Oh, this is so precious; the rest of my days I'm going to work for Christ. Glory be to his name." His testimony was as clear and positive as King George the Third, of the Friendly Islands, of whom Mr. Taylor tells us. After getting down in the dust, at Jesus' feet, and accepting Him as a perfect Saviour, he said to his people: "Do you see that post in the corner?" pointing to a post in the chapel; "just as certainly as you know you see that post, just so certain am I that Jesus saves me." And like the blind man in the Gospel, whose sight was restored, the glorious light shone so brightly, this new-born soul could say: "I know that whereas I was once blind, I now see." How true it is, as the beloved disciple said: "And hereby we know that he abideth in us, by the Spirit which he hath given us."—*Ch. Adv.*

LET MINISTERS VISIT THE SUNDAY SCHOOLS.

The occasional presence of the minister in the Sunday-school is a great encouragement to both teachers and taught. When it is at all practicable they should manifest their interest by their presence as often as possible. On many of our circuits this is difficult. The example of an energetic minister who is also one of our most effective Sunday-school workers might, however, in this respect be successfully imitated. In order that he may visit the schools on his circuit he has his preaching appointments occasionally filled by a local preacher, and devotes the time to the illustration of the lesson in the Sunday-school by means of his portable black-board, believing that he thus accomplishes greater good than by exclusive

attention to preaching, to the neglect of the schools. We have pleasure in quoting here the following important advice to young ministers by the Rev. Dr. Pope, President of the English Wesleyan Conference.

"While you are yourself yet young, care very diligently for the young of your flock. In this department of ministerial service there are tokens that the Saviour's joy is being fulfilled in us. There never was a time when so much attention was paid to our Catechumens, our Bible-classes, our select Sunday-schools, our teachers' preparations, and the care of children generally. The pastoral oversight of the young has been gently but irresistibly brought before the mind of the Conference; and the result is already felt. Let me affectionately urge you to take your full share in this movement. It has an obvious claim upon you; you are supposed 'naturally' to care for young people. They will repay your toil and assiduous love. And He who loves them that we may vary His well-known title, and call him 'the friend of children,' will take care that you feed his lambs. You will never be nearer to him, nor will He ever be nearer to you, than when you are devising the most liberal things possible on their behalf. You know where to find them. There are many homes whose little ones would very soon learn to hang on your looks and words as they hang on no other. Do your best to make your visits felt in the Sunday-school, where in my judgment you ought to be the permanent catechist."—*S. S. Banner.*

NOW.

Now! A short word; a shorter thing soon uttered.

Oh, listen to the voice of warning now!
"Seek the Lord while He may be found!"
See Him now! "Believe on the Lord Jesus Christ, and thou shalt be saved!"
Believe now! Offer the prayer, "God be merciful to me a sinner" now! Too much time has been wasted already. Lose no more. This may be your only opportunity! Seize it now!

Now! for time is short, and death is near, and judgment threatens! Now! for in eternity it will be too late, and the next step may land you there!

The purpose may not last till to-morrow; fulfil it now!

Fresh difficulties will flood the channel to-morrow—wade it now!

The chain of evil habit will bind you more tightly to-morrow; snap it now!

Living to God is a work of every day; begin it now!

Sin exposes to present miseries; escape them now!

Holiness confers present joys; seize them now!

Your Creator commands; obey Him now!

A God of love entreats; be reconciled now!

The Father from his throne invites; return now!

The Saviour from His cross beseechs; trust Him now!

"Behold, now is the accepted time; behold, now is the day salvation!"

THE BIBLE IN SWITZERLAND.

One day a gentleman in Byrne passed our depot, and stopped to look at the open Bibles exhibited in the window. His eyes lit on the passage in the Sermon on the Mount, "Agree with thine adversary quickly, whilst thou art in the way with him." He read what went before and what came after. It was a voice to him. He had just commenced a lawsuit with another gentleman. Without a moment's delay he went from the window of the depot to his "adversary," told him what had happened; the "adversaries" agreed with each other, and the lawsuit was quashed. Then he returned to the depot, and said that he wanted to buy that Bible he saw in the window. The depository offered him a clean copy of the same edition, for, naturally, the book in the window was soiled by exposure to the sun. But he said, "No; I want that Bible and none other; and then told the depository what she told me and what I have just related.

The depository turns the leaves of her Bible every day. One day a plain woman entered her depot and said: "Madam, you have forgotten to turn the pages of your books, to-day." It turned out that the old woman was in the habit of doing her daily Scripture reading in the large print Bible in our depot window.—*From the Bible Society's "Monthly Reporter."*

OBITUARY.

MRS. JANE C. BARKER, OF HANTSPOBT, NOVA SCOTIA.

Died on 13th of October last, aged 76 years, having been a member of the Methodist Church for nearly half a century.

Mrs. Barker, whose maiden name was Cowan, was a native of Prince Edward Island, where she came in early life to Windsor, with her sister, Mrs. Evans. About the year 1828, under the ministry of the Rev. Robt. Young, the Methodist Church at Windsor was favoured with a time of gracious visitation, and Miss Cowan was among those who then gave themselves to the Lord and to His church. Her Christian life was marked by golly consistency, and by earnestness of purpose, yet she did not at once enter into that clearness of religious experience, which, as a Methodist, she knew to be her privilege. She walked in the fear of the Lord, though without the comfort of the Holy Ghost. There were others then in the church at Windsor, who were then in the same state of mind—servants of God, but without the privilege of adoption as children of God—but their church connection was marked by the divine approval; for in the memorable revival in that town, which commenced in the early part of January, 1833, these were the first fruits of that blessed outpouring of the Holy Spirit. Miss Cowan's enjoyment of acceptance with God then became satisfactory, and her testimony was distinct as to the attainment of the righteousness, the peace, and the joy of the kingdom of God.

In 1834, Miss Cowan was united in marriage with Mr. Michael Barker, of Hantsport, a faithful, God-fearing man, and one who, with a few others in that village, held forth, as they had opportunity, the Methodist doctrine of present and free salvation. Religious privileges in that immediate neighbourhood were not then as abundant as they now are but Mrs. Barker maintained her confidence in God, and steadily pursued her Christian course. The death of some of her children and of her husband tried her sorely, but the Lord was her stay. In later years, by the increase of bodily infirmities, she was seldom able to attend the house of the Lord, and she felt this to be a great privation; but she knew whom she had believed, and held fast her confidence to the end. Her last affliction was not severe, and her removal was unexpected; but her sudden separation from children and friends on earth, was her entrance upon the joys of a brighter sphere, and her re-union with loved ones gone before. The writer preached on the occasion of her funeral upon the strong consolation of those who have fled to Jesus the sinners refuge. Her three daughters, living at Hantsport, we hope will follow in the footsteps of their sainted father and mother, and be found pillars in the temple of God, to go no more out for ever.

J. M. M.

Windsor, March 26, 1878.

CHRISTIANA BUFFETT.

At the ripe age of ninety-three, peacefully fell asleep in Jesus, on Sunday, February 17th. Sister Buffett who was the oldest inhabitant and the first convert in the place was highly esteemed by the whole community. For more than sixty years her beautiful Christian life has testified her fidelity to Christ and has been a living witness of the power of God's renewing grace. Her tribulations were often most severe but by divine grace she was always determined to overcome them and would suffer nothing to turn her either to the right hand or to the left; consequently she witnessed a good profession from the time she decided for Christ till the day of her death. She was a faithful visitor of the sick who were often cheered by her words of consolation. The house of God she loved, faithfully attended its services and was strongly attached to her ministers. She had a remarkably strong constitution; though so old she generally attended the house of God twice on the Sabbath until one Sabbath before her death. She often took part in the public prayer meeting and frequently has the writer been cheered and blessed while the dear old saint has been pleading so earnestly with God for His blessing on her pastor.

When her end came she felt that her work was done. Exulting she told us that she was ready, waiting her Masters call, and that she was going home to be forever at rest with Christ her Redeemer. May her children, and may we all meet her in our Father's home.

Sister B. had eleven children seven of whom are now living and forty grand children and eighty seven great grand children. Her funeral was largely attended.

S. M.

Grand Bank, N.F., March 1st, 1878.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 624. LESSON II. THE SCRIPTURES FOUND AND SEARCHED: or, The Awakening Word. 2 Chron. 34, 14-22. April 14th.

EXPLANATORY.

VERSE 14. THE MONEY. Money is the sinew of war, both in the State and the Church. God honors those who possess it, by making them almoners of his bounty and helpers in his work.

15, 16, 17. SHAFHAN. The prime-minister and trusted servant of the king. I have found. A rare honor thus to bring God's word out of neglect and darkness, and cause it to illumine a land.

18, 19. READ IT. It is not laid up in the king's cabinet as a piece of antiquity, a rarity to be admired, but it is read. The best casket for God's word is the heart of an obedient hearer.

20, 21, 22. THE KING COMMANDED. The noblest in the realm were not too lofty to wait upon the prophetess and learn the will of the Lord. Recently a Japanese nobleman, who had found a part of the New Testament, sent his trustiest servant three hundred miles to ascertain from a missionary the meaning of the word.

GOLDEN TEXT: Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5, 39.

DOCTRINAL SUGGESTION: Inspiration of Scripture.

The next lesson is Jer. 33 1-9. It will be cause of great regret to many that the income of the Wesleyan Missionary Society this year is considerably below that of the previous year.

"GOD A'MOIGHTY HE KNOWS."

An' here's just where I'd like to ax a question, Mester, about summat 'at's worried me a good deal. I dunnot want to question the Maker, but I would like to know how it is 'at sometime it seems 'at we're clean forgot—as if He couldna fash Hisen about our troubles, an' most loike left them to work out theirsens.

"Tim," she'd say, "this is on'y th' skoo' an' we're th' scholars, an' He's teachin' us His way. We munnot be loike th' children o' Israel i' th' wilderness, an' turn away fro' th' cross 'cause o' th' serpent. We munnot say, 'There's a snake.' We mun say, 'There's th' cross, an' th' Lord gi' it to us.' Th' teacher wouldna' be o' much use, Tim, if th' scholars knew as much as he did, an' I allus think it's th' best to comfort mysen wi' sayin', 'Th' Lord A'moighty, He knows.'"

CHRISTIAN joy comes through knowledge, and gets on to duties done. It is not a mere profession. It is not a sudden enthusiasm. It is more than words. "If ye know these things, happy are ye if ye do them." The idle Christian, or the disciple who gives little or nothing of his means to the advancement of the cause of truth, no matter what high attainments he may possess, has not attained the solid comfort of the believer.

GRACE does not manifest itself upon any scale of years, and we have a right to expect to see persons of all ages brought into the church and then consecrate themselves to God and his service. The expressions we so often hear that if men do not believe when young, they are not likely ever to do so, is a wrong one, and one that weakens the efforts of ministers and others in respect to those whom they might otherwise seek with hope and determination.

A SCORE of years since, or more, Father Taylor was among the guests at the session of the Providence Conference, held in the city of Providence. At the close of the services preceding the reading of the appointments the presiding bishop called upon the old hero to lead in prayer. He had a very free time, and began to soar upward in one of his flights of eloquence, as he invoked the Divine blessing upon the labourers about to receive their appointments.

From a Distinguished Jurist. "I have tried the PERUVIAN SYRUP, and the result fully sustains your prediction! It has made a new man of me, infused into my system new vigor and energy; I am no longer tremulous and debilitated, as when you last saw me, but tated, as when you last saw me, but stronger, heartier, and with larger capacity for labor, mental and physical, than at any time during the past five years."

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EDITORIAL LETTER.

Boston, March 25, 1878.

The apprehensions respecting Mr. Moody's work in Boston, alluded to in a previous letter, seem to have no little ground of reasonableness and consistency. They take this form:—

1. The effect upon the Churches. There can be no doubt that the Tabernacle services did much, when first opened, in reviving Christians and ministers, and in giving all evangelical enterprise a more direct and practical turn. Sankey's melodies one hears in every street and, indeed, in every house. They must at least do something towards diffusing a spirit of devotion, though, like all other gifts of God, they are abused and perverted sometimes from their proper aim. But this second stage of Tabernacle meetings feeds a flame which had happily begun to subside in Boston. (These are Boston impressions, be it remembered, not ours.) An unwholesome excitement gathers about these meetings in this way: Christians of an emotional turn—and these are fifty in every hundred—lose all relish for the steady, quiet services of their own churches. Mr. Moody is the man. His portrait is sold in every stall for a few cents; his phrases are common currency in conversation; his tact, influence, labours, are the chief topics while he remains in a city. This he would not desire himself; but no one can prevent it. What is the consequence? When it is known that Moody and Sankey are coming, the plans of the churches are next to paralyzed, the common, essential work that began before Moody was born, and must continue after he is dead, are much neglected, and only resumed with a sigh because of their contrast with great crowds, great choirs, and excitement. There are, it is said, 2,000 voices in the Tabernacle choir; there are hundreds who act as committee, ushers, &c. It would be interesting to know how much these elements are missed from the ordinary means of grace, especially the prayer-meetings and class-meetings of Boston. So much in that direction.

2. Doctrinal difficulties. Mr. Moody, when we heard him, said nothing that could be construed into Plymouthism. Still, he is said to favor, and even defend Plymouth doctrines. They do tinge his discourses occasionally. With a man so devoted as he, this danger may not be very serious; but there are scores of incipient Moodies, half fledged, who are going out over the land to do, in ignorant communities, much mischief. They have all Moody's defects with but few of his excellencies. Even in enlightened localities, and under Mr. Moody's own ministry, error is not estimated at its proper value. A doctrinal statement is received with confidence, imbibed, and resolutely defended, because Mr. Moody has said so, which would be closely investigated and maturely weighed if it came from any other man.

3. Danger of future rivalry. Where will this evangelist movement end? Its proper work seems to be, to visit places where religion languishes, and to leave when religion has been revived. It ought to dwell in tents, easily constructed, easily carried away. But it is building for itself really permanent habitations, on an immense scale too. Its Tabernacles are not for flitting by any means. This in Boston at all events is a costly affair; it will need Moody meetings at certain intervals to keep heart in it; and all control of it will be in the hands of Mr. Moody and none other. The consequences are not far to imagine. Already there is sufficient Moodyism to give shape and permanency to Tabernacle management. How did those 4000 persons gain an entrance to the building, at the service referred to in our last, while 3000, quite as respectable, were left jostling and crushing so long at the front doors? Allowing there were some who subscribed toward the building; there must have been many who held some intimate relation to him who is chief. Spurgeon's Tabernacle we can all understand.

Pew-holders go in by the side-doors: they are Spurgeonites, or Baptists. These 4000 who enter sedately the Boston Tabernacle, are they Moodyites, and if so—what will they be when these particles now crystallizing about a central stem will take complete shape? Is the evangelist movement to end in a sect, and if in a sect what shall be its name and how will it bear with others? Help to nurture them like a grateful bird, or like the young cuckoo rid the nest of its companions? Revolutions are oftentimes greatly beneficial; but when a master appears to direct a revolution to his own ends, by changing a republic into a monarchy, of which he shall be king, what are the results? Let history declare. Evangelistic revivals, too, are blessings; but will the man appear who shall change this movement into a denomination. If so the churches must supply the material.

All this may be averted. If it never happens, that may be due to precautions begotten of consideration and management. Methodism has much to lose or gain by this movement, for it is more akin to its spirit and modes than to any other system. And so, should the movement take denominational shape, Methodism would endure from it more rivalry than any other organization.

Dr. Cumming of Malden, long and widely known as an educator and a rare preacher, conducted a service in Bloomfield St. Church on Sabbath morning. His text was Christ's temptation—one only within the right of a great thinker. He preached what ought to be considered a very great discourse. The choir was large and powerful, the place quite central, the congregation about 300 persons. This one discourse would have made fifteen or twenty for Mr. Moody; yet Mr. Moody draws 7000 people—draws them from Dr. Cumming, and whoever else happens to be preaching at the same time. Is this natural, or does it promise stability of religious interests for the coming day?

ENGLAND is drawing constantly nearer to the dreaded crisis in relation to European affairs. Earl Derby has at length decisively left the Cabinet. Being a peace-at-any-price man, his resignation may be regarded as indicating that war is considered a necessity. It may be concluded that more is intended by the Government than appears on the surface, for immense activity prevails everywhere under army and navy officials. The cloud deepens and darkens, and may burst at any moment. Rarely has so much suspense preceded great national movements as in this case.

THE trial of Vaughan for murder, proceeds in the St. John courts. Some thirty or forty witnesses have been examined. Seldom, we are happy to say, do the records of crime show such base and beastly wickedness as accompanied this killing of an aged and helpless woman. It seems next to impossible that Vaughan can escape condemnation, so strong is the circumstantial evidence against him. N. B.—Vaughan has been found guilty.

REV. G. S. MILLIGAN, A. M., has declined the call to the Principalship of Mount Allison Ladies' Academy. Newfoundland has shown both wisdom and purpose in holding one who has done so much faithful service in stimulating education on that island. We wish him and them a continued period of success and blessing.

OUR readers must not make the mistake that this paper is responsible in any way for advertisements which make offers of large value for small money. We do not know anything for or against these advertisements, but without this word of caution our readers might be led to believe that we were a party to certain offers which are made from time to time in the advertisements alluded to. If any reader imagines that anything can be bought in these hard times at one-fifth its value, they are permitted to try.

It affords us great pleasure to learn that our young friend of Charlottetown, a graduate of Mount Allison College, DeW. Heard, M.A., has recently passed the third year Professional examinations for degree of M.D.; C. M.; in McGill University, taking honors in Anatomy and Practical Anatomy. He proposes finishing at McGill, and proceeding to St. Thomas' Hospital, London.

A METHODIST MINISTER BAPTIZED IN PARADISE.—Rev. John Brown, pastor of the Baptist Church, Paradise, N. S., on the 10th inst., baptized Rev. Mr. Herbert, a Methodist minister of several years' standing in that Province. On the 17th inst., the Rev. Mr. Herbert preached in Clarence in the morning, and in the Baptist Church at Lawrencetown, Annapolis Co., in the evening.—Christian Visitor, of St. John.

These Baptist brethren in charge of newspapers have a wonderful facility for making and unmaking Methodist ministers. Our remarks upon this announcement will, we fear, make sad work with the Visitor's Jubilee. 1. Rev. John Brown did not baptize a Methodist minister of several years standing. 2. Rev. John Brown did not baptize Rev. Mr. Herbert. 3. There is no existence, possibly, a Rev. John Brown. 4. There never was a Rev. Mr. Herbert, so far as our knowledge of Methodist History in Nova Scotia extends.

A LIVELY correspondence goes forward in the Newfoundland Star, in which, against a letter from "Vigil," a writer maintains that many clergymen from other churches are joining the Episcopal body in England and elsewhere. Among those he cites names of Methodists. Well, what of it? From the first, one of the blessings of our cause has been that of stimulating the Church of England. If this be done, by an introduction of ministers into its fold, the results may be all the more direct. But, surely, no man would argue from this that the Episcopal Church is absorbing all the others. Pretensions of this sort are too common, but they are childish.

THE Report of the Halifax Protestant Industrial School for 1877, shows that the Superintendent, Mr. Abner Hart, is doing admirable and economical work among a class of boys whose future will be, doubtless, ample reward for all the care bestowed on them.

OUR ENGLISH LETTER.

MISSIONARY CONVENTION.

DEAR MR. EDITOR.—An important meeting has been held at Centenary Hall, composed of the officials of the Missionary Society, the ministers of the London District; and the lay officers of the London auxiliaries. The papers which were read, and the suggestions which the speakers brought forward were of a most practical character, and possess materials of great value, not merely for London; but if adopted throughout the entire field of Methodism, would give a most blessed and powerful impetus to this great department of our work. The early payment of the yearly subscriptions, and efforts to secure a part of the income very much earlier than at present, and the prompt remittance of monies to the treasurers, were urged with much force. The best way of forming and working

JUVENILE ASSOCIATIONS and the results which would follow were forcibly presented to the meeting. The annual meetings, the missionary prayer meeting, and various other topics were carefully considered. The gathering was felt to be one of decided value and importance, and it was decided to hold another on a yet larger scale at an early date.

THE INCOME FOR 1877-8 has fallen some four thousand pounds below that of the previous year. This is a matter of deep regret, but it was anticipated in view of the extreme and protracted depression of trade in centres from which the society has long been in the receipt of its richest offerings. Other religious and benevolent societies are suffering in very serious diminutions of their incomes. It is feared that the embarrassed state of trade and commerce is not yet at its worst. There are not many hopeful signs of recovery or change for the better. The unsettled condition of the great Eastern question, the dread probability of war, and the keenness of foreign competition in manufacturing, all conspire to keep affairs in England at a very low ebb.

OUR THEOLOGICAL INSTITUTIONS are already four in number, but they are quite insufficient for the number of candidates, and the question presses for their enlargement or for the erection of another Institution. Birmingham is strongly urging its claims for the establishment of the new Branch in its midst, and there is but little doubt that if it is determined to build, the busy midland town will have the preference. A large committee lately made a visit to the town, and were met by the officials, and the whole question was discussed, proposed sites were inspected and munificent offers of local aid were proffered. This is one of the great questions to be submitted to the next Conference, which will consist of ministers and laymen. There are other matters of urgency upon which important consultation have taken place, and the committees find themselves compelled to submit various plans to the ensuing Conference, and can scarcely

recommend with confidence any of their proposals.

EDUCATIONAL QUESTIONS

relating to the children of ministers children and the claims of the middle classes of Methodism for the training of their children, and the admission of the children of laymen to the connexional schools at Kingswood and Woodhouse Grove, are all held in abeyance, and wait for adjustment and enlargement.

MR. GLADSTONE

is one of the prominent actors in the busy and exciting period through which the nation is at present passing. Although he is not the leader of the Opposition in the House of Commons, he is the foremost orator and debater there. Immense importance is attached to his utterances, and his opinions are as carefully studied as if he were the Prime Minister of the Realm. He has been thoroughly abused of late, and the mob has on more than one occasion attacked his London residence, because of his firm attitude on the question of peace, and his refusal to join in the fierce tirades against Russia, and every part of its policy, which is the fashion of so many during the present crisis. His working power is very great, he writes constantly on the great questions of the hour, and appears burdened with innumerable calls upon his time and strength. He has announced his intention to retire from the representation of Greenwich at the next election as he cannot properly attend to the local business of the District. As soon as this was known, applications began to pour in from large and influential places, eager to secure a promise from him, but he declines an engagement at present. He is greatly feared by his political opponents, and much beloved and honored by Liberals and especially in the midst of the influential Nonconformists of the land.

WAR OR PEACE.

The unsettled feeling yet remains, the gigantic preparations of England in ships and the war materials are unabated, and Austria is pressing for a credit vote of about the same amount as that obtained by the English Government. The treaty of peace has been ratified at Constantinople, and is now about to be communicated to the Great Powers by the Russian Government. Of course there is intense anxiety to know exactly what are terms agreed upon by the prostrate Turks, and whether they are likely to be ratified by the Congress which is about to assemble. Doubts and rumors of difficulty are uppermost, and there are serious complications ahead. Very slow progress is being made in the arrangements for

THE CONGRESS.

The only points settled are that it is to meet at Berlin, and that Prince Bismarck is to preside. The time is not fixed, and the number of representatives. It will be a slow business, but that may be a positive advantage, as there will be more time for cool reflection, and for the subsidence of the proud and angry passions of the hour. It will be all the more apparent, how fierce will be the conflict, and how wide the issues, if war again breaks out. There is yet urgent need for incessant prayer for England and our Rulers, and that God would give peace in our time. March 20, 1878. "B."

CORRESPONDENCE

DEAR EDITOR.—I ask a short space in your valuable paper for the insertion of a few notes relative to Connexional interests, &c.

SPECIAL SERVICES, ETC.

In a previous communication I referred to a series of services held at Greer Settlement, and to the gracious results attending them. Those who during those services, professed religion continue without a single exception to give proof of the genuineness of their piety. On a recent Sabbath as many of them as were present were received into membership, on which occasion a sermon was preached from Col. ii. 6. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." The service of that Sunday will, I believe be memorable to all who were present.

For a length of time we held special services in our new church in the village, but without any special results. By these efforts good was evidently affected, albeit we can point to no one as converted through their instrumentality.

CHURCH SOCIALS.

In the early part of the winter, a social was held at Bro. John Chapman's in the interests of our choir, the proceeds of which have been invested in music books. As the winter has been passing two other socials have been held, one at Bro. Cassidy's—the other at Dr. Ruddick's, the proceeds of which, amounting to \$44.50, are being devoted to finishing our new church. This we find to be a very ready and pleasant method of raising money; and it is capable of general adoption.

MISSIONARY MEETINGS.

My first work in this department this year was in February, on the Sussex circuit. The Superintendent being absent the meetings were under the supervision of Bro. Bazendale, who has charge of the circuit. The work of the first meeting fell upon Bro. B. and myself, the other members of the deputation not putting in an appearance. At the second meeting we were, to our great joy, reinforced by Bro. Hart of Exmouth St. and Bro. Tweedy of Apohaqui, through whose excellent

addresses the claims of missions were well represented. At the third meeting we were sensible that our deputation was weakened by the absence of Bro. Hart, whose charge in the city demanded his return. Taking everything into consideration it may be said that the meetings were interesting and successful. Early in the present month I was summoned to attend the missionary meeting on the Upham circuit. On this deputation I had the privilege of being associated with Bro. Teed of Portland, whose company in the social circle is always pleasant, and whose addresses on behalf of missions were eloquent and forcible.

On Sabbath, the 17th inst., Bro. Chapman of Germain Street, preached the missionary sermons on this circuit, and during the week addressed two meetings in the interests of missions. The sermons are favorably spoken of, and the addresses were listened to with rapt attention. The subject of missions was ably dealt with, and its claims impressively presented by Bro. C. On the evening of the 26th inst., Cross Roads, which was full of interest, and good in its financial results. The receipts for missions from the circuit are already more than double those of last year, and the collectors have not yet completed their work.

NEW CHURCH AT GREER SETTLEMENT.

The lot for the church has been staked off, 70x50—and as soon as the form of the deed, which I have sent for, comes to hand, it will be legally secured. The frame has been got out; and it is now being hewn and prepared for raising. The people of the community have taken hold of this work in good earnest; and are planning for its speedy completion. They reckon, and correctly enough, that the hard times of which complaints are heard from every quarter, and which they feel in common with others, do not affect the truth of the adage: "Where there's a will there's a way." Numerous features of encouragement are afforded in connection with this enterprise; and these enable us easily to believe that many months will not elapse before the worship of God will be celebrated at Greer Settlement in a building dedicated to that purpose.

MISCELLANEOUS.

Rev. Mr. Bill, the venerable pastor of the Baptist Church, has been very ill; he is now recovering and is able with care, to perform his Sabbath duties. The Temperance Reform movement is now sustained in this village with unabated enthusiasm; and in the region around its influence is being felt. Mr. H. T. Colpitts, A. B., a graduate of Mount Allison, and at present teaching at Barnesville, Kings County—is engaged to take charge of the Superior school here at the opening of the next term. There are five large vessels on the stocks, some of which are soon to be launched. The weather is quite spring-like; and an early seed-time is anticipated. The work on our railroad is being pushed on towards completion; and the prospect is that about mid-summer we will have railway communication with the world around and beyond.

C. W. H.

St. Martins, N.B., March 29, 1878.

FROM REV. GEO. W. TUTTLE EXPLANATORY.

MR. EDITOR.—As a paragraph in my letter last week may possibly be construed as a reflection upon my predecessor, allow me to say, that such a thought never entered my mind. In connection with what I have said about the division of the circuit, your compositor makes me say the very opposite of what I intended. Instead of reading, there was an other alternative, he should have said "when" I meant to say that "when"—in the wisdom of the Quarterly meeting and the different committees concurred in the division—"there was no other alternative;" the people of River Philip, quietly submitted. If I had any intention of blaming my predecessor, or any other parties, his brotherly statement made to me some weeks ago, viz.—that "even at the District meeting neither he, nor his Circuit Steward, Bro. W. Oxley voted for the division"—had set the matter entirely right between us. This he told me he did in deference to the views of the River Philip people, who felt that too great a financial burden, would be thrown upon them; and they wished to act justly and impartially. You will see therefore that there was no intention on my part, of blaming any body.

Further than this, I cannot modify my statements, which I felt under the circumstances were called for; as it was an emergency, growing out of the division of the circuit, that called forth the noble liberality of our people. But such an effort is spasmodic, and cannot be relied upon as a regular source of income. No one can be in a better position than I am, to form a just appreciation of Bro. Alcorn's labours on these two circuits. I do sincerely commend them. But I must intreat brethren who are contemplating a division of their circuits, to consider who will be eased and who burdened, both financially and physically; and to take the depleted state of our missionary income into the account.

You have admitted Mr. Editor, in a circular sent to us some time ago, that our ministry has multiplied far beyond the proportion of our membership, and their financial abilities. Our people are more loyal in their protestations against this anomalous state of things, than some of us have been. All these difficulties will be obviated by a wise regard to our guarantees for financial support. When these are withheld, or are insufficient our case ceases at once. Does any one expect us to go a warfare at our own charges? You know that some brethren are doing this to a great extent already—drawing upon their private resources to support their families, which the church ought to support while she has all their time and energies. Hence the dissatisfaction that ensues.

G. W. TUTTLE.

River Philip, March, 1878.

A PLEASANT LETTER FROM THE WEST.

TRENTON, ONTARIO, March 27, 1878. DEAR BRO. NICOLSON,—In remitting my subscription for the WESLEYAN, allow me to say that I have been greatly interested in "Smith's History of Methodism in the Eastern Provinces." Especially so, with his account of the powerful conversion of Col. Byard and its results. I was aware, from other sources of information, of the conversion of the Duke of Kent about that time, and of his subsequent marriage with the mother of Queen Victoria. How far that conversion was influenced by the letters of his quondam friend, I know not. Methodism has conferred, instrumentally, unnumbered blessings upon the British empire and upon the world. Is it not probable that the light of eternity, perhaps of time, will show that she has contributed through this channel, to the saving of the empire from being ruled by the dissolute Duke of Brunswick, and to the happiness we enjoy under the reign of a virtuous and Christian Queen. If an allusion, it is a pleasing one. Yours, W. YOUNG.

We had a very pleasant call at our editorial rooms from Rev. A. W. Nicholson, book steward and editor of the Wesleyan, Halifax, N.S. Mr. Nicholson is visiting the States in the interest of the Wesleyan Book Depository, which, we are glad to know, is enjoying much prosperity. The efficient paper gives constant evidence of the vigor and intelligence of its editor.—Zion's Herald.

NEWS FROM THE CIRCUITS.

Extracts from the Minutes of a Quarterly Meeting held in the Sussex Vale Circuit, March 25th, 1878.

Resolved—"That the thanks of this Quarterly Board are due, and are hereby tendered to the Rev. J. T. Baxendale for his very acceptable services, during the absence of our Pastor, the Rev. John Prince, in the United States." Passed unanimously.

And Further Resolved—"That the Recording Steward forward a copy of the above resolution to the Editor of the WESLEYAN for insertion."

R. McCULLY, Rec. Steward.

Eleven persons were admitted to membership in the Methodist Church and received the right hand of fellowship on Sunday evening last, making forty-eight members added to this church during the last six months.—Moncton Gleaner, 23rd.

The Rev. E. Jenkins has been sick, and confined to the house since Tuesday of last week, and is still very weak. His Sabbath day appointments here were filled by the Rev. Mr. Thomas of Escuminac.—Union Advocate.

By the heavy gale of last week our beautiful little Church at Digby was injured to the extent of having its steeple blown down. Otherwise the building escaped harm.

As the result of Special Services held on this circuit this winter we have received into the church about eighty persons, and we expect a number more.

T. J. DEINSTADT, Tryon, P. E. I., March 25th.

John Boyd, Esq., of St. John, lectured to-night in the Methodist Church. His subject was "Extra Luggage." It was the largest audience that has listened to a lecture for many years. The house was literally filled and the aisles were occupied by benches also filled. Over 1000 were present. Mr. Boyd was received by a hearty cheer, and at the close the whole audience signified their delight by a rising vote in which the ladies joined. The event would be soon forgotten here. Moncton Item and St. John's Telegraph.

BETTS COVE, N. F.—You will be glad to know that at a Bazaar recently held at Betts Cove in aid of our new Church here, we realized nearly, if not quite \$400. All by fair and honorable selling; no lotteries nor other impropriety allowed.

G. J. BOND.

BAIE VERTE.—To those who are acquainted with this circuit a few items may not be uninteresting. At Baie Verte we have just closed a series of special services, which to many have been a source of blessing. Believers have been quickened, wanderers reclaimed, and a number of young persons have professed faith in Christ. In many of the services an extraordinary degree of the Spirit's power was manifest, to which we look back with gratitude to the great head of the church. During the summer and autumn Five Societies were made by our people, on different parts of the circuit, the proceeds of which were devoted to the renovation, enlargement, etc., of the Parsonage, in which our Superintendent (Mr. Allen) has displayed remarkable tact and energy. The friends at Bristol also have not been backward in providing for our necessities. Last month an entertainment was held,

comprised of selections of music rendered by Mrs. A. Copp and Misses Marvin and Avard, and a few interesting and humorous readings by Rev. Mr. Allen. During the evening the company were regaled by a tea, for the preparation of which our ladies are so famous. A very enjoyable evening was spent, and although the weather was unpropitious, enough was realized to pay for the new Sleigh, for which object the entertainment was given.

The state of the circuit generally is somewhat improved; congregations are very good and attentive; and we are hoping for more copious showers of Heavenly blessing.

While we feel thankful to God for any addition to his church, we are saddened by the departure of one of our standard-bearers. Mr. Stephen Goodwin, for some 40 years an active member of the Methodist Church, has been suddenly removed by death. He was a thorough Methodist, a friend to the Minister, and a cheerful contributor; faithfully fulfilling among other duties, those belonging to the Sabbath School Superintendent and Recording Steward. We trust that the loss of the Church will be his eternal gain.

T. S.

PORTLAND METHODIST CHURCH.—The plans for the building of the Portland Methodist Church, on the corner of Chapel and Portland streets, have been submitted to the Trustees of the Church. As yet, no definite action has been taken in the matter. According to the plans, the building is to be of brick, with stone dressings, and is 87 feet in length by 60 feet in breadth. Exclusive of the tower, the basement contains a large school-room and class-rooms. The height of the ceiling is 13 feet. The Portland street front has the main entrance in its centre, with large vestibule, from which access is had to the gallery by a spacious and easy flight of stairs on both sides; and central and side entrances to the principal floor of the church. There are also stairs to the basement in the tower, at the corner of Portland and Chapel streets. The seats in the church are concentric in their arrangement, and, with those in the gallery, give a seating capacity for more than 700 persons. The chancel contains the reading desk, on a raised platform, with the communion rail in front. The choir is placed in the rear of the reading desk, with recess for organ on one side and vestry on the other. Three pillars on either side of the main aisle support the gallery, and the roof is groined and vaulted. The plan of the building is cruciform, and the elevation shows a beautiful design of the pointed gothic style of architecture. The design and arrangements reflect the highest credit on the architect, Mr. D. E. Dunham.—News.

Sermons were preached yesterday in behalf of the Educational Society of the Methodist Church of Canada, at the Grafton Street and Brunswick Street Churches. The service in the latter church was conducted in the morning by the Rev. Joseph Coffin, of Horton, who delivered a very able discourse, taking as his text Matthew xiii. 52. "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasury things new and old." His address was an earnest and logical appeal in favor of an educated ministry. The rev. gentleman seems to possess as much electricity as ever.

In the evening the same pulpit was occupied by a gentleman well known in Halifax, the Rev. J. A. Rogers, of Truro. He selected as his text, Colossians i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." His theme was the "Office of the Christian Ministry." For over one hour the rev. gentleman held the attention of his audience. It was indeed an eloquent and impressive effort.—Reporter.

SABBATH SCHOOL FESTIVAL.—On Friday evening last the Sabbath School in connection with the Grafton St. Church held their Festival. The spacious school-room, notwithstanding the unfavourable evening, was filled with the children and a few of their friends. After full justice was done to the tea and cake which had been bountifully supplied, the literary part of the programme was entered upon. Recitations by several of the scholars were delivered; delightful singing under the direction of Mr. Jas. Shannon and addresses by the Rev. W. H. Hartz, Rev. J. G. Hennigar, and the Hon. S. L. Shannon, all tended to make up a very enjoyable time. Through the kindness of Rev. A. W. Nicolson and the Hon. S. L. Shannon, special prizes were awarded, and the presentation of them and about a score of others as rewards for attendance, diligence, etc., excited considerable interest in the school. We must not omit to refer to an admirable essay on the life of St. Paul, portions of which were read by

the Rev. W. H. Hartz, and which was the production of one of the scholars of the school. The special prizes were awarded to Miss Hattie Thomas and Matilda Cunningham.

The Concert in the Methodist Church, Friday evening, notwithstanding the inclemency of the weather, was attended by about 400 persons. The singers were from the Methodist and Baptist church choirs, with the addition of Miss Hardman from Quebec. The singers acquitted themselves admirably and the instrumentation was highly appreciated. The following is the programme:—

- 1. Chorus: Strike the Cymbal.
2. Piano Duet, by Mrs J. W. Wallace and Miss Record—"Victoria Waltz"—which was highly appreciated by the audience.
3. Quartette: "I Will Arise"—by Miss Hardman, Mr. Thomson, and Mr. McQuinn, (Miss Sumner, who was to have appeared, was unwell.)
4. Solo, by Mr. Nase: "Softly o'er the Rippling Water."
5. Quartette: "Moonlight on the Lake" by Mrs. J. D. Henderson, Miss Record, Mr. J. D. Henderson, and Mr. S. Crandall.
6. Duet: "O Swallow, Happy Swallow," by Miss Hardman and Miss Luttrell.
7. Chorus: "And it shall come to pass."
8. Solo: Mr. McQuinn, "Where the Sparrows build."
9. Quartette: "Where will the soul find rest?" by Messrs. Thomson, Nase, Dobson and McQueen.
10. Solo: "Esmeralda," by Miss Hardman. Being encored, the singer gave "Far away."
11. Quartette: "Gently Lord," by Miss Hardman, Mr. Thompson and Mr. McCully, (Miss Sumner being unavoidably absent.)
12. Solo and Chorus: "Grand Father's Clock," Mr. J. D. Henderson taking the solo. An encore being called for, the last verse was repeated.
In addition to the ladies and gentlemen named above, Mrs. T. Taylor, Mrs. H. A. Jones and Miss Humphrey assisted in the choruses, which were satisfactorily rendered. Miss Harding's services were highly appreciated, and it was generally conceded that there was first class talent among Monctonians. We might add that but few opportunities offered for practice in preparation for this concert.—Moncton Times.

ENTERTAINMENT.—An interesting social and literary entertainment was given by the members of Kay street church, at Orange Hall, Young St., Tuesday night. Tea was served at 7 o'clock, after which the company, a large one, retired to the main hall upstairs, where a very good musical and literary programme was rendered.

THE ST. JOHN MURDER TRIAL.—The trial of William Vaughan, for the murder of Mary Quinn, closed on Monday. The jury, after deliberations extending over an hour and a half, returned a verdict of guilty. The unfortunate prisoner preserved a stolid indifference, after the verdict was rendered till he left the Court.

NEWS IN BRIEF.

NOVA SCOTIA.

The brig, Adelaide arrived at Liverpool, N. S., on Saturday week, and the next day a fire broke out in the hold. Some cargo was burned and the vessel slightly damaged.

Capt Kennedy, of the schr. Leon Porter, which arrived here last week, reports that while off LaHave, his vessel sailed through immense schools of herring. These fish do not usually appear on our coast till much later in the season.

An old lady—Mrs. Margaret McConnell—died in New Glasgow on Saturday last at the age of 92, whose eyesight, almost up to the time of her death, remained so good that she could read ordinary newspaper print without the aid of glasses—in fact, she never used spectacles. Such cases of good eyesight at a great age are rare.

A seaman named John Ferguson, a native of Cape Breton, belonging to the schr. Lord Mayo, of this, was drowned at Demerara on the 7th ult. He was getting over the side of an English barque to get into a boat to go on board his vessel, lying in the river. He missed his hold, fell in the water, was swept away by the current and drowned.

It is the intention of the Dartmouth authorities to appoint a night watchman for that town. Recent fires and robberies committed under cover of the darkness show that the appointment of such an officer could not be made too soon.

It is reported that Hampton and Watson, whose visit to the city was alike unpleasant to the Bank of Nova Scotia and themselves, have been arrested, with a gang of others, for robbing a bank in the Southern States.

Charles E. Farrow, of Kentville, publicly apologizes for having procured the arrest of William H. Chisholm, in St. John, for late take the proceedings and that there was no foundation for the charge. Mr. Chisholm was honorably discharged by a magistrate.

The death is announced of Capt. Kendrick, long and favourably known as a sailing master, and of late years Superintendent of Light-houses.

A correspondent of the Truro "Sun" reports that on Saturday night, the 23rd ult., a barn belonging to Mr. Daniel Dunn, Upper Kennetcook, was totally destroyed by fire, together with the contents, consisting of six head of cattle, two horses and a quantity of hay, grain, tools, &c. An adjoining building, which was damaged to the extent of twenty or thirty dollars, was only saved through great exertions. The fire was supposed to have been the work of an incendiary and a man by the

name of Nolan has been arrested on suspicion.

A despatch from Boston announces that the Canada Coal and Railway Company, with large coal mines at Cape Breton, is embarrassed, with liabilities of \$200,000.

Windsor, N. S., March 30.—George S. Mole, a freight clerk on the Western Counties Railway, was killed in the yard at Windsor on Saturday morning, under the following circumstances. After the arrival of the morning express from Halifax, the train men were shunting some cars into the transshipping siding, to enable the men to check some freight, which was about being transferred to W. A. Railway. The deceased was on top of one of the box cars, and appears to have slipped or lost his balance and fell in front of the cars which, with part of the next car, passed over his left thigh and hip. His left arm was broken by the fall. He only lived 45 minutes after the accident. Drs. Black and Gossip were sent for, but they could do nothing for the poor fellow. An inquest was held. Verdict accidental death. Deceased leaves a wife and one child, who have the sympathy of the whole community, as Mr. Mole was highly esteemed by all who had business transactions with him, on account of his very courteous and obliging manner.

The "Digby Courier" reports wild geese passing over that town last week in the direction of Labrador. A hunter Mr. C. E. Gildland, Digby Neck, on the 10th ult., found a cosy little bird's nest with three speckled eggs, one of which on being opened showed a bird nearly ready to leave the shell.

Edward Nicols, telegraph student, fell from the Station platform, Berwick, on Friday night last, striking his head on the rails. When found he was under the water.

NEW BRUNSWICK & P. E. ISLAND.

A number of men have proceeded to Musquash, where they will endeavor to get the barque Liffey off the Split Rock, where she went ashore a few days ago.

The Gleaner says that the residence of Mr. Peter Gray, farmer, opposite Middle Island, Chatham, was totally destroyed by fire on Wednesday last. Nearly all the furniture was saved, but the contents of the cellar were destroyed. Mr. Gray, who was 75 years of age and not very healthy, was so prostrated by the shock and over exertion, that he was unable to rally, and died on Thursday.

Mr. William Oulton, and three other men, of Baie Vert Road, were in the woods one day last week, moose hunting, and they came across a bears den with an old bear and two cubs in it. They succeeded in killing the old one and capturing the two cubs, one of which Mr. Oulton has in his possession now.

It is reported that two young children have been poisoned in Woodstock by eating snow impregnated with poison laid to kill rats.

Mr. Asa Blakelock, who died at St. John on Friday, was an old and respected citizen—the oldest survivor of those born there. He was born in a house on Duke St., near the corner of Charlotte street, one of those destroyed by the late fire. His faculties were quite unimpaired, and in his later years he took great delight in recounting the early scenes in the history of the city.

The "Telegraph" says:—Dr. J. M. Peckles, who is now lecturing on his travels in foreign lands in London, to large audiences, proposes to come to America via Halifax and St. John, and to deliver a few of his instructive lectures here. The Dr. advertises some 14 lectures, including his travels and observations in India, China, Africa and Mexico. These lectures are illustrated by maps, relics, paintings, &c. Dr. Peckles expects to leave England early in April.

The Mechanics' Marine Insurance Co. of P. E. Island has declared a dividend of 45 per cent, on its paid up capital, and on the last three years has averaged 34 and a-half per cent.

The closing lecture of the Hillsboro Course was given on the evening of the 26th ult. The subject was "Penitence and the lecturer the Rev. D. D. Currie, of Moncton, who spoke an hour and thirty minutes to a deeply interested and highly appreciative audience. On closing his remarks he conveyed to the meeting the best regards of Mr. J. R. Pidgeon, who had been highly instrumental in the formation of the club, and a motion was unanimously passed acknowledging Mr. P.'s kind interest. A third motion was passed thanking Mr. Dutcher for the cheap and interesting course of lectures. In a few well-timed remarks the Rev. gentleman signified his acknowledgement of the same, and promised a concert as a finale of the winter's highly instructive entertainment.

A Mass Meeting at Cape DeMoisselle Creek on Saturday evening, was a grand success. The house was filled to overflowing, and many who could not effect an entrance were obliged to go away dissatisfied. Over one hundred and fifty signed the pledge and donated the ribbon.

The many friends of Mr. Joseph H. Morrison, formerly head master of the Winter street High School, Portland, will be pleased to learn that he has just completed a very successful course at Bellevue College, at its recent commencement. Mr. Morrison was one of the few who made the highest possible number of marks in a graduating class of 130 in the examination for degrees. He has already commenced practice in Brookville, Sussex Co., New Jersey.

A sad accident, that will have a fatal termination, occurred last week in front of Messrs. Deveyers' building on Water street, St. John. Daniel Langdon was stooping down to pick up a chest of tea from his sloven, when suddenly, without any warning, he was thrown to the ground by several pieces of board, which were blown by the wind from an upper window in the Deveber building striking him on the back. Dr. T. J. O. Earle was summoned, and finding that he had received serious injuries had him removed to the Public Hospital where it was found two of the lower vertebrae of his back were broken. Langdon lived on the Queen square and has a wife and two children. He may linger but cannot recover from his injuries.

The Legislature of Prince Edward Island has been in session for over a week. The business transacted so far is only of local interest. Both political parties evidence hostility to Maritime union.

UPPER PROVINCES.

On the application of His Excellency the Governor-General to the University of London, made through the Colonial office in October last, the Senate of the University have agreed that examinations in connection with the Gilchrist Scholarship, subsequent to that for matriculation, may be conducted in the different Provinces, so far as concerns de-

grees in Arts and in Laws, and the first of May in each year is named as the time at which the places for holding the first and second examinations for degrees in Arts, and the second of October for degrees in Law, must be ascertained and reported to the Senate.

The past week, says the "Monetary Times," has been very fatal for Canadian traders. We note 8 assignments, 2 of them among general dealers; 4 suspensions, all by grocers. Twenty-five attachments are announced, out of which nine are general store people.

Railway traffic in the Dominion appears to be getting better. The intercolonial receipts for February were \$23,225, or 25 per cent. greater than in the same month of 1877, the increase is greatest in freight, but passengers and mails also yield well.

Business men from Toronto report great activity in the wholesale trade. Country buyers are purchasing large stocks.

Several lumber sales have been effected at Ottawa within a few days at an advance. The stock on hand is lighter than usual and a good feeling prevails.

In the Canada "Gazette," the customs regulation forbidding the importation of cattle from Europe is rescinded, the rhinder pest having disappeared.

Statement of the value of goods entered for consumption in the Dominion, "exclusive of British Columbia," during February, 1878, \$5,392,117; the duty thereon was \$245,000. The exports for the same month were \$2,282,625.

A Toronto telegram publishes a paragraph to the effect that the Queen's Own Rifles are drilling, preparatory to garrisoning Halifax, to allow of the withdrawal of regular regiments stationed there, but the statement is officially denied. A similar report with reference to Montreal garrison comes from that city.

John F. McDonald, Toronto, local freight agent of the Northern Railway, has absconded to the United States. The defaulter had for a number of years occupied the position of freight agent. For some time past Mr. McDonald has indulged in considerable private speculation and lost heavily. The defalcation is placed at \$2,000. McDonald must have spent this money previously as he had borrowed forty dollars to enable him to get away. He enjoyed the confidence of the company to an unlimited extent, and was a man of good character, attentive to business and an excellent officer. His family, consisting of a wife and two children remains in the city.

At London, Ont., George Baker, who pleaded guilty to a charge of attempting to commit a rape on Miss Penny, daughter of the Asylum gardener, was sentenced to confinement in jail for two months, during which time he is to receive two lashings of twenty strokes each, and at the expiration of that time to be sent to the Central Prison at Toronto for twenty months.

MISCELLANEOUS.

The New York "Herald" states that the Rev. Llewellyn Jones, M.A., rector of Little Herford, Tenbury, England, has accepted the bishopric of Newfoundland.

Through freights from New York to Chicago are 91 cents per barrel, while from Chicago to Liverpool or Glasgow the rate is only 95 cents per barrel.

The amount of gold coin, exclusive of loose gold or bullion, sealed up in the United States treasury vaults at Washington is \$97,000,000. A few days ago an examination was made of all the accounts, notes, coin and bullion, and the only discrepancy found between the amount on hand and the Secretary's statement was an excess of 34 cents.

The coroner's inquest has found that the loss of the "Eurydice" was accidental, and no blame is attached to anybody.

The colliers of Dean Forest have received notice of five per cent. reduction in wages. The owners of the South Yorkshire and North Derbyshire collieries have accepted a compromise proposed by the men, and the wages will be reduced five per cent. instead of seven and one half per cent., as first contemplated.

The Pope received ex-President Grant and wife and son last week. M. Chatard, rector of the American College, awarded General Grant in the hall of the Swiss guards, and accompanied him to the Pope's apartments, where Cardinal McCloskey presented him to the Pope, who received him with every mark of distinction.

Rio Janeiro advices of the 4th state that the yellow fever deaths are 15 daily. The sufferings of settlers in the north east are reported to be horrible from drought and starvation. A family there killed and ate a two year old child, from the effects of which the father died. A case of yellow fever in Montevideo has caused more strict quarantine at Buenos Ayres. Lung disease is killing many cattle in Uruguay.

At Lloyds on Saturday war insurances were five shillings per hundred pounds on British hulls and cargoes; ten to twenty shillings on black sea risks, which are regarded with great disfavour, and half to one per cent. on Russian hulls. It is stated that the Russian exchange has fallen 11 per cent.

The London "Daily News" states that Lady Burdett Coutts is negotiating for land in Osnaburg street, on which she intends to erect lodgings for the poor, capable of accommodating 10,000 persons at the maximum rent of 4s. 6d. weekly for domicile.

The English revenue for the fiscal year ending March 31, expected to show considerable debt, shows a surplus of \$30,851,000. The "Times" says this is because the expectation that some of the duties would be increased to meet the demands of the forthcoming budget induced extraordinary activity at the Custom house during the closing weeks of the year.

The Department of State, Washington, D. C., has received a despatch from the United States Consul at Nuremberg, describing the distress of the spinning and weaving districts, known as Voittand. Owing to the continued depression of trade, most of the factories are closed and the weavers and families are subsisting on past earnings and glad to get 15 to 25 cents per day for hard work without board. In Nuremberg wages are higher, although but few can find employment and the prostration of business seems to be increasing. The beer houses, of which there is one to every nine households in Nuremberg, are filled with idle laborers. A falling off in the American and Oriental trade is regarded as the cause of the depression. One thousand of suffering German Americans are wandering about Germany in search of employment and means of returning the United States which they left in search of better wages. The consulate is overwhelmed with appeals for aid.

WESLEYAN ALMANAC APRIL, 1878.

New Moon, 2 day, 5h, 0m, Afternoon. First Quarter, 10 day, 10h, 40m, Morning. Full Moon, 17 day, 1h, 45m, Morning. Last Quarter, 24 day, 4h, 19m, Morning.

Table with columns: Day of Week, SUN, MOON, Rises Sets, Rises Souths Sets, H. M. S. M. Contains daily astronomical data for April 1-30.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farnborough, Cornwallis, Horton, Hanabury, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 3 hours 30 minutes LATER.

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

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

ACADIAN MINES MISSION, March 23-d, 1878

DEAR MR. EDITOR, As we do not often intrude upon the columns of the WESLEYAN perhaps you will permit us to furnish your readers with a few items from this comparatively new mission. In 1875, Acadian Mines first appeared in the Minutes of Conference as the head of a circuit, to which Brother Sharp, on his arrival from England, was appointed. At the Conference of 1876 we found we were placed in charge of this Circuit and without questioning the wisdom of the Stationing Committee in the appointment, commenced our labors at once; not however without many misgivings as to our ability to work efficiently, a circuit so peculiar in its demands. Arriving at the post of duty we found that the majority of Methodists were Cornish miners residing at Martin's Brook, and Folliegh Mountain, two of the mining districts of the S. C. of Canada. Early in the Fall, after our arrival, the company decided to partially close operations at Folliegh Mountain, where some fifty to seventy men were employed. This of course seriously changed the programme of our work, as well as removing a large number of our members and supporters, also materially affecting the receipts of the circuit. According to the estimates of the quarterly meeting, not less than two hundred dollars were lost to the Society from this cause during the year.

At the last Conference in accordance with the request of the inhabitants, Great Village was annexed to this circuit as it was supposed we could better supply them with services, living only five miles distant, than the minister of the Onslow Circuit who resided about fifteen miles away. We have on this mission four regular preaching places, in two of which we preach ever Sunday.

PLACES OF WORSHIP.

In Acadian Mines we have a very neat and respectable "Union Church," owned by Presbyterian, Baptist and Methodist. In this we preach every Sunday, taking our turn morning, afternoon and evening. We have also the privilege of using this Church for week evening services by paying the sum of fifty cent a night. But as our people are taxed to the utmost of their ability of giving we have to be content with a Cottage Prayer Meeting.

In Martin's Brook, we found the people worshipping in an old carpenter's shop, now we have a fine little hall, capable of seating about one hundred and fifty persons, all completed, and with only twenty dollars debt. Our Cornish friends have done nobly in the erection of this building, which is a credit to them and speaks well for Methodism.

In Great Village, we purchased and have taken possession of the old Town Hall. It will cost us three hundred dollars. This building can easily be converted into a church, when the Methodist shall be sufficiently numerous to require it. There is some little difficulty in our obtaining legal possession of this building, we own a little over eight, out of the twenty shares. These shares have been given to the Methodist Church, but how we shall succeed in securing the others we are not just now prepared to say.

HINDERANCES TO OUR SUCCESS.

In common with all who are engaged in the work of our beloved Methodism we

have our hinderances, but it seems to us ours are more complicated than those on any other mission within the bounds of this Conference. The people are unsettled. Coming and going is the order of the day, (e.g.) A short time ago we received a letter to say a certain man, in the Companies employ was a member of our church; on enquiry we found he had worked a week or two and just when we expected him to be of use to us, he left to seek employment elsewhere. This will serve as a specimen of what with us is almost a daily occurrence. Such being the state of affairs the people do not feel that interest in us or our work that they would if the prospect of permanent employment was brighter.

THE OUTLOOK—METHODISTICALLY.

We feel encouraged, things are assuming a brighter aspect. Our congregations are large and apparently very much interested in the services. We deeply regret our inability to report any special work of grace, still we believe the seed, in many instances has fallen into prepared soil. The fruit thereof we are looking for constantly. If all our members were deeply alive to the importance of laboring earnestly and believingly for the conversion of souls, we are assured the Divine Spirit would be poured out upon us, and the number of our members largely increased.

In Acadian Mines we cannot expect much permanent success until we have a place of worship of our own, while we have a "Union Church" and there is to a certain extent real union among the different denominations. Still we desire to engage in our own work, in our own sanctuary, and in our own way, and till this can be accomplished we fear Methodism will not grow into the society we could wish.

In Great Village so far it is uphill work. Still we are hopeful. The seed is sown, and we are waiting to realize the fulfilment of God's promised presence.

In Martin's Brook we held some special services. The Society was quickened many of whom we trust are pressing in pursuit of the perfect love that casteth out fear" and we see some upon whom the word preached, is making a deep and we trust abiding impression.

TEMPERANCE.

The great tidal wave of Temperance Reform has reached this village. Last year we had a large number of places, in defiance of all law, opened for the illicit sale of liquor. Now we have a Reform Club, with five or six hundred members, in this cause we are often encouraged by the presence and earnest words of the manager of the Companies works, G. Jammie, Esq., who personally urges upon his men the advantage of temperance. And we are bold to say, that, considering the men are from almost all parts of the civilized world, a heterogeneous crowd, there is not a quieter community in Nova Scotia. Nor a steadier lot of men to be found in any public works.

On Friday March 15th, the parsonage was taken possession of by about eighty of the friends of the Minister, who seemed to thoroughly enjoy themselves, while some of the young ladies discoursed sweet music and gave us some excellent singing. At about 9 o'clock the company was called to order, and Captain John Bryant unanimously appointed to the chair, whose privilege it was to present to the Minister on behalf of the members, supporters and numerous friends of other denominations, a purse containing the very handsome sum of \$130. After the presentation we were privileged with some very appropriate speeches from gentlemen present, interspersed with some very excellent music. The meeting closed with the Doxology, in which all seemed to engage, and none more heartily than your correspondent.

X. Y. Z.

AMERICAN MISSIONS.

The following is one of the best assortments of mission news ever sent to the press from the New York office. Read every item:

Bishop Wiley writes to the mission rooms, New York, Feb. 5, on the steamer "Oceanic," China sea, in which he says: "We are on our way from Hong Kong to Yokohama, having left Hong Kong Feb. 1, and expecting to reach Yokohama on the 7th. We are all well, but I leave China with a sad heart, rejoicing that everything there is doing so well, but sad that my long-intended visit is over. I find my heart intensely interested in the China work. The Foo Chow conference passed a vote of thanks to the church and Missionary society, and appointed Sia Sek Ong to put it into writing. We will stop probably a month in Japan, and, Providence permitting, hope to reach home some time in April. We are having quite a stormy passage this time, but are making good

'runs.' We left Foo Chow Jan 19, and visited Hong Kong and Canton. The Wesleyans are doing pretty well at Canton. I do not feel strongly impressed in favour of our opening a mission there. Canton is pretty well occupied, and is not a promising field. It has been too much and too long under foreign influence. What a sad fact that foreign influence is, on the whole much against the work of evangelization. I am very sorry Heking did not get a new house and man for Tientsin. Oh, if the church only knew the delay and embarrassment growing out of these meagre appropriations, she would do better."

Rev. J. F. Thomson writes, Liverpool under date of Feb. 19. They had a remarkably fine passage across the ocean, and expected to sail at 11 a.m., on the Cotopaxi, which touches at Montevideo on her way to the Pacific coast. Bro. Thomson received a great many small parcels for his bazaar in Montevideo, and said he acknowledged the receipt of most of them by postal, and will do so with all from Montevideo.

A correspondent long resident in Constantinople, writes: "There will inevitably be a battle for religious liberty after that for civil liberty is over. At one time thirty-five young Bulgarian boys, between the ages of ten and fifteen, were brought into the capital loaded with irons, and afterwards sent off, no one knows where. Our whole community has been, and still is, in a state of great fear. Yesterday, for example, I received thirteen boxes from an English family in haste to leave. Just after that a Turkish family came begging protection. They were afraid of their own people fully as much as of the Russians. The city and suburbs are swarming with armed Circassians with their plunder, and homeless refugees, of whom over a hundred thousand have come in.

A young Bulgarian now in this country says: "I am glad to see that Bulgaria, including the larger part of Thrace and Macedonia, is to be constituted a semi-independent principality, sustaining the same relation to the Porte as the principalities of Servia and Roumania have heretofore sustained. This is a great step in advance; and if religious toleration be proclaimed in the new principality, as I most earnestly hope it will, an effectual door will then be open for our mission in Bulgaria."

Rev. Dr. Long has under his care at Robert College, Constantinople, forty Bulgarians—which is no slight responsibility at this time. The Dr. has the charge of the college in the absence of Dr. Washburn, and is much worn with work and anxiety. He is doing a grand work at this critical moment for Bulgaria itself, through his communication with our mission at Sisto if out off. Even the communication with Adrianople is by way of Vienna while telegrams come round by Egypt, and require several days.

The brethren feel great embarrassment in view of their reduced appropriations. Their school work suffers fearfully. Ours has always been largely a "preaching mission." We have not relied on schools as the way to secure conversions as some other missions have done, though we have always maintained some school work. Now, however, the case is different. We have a church membership of twenty-five hundred, and many who are nominal Christians besides; so that there are growing up hundreds of Christian children. This is therefore a sad time to have to abolish or cripple schools. Yet it has been forced on the mission. "I fear several of us had wet eyes," writes a missionary, "when this old pioneer, the Moradabad high-school, had to take down its hard-earned good name. We passed four boys in the entrance examination for the university of Calcutta, in December last, yet it must go, for want of money." They have, however, tried to conserve their work as much as possible, and have hit upon the grand expedient of a central normal and high school in connection with the Bareilly Theological school, to which they will send only their most promising students.

It is not easy to realize the comparative growth of much of our foreign work. It was with rejoicing that less

than twenty years ago our missionaries in North India found an isolated, timid inquirer or two asking to know something about the gospel. What a change has transpired! In the year just closed the North India conference reports the baptism of three hundred adults and as many children for that single year! The church has toiled and prayed and paid; shall she not also praise? These adults baptized from heathendom endure for Christ's sake and the gospel's what—well, let us put it into a query—how many of us would endure, and not faint nor falter in our faith? Here is a picture: "The people 'try the life out' of these inquirers. I believe men would go to the stake easier than stand this constant pestering. Their fields are cut at night; cattle turned loose to eat the remainder; their own cattle turned into another man's field, and they fined; property put into their houses, and they seized for theft; then being invited to a friend's at night to 'make up,' they are arrested as thieves near the house, and false witnesses swear they saw them loosing a horse." Read the announcement of the number of adult baptisms, in the light of such incessant and endlessly varied annoyances, added to the chances of loss of life in some cases, and you may more fully appreciate the baptism of three hundred adults.

EXTENT OF RUSSIA.

The area of Great Britain is nearly 84,000 square miles: but in Russia there are steppes, or natural flats, so vast that just as you might place on a salver a tea cake and a garnish of biscuits around it, so you might place on one of the grassy or sandy salvers near the Caspian, England and Scotland entire, and throw in by way of comfits or bon-bons, all the adjacent islands. In so doing, you might not crush a single tree, nor entomb so many inhabitants as the population of an English burgh.

On the other hand, there are forest, so large that, were Briarists to lift a sod from the Ural, he might bury all France beneath a turf of unbroken pines. They say that a squirrel could travel from Moscow to Petersburg without ever touching the ground.

Were an Iclander to travel as the crow flies from the foot of Mount Hecla to Venice, besides a vast extent of ocean, he would pass over the North of Britain, and in his continental transit would visit Holland, Prussia, France, Baden, Wartemburg, Austria. But should a Russian subject, much farther north than Iceland.—should a Laplander, or Samoide be ordered off to a hot climate, he might find his way to Sebastopol or Simpheropol, further south than Venice, without crossing an arm of the sea or ever quitting the terra firma of the Russian territory. If the journey could be performed by magic, in the morning he might gather a few tufts of white lichen to feed his favourite reindeer, and after breakfast on train-oil and sawdust, he himself might rise through the snowy atmosphere, and in the evening come down among the camels and the orange-groves of the Crimea. There he might unpack from their native ice the salmon and the capercaillie which he had yesterday secured as presents for his friends; and after a supper of grapes and pomegranates, might go to sleep at the open lattice, or in the coolest apartment he could find.

Or, setting out from his place at Petersburg; and keeping on the same parallel of latitude, the emperor himself might post in an unbroken line for nearly six thousand miles in his own dominions, and after crossing Behring's Straits, might resume his route, and for many hundred miles still find himself on Russian territory.

His enormous size gives the Russian strange neighbors. With Austria in front, and the north pole in the rear, his bulky shadow falls as far as Italy, and may well make the Loke of Como shiver. On the one side the land of Gustavus and Charles XII. gives him the cold shoulder; whilst on the other side he consoles his unaccustomed palate with the honey of the Cheroneus and the sherbet of Persia. One foot rests on the birth land of Kant and the other on the home of Confucius; and so long is his arm that the letter handed to him by the British settler in Canada he might almost undertake to convey direct to his brother in Calcutta. In other words, betwixt British America and British India hardly anything intervenes which is not Russian.

The area of the Russian empire contains 7,293,850 English square miles. But England and Scotland united have an area of only 98,050 square miles; France 203,737 square miles; and the whole of Europe 3,650,000. Therefore, Russia has

a superficial extent ninety times greater than Great Britain; thirty-six times greater than France; and exactly the double of all Europe united. What a field is there here for missionary enterprise, as yet almost untouched!

NEWS FROM BLOODLESS BATTLE FIELDS.

"My poor little Montserrat! My poor little Montserrat!" Those were the last words of a brave, genial young Methodist Missionary, who, from the island of St. Kitt's in the West Indies has been lately called to his reward, Montserrat is the name of his circuit over which he had pastoral care. Montserrat represented the little band of swart-skinned Christians to whom he spoke the words of life. Absent on a missionary tour, in weak and fevered health, he was stricken down. Death wrote his mandate on his brow and quenched the light of his eye, but the little circuit away out yonder across the hills had gotten such a hold on his Christian interest, that Montserrat was written on his heart as deeply as ever Calais was on Queen Mary's, and death could not erase the handwriting nor quench the love that wrote it, and so he lay down in the little boat, which was bearing him to the shore, and said again and again, "My poor little Montserrat!" and then went home, from whence he will doubtless watch and, may be, aid in some mysterious way, the little church he loved and served so well. Vale George Grayson, and send Montserrat as good a man and as true.

"I shall be seventy-six on the ninth of November, and ought to pull up and have rest; but I cannot allow these thousands of Indians of every part of the great country to die for lack of knowledge while I can ride, or think, or talk." That's the way that tough old veteran, Ralph Stott, writes from the midst of the fourteen thousand coolies to whom he can preach in Tamul, or Hindostani, as the case may be. He writes from D'Urban, in Natal, and in his old age is there doing a work that may well put far younger men to the blush. "I have just returned from a journey of one hundred and fifty miles on horseback, and am no worse for it. My greatest trouble is leaving Mrs. Stott so long. She is nearly seventy-nine, and is getting very feeble." Hear that! ye young warriors who are just donning the armour, and read a serviceable lesson from the grand old Evangelist who has done work for God in India, in England, and in Africa. Still, as far as Ralph Stott is concerned, he ought "to pull up and have rest."

That stout and stalwart offspring of English Methodism, the Methodist Church in Canada, is briskly and boldly following in the steps of the Mother Church. The Canadian Mission, to Japan is full of interest and hope. "Chinese Bibles are in demand, English Bibles are borrowed by those who read them, and I have had to send to Shidzudka for more Bibles." "More Bibles" appears to be a world-wide cry, and those whose faith is strong in the Living Word know full well that that means the final overthrow of heathenism, and the conquest of the world for Him whose right it is.—Methodist Fan.

THE MEETING.

Marriages, they say, are made in heaven, that is, the steps of two, both being God's dear children, are directed by an overruling Providence, that after each has passed over so many windings, the two paths converge, and the two lives meet and melt into each other, like two rivers, flowing thenceforth one broader, deeper, stronger stream. Two or three things, besides marriages, are made in heaven. Meetings that are of shorter duration, and partnerships that are less intimate, come under the same rule. God, who gives law to the ocean, does not neglect a drop. The hairs of your head are numbered. Our meetings and partings are under law to God. It is not in man that walketh to direct his steps. On the meeting in the desert much depended. The same might and the same wisdom that require the meeting of two worlds in space, are at work to arrange a meeting whenever one earthen vessel empty receives Christ at a brother's hand.—Apost.

At one of Mr. Moody's meetings in London one speaker expressed a hope "that something might be done for the miserable poor of London." "And also for the miserable rich?" was a part of Mr. Moody's reply.

MARRIED.

On the 22nd inst. in the Methodist Church, Parrsboro' by the Rev. B. A. Daniel, Mr. Amos Knowlton, of Advocate Harbor, to Roxana, eldest daughter of Mr. Jacob Lockhart, Parrsboro, N.S.

DIED

At Richibucto, Kent County, N.B., on the 18th inst., Kenneth Alexander, youngest son of K. B. Forbes, Esq., aged seven years and ten months, of Diphtheria.

At St. Mary's, on the 18th inst., after a lingering illness, Catherine, widow of the late Thomas Gill, in the 72nd year of her age.

On the 26th inst., Captain John H. Kerdrick, late Superintendent of Light Houses, in the 60th year of his age.

At River John, on the 22nd March of Diphtheria, Alberta, youngest daughter of Rev. H. B. Mackay, aged 9 years and 2 months.

At East Boston, Mass., on the 22nd ult., of typhoid fever, Helen Hay Hamilton, only daughter of Jos. B. and Matilda W. C. Bent, aged 9 years.

At New Harbor, Guysboro', Feby. 3rd, Mercy, relict of the late David Kirby, aged 75 years.

Her end was peace.

At Athol, Cumberland Co., on March 30th, aged 64 years and 7 months, Letitia, wife of Luther Baker, and mother of Rev. H. R. Baker, A.M., Methodist Minister at Havelock. Her end was peace.

At Algiers on the 3rd March, from hemorrhage, Robert A., third son of Rev. A. W. McLeod, D.D., of Baltimore, and formerly of Halifax.

PREACHERS PLAN, HALIFAX AND DARTMOUTH.

Table with columns for time, location, and preacher names. Includes entries for Brunswick St., Grafton St., and others.

RECEIPTS for "WESLEYAN," FOR WEEK ENDING APRIL 3rd.

- List of names and amounts received for the Wesleyan. Includes Rev. J. McMurray, J. Vaughan, and others.

MARKET PRICES.

Table of market prices for various goods like Butter, Flour, and other commodities. Includes prices per bushel, barrel, and other units.

NEW SCHOOL BOOKS

Advertisement for new school books including 'The Maritime Reader' and 'Greenleaf's Arithmetic'. Lists various titles and prices.

SPRING STOCK.

STATIONERY.

Per "Devonia" from Glasgow we have just received.

10 CASES ASSORTED STATIONERY, which is offered Wholesale and Retail at Low-est Prices.

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CONSUMPTION.

Extracts from a letter from C. H. S. Cronkrite, Esq.:

CANTERBURY STATION, YORK CO., N.B., October 10th, 1876.

Mr. J. H. Robinson—

Dear Sir:—In reply to your letter of enquiry, I would say that your Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime, is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt like a different man, and also look differently, and all for the better, as my doctor can testify.

I was unable to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night and eat as much as any lumberman. Have not bled any since I took your preparation, and can inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement same as before I was sick. I have also gained in flesh, my weight in the summer was 178 lbs., and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement, which I am now prepared to swear to, and I hereby authorize you to give it publicity in your name.

I am, dear sir, your's truly, (Signed) C. H. S. CRONKRITE.

We, the undersigned, hereby consent to have our names published as witnesses to the effects of 'Robinson's Phosphorized Emulsion' on the person of Mr. Cronkrite, and do assert that the foregoing statement is correct in every particular.

(Signed) ALEX. BERNETT, J.P. WILLIAM MAIN, REV. THOMAS HARTIN.

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is PREPARED ONLY BY J. H. ROBINSON, Chemist, St. John, N.B., and for Sale by Druggists and General Dealers. Price \$1. Six for \$5.

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The Churches in Nova Scotia, New Brunswick, Prince Edward Island, and the Bermudas have found a painstaking historian in Mr. Watson Smith, who traces their rise and progress, and chronicles the names and doings of the pioneer missionaries with loving care.—Recorder, London.

"METHODISM IN EASTERN BRITISH AMERICA."

FIRST VOLUME.

Is invaluable as a repository of the annals of Methodism in this country. It opens with a judicious chapter on the Origin and Characteristics of Methodism, and then, chapter after chapter, gives the history of the evangelistic efforts and operations of the Methodists, from 1769 to 1813. Mr. Smith has evidently bestowed great pains on this work. It is minute and comprehensive and appears to do ample justice to the subject. We trust his services will be heartily appreciated and that he will thus be encouraged to prosecute a task for which he seems peculiarly well qualified.—Presbyterian Witness.

It is needless to say that the book is interesting, especially so to our Methodist friends. While the main object kept in view by the author has been to present an authentic and reliable history of Wesleyan Methodism, he has necessarily embodied in his narrative many historical facts of a general character, bearing upon the condition of the country socially, morally and religiously, which are calculated to render it valuable as a history to people generally as well as to Methodists. The book is deserving of a wide circulation and careful perusal.—Chronicle, Halifax.

Its typographical appearance reflects credit upon the establishment from which it emanates. The work is ably written, and the information to be derived from it is invaluable.—Reporter, Fredericton.

We recommend our readers to procure it for themselves. It will do good both to their heads and their hearts.—Canada Methodist Magazine.

This book ought to be in every Methodist Sabbath School, side by side with the first books in real merit.—Rev. D. D. Currie.

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A work brim full of the choicest reading in the English language. Bright and cheerful throughout. Wise counsel and rare entertainment for old and young. In everything it is varied, pleasant, suggestive, truthful. A book to create and refine taste, to fill Head and Heart at the same time. Rare chance for men and women to make money. Address J. C. McCurdy and Co., Philadelphia, Pa.

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C. J. BRIDGES, Genl. Superintendent for G.R.

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