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OUR ONTARIO LETTER.

ONTABIO, April 12, 1877.

DEAR MR. EDITOR,-The extreme West of Ontario shakes hands with the extreme East of Canada; Amherstburg and Chatham District, London Conference, fraternizes, in your correspondents letter, with Halifax, and the Conferences on the Atlantic Coast. Twelve or fifteen hundred miles separate us. And yet that magnificent river which flows in beauty past our doors, is sweeping along the Northern Shores of your own provinces in its opward progress, seeking its home in the sea; and the craft which, loaded with grain. at Chicago, or with lumber in Georgian Bay, passes by us, may in two or three weeks later, be unloading its cargo on your wharves. The same stream of fresh waters binds us together; and the same church of which these waters are the fitting emblem, unites and blesses us alike.

Our winter is past, and did we have many such, Canadian winters would lose all their terrors. Three moderate winter months, with beautiful sleighing, and one Spring month interjected between them. during which (February) we had not one stormy day, has given place to a real spring which has been ushered in without or freshet, storm or tem come on spring, in the days of serene and sloudless skies and gentle breezes. The dre aded bad roads have disappeared, and good sleighing has given place to better

It is Guardian and WESLEYAN night; the same mail brings to me both those representative papers. A hurried glance over the Church news column of the first tells me of fourteen hundred converts added to the Church. Two weeks ago it reported over one thousand, and yet I know of some revivals not as yet reported. Belleville heads the list, under the pastorate of E. B. Harper, with five hundr ed saved and the work going on. Nor wo od, under R. Clarke, a country circuit, follows, with three hundred and thirty, and no abatement of the work. Newburg comes perhaps next, with one hundred and twenty five. So goes on the list, so it has been for several weeks past. A letter this morning from the pastor at Windsor, a thriving little town opposite Detroit and the Canadian terminus of the G. W. R., tells me he has received one hundred and fifty into his church during the past month or two. Many other circuits are waiting till they have garnered up their net results before they report. Surely, Mr. Editor, these are Pentecostal times; and the Spirit's blessing upon a conconsummated Union. The little friction, and trifling embarrassment, which came from a surplusage of men, and a deficiency of funds, will be wholly and gloriously annihilated in the abundant showers descending upon our Zion. "There shall beno complaining in our streets."

One of our fathers has fallen asleep in Christ-Bro. Sylvester Hurlburt. He was a veteran in our ranks, and belonged to a family which has been remarkable for its gifts to the Methodist Ministry. His brother As abel has filled with honour our highest Conference offices, and now reposes upon his laurels, in a green old age, eminent among us for his sagacity, independence, and unbending integrity. Thomas, who died a few years since, was our pioneer Indian Missionary, a consummate master of Indian languages, and Geologist of no mean proficiency. Of Sylvester we have not known as much as of the others, but his course has been one

the indefatigable writer and worker, -the

most simple minded, and yet charming the sailing vessels, the latter being INTERNATIONAL BIBLE of our fathers-has received from an American college, the well merited title of

The work of Church dedication has been progressing, and villages which a few years ago would have deemed it presumptuous to have undertaken to erect a thousand dollar church, now rejoice in one worth from five or six to twenty thousand dollars, with the debt all provided for by ample subscriptions. Woodstock, a town of five thousand, has been the last to de dicate its new church, worth \$32,000, and its dedication has been marked by the same eminent success. Dr. Ives, of A uburn, N. Y., has been the honored ins trument of inaugurating this remarkable era of providing for Church debts at the time of dedication. The grand lesson which the people are learning of trusting God with their substance is bearing fruit in all our finances, and is probably not unconn ected with the great spiritual prosperity of the Church.

Our Episcopal Methodist friends: are not much behind us in the Spirit of ente rprize and success. They, under Bishop Carman, are pushing on their new scheme of erecting a Seminary in St. Thomas, in which town they hold their Conference his year, though four years ago they had no foothold in it. At Chatham too they have just given out the contract for a church worth eight or ten thousand dollars, though they have neither class or member. I believe, in the town. Their Bis hop is indefatigable, and their ministers are laborious, and their membership are remarkable for zeal.

Good night, Mr. Editor. Your Corresondent's wife has gone to bed, the clock has struck eleven, and to avoid a friendly scolding—no more at present.

Yours truly,

P. S. - Your Correspondent's letter dually, as comes the light of morning, has | the Temperance movement. The two parties have been rallying in many of our counties all their forces over the Dunkin Act. The contest in these localities has be en intensely earnest on both sides. In a few instances the Temperance friends have suffered, but in several others, and a mongst them some of the most influential and intelligent counties of our provin ce—as Brant and Oxford—they have come out victorious. The Dunkin Act is no; all the Temperance friends desire; but as an expression of the sentiment of the the country, and an argument in favour of prohibition, its becoming law in so many counties is significant.

THE SEAL FISHERY.

St. John's, Nfld., is in a state of wild excitement and unbounded delight at the great success which has attended the seal fishery this spring. Judging from the arrivals reported the whole city must be flooded with seal oil and cov ered with seal skins, both of which commodities, of course, will be exported with great celerity, the latter mainly to England, the number of seal skins exported thither yearly being about half a million. Whether any seals will be left for fishermen in future years to kill may well be asked, considering the thousands that have fallen victims to the crews of the steamers engaged in the fishery. This season these vessels have had a perfect run of luck and the sailing ships appear to have been equally fortunate. Money is made very rapidly in these ventures, and not unfrequently killing seals pays better than " panning out" on a rich "placer." The consequence is that sealing steamers never want crews, the system of giving one-third of the proceeds to the men and twenty cents per seal to the captain offering irresistible inducements to the sea-faring population. Of course luck is not invariable; ships so metimes come back as the went empty, but this year the whole fleet appears to have done wonderfully well, the steamers, which naturally have the best chance, being closely pressed by

favored by an early season and the condition of the ice. One steamer, the Neptune, owned by Job Brothers, and commanded by Hon. E. White, has made an uprecedented catch. She was away twenty-six days, and returned crammed full with forty-two thousand fine harp seals; she could not have taken another on board, but had she had room, says her captain, it would have been easy for him to kill 110,000 more. The value of the cargo is enormous, considering how short a time it took to obtain it; each seal is worth some three dollars, the cargo, therefore, figures up to the splendid total of \$126,000, a capital return for less than a month's work. Besides bringing in his 42,000 seals Captain White, says the correspondent of the Montreal Gazette, placed 3,000 on board another vessel on condition of receiving a third of them, making an additional sum of \$3,000, and he left 7,000 3 panned" on the ice and sent a sailing vessel for them. He happened to strike the main body of the army of seals and played havor among them. The second most successful steamer was the Arctic, a Dundee vessel, which caught 24,000 seals, worth \$30,000, there being no less than 1,500 old hood seals, which fetch a higher price than the harp variety. Had this ship not met with an injury she would have brought a full cargo of 50,000 and been far and away ahead of every other sealer, past or present. The Greenland came in first of the fleet with 27,000 seals; the Kite brought in a full cargo, 16,000, and the Panther, 20,000. The Aurora, anup her complement of 20,000. The Vanguard, at last reports, had 16,000 the Proteus, 18,000; the Bear, Lion and Wolf, each 8,000 to 10,000 and were hard to work filling up to complete cargo. Only four steamers were reported as doing poorly, and these, if they light on the right spot, may have a chance of filling up as fast as their luckier consorts. The sailing vessels are also stated to be doing well, their catch varying from 6,000 to 9,000 seals a piece, or in other words, very hearly

the full meaning of these figures. The vessels named will have landed in St. John's, if those still fishing increase their reported catch even but slightly. over one million seals, the value being simply enormous and the gain made in a very short time. One cannot help wondering whether the seals can stand this slaughtering process without being both decimated and frightened away from their haunts. Sealers would probably say that you cannot kill off all the seals and that year after year they will reappear in large "patches' or herds, but experience has long since demonstrated the possibility of annihilating a fishery. For instance, whales used to be taken in numbers in the Gulf of St. Lawrence and further South, but now whalers have got to sail to the Arctic regions in quest of these mam malia. The salmon, a fish that once abounded in all our streams, has disappeared from many of them and become so scarce that it is well worth the nation's while to spend money in propagating it artificially. So vigorous and distructive a war must tell upon the seal fishery, and while the Newfoundland ships may be congratulated on their remarkable success this year, a doubt may be felt as to the wisdom of killing the goose with the golden eggs. But what is the use of talking when splendid cargoes, worth immense sums of money, are being landed by excited crews, assisted by a still more excited shore population?-

At first sight one can scarcely realize

full cargoes.

LESSONS.

FIFTH YEAR, 1877. MAY. FIRST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. C. 892. LESSON VI. THE FAMINE IN SAMARIA: or, God's Word Fulfilled. 2 Kings 7. 12-20. May 6.

EXPLANATORY.

King, Jehoram. The same who had called Elisha "My father," (chap. 6, 21;) and who in a fit of rage had sworn the day before to take his life. (Chap. 31.) The last of the line of Ahab. Servants. His ministers, counselors, (See 1 Kings 9, 22.) Show you. Jehoram, knowing no reason why the Syrians should raise the siege, very naturally supposes they have set a trap for him-similar to the stratagem used by Joshua in taking Ai. (Josh 8, 4-7.) Hungry. Just how hungry they were is shown by the incident in chap. 6 25-29. Catch them alive. Much of the criumph of victory was lost if there were no captives upon whom to wreak vengeance. (See Bible Dic., Art., Captive.

FIVE..... HORSES. Five was used for few. See Isa. 30, 17; Lev. 26, 8; 1 Cor. 14, 19. As the multitude ... left. That is, few in number. As the multitude...consumed-or dead. They only go to the same fate if the news be not true. Compare the reasoning of the four leprous men in

Two CHARIOT HORSES. More properly two chariot equipages, requiring four, five or six horses. The Egyptian chariots having two and the ancient Assyrian three horses always abreast. Two chariots were robably taken that in case of surprise one might return with the news.

UNTO JORDAN. The route was probably nearly north to Jezreel, then nearly east suppose they went the whole distance before reporting. Vessels. Rather, utensils of various kinds. Haste. Heb., hasty flight. See ver. 7.

SPOILED. Plundered, pillaged. Meaure. Literally, "a seah," containing six abs, (chap. 6, 25,) and one third of an ephah. Its capacity was probably about ten or twelve quarts. Shekel. Probably 220 grains of silver, about a half a dollar in value. Word of the Lord. See ver. 1. Be hold the long-suffering mercy of God in thus repeatedly proving to his apostate children that in him alone was their help. (Hosea 13, 9.)

LORD. Heb. shalish, equivalent to the Latin tribunus. One of the king's lifequard, on whose hand he leaned. See Naaman's request of Elisha, Chap. 5, 18. This official was commissioned by the king to preserve order, or, perhaps, to colect revenue in the gate, the usual market place, (verse 1,) and through which the hungry people rushed, meeting the eager rowd returning with their spoil. And the people trode upon him, probably in their impatience of control, or indignation at being taxed at such a time. We may well imagine his imperious manners from his reply to Elisha.

IT CAME TO PASS. An inspired commentary on the meaning of the incident. What God speaks will come to pass, be it never so improbable to mere human reason. Happy the man whose faith never falters, who never asks, " How can these things be?" What more improbable than that in this so closely besieged city, withn twenty-four hours, such plenty should eign? But God brought it to pass as he had said, and so will he prove all his romises to us to be true.

Answered. How often is unbelief looked upon as wisdom? And yet it is always foolishness. (Psa. 53, I.) This was more than unbelief. It was scoffing and jesting at the message of salvation-just as many are doing even now. Windows. Probably referring to Gen. 7, 11, where the same word is used, meaning "sluices" or "openings." "Thou talkest of incredible things. O prophet! for as it is impossible for God to pour down torrents of barley or fine flour out of heaven, so it is impossible that what thou sayest should come to pass. Josephus. (Ant., Book 9, chap. 4, § 4.) Shalt not est. The fearful punishment of unbelief. of w are views

So IT FELL OUT UNTO HIM. Let not the wicked flatter himself that he shall escape. God's word of mercy is sure, and so is his word of doom to the unbelieving. He died. He was a "lord," high in favor, prided himself on his superior reason and discernment, laughed at the old prophet's word as quite beneath his attention, vet when others were rejoicing in abundant salvation, he died. Alas, that any should follow in his footsteps!

The London Methodist says: "We are informed that the clericals in France have been endeavoring to enlist popular sympathy on behalf of the Pope by a very ingenious stratagem. They have been circulating, we are told, photographic pictures representing his Holiness lying in a dungeon on a heap of straw, with a jug of water and a brown loaf by his side. Of course, we do not know what are the sources of information open to those for whose special instruction these sensational sketches have been designed. We suppose, however, that they have not read any description of the recent creation of cardinals. We would recommend the perusal of these descriptions, not only to the benighted Frenchmen whom the clericals are making such strepuous efforts to excite, but to all who entertain, in any form, the idea that the Pope is in a state of such dishonorable confinement. The excess of pomp that has attended the historic ceremony teaches a very different lesson."

Dr. W. M. Taylor, in his fifth lecture on preaching, to the Yale students, declared that the clamor for brevity in sermons is a bad omen for the Churchother Dundee ship, had caught 14,000 to Bethshean, then up the valley to the es. "No great theme," he said, "can when last seen, and expected to make upper ford at Jisr Mejamia, a distance of be treated in fifteen minutes; therefore, trinal instruction and systematic exposition, and as a consequence of that, spiritual dwarfs, and a piety from which manhood has disappeared.

NEED OF AN ATONEMENT.

There are very few men in the world who say that a deserter when he comes ack should be treated at though he had not deserted. It cannot be that a deserter from God should be treated just as though he had never been a deserter. It is not in your conscience to say that. It is not true to say that Lady Macbeth may get up in the night, and by the use of a little water clear herself of all the blood on her hands. William Shakespeare says she did rise and wash her hands, and yet called out afterward, All the perfumes of Arabia won't clean this little hand." Where is the religion that will wash lady Macbeth's red right hand. There are styles of religion that affirm that when we are reformed we are washed. Shakespeare didn't say that Lady Macbeth had learned to loathe her crime, had gone insane about it. Nevertheless she felt the spot was still there, and still after washing she cried, "Out! Out!" No form of teaching. I affirm, which leaves out the doctrine of the Atonement ever has, or everwill, or ever can, wash Lady Macbeth's. right hand. You have not committed murder, but what other things have you done? Think of the unutterabilities here, my friends! But our guilt has been assumed by Christ. There are two senses in which guilt may be assumed; the first, by assuming the blameworthiness; the second, by assuming the obligation to pay the penalty of violating the law. Our Lord did not assume our, guilt in the first sense. Our personal demerits cannot be transferred to another. But Christ did assume our obligation to pay the penalty, in a secondary sense. He gathered into His bosom the penalties of the law which we had violated and before which he was innocent. And whoever looks on God, thus pictured as our Redeemer, will gladly affectionately, and proudly, take Him

as Lord .- Joseph Cook's Lecture,

orded experience of generations, the

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ESQ.

AUTHORSHIP OF "THE NINETY AND NINE."

Everything connected with the origin of that remarkable hymn, "The Ninety and Nine," cannot fail to interest all who rejoice in its great popularity and usefulness. In a recent number of the "Sunday at Home" a short account was given of the writer of it, and the circumstances in which Mr. Sankey discovered it, set it to music, and introduced it with great effect to public notice. But as I am able to add something of interest to that account, it has occurred to me to put on record the following particulars. I remember well four Misses Clephane, sisters who lived upwards of thirty years ago in the beautiful village of Ormiston, East Lothian. That village is celebrated inthe early history of John Knox. Near it the martyr reformer, George Wishart, was apprehended when attended by Knox, then a young man, who was with difficulty restrained from accom panying his master and sharing his fate. Ormiston was also the native seat of the distinguished Scottish family of the Cockburns, who first won eminence as agricultural improvers, but have subsequently in many fields achieved the highest honor. The present lord chief justice of England is descended from an ancient Berwickshire family, said to have been an offshoot from the Cockburns of Ormiston. The Misses Clephane were the daugh-

ters of a Scottish advocate, who was, during a considerable period, sheriff of the important county of Fife, Deprived of both their parents, they lived together in their village retirement, having ample time for active benevolence and literary recreation, Of the sisters, Elizabeth, the third, I believe, in point of age, had from early life a decided literary turn, and occasionally gave utterance to her thoughts both in prose and in verse. Accordingly when ship. about ten or eleven years ago, her cousin, Miss H became the editor of a little periodical, the "Children's Hour," published in Edinburgh, she regularly contributed to its pages. On one occasion, when calling on her cousin in Edinburgh, she was reminded that she had sent nothing for the next number of the "Children's Hour," and, after some solicitation, she consented to try her hand at a poetical contribution. Remarking that she had often thought of writing something on the Parable of the Lost Sheep, she retired to a corner of the room and sat down to the labor of composition. In a very short time she handed to her cousin the hymn now known all over the world as ". The Ninety and Nine." In such circumstances, and with such rapidity, was penned a touching religious lyric, which will live forever, and keep the name of its author in honored remembrance. Various stories are told of the way in which it fell under the eye of. Mr. Sankey. It is generally reported and believed that he first saw it in a newspaper, or old periodical, perhaps the original number of the "Children's Hour," as he was traveling by railway in the north of Scotland. The practiced eye of the American evangelist sood discerned its great merit, and its special fitness for evangelistic use. To him belongs the credit of introducing it to the religious world, and of singing it with immense effect at numerous revival meetings.

Some years ago Miss Elizabeth C. Clephane was called away from the will derness, where she had been such a sweet singer.

To pasture high in bliss upon the hills of God. She died without ever having dreamed of the immortality her wonderful hymn would confer on her humble name, but she has now an assured place among the hymn-writers of this century. One of the first places where Mr. Sankey sang "The Ninety and Nine" was Melrose, where two of Miss E. Clephane's surviving sisters now reside; and there they had an opportunity of hearing, for the first time, wedded to popular music, a hymn which was to them associated with sad thoughts as well as high religious feelings. Sunday at

COMPANY: WORDS FOR THE YOUNG.

"I am a companion of all that fear Thee, and of them that keep thy precepts." "Birds of a feather flock together." " Tell me the man's companions, and I'll tell you his character."

garnered wisdom of ages. In the physical world two bodies cannot come together without acting on each other. The same principle holds in the moral world. You are influenced by your company, assimilated to your companions, just as they are by and to you.

With the Psalmist company is a matter of choice. It is not left to the chapter of accidents who are to be his friends and associates. It was no hap-hazard affair; he selected, and we may be sure very carefully too. He knew human nature well enough to know that much of his present happiness and all his future usefulness depended on this. Young frieads, we would have you act on the same principle. The choice of your company is perhaps the most important step of your whole lives. We would have you feel the magnitude of the interests involved, and consequently the importance of the choice being a right one. The words of the Psalmist unfold the rule he went by. There were two qualities that he held indispensible, the fear of God, and keeping His precepts.

'I am companion of all who fear Thee.' The fear here spoken of is a a holy, reverential, loving fear. The fear of the child for the parent, of the loyal, dutiful subject for his king. not the fear that a slave feels for a tyrannical master, or the conscienceconvicted criminal for his judge. This fear is perfectly compatible with love : indeed, it is its inseparable companion. Slavish fear springs from and grows side by side with hatred of the object that inspires it, but this fear is one of the Spirit's graces and aprings from the root of love, It is constantly insisted on in the Bible as one of the distinguishing features of the true Christian, See, then, young friends, that your companions have it; let it be an indispensible passport to your friend-

This fear produces obedience. It is the tree; obedience is the fruit it yields. The one is the principle, the other is the embodiment of that principle in action. Fear of God is unseen but you can tell its presence and judge of its power by the obedience it produces. It is like life in the human body,-unseen itself, it proclaims its presence by the activity it causes.

Let the young ponder these truths, The words are specially for them. There is perhaps nothing that costs them less thought than the friendships they form, yet there is nothing that tells so powerfully on their future moral and intellectual life. Now is the time to form wise ones,-to enter the circle of the virtuous and the God-fearing. If you do so, all that is praiseworthy and good within you will be fostered, all that is evil will be checked. Oh, then, act on the Psalmist's rule! Let your first question be as to the moral principle of your associate; your next as to his character. Is God's fear implanted in his heart? Is his life one of holy obedience? He may have few other attractive qualities; he may have neither rank nor wealth, nor a brilliant genius. nor a sparkling conversation; but he has what is infininitely better.—he fears and obeys God. He is going heavenward, and his companionship will help you on the same way.

On this J. B. Gough makes the following remarks in one of his orations -" What you learn from bad habits and in bad society you will never forget, and it will be a lasting pang to you. I tell you in all sincerity, not as in the excitement of speech, but as I would confess and have confessed before God. I would give my right hand to-night if I could forget that which I have learned in evil society—if I could tear from my remembrance the scenes which I have witnessed, the transactions which have taken place before me. You cannot, I believe, take away the effects of a single impure thought that has lodged and harboured in the heart. You may pray against it, and by God's grace you may conquer it, but it will through life cause you bitterness and anguish.'-Selected.

LIVING TOGETHER.

We have seen, on a printed ship, a se of pithy maxims on the "Art of Living Together." We do not know who wrote them, but they are full of good sense, and might well be laid to heart These are old proverbe. They are the by every one who lives in constant comrecorded experience of generations, the panionship with another, whether as husband and wife, college chums, or partners in business :

"Avoid having stock subjects of disputation. Do not hold too much to logic, and suppose that everything is to be settled by sufficient reason.

"If you would be loved as a companion, avoid criticism of those with whom you live.

"Let not familiarity swallow up all

DONATION VISIT THIRTY YEARS AGO.

A young friend, Wm. C. Wilbor, of Attica, N.Y., recently came across the subjoined list. The articles were re ceived thirty years ago at the "donation" made to a pastor by his congregation. Together they foot up a total af \$36.44, and the affair was regarded at the time a great success :

One ham, thirteen pounds, ninety one oents; eighteen and a quarter pounds tallow, at eight cents; one stand, twentytwo shillings; tea chest, estimated eighteen shillings; four and three quarter yards cotton cloth and wool flannel, at two shillings and sixpence: seven pounds sugar (maple) and six pounds butter, \$1.21; one pound sugar (maple), one half pound tea, forty eight cents; seven and three eights pounds sugar (maple), eight. een pounds cheese, one pair of socks, one dozen candles, two knots linen thread, fourteen knots stocking yarn, eight yards calico, one calf skin, one shilling eash, ten knots stocking yarn, one dollar cash, four shillings, ten knots stocking yarn, two yards cotton cloth, two yards cotton cloth, ten knots of thread, one pair ladies' hose, one tea-pot; books, \$1.25. one and a half bushels corn (ears), one bus garden sauce, one hat, one and a half yards calleo, five pounds sugar (maple); one cravat and yarn, one yard cassimere, one shawl, one table spread, one apronone pound coffee, one linen handkerchief children's trinkets, butter and candles vest pattern and trimmings, two yards cotton cloth, one pair shoes, one silk oravat ; due bill on store, one dollar ; trinkets, two shillings worth : one pair cotton hose, cash two shillings, four pounds but ter, one shilling cash, four pounds butter, five donations in cash, two shilling each.

ELIJAH AND THE CHARGOT AND int a HORSES OF FIRE. Vanial

We are asked why Elijah is called the Tishbite. The name is derived from Tishbi, or Thisbe, a town in Naphtali. spoken of in Tobit i. 2, but nowhere in the canonical Scriptures.

We are asked, too, what was the significance of the chariot of fire and horses of fire spoken of in the narrative of Elijah's translation. It is not said that Elijah was carried up to heaven in the chariot, but in the whirlwind; the chariot and horses appear to have been seen in the whirlwind, and so the prophet may have been in the chariot when carried up by the wind. The poets naturally so make use of the incident. Thus C. Wesley, in a poetic prayer for himself and his brother John:

O that the flaming chariot, By grace peculiar given,

Might now descend, and wrap my friend. My friend and me, to heaven ! Dr. Watt says send to me

Around the flaming army throng,

To guard him to the skies. Chariots were used for conveyance, ike our coaches; but they were also used for war, and are so alluded to frequently in the Scriptures. They were considered of great importance in warfare. Exod. xiv.; xv.; Josh. xvii. 16. 18; 1 Sam. xiii. 5; 2 Kings xviii. 24 Ps. xx. 7; and many other places. Accordingly, the angels, as they are sentforth for the defence of God's people. are spoken of as chariots, as in Ps. lxviii. 17: " The chariots of God are twenty thousand, even thousands of angels." So 2 Kings vi. 17: "And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha. 2 Kings vii. 6. It must not be supposed that the young man saw, or that the Syrians heard, literal chariots and horses. So in the case of Elijah's translation—the vision was subjective, like Peter's sheet with the animals. Acts x. Doubtless angels escorted Elijah to heaven, as they did Lazarus, Luke xvi... and the Saviour in his ascension.

Lord, when thou didst ascend on high, Ten thousand angels filled the sky; Those heavenly guards around thee wa Like chariots to attend thy state.

Angels are represented as assuming various forms, according to the specia objects of their ministry. Appearing as chariots and horses of fire, they indicate the powerful protection which they extend to the people of God.

Lo! to faith's enlightened sight, All the mountain flames with light, Hell is nigh, but God is nigher, Circling us with hosts of fire.

Jehovah's charioteers surround: The ministerial choir Encamp where'er his heirs are found, And form our wall of fire.

It is remarkable that Elisha exclaimed when he saw his master thus ascending in, or accompanied by, the chariot of fire drawn by the horses of fire: " My father ! my father! the chariot of Israel, and the horsemen thereof." 2 Kings ii. 11. And so when Elisha him. self was about to die, "Joash the king of Israel came down to him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof!" 2 Kings xiii. 14. Wicked as Joash was, he knew that God's prophets, like God's angels, are a great blessing, protection and support, to a people to whom they are sent-as Joash had experienced. He felt that his defence would be gone if Elish died. As it regards the fire, it is not necessary to suppose that the igneus element or electricity was really present and visible to the natural eye, But the impression made upon the sensorium, or upon the mind of Elisha, was like that which would have been made by the sight of a chariot and horses all ablaze with fire. Compare Ezekiel's vision. Ezek, i.; x.

We cannot understand a recent commentator when he says they were not like Ezekiel's vision, but that they had actual existence in the spiritual world ! What! real horses of flesh and blood! a real chariot of wood and iron ! or horses and a chariot composed of the igneous element! # We regretatousee such quasi Swedenborgianism, or Mormonism we know not what in so valuable a work. - Nashville Advocate.

OBITUARY.

s and bowilliam HARDING. dent

(Concluded.) As a sexton he evinced a principle of

devotion to the service of the sanctuary

rarely found in many who aspire to high-

er positions. He rejoiced to be "a doorkeeper" in the house of God. In the absence of the minister he conducted the services; either by reading one of Wesley's sermons, or some other accredited divine. Frequently of late years he has read his own from a carefully prepared manuscript. He was a diligent and devout reader of the Holy Scriptures; and possessed a fair knowledge of our theology. He has left behind him in the careful keeping of his family a large number of manuscript sermons; many of these give evidence of a superior mind, a strong and vigorous intellect; and a genius for the study and acquirement of Biblical knowledge. A great deal might be here said of this good and somewhat remarkable man; in reference to some of the particular traits of his character and the general bias of his mind: but we fear we shall intrude on the space kindly allowed in the WESLEYAN for an "Obituary notice." Should this meet the attention of any surviving ministers who have travelled in this circuit, its perusal will undoubtedly call forth many pleasing reminiscences of their acquaintance with our deceased friend. We have referred to his manu. script sermons. He also had a number of other manuscripts, both of a chronological and historical character. One of his scrap-books contains many interesting pieces of prose and poetry which he culled and copied from various books and newspapers he was accustomed to read. The WESLEYAN and the St. John's Temperance Journal were his favourite papers. He kept a correct list of the texts of Scripture preached from in the Methodist church Burin by the ministers who have travelled here since 1823 down to a few days within his death. The names of the ministers given on this memorandum are. Ellis, Wilson, Ellidge, Smithies, Faulkner, Hennigar, Angwin, England, Sprague Brewster, Peach, Brettle, Dove Phinney, Teed, Harris, Duke, Forsey and the writer. He has also left (in part) an autobiography of his life; and a diary of occurrences and other matters which presented themselves to his observation. He kept a register of the births, marriages. and deaths which took place in Burin for many years past; as well as a careful record of many important events which transpired in this colony during his life time; conspicuous among them is the visit of His Royal Highness the Prince of Wales in 1860. These and other memo-

randa of peculiar interest are now held as

relics, highly prized by the immediate

members of his family and a few particu-

lar friends. He will long be remembered

by the good people here as a very useful

member of the Church; one whose char-

acter might be easily defined as being

kind, gentle and affectionate; without af-

fectation or ostentation; remarkable for

simplicity, cheerfulness, candour and god-

ly sincerity. Blest with a strong constitution, he continued through life to labor uninterruptedly in the Lord's vineyard with becoming zeal and diligence until within a short time of his decease. He was anearly riser and took a good deal of phy. sical exercise. Though advanced in age many indulged in the fond expectation that his life would be yet prolonged for years to come. But our desires in this particular are not realized. Soon after the late Mrs. Harding's death, (as noticed above) it became evident he would not long survive her. He felt her removal very acutely and although under the eare of a kind daughter, he nevertheless gradually declined in health and strength. His few remaining days were characterized by peace and a joyous hope of immortality and eternal life. On the Sabbath evening preceding his departure to heaven, we by his request administered to him the sacrament of the Lord's Supper. He received the elements in memory of the Saviour's love in a manner which indicated the soul's deep and holy joy. "At eventide there was light."

On the following Tuesday afternoon as one falleth asleep his happy spirit entered the paradise of God. As a lasting mark of respect to departed worth, a suitable memorial stone is to be erected (by voluntary subscription) over the place where rests in peace, awaiting the resurrection of the just all that was mortal of William Harding.

LEWIS S. LEARD.

The subject of this notice was born at Tryon, P. E. I., in the year 1835. His boyhood, though not profligate, was spent in the neglect of piety. He was arrested by the Divine Spirit under the ministry of the Rev. Richard Smith on the Bedeque circuit. Yielding to the convictions of duty he consecrated himself to God and began a new life. His experience of pardon was clear, and his evidence of acceptance in the Beloved definite. From the beginning of his religious life his aim was to "adorn the doctrine of God his Saviour in all things."

About five years ago he moved to Summerside with the intention of prosecuting mercantile business. In this, however, owing to its ill effect upon his health, he did not succeed. He was soon attacked by disease, affecting the throat and lungs, from which he never fully recovered. Pertially regaining his health he made arrangements to remove to the country and settle on a farm at St. Eleanor's where he spent the remainder of his life.

The writer's acquaintance with Bro. Leard, beginning with my ministry on this circuit, was most plea-ant and profitable. Last spring it became apparent to all that he was failing in health. Having tasted the skill of the doctors here with very little beneficial results, he resolved to consult Dr. Wilson, of Dorchester, N. B. During last fall he made two visits to him the results of which warrant. ed the belief for a time that Dr. W.'s treatment was benefitting him. But the hopes of his recovery thus awakened were not to be realized. After the winter set in he was compelled to stay within doors except on very fine days when he would drive out. He soon became so reduced that he had to keep his bed. While visiting him one time in February, he said to me: " I will never drive to Summerside again: but it's all right. I can give up all without a murmur; not because I do not love life.-my wife, my family, and my friends-for I do love them, but because it is God's will.

During another visit he told me of the great rapture of soul he had experienced the night before, occasioned by the presentation with unwonted beauty to his mind of these words: " For ye are dead. and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3-4. On Sunday, March 11, it became apparent that his life could not be preserved many hours. Of this he was conscious without any alarm. After midnight he was heard, by one of the watchers at his bedside, uttering something. Some writing materials being procured he was requested to repeat it slowly. He did so, and the following lines were Written :

The vital spark shall spread no more The blood around my heart is cold But thou O Christ! my soul can warm With life of more than mortal mould

Shortly after this he called to him his wife and children, spoke to them very deliberately, words of comfort and of wholesome advice, and bade them a last affectionate "farewell."

At 8 o'clock one morning he died. He has left to mourn their loss, a wife, four children, and a large circle of relatives and friends. But he has left something else, which, to those who mourn, is a source of no little polace and a cause for sincere rejoicing: A testimony that he has departed to be with Christ which is Summerside, P.E.I., April 12, 1877.

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died. He wife, four relatives omething ourn, is a cause for y that he which is W. H. 1877.

AND GARDEN. APRIL MEMORANDA.

the present month is composed of equal rts of December and May stirred tother, but not mixed.

Brooks running, grass growing, robins singing, crocuses blooming, farmers plowing, nurserymen digging, and the mercury up to 45 ° and 50 ° on Saturday. Ground hard frozen, snow flying, sharp wind blowing, and mercury down to 100 and 15 on Monday.

"Hail, gentle spring, ethereal mildness, come!" Last week some folks thought she had,

and they Left off their overcoats, Left off their flannels. Let their fires go down,

Guessed they wouldn't lay in more

Set their doors and windows open, Thought of house cleaning,

Took down and dusted their straw

Brought out their linen coats to be mended,

Began making garden;

But on Monday morning Folks that let their furnace fires go out on Sunday got up sorrowful and mad.

Folks who always "git in them airly peas" by the 25th concluded that "a few days didn't matter much anyway," Folks who dug trees so rapidly the

week before wished them back in the ground, and Fo'ks who sniffed at 10 shillings wages on Saturday gratefully went to work on

Monday for a dollar. Only one thing was unchanged by the changes of the weather, the possible condition of the roads. If the deep mud kept the farmers home one week, the rough ruts did as much another. So, whether the sun shone or the snow fell, the business street was lifeless, and trade was dull, and the clerks grew lustrous in their pantaloons' breadths by reason of much sitting.

The foregoing remarks relate to the coming of spring in a country village.

LOOKING BOUND IN THAW-TIME. A spell of warm weather has come, the thermometer rises toward the sixties, a rain falls, and away goes the white robe that Mother Earth has worn so steadily this winter. And what an object she is, to be sure! Can this dirty, brown, littered-looking thing be the trim, grassgreen dame that we bade good-by to last fall? Squashy, soft to the foot, strewn with sticks and stones, bits of paper, bones, coal-with everything that by chance has been thrown or has fallen on the snow. It is well that her city friends are not here to see her. They would not know the dame in her dishabille.

The mild year tempts one to fall to work and clear up; but don't do it. Now is the time to spoil lawns and gardens by tramping over them, and the best thing to do is to wait till the ground settles and dries, meantime keeping off all dogs and boys. Remember that turf trampled in March will never recover its smoothness, and garden soil spaded while wet will be lumpy all the season through. Step about only enough to reach those vines and dwarf-trees that require pruning, and while you stand in mud and water firmly resolve that next time you will do your pruning in the fall.

How about that new bride walk laid last fall with a cross-drain under it? Of course the drain is still frozen up and the water courses over the walk and lengthwise of it, pouring into the gutter just in front of the gate. You can see now where you could have bettered the grade of the walk. And if you don't forget it you are going to put some gravel on those soft

spots near the kitchen door; If that pruning is in hand, do not spare the knife on the awarf tree. If in good health, cut back every last year's shoot to a few inches in length, especially if you are using the ground for a garden. Keep the trees as compact as possible. If the grapevines are properly trained, spur back last year's wood to one or two buds. If all in a tangle, you will have to go in a happy-go-lucky way, altogether uncertain whether you are right or wrong. A little thinning out is all currants and gooseberries need, but black and raspberries must be severely dealt with-the long canes shortened to three or four feet and the laterals to one foot. Their cousins. the roses, must also feel the knife sharply if you would have bounteous blooms next summer. Cut back the strong weeping tree, like the Kilmarnoch willows, to a bud or two, but let the lighter one, like the weeping cherry, grow at its own will. only cutting off the upward shoots. While you are about it, take a saw and skip up in the old cherry-tree When those pronged, crooked branches, &c., are out of the way the children won't rend their garments so extensively in cherry-time.

When the ground is no longer soppy, but springy under foot, bring out your lawn mower, remove the cutter-bar, put a big stone on the crop-bar, back of the

roller, and give the lawn a good rolling. Taken at just the right moment it will do as well as a regular cylinder roller, and

HOME RECIPES.

A thin coat of varnish applied to straw matting will make it much more durable. and keeps the matting looking fresh and new. White varnish should be used on white matting. If thus varnished it will n ot need to be washed. Be sure and have the varnish thin, or the matting will

Silver-plate, jewelry and door-plates can be beautifully cleaned and made to look like new by dipping a soft cloth or chamois skin in a weak preparation of ammonia-water and rubbing the articles with it.

Put one or two red peppers, or a few pieces of charcoal, into the pot where ham, cabbage, &c., is boiling, and the h ouse will not be filled with the offensive

We now continue our selections of miscellaneous receipts:

In cleaning paint, put to two quarts of hot water two tablespoonfulls of turpentine and one pint of skimmed milk, with only enough soap to make a weak suds, and it will remove all stains from the paint and leave a fine luster almost like varnish.

In washing oilcloths, as we have before advised, never use any soap or a scrupbing brush. It will destroy an oilcloth that should last for years in a short time. Use instead warm water and a soft cloth or flannel, and wipe off with water and skimmilk. Keep the best of soap on hand; but, by a fair trial, it will be seen that full two-thirds more soap is used than is beneficial. It is indispensible in washing clothes, we think; but farther than that, the less soap used the better.

When marble is iron rusted, it can usually be removed by rubbing with lemon-juice. Almost all other stains may be taken off by mixing one ounce of fine powdered chalk, one of pumice-stone, and two ounces of common soda. Sift these together through a fine sieve, and mix with water. When thoroughly mixed, rub this mixture over the stains faithfully. and the stains will disappear. Wash the marble after this, with soap and water, dry and polish with a chamois skin, and the marble will lock like new.

ONE LIFE, ONE AIM .- A wife said to her husband, who was scolding her, "However cross you may be, there is liame t, writes from an experience of many years in Sunday School work.

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SATURDAY, APRIL 28, 1877. INVITING AND STATIONING.

SECOND ARTICLE.

Once more we warn the reader against a misapprehension of our argument. We accord to congregations the right of choosing the ministers whom they are to support. We maintain that this choice comes as a reasonable privilege to all free, intelligent Christians. The question is merely as to how this right may be properly exercisedwhether through such representative means and agencies as hold a necessary place in our economy, or independently of these altogether. Are our means of representative government sufficient to provide for the interests of congregations and ministers alike? If they are not, let the fact be acknowledged : if they are, let them be respected.

Two methods are now pursued in the choice of pastors. One is that of direct arrangement between the minister and the officials of a quarterly meeting, leaving to representatives only the power of confirming their action. The other is that of presenting a claim through elected representatives, which claim, in common with others, is judged and decided in the church courts, according to such rules and convictions as may bear upon the merits of the case.

The former mode is adopted by a class of circuits comprising, perhaps; one-third of the entire number; the latter by those of the remaining circuits which choose to present any desire to the Stationing Committee. To show the diversity of opinion and method existing among our people upon this subject, we define their relation as fol-

1.—Independent Circuits which pastors by direct invitation.

2.-Independent Circuits which do not believe in invitations, and consequently leave the choice to their representatives 3.-Circuits which have only attained to independence, and exercise the right of direct invitation, while refusing to meet certain liabilities contingent upon such

4.-Dependent Circuits which extend direct invitations so far as to leave representatives no alternative but to grant their desire, inasmuch as few will consent to take the place of an invited

5.—Dependent Circuits which never think of a future pastor beyond the perform-ance of a Christian duty in praying for divine direction and supply.

It must be apparent that an inconsistency prevails amongst us to the disadvantage of a large and worthy class of our congregations. More than one-half of our Quarterly Meetings are prevented from exercising a right which is never denied to the more favoured minority. An official board possessed of sufficient means to pay its minister in full, including removal expenses of his family, may invite directly any minister in the connexion, while its neighbour, dependent upon the grant in any measure, must restrain its desires and seek supply only in the ordinary way. If there be any advantage, therefore, it belongs to the rich. There are numbers of zealous, loyal Christians in our body who never presume to ask for a ministerial favourite, because they are unable to meet the conditions which such a request is supposed to involve. This injustice is naturally felt, and in all fairness ought to be removed if our present system is to continue. There may be instances in which a privilege of this nature may be used as a lever to raise circuits to a higher financial standard. If they prize the advantage of invitation, they should, it may be argued, be willing to pay for it. This may be very well in the case of rich but penurious Christians; but still there is no way by which poor congregations can hope to reach the privilege freely

Dr. Johnson maintained that mar-

as great a degree if the parties were selected by the Lord Chancellor of England as under the present arrangement of courtship and contract. Perhaps so. We have no doubt that both congregations and ministers would fare as well under the purely representative economy as by the method now existing. There would be occasional disappointments -as at present. It would be seen by experiment that men in the back-ground, brought well up to the front, would reveal a larger proportion of gifts, administrative and instructive, than the world had ever been disposed to place to their credit. This is one grave objection we have to our modern system; it leaves in obscurity some preachers who need but a fair opportunity to show great strength. Men who have made their mark are always safe ; but a number have never been permitted to advance within a league of the Temple of Fame. We see about us in other denominations, occasionally in our own, giants in their way, holding ground in active city competition, who were brought from obscure country districts, where, but for a brave experiment, they might have left no name. As already said, we have no hope-

nor can we fully say we have the desire -of seeing the system of direct invitations altogether abolished. It is regarded now as so far an established system that no solitary circuit, however powerful, need attempt any measures toward securing a favorite pastor excepting in the ordinary way-which means the way of active competition. That there are such circuits, and favored ministers not a few, who would willingly throw all the responsibility of stationing on the Conference, we are well aware; but they see no prospect of any unanimous action in this direction, and so work on by the existing rule. Still, much may be gained by a cautious, charitable use of our privilege, and by restraining such excesses as grow out of the system of invitations. Wherever Methodism exists, this is felt to be a source of anxiety and difficulty. Its natural outgrowth is seen in England, where, despite all counsel and warning, it has been known that agreements have been made between circuits and ministers, six years in advance. In the United States the system keeps bishops and presiding elders in a perpetual fever of irritation. Delegates travel through the land gathering all information bearing upon ministerial strength, and calling pastors across all kinds of boundaries erected by General Conference for the church's peace and proper government. Among ourselves it has been known that a single movement set in motion a score or two of ecclesiastical committees, causing no little competition and anxiety. In a few instances, all hopes have been ful filled; in others, after considerable fears. Providence rebuked those fears

by proving that they were needless. " Have faith in God." This is the chief exhortation applicable to the condition of things we have been striving to illustrate. In the wide adaptation of this itinerancy there are more resources at God's command than most of us imagine. It is needless to expect uniform satisfaction in pastoral supply. Some will fail in the estimation of some, who succeed in the estimation of others. This follows as often in the train of invitations as in the results of ordinary appointments. Let us learn to look more for God's man, to come in God's way, to do God's work. The man, the way, and the work will follow quite as surely in the exercise of prayer as in the anxiety of officials. "Have faith in God."

HUMAN DEPRAVITY AND SAL VABILITY"

is the title of a tract just written by Rev. George Johnson, of Lower Horton. Its object seems to be to controvert a doctrine or theory respecting infairts in relation to Christ and the Church, which has recently been a subject of some discussion. For yearsindeed from the beginning of Methodism-there was a general assent amongst us to the doctrine of infant salvation, in the sense that all who die in infancy go to heaven. The precise conditions and mode of their salvation was riages' generally would result to the merits of the atonement were ascribed not argued farther than that to the N. B. Orders from the country promptly atlanded to. Samples of Goods sent Po

mutual advantage of man and wife to all spiritual benefits in this as in other his opponents believe in a natural puriconditions of human existence. With in the past few years able Methodist theologians in the United States have been defining the relation of children to the Church and the conditions of that relation. Their position seems to be that the Holy Spirit meets the child at some early stage of its existence, com municating grace through the merits of the atonement, and bringing it into the relation which justified and adopted Christians sustain to God; that some children retain the grace thus received; that others through lack of training, watchfulness, &c., as in the case of some his views. mature Christians, fall away, and require conversion. We have noticed a difference in words between the several advocates of this theory, but there is substantial agreement as to the principal fact, Rev. C. Jost, A. M., of the Nova Scotia Conference, and Rev. A. Sutherland junior Missionary Secretary, espoused this opinion, giving, about the same date, their views to the public in printed form. Judge Marshall opposed the theory in pamphlet : and now we have Mr. Johnson-adopting Job's words, "I also will show my opinion' -following on the negative side of the argument. Happily, when divested of its extremes in expression, the subject is one which admits of a variety of opinion, without subjecting any person to the charge of heresy, and so may be

> calmly discussed. Mr. Johnson has a good reputation for theological knowledge. He is known to be skillful and prudent in the art of doctrinal dissection-a safe, strong keen disputant, within the limits of those forms of truth belonging specially to his profession. His pamphlet is about as concise a treatise on two or three particular topics as can be found anywhere. But to our mind it does not in every respect do justice to the opinions in dispute. His objections are based upon the general force of the doctrine of human depravity, which his opponents have not once denied; upon the evidences of depravity in children, such as tempers and appetites, which, unfortunately, may be as strongly urged, indeed are urged, against mature Christians in general, with of course exceptions; upon the writings of eminent divines, which is precisely one kind of proof to which his opponents appeal. Children are not all of evil tempers and sensual appetites; noted specimens of godly children are found in every age. How are these characters to be accounted for? If children have no saving advantages of Divine grace-are as corrupt as is here represented—does it not follow that God demands in baptism, and Christ invited during his ministry, the consecration of unholy

It is difficult to reconcile the character which the author gives to children with Christ's action-" He took up a little child and placed him in the midst," &c. And Christ's words-"Suffer them to come for of such is the kingdom of heaven."

But these are merely a few of the difficulties which confront a reader anxious to ascertain the truth of this subject. Coming to Mr. Johnson's own opinion-which is indeed but the opinion of the multitudes of Methodism-it is thus summarized:

1. They (infants) are born in a salvable state. They are entitled to the influences

of the Holy Spirit. Should they die before accountabil. ity God will, by his Spirit, prepare

them for heaven."

Where have we proof of this latter assertion? If divine grace be freely accorded to children in the event of death, why not in preparation for life? If God be willing to meet the child with saving grace in any case, is it not a full admission of the argument Mr. Johnson is opposing. What kind of change takes place in the child thus dying, to prepare it for heaven? Does it differ from the change by which all Christians pass from death unto life, from sin to holiness? If not, does it not follow, that the child is converted, or something equivalent to that; and if converted merely because it must

son's doctrine? The author makes much of what he terms "the doctrine of the perfect inno- | 000 are the gifts of the pastors. Readcence of infants." If he means that ers may draw their own inference.

die, is there not something like an ar-

bitrary power involved in Mr. John-

ty, surely he does them injustice. Yet the best point in the pamphlet is made against this doctrine a doctrine which we feel persuaded has not been believed by any Methodist of this or any other day. If we read the opposite opinious aright, they hold that children are "innocent" only in the same sense as adult Christians are innocent-nothing

But like many others, we are ourselves only students. Mr. Johnson is something better-a veteran scholar. We hope we have not misrepresented

METHODISM IN EASTERN BRI-TISH AMERICA.

Mr. Smith's History with the above title, is passing through the press of the Eastern publishing house. With characteristic prudence, the author is not only watching his matter in detail, verifying and collating facts with great care, but also measuring his progress so that every available item of information may be called into the aid of his work. Noticing as we have opportunity of doing his sheets from time to time, and having, through immediate relation in past years to portions of the eastern territory upon which he has thus far been writing, some knowledge of data and names connected with their earlier history, the work comes upon us as a delightful study. Mr. Smith's industry and tact strike us as being of a rare and valuable kind. It was known that for years he had been keeping eyes and ears open for historic work; that he had taken one or two prizes for historic essays: but he has unearthed hidden pages of the past conditions of Methodism in these colonies, of which most of men were entirely ignorant. Geologists assure us that animal life made its first western appearance in Newfoundland. It was also the design of Providence that spiritual life on this side the Atlantic should first appear on that island. Newfoundland was the cradle of North America Methodism. Around Harbor Grace, and particularly Old Perlican—the name awakens in our mind warm, tender emotions, as the only, but delightful station we ever worked in that interesting Provincemuch of the interest connected with the ntroduction of Methodism into New foundland was concentrated for several years. The anxiety, the persecutions, the victories of the new spirtual movement were only less keen and marked here than in England itself.

But we are not writing a reviewsimply a paragraph of congratulation. God's work in Grace has stages and developements as in Nature. The opening and expansion of Methodism in these Eastern Provinces we always believed to be a subject worthy of some faithful and skilful pen; we see clearly now that it is to become a most instructive and important subject. Several links connecting the past with the present have been recently broken; enough yet remain, however, to justify the suggestion we have more than once thrown out, that the present would be an opportune moment in which to write this history. We wish for the author such strength in himself and sympathy from others as will enable him to pertect a project so auspiciously entered upon. Any information bearing upon his theme, will be gratefully received by Mr. Smith, we are quite sure. It is due to our own good name surely that information, by whomsoever possessed, should be promptly forthcoming.

NOTES AND COMM

Local branches of the great national and philanthropic societies are exhibiting considerable strength. St. George's has been out in grand procession. The Masonic body is preparing an immense bazzar for Halifax in aid of their fine new Temple, an architectural ornament to the

Upwards of \$21,000 has thus far been received as private contributions towards the relief of the Southern M. E. Publish. ing House. They seem to appreciate the value of Methodist literature and newspapers in that country. It is a common feature of such benevolent church relief schemes that the preachers give most of the money. It may safely be assumed that of the \$21,000 mentioned above, \$15,-

From the Halifax Chronicle we eader this week on the Newfo Jana Seal fishery. It will be seen that our neighbors are prosperous, for which we tender our sincere congratulations. Precisely the same wonder and anxiety as to the effect of repeated great slaughters at the seal fishery as a business. have been expressed in the past. It must not be forgotten that the fleet some years miss the seals almost totally; so that they have time to multiply. Though steamers have now been used for several seasons, with more or less success, it does not appear that the number of seals is diminished. With a good external trade in seals and internal business in minerals. Newfoundland has this year a very hopeful outlook.

Yarmouth, N. S., is greatly prosperous this year in Marine Insurance. This means one advantage in shipping-freedom from losses. Had freights been correspondingly good, immense wealth would have followed the year's operations. We can see a fine future for Yarmouth. When its railway will open connection with the United States, making but a short searun thence to Portland and Boston, days of activity will come to it in earnest. The property of the town is on the sea; if existing in the place it would show itself in such proportions as to make the place a great city. Its shipping population which never comes to visit Yarmouth. would make it perhaps equal to Halifax. the military excepted.

The Great Seal of Nova Scotia has been a subject of correspondence with the English law authorities. These have set the matter at rest by deciding that the use of the old seal was lega !.

TYPE VAGARIES .- Our obituary columns last week opened with a sentence which became sadly transposed by a derangement of types, after proof. Mrs. Moulton's record should have read "Mrs. Bethia Moulton, of Arcadia, Yarmouth, was in her 89th year when she exchanged mortality for life. She was forty years a most worthy and consistent member of the Methodist Church."

Rev. Costello Weston has, for the third time, we believe, made a specialty of the editor of the WESLEYAN in his Sunday evening sermons or lectures. He may have found a justification for this in remarks made by us from time to time respecting his ministrations. It was something new and shocking to this community to find sneers against "the blood "the propitiatory sacrifice of Christ—in dulged in by an occupant of a "Church of the Redeemer." We called atttention to this new departure from Universalism pure and simple-hence those tears. Mr. Weston has once refused to engage in a public discussion of Universalism: should he feel disposed to meet an opponent on the merits of a faith by him more recently preached-a faith which denies the divinity of Christ, propitiatory sacrifice, original sin, human depravity, the servitude of the will, and justification by faiththe way is always open to him. For our part, we have no pulpit of our own; would not employ it for such a purpose if we had-at least on the Lord's day-and consequently can only submit for the present to be fired at from loop-holes by a hidden marksman. There are a few who might profit by a full ventilation of "Harvardism" in this community.

War has been declared. As a first consequence, flour has gone up a dollar a bar-What is of serious consequence to the poor, each loaf of bread is dearer by fifteen per cent. The Czar of Russia has bidden his officers good bye, and blessed his soldiers! How will they return? How many woes shall the avenging angel count before this war is over?

Our educational interests seem to be commending themselves more and more. The church collections during the services in Halifax, conducted by Messrs. Burwash and Sprague, were quite double the amount of last year. We see that St. John, also, has reached the same result in its meetings held this week.

FROM, THE CIRCUITS.

Amherst is moving in the project of a new parsonage. The old dwelling was remote from the town-centre; the new one is to be opposite the new church. This will make Amherst a most desirable cir-

We regret to see a notice of the illness of Rev. J. Ellis, of the N. B. and P. E. I. Conference. He had been detained three weeks in St. John on this account.

Sermons in behalf of the Educational Society were preached in St. John last Lord's day by Dr. Allison, Mr. Sprague and Mr. Clarke.

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church) : As a result of the revival with which we have been grad this year, we have added 40 to our membership, and others are coming, Inreased church accommodation is now demanded; but owing to the very general financial depression, enlargement or erec tion is postponed for the present. Our Sabbath school, under the able superintendence of Bro. Temple, is growing in interest and membership; and for the successful prosecution of its work, a larger and more convenient room is needed. are hoping that some of our more wealthy men, will soon become ashamed of the old arrangement; and in a commendable fit of righteous pride, will make such a generous offer, that the whole congregation will be aroused to such enthusiam, as will result in all the necessary improvements. It may that the coming Conference in our church, may assist in hastening this event.

(Conference would indeed be a fitting time for such benevolence. Are our min isters and people praying that the coming Conferences may be seasons of blessings?

Eighteen were added to the members hip. for probation, at Aylesford East last week and others are still seeking pardon.

At the communion service in Chatham N. B., six persons were received into the Church. There is a gracious revival also in Newcastle.

A son of Mr. T. D. Henderson, St. John, N.B. aged 4 years, while eagerly preparing for the children's missionary meeting of Centenary Church, was seized with diphtheria, and died after two days ill-

The meeting alluded to above came off with great success. Recitations, singing and dialogues were given with relish. A good collection for the occasion followed the exercises.

Fifty years ago children were not, as our American neighbours would say, " of much account, any way." It is far different now. Almost half the discussious one hears or reads are on the subject of the privileges. How much of the world's benevolent machinery is moving for the good of the rising generation? Last Monday night, the teachers of Halifax North met in the basement of Brunswick Street Church and discussed "The Conversion of Children." An animated debate, and a most interesting reply to several written questions, were the chief features of the service.

A Temperance Meeting last week, and a festival of the Sabbath School this. in connection with Grafton Street Church, drew large congregations. The speaking on Temperance was exceedingly good. Several prizes at the children's meeting were delivered to those who had brought in new scholars—a worthy cause for recognition, surely, inasmuch as it enlists the child at an early stage in good works.

A vote of thanks was passed to Miss McMurray for the remarkable proficiency to which she had brought the children, your peace! which was well deserved. Mr. Heartz illustrated by Diagrams and interesting remarks scenes in the life of our Lord. The meeting was very enjoyable. Hon. S. L. Shannon, the Superintendent may be well congratulated.

At Moncton the frame of the new church has been raised. The structure is to be finished by September next, and is to cost \$10,000. A. McKay, Esq., is contractor. The vestry of the old building has been removed—the first step toward breaking up old associations.

CORRESPONDENCE.

ADVOCATE HARBOR, N. S.

April 19, 1877.

DEAR EDITOR,-In looking over your exchanges, doubtless you noticed in the "Christian Messenger" -they scarcely seem to be all Christian messages which it bears—a letter from this place, dated March 10th, under the signature of -Kempton.

This letter is a remarkable piece of epistolary composition, coming as it does from the pen of a Christian minister who lays much stress upon the following "the footsteps of the Saviour."

for the writer, if in his careful study of the New Testament, his attention had been drawn to St. Paul's 1st Epistle to the Corinthians, 13 Chap., dwelling particularly upon the first four verses.

Speaking of the people of Advocate Harbor, he says: "The community is very largely Methodist in sentiment. But I believe, the time has come, in the whole country, when the people are beginning to study the New Testament more carefully, on the ordinance of Believer's Baptism, and I am confident that a careful study of that book will lead many very

this note from Yarmouth many, to see and acknowledge Immersion as the only Christian Baptism." A ...

May the good Lord have mercy upon the myriads who have gone, and the myriads who still will go to their graves, with their hopes for heaven founded upon a Bible, the teachings of which they have not studied with sufficient care to lead them to see and acknowledge Immersion as the only Christian Baptism!

The Rev. Gentleman is to be most deeply pitied. Not so much, however, that he has to ford into a "Jordan," obstructed by huge ice cakes to administer Christian baptism, as on account of the narrow spirit of bigotry which prompted the writing of such a letter. But as few of your readers see the Messenger, I will quote more at length. He says: "I talk with many, who, though they are not yet Baptists, will say very candidly that they don't believe in "Infant baptism (or sprinkling)." They believe that immersion is baptism but they think sprinkling will do.

When will the professed people of God learn to enquire what does God say? rather than what do we (or I think)? When the New Testament alone is consulted in order to learn who are the subjects, and what the mode of Christian Baptism, there will be very larger ingathering into the Baptist churches. The Lord hasten the day, when all Christians, and Christian ministers will learn, that the New Testament is the only reliable text book on Christian Baptism. Then will the public be delivered from the pitiable spectacle of seeing a Christian pastor directing his congregation to such passages as Ezekiel 36 and 25, as the best authority in the word of God for Christian baptism."

If the Baptist Church has in its ministry any man who can express sentiments more contemptibly narrow, more unqualifiedly illiberal than these, it would be gratifying to the public mind if they would bring him out. Truly these sentiments savor very strongly of the close communion principle.

The Rev. Gentleman arrogates to himself the power and the right, to interpret, infallibly, the teaching of Scripture. And he presumptuously says to the man or men who would differ from him in his or child's education, salvability or religious their understanding of God's word: "When will you learn to enquire what does God say? rather than what do I or

My advice to the Rev. Gentleman would be, ponder well this passage of your letter, it might be of more practical benefit to yourself than any one I know. The teacher must first learn the lesson he wishes to impart. There is an old man down in Italy who claims some such infallibility but he is in his second ehildhood.

The Rev. Gentleman, in his unwarranted zeal, puts his hand over the mouth of the Prophet of Jehovah. Hold your tongue, there, Ezekiel. The spirit of inspiration does not move you to speak on the subject of Baptism. You may speak of anything else, but on this subject you must be silent, for you know nothing of it. If you'd only immerse the people instead of sprinkling them, I'd let you speak. But you won't do it. So hold

The same dire extremity, which leads the immersionist to ignore the indications and bearings of the Old Testament Scriptures upon the subject of Baptism, has led him to substitute for the received translation of the Testament a New Version, which he is ashamed to use boldly and publicly, So it comes simply to this The immersionist theory is not drawn from Scripture, but Scripture is forced to

coincide with the theory. Ashamed of the New Version, the author of the letter to the "Messenger" makes a hopelessly vain appeal to the authorised version of the New Testament to establish the theory which seems to him the one thing worth living for. Why Sir. it is the most 'udicrous thing in the world to hear the Rev. Gentleman uttering such emphatically positive expressions upon any basis he can find in the New Testament. He cannot place his finger upon one passage in the authorised version of the New Testament, and say here was bantism, administered by immersion, and here is conclusive proof of it!

Let him take a case before a court of. justice, where decisions are given upon weight of evidence, and let him have no more conclusive testimony to bear up his case, than is found in the New Testament for Immersionist's Baptism, and be will It would have been an excellent thing lose his case and pay the cost of suit.

There is no proof in his text book on baptism, that it was ever administered by immersion. At best, he can only say "they went down into" and " came up out of the water," which proves nothing. The farm ers' oxen go down into and up out of the water morning and evening, but they never go under it-are never immersed. If the Immersionist wants to go to the "New Testament," we will gladly go with him, but we will not be so openly profane as to

ignore the teachings of the Old. The Rev. Gentleman grows openly in sulting in the closing expressions of his We could retaliste with a venletter. geance concerning pitiable speciacles, if disposed, but we forbear.

atin R. W. Smith.

STUDENTS AT CALL FOR CIR-CUITS. od toll toll

DEAR BRO. Will you kindly allow me space in your paper to say, that several of the Theological students, now in attendance here, will be disengaged during the vacation, and are therefore anxious to secure circuit or missionary work. Any minister or circuit desirous of securing their services, or any friend who could for the midsummer months bear the expense of sending one or more of them to labour in neglected localities, would confer a favour by communicating with me at the earliest opportunity.

CHARLES STEWART. Sackville, N. B., April 24, 1877.

THE death of the venerable Dr. Muhlenberg, which occurred this week, has been looked for some time. He wrote, as you know, the beautiful hymn, "I would not live alway," yet lived himself to the ripe old age of 81 years. He was a minister of the Protestant Episcopal Church, but such as he are held in no bonds, and belong "to the general assembly and church of the firstborn, which are written in heaven." For a long time he was rector of the quaint little church, corner 6th avenue and 20th street, called "Church of the Holy Communion," but he will be recollected as the founder of those noble charities, St. Luke's Hospital, and the refuges at St. Johnsland. He was a man of singular simplicity, yet carried about with him a reserved force that ccomplished wonders. Like Hora ce Greely he had no idea of the value of money, and many pleasant stories are told of his benevolence, while he was yet a rector. It is said that, at that period, he was put regularly on allowance, and often became, so far as his pocket was concerned, as poor as those who sought his aid. To such a man pecuniary difficulties present no barrier; and the very contempt with which he regards them, makes those about him ashamed, and they go to work with willing hands to get them out of the

It was fortunate-well, we use that word from habit, but it does not apply -rather let us sav. it was providential that Dr. Muhlenberg's lot was cast among those who were abundantly able to carry outhsi plans. There is always plenty of means in this city for charitable objects, if only the right chord be needs no monument; his life-work is his best memorial.

April 13, 1877. -Central Advocate.

PLOWING WITH DYNAMITE.

We have already mentioned that dynamite has been used for plowing; and agriculture will derive advantage from this and other compounds heretofore employed in engineering. At the works for the Exposition buildings, now going on at the Trocadero, Paris, passers-by may, at certain hours be startled by a deep rumbling sound. This is caused by springing of dynamite mines, which without any violent projection of materials, makes the obstacles crumble away, and breaks up the underground rocks, the fragments of which are used for the buildings. Now, dynamite will perform a similar service in the fields. The Duke of Sutherland, in Scotland, and Dr. Hamm, in Austria, have employed it for clearing land and for digging much deeper than any instrument could. A certain number of dynamite cartridges are buried at regular distances in the soil, and connected together by electric wires. The explosion is simultaneous; and, though nothing is thrown up, the field is effectually plowed.

The Church ought to be foremost in every good work; and yet a little human organization like the Sons of Temperance wont allow a liquor-seller to be in its fold. nor a man who uses ardent spirits as a beverage, while some churches admit liquor-sellers and drinkers to join and continue their evil ways, though that way is the road to more temporal and eternal ruin.-Alliance Journal.

What is to be gained by such paragraphs? The churches are striving each according to its light, to meet its obligations; but because the churches do not all see it necessary to discipline liquor-drinkers and sellers, is that any reason why the temperance organization should claim superiority to the churches? Are there any sins among temperance men which the Churches would two years ago. He is in jail.

not tolerate? Our churches do not all give to the temperance reform the countenance and sympathy they deserve perhaps; but it is no part of the temperance work to create prejudice against the churches. We are sure our cotemporary values the religious organizations, and expressions like the above, which contain something to irritate certain Christian minds, ought to be carefully worded. We have no knowledge of the particular churches which are meant, however. We only deprecate the erection of barriers between the purely religious and philanthropic

NEWS IN BRIEF.

NOVA SCOTIA.

On the afternoon of the 21st., a little girl about welve years of age, daughter of the late Captain Fudge, was swinging on a beam in the Brunswick street school playground, when she fell on her back and instantly went into a fit. She was arried into the school room and was afterwards taken home in a cab.

The "Sun" says :-- "Mortality in Truro and vicinity has been very great during the past few weeks. During one day last week, in Truro, we are credibly informed that ten persons were lying dead. In one day five funerals took place.

Brigt. Storm Bird, of this port, owned and commanded by Captain Wm. Folker, of Hantsport, sailed from New York Nov. 23, 1876 and arrived at Hobart Town, Tasmania, Feb. 15, 1877, thus making the passage in 86 days, or 84 days from land to land. The hourly average for the period has been between 6 and 7 knots, and the greatest speed attained was 12 knots per hour. The Storm Bird was built at Spray Bay, N. S., 1875.

Mr. Everett Eaton, of Sheffield's Mills, Cornwallis, has been awarded the Governor General's medal for the highest score of 300 yards in any county competition in the Province. The score was 22 points. Mr. Eaton is one of the best shots in the country and was one of the Wimbledon Team, in 1873, and competed for the Kolapore

The Halifax police have arrested a man named Hays, who is charged with having set fire to Mr.

A. G. Jones' barn, at the N. W. Arm. The Grand Division, S. of T. met in second quarterly session on Wednesday evening, 25th, at

Freeport, Digby County. The barque Queen Victoria, of Pictou, Capt. Mc-Kenzie, arrived at Baltimore on the 16th inst., in 17 days from Tralee, Ireland, completing the round trip from Baltimore to Baltimore (via Tralee) in 56 ays! The last is the quickest of several good assages made by the Queen Victoria lately

Two men (one named Cummins alias Richey ave been tried at Amherst and committed for trial at Supreme Court for robbery. They probably form part of an organized gang that have of late een committing depradations in both provinces,

The "Digby Courier" says Grand Balcom, son of Mr. John Balcom, died at Bear River on the 8th inst., aged forty-three years. Deceased has been confined to bed for the last twenty-three years, b rheumatesm, from which disease he has suffered fo twenty-five years. So completely was he prevaled with the disease that he has not had the use of a single joint of his body for several years. His jaws were irmly closed, and he had to be fed on fluids.

On Sunday morning last, as several young mer were returning home from the woods, they observed young man at the west side of the Arm. Halifax. in the act of tying a stone of pretty large size, to his neck. As this appeared very strange they concluded to watch him. He put his hat, coat, vest and shoes on the shore, and carrying the stone in s arms he walked into the water, and no doubt would have succeeded in his intention of drowning himself if the young men had not come down in time to save him. When they had cut the string about his neck and he recovered his breath he gave his name and said the cause of his attempt a suicide was disappointment in love.

While a little girl, aged 13 years, daughter o Mr. Edward Beals, of Bear River, was boiling sap in a sugaring camp, on Monday last, 16th inst., her dress unfor unately caught fire. As the flames gathered around her and scorched her body, in her terror the little girl had presence of mind sufficient to run for the brook, a short distance off, and roll herself in it. But by this time her clothes were nearly burned off, and her body, limbs and arms were badly burned. On Wednesday, 18th inst., at 2 o'clock in the morning, the poor child succumbed to the effects of her injuries, after much suffering. The barquentine "William Croscup, of Bear River, from Great Britain to Sydney, for orders, went ashore at Louisburg on Friday night, and it a said will be a to al wreck. No lives were lost.

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

Pickrel are being caught in considerable quantities in the Oromocto and smaller streams in that

The Prince Edward Island Legislature was proogued on the 18th. Potatoes are being shipped from the Border in

large quantities. It is estimated that there were over 2,000 bushels brought into St. Stephen on Saturday. At one time during the day, 104 teams were counted on King street alone. They are bringing \$1 a bushel. Residents of Spurr's Cove, Lancaster, having felt

the want of a hall for some time, several of the leading gentlemen subscribed a sum for the purpose and the hall is now about finished. It is to be used for temperance and religious meetings.

A girl nine years old, daughter of Mr. W. S. Balley, of St. Andrew's street, St. John, has lost the sight of one eye and had the other seriously burt, by a stone that was thrown at her by a girl named Armstrong, on Friday.

A large fleet of woodboats are now en route for Predericton and vicinity, while some have already arrived there. Several will load with deals from Mr. Gibson's mill, Nashwaak. One woodboat (name unknown) was aground recently near the

Rev. T. Harley has declined the call to the pasto-Brussels street Church, St. John, Rev. I. E. Bill has supplied the pulpit of that Church during the last two Sabbaths. Owing to the absence at Ottawa of S. R. Thom

son, Esq., counsel fir the Park National Bank, the trial of Ellis, the runaway cashier, has been post-poned from this mouth till May. Sussex wants to have the Agricultural Exhibition

held in that fine agricultural region. The sailors of St. John are about to strike for \$40 for the run to Liverpool; and the Laborers' Association contemplate striking against sailors being

allowed to unload vessels. The Prince Edward Island telegraph cable has been repaired, and communication with the Island restored.

A man who has been living at the Victoria Hotel, St. John. for a couple of weeks, under the name of J. W. Joly, was arrested on the 18th, at the instance of Simeon Jones & Co., for attempting to pass cheques alleged to be forgeries. He had several cheques with alleged signatures of Bishop Hellmuth, Gault, Insurance Manager, Montreal, &c. He is considered to be the person who, under the name of Lennox, passed a forged cheque signed Lewis Carvill into the hands of S. Jones & Co.

On Wednesday the 18th Jas. Anderson and a lad named Dykeman, of Carleton, were in a boat above the falls towing birch loss. A tug came up and made such a heavy roll on the water that the logs sank and dragged the boat down. Dykeman swam ashore while an oar was caught by Anderson who held on till rescued.

The Juvenile Missionary Meeting in the Centenary Church, St. John, on the 19th, passed off very satisfactorily. Mr. J. L. Thorn occupied the chair. The devotional exercises were conducted by the Rev. Mr. Sprague. There were dialogues, recitations and readings, all of which were given in a pleasing style. From the report of the missionary treasurer it appears that the school has raised dur ing the past year the sum of \$115, which with the collection of last evening, amounted to \$18, and a donation of \$25, amounts to \$158, which is certainly very creditable

A young girl named Donovan was picked up drunk in the the street, ab St; John, on Wednesday night; was taken to the Police Station, and died there an hour afterwards.

Mrs. Caldwell Wright, of Newton Highlands, near Boston, Mass., is a plucky woman. Her husband left her a few weeks ago and fled to Sackville. She followed him ; he fled to Greenville. N. S., and on Saturday 14th was brought back to Sackville. Then the couple made it up on Sunday and are now happy, it is to be hoped.

UPPER PROVINCES.

The discovery of gold at Gravenhurst, Ontario is

The liabilities of Hon, A. B. Foster the great railway man, are estimated at nearly two and a half

The unfinished condition of the Lachine Canal is a scource of considerable anxiety to shippers. It is feared that vessels will strand on the many banks of earth at present unremoved, which protrude it

many cases far into the bed of the canal The Montreal "Herald" of 23rd, published nearly eight columns of the doings of Caradian pile grims at Rome.

A second letter from the Prince of Wales is published. He wishes to know what space Canada will occupy at the Paris Exhibition, and encloses a copy of rules and regulations.

Advices from Gimli show that not a single case of small-pox is now known on all the coast and islands of Lake Winnipeg.

St. George's Church was overcrowded on Monday on the occasion of the annual St. George's Day sermon, preached by Rev. R. W. Norman. The small-pox which has been creating so much

alarm in Weston recently has been entirely rooted The denial of the report of an amalgamation between the Great Western and Grand Trunk Railways, emanating from the office of the former, has

been published. It is stated that the Bank of Montreal drew on contingent fund nearly to full extent to pay divi-dend of six per cent. Opinions differ widely as to the policy of that course.

MAGDALEN ISLANDS.

FIRST REPORT SINCE LAST FALL.

Magdalen Islands, April 16.

via Port Hood, April 16. The winter here has been fine and mild with very

little snow and ice. The brig Zengbe, of Mantz, of 212 tons register, from St. Pierre, Miq., bound to P. E. Island, in ballast to load oats for France, was stranded at All Right Island, condemned and sold at auction. Crew saved and have been on the island all winter. Capt. Labour, his wife, one passenger and crew are waiting the arrival of the mail steamer to return to France.

On the 22nd Dec. last twelve men landed at Eutry Island in a small boat 14 ft. long, and reported thomselves as being the crew of the barque Sylvia of P. E. Island, ewned by Hon. J. C. Pope, laden with 23,500 bushels of oats, in bulk, bound for Queenstown, Ireland, which they bad abandoned day previous in twelve miles to the S. W. of the Island. The barque had been driven from her anchorage off Tignish, P. E. I., during a heavy gale on the 16th previously, leaving the captain and one man on shore cargo shifting, dismasted and covered with ice. Nothing could be done with her. The men were much exhausted and frost-bitten. Several of them had to be carried on shore, having been in their frail boat for 15 hours ef extreme cold weather, the thermometer indicating 8 degress below zero

No communication with mainland since Novem-

The seal fishery on shore ice a failure. Our seal. ing vessels have not yet been heard from since they left.—Pleasant Bay full of ice. Herrings have not yet made their appearance.

MISCELLANEOUS.

The steamer New Orleans brought here trirteen officers and crew of the German Barque Ouken, taken from the wreck, where they had been lashed four days without food and water.

The prohibitory liquor bill was defeated in the Massachusetts House on April 20-117 to 106. The Grand Dukes Alexis and Constantine are

It has been decided to withdraw the troops from New Orleans, but the time is not yet fixed. Within the past week four vessels and orcws

have been lost on the coast of North Carolina. The lightning struck an oil tank on Thursday at Petrolia, Penn., cau sing destruction to a por-tion of the town, tog ether with twelve oil mills,

tanks and over fifty thousand barrels of oil. The colored people's demonstration at Richmond, Va., in honor of the adoption of the 14th and 15th Amendments was quite ereditable. The procession embraced three military companies and several bands of music.

At the graduating exercises of the High School at Hartford, Con., on the 10th, W. Raikah, one of the Chinese boys, being educated there, took second prize in declaration over six American boys. President MacMahon has expressed to the Bis op of Nemours his disapproval of the latter's let. ter asking intervention for the Pope. He objects to the clergy meddling with politics.

The French Government has received from berlin formal assurances of the peaceful and conciliatory disposition of Germany toward France.

The conviction has gradually dawned that a far larger force is required for the task Russia has before her than was at first prepared; if news from St. Petersburg be trusted, the order for mobization of the whole army was decided on before the Czar left St. Petersburg. Since the troops in Bassarabia begun to move towards the frontier, a general movement of Russi n forces has begun outhward and westward. According to advices from the Russian frontier, the Czar's troops are moving very slowly, on account of bad roads and

The condition of Russian finances may be judged by the fact that the journals urge the government to make a foreign loan even at a loss of 40 per cent. The depreciation in paper noncy is so great that coin has risen 4 to 6 roubles the tenetvert.

Gortschakoff says Russia makes war orly to cb. tain security for the Christians in Turkey. Seventy Krupp cannon have reached Exacted

The Russian consul at Rustchuk is cidered to prepare for departure. Two more Turkish iron-clads, making eight in . .

and visited and ton tone to donied a re-

all, have arrived at the mouths of the Danube.

WESLEYAN' ALMANAC APRIL, 1877.

Last Quarter, 5 day, 0h, 15m, Afternoon New Moon, 13 day, 1h, 36m, Afternoon. First Quarter, 20day, 3h, 23m, Afternoon Full Moon, 27 day, 9h, 82m, Afternoon.

Day of Week.

TIDES.—The column of the Moon's Southing the time of high water at Parrisboro, Corn-Horton, Hantsport, Windsor, Newport and

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

FOR THE LENGTH OF THE DAY.—Add 12 hours to be time of the sun's setting, and from the sum sub-FOR THE LENGTH OF THE MIGHT.—Substract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning

OUR MINISTER'S SERMON.

The minister said last night, says he, "Don't be afraid of giving';
If your life aint worth nothin' to other

folks, Why what's the use of living" And that's what I say to my wife, says I, There's Brown the miserable sinner, He'd sooner a beggar would starve than

A cent toward buying a dinner.

I tell you our minister's prime he is, But I could'nt quite determine, When I heard him a givin' it right and

Just who was hit by his sermon. Of course there could'nt be no mistake When he talked of long winded prayin,' For Peters and Johnson they sot and scowled

At every word he was sayin.'

And the minister he went on to say, "There's various kind of cheating'. And religion's as good for every day As it is to bring to meeting.' I don't think much of the man that gives The loud amens at my preaching,'
And spends his time the following week In cheatin' and overreachin'.'

I guess that dose was bitter enough For a man like Jones to swallow, But I noticed he did'nt open his mouth. . Not once after that to holler. Hurrah, says I, for the minister-Of course I said it quiet-Give us some more of this open talk, It's very refreshing diet.

The minister hit 'em every time, And when he spoke of fashion. And riggin's out in bows and things . As woman's rulin' passion, And comin' to church to see the styles, I could'nt help a winkin' And a-nudgin' my wife, and says I "That's

you,"
And I guess I sot her thinkin.'

Says I to myself that sermon's pat, But man is a queer creation And I'm much afraid that most of th folks

Won't take the application. Now, if he had said a word about My personal mode of sinnin'. I'd have gone to work to right myself, And not set there a-grinnin'.

Just then the minister says, says he, And now I've come to the fellers Who've lost their showers by usin' their friends

As a sort o' moral umbrellas. Go home; 'says he, "and find your faults Instead of huntin' your brother's; Go home," says he, "and wear the coats You tried to fit for others."

My wife she nudged, and Brown he winked And there was lots of smilin', And there was lots o' lookin' at our pew, It sot my blood a-bilin.

Says I to myself, our minister Is getting a little bitter; I'll tell him when the meetin's out, that Ain't at all that kind of a critter.

"I'LL NO TRUST YE."

Two centuries ago the Highlanders of Scotland were very simple folks, honest and trustful to their friends and neighbors. To ask a note from a debtor would have been considered an insult, equivalent to saying, "I doubt your honor." The method of transacting money matters was as follows :-

The parties stepped into the air, fixed their eyes on the heavens, and each repeated his obligation with no mortal witness. A mark was then carved upon some rock or tree near by, as a rememberance of the compact. Such a thing as a breach of contract was rarely met

with, so highly did the people regard their honor.

When the march of improvement brought the new mode of doing business, they were often pained by these innovations. An anecdote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom.

On returning to his native parish he had need of a sum of money, and made bold to ask from a gentleman of means named Stewart. This was kindly granted, and Mr. Stewart counted out the gold. This done, the farmer wrote a receipt and offered it to Mr. Stewart.

"What is this man?" cried Mr. Stewart, eyeing the slip of paper. "It is a receipt sir, binding me to

give ye back yer gold at the right time," "Binding ye? Well my man, if ye canna trust yersel', I'm sure I'll no trust ye. Ye canna have my gold."

And gathering it up he put it back in his desk and turned his key on it. "But sir, I might die," replied the

canny Scotchman, bringing up an argument in favor of his new wisdom, and perhaps my sons may refuse it ye; but the bit of paper would compel them."

"Compel them to sustain a dead father's honor," cried the Celt. "They'll need compelling to do right, if this is the road ye're leading them. Ye can gang elsewhere for money: but you'll find nane in the parish that'll put more faith in a bit of paper than in a neighbor's word of honor, and his fear o' God."

GRANDMA STEVENS.

Grandma was knitting as hard as she could. Grandma could knit about as fast as she could think. Little Nell was fidgeting about the room, asking questions. She could ask questions faster than grandma could think.

"Oh. come!" she said at last; "you've asked questions enough to last all day; get the book and read a little to grandma; I've had no reading since morning."

"Well." said Nell, with a very bright face. "I will," and she scampered after "the book"—she knew very well what book she meant.

" Now, grandma, where shall I read?"

"Well, dear, your brother commenced on the fourteenth chapter of Matthew and he read to where Jesus sent his disciples away in a ship and he went up into a mountain to pray; then the bell rang and he had to run.'

"I see the place, grandma," and Nellie's clear little voice read:

"'But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night-'

. " What time was that, grandma d"

" About four o'clock, I think, dear."

"'Jesus went unto them walking on

"Oh, my! just to think, walking right on the water;" 1 don't see how he could have done it."

"'And when His disciples saw Him walking on the sea they were troubled-

"I should have thought they would be. Wouldn't you have been afraid, grandma? -saving, 'It is a spirit, and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.'

"Oh! mustn't they have been glad to hear His voice? But I think after all they were very stupid people. I should think they might have known that it was Grandma, the next is about Jesus. Peter.

"'And Peter answered Him and said Lord, if it be thou, bid me to come unto thee on the water."

"How like Peter that is," grandme said, knitting away. He always wanted to do some queer thing or other; he never was content to act like other people. Well, let's hear what Jesus said to him."

"'And he said, Come.' And when Peter was come down out of the ship he walked on the water to go to Jesus.'

"Grandma, wasn't it nice in Jesus to call him and let him go walking an the water like what nobody else could do? I would just have liked that."

"I dare say you would." Grandma said. smiling. " And I think it's very likely you would have acted just as Peter did.'

" How did he act? Oh, I see! Why, grandma, he was afraid after Jesus had called him! How silly to be afraid! I wouldn't have been; I would have walked right straight on."

"Yes, that's just exactly the way Peter used to talk; he never was afraid of anything until he had to go through it."

"But, grandma, do you think I could be so foolish if Jesus had told me I might walk on the water to Him ?"

" Did you ever hear of a little girl who was so foolish as to be afraid to go upstairs in the dark to bed; after Jesus had told her that he had given his angels charge over her ?"

Nell blushed, and kicked one of her kid oes against the hearth as she said :

"Oh, well, that is different !" "Yes," said grandma, quietly: "It isn't the sea in a storm; it's only your nice pleasant room; that might make a difference."

Miss Nell read on :

" 'But when he saw the wind boisterous he was afraid; and, beginning to sink, he cried, saying, Lord, save me."

"That's sensible in Peter, anyhow, said grandma, beginning to "toe off" her stocking. "I think much better of him than I did; it isn't every one who has brains to cry to the Lord to come and take care of him; if he couldn't possibly have sense enough to trust Jesus in the first place, why, the next best thing was to cry to Him for help. I suppose he got it without any doubt ?"

"Grandma, what if the next verse should read: " But Jesus walked right on and let Peter sink-"

"It won't read so," said grandma, decidedly; "because you see nobody ever cried, 'Lord, save me,' really wanting to be saved, that Jesus didn't attend to it right away."

" Well, He did this time. It says: "'And immediately Jesus stretched forth His hand and caught him, and said unto Him, O thou of little faith, wherefore did't thou doubt ?""

"Didn't I tell you? 'Immediately' He took care of him, just the moment Peter wanted Him to; that's always the way. "Grandma," said Nell, soberly, " should like to have Jesus speak to me."

"Why?" said grandma. "It makes me smile to see how much like Peter you are: he had dreadful little faith, you know. To think of the times and times that Jesus has spoken to you. Why, you couldn't begin to count them."

"Oh, but. grandma, I don't mean that way! I mean real truly speak to me, so I can hear Him with my ears, Just as

" Ob, well, he will one of these days; maybe in a very few days! I don't know how soon. He will hold out His hand and say: " Come, ye blessed of My Father, or else He will say, 'Depart from Me.' Don't you let it be that last, Nellie. Grandma wants her little girl with her up

THE HISTORY OF THE CATTLE PLAGUE.

Mr. George Flemming of the Royal Engineers, in a recent paper on the history of the cattle plague, states that Nor way, Denmark, Sweden and Spain have been most severely scourged by the disease which has recently been imported into this country from Germany. "The details with regard to the visitations in these regions are given in a work of mine on animal plague, published in 1871, but the salient facts are known to every student of medical history. The cattle plague raged in Denmark from 1745 to 1749, and destroyed 280,000 cattle. The Scots Magazine of that period mentions: The 14th of January 1746 was appointed a day of public fasting and prayer to be observed all over Denmark on account me. of the mortality through that kingdom. It is reckoned to have carried off no less than 60,000 before the middle of December 1745. It advanced likewise in Jutland, and the apprehensions of it engaged most people to kill their cattle." The contagion entered Sweden, and, according to the celebrated Linnæus, in the province of Schonen alone 32,584 oxen and cows died, leaving only 2 per cent. of the entire horned stock of the province. In the little island of Oesel, in 1750-51, no fewer than 20,000 cattle succumbed. In Denmark the disease caused the greatest distress, and Layard and other writers in this country make frequent mention of it at that time: while the Danish physicians gave it their serious attention, as is evidenced in the "Acta Harniensia" for 1746. In 1758 the disease was carried from Norway to Jemtland, and spread to the reindeer of the Lapps extending over the whole south-western portion of the country, and caused such havor that many of the people who previously were very wealthy in possessing immense herds of these creatures were reduced to extreme poverty. So much for the North of Eu-Now for Spain. Cattle plague was in

troduced by raw hides in 1774 to Bayonne. France, and soon spread in that part of the kingdom. In July of that year it was imported across the Spanish frontier to St. Sebastian, and from thence it extended rapidly over a wide surface, causing sad losses; in many towns and villages there perished every head of cattle, as happened in Andoin, in the province of Alva. The account of this outbreak in Spain is given in Villeba's 'Epidem. Espanola.' There can scarcely be a doubt that the present did,'

is indirectly due to the mobilisation of the Russia army in Bessarabia. where, it may be said, the disease is indigenous. From the earliest times the movements of Russian armies have been marked by the outbreak and diffusion of the scourge in western countries. To those who are doing their utmost to provoke a war between Russia and Turkey. it might be well to point out that such a conflict would expose he continent of Europe to grave peril from a widespread outbreak of this pestilence. In 1827 and 1828, when Russia waged war against Turkey, the cattle plague rapidly extended over Bessarabia, Wallachia, and Moldavia. from these countries it spread to Podolia. Volhynia, and invaded Poland, Prussia, Saxony, and Austria. The destruction it wrought was immense, and so late as 1830 it could not be suppressed, but had extended along the Danube as far as Illyria."

RIGHTEOUS VENGEANCE.—Some one having urged Tasso to avenge himself upon a man who had done him many injuries, he said. "I wish to take from him neither his property nor his life, nor his honor, but only his ill-will towards me."

CHILDREN'S CORNER.

THE STORY LIZZIE TOLD.

(Concluded.)

"I said 'Oh, yes,' and thanked him, and he went away; and I was holding the flower-pet while father showed him out, and one of the chilren brought me a little stick. and said I was to put it away down into the earth, and tie my plant to it, because it kept falling over and looking as if it would faint away. It was the stick father had been work ing at the night before, and it wouldn't go down into the earth; but when I pushed it hard, it broke short off.'

"' There's a stone in the way,' says father, coming up to the bed, 'and you must dig it up.'

"And it's the truth I'm telling, and wouldn't tell a lie for all the world; I dug up the stone, and it wasn't a stone: but it was something bright and shiny, He'd say anything to a poor girlalike and vellow.

"And says I, 'Oh, my pretty lady did it! My pretty lady!' and then I | Him. turned faint-like, and father threw water in my face, and mother fanned me with her apron: and when that myself, and read it all day long! didn't bring me to, they slapped my | "Did you say, ma'am, that I sho hands hard. The children thought they slapped me because I was naughty, and they came and stared at me; glad some, and sorry some. .

"At last I got over it.

"So somebody had loved my poor little flower, and thought it was pretty, and told it so as well as she could. And my flower had come and told me, and I don't which of us was the gladdest.

" And I told my dream to father and mother and the children, and father said I had seen a vision, and that it was no man or woman had sent it to

"After I had done telling them all a bout it, and every one had handled my yellow thing, and at last given it to me to hold. I felt as if there must be somebody else to tell how happy I was, or I should burst. Did you every feel so, ma'am?

"Whenever I woke up in the night, I felt under the pillow to see if It was safe; and then I wanted to show It once more, but it was all dark and still, and I couldn't think who the Somebody

"The next day was Sunday, and father dressed himself in his clean clothes: and after dinner made mother put on hers and the children's, and says he, 'Now, Lizzie shall read to us all;' and he whipped out a book from under his coat, and it was the pawned book come home again. There was a mark in it, and he said, ' Read there, Lizzie. My old mother read there every Sun-

" And I read the twenty-third Psalm; father holding the book, it was so

" It sounded beautiful.

"Father,' says I, 'who wrote the

"'I kon't know," says he, 'I suppose God did.'

" 'Mr. John Bunyan wrote my 'Pilgrim's Progress, says I. 'It says so on the first page. Maybe he wrote the Bible, too. I don't much believe God

outbreak of cattle plague in England " " Why not?" says father.

Why, God wouldn't say is my Shepherd." I should this that it was a man said that. Or else some poor, sick girl.'

"I looked at the Psalm again, and it said, over the top, 'A Psalm of David.'

"I read-it loud.

" Who was David, father?"

" He was a-he was a-well, it's all mixed up in my head together; he was a man that got into a den of lions, or else he was a man that did'nt, I don't quite remember, says he.

" 'Maybe it will, somewhere in the Bible, says I. 'Do shepherds love their sheep, father?'

"Of course they do. Folks always love the things they take care of.'

" Does God?" "'Well, now, the questions you put upon one, child. I oughter be a parson

to answer the half of 'em.' "He was going to put the Bible away, but I had just caught sight of a verse, and read these words, 'God so loved the world, that he gave,' I hadn't time to see what He gave,,' but I know it was something out of the common. Oh father, just let me see what it was God gave because he loved us so.'

"'Loved the world, you mean?'

"' Isn't that us?'

"How should He love us, I want to know?' says father, quite put out like. Though, to be sure, He may love you. poor child. I dare say he does.'

"' Then, would he like me to show It to Him?' says I.

"Father didn't hear me, I suppose, for he got up and went out.

"And I said to myself, 'I know now who the Somebody was that I wanted to show It to.'

"And I held It out on my hand, where He could see It plain; and I said softly, 'Please! This is mine! are you "And I thought I heard Him say,

'Yes. I am.' But when I asked mother if she heard anything, she said she "And then I thought it wasn't likely

"But the room seemed brimful of "Oh, I did wish the Bible wasn't so big and heavy, so that I could hold it

have a little Bible that wasn't big and heavy? Two Bibles in one house? That wouldn't be right. Perhaps father will give his to Mrs. Jones, and get good

friends with her again. "In the evening father said he was going to the preaching, and mother must put the children to bed and go too. She never said a word about her old bonnet and shawl, but put them all to bed, except the baby, and took him

"I was wide awake when they got home, and father told me a little about the preaching. He said it was all about Jesus, who loved poor folks so, that He came down from Heaven, and lived among 'em; and that they loved him so that they would hardly give Him time to eat, but went everywhere He went; and he fed the hungry ones and cured the sick ones, and was just like their Brother; and if they did bad things, He forgave them four hundred and ninety times!

"'Then, father, you'll forgive Mrs. Jones just one time, won't you?' says I. "'I will, to please you," says he.

"'Tell her about the hymns,' says

"'I cant,' says father. 'Next Sunday night, as I'm a living man, I'll wrap her up in your shawl, and take her to hear for herself. It'll be next best to

getting to heaven. "'Then your back'll be broke next,' says mother. 'Aint it enough that you have to go two miles out of your way every time you go for her beef tea and things? Must you go and kill yourself a Sundays?

"I didn't say a word.

"I'd got so used to having things happen to me, that if two angels had come in and said, 'You can't go on a pilgrimage, and so we've come to carry you,' I shouldn't have been surprised. So I held It tight in my hand, and went fast asleep.

"When Sunday came round, father began again about the preaching. If I'd a-known how far off it was, I never would have let him carry me. It's a wonder it didn't kill him.

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father If I'd never It's &

Food the air felt blowing in night, all the stars looked down at me. pered to each other, and said-

"See that poor girl going to the preaching. When she was well, she hadn't time to go; but now she's no. my beef-tea, and I shall grow stronger : thing else to do. She could't go when and may be the bones in my two legs the bones was in her legs; and now they're gone, she can.'

place, I was scared, and thought they would drive us poor folks out. But when I looked round, most every one was poor too.

down on their knees, and some shut their eyes, and some took off their hats and held them over their faces. Father couldn't, because he had me in his arms; and so I took it off and held it for him.

"' What's it for?' say I. 'Hush!' says father, 'the parson's praying.'

"When I showed It to God, the room small room. The church is a million and a billion times as big, isn't it, ma'am? But when the minister prayed that big church seemed just as full as it could hold. Then, all of a sudden, they burst out a singing, Father showed me the card, with the large letters on it, and says he, 'Sing, Lizzie, sing.'

"And so I did. It was the first time in my life. The hymn said

'Jesus, lover of my soul, Let me to Thy bosom fly.' and I whispered to father, 'Is Jesus God?' 'Yes, yes,' says he. 'Sing, Lizzie, sing.'

THOMAS CARLYT'abluo'N tuB. "The hymn made me forget all about my picture of the country, and my 'Pilgrim's Progress,' and It, and set me upon thinking that my father and mother had got a hunchback for their oldest child, that had lost the bones out of their leges, and got 'em a-growing out in a lump between her shoutders and how it broke father's heart. and how it made mother work so hard; and I pitied them so, and I pitied myself se, and the people sang out so strong and hearty-

Leave, oh leave me not alone, Still support and comfort me!' but I could only whisper it out, an maybe God didn't hear it, the rest sang | may be.' so loud.

"You say you are sure He did? Then I am sure a lady like you ought to know, and so I'll think so too.

" After the praying and singing came the preaching. I heard every word. And you did, too, ma'am, so I needn't tell about that. You say you want to hear how much I remember? Oh, I remember it all! It was a beautiful story. It told how sorry Jesus was for us when we did wrong, bad things, and how glad he was when we were good and happy. It said we must tell him all our troubles and all our joys, and feel sure that He knew just how to pity us, because He had been a poor man three and thirty years, on purpose to see how it seemed.

"And it said we might go and tell him everything. I was so glad then that I had showed It to Him!

"And when it was time to go home, and I was beginning to feel awful about poor father's carrying me all that long, long way, you came and spoke to us, ma'am, and said you would take us in a girl, with such a looking back, get into your carriage like a lady!

"But it has always been so! Something happening always!

"I was so tired after mother put me all the prayers, and all the preaching. I did not know what prayers were, being things to God. And I thought I alongside of a real lady in a carriage, with It in my hand? Did You hear her say she would often take me to hear the preaching? And oh, please, have you looked at my back, and felt sorry for father and mother, that they've got

girl ought not to set herself up to talk bottles \$1 ; Pills 25 cts. a box. to God like a parson.

"And now you say, ma'am, that you when we got out into the street! had a little Lizzie once, that lives in And when I looked up into the dark heaven now, and that you love all sick Lizzies for her sake? And that you are and I thought they winked, and whis- going to give me some of her books. and all the nourishing food that she would eat if she lived down here! Then father won't have to go two miles for will come back again (though the doctor does say it's not in my legs), and I "When we first got into that grand | can get so as to help mother once more.

"But I hope there wont anything else happen to me, for my head is quite turned now, and I can't think what makes me have such good times, when "At last I saw some of them get there are so many other, people lying sick and sorrowful, and wishing the days and the nights wasn't so long. I'm sorry I've made you cry, ma'am, off and on; and I suppose it's because my name is Lizzie, and I'll be more careful next time; and, please ma'arr, don't give me all the things you said you would, but find some other poor girl, that hasn't got any 'Pilgrim's seemed full of Him. But then it's a Progress,' nor any pictures, and that never saw two folks a crying over her marigold, and giving It to her, and that never heard any singing and praying, and preaching, and that nobody ever told that she might dare tell things to God. Father says there's plenty of them, up and down, lonesome and tired, and hungry, and may be it will keep you so busy looking after them, and speaking such sweet words as you've spoke to me, that the next thing you'll know, the time will all be slipped away, and you'll see the shining ones coming to take you where your little Lizzie is.

> "Being a poor girl, and ignorant, I can't quite make it out how some folks get to heaven one way, and some another. The way it tells in my Pilgrim's Progress, is to go on a great long journey, till you come to a river : and when you've got across that, you're right at the door of the city, and all your troubles is over. But cripples, like me, can't go on a pilgrimage, and I spoke to God about that; says I, Please how is a girl like me to get there?' And it came into my mind, Why, Lizzie, little babies as die when they're babies, don't go on a pilgrimage, but they get to heaven all the same. Angels comes down and fetches them

"And may be they fetches up the lame girls, or helps them along. I should like to have one show me the way, if he didn't mind; and another go behind me, and cover my back with his | Key Note The Jubilee wings; and I'd go in on tiptoe, and sit away up against the wall, where nobody could see me; and I'd sing, softly,

"You say you think they'll come for me, before long? Thank you ma'am. But don't tell father. And if you ever come here and find I've gone, tell him, please, that I'll be sitting near the door, watching for him; he'll know me from the rest, because they'll be walking

" And now I humbly ask your pardon for talking so much, ma'am, and won't speak another word."

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Brunswick St. 7 p.m. Grafton St. Rev. W. H. Heartz. Rev. G. Shore. 11 a.m. Kaye St. Rev. W. Purvis. Rev. E. R. Brunyate. 11'a.m. Rev. W. H. Heartz.

BEECH STREET, 3,30 p.m. Rev. E. R. Brunyate, Rev. W. Purvis. Rev. D. W. Johnson. 11 a. m.

Rev. G. Shore · Rev R. Brecken.

Receipts for "WESLEYAN," for week ending April 18th, 1877.

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MARRIED.

At the residence Mr. William Wyatt, Highfield, Princetown Road, P.E. I., April 4th, by Rev. J. C. Berrie, Mr. Martin Heckbert, of Brackley Point Road, to Mrs. Elizabeth McKinnon.

DIED.

At Jeddore, 9th ult., Isabel Sarah, infant daugh ter of Seth and Elizabeth Dooks. aged 7 months. At the same place, 21st ult., Julia Anne, aged 10 years, youngest daughter of Robert and Nancy Dooks. On the 15th inst., Walter, aged 12 years,

On Tuesday, the 24th inst., Ida Maude, beloved wife of Myers Hume, M.D., and daughter of S. S. B. Smith, Esq.

At Wallington Rectory, Eccles, Suffolk, Eng., on 6th inst., Melahie, wife of Rev. John Storrs, formerly of Cornwalls, N. S.

At Aylesford, on the 8th inst., Eliza Nelson, widow of the late James Nelson, of Shubenacadie, in the 57th year of her age. Her death was that of the righteons

NOTICE.

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THE Examination of Probationers and Candidates for the Ministry, will be held (D. V.) in Charlottetown and Moncton, on TUESDAY, May 1st. beginning at 2.30 p.m.; and in Fredericton on TUESDAY 8th, beginning at 9.30 a.m. C. H. PAISLEY, Sec. Board of Examinat

To District Chairmen and Secretarie A CCORDING to the request of the Nova Scotia Conference, Books for District Minutes are A Conference, Books for District Minutes are being printed at the Book Room. The President and Secretary of the N. B. and P. E. Island. Conference have kindly consulted with the Secretary of the Nova Scotia Conference in preparing the form for publication, so that it will be adapted to all and retain uniformity. Single books for Secretaries, and bound books, containing proceedings for several years, for Chairmen, will be ready in time for Districts and may be ordered at once. The price will be low, and the sav ing to Secretaries in writing and ruling forms will be: very considerable.

ruling forms will be rvery considerable.

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Tallow, per lb	8 to		.08 to	0 .09
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Beef, per lb	.06 to		.06 to	.08
Eggs, per doz	.14 to	.16	.16 to	.18
Lard, per lb	.15 to	.16	.13 to	.15
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Cheese, factory, per lb	.16 to	.17	.15 to	.17
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