

# The Wesleyan,

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**OUR ONTARIO LETTER.**

ONTARIO, 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, fraternize, 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 onward 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 water 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 flood or freshet, storm or tempest. Gradually, as comes the light of morning, has come on spring, in the days of serene and cloudless skies and gentle breezes. The dreaded bad roads have disappeared, and good sleighing has given place to better wheeling.

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 hundred saved and the work going on. Norwood, 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, as 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 consummated 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 be no complaining in our streets."

One of our fathers has fallen asleep in Christ—Bro. Sylvester Hurlbut. 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 Asahel 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 a Geologist of no mean proficiency. Of Sylvester we have not known as much as of the others, but his course has been one of sustained honour.

Our universally beloved John Carroll, the indefatigable writer and worker—the

most simple minded, and yet charming of our fathers—has received from an American college, the well merited title of D. D.

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 dedicate its new church, worth \$32,000, and its dedication has been marked by the same eminent success. Dr. Ives, of Auburn, N. Y., has been the honored instrument 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 unconnected with the great spiritual prosperity of the Church.

Our Episcopal Methodist friends are not much behind us in the spirit of enterprise 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 this 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 Bishop is indefatigable, and their ministers are laborious, and their membership are remarkable for zeal.

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

Yours truly,  
H. R. R. S.

P. S.—Your Correspondent's letter would be defective without a mention of 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 been an intensely earnest on both sides. In a few instances the Temperance friends have suffered, but in several others, and amongst them some of the most influential and intelligent counties of our province—as Brant and Oxford—they have come out victorious. The Dunkin Act is not all the Temperance friends desire; but as an expression of the sentiment of 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 covered 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 invariably; ships sometimes come back as the vent 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

the sailing vessels, the latter being 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 unprecedented 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 \$9,000, and he left 7,000 "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 havoc 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, another Dundee ship, had caught 14,000 when last seen, and expected to make up 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 nearly full cargoes.

At first sight one can scarcely realize 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 mammals. 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 destructive 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 egg. 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?—*Chronicle*.

## INTERNATIONAL BIBLE 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 JEHOHAM. 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 triumph of victory was lost if there were no captives upon whom to wreak vengeance. (See *Bible Dic. Art. Captives*.)

FIVE.....HORSES. Five was used for a 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 verses 3 and 4.

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 probably 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 to Bethshean, then up the valley to the upper ford at Jier Mejamia, a distance of about 45 miles. It is not necessary to suppose they went the whole distance before reporting. Vessels. Rather, utensils of various kinds. Haste. Heb., hasty flight. See ver. 7.

SPOILED. Plundered, pillaged. Measure. Literally, "a seah," containing six ephahs, (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 this 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 life-guard, 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 collect revenue in the gate, the usual market place, (verse 1) and through which the hungry people rushed, meeting the eager crowd 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, within twenty-four hours, such plenty should reign? But God brought it to pass as he had said, and so will he prove all his promises to us to be true.

ANSWERED. How often is unbelief looked upon as wisdom? And yet it is always foolishness. (Psa. 53, 1.) 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 eat. The fearful punishment of unbelief.

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, yet 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 strenuous 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 Churches. "No great theme," he said, "can be treated in fifteen minutes; therefore, brevity means the banishment of doctrinal 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 back should be treated as 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 ever will, 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 senses in which guilt may be assumed; the first, by assuming the blame over thinness; 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.



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 in the 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 accompanying 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 daughters 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 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 soon 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 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 Home.

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 companion, and I'll tell you his character." These are old proverbs. They are the recorded experience of generations, the

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 friends, 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 indispensable, the fear of God, and keeping His precepts.

"I am companion of all who fear Thee." The fear here spoken of is 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 conscience-stricken 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 springs 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 indispensable passport to your friendship.

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 infinitely 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 harbored 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 slip, a set 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 by every one who lives in constant companionship 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 courtesy."

A DONATION VISIT THIRTY YEARS AGO.

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

One ham, thirteen pounds, ninety-one cents; eighteen and a quarter pounds tallow, at eight cents; one stand, twenty-two shillings; tea chest, estimated at 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 eighths 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 cash, 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 bush garden sauce, one hat, one and a half yards calico, five pounds sugar (maple); one cravat and yarn, one yard cassimere, one shawl, one table spread, one apron, one pound coffee, one linen handkerchief, children's trinkets, butter and candles, vest patterns and trimmings, two yards cotton cloth, one pair shoes, one silk cravat; due bill on store, one dollar; trinkets, two shillings worth; one pair cotton hose, cash two shillings, four pounds butter, one shilling cash, four pounds butter, five donations in cash, two shilling each.

ELIJAH AND THE CHARIOT AND HORSES OF FIRE.

We are asked why Elijah is called the Tishbite. The name is derived from Tishbi, or Tishbe, 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:—

Around the flaming army throng, To guard him to the skies.

Chariots were used for conveyance, like 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 sent forth for the defence of God's people, are spoken of as chariots, as in Ps. lxxviii. 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; These heavenly guards around thee wait, Like chariots to attend thy state. Angels are represented as assuming various forms, according to the special objects of their ministry. Appearing as chariots and horses of fire, they indi-

cate 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 himself 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 Elisha died. As it regards the fire, it is not necessary to suppose that the igneous 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 regret to see such quasi-Swedenborgianism, or Mormonism—we know not what—in so valuable a work.—Nashville Advocate.

OBITUARY.

WILLIAM HARDING.

(Concluded.)

As a sexton he evinced a principle of devotion to the service of the sanctuary rarely found in many who aspire to higher positions. He rejoiced to be "a door-keeper" 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 manuscript 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, Pench, Bettle, 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 memoranda of peculiar interest are now held as relics, highly prized by the immediate members of his family and a few particular friends. He will long be remembered by the good people here as a very useful member of the Church; one whose character might be easily defined as being kind, gentle and affectionate; without affectation or ostentation; remarkable for simplicity, cheerfulness, candour and god-

ly sincerity. Blast 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 an early riser and took a good deal of physical 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 care 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. J. P.

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 a 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. Partially 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 pleasant 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 warranted 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 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 solace and a cause for sincere rejoicing. A testimony that he has departed to be with Christ which is far better. C. W. H. Summerside, P. E. I., April 12, 1877.



28, 1877.

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**LAND AND GARDEN.**

**APRIL MEMORANDA.**

The present month is composed of equal parts of December and May stirred together, but not mixed.

Books 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 10° 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 coal.

Set their doors and windows open,  
Thought of house cleaning,  
Took down and dusted their straw hats,  
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 their airy 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

Folks 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 ROUND 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, grass-green 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 *dishabile*.

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 spoiled 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 dwarf 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 Kilmarnock 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 sappy, 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 the work will tell all through the summer.

**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 not need to be washed. Be sure and have the varnish thin, or the matting will crack.

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 house will not be filled with the offensive odor.

We now continue our selections of miscellaneous receipts:

In cleaning paint, put to two quarts of hot water two table-spoonfuls 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 scrubbing 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 skim-milk. 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 indispensable 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 look like new.

**ONE LIFE, ONE AIM.**—A wife said to her husband, who was scolding her, "However cross you may be, there is not a couple who live in greater unanimity than you and I; for we always desire the same thing—you want to be master, and so do I."

On a child being told that he must be broken of a bad habit, he naively replied, "Papa, hadn't I better be mended?"

From R. Fellows, M. D., of Mill N. H.

Although I have generally a great objection to patent medicines, I can but say in justice to Dr. Wistar's Balsam of Wild Cherry that it is a remedy of superior value for Pulmonary Diseases.

I have made use of this preparation for several years, and it has proved to be very reliable and efficacious in the treatment of severe and long-standing Coughs. I know of one patient, now in comfortable health, who has taken this remedy, and who but for its use, I consider, would not now be living.

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THE WESLEYAN. The only Methodist Paper published in the Maritime Provinces. \$2 PER ANNUM, IN ADVANCE. POSTAGE PREPAID.

Inviting and Stationing. SATURDAY, APRIL 28, 1877.

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.

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.

- 1.—Independent Circuits which obtain pastors by direct invitation. 2.—Independent Circuits which do not believe in invitations, and consequently leave the choice to their representatives.

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.

mutual advantage of man and wife to all spiritual benefits in this as in other conditions 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.

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.

“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.

“HUMAN DEPRAVITY AND SALVABILITY”

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 infants in relation to Christ and the Church, which has recently been a subject of some discussion.

his opponents believe in a natural purity, 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.

METHODISM IN EASTERN BRITISH 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.

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.”

- 1. They (infants) are born in a salvable state. 2. They are entitled to the influences of the Holy Spirit. 3. Should they die before accountability 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?

From the Halifax Chronicle. A leader this week on the New Seal fishery. It will be seen that our neighbors are prosperous, for which we tender our sincere congratulations.

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 legal.

TYPE VAGARIES.—Our obituary columns last week opened with a sentence which became sadly transposed by a derangement of types, after proof.

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.

War has been declared. As a first consequence, flour has gone up a dollar a barrel. What is of serious consequence to the poor, each loaf of bread is dearer by fifteen per cent.

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.

NOTES AND COMMENT

Local branches of the great national and philanthropic societies are exhibiting considerable strength. St. George’s has been out in grand procession.

Upwards of \$21,000 has thus far been received as private contributions towards the relief of the Southern M. E. Publishing House. They seem to appreciate the value of Methodist literature and newspapers in that country.

Amherst is moving in the project of a new parsonage. The old dwelling was removed from the town-centre; the new one is to be opposite the new church.

FROM THE CIRCUITS.

Amherst is moving in the project of a new parsonage. The old dwelling was removed from the town-centre; the new one is to be opposite the new church.

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.

Dr. Johnson maintained that marriages generally would result to the

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Wrote this note from Yarmouth (Providence church): As a result of the... revival with which we have been... this year, we have added 40 to our... membership, and others are coming. In... church accommodation is now de... manded; but owing to the very general... financial depression, enlargement or erec... tion is postponed for the present. Our... Sabbath school, under the able superin... tendence 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. We... 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 congrega... tion will be aroused to such enthusiasm, as... will result in all the necessary improve... ments. It may be that the coming Confe... rence in our church, may assist in hasten... ing this event.

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

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 prepar... ing for the children's missionary meeting... of Centenary Church, was seized with... diphtheria, and died after two days ill... ness.

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 discussion one hears or reads are on the subject of the child's education, salubrity or religious 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 Gratton 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, which was well deserved. Mr. Hertz 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 20th, 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."

It would have been an excellent thing 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

many, to see and acknowledge Immersion as the only Christian Baptism." 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 their understanding of God's word: "When will you learn to enquire what does God say? rather than what do I or we think?"

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 childhood.

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 your peace!

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 authorized 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 ludicrous 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 baptism, 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 he will 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 farmers' 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 insulting in the closing expressions of his letter. We could retaliate with a vengeance concerning pitiable spectacles, if disposed, but we forbear.

R. W. SMITH.

STUDENTS AT CALL FOR CIRCUITS.

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 away," 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 remembered as the founder of those noble charities, St. Luke's Hospital, and the refuges at St. John'sland. He was a man of singular simplicity, yet carried about with him a reserved force that accomplished wonders. Like Hora ce Greeley 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 way.

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

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 would 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

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 institutions.

NEWS IN BRIEF.

NOVA SCOTIA.

On the afternoon of the 21st., a little girl about five 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 carried into the school room and was afterwards taken home in a cab.

The "Sun" says—"Mortality in Truro and vicinity is 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, sailing from New York Nov. 23, 1876 and arrived in Halifax, Nova Scotia, Feb. 13, 1877, 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., 1876.

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 Cup.

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. McKenzie, arrived at Baltimore on the 19th inst., in 17 days from Halifax, Ireland, completing the round trip from Baltimore to Baltimore (via Trades) in 56 days! The last is the quickest of several good passages made by the Queen Victoria lately.

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

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

On Sunday morning last, as several young men were returning home from the woods, they observed a young man at the west side of the Arm, Halifax, in the act of carrying a large 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 his 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 at suicide was disappointment in love.

While a little girl, aged 13 years, daughter of Mr. Edward Beale, of Bear River, was boiling soap in a sugaring camp, on Monday last, 10th inst., her dress unfortunately 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 Crossop, of Bear River, from Great Britain to Sydney, for orders, went ashore at Louisburg on Friday night, and it is said will be a total wreck. No lives were lost.

N. B. & P. E. ISLAND.

Pickled are being caught in considerable quantities in the Oronecto and smaller streams in that vicinity.

The Prince Edward Island Legislature was prorogued 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. The hall is now almost finished. It is to be used for temperance and religious meetings.

A girl nine years old, daughter of Mr. W. S. Bailey, of St. Andrew's street, St. John, has lost the sight of one eye and had the other seriously hurt, 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 Fredericton 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 mouth of the Jemseg.

Rev. T. Harley has declined the call to the pastorate of the Brunswick street Church, St. John. Rev. E. E. Hill has supplied the pulpit of that Church during the last two Sabbaths.

Owing to the absence at Ottawa of S. R. Thomson, Esq., counsel for the Park National Bank, the trial of Ellis, the runaway cashier, has been postponed from this month till May.

Susser 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.

On Wednesday the 18th Jas. Anderson and a lad named Dykeman, of Carleton, were in a boat above the falls towing birch logs. A log 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 car was caught by Anderson who held on till rescued.

The Juvenile Missionary Meeting in the Centenary Church, St. John, on the 16th, passed off very satisfactorily. Mr. J. L. Thorne 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 during 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 street, at 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 reported.

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

The unfinished condition of the Lachine Canal is a source of considerable anxiety to shippers. It is feared that vessels will strand on the many banks of earth at present unremoved, which protrude in many cases far into the bed of the canal.

The Montreal "Harold" of 23rd, published nearly eight columns of the doings of Canadian pilgrims 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 outlines 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. H. W. Norman.

The small-pox which has been creating so much alarm in Weston recently has been entirely rooted out.

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 a dividend 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 Zenobe, of Mantz, of 212 tons register, from St. Pierre, Mig., 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's 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 Entry Island in a small boat 14 ft. long, and reported themselves as being the crew of the barque Sylvia of P. E. Island, owned by Hon. J. C. Pope, laden with 23,500 bushels of oats, in bulk, bound for Queenstown, Ireland, which they had abandoned the day previous in a sinking condition, at about twelve miles to the S. W. of the Island. The barque had been driven from her anchorage off Tiglish, P. E. I., during a heavy gale on the 16th previous, leaving the captain and one man on shore there. She had been holed on her beam ends by the cargo shifting, dismantled 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 of extreme cold weather, the thermometer indicating 8 degrees below zero.

No communication with mainland since November.

The seal fishery on shore ice a failure. Our sealing vessel, 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 thirteen 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 166.

The Grand Dukes Alexis and Constantine are in Washington.

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 crews have been lost on the coast of Nova Scotia.

The lightning struck an oil tank on Thursday at Petrolia, Penn., causing destruction to a portion of the town, together 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 13th and 14th Amendments was quite creditable. The procession embraced three militia companies and several bands of music.

At the graduating exercises of the High School at Hartford, Conn., on the 16th, W. H. Haskins, one of the Chinese boys, being educated there, took second prize in declamation over six American boys.

President MacMahon has expressed to the Bishop of Nemours his disapproval of the latter's letter 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.

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Cartoon Mrs. C. O.

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Last Quarter, 5 day, 0h, 15m. Afternoon  
New Moon, 13 day, 1h, 35m. Afternoon.  
First Quarter, 20 day, 5h, 23m. Afternoon.  
Full Moon, 27 day, 6h, 52m. Afternoon.

Table with columns for Day of Week, SUN, MOON, and other astronomical data. Includes rows for SUNDAY through MONDAY.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farrisboro, Cornwallis, Horton, Hanisport, Windsor, Newport, and Truro.  
High water at Farrisboro, Cape Tormentine, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 20 minutes LATER, and at St. John's, Newfoundland, and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 3 hours 20 minutes LATER.  
FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.  
FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

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 give A cent toward buying a dinner. I tell you our minister's prime he is, But I could'n't quite determine, When I heard him a givin' it right and left, Just who was hit by his sermon. Of course there couldn't 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 amen at my preaching, And spends his time the followin' week In cheatin' and overreachin'.

"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 remembrance 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 in 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 ye'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?" "About four o'clock, I think, dear."

"Jesus went unto them walking on the sea." "Oh, my! just to think, walking right on the water!" I 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?"—saying, "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! wasn'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 Jesus. Grandma, the next is about Peter.

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 her 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 children 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 working 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 I 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, and yellow."

"And says I, 'Oh, my pretty lady did it! My pretty lady!' and then I turned faint-like, and father threw water in my face, and mother fanned me with her apron: and when that didn't bring me to, they slapped my 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 me."

"After I had done telling them all about 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 was."

"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 Sunday.'

"And I read the twenty-third Psalm; father holding the book, it was so heavy. "It sounded beautiful. "Father," says I, "who wrote the Bible?" "I don'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 did.' "Why not?" says father.

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 Norway, 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 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 Schonon, 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 remainder of the Lapps extending over the whole south-western portion of the country, and caused such havoc 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 Europe.

Now for Spain. Cattle plague was introduced 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 Villeda's "Epidem. Espanola." There can scarcely be a doubt that the present outbreak of cattle plague in England

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"Why, God wouldn't say—" "That is my Shepherd." I should think 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 didn't, 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 glad?' "And I thought I heard Him say, 'Yes, I am.' But when I asked mother if she heard anything, she said she didn't."

"And then I thought it wasn't likely He'd say anything to a poor girl like me."

"But the room seemed brimful of Him. "Oh, I did wish the Bible wasn't so big and heavy, so that I could hold it myself, and read it all day long!"

"Did you say, ma'am, that I should 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 I 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 with her."

"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 mother.

"I can't," 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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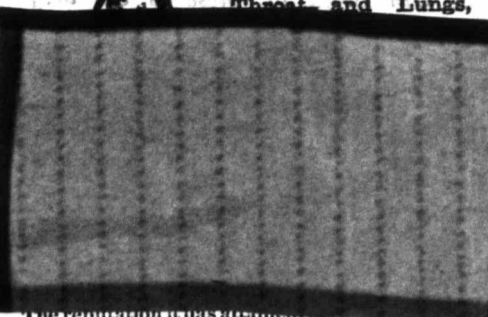
And then I looked up into the dark night, all the stars looked down at me, and I thought they winked, and whispered to each other, and said—

"See that poor girl going to the preaching. When she was well, she hadn't time to go; but now she's nothing else to do. She couldn't go when the bones was in her legs; and now they're gone, she can."

"And now you say, ma'am, that you had a little Lizzie once, that lives in heaven now, and that you love all sick Lizzies for her sake? And that you are 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 my beef-tea, and I shall grow stronger; and may be the bones in my two legs will come back again (though the doctor does say it's not in my legs), and I can get so as to help mother once more."

British Shoe Store. NEW GOODS JUST RECEIVED. Men's Heavy Grain Lace Boots, Ladies' Goat Lace Boots, Elastic " Button " Morocco " We are making all kinds of domestic BOOTS AND SHOES.

Ayer's Cherry Pectoral For Diseases of the Throat and Lungs.



The reputation it has attained during the last half century, is a sufficient assurance to the public that it will continue to realize the happiest results that can be desired.

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MUSIC. The following Music Books are kept in stock at the Book Room, Halifax. Canadian Anthem Book \$1.25

THE CHOICE. A collection of Secular and Sacred Music for Elementary and Advanced Singing Classes, Institutes and Conventions. Just Published. Price .75

FOR SUNDAY SCHOOLS. Golden Sheaf .35 Brightest and best .35

TEMPERANCE. The Canadian Musical Fountain .35 Any other may be ordered through us. METHODIST BOOK ROOM.

FOR SALE OR HIRE. A COMPACT PREMISES, consisting of a Wharf, Stores, Dwelling House, &c., &c. situated at Gario—in the district of La Poile, Western Shore—Newfoundland.

CUSTOM TAILORING! H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX N. S.

Agency for New York Fashions. April 1, 1876. Jas. & Wm. PITTS, GENERAL COMMISSION MERCHANTS,

WATER STREET, ST. JOHN'S, NEWFOUNDLAND. Provincial Building Society. Office—109 Prince William Street, St. John, N.B.

MONEY. Received on Deposit at Six per cent interest withdrawable at short notice. SHARES of \$50 each, maturing in four years, with interest at seven per cent. compounded half yearly, may be taken at any time.

LOANS. Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years.

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SABBATH SCHOOL LIBRARIES. Opening this First week of the Year a FULL SUPPLY OF BOOKS, Suitable for Libraries and prizes.

Mc SHANE BELL FOUNDRY. Manufacture those Celebrated BELLS for CHURCHES and ACADEMIES, &c. Price List and Circulars sent free.

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- Canadian, English or American. Goldsmith's Miscellaneous Works, including The Vicar of Wakefield, Citizen of the World, Polite Learning, Poems, Plays, Essays, etc. Mrs. Hemans' Complete Poetical Works. With Copious Notes, Index, etc.



PREACHER'S PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, APRIL 29th. 11 a.m. Brunswick St. 7 p.m. Rev. E. R. Brunyate. [Rev. R. Brecken. 11 a.m. Grafton St. 7 p.m. Rev. G. Shore. Rev. W. H. Heariz. 11 a.m. Kaye St. 7 p.m. Rev. W. Purvis. Rev. E. R. Brunyate. 11 a.m. Charles St. 7 p.m. Rev. W. H. Heariz. Rev. D. W. Johnson. BEECH STREET, 3.30 p.m. Rev. E. R. Brunyate. 11 a.m. Cobourg St. 7 p.m. Rev. D. W. Johnson. Rev. W. Purvis. 11 a.m. Dartmouth. 7 p.m. Rev. R. Brecken. Rev. G. Shore.

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

INSTRUCTIONS AS TO REMITTING MONIES:—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly.

Rev. G. M. Barratt. A C A Salter, 2; R Hirst, 2; A Griffith, 2. \$6 00 Rev. A. S. Tuttle. J D Jacques, 1. Rev. Jas. Tweedy. Captain J F Swain, 2. Rev P H Robinson. Richard Clarke, 2. Rev C W Hamilton. Mrs J R Gardner, 2; Mrs A P Mills, 2; Mrs J Walsh, 1. 5 00 Mrs B F Staples, 2; Wm L Lawrence 2.50; G O Jacques, 1.

MARRIED.

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

DIED.

At Jeddore, 9th ult., Isabel Sarah, infant daughter 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 16th inst., Walter, aged 12 years, son of the same. 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 Cornwallis, N. S. At Aylesford, on the 8th inst., Eliza Nelson, widow of the late James Nelson, of Shubenacadie, in the 67th year of her age. Her death was that of the righteous.

NOTICE.

As an inducement to Cash Purchasers the under signed will give a regular

DISCOUNT OF 5 Per Cent.

on all sums of \$2.50 and upwards, from this date. Its January 1st, 1877.

E. BOREHAM,

CASH BOOT AND SHOE STORE, 232 ARGYLE STREET, Jan 1-6m

REMOVAL.

THE Subscriber has removed to BENNETT'S WHARF having leased the premises.

DOCKAGE for vessels and storage for Bonded and Free Goods. JOSEPH S. BELCHER, Bennett's Wharf March 27 1877-2m

12 a day at home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine. March 5, 1877.



GATES ACADIAN LINIMENT.

Joyful News for the Afflicted.

Hampton, Granville, February 2nd, 1877.

Messrs. CALED GATES & Co.

Gentlemen—This is to certify that my wife was taken sick in Feby, 1875 with Liver complaint and what the Doctors call General Debility her stomach had become so weak that she could not retain any food on it but would be in awful distress and would throw it all up. I had three Doctors to see her she was under the treatment of two of them for about six months and did not seem to be much better and one of them told me not to flatter myself for she could not stand it long and that they had done all they could for her. We heard of your medicine and she wanted to try them. I saw the Doctor and told him that she wanted to try Gate's Medicines and he told me by all means to get it for her, he said if it did her no good it would do her no hurt, I got 2 bottles one of No. 1 Bitters and one of No. 2 Syrup she had not taken it but a few times when she stopped vomiting and began to get better she continued taken the medicine and in three or four weeks was up and about the house and is now able to attend to her household affairs. You can use this as you please for the benefit of the suffering. Yours very respectfully, HARRIS M. FOSTER, J.P.

N. B. and P. E. ISLAND CONFERENCE.

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

To District Chairmen and Secretaries ACCORDING to the request of the Nova Scotia Conference, Books for District Minutes are being printed at the Book Rooms. The President and Secretary of the N. B. and P. E. Island Conference have kindly consented 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 saving to Secretaries in writing and ruling forms will be very considerable. Blank forms of Circuit Accounts are also ready, and may be ordered in time for making returns in advance of District Meetings. A. W. NICOLSON.

MUSIC BOOKS!

FOR SUNDAY SCHOOLS THE SHINING RIVER, By H. S. and W. O. Perkins. GOOD NEWS, By R. M. McIntosh. The Publishers respectfully request an examination of these their newest two books, by schools about to purchase. They will bear comparison with any others. THE SHINING RIVER has a pure sweet title quite appropriate to the character of the hymns, which are well chosen, and skillfully set to music. Representative songs are: "Whiter than snow," page 98. "Shall we meet with the Loved," page 106. "Sweeping through the gates," page 130. GOOD NEWS is a most cheerful companion to the other equally good book, differing only in the names of the singers in each vicinity may differ. Representative songs are: "The King in the Mangie," page 8. "Sweet Bye and Bye," page 96. "Hear Him calling," page 120. Specimen copies sent for retail price, or 35 cts each. Either Book mailed, Retail post-free, for Price. OLIVER DITSON & Co. Boston. CHAS. H. DITSON & Co. 711 Broadway, New York. J. E. DITSON & Co. Successors to Lee & Walker, Philadelphia 28-2 c

Stamps, Stamps.

GOOD cash prices paid for used P. E. Island, Newfoundland and Bermuda Postage Stamps. Also for used 12 1/2 and 15 Canada Registrations. Address P. E. I. Stamp Company Box 421, Charlottetown, P. E. I. ap 28-2 c

CAPE ANN CLOTHES, &c.

JOSEPH BELCHER, BENNETT'S WHARF. AGENT for Joseph Parsons' celebrated OIL CLOTHES.—OFFERS for SALE—Wholesale.—Double, Single and Patched, Pants and Jackets, Sieves, Cape Ann Sou-Westers, Canvas Bags, Woolen Jumpers, Overalls. For Sale at lowest prices. ap. 28-2m

CO-PARTNERSHIP NOTICE.

FOSTER & FOSTER, (Successors to James & Foster.) BARRISTERS, ATTORNEYS, &c., THE undersigned have formed a Co-partnership under the above style for the transaction of Legal business in its various branches. OFFICE—Corner Prince Street and Bedford Row, Halifax, N.S. WILLIAM R. FOSTER. JAMES G. FOSTER, of late firm of James & Foster. Feb. 3-6m

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