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Rev. A. W. NICOLSON.

of the General Conference of the Methodist Church of Canada.

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VOL. XXVIII

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HALIFAX, N.S., MARCH 18, 1876.

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THE POPE'S EARLY LIFE.

POWANTIC EPISODE OF HIS YOUTH (From the North British Daily Mail) I have lately received from a Scoth Catholic, who is passing the winter at Rome. the following authentic particulars, reecting a little-known period of the Pope's

At various times it has been hinted more or less obscurely, that Count Masferretti; who in 1815 was one of the adsomest officers in the Guardia Nobile of the Papal Court, but who in 1847 was raised to the Papal Chair by the title of Pic None, forsook his original profession to become a member of the Church militant, for much the same reason that frequently drives young men in humbler life to exchange the ploughshare for the sword. In plain English-or Italian-for the malady is cosmopolitan, there was, it has been hinted, a lady in the case, but the real circumstances of the tale were very imperfectly known. Quite recently, however, a Scotch Catholic at Rome has ga thered, upon authority which, of all others in the world, there is no disputing, the true version of a melancholy and pathetic page in the early life of the kind old man who still sits enthroned on a vain infallibility in the Vatican.

About the year 1815 the young

Mastai-Ferretti entered the Guardia No-

bile of the Papal Court, and being of high birth, singularly handsome person, and most winning manners, soon became a "success" in Roman Society, the favourite of all the men and the darling of all the women. But the young Count had a heart and intellect incapable of being spoiled by flattery, and being soon weary of the frivolous routine of mounting guard on high days and holidays in the antechamber of the Vatican and Quirinal began to turn his thoughts towards the Church as a profession. While he was still hesitating, but not before the Snperiors of the Jesuits and of the Sacred College had marked him as a recruit worth enlisting to prop a Church that was already losing ground in its contest with the spirit of enlightenment and free inquiry, he fell in love, and his love was warmly returned. The object of his affection was a young and beautiful Irish lady, the daughter of a Protestant clergy. man who was sojourning at Rome with his family, and who afterwards became well known as a prelate of the national Church. The young people had met frequently during the gaieties of the win ter, and it was not long before they began to intimacy between the young people was not unobserved by the parents of the young lady, and caused them no little uneasiness, but the mischief was done before they became fully alive to its existence, and when the young officer ventured to put his fortune to the touch, and ask for the hand of their daughter, he was met at first by a positive refusal on the score of difference of nationality, and still more of creed. But Miss -- had a heart of her own as against the arguments of her relatives, though she had already surrendered

passed, but not the man,—and after waiting some time in increasing uneasiness and suspense, as the minutes slipped by without any sign of the bridegroom, the party slowly dispersed. Inquiries were made at the house of the missing spouse, but nothing further could be gleaned of his whereabouts beyond the fact that he had started in his carriage for the Church, duly attired in wedding costume, and accompanied by his best man. Since then he had not been seen by any one. After a day or two the police were communicated with, but in those days the Roman police were merely the creatures of the priesthood, from whom they received orders as to what was to be divulged or suppressed; and, as we shall present case they would lend any genuine young Count had discount by trace behind, and as he was known to ply and sincerely in love with his intended bride, and had always been the soul of honor and truth, suspicions were rife of foul play. Nothing, hower, could be discovered, and the matter in time died away. Roman Society knew his face no more. The effect upon his fiancée was terrible; she drooped lie a bruised lily, and in less than three years from the fatal morning she was resting in her quiet grave. Within six months of her disease. and when the gossip it revived had once more died away, Southern Italy began to be filled with the renown of a young and hitherto unknown priest, whose impassioned eloquence in the pulpit, joined to a devotion to the interests of the Church. and to a purity of life which was then rare enough to attract comment, were in everybody's mouth. In that slothful age, when as vet there was no Catholic revinone other than the young Count Mastaimore than a nine day's wonder.

St. James like unto Sodom and Gomorrah for wickedness, drew down upon him their uneasy indignation, and how rehearse the old, old story. The growing the cable formed against him was strong enough to procure the recall of such a fearless and inconvenient censor, need seeking him out. Gregory XVI. raised him to succesive dignities in the Church, and when in 1847 the keys of St. Peter fell from the dying fingers of his patron, all eves turned to Mastai-Ferretti as the man whom high and low, rich and poor, felt to be the most fitting successor of the dehis daughter's happiness was vitally con- the Italian people, and it was noticed that out some natural reluctance, his feelings for all classes of people, whether clerical of a Protestant dignitary to those of a or lay, he made one exception in his father, and the marriage was duly arranged scarcely concealed dislike to the Jesuits to take place in Rome. On the morn- More recently when failing health and a where, somewhat to their sur- dence of action, the Jusuit Camarilla is it is, it is easy to understand that he Prise, it was found that probably for the supreme at the Vatican, but it was not in would—compared with the secret sorrow first time in his life, the young count had the early times of his accession to the of his life—regard the downfall of his been negligent of politeness so far as to Papal chair. Few persons, except the offisuffer his intended bride to be the first to cials of the Order, could have divined the ing importance.

arrive at the altar. The hour came and secret reason for his averagen to the Jesu- MR. SPURGEON ON "ECCENTRIC its, or have supposed that under that smiling and benign countenance, full of charity both for enemies and friends, there was concealed a bitter reminiscence which, in a man of worse passions, might have incited Pio Nono to repay to them somewhat of the evil whereby they had blasted the hopes of his earlier life. We have now the key to his instinctive distrust of the Jesuits. It has transpired that his mysterious disappearance on his wedding morning was due to a deliberate act of violence. The Jesuits had seen with dismay that an influential Catholic, and one who they hoped would, when he took orders, rekindle the lamp of the church in the waste places of the earth with something of its old brilliancy, was slipping away from their control, and would, with a Protestant bride, be lost to them forever. Every obstacle to his marriage was essayed, but in vain ; and when these had failed, with their avowed principle that the end justifies the means, the Society of Jesus (so-called), which has never been squeamish as to the nature of the latter which they employ, determined to prevent the marriage at any cost. As the young bridegroom expectant stepped from his carriage at the door of the church, where the bridal party were awaiting him, he was seized, gagged, and blindfolded by several men. masked and armed, who hurried him away through the evious streets and lanes of the Eternal City before his attendants or the by-standers could offer the slightest protest or reastance. The fact that no word of this incident, which occurred in broad daylight at the door of a church where many people had collected to gaze at a fashionable wedding, was ever suffered to reach those who were anxiously seeking to trace the whereabouts of the missing man, speaks volumes for the val, a young priest, who seemed to live care and completeness with which the did his best to turn the attention of others pressure of terrorism which the police in the same direction, was an event of al- were enabled to exert so as to maintain most apostolic significance. In time it the secret inviolate. The agents in the was whispered that the life of the young abduction were the hired myrmidons of preacher, who was famed for the sweet- the General of the Jesuits, whose secresy ness and amiability of his address, had was of course unimpeachable; and it apbeen clouded by some heavy sorrow, and, pears that their unfortunate victim was graduully as it became better known, it detained under close surveillance, in a could no longer be concealed that he was place which he was never able in after years to identify. Tuntil the time had ar-Ferretti, whose disappearance had been rived when all temporal happiness in this world seemed to have gone from him for The history of his life during the past ever, and that his only hope of obliteratthree years was a blank, which no one ing the memory of the past lay in devoting could fill up, or find courage to question | himself to the sphere of duty from which him on the subject. Very soon it became earthly love had alone been powerful known that he had offered his services to enough to divert him. He became a zealthe South American missions, and was on ous soldier of the Church militant. but the point of starting for a new field of the exact date when he took orders is not duty in the Chilian Republic. How the known even to our informant. Probably young missionary, who went forth in the this is one of the secrets which Pio Nono. spirit of the apostle of the Indies, to up- from unwillingness to dwell further on hold the religion among a mongrel race, the iniquity of which he had been the vicwho were in many respects worse than tim, will carry with him to the grave. A heathens-how the purity of his life, and dark curtain has fallen on this period of the energy of his fearless rebukes to the his life, and only a portion of it can be slothful friars who had made the city of lifted. It is said by those who have frequently noticed the fact without speculating on its cause, that when, as frequently happens, amongst the crowd of Northern ladies-whether Protessant or Catholic, matters little to him, for, as he often says, the blessing of an old man can at least do not be here repeated. He returned to the former no harm-who kneel before Europe where preferment was not long in him at his receptions, there happens to be any fair daughter of Erin, the tone of his greeting and the fervency of his words of blessing towards her are tinged with an irresistible tenderness and affection which now that the past history of his life has been recounted, suggest that the presence of an Irish countenance, or the sound of ceased Pope. Thenceforth his life belongs | an Irish name, may thrill him with a blessto the history of Italy and of the Papacy ed forecast of the day, ever drawing near it to another's keeping. Love recks but in its most eventful period of modern to his wistful gaze, when those whom man little of creeds and formularies, and the times. He was at that time a reputed put asunder shall meet at last on the future Bishop of ---. when he found that Liberal in politics, which endeared him to threshold of Divine Love in a world where there shall be no more parting nor sorrowcerned in the matter, sacrificed not with- amid universal kindness and toleration When we reflect upon the wrongs that Pio None suffered before he entered the Church, there is less cause for surprise at the placid equanimity with which he supports misfortunes that to a man of anoing of its intended celebration the bride complication of circumstances with which ther temperament might seem heavier and her relatives, with numerous friends he was unable or too timorous to cope, than anything. Even were his position both parties, repaired to the Church of have induced him to abdicate his indepen- less comfortable and free from care than

PREACHERS."

On Wednesday week the annual tea-

meeting of the friends and supporters of

the Pastor's College connected with the

Metropolitan Tabernacle was held, after which addresses were given in the Taber nacle by several of the students, and during the evening Mr. Spurgeon delivered a lecture on "Eccentric Preachers." He said he was almost sorry to speak o eccentric preachers, because somebody had been rude enough to observe that he wondered if he should consider himself to be an eccentric preacher. (Laughter.) Of course, he did not consider that there was anything eccentric about him, whatever there might have been years ago. John the Baptist came neither eating nor drinking. He was a good Templar and a Baptist, and they said, " He has a devil." Jesus Christ came eating and drinking, and they said He was a winebibber, and a friend of publicans and sinners. Neither he one or the other would exactly suit. He supposed he was eccentric to some people. Granted; but they were eccentric to him. (Laughter.) A man called him a Dissenter the other day, but he did not own to it at all. That man belonged to the Established Church, and was a dissenter-he dissented from him. He had as much right to be the standard as that man had. The man said to him, You are a Nonconformist :' but he said, No, it is you who do not conform to me. (Laughter.) And was that not so? Because who was to put down what it was they were to conform to? (Applause.) Who was to fix the centre? 'Oh,' some would say, 'it is to be found in the vestry." If they would open the door they would see-what was it? A laundry? (Laughter.) Black gowns, and white gowns, and green gowns, and albs, and birettas, and-but he was not well up in the terminology of ecclesiastical millinery. ples into my mind. 1 know as a mat that in the leading cities of this Don eccentric at another. Some 100 years ago or more, when John Wesley stood to preach on his father's grave in Epworth Churchyard, people said it was eccentric to preach in the open air. But Jesus Christ and his apostles preached in the open air. Now-a-days a Dissenter must not stand on a gravestone or lie under it. (Laughter.) They were forbidden. Those holy worms that fed on Churchmen would become ill if they fed on Dissenting bodies. (Loud laughter.) One of the charges of eccentricity against Whitefield and Wesley was that they actually wore their own hair instead of wearing wigs. Could anything be more monstrous? Laughter.) A holy person from Holland wrote to him and said he had read his sermons with pleasure, but he could do so no lunger, as he had been told he was a carnal and worldly man, who wore a moustache. (Loud laughter.) He had not word to say for such men, but gave them over as dead horses to the dogs of criticism. He had heard of a man who tried to get a congregation by saying that if they would come he would show them the easiest way to make a pair of shoes, and when they came he fulfilled his promise by taking a pair of boots, and cutting the tops off. That was a species of eccentricity which would not advise any one to imitate. Old Latimer was eccentric, but there was something very genuine about him, and one could not help loving him.

Coming down to Wesley's time, there was John Berridge. He could not live without John Berridge. He could not live without being funny. He was quaint by nature. When he preached the seats of the church had a double row of people in every one them. People sat on the top of the beams, and ladder were placed to the windows, and there was a person on every ung. To judge rightly of the conduct and sayings of a minister, they must know the circumstance in which he was placed. Things often looked ridiculous which they would not do if they knew all. What seemed to have been eccentric might have been the wisest thing after all. They should say the right thing and the true.

The country storekeeper said : "Here,

and discharge their consciences before

A MONUMENTAL BUILDING.

Our Montreal neighbors are disposed to show their appreciation of that grand work which the Witness (published in their city) has been doing for Protestactism. At a public meeting recently held, the project of erecting a building for the Witness, and to be presented as a gift, was fully and enthusiastically endorsed. We give the speech made on that occasion by Mr. Glendinneng, who is a worthy member of our Church. and a most influential citizen of Montreal. His expression gives a clear and emphatic testimony on one or two points of great interest to all Canadians.

ALD. GLENDINNENG'S SPEECH. Ald. Wm. Glendinneng was received with loud and long applause. He said :- I have a little personal announcement to make before seconding the esolution. A wise friend said to me to-night:-Be careful what you say."-(Laughter.) Now I am a candidate for Aldermanic honors, and I just feel like this, that if that high honor is incompatible with the right to speak here, I do not covet it.

I am willing to stand or fall by my principles on
this question. (Hear, hear.) I thank God that I
live in these times. I know that they are trying
times, but I believe we are able to get through them. Hear, hear.) And I believe if we are faithful to the principles on which we have started out, that we will hand down to our children something worth inheriting. (Cheers.) I do not want to live if I cannot live like a Briton. (Applause.) I have s sort of an idea that the gentlemen who caused the lestruction of that little church at Oka, will feel that they made a mistake when they see a memori building to the WITNESS. (Cheers.) 1 believe that from the ruins of that little church wil spring up a monument of the sentiment and thought and feeling of the great British heart of this Domininion (cheers); for the people of this will submit to live on any other terms than equal rights. (Applause.) This is a British colony, this is a British city (hear, hear), and though it may cost a long and severe struggle, we will maintain British freedom here. (Loud cheers.) Now, Mr. Chairman II have read the Witness for about twentyfour years, and perhaps the reading of the Witness has not done me any harm in getting those princithat in the leading cities of this Dominion the leading minds are as one in this matter, and I hold myself that all political divisions must for the time being be buried, and the great mind of this Dominion must be centered on this one point—to free our country from anything like ecclesiastical tryranny. (Loud applause.) I had the honor, Mr. Chairman, of spending some time with the Hon. Mr. Hun-tington the night he went to Argentuil. I had the honor of talking up that subject with him. I told him what I tell you know, and I dont care where it is published, that no Government is going to hold power in this country for any time that is going to bend its need to head bend its neck to ecclesiasticism. (Loud cheers.) And, tellow citizens, you have a larger interest in this subject than you think? It is a wide subject,
—how you can found a Dominion within the very centre of the Dominion, this great Province of Quebec where seven-eighths of the population are led up to the polls at each election by their ecclesiastical masters and told who to vote for. sie, you have a rotten spot in the very heart of the Dominion, that must work to the detriment of the country. Now, Mr. Chairman, I desire to pay my tribute publicly to the Witness. Oftentimes, almost alone, the Witness has stood up and fought the fight. (Hear, hear.) It has never given an uncertain sound, cost what it may. I know that at times it has paid for its principles, and I hold it has a distinct, positive claim upon the sympathy and upon the pockets of the people; for our best interests are bound up in the success of the principles it advocates. We have got to let the nemies of liberty see that we will stand up for our iberties, and that we are prepared not only to stand on platforms and spout (laughter), not only to stand behind our desks and write, not only to go to the polls and vote, but that we are prepared to work with our hands, and to put our hands into our pockets and pay the money. I think one of the proudest days in the city of Montreal will be when the Dominion erects a monument to old John Dougall. (Hear, hear, and applause. (Last year when I was in New York I went to see old Mr. Dougall. I thought he was one of the institutions, and I would not leave New York until I had seen old Father Dougall. I tell you I was sorry when I saw him. I did not find him in a very grand place. That old man whom I had known for years in this city, I found him in a back street in a miserable sort of building, working away. Why sir, he had his coat off and was in his shirt sleeves, and was I happened to be one of the bondsmen who stood behind the two Messrs Dougall when they were arrested for libel in that Maison Dorée Hear, hear.) That was a pink of Justice. (Laughter.) There never was anything in a Brit:sh country so shameful as that was. Here were two honest men, staunch, upright and honest citizens, and because they had exposed an iniquity they were brought up asprisoners. I felt when they wanted bail for the Messrs. Dongall, that I would rather be Dougall's bondsman than Governor-General of Canada. (Applause,) Now, Mr. Chairman, as to the building we are going to have it. (Hear, hear.) I want the building, the people went it, and we will get it. (Cheers.) The men who have built this city up and who conduct its business and handle its wealth, will assist in this grand project, and we will succed in erecting a monumental building to to the good old Wilness. (Loud applause.)

A friend was standing by a window in the evening, with two little girls, and pointing out the moon and stars. Said one, "Aint God a good man to make my friend, those balls of butter I bought one, "Aint God a good man to make of you last week all proved to be just three such beautiful things?" The other reounces short of a pound." And the farmer innocently answered: "Well, I don't see how that could be, for I used one of your pound bars of soap for a weight."

stein treatment things? The other remarks the plied impatiently, "Don't call God a man. I am sure if there ever was a gentleman, he is one."

WESLEYAN" ALMANAC MARCH, 1876.

First Quarter, 3 day, 5h, 33m, Morning. Full Moon, 10 day, 1h, 58m, Moring. Last Quarter, 17 day, 9h, 10m, Afteragon. New Moon, 25 day, 8h, 57m, Afternooff.

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the time of high water at Parrsboro, Corn-Horton, Hantsport, Windsor, Newport and

High water at Pictou and Cape Tormentine, 2 hrs and II minutes LATER than at Halifax. At Annaphis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeund and 20 minutes EARLIER than at Halifax. At Characterown, 2 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 2 hours 56 minutes LATER.

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

FOR THE LENGTH OF THE MIGHT.—Substract the ime of the sun's setting from 12 hours, and to the tentinder add the time of rising next morning

Search me, O God. and know my heart try me and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting. Psalm cxxxix.

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER.

CON. I.

"O Thou who dost prefer, before all temples,
The upright heart and purse, inspire my heart."
MILTON.

Preacher, Brother, I am glad to see you; I hope you are still mindful of the "one thing needful," and pressing forward to the "prize of" your "high calling."

Believer. I desire to bless God for his abundant mercy; I do possess the Divine favor, and rejoice in his salva-

P. I am thankful to hear it. We serve a good Master. We are blessed now; and by persevering we shall be blessed forever.

B. I am fully persuaded of that important truth; for I find it far better with me since I forsook my sins, than I did while living in them; and I see more fully than ever, that the will of God is my complete and eternal salva-

P. It certainly is; and it should be our continual care to be prepared for that glorious reward.

B. That is what I greatly desire; and I shall esteem it a favor to converse with you a little upon this subject, that I may be better acquainted with everything which will prepare me for the presence of that God who is "glorious in holiness."

P. I am glad to find that you are making such inquiries; and, as a steward of the mysteries of God, I shall willingly set before you that great salvation which is promised in the covenant to all believers. B. I am convinced that the more I

have of the Divine Spirit influencing my mind, the more I shall be enabled to glorify God.

P. In this you are right; for his glory is the end of our being; and all our powers both of body and mind, should be freely and fully employed in his holy service. But this cannot be done unless we are graciously assisted by his blessed Spirit.

B. This entire devotedness to God is what my soul longs for. I have often read of it, and have often heard it spoken of in public; which has had a good effect upon my mind: yet, still, I want to see more clearly into this very interesting subject. I have therefore, many questions to ask concerning it.

P. Many excellent things have been written concerning Christian holiness and we shall do well seriously to attend to them: and if I can cast one ray of light more upon the subject, I shall cheerfully do it. You are therefore welcome to ask what questions you please, and I will endeavor to speak to the point as much as I possibly can.

B. I am thankful for the readiness you discover to instruct me; and I hope so to retain what may be said as greatly to profit thereby. The first thing. then, which I desire to know, is, what do you mean by entire sanctification?

P. By entire sanctification you are to understand, the purification of our souls from all sinful defilement, their renewal in the image of God, and the dedication of the whole man to the service of God; or thus,—the purification of our nature by the Holy Spirit, its renewal in righteousness and true holiness, and its entire dedication to God.

B. This seems clear and very satis-

P. It is no small mercy to have right views of this blessed state; what you now want is, to see that it is your duty and privilege to possess it.

B. I certainly feel my want of it, and exercises? To follow this exercises? am desirous of obtaining it; yet I all its aspirings, boath should be thankful if this sense could be strengthened. Be pleased, therefore to lay before me some of the traces of remaining evil; for though I am conscious of the conflict between nature and grace that is carried on within me, I cannot easily describe it. Perhaps a

greater longings for a full deliverance, P The will of our nature branches itself out so very widely, that it would be difficult indeed to follow it through all its windings. But, therefore taking further notice of this matter, I should wish to recall to your rememberance the state in which you were while nature reigned paramount in your heart.

clear discovery of my condition may

have a tendency to inspire me with

B. You purpose then to speak of my unconverted state.

P. Yes, that is my intention. You know how complete a dominion sin had over you; so great, that you were without hope and without God in the world. and consequently free from evangelical righteousness rendering your members instruments of unrighteousness unto iniquity.

When the Lord in mercy to your soul, convinced you of sin by his Holy Spirit, when your heart was humbled and bro ken for your ingratitude and offences when, through faith in the blood of Christ as your great atonement, you were delivered from the bondage in which you had been held; being no onger under the law of sin, you renounced its authority; and yielding yourself to God as one alive from the dead, and your members as instruments of righteousness to holiness, you experienced a marvellous change. The heavenly sweetness which then filled your mind caused you to rejoice with unspeakable joy, and to pour forth the most heartfelt gratitude to your Redeemer.

While this continued, while your heart kept soaring above, and the Lord. who knew your weakness and inexperience, kept you free from the violence of temptation, you did not perceive the remains of corrupt nature. Afterwards, when you entered into various conflicts. trials and difficulties, which damped your joy, you then began to feel that the life and love you had received were comparatively small, and sometimes perhaps proved that they were insufficient; so powerful were your temptations, and so strong the risings of evil in your heart. And may I not add, that many times you have grieved the Holy Spirit after such a manner, that you have been constrained to renew your repentance with much grief and sorrow.

B. This, I confess, has too often been my state; yet when I bemoaned my folly, and exercised faith in a crucified Saviour, he forgave and comforted me

P. It was because he loved you, and willed your salvation; but unless you experience a deeper work of grace, you are still liable to be tossed about in the same way. While any principle contrary to holiness remains in your heart, it affords a handle to the powers of darkness : and they will not fail to lav hold of it, that they may destroy your peace, and prevent you from glorifying the God of your mercies. Now for your further information in this matter, that you may see greater necessity of having this leprosy of the soul removed. I will endeavor to set before you what has been passing in your breast, or may have been felt by you: yet, observe, I do not speak thus to discourage you, but as a means of humbling you and of bringing you nearer to God

B. I hope to be thankful for the trouble you give yourself on my account, and shall willingly hearken to whatever will tend to my real advantage.

P. I wanted then to ask, if you have not sometimes found that PRIDE has had too much place in your heart? Have you not sometimes been ready to think yourself possessed of more religion than you really had? And have you not been in danger of thinking more highly of yourself on account of this your piety, and of undervaluing others to the feeding of your own vanity? Have you not been exceedingly hurt, if some have been wanting in respect to you, or have spoken things to your apparent disadvantage? Have you not secretly applauded yourself for. your performances? Have you not taken more pleasure in those who flattered you, than in those who even justly and lovingly reproved you? Have you not hearkened to what has been spoken to your praise, with too great eagerness and satisfaction? Have you not often set too great a value upon your person, gifts and abilities? Canyou enumerate the vain thoughts which have lodged within you? Have you not in many things (and those of no great moment) been too stiff and opinonated? Have you not gloried too much in your friends, relations and possessions? Have you not occasionally made too splendid a show of your natural, spiritual and intellectual riches or gifts? Have not finer or bette apparel made you look for more estimated.

conceits, arrogance, and scornfalness, would be difficult indeed. How true then is the saying, "A man's pride shall bring him low;" for so long as the heart is not purified from this evil, it tion of heaven.

B. This has too often been my case and it has been matter of surprise that I, who feel myself so completely indebt-ed to divine grace, should even observe such propensities to vanity, self applause or haughtiness. Proceed in your description,

P. Have you not felt also much of the workings of Unbelief? After the clearest and most delightful discoveries of your Redeemer's love, have you not been ready to question it? Would not something in your heart, if submitted to, cause you to discredit many of the revealed truths of God? Have you not been too apt to distrust others, placing less confidence in them than you ought; though you had not the least reason for so doing? Are you not sometimes inclined to doubt the care of Divine Providence, and to fear that you will one day be forgotten of God? Have you not suffered the reasonings of evil men secretly to undermine your faith? Have you not given place to doubt and fear, from no other cause than your unbelieving reasonings? Have not your prayers been without faith? At least, have you not offered up petitions with-out expecting an answer? In seasons of temptation, coldness, and indifference, have you not been more inclined to derive consolation from your past experience, than to look to the Lord as a present help in trouble? Have you not sometimes been ready to question the being or attributes of God, the breath of the Christian dispensation, and the reality of grace in your own heart? Have you not sometimes been more ready to hear, or give, an evil report of the good land, and to turn again to spiritual Egypt, than to go forward to Canaan? Have you not sometimes been so much off your guard, that when you have seen worldly men in their pleasures and prosperity, you have felt as though their portion were better

than yours? While unbelief thus lurks in the heart, will it not produce a most plentiful crop of doubts, fears, suppositions, suspenses, unprofitable reasonings, fruitless epeculations, and idle and perplexing thoughts, till the precious grace of God is well nigh choked; till peace and joy have taken their flight; and the heart is filled with hardness, the tongue with

B. This is a great truth. These evils must have exceedingly retarded my growth in grace.

P. This is the case of too many. Unbelief not only tends to hinder the progress of the soul in holiness; but it greatly dishonors God, impairs the soul's health, and prevents the Redeem er from working his mighty works among us.

B. May the Lord increase my faith! There is great need of it: but I am interrupting you. Go forward then in your discoveries; that seeing the sinfulness of sin. I may loathe and cease from it forever.

(To be continued.)

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AFRICA :- Old estimate of population 52,000,000. Each space represents half million.

.858.000 geographical miles, exclusive of islands. The above diagram shows the portion of the population on the old estimate of about 52,000,000, but the discoveries in interior Africa have so materially modified this estimate, as that to-day the most recent authorities set the population, including the islands naturally belonging with the continent, at the enormous figure of 192,520,000.

The diagram can be made on a large scale, on cloth or paper, for the use of schools, in which case the different portions may be distinguished by colors instead of letters.—Northern Christian

Nothing in the way of Christian effort has proved more useful than the visitation of the Southern States, under direction of the International Christian Association Committee. Mr. GEORGE A. HALL announces a series of meetings to be held in Louisville, beginning March 1, and continning until March 6. Two or three sessions will be held each day. The visitation will extend throughout the South. Its value im promoting "peace and good-will" be-tween South and North can not be overRELIGIOUS INTELLIGENCE. (Harner's Weekly.

There is no diminution in the attendance upon the meetings of Messrs. Moody and Sankey in this city. Rais and storm do not prevent the great multitudes who wish to see and hear from thronging the Hippodrome. Mr. Moody has gained favor by the good judgement which he has shown in his management both of the people and of himself. When he said, in one of his addresses, "I want no false excitement," the expressions of approval were quite noticeable. The noon day pray-

on Sunday, February 13, the entire at tendance was estimated to be from 20,000 to 25,000. At eight o'clock in the morning a meeting for Christians was held, the admission being by ticket. There were over 4000 persons in the audience at that early hour. The meeting lasted three-quarters of an hour, and closed promptly at a quarter before nine. At three o'clock in the afternoon over 6000 women attended, and were addressed by Mr. Moody. The evening meeting was exclusively for men, who filled both halls, making in the two audiences over 10,000 present. At all these services the order is perfect. The congregations are still and closely attentive to the addresses of the evangelists. At times during the rendering of a song, or the narration of a pathetic incident, the pervading emotion is plainly visible. After the public services are over, numbers remain for prayer and inquiry. Quite a noticeable fact is the re-cognition of the value of the work of Messrs. Moody and Sankey by those who have no sympathy whatever with their theology. The "Jewish Messenger" says: "Whatever objection may be urged to emotional religion as spasmodic, lacking in substantial good, no man of sense can declaim against" the services of the Hippodrome, provided they be conducted in the same orderly and earnest way that has characterized these meetings elsewhere. The Rev. O. B. Frothingham,

who represents the extreme wing of the

religious liberals, has said in a sermon

that if Moody and Sankey can reach the masses of the people," "they will per-form a work for which all lovers of mankind will be grateful." The completion of a new Methodist Episcopal church in the city of Rome has attracted much attention in Europe. The Osservatior Romano has denounced it and its promoters roundly. The correspondent of the London Daily News thus describes the building: "In a quiet street, at the back of the Corso, you come upon a chaste and elegant Gothic facade, with an unpretending inscription over the doorway inti-mating the evangelical purpose of the building. You enter, and a spacious, well lighted, well-ventilated interior compensates for its absolute want of ornamention by its admirable acoustic advantages. It s the first Sunday after its opening, and the congregation, still considerable even in the absence of the sight-seeing public who had served to crowd it the day before, has memory of them. When asked what met for the regular duties of the day. The majority are Italians, with here and there sadducees, one of them replied, "He a family group of Americans and English. who sympathise with their fellow-Christians of Italy in their desire to worship God 'in spirit and in truth.' The service is of the simplest, but there is a heartness about its performance which speaks well for the congregation, composed as it mainly is of people whose national temperament has been supposed to make a more demonstrative appeal to the emotions, whether by music or the plastic arts, imperative. The sermon is listened to with fixed attention, and brief as it is, it has produced an ennobling and sustaining effect on the audience, which quietly disperses at its

The Rev. Dr. Behrends, who has lately left the Baptist denomination and resigned his pastoral charge in Cleveland, has been called to the Union Church (Congregational) of Providence, Rhode Island. Notification of acceptance has not yet been given by him.

New evangelists are continually appearing. The Rev. John D. Potter is filling the Opera house of Columbus, Ohio, with attentive hearers. He is discribed as a man of large physique, and "an open, smooth and honest face." Messrs. Hammond and Bently are in Washington still, and are addressing large congregatious. A St. Louis paper states that Messrs. Whittle and Bliss are doing a good work in that community Dr. Munhall president of the Indiana Young Men's Christian Association, has been invited by a committee from churches bor; but he found much comfort in the in New Albany to shold evangelistic services in that city.

Dr. Crosby's church (Fourth Avenue Presbyterian) is very systematic in its method of making benevolent contribu-tions. As a result, in 1875 it raised the following sums in addition to the support presence. Though desiring to be present of the minister: Church collections, at the weekly class meeting and other \$9832; monthly concert collections, \$329; communion collections, \$915; Hope Mission. \$272: Grace Mission, \$300; Home Sunday-school, \$443; contributions for reducing church debt, \$8109; other con- times he suffered great pain, but realised tributions, \$962.

BIBLE REVISION.-New York, Feb 18. -At a meeting just held in this city a committee was appointed to act in conjunction with a committee of English clergymen in the revision of the Bible. It was announced that it would take eight years to complete the work satisfactorily.
The American Bible revisers have been laboring incessantly for four years, and have completed only one-third of the work. The English committee have finished more than two-thirds. Dr. Schaff of this city says that his committee have finished the Pentateuch and Psalms, and are revising the minor Prophets. Of the New Testament, the Gospels and Acts are completed, and the Epistles are in hand. It will take fully three or four years longer to revise the whole. The American committee will have to look over the work of the English revisers, and the English revisers over that of the American commitANECDOTES OF CHILDREN

friend of mine, when a boy of four years, was playing with wooden blocks upon the floor. Suddenly he looked up, and storm and said to his mother, "Where does itudes who God live" "Everywhere," she ans. wered. "Why don't he build himself a house, and stay at home?" was the prompt rejoinder.

An old servant, named Ann, died in the family of a friend. Her little daugh ter had never before seen death, and when told that Ann's spirit had gone er-meetings are well attended, many or to God, and remembering that she had been taught that God was in every place, asked if God would take Ann with him everywhere he went.

A friend told me that her niese, five years old, said to her, "Aunt A., I want to tell you a story. I went to hearen once, and after I had stayed a little while, I said to God, 'God, I want to go down to my old home. Please shall a pin where I stand, and I will come back again by-and-by." This child's imagination was remarkably developed. She was not always able to distinguish between her own vivid fancies and the real events of life.

The young child of a clergyman ask ed her father which he liked best fanerals or weddings. He replied evasivelv. "I think weddings are joyful occasions." " But which do you like the best?" she persisted. Finding that he must give an explicit answer, he said. "Weddings." "I like funerals best," said she; "it pleases the Lord Jesus to have us like funerals, because he takes all the dead people to himself."

Two boys of my acquaintance of six and seven years of age, were playing one cold day in the snow. Their grandmother looked from the window, and said, "What are you doing?" "Q." replied one of them," we have discovered a starch mine in the Rocky Mountains, and we are digging it." Beautiful gift of childhood, to make a fair land at will, and, independent of facts, to transform into ministers of pleasure the most ordinary objects!

In an ancient town in Virginia a short time before the civil war, a cotton factory was in successful operation. Many children from the class known as poor whites" were employed in it. A Sunday-school was established for them. The little girls whom I taught knew nothing of the Bible. They listened to the account of the birth and life of our Saviour with eager interest. A few verses, containing two or three facts, were explained, and the following Sabbath they were questioned as to their called them all a parcel of snakes."

They were told that persons that prevented quarrels were peacemakers. The next Sunday, on being asked, " Who are the peacemakers?" one child, in a timid voice, said, "Our mothers."

Questioned as to what happened when our Saviour calmed the storm, and said to the winds, "Be still," "They minded him," replied another child.-N. Y. Evangelist.

OBITUARY.

Died at Montrose, Alberton Circuit P. E. I. on November 20th, 1875, Mr. HUDSON CLARK, in the 27th year of his

He was converted to God during some special services held on this Circuit last Winter, from which time he continued steadfast in the faith, giving great joy to his christian parents, and becoming somewhat the hope of the Church in that place. During the time I have known him, from last Conference till his death, his life and conversation gave me much pleasure During most of this time he was so unwell as to be scarcely able for much bodily is promises which were to him "exceeding great and precious. When confined to his room he manifested much delight in religious conversation, and seemed to have an undoubted enjoyment of the Saviour's means of grace, and naturally desiring to live for his young wife's sake, yet bowed submissively to the will of God. At herein, enduring grace, and his confidence in the Lord remained unshaken. Long 18 the power of utterance was continued to him, his testimony of Jesus's presence clear and unmistakable. He has passed away to his rest leaving a young widow. kind parents with the church to mours his loss. These sorrow not as those have no hope, for those who sleep in Jes will God bring with him. The dealing of God with His Church and with is viduals are mysterious. Such was the feeling of our hearts in this visitation. when one so young and promising taken from the church on earth to part of the church before the throne.

The deceased being highly respecte a large number of friends attended his neral, which was with Masonic Honors

BER

MARCH

GOLDEN TEXT keep his way, ar off, thou shalt se

MONDAY-I TUESDAY-WEDNESDAY THURSDAY-FRIDAY-2 SATURDAY-SUNDAY-P In our lessons traveled over th "Introductory

years. Our revie on the side of th shows from first ture of human fairest chances ar blasted, and woe by the cause of s ble and modest. amid the joyful we find so far cha he is rejected from willful disobediene of Jehovah. Fro deteriorates, givi imperious temper. again and again a has incurred his h no wrong; in his life of Jonathan. to worse until he THE SPIRIT OF THE SAUL, 1 Sam. 16, 1 sages of this histor God he could do no iorate. The same Let us take Da

Surely here we shall

sistent uprightness Samuel, and thus kingdom when abo just as in these day moves the heart of same or an earlier that he must pread of study and disci Church ordains him in like manner years fore the people mal he, as a young man. AND KEEP HIS WAY and vain? His gree does not elate him might if his soul wer ed on the Lord. Th DAVID HIS TEN THE but does not lift hi In intimate friendsh prince, and promotic and power, he retain secuted by Saul, he e acy and plans no re exile, he spares his And when Saul is more tenderly lame years were to Dav trouble, and years of as well. His trouble prayer and trust, an experiences as are re 54. 57. 63. and 142. The effect of these

was a profound conwas his king and mus spirit of entire devet cended the throne. tory at the Mulberry to his prayer for gu that his prosperity ardor in bringing up city proved his piety. perpetuate his throne dom of Messiah was grace. The prosperi the extension of his divine favor. These reign ought, one would established him in ri would be as firm as Zion itself. Perhaps and so forgot to pro trust. Saul could not perity, and he mises long training preparer perity, and he stood Young people are tho danger, and many ar cautions; but the mid are in danger too. Th is in keeping the WAY David's great sin

describe his character tell us of his awful fa nothing. But they als ter repentance. Saul for the consequences not stop sinning: Davi sin itself. The Fifty remorse and tears, is a the scoffs at him of found forgiveness, yet sin were full of misery ing his repentance, he the people. His sin par the control of his fami ment of his guilty sons bellion of Absalom wa consequences. The stor full of lessons for all age

or palliated. The sam

GOLDEN TEXT: Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. Psa. 37. 34.

MONDAY—Deut. 8. 1-20.

MONDAY—Deut. 8. 1-20.

TUESDAY—1 Sam. 16. 1-13.

WEDNESDAY—1 S. m. 17. 38-51.

THURSDAY—2 Sam. 5. 17. 25.

FRIDAY—2 Sam. 7. 18-29.

SATURDAY—2 Sam. 18. 24-33.

SUNDAY—Psa, 103. 1-22.

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A. L.

In our lessons for the quarter we have traveled over the history, including the "Introductory Note," of about seventy years. Our review, while gathering much on the side of the gracious dealings of God shows from first to last an unpleasant feature of human character and life. The fairest chances are lost, the brightest hopes blasted, and woeful wretchedness wrought by the cause of sin. The Saul who, humble and modest, was called to the throne amid the joyful enthusiasm of his people we find so far changed in character that he is rejected from being king because of willful disobedience to a specific injunction of Jehovah. From that day he steadily deteriorates, giving way to fiery passion, imperious temper, and violent rage, striking again and again at the life of David, who has incurred his hate, though he has done no wrong; in his passion, aiming at the life of Jonathan, and going on from worse to worse until he falls on Mount Gilboa. THE SPIRIT OF THE LOED DEPARTED FROM SAUL, 1 Sam. 16, 14, is one of the sad passages of this history. When abandoned of God he could do no otherwise than deteriorate. The same law holds to day. Let us take David, the shepherd boy

Surely here we shall find stability and persistent uprightness. He was anointed by Samuel, and thus divinely called to the kingdom when about eighteen years old, just as in these days the Holy Spirit often moves the heart of a young man of the same or an earlier age with the conviction that he must preach the Gospel. Years of study and discipline pass before the Church ordains him to the ministry; and in like manner years of training elapse before the people make David king. Will he, as a young man, WAIT ON THE LORD AND KEEP HIS WAY, or will he grow proud and vain? His great victory over Goliath does not elate him, although it easily might if his soul were not in faith grounded on the Lord. The song of the people, DAVID HIS TEN THOUSANDS, is pleasant, but does not lift him from his propriety. In intimate friendship with Jonathan, the prince, and promotion to official position and power, he retains his humility. Persecuted by Saul, he enters into no conspiracy and plans no revenge. As a hunted exile, he spares his greatest earthly foe. And when Saul is slain none in Israel more tenderly laments him. But these years were to David mostly years of trouble, and years of rich spiritual growth as well. His troubles drove him to God in prayer and trust, and led him into such experiences as are recorded in Psalms 31. 54. 57. 63. and 142.

The effect of these years of discipline was a profound conviction that Jehovah was his king and must be obeyed. In the spirit of entire devotion to his will he ascended the throne. The marvelous victory at the Mulberry-trees, in an answer to his prayer for guidance, showed him that his prosperity was of God. His ardor in bringing up the ark to his capital city proved his piety. God's covenant to perpetuate his throne forever in the kingdom of Messiah was a word of wonderful grace. The prosperity of his armies and the extension of his empire prove the divine favor. These twenty years of his reign ought, one would suppose, to have so established him in righteousness that he would be as firm as the rocks of Mount Zion itself. Perhaps he thought he was, and so forgot to pray, and watch, and trust. Saul could not endure sudden prosperity, and he miserably fell. David's long training prepared him to value prosperity, and he stood long, but he, too, fell. Young people are thought to be in special danger, and many are their lessons and cautions; but the middle-aged and the old are in danger too. The only safety for any is in keeping the WAY OF THE LORD.

David's great sin is not to be excused or palliated. The same Scriptures which describe his character as God's servant, tell us of his awful fall. They cover up nothing. But they also tell us of his bitter repentance. Saul repented, but only for the consequences of his sin, and did not stop sinning: David repented for the sin itself. The Fifty-first Psalm, full of remorse and tears, is an eternal rebuke of the scoffs at him of wicked men. He found forgiveness, yet the results of his in were full of misery. Nothwithstanding his repentance, he lost respect among the people. His sin paralized his hand in the control of his family and the punishment of his guilty sons, and the wilful rebellion of Absalom was only one of its consequences. The story is a sad one, and full of lessons for all ages.

On the other hand, it is out of such histories and experiences as these that the world was to learn the great wickedness of sin, the weakness of men in struggling with it, and, therefore, their need of a Saviour. We must remember that spiritual light and influence were less than now. and we must not Judge the people of that time as we would judge ourselves, who have the light and power of the Gosnel God was educating the world as fast as he could up to a felt need of its utter helplessness. But it was a thousand years before it so felt its need that Christ came to help it. From the beginning, as we can now see, God's holiness and hatred of sin stand out very distinct, but it was hard to make men see the truth. No less distinct are his loving-kindness and tender mercy His blessings were many, and they were gained, as ours are, by his grace, through simple faith, and in the way of obedience If he slew Saul, smote Uzzah, punished David, and destroyed Absalom, teaching the evil and ruin of sin, he none the less showed his mercy to the penitent and

obedient. When David wrote the Golden Text he was an old man, ver. 25. The psalm may be taken as the summing up of all the experiences of his life. Wickedness and wicked men may plan and triumph, and schemes of selfishnessness, ambition, and wrong doing succeeded for a time; but THE LORD is the protector, the judge, the guide, the deliverer and Saviour of them that trust in him. There is no safety but in God. And the result of it all is that to WAIT ON THE LORD, AND KEEP HIS WAY, is the highest wisdom. The Gospel teaches no loftier lesson, though it better tells us how, and helps us with a mightier power of the Holy Spirit.

REVIEW CONCERT SERVICE.

The Bereau Leaf containing this Concert Service can be supplied from the Book Room at Six cents per dozen copies.

T. VOLUNTARY.—[Instrumental or vo-

cal.] dance of the table from one 2. Invocation. Closing with "Lord's

prayer."
3. RECITATION by a boy: "The Approach to our Lessons." See Quarterly Berean Leaf, page 1.

4. CONCERT RECITATION by the school:
"Titles, Topics, and Golden Texts" for

5. Song. "Song of the first month."

6. Concert recitation by the school:

"Titles, Topics, and Golden Texts" for
February.

7. Song. "Song of the second month."
8. Concert recitation by the school:
"Titles, Topics, and Golden Texts" for
March.

9. Song. "Song of the third month."

10. GEOGRAPHICAL OUTLINE. [Let a member of one of the Bible classes prepare a brief outline of David's journeyings. (See Itinerary of David, Berean Question Book, page 43.) By using a map this exercise may occupy five minutes, or even more, with great interest.]

11. PRACTICAL OUTLINE. [Let a teacher give, in a ten-minute address, the one or two practical truths from each of the twelve lessons for the quarter, calling the attention of the scholars to their duties as suggested by the twelve lessons from the life of David.]

12. REVIEW CATECHISM. [Pupils who have been taught the answers of the "Review Catechism" for the quarter will be able to recite the thirty six answers. See "Lesson Miscellany" under each lesson in the JOURNAL.]

13. A Song. "The Shepherd-boy made King."

Air:—"Rejoice, or Millenium."

Superintendent. "In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."

Sam. 5. 5.

Verse 1.—Song of Judah.

(To be sung by a part of the school.)

Rejoice, rejoice, O Judah's sons and daughters,

Rejoice, rejoice, for Judah's king hath come:
From Ziklag in Philistia's plain,
The exiled David comes again;
Rejoice, rejoice, O Judah's sons and daughters,
Rejoice, rejoice, for Judah's king hath come:
The shepherd-boy of Bethlehem,
The friend beloved of Jonathan,

The friend beloved of Jonathan,
Whose harp appeased the angered king;
Who slew Goliath with his sling;
Rejoice, rejoice, O Judah's sons and daughters,
Rejoice, rejoice, David to Hebron comes.

VERSE 2.—Song of ALL ISRAEL.

(To be sung by the whole school.)

Rejoice, rejoice, let Israel's tribes uniting,
Rejoice, rejoice, and come to crown their king:
The shepherd-boy of Bethlehem

The shepherd-boy of Bethlehem
Chall build thy walls, Jerusalem;
Rejoice, rejoice, let Israel's tribes uniting,
Rejoice, rejoice, and come to crown their king;
Jerusalem in strength shall rise,
The proudest city 'neath the skies;

The proudest city 'neath the skies;
A noble king to us is given,
Renowned on earth and loved in heaven;
Rejoice, rejoice, let Israel's tribes uniting,
Rejoice, rejoice, and come to crown their king.

Superintendent. And David, the king, sinned sorely against the Lord.

School. And the thing that David had done displeased the Lord.

Supt. And David was sorely troubled because of his sin, and he cried unto the Lord:

School. Have mercy upon me, O God, according to thy loving kindness:

Supt. According unto the multitude of thy tender mercies blot out my trans-

gressions.

School. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Supt. For I acknowledge my transgressions; and my sin is ever before me.

School. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judgest.

Supt. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

School: Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

Supt. Purge me with byssop, and I shall be clean; wash me and I shall be whiter

School. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Supt. Hide thy face from my sins, and blot out all mine iniquities.

School. Create in me a clean heart, O God; and renew a right spirit within me.

Supt. Cast me not away from thy presence; and take not thy Holy Spirit from

School. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Supt. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

School. Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy right-eousness.

Supt. O Lord, open than my lips; and my mouth shall show forth thy praise.

School. For thou desirest not sacrifice; else would I give it; thou delightest not in hymntoffering.

Supt. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

14. A Song. "Just as I am." | Sung

by a choir, tenderly and softly.]

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God I come! I come!

Just as I am, and waiting not,
To rid my soul of one dark blot;
To thee, whose blood can cleanse each spot,
Q Lamb of God I come! I come

Just as I am, poor, wretched, blind; Sight, riches, healing of the mind, Yea, all I need, in thee to find, O Lamb of God, I come! I come!

15. ADDRESS by pastor or other person.
[Short, practical, and bearing on one or more lessons from the life of David,]

16. A PRAISE SERVICE. [From the

Psalms of David.]

Pastor. Praise ye the Lord.

Supt. Praise God in his sanctuary:

Teachers. Praise Him in the firmament

of his power.

School. Praise ye the Lord from the heavens.

Sing: [Italian Hymn.]
To the great One and Three,
Eternal praises be,
Hence, evermore.
His sovereign majesty
May we in glory see,
And to eternity
Love and adore.

Pas. Praise him in the heights.

Supt. Praise ye Him, all his angels:

Teachers. Praise ye him, all his hosts.

School. Praise ye him, sun and moon.

Pas. Praise him, all ye stars of light.

Supt. Praise him ye heaven of heavens.

School. And ye waters that be above the eaven.

Let all sing with force and feeling.]

Lord of every land and nation,
Ancient of eternal days!
Sounded through the wide creation,
Be thy just exalted praise.
Halleluiah!
Halleluiah! Amen.

Supt. Praise the Lord from the earth, ye dragons and all deeps:
School. Fire, and hail; snow, and vapors; stormy wind fulfilling his word:

Supt. Mountains, and all hills; fruitful trees, and all cedars:
School. Beasts, and all cattle; creeping things, and flying fowl:

Supt. Kings of the earth, and all people; princes, and all judges of the earth:
School. Both young men and maidens;
old men and children:

Supt. Let them praise the name of the Lord:
School, For his name alone is excellent; his glory is above the earth and heaven.

[Let all sing :]

For the grandeur of thy nature—
Grand beyond a scraph's thought—
For created works of power,
Works with skill and kindness wrought;
Halleluiah! Amen.

For thy providence that governs
Through thine empire's wide domain,—
Wings an angel, guides a sparrow,—
Blessed by thy gentle reign:
Halleluiah! Amen.

Supt. The Lord hath prepared his throne in the heavens:
School. And his kingdom reigneth over all

all.

Supt. Bless the Lord, ye his angels that excel in strength, that do his command-

ments.
School. Hearkening unto the voice of his word.

Supt. Bless ye the Lord, all ye his hosts; School. Ye ministers of his that do his pleasure. Supt. Bless the Lord, all his works in

all places of his dominion.

School. Bless the Lord, O my soul.

Supt. Let every thing that hath breath praise the Lord.

School. Praise ye the Lord!

[Sing heartily.]

Praise God, from whom all blessings flow;

Praise him, all creatures here below;

Praise him above, ye heavenly host;

Praise Father, Son, and Holy Ghost.

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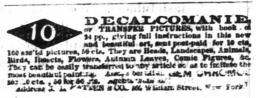
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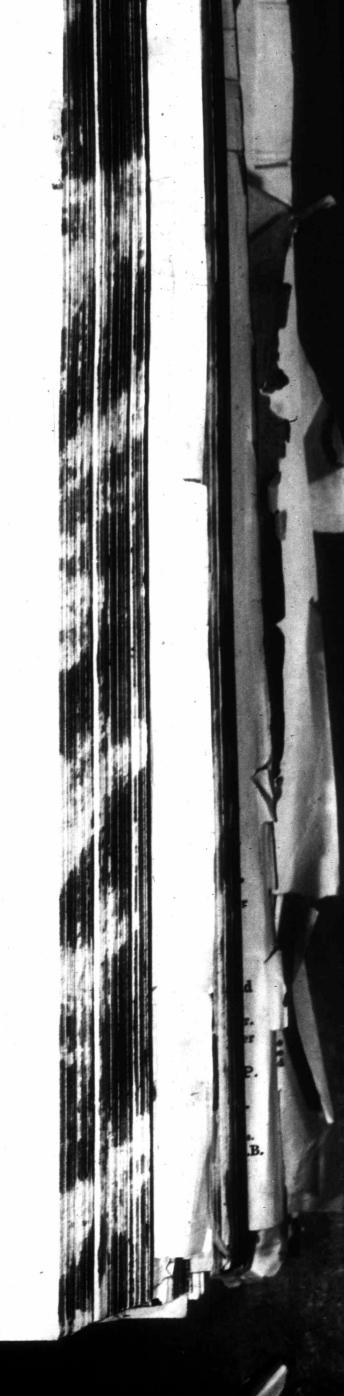
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Rev. S. ROSE, Methodist Book Room, is Agent for this paper. All Wesleyan Ministers are Agents.

SATURDAY, MARCH 11, 1876.

THE financial year for the Book Room and WESLEYAN closes with this month Any cash remittances, therefore, on account of either, will be thankfully received.

OUR SOCIAL INSECURITY.

We return to the subject of the Chiniquy Riot, as it is a matter which affects all classes of citizens, in all parts of our Provinces. The relation of Mr. Chiniquy to our own Church in this instance is plainly the same which he bears to all the Churches, and to Society at large. We do not even exclude the Roman Catholic element of our population. It is of as much importance to them as to us, whether free speech is to be maintained, or the rights appertaining to it are to be trampled under foot. No condition of Society can be considered really secure which admits of even an occasional violent outbreak, with results such as we have seen recently in Halifax. Human life has not been actually taken: but a repetition of such disturbance may terminate far differently. Now that we have seen the first symptoms of a most dangerous disease—one infectious too, in a high degree—it is certain that timid natures will live in apprehension of its fatal consequences. Upon courageous persons the revelation will have a different effect. They will find their strength of will constantly increasing for a desperate encounter with the evil. Thus our threatened trouble will seriously affect all classes :- will terrify the weak and awaken the passions of the strong.

Our religious prejudices and convictions are easily touched; and when once fairly injured, they are liable to render us unreasonable, if not revengeful. History too plainly proves that religious wars are the most desperate. The conquest of grace here is the greater victory, inasmuch as the foe is in man's own nature, and the strongest with which he is called to contend: Veneration was intended to be a blessing loyalty to Creed and Church is but the working of a Divine affection; but like all gifts of God, Veneration may be abused, and the love of our own principles may be turned into hatred for those of our neighbour. We speak from the evidence of historic records when we say that riots, such as that witnessed in Halifax recently, have produced consequences in the end on which both the assailer and the assailed have lived to look with sorrow and shame.

Now that Justice is alarmed, we can only hope for thorough measures to be adopted, which will prevent a recurrence of playing at Riot. How this is to be done, can best be suggested by men having the painful details of this case under investigation, and who are entrusted by society with its guardianship To them the press and the pulpit should afford all support. Meantime let our teachers instil into the minds of our youth, an intelligent persuasion of the value they should attach to this great birth-right of Free Speech, as free-born sons and daughters.

INCONGRUITIES.

From the Report of the Meeting on the College Question given elsewhere, our readers will see that some strange anomalies present themselves :-

1. Presbyterianism destroys its own offspring. We know what it means when Presbyterianism lays claim to all the honors of a noble defence of Liberty -Liberty of conscience and denominational rights. We have been cradled amid the dust of its martyrs. Our first lessons were learned from the tombstones of men who gave life for Liberty. That spirit their descendents carried to this country and diffused into our popu-

Now what do we find? Rev. G. M.

Scotia, Episcopal, Rev. Dr. Sawyer, Baptist, Dr. Allison, Methodist, and others, and calls upon the Government to aid him in slaughtering their dearest interests. Independently of their judgment-in antagonism to their wishes in fact-their " houses are to be set in order," and their educational liberties to expire! The guardian of religious Liberty becomes an Educational Despot

But it is too late! A stalwart youth has risen at the feet of Presbyterianism. whose strength has now to be employed in whipping their old teacher into moderation. "The child is Father of

2. In effecting its object what ally does Presbyterianism call in? The orthodox—the evangelical? No! A Universalist minister is secured to advocate their principles, and they applaud him to the echo! Knox and Channingfor Mr. Weston is an Unitarian, we believe-go arm in arm against the evangelical strength of this country!

3. What measures does Presbyterian ism use to effect its purpose? It attempts to decide the great question of Denominational versus State Education by calling a public meeting in the neighborhood of Dalhousie, whose friends and students could attend in force and give complexion to the exercises. Eight hundred people in the city of Halifax are called to pronounce a judgment which belongs equally to the 400,000 inhabitants of Nova Scotia. A resolution was actually prepared, and was only frustrated by indignant protest, to represent the wishes of that meeting to the Government!

4. Rev. Mr. Grant is the most mark ed of all the incongruities. For several months—whose record is seen in their effect upon our Halifax Educational System-Mr. Grant worked nobly beside us as the Champion of Free Schools. In a lecture last week. Mr. Grant declared his disposition to be that of favouring Separate Schools. Yet again, in the great public Meeting of last Tuesday night, Mr. Grant appeared as the pronounced opponent of Separate Colleges. There are evidently two if not three or more, Mr. Grants in charge of St. Matthew's. Halifax

This College Kaleidoscope, if kept in motion a little longer, would be we worth sending to the Centennial at Philadelphia. We certainly have no need for it here.

AYLESFORD CIRCUIT—CHURCH DEDICATION.

According to announcement, we had the pleasure, last Lord's Day, of conducting the dedication Service of a new Church at the village of Nicholasville. The edifice externally, is becoming at least, while internally it is quite a surprise. With all the modern improvements of circular pews, platform, desk, &c., it is also painted and otherwise finished with a very considerable degree of tastefulness. We rejoice at this greatly improved disposition amongst our people in regard to the demands of the Sanctuary. The happy medium seems now to be reached in many instances of beautiful but not extravagant architecture. May those "temples of His grace" become lasting blessings to our country.

In this particular instance a few very creditable facts ought to be mentioned. Methodism in Nicholasville does not reckon itself as strong either in numbers or wealth. Yet, with a noble ambition, it resolved on the construction of a new Church, which would properly represent the devout dispositions of its builders, and the holy cause to which it should be dedicated. The structure will cost-including all gifts-about \$2,200, apart from many acts of love and goodwill which should be estimated at considerable value. This monument of benevolence was the result of no little sacrifice, subscriptions among farmers of moderate means having extended from \$50 up to \$300. The Baptist minister not only refrained from services on Dedication day, but came with his people to aid in the opening exercise. From first to last, with three services and a discouraging condition of the highways, owing to the warmth of the day, the multitude thronged the courts of the new sanctuary.

Rev. J. S. Addy, the faithful Pastor, is crowning the record of his useful life by such achievements as we have recorded. Indeed, there would seem to be Grant rises upon the Bishop of Nova | no limit to the heroism of the Metho-

dist Fathers. An urgent call from the Northwest even now might find Mr. Addy ready for pioneer enterprise. This man, who had won his record as a preacher before were born, and consequently deserves our utmost reverence, toils on, preaching thrice on the Sabbath, and travelling perpetually-rather than come upon the Funds. If that be not heroism where shall it be found!

THE MEETING HAS SPOKEN.

We went to Temperance Hall on Tuesday evening eagerly and deeply interested in the discussion of a burning question: and one of vital interest to the whole community and Province. There were two or three points on which we had pretty decided convictions, but to which we were not possibly absolutely committed. We went at least prepared to weigh the arguments adduced pro and con.

Amongst the points to be determined in which the discussion might throw

some light were the following:-1st. Shall we abandon a system of eaching confessedly a success, in favor of a State system. which, after experiments on a grand scale has, resulted in acknowledged failure. 2nd. Ought we for the sake of concentrating the annual grants of Government upon the central teaching college, which they would not more than moderately sustain, deprive the cause of higher education of the valuable endowments which wealthy members of the several churches gladly gave to their own institutions—amounting in the aggregate to several hundreds of thousands of dollars? The question is not simply of spreading or concentrating the public grants, but of disbursing the State funds in such a way as that they shall be supplemented and multiplied again and again from other sources. The Government that would close up the springs of liberality which have enriched the country would earn an unenviable reputation. 3rd. Would it be wise, even if we could keep faith with sacred trusts bequeathed to us, to surrender the right of sending our sons to colleges pervaded and permeated by a sound and healthful atmosphere, and accept an arrangement advocated by some parties, at the public meeting, for placing the administration of education under the control of any religion or no religion to the full extent needed for the development of what a high authority, sustained by the sentiment of the public meeting, unmistakeably manifested, characterized as a godless system? 4th. Would it be prudent policy to sacrifice the opportunity now afforded for the introduction of an examining and degree-conferring university, which must of necessity raise the standard of education in this Province, constitute a

These were a few of the questions to which a negative had already been given; but a negative which the discussions of Tuesday evening have emphasized and strengthened a hundred-

guarantee of thoroughness, give to de-

grees a recognized value in every part

of the empire, and at the same time af-

ford scope for the liberality, enterprise,

and ceaseless vigilance which denom-

nationalism in administration alone

THE EXAMPLE OF OTTAWA FESTIV-ITIES must have a most injurious effect upon the country. Prudent, sensible people will question the propriety of spending the peoples' money-for the people really "pay the piper"-in such riotous modes of aristocratic living, at a season when all classes of our population are sorrowing over hard times. But the most pernicious influence will be exerted upon the minds of thousands in the lower ranks of society. Do not our representatives know that our country districts have but recently been reclaimed from this tendency to carousal —to drinking and fiddling in the hours which ought to be spent in slumber and preparation for further duty. Within twenty years many villages have been reformed in this respect—have substituted the temperance society and the prayer-meeting for the dance and the bachanalian riot. And still, here are our law makers calling back the people to the old follies! Only a few of our representatives it should be noted. really accept invitations to those scenes of festivity. But there are sufficient to cause no little pain of mind to those who watch our young nation with in- ter and influence of Wesleyan represen-

OUR CONFERENCE YEAR-ITS SPIRITUAL SUCCESS.

It is almost a rebuke to many of us that this year brings such gracious results to the Church of our choice. How did we enter upon it? With forebodings and fears! Human nature could scarcely have done otherwise. We cannot seriously condemn sentiments which came from that prudence and solicitude which the Creator implanted in our nature, and which the Holy Ghost has since matured in the Christian mind. But still the earlier and the later months of the year are wonderfully contrasted in the correspondence of this Paper.

Have you the numbers of those dark Autumnal months—those records of ministerial anxiety and fear-those sad epistles upon "Deficiencies?" Our Heavenly Father, who well knows the hearts of His children, read those letters in their true meaning. They did not exhaust His patience. Their every motive He could weigh, and their weak. nesses he could understand. Was it pitiful or primitive energy, or both, which came to show that we are not yet forsaken of Providence?

Almost ever since the last apprehension over our material condition was expressed in the WESLEYAN, its pages have been a continuous record of conversions and revivals. Where the year was begun with most anxiety-and there are several Circuits of this nature -God seems to have been most signally present to bless the Church. Will we ever distrust Him again? Alas, the children are out in the twilight, and our Saviour is within the palace of light and wisdom eternal; and not until "we shall see Him as He is, and become like Him," shall the hesitancy of faith be completely removed. Yet God will continue to deal with us thus tenderly, and mercifully to the end.

The lessons of this year will come home powerfully to different interested parties. The Annual Conferences will participate in their advantages. The Central Missionary Board will bring to its duties of another distribution all the wisdom gained by painful experience. Ministers and people will be more trustful and prayerful than ever.

METHODISM AND POLITICS.

Such is the caption of an important leading article in the last issue of the London Watchman. We should not have been in the least astonished had such an opinion found expression in the Methodist, the organ of the most liberal section of the Weslevan body in England, and one of the most vigorous. racy, and enterprising journals of its class. We might not have been surprised that the more cautious "Recorder," in which such men as Morley Punshon and Gervase Smith are accustomed to write articles having the clear ring of freedom and progress, but to meet with such a decided expression upon this question in the columns of the venerable, staunch, sturdy, and thoroughly conservative Watchman, is the more significant. Either the influential journal of the Wesleyan body in England has passed to the management of new men, and a generation has arisen that "knew not Joseph," or the tone and temper of English Methodism, in regard to public and political movements of the times have greatly changed. It is now claimed that the nation cannot live without laws and political institutions, and that nothing of importance in the British system of representation and the constitution of the House of Commons ought to be a matter of indifference to any Methodist citizen. It is argued that much of the corruption of the past has been due to the extent to which good men stood aloof from political contests. In former days influential members of the Methodist Church were discouraged from active participation in public measures. Changes were continually rung upon the purist cry: "Politics are unfavourable to pietv."

"The old school of abstentionists has passed away; and now the Methodists are beginning to take their full share in the responsibilities of municipal and parliamentary government. There is no reason to suppose that the new developement will decrease, and there is no valid reason why it should."

Bearing in mind the superior charac-

such gentlemen as the two McArthur. Waddy, Allen, Smithies and others we are glad to know upon substantial authority that "year by year the ten. dency will increase, and the day will ultimately arrive when Wesleyans will have a share in the municipal and parliamentary affairs commensurate with their numbers and their stake in the country."

We hear of other liberal plans emanating from one of our marked centres of ecclesiastical benevolence. The fur. ther improvement externally of the Grafton St. Methodist Church, and the extinction of debt in connection with the Cobourg Mission premises, are among the contemplated aims. The triumphs of Christianity are in no instances more signal than in this, that the wealth of the world is coming gradually under consecration to the work of evangelizing the masses. Our Churches can scarcely hold a consistent front to the world while insisting upon honest dealing till they have made every effort first to pay off their own mortgages and prove themselves in all respects faithful stewards.

HALIFAX MEDICAL COLLEGE.-Our medical students have now a fine onportunity of pursuing their Collegiate studies at home. Within a few years. by the superior talent and enterprize of its Directors and Teachers, the Halifay Medical College has won for itself an enviable position. Is it not high time such an institution-one conferring signal benefits on our young country-had the recognition of the Government? A liberal grant would be wisely expended here. Let us have the best of all protection against medical charlatans, by fostering the means of educating intelligent and honest practitioners.

A letter comes at a late hour from One of the young men," who wrote an article on "Ministerial versus lav benevolence," which recently found a place in our columns. In this he asserts that any invidious aim was farthest from his thoughts. This expression will be fully accepted by a "Layman," and fittingly terminate the discussion. We see that it has attracted attention abroad, as we are sure the various arguments and illustrations have among ourselves. It would never do to wander beyond the point of suggesting good thoughts and provoking to good works. The latest letter from our young brother will therefore be unnec-

TRANSFERS.

It has been intimated to me that several of the Ministers, of some of the Annual Conferences, East and West, of the Methodist Church of Canada, desire to be transferred to the Conference of New Brunswick and Prince Edward Island, at the close of the present ecclesiastical year. I hereby would notify the Ministers of the Conference of New Brunswick and Prince Edward Island that if a transfer is desired by any one, or more, of them, at the end of the present year, from the said Conference, either West or East, that notice thereof should be forward to the President of the General Conference not later than the 1st day of May next, as required by the Discipline, and that it desirable also that the said notice shall be forwarded, either to Rev. Frederick Smallwood or to the Subscriber, not later than the 15th day of April next.

D. D. CURRIE, Charlottetown, March 4, 1876.

THE COLLEGE QUESTION.

ARGE MEETING IN TEMPERANCE HALL HALIFAX.

(Condensed from the Chronicle.) Pursuant to a requisition to His Wor ship the Mayor, a public meeting was held in Temperance Hall last night to consider the college question. The hall was well filled. At 8 o'clock Mayor Richey took the chair and a number of prominent gentleman took seats on the platform. Among these were the Lord Bishop of Nova Sco tia, Rev. Dr. Sawyer, President of Acadia College, Wolfville; Dr. Allison, President of Mount Allison College, Sackville, N.B. Rev. G. M. Grant, Rev. Allan Pollock Rev. John Lathern, Rev. Costello Weston, Rev. E. M. Saunders, Rev. John Read, Rev. A. W. Nicolson, D. D. King, Dr. H. A. Gordon, R. F. Black, W. B. Slater, and J. F. Black, Alderman W. D. Har.

rington, John L. Whytal, &c. Mayor Richey said the meeting called to consider a question of prime im-portance to the country—one on which strong feeling was apt to accompan strong opinion. It should be approa dispassionately, with a desire for the prevalence of truth. He suggested that

secretary be appointed. tatives in the British Parliament—of those of Prof. Pollock and E, D. King

paid a compling the Presbyteria He asked that accused of hy not own or co housie was a the other five, the same priv could fill six c with six profes send them to show that only nominations n He could not se teaching Univer the Presbsteria was too true, had but little people, and if was time the d

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Rev. Costelle

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and doubted who

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Sawyer nor him this evening. T the University's pared resolutions taken up, would la practical form Sawyer that the housie on a Provi the thanks of the lature do it and thanks. Regard tarianism he mus his friends. The injure the count look after itself. Wolfville, or Sack went down the ca Sawyer had said ism in the College was strange that sectarian interes visited a school t ters of charity, trines of the Ca taught. He bel lieved Dr. Sawyer to send his son t tarian college. He for the establish University:

University which

Rev. G. M.

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\$6,000 a year, W to take a stand for

Esq,-the former in defence of Dalhousie as non-denominational, the latter showing its denominational character from a legal

Rev. Costello Weston first defined the fact that he was not a Presbyterian and paid a compliment to the catholicity of the Presbyterian church of Nova Scotia. He asked that that church should not be accused of hypocrisy when it said it did not own or control Dalhousie. If Dalhousie was a denominational college like the other five, surely the others offered the same privileges. The Archbishop could fill six chairs in Dalhousie College with six professors,—suppose he were to send them to Wolfville? He went on to show that only to Dalhousie could all denominations meet on Provincial ground. He could not sec how the idea of a central teaching University could be furthered by the Presbsterians leaving Dalhousie. It was too true, he feared, that Dalhousie had but little hold on the hearts of the

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Amous va Sco-Acadia resident , N.B.; Pollock, Weston, 1 Read, 5, Drs. Slater, D. Har-

people, and if this were so he thought it was time the denomination established a proper college such as was required. The least Nova Scotia could demand was that the public money should be placed somewhere under the immediate direction of the Government, instead of being divided among the various colleges owning deno-minations. The fear of godlessness in an unsectarian college would be counteracted by the influence of the church. He referred to Harvard, which, he said, was not a State college but a Unitarian College under control of the Unitarians. A State college would not, could not, he thought,

Dr. H. A. Gordon, who spoke on the same side as Mr. Weston, referred to Mr. King's remarks on the Acts. For himself he could look at the Act from an indepen-dent point of view. The Act of 1863 did not orginate with the Presbyterians, but with Mr. Howe. The Presbyterians were merely anxious to have a good Provincial University, and when asked if they would support one at once said yes, and invested \$75,000 for the endowment of three chairs. He reprobated the construction put upon the Acts referring to Dalhousie by Mr King. That gentleman had said the basis of Dalhousie had broadened-it wanted broadening badly-it wanted broadening till all denominational differences were

Dr. Sawyer had not intended being here and doubted whether he would understand the subject better after than before. He defined the parties now interesting themselves on the education questions—the denominationalists did not see their way to accepting the views and plans of the friends of a Teaching University. He reviewed the charges and improvements which had taken place in Nova Scotia during the past twenty years showed that Acadia College had grown steadly since then and he felt bound to protest against the declaration that sectarianism was injurying society in this country. The growth of Sackville College, too, had been constant and beneficial to the people. Twenty years ago Dalhousie was small, its was now a credit to the City of Halifax impossible, in the present state of our society, to discuss the college question satisfactorly. There were present representatives of four ideas of what a University should be. He went on to show there were different types of universitios. He believed it would be a misfortune to the country to close up the existing college and try to subsitude one here in their place. There was another side to the picture of a central Provincial College not so attractive as that generally presented. The existing colleges gave life to the country places where they are situated He did not believe the staunchest Presbyterian in Kings County would care to see Acadia closed. If he had time he would like to say more. Before he closed he wished to say the colleges had a hold on the hearts of the people-a Provincial University which had not this hold would

Rev. G. M. Grant said neither Dr Sawyer nor himself had learned much this evening. That was not the fault of the University's friends. They had prepared resolutions which, had they been taken up, would have put the question in a practical form. He agreed with Dr. Sawyer that the men who would put Dalhousie on a Provincial basis would deserve the thanks of the people. Let the Legislature do it and deserve Dr. Sawyer's thanks. Regarding the influence of sectarianism he must agree to disagree with his friends. The capital did not want to injure the country, but the capital must look after itself, just as Windsor, or Wolfville, or Sackville would. If Dalhousie went down the capital would suffer. Dr. Sawyer had said there was no sectarianism in the Colleges. If there was not it was strange that there should be so much sectarian interest in them. When be visited a school taught by the nuns or sisters of charity, they told him the doctrines of the Catholic church were not taught. He believed them, and he believed Dr. Sawyer too, but he did not wan; to send his son to a monastery or to a sectarian college. He would give some reasons for the establishment of a Provincial 1st. Our denominations are practically

too small to get up proper colleges. 2nd. Every denomination has its own work to do, and should not have the State

work to do. 3rd. The State has its own work to do, which was not denominational work. 4th. The present system of grants is un-

just to the denominations, both those that have collegeges, and those that have not. 5th. It is unjust to the professors and

An eminent Baptist minister who was educated at Acadia, said to him: "When I went to the States and saw what a college was, I felt that I had been sold.' The idea ot denominational colleges was wrong in principle. The Legislature had no right to take the public money and give it to denominations. \$4,000 would support Dalhousie clearing the Presbyterians out of it. This would meet the wants of the country, and save at least \$6,000 a year. We ought to have a party to take a stand for this, and the people ded.—ED. "WESLEYAN."

would support the principle. It was not a question of the interests of Dalhouse, but of a Central University, call it by what name you like. The present system was putting us deeper and deeper into the slough of sectarianism. If this was to continue, Presbyterians might be driven to withdraw their aid to Dalhousie and establish a College of their own. He would deplore it deeply, but that might be the result. The Presbyterians had injured themselves for the sake of supporting a Provincial University, and they should at

least have the credit of their work. Dr. Allison, of the Mount Allison Wesleyan College, said he regretted that it had not fallen to the lot of one of the kindred eloquence to Mr. Grant's to reply to him. He was in favor of University reform, and would support any measure designed to improve collegiate education; but he was not convinced that the ideas of the advocates of a Central Teaching University were the correct ones. He thanked Mr. Grant for raising the question into a general one. He admired Dalhousie for the work it had done, and his fear was that if the Presbyterian element was withdrawn Dalhousie would fall. The question had to be considered in the light of history. He declared that in nearly every case where a central State supported teaching University had been tried on this continent it had failed. He challenged the other side to name two ex-Rev. Mr. Grant-Michigan and Toron

Dr. Allison maintained that Toronto University was not a success. The denominational colleges existed and flourished, and Mr. Grant's own denomination mantained its own college, notwithstanding the establishment of the Toronto University. The Wesleyans, one of the largest denominations in Ontario, and the Church of England, also a large body, supported their colleges. He was, therefore, not inclined to accept Toronto University as a success. It was safe to say that every graduate of Toronto cost On-tario \$1,000. Michigan University had been named; the last reports showed that it was likely to fail, like the other State Universities of the West, owing to dissen-sions between the teaching body and the State. There were three policies before our people—Denominationalism, Central Teaching University, and the Central Ex. amining University. The latter he fully endorsed, and proceeded to show its advantages—it would prevent rhe sequestration of the trust funds of the existing colleges; it would sccure suitable mora safeguards for students; it would immediately and infallibly elevate the standard of collegiate education; in short it furnished a tolerably satisfactorly solution of the difficulty. He then entered on a review of the work done by London University, and showed how well the system answered. He referred to Princeton University, and to Dr. McCosh's successful efforts to raise large endowments for it from the Presbyterian denomination. There was not a single University successful during the past ten years that had not If a pure non-sectarian State College were established here, in ten years they would be a Presbyterian denominational college. The example of New Brunswick showed us what would be the fate of a State teaching University here. The most that could be said of the New Brunswick University was that it came up to the level of our denominational colleges.

The Bishop said he had not intended to

speak, but had been pressed to speak on behalf of the denominational colleges, A Central teaching university here must be unsectarian, without religious teaching. This was not the case in the old country. The Scotch Universities had chairs of theology. Toronto University had been alluded to. No religion was taught there and the result was that the people sent most of their sons to the denominational colleges. The Church of England had a college within a stone's throw of Toronto University, though a Church of England man was at the head of that. Our numbers are too small for a provincial teaching university; we must have maritime union, and even then we might not manage it. But the great objection was that we did not want to give education without religion. There was a great tendency now-a-days to worship intellect, and the influences that could be brought to bear on young men only through religion were wanted. If any persons chose to send their sons to denominational colleges they could do so without their having to take the religious part of the education given there. He might add that Kings was as free to all denominations as to Churchmen. He endorsed the Government policy which suited the country best, as it was a combination of the denominational colleges and a good examining board. People talked of a paper University—they knew not what they talked about. There was London University, celebrated, sought after eagerly-what was it? Simply a paper University. Oxford and Cambridge were very much the same. The colleges were as distinct in themselves as our colleges here, and the students went to the examining board-paper university you might call it-to pass their examinations-This paper university was not such a poor affair after all. If we did as well as the old universitics and London we might be satisfied. He next referred to the suggestion that colleges should give up their degrees conferring power-here were difficulties in the way-this was an experiment. We had to see whether we could get a good board of examiners. He believed we could. He believed able men could be found, still the system must be tried, and tried practically. If the board was made what it should be it would be a success. It must not be forced-it must be allowed to have its own way, and then the young men would be found going up in large numbers. As far as the limitation of grants went, he did not think it

(An attempt was made to divide the meeting on the question discussed, but numbers seemed to be about equally divi-

on public opinion.

formidable. After all it depended more

United States Correspondence.

THE CONGREGATIONALISTS AND HENRY WARD BEECHER.

Our Congregational friends are getting into a warm controversy over Henry Ward Beecher's case. He has been before the world now for some two years, under grave charges, and yet the charges have not been before any proper church tribunal for examination. Soon after the charges were made public, Mr. Beecher requested certain members of his church to act as a committee, which his church approved, to examine the charges. They did so, and reported to the church that the charges were without foundation. This examination, of course, was ex parte, and but few of the witnesses who could give testimony in the case were present. In view of this delay in the proper examinations of said charges, the Church of the Andover Theological Seminary proposed to the Plymouth Church of which Mr. Beecher is pastor, to call a mutual council for the examination which is understood to be in accordance with Congregational usage in church discipline, but this proposition the Plymouth Churh rejected.

Mr. Beecher and his Church had called an Advisory Council to examine certain acts of said Church in its administration of discipline, and this council without authority, appointed by the Plymouth Church, arranged for a commission of five to examine into any charges which may be presented against Mr. Beecher by persons who will sub-stantiate the truth of the charges, provided the charges are presented within sixty days. This has only added fuel to the fire, for the plan proposed is declared to be un-Congregational, irresponsible and without authority. Every thing now in the Congregational Church, so far as the administration of its discipline is concerned, seems to be without "form," a chaos. When a Church cannot bring one of its ministers, who has been accused of great wickedness, before a proper tribunal for trial, whether he be guilty or innocent, it shows great weakness either morally, or in its church discipline, or both. What our Congregational friends will do further in the matter remains to be seen; the controversy will go on, a sharp, brisk fight will continue, and perhaps end as such contests frequently do, in nothing-at least, in nothing that is

THE GREAT REVIVAL still continues, and is evidently increaslabors is felt all through the land. There is scarcely a church that not does show signs of quickened spiritual life. In most of the churches there are conversions, and in many instances, the work is very powerful in which hundreds give evidence of a real, Scriptural regeneration. The signs are now favorable to continuance and increase of the work, and the Church generally are expecting still greater manifestations of it in reaching all classes of the community. It is a wonderful work

THE TEMPERANCE REVIVAL especially in New England, is a most remarkable work, such as has never been witnessed here before, but in some of its features, resembles the Washingtonian movement some years since, but is much more thorough, and partakes more largely of a spiritual element. Multitudes who have been addicted to the inotxicating cup, have reformed and become sober men. Indeed, the worst drunkards in the land have been reformed and saved. The work is wonderful. And what is most gratifying, the work is followed by a spiritual revival, in which many of these reformed men become Christians. It is a movement that will rejoice all Christian hearts, in which is manifestly seen the

ed and besotted of humanity. BOOKS AND AUTHORS.

power of God to save the most wretch-

Among our recent issues from the press is the " History of the Civil War in America," by the Comte de Paris. This is a most remarkable work, one. for which all classes, whatever may have been their connections with, or views of the war, will be thankful. The author seems to have comprehended the cause, operations and results of the war. and in all his statements and conclusions, evinces impartiality, candor, wise judgment, just discrimination, comprehensive views, and a clear insight into all the movements and connections of history of the war, and the only complete history of it, of this kind, vet published. His descriptions are vivid and striking, and such is its easy, chaste, flowing style, that whoever commences reading it, will be sure to read it to the end. Its moral tone is unexceptionable. The enterprising publishers, Messrs. J. H. Coates & Co., deserve much credit for the style of its issue.

other book in which the public will feel rests have been made. livered in America in 1874," by Charles Kingsley. These lectures attracted great

among the living upon the earth, they will be read by thousands who listened to them in the pure, sweet, elougent utterances of the author, and by multitudes who had not the privilege. His wife has dedicated the volume in the following touching words : "To Cyrus Field, J. A. C. Gray, and other valued American friends who welcomed my husband to their great country, and through whose generous kindness he was enabled, in the last year of his life. to realize the dreams of his vouth by the sight, not only of the Eastern States and cities, but of the Far West, the Rocky Mountains, and the Yosemite Valley, I dedicate these lectures, with deepest gratitude.

IN MEMORIAM."

FANNY E. KINGSLEY. The National Temperance Society and Publication House, have issued a work of great interest at the present time, entitled, " On Alcohol : A course of six lectures delivered before the Society of Arts," by Benj. W. Richardson, M. A., M. D., F. R. S., Fellow of the Royal College of Physicians, and Honorary Physician to the Royal Literary Fund. These lectures were delivered in the course of Cantor Lectures on Alcohol, prepared at the request of the Council of the Society of Arts, and were delivered before the society in the months of November, December, January and February last. Alcohol is treated in ts relations and varied services to mankind; its influence on animal life; its primary physiological action; its effects on animal temperature; its physical deteriorations of structure incident to its excessive use, and its influence on the vital organs, and the mental phenomena induced by its use. It contains information that all should understand, and its issue is very opportune at the present time.

Prof. Wm. Matthews of the University of Chicago has written a work, entitled, "Getting on in the World, or hints on success in life," and is issued by Mesers. S. C. Griggs & Co. This book is a treasure, embracing nearly every subject bearing on success in life -full of stirring facts and appropriate illustrations, and is admirably adapted as a companion of every young man, The style is charming and brilliant and no one can read it without being interested and benefitted.

Prof. R. R. B. Anderson, A. M., tells us in a volume by the same publishers, what our fathers believed. The volume bears the title of "Norse Mythology; the religion of our forefathers, containing all of the Myths of the Eddas." ing in interest and power. It is great- The work is masterly, its style clear, ly aided by the labors of Messrs Moody its interpretations ingenious, its manner original and striking, and its matter entertaining and instructive. How the author could gather so much from the field he explored, into a single volume is a mystery. It opens the distant past. and gives us a view of the religion of our forefathers, and one is led to wonder, if it is true that we are in any way related to them. The book is full of interest from beginning to end.

The Baptist Hand Book, (London) gives the following denominational statistics for Great Britain: Present number of churches, 2620; chapels, 3354; pastors in charge, 1867; members, 263,729; Sundayschool scholars, 372,342. This shows an incresse of 8 churches, 33 chapels, 8731 members, 20,318 scholars, and a decrease of 49 pastors.

NEWS IN BRIEF.

NOVA SCOTIA.

The Annapolis River is free from ice. Scarlet fever is prevalent at Bear River An inhabitant of Port Hawkesbury had both feet severely frozen the other day.

Mr. R. Mcdonald's house at Middle River, near Westville, was destroyed by fire last Monday evening. Col. Mackinlay has been elected Vice-

President from Nova Scotia to the Dominion Rifle Association. The man Clark who committed the out-

rage on the girl at Shubenacadie is said to have been captured at River John. George Rettie, who was arrested for

stealing cloth from the Oxford Woolen Mills, bas escaped from Amberst jail. Kings County is reported as owning 33,464 tons of shipping, with some 5,000

tons in building. The Lower Horton Farmer's Club wish to start an agency in Halifax for the sale their produce and the transaction of

The steamer "George Shattuck," on her last trip from St. Pierre, towed into Halifax the body of a whale which it pass-

their general business.

There was a quarrel between three brothers at Arichat the other day, and the war. He has produced a military two of them are so severely wounded that they are not expected to recover. A public meeting has been held at

Bridgewater during the past week for the purpose of bringing influence to bear upon the Government to grant a subsidy for the prospected Nictau and Atlantic Railroad.

For taking part in the riot on the occasion of Chiniquy's visit to Halifax, two men have been tried, one was fined \$20 and the other has been committed for trial The same publishers have issued an- at the Supreme Court. Several other ar-

NEW BRUNSWICK.

Four men were injured in St. John the interest at the time of their delivery, other day by the falling of a staging on yard can rejoice in God's pardoning love.

J. H. Davis.

The store of Mr. J. F. Bury, March Bridge, was broken into the other night and \$100 worth of goods stolen.

Mr. L. Carvell, late Railway Supering tendent, is organizing a \$130,000 company in St. John, to go into silver mining at

There is some trouble between Mr. Gibson and the promoters of the railroad branch from Fredericton to Chatham. about the purchase of old rails from the Government.

UPPER PROVINCES.

The flouring mills at Caledonia, Ont. have been destroyed by fire. Loss \$50,000. Quebec has 350 exhibitors at the forthcoming Centennial.

The scheme of the proposed new St. La wrence bridge is to be opposed. The Dominion rifle team for Wimbledon as been chosen.

Gilbert Scott has been elected President of the Bank of Montreal.

Many of the streams in Ontario are so swollen that fears are entertained that a large number of bridges will be destroyed. The Dairyman's Association are to erect building at the Centennial for the exhi-

bition of dairy produce. The General Annual Council of the Reformed Episcopal Church is to be held at. Ottawa on the 12th July next.

A man named Hannaford has been sent to gaol at Guelph on the charge of obtaining property under false pretences.

A young man named Humphries has been severely injured by an explosion of

Excitement exists at the village of St. Marie, Quebec, over the disappearances of three bodies from the vault of the parish

By an accident on the train running between Port Perry and Whilly several persons were injured and the cars

A liktle girl was playing in a carpenter's shop at Ottawa on the 4th inst., when she got too near the engine and was crushed to death.

A shoemaker by the name of Mitchell committed suicide at Peeterville, by jumping into the river during a fit of mental

MISCELLANEOUS.

Judge Toft of Ohio has been nominated Secretary of War in place of Belknap removed for frauds.

A rival of Tom Thumb is reported from Binghampton, N. Y. He is five years old and when dressed weighs five pounds.

The Italian Parliament was opened on 6th March. The Empress of Austria is in London.

Don Carlos did not meet with a very flattering reception in London-Count Von Arnim is to have a charge

of high treason preferred against him. The Porte is raising a new Turkish loan

at the rate of 18 per cent interest. The Home for the Aged, Brooklyn, N.Y.

has been burned, and some 30 of the inmates lost their lives. It is expected that on Queen Victoria assuming the title of Empress of India she will release the Fenian prisoners now

held by England. Severe fighting has occurred between the Egyptians and Abyssinians, which has resulted in a complete victory for the

first named. It is reported that 500 inhabitants on * the Westmannia Islands, lying between Iceland and Denmark, are dying of star-

vation, owing to the failure of the fisheries. The Islands belong to Denmark. A man was drowned at Auburn, N, Y., on the 8th inst., together with two boys whom he was trying to save.

Memphis, New Orleans, and Cincinnati, recently went mad over carnival festivi-

The people of Servia have declared for a Republic.

King Alfons, is to have a triumphal entry into Madrid, when he will be accompanied by 28,000 of his soldiers.

CIRCUIT INTELLIGENCE,

A very pleasant gathering of the good people of Northampton took place at the residence of Mr. Samuel Cluff on Wednesday evening last. A dainty supper was partaken of, social converse and music followed, and then brief speeches from Mr. David Gibson, Frances Cluff, Jas. Hemphill, Rev. Mr. Kirby, and James Watts. Then the chairman, Mr. D. Gibson, on behalf of those present, presented Rev. Thomas Marshall with a purse containing some \$30. A feeling reply was made by Mr. Marshall, when the meeting terminated, all enidently well pleased with the result - Woodstock Sentinel.

Scot's BAY CIRCUIT.—You will belle pleased to hear that God is blessing us here. I have been engaged for three weeks in special effort on the Ells Mountain with glorious result. The whole neighbourhood has been revived. Eighteen persons have decided to unite with this branch of Christ's Church; we look for a number of others.

My superintendent and I are now at work at Halls Harbour with every encouragement.

Yours truly

COUNTRY HARBOR .- We are in the midst of a gracious revival. God, in answer to prayer is pouring out his Spirit in this vicinity. Believers are being quick-ened, and sinners are being converted. Upwards of twenty have resolved to flee from the "wrath to come." The good work is still going on. May God still continue to pour out his Holy Spirit until every soul in this corner of God's vine-

makhankhankhan · MR. EDITOR,-Many Churches on this Island are rejoicing in those manifestations of Divine grace, which leads sinners to the Saviour, and revives torpid professors. Alas! that so many in the churches require frequently those special visitations-Is it not the privilege of every believer, not only to be made a partaker of the Holy Ghost, but to walk in the Spirit, to be led by the Spirit, and to have the constant witness of the Spirit that he is a child of God

We rarely hear of conversions in our day except in connection with special religious services. Why? because those continued efforts bring believers into that spiritual condition which they should realize every day, a position or state of mind which prompts them to pray and work earnestly.

If we, as preachers and people, do not expect revivals without special services, we certainly shall not have them. Unless they come, either in the ordinary, or in church will soon die spiritually. What have five out of ten become backsliders, than to have neither backsliders nor persevering Christians.

We have had a remarkable Winter. Atmospheric changes have been sudden and extreme. Sickness has widely prevailed, and the death roll has been unusually large. The mortality of the city, especially among children, has been greater in proportion to the population than in the

On this Circuit we have had quite large share of these providential occurrences. I would meation a few names, which many ministers, including yourself. will recognize as warm hearted friends in days which are past.

William Turner, of Pleasant Grove. His affliction, which baffled the skill of many physicians, was very protracted, and exceedingly painful, but not a murmur escaped his lips, he died well

Mrs. Easter,, wife of Mr. George Easter, of North Wiltshire, a very meek and humble minded Christian, recently passed away. She feared not the approach of death. But died rejoicing in Jesus. She was a native of Devonshire, England, had been on this Island 45 years. Died Feb. 5th, 1876, aged 70 years .- Theophilus Warren, of North River, W. Newton, of Cornwall, William Hyde, of West River, an interesting danghter of Mr. John Pleadwell, of Dunstaffnage, and many little

The general financial pressure is felt somewhat in this region, but strictly speaking, hard times are unknown here There is an abundance of food for man and beast. The large surplus on hand is the difficulty. Everything is cheap. The poor who are willing to work have no lack of bread. We have just held our Third Quarterly Meeting. The attendance was small, owing to to the recent snow drift. We are contemplating that next Conference will make two married stations of G. O. H.

this wide Circuit. P. E. Island, Feby.

HARTLAND, N. B .- We have just closed our special services here, many have been quickened and a few added to our number. Bro. Brewer has been with us for two weeks, also other brethren, which has has been a great benefit to the cause of the Lord in this place. Yours,

E. BELL.

CORRESPONDENCE.

SUPPORT OF MISSIONS.

MINISTERIAL BENEVOLENCE-AN EX-AMPLE TO THE LAITY? In your issue of the 26th inst., your cor

respondent "One of the Young Men, makes the sweeping and very uncharitable statement:Our ministers subscribe per man four

times as much to the mission cause as do our church members per man. Thus we have, in this enlightened province of Nova Scotia, 6,000 Methodists, who profess to have the love of God shed abroad in their heart-who profess to have experienced that peace which passeth understandingwho profess to have the cause of their Master weighing heavily upon their souls, yet who in the year of our Lord, 1875, subscribed not one solitary cent to the extension of that Kingdom, about which they, no doubt, talk enough in class and prayer meetings when it costs them nothing. This is "enthusiasm with a vengeance!

The italics are mine.

Does "One of the Young Men" who seems to have a peculiar fondness for the "Cyphering" lad, pretend for one moment to say that every individual member of the church is in as good financially circumstances as the individual minister? If so he has not paid much attention to the subject on which he has undertaken to write; further, will he inform your readers how

he tell us how many of our Church members contribute through the collection or the Sabbath School? A large proportion of our membership are in connection with our various Sabbath Schools (especially in the centres) and their contributions are deposited Sabbath after Sabbath, and many make far greater sacrifices in contributing their one or two cents every Sunday, than those whom "One of the Young Men" holds up as pattern givers, and I doubt not, receive from one much better qualified to form an opinion, "She (or he) hath done what she (or he) could."

With your correspondent I have but little faith in the "religion which vents itself at prayer-meetings, and clutches the purse strings only to draw them the tighter at the mere sight of a subscription paper," but it is a very easy matter, Mr. Editor, to see the "mote'. in our brother's eye, while failing to see the "beam" in our own, and I would charitably hope the extraordinary means of grace, any that your correspondent practices the example of Christian benevolence which though such times are followed by much it would be well to try and copy in the religious declension? surely it is better to future!" and that to my mind should be, not the ministerial, but the Gospel standard, and no one would rejoice more than I were our Missionary income double or treble its present amount (and there is ample room in this grand Dominion of ours, for all the efforts we can put forth) but it does seem to me, that to hold up our people" to the gaze of the world and say " here is a Church whose members are contributing but 92 cents a year to the mission cause, while her poorly paid preachers are contributing four times as much per man," is not just the way to obtain an increase. I. however, dispute your correspondent's position, and venture to make the statement, that the average subscription of the members of our Church in these Lower Provinces, in proportion to their means, exceeds largely the subscriptions given by our ministers "man for man," and, further, I mairtain that "our people' manifest an enthusiasm for the mission cause at the very least equal to that exemplified by our ministers, be they "Young Men" or otherwise.

> A LAYMAN. March 3rd, 1876.

(We hope these remarks will have the effect of leading correspondents to weigh their words. If "One of the Young Men" really intended what is implied in "A Layman's' statements, he cannot too sely resolve to mend it. On the other hand. if his words were merely those of an ardent scribe, an explanation would set all right. -EDITOR.)

WONDERFUL GRACE.

NEAR ROCHELLE, OGLE CO., ILLINOIS.

On the morning of the 6th of August. 1875. Miss Libbie Minkler, a young lady sixteen years of age, while driving on the reaper with her father in the harvest field, had the misfortune of falling in front of the sickle-bar, which passed over her body, severing both arms above the elbows. The horses were caught by the field hands, and as soon as Mr. Minkler, who was raking off at the time could disengage himself from the machine, ran to the assistance of his daughter. As soon as the machine had passed over her body, she made an effort to rise up, and did so partially. She attempted to use the right hand to stop the flow of blood of the left arm which she saw was cut off. And then she first realized that she had no arms. Her collected thought and knowledge of Physiology saved her life. She told her father to put both hands around one arm and press tightly; and then directed the hired man to do in like manner with the other arm. Their tightened hands acted as a compress and prevented her from bleeding to death. In that position she walked across the field to the water pail, where she sat down on the grass, and had her head bathed and was refreshed with the cooling water. By this time a few neighbors who had taken the alarm from the messenger who was despatched for the surgeon arrived, I among the rest, being at that time on a visit to their house. I found her calm and selfpossessed trying to comfort her father who seemed to be almost beside himself with grief. I said to her, Libbie, is your trust in Jesus? She replied, Yes, sir; two years ago I gave my heart to Jesus, and if I die I shall be saved; my trust is perfect." She was helped into a carriage, her father and the hired man still holding the bleeding stumps, conscious of the fact that to release their hold would be to release her spirit. On her way to the house she spoke cheering words to her mother and sister who was present, and then in sweet cheerful voice, being a good singer and an accomplished musician,

There is a land that is fairer than day, And by faith we may see it afar, While our Father waits over the way

To prepare us a dwelling place there. She sang all the verses with the cho-

are as well off as our ministers? and will On arriving at the farm house she greeted her mother with the most cheering words, and was the most calm and selfpossessed, and as far as I could judge the happiest of us all. She passed through the ordeal of amputation, and never during the long and painful days and nights of severe suffering, did she ever breathe a word of regret and mistrust. She had a word of cheer for everybody, and spoke in the most glowing terms of God's amazing grace towards her. Frequently during the day, or in the night time when we thought her so low that she could not revive again; she would revive and sing in a low sweet tone, "I am trusting Lord in thee," or, "O the blood, the precious blood that Jesus shed for me;" or other precious hymns of like character. One night she was so full of praise, that the whole family were awakened, and came into her room, and joined in the music of her heart. One day I told her that noted skeptic had said, it was nerve and strong will that sustained her. She replied, "he knows nothing about it." It is the wonderful grace of God, and

is this only that sustains me." Six months have now passed, and the first person will yet have to appear who has ever heard her utter a murmur against God's providence, or wished it might have been otherwise. She is now in perfect health, but helpless. None but those who see her, can realize how deep and permanent her afflictions. And yet her faith in God wavers not. Friends from various parts of the country are sending her tokens of love in money or other articles. She will need to be helped all her life. But our God will raise up a multitude who will be to His patient, afflicted and loving child, friends indeed. She has learned to write with her mouth, and writes a beautiful letter. Any favor bestowed ipon her will be acknowledged personally. And the letter she writes will more than compensate all you can send her. Rev. B. W. Gorham, who is now in the vicinity of this young lady's home, will corroborate all I have said. for he is conversant with all the facts. Her address is, Rochelle, Ogle Co.,

G. R. V. Illinois.

-Guide to Holiness.

GEORGE TICKNOR thus describes the way in which the news of Washington's death was received: "There never was a more striking or spontaneous tribute paid to a man than here in Boston when the news came of Washington's death (1799). It was a little before noon; and I often riously reflect upon his style, nor too firm- heard persons say at the time that one could know how far the news had spread when he heard that Washington was dead, shut his store as a matter of course, without consultation, and in two hours al business was stopped. My father came home and could not speak, he was so overcome; my mother was alarmed to see him in such a state, till he recovered enough to tell her the sad news. For some time every one, even the children, wore crape on the arm; no boy could go into the street without it. I wore it though only eight years old."

> Could anything be more apt and touching than the following illustration of the wisdom of leaving our lives in God's hands, which Mr. Moody used in one of his discourses as quoted by "Ireneus," in the Observer? "My little girl went with me into a store where I was to buy her a doll. Her eye caught sight of one about as long as my finger, and she begged me to get that. I tried to dissuade her, as I had one very different from that in view. But she persisted and prevailed, and we went home with the little six penny doll. Then I told her that it was my purpose to get one of the large handsome dolls, in full dress, and cost five dollars or more, and would last as long as she wanted a doll and be a pleasure always. She was greatly disappointed, but saw the lesson. and it sank into her heart. Sometime afterwards, when I was starting for Europe, I said to her, 'What shall I bring you?' 'Just what you please,' she answered. 'But," said I, 'Tell me what you would like to have., 'No,' she replied, 'I would rather leave it to yon.'

MR. EDWARD JENKINS, whose father was once a Wesleyan preacher in Montreal, and afterwards a Presbyterian minister in Philadelphia, himself a member of Parliament, and a communicant of the Established Church was driven from the Sacramental table by his rector, because denied the personality of the devil. The ecclesiastical court sustained the rector, Mr. Cook, but Jenkins carried his case to the Privy Council and gained it, so that it is decided not to be necessary to believe in the devil to partake of the Lord's Supper in the Established Church of England. The Observer says: "Not the least curious thing in this story, is that the Rector of a Church should refuse to give the sacrament to a man who is in the delusion that there is no such person as a devil. Mr. Jenkins is very much mistaken, and if he would come to New York we would convince him that there are many devils. But if we failed, we would still consider him entitled to Church membership, if he believed in the Lord Jesus Christ."—N York Exchange.

Mr. M. D. Conway has been invited to become the pastor of the Parker Fraternity Society of Boston. This is the society of which Theodore Parker was once pastor. A Boston paper states that "Mr. Conway has already expressed a desire to RELIGIOUS DENOMINATIONS IN ENGLAND

The Registerar-General, in his 36th annual report (for 1873), issued this week, says that in England the number of places of meeting certified for religious worship during the year 1873 not being churches or chaples of the Established Church was 458. The number on the register on 31st December, 1873, was 19,59I. The following is a list of the various titles by which religious denominations bave been certified to the Registrar-General: New Connexion Wesley

ans. New Jerusalem Church Armenian New Society. Old Baptists.
Original Connexion of
Wesleyans.
Orthodox Enst. Church Baptized Believers. Believers in Christ. Bible Christians. Particular Baptists. Bible Defence Assacia-Peculiar People. Plymouth Brethren. Presbyterian Baptist. tion. Brethren. Calvanistic Baptists.

Presbyterian Church atholic and Apostilic England. Church. Christadelphians Primitive Methodists Christians who object to be otherwise designat-Progressionists.
Protestant Members the Church of Eng. Christian Believers. Protestant Union. Protestants adherring to Articles of Church of Christian Brethren. Christian Eliasites. England, 1 to 18 inclusive, but rejecting Or-der and Ritual.

Christian Israelites. Christian Mission. Christian Teetotallers Christian Temp'ne Men. Providence. Christian Unionists. Quakers. Church of Scotland. Recreative Religionists Church of Christ. Church of the People Church of Progress. Countess of Hunting don's Connection.

Disciples in Christ.

Disciples of Sesus Christ.

Estern Orthodox Greek Reformers, Reform Free Church of Wesleyan Methodists. Church Eclectics, Episcopalian Discenters. Evangelical Unionists. Followers of the Lord Revival Band. Roman Catholics. Salem Society. Jesus Christ. Free Catholic Christian

Scotch Baptists eventh-day Baptists. ociety of the New Church. Free Christian Associa Free Church. Spiritual Church. Strict Baptists. pale.)
Free Church of England.
Free Gospel and Christian Brethren. Swedenborgians.
Temperance Methodists.
Testimony Congregational Church. Free Gospel Church. Free Grace Gospel Chris Union Baptists. Free Union Church. General Baptist. General Baptist German Roman Catholic

Independent Latter-day Saints. Moravians.

Juited Baethren or Mo ravians. United Christian Church United Free Methodists

Welsh Free Presbterians Wesleyans. Wesleyan Methodist As-Wesleyan Reformers. Wesleyan Reform Glory Band. Working-man's Evangel istic Mission Chapels

nitarians.

Church

Reformed Presbyterian

eparatists (Protestant.)

or Covenanters.

England.

To clean Britannia metal, use finely powdered whiting, 2 tablespoonfuls of sweet oil and a little vellow soap. Mix with spirits of wine to a cream. Rub on with a sponge, wipe off with a soft cloth, and polish with a chamois skin.

USEFUL RECIPES

The best way to clean the inside of old iron pots and pans is to fill them with water in which a few ounces of washing soda is dissolved, and set them on the fire. Let the water boil until the inside of the pot looks clean.

To remove freshly spilt ink from carpets, first take up as much as possible of the ink with a teaspoon. Then pour cold sweet milk upon the spot and take up as before, ponring on milk until at last it becomes only slightly tinged with black. Then wash with cold water, and absorb with a cloth without to much rubbing.

Scorches made by overheated flat irons can be removed from linen, by spreading over the cloth a paste made of the juice pressed from two onions, 1 oz. white soap, 2 oz. fullers earth, and 1 pint vinegar. Mix, boil well, and cool before using.

Brown and black are the only fast colors in book-binding cloth. Red, green and blue are the next nearest to fast colors. In calf binding, yellow or tan is the only color that will not fade. It wears best. Blue calf wears and rubs white. Purple and wine colors fade very quickly when exposed to light. Claret is greatly superior to the last named, and is nearly

The following recipe for whitewash is recommended by the Treasury Department to all lighthouse keepers. It answers for wood. brick, or stone. Slake about & bushel unslacked lime with boiling water, keeping it covered during the process. Strain it and add a peck of salt. dissolved in warm water; mix these well together, and let the mixture stand for several days. Keep the wash thus prepared in a kettle or portable furnace, and when used put it on as hot as possible, with cither painters or whitewash brushes

The best time for felling timber is when the tree contains the least sap, and that is the case in midsummer and midwinter. In general, all soft woods, such as elm, many of "our people" proportionately are sustaining grace I never saw before. Such accept the invitation."

THE PARDONED CONVICT

I was looking over some periodical on the counter of our local tract depository one afternoon not many years ago, when my attention was arrested by the shop-woman saving rather abruptly, Perhaps this lady can tell you of some book to suit you." She was attending to another customer, who seemed to find some difficulty in selecting from the pile of publications before him. Turning, I observed that this other customer was man apparently about five or six and thirty. He was plainly dressed, and his features, which were well formed and delicate, wore a singularly sad and pensive expression. Something in his ace betokened unmistakeably a life of much suffering, and at once awakened my interest.

"Tell the lady what you want," continued the shop-woman. Then addressing me, she added, "He's going to America, ma'am, and would like a few little things to give away on shipboard." "If I can help you," I said, approach

ing him, "I shall very gladly do so." A slight flush mounted to his pale cheek, as he replied, "If you knew where I have come from, you might not like to help me. I have just served out twenty years at ---." He named a convict establishment not half a dozen miles from the spot where we stood. There was a pathos about his voice and manner which touched me deeply. "Twenty years are a long time I remarked, "and you are still young."

"Yes," he answered, "I was but a boy; a boy of seventeen. I thought it hard then; but now I know it was my Father's will, and the very best thing.

A short silence followed, which was once more broken by the owner of the shop: she was a kind-hearted body, and evidently felt for her friend's embarass. ment. "Tell the lady all about it," she said, "just as you told it to me; it will

not seem so bad when you talk it over. Little pressing was needed. The poer fellow's heart was so full of God's wondrous love to sinners, as exemplified in his own story, that he longed to tell it to others, though that telling cost him the exposure of his own faults and follies. Simply and touchingly, and without the slightest attempt at embellishment, he narrated the following

" The first great blessing God gave me was kind and loving parents. They were Christian people and tried to bring me up in the way that I should go. was well taught, both at home and in the Sunday School; and for all that came after, I had only myself to blame. My father was a printer, and wished to put me to his own trade; but, like nany another youngster at my age, I wanted to see the world. I could not bear the thought of being tied down to business; so when I found it was determined to bind me, and I could put it off no longer. I ran away from home, and enlisted in a regiment under orders for foreign service.

"The downward path is a slippery one, and it is wonderful how fast a fellow rushes over it, after the first wrong step. I was running away from God and now he left me to myself.

"The corps I had joined had lately got into trouble; many cases of drunkeness and insubordination had occurred, and our new colonel had determined to put down the evil with a strong hand. was young and hot-brained, and the set I had fallen amongst was about the worst in the regiment. I heard the men grumble about over strictness, and call our commanding officer a tyrant; I soon caught the mutinous spirit, fancied myself aggrieved, and swore resistance. One night a party of us were in the canteen; they drank heavily and made me join. I was never accustomed to liquor; and what I took then, though no great quantity, made me almost mad. We were in the height of our drunken uproar when we heard a step outside the door. There was a shout raised 'Turn out the spy: at him Fletcher, collar the rascal!' I was blinded by passion and drink; I rushed to the door and struck fiercely at some one: the force of the blow brought us both to the ground. What happened next I cannot tell, but when I came to my senses I was in the lock-up under arrest for assaulting the colonel himself!

Well, the court-martial followed, and I was convicted; the evidence was plain against me, and they could do nothing else. Then came the sentence :- Pena servitude for life. For life!

"The words went through my soul like a sword with two edges. I was but seventeen, and had wanted to see the world,—and I was condemned 'for life!' I believe my judges pitied me; some of them would have made it lighter if they could; but I was found guilty of a serious military offence, and for the sake of discipline an example must be made. I did not see the faces of those about me; I did not hear the order for my removal; nor feel the handcuffs which they locked on me before I was marched off. was only conscious of one thing, I was doomed "for life!' How the first two years passed I scarcely know; convictprison life is hard enough to bear, but I had a hell in my heart which was harder still. Sometimes it was rage, some times despair. I could not escape from it any more than from those great dark walls which shut me in. I thought to starve myself to death, yet I was

afraid to die. the cell floor, the stones. in me like fire the come to not listen. daugerous, an length a new He was an co he could help savagely, and his help. I w miserable, sen which had blig help me do tha He came clo on mine, and

There were te

MARCH

voice trembled "'My poor vou how you n and your sor Those were the leard since I refirst tears I h night with my stand it. Son cired for me once; I flung and cried like sat by me, with pouring into warning of lovi it was, but it se through me, and and the miser me. He showe rebel against G against Him, a. on me the terri mad folly had was Satan's pri him at his will, iron. I wanted ly bondage; the but there was which I must perish forever. " And then h the narrow path

was mercy and p cause Christ Jes world to save sin " Day after da cell with his me giveness; but my stone, I was long so hard to believe take back a sinn give him happine even saints were length the light s dark soul, and black sin laid up even God's own

know what it is like me, and ve The poor fellow while his face quickly resumed. " From that h man. The priso

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struck from my s "I longed to t lows of the joy I ing to the prisone so I was forced to is not much that o life, but my Bib visits often broug So the time went rents had been g before they had h gal son had been Father's house. good old clergyma Home Secretary f vain; military p

must be strictly o "At the end o order for my rei said it was a hea would rather have near my one earth sellor. That par break my heart; if I had been his remember me alw up trying for my

transferred here.

"It was hard

gang at daybreak fair weather and f the faces of my co so dark and wretch were still carrying their sins, and that come over me to te caped for my life though I had bee them; but we were could never exchanot tell vou how t They were all like strict discipline; l the time there wa against my name. that the convict ins I went on: I knew one good friend w At first it gave me came of it, and so on, the hope died o

At length one r last week, the gove and told me I was the Queen's pardo paid to Canada, an to start me in so a living.

"You will say th for me. Well, it

in me like fire.

dangerous, and left me to my fate. At I thought everyone who came near me length a new chaplain was appointed.
He was an old man. He said he had heard my stery, and was come to try if was a stranger in the place. I did not miserable sentence—from the doom way to a low narrow street, and in the which had blighted my life. Could he worst looking house in it I hired a bed help me do that?

There were tears on his cheek, and his door. Market Rates.

voice trembled. "'My poor boy,' he said, 'I can te'l night with my mother. I could not stand it. Somebody felt for me and cired for me my heart broke up at once; I flung myself down on my bed and cried like a girl. The kind old man sat by me, with his hand upon my head. pouring into my ears such words of warning of leving confort as I had not listened to for years. I don't know how it was, but it seemed as if he saw right through me, and knew all about my sin mad folly had called down; and now I was Satan's prisoner, taken captive by him at his will, bound in affliction and iron. I wanted to escape from an earthly bondage; that might be impossible, but there was another bondage from which I must escape for my life, or perish forever.

"And then he told me of the waythe narrow path, the open door. There was mercy and pardon even for me, because Christ Jesus had come into the

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world to save sinners. "Day after day did he come to my cell with his message of love and forgiveness; but my heart was like a millstone, I was long in yielding. It was so hard to believe that God would just take back a sinner all for nothing, and give him happiness and glory of which even saints were unworthy. But at length the light stole down into my poor dark soul, and I saw it all. All my black sin laid upon the Lamb of God, even God's own Son. O lady, you may ner, and find mercy; but you cannot house servant. It would be new know what it is to have been a wretch

like me, and yet be saved." The poor fellow paused for a moment, while his face worked visibly; then quickly resumed.

"From that hour I was a changed man. The prison discipline was the same as ever; but the fetters had been struck from my soul, and I was free!

"I longed to tell the other poor fellows of the joy I had found; but speaking to the prisoners was against orders, so I was forced to remain silent. There is not much that can brighten a convict's life, but my Bible and the chaplain's visits often brought sunshine to my cell. So the time went over. Both my parents had been gathered home, but not before they had heard that their prodigal son had been brought back to his Father's house. More than once the good old clergyman had petitioned the Home Secretary for my release, but in vain; military punishments above all must be strictly carried out.

"At the end of five years came an said it was a healthier station; but I near my one earthly friend and counbreak my heart; but he blessed me as if I had been his own son, promised to loving Lord will have a rich reward." remember me always, and never to give up trying for my pardon. So I was transferred here, and put to the works.

"It was hard turning out with the gang at daybreak every morning, in fair weather and foul. I used to watch the faces of my comrades; they looked through her. so dark and wretched, I knew that they were still carrying the heavy burden of their sins, and that great longing would come over me to tell them how I had escaped for my life and been forgiven, though I had been as bad as any of them; but we were closely guarded, and could never exchange a word. I need not tell you how the days passed -They were all like the other, hard work strict discipline; but, thank God, in all the time there was not one bad mark against my name. I heard sometimes that the convict inspector inquired how I went on: I knew from this that my one good friend was working for me. came of it, and so, as the years went

on, the hope died out. "At length one morning, it was only last week, the governor came to my cell, and told me I was free; I had received the Queen's pardon, my passage was paid to Canada, and I should get 230 to start me in some way of earning

for me. Well, it was, and it was not. the true legislative policy

afraid to die. I flung myself down on I had grown so used to prison life, and the cell floor, and beat my head against the stones. That pain was ease compared with the torture that burned that face the world outside. I cannot tell you how I felt when I found my-The dergyman and one or two self in the streets; I was like one set down in an enemy's country. I was not listen. I believe they thought me afraid to lift my eyes and look about;

he could help me. I turned on him know where to find a lodging, and I savagely, and told him I did not want could not bring myself to ask. After his help. I wanted to escape from my wandering about for hours, I made my He came close up to me, laid his hand the people's name, lest they might find on mine, and looked full into my face. out what I was, and turn me from their

"It was so strange to lie down anywhere but in a prison cell, I could not you how you may escape from your sins sleep for the beating of my heart, and the thoughts which went rushing Those were the first kind words I had leard since I ran away from home; the first tears I had seen since that last lowed the sound till I came to the place. lowed the sound till I came to the place. I could not tell whether it was church or chapel,* and was afraid to ask; so I stole in, and cowered down in a seat just inside the door. Then the organ began to play. I had not heard an organ played since I was at home, and it shook my very heart. I had to bend my face down low, that the people might not see me crying. I listened to the serivce, and heard the congregation ioin in the responses and singing; yet and the misery it had brought upon I did not dare to lift my voice. But me. He showed me that I had been a rebel against God, and had set myself out his text: "Escape for thy life," it quired, in price from against Him, and accused him of laying all broke from me. I know I sobbed on me the terrible doom which my own out loud, for the people near turned round to look at me; but I did not care. That sermon was all for me. Just what the good old chaplain had told me on that first day, about my great sin, and God's love and mercy; and now I knew it was true. This kind woman here came to me when the service was over. and asked me to her house. (I spent the rest of the day here; it was so wonderful to be in a real home once more. to see the little children so happy! At first I was almost afraid to touch them, lest I should hurt them, till one little dot climbed on my knee just as I used to do on my father's, and it was so strange and so lovely. I think I am most thankful for my freedom because I shall be able now to speak to others, and tell them that Christ Jesus came into the world to save sinners."

The story was ended. After a short pause I asked, "And what do you mean to do when you reach Canada?" He hesitated a moment before answering my query. "If it were the Lord's will," know what it is to come to God as a sin- he said, "I should like to engage as a be in a home once more."

"Your good friend the chaptain," I 95 M Walnut, 1 to 4 inch. 10 M Mahogany aid again, "is he still living?" said again, "is he still living?"

"Yes," he replied, while his face The report of Mr. Buchan, the Inspecernor told me to call at the post office for a letter. It was from dear kind Mr.—. To him I owed my pardon, and how much more besides! All those years he has gone on working and pray-

ed to see me free once more." After some further conversation, we parted, I promising to meet my new friend at the same place on the next day, and bring him some books suitable for his use during the voyage. I came as appointed, but only to find that the vessel had sailed the same evening, an unexpected order to that effect having

ing for me, and thank God! he is spar-

been received. "I never warmed to any one like that poor creature," said the good-natured shop woman, as she told me of Fletchorder for my removal to -... They er's sudden departure. "To see his would rather have staid where I was, hear his sobs!—it would have made your heart ache. Then, he was so thanksellor. That parting went nigh to ful for every little thing we did for him; the good man who brought him to our

> I confess to having felt bitterly disappointed at not seeing the released convict once more. But the tract woman told me that he had promised to write to her; so I must fain content myself with the hope of hearing of him

I may never see John Fletcher in this world: but I believe that I shall surely meet him in the presence of the King; where those who have come through great tribulation, and have washed their robes and made them white in the blood of the Lamb, shall serve Him day and night in his temple, and God shall wipe away allitears from their eyes.

HARRIET S. CARSON.

The session of the National Temperance Congress, which begins in Philadelphia the second week of June, promises to be an important occasion. Special effort will At first it gave me hope: but nothing be made to secure a full history of the temperance movement in the United States for the last century, together with an account of the temperance reformation in Europe. Among the questions noted for discussion are: "Does not personal safety demand the exclusion of intoxicating liquors from all railroads, steam-boat, and other lines of travel, and that employées on such lines be total abstainers? Are alcoholic beverages a proper "You will say this was joyful news source of public revenue? Is prohibition

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ch 7.20 a.m. Point du Chene for St. John at 6.46

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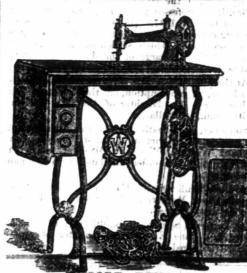
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lighted up with an expression of plear or of High Schools for Ontario, on the sure that I shall never forget. "He is indition of the Roman Catholic Separate living. The day of my release, the gov- thools, which he had officialy visited, oves the utter inefficiency of those initutions. "The pupils," he says, "do KEPORTS. PAMPHILES

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Orders for the above work. MODERATE RATES

We are now prepared to execute all

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226 & 228 Hollis St., Halifax, N.S., WHOLESALE & RETAIL DEALER IN LEATHER AND SHOE FINDINGS. ALSO DEALERS IN

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GATES.

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COMBINED MEDICINES. From Roots and Plants of Nova Scotia. comprising Ten different Preparations.

HAVE been throughly tested thoroughout Nova Scotia for the last 25 years in some of the most severe and apparently hopeless cases, and we have yet to hear of a case it has not benefitted; and while on the contrary numerous certificates taken before the Justice of the Peace are shown in our pamphlets which can be obtained from our Agents or will be sent free to any address on ap-

PRICE of BITTERS and SYRUP per pint bottle 50 CENTS. For Sale by all Druggists and respectable Dealers

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SEND 25 cts to G. P. ROWELL & Co., New York

FITS! FITS! FITS!

CURE OF EPILEPSY, OR, FALLING FITS. BY HANCE'S EPILEPTIC PILLS. Persons laboring under this distressing malady, will find Hanee's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humano act by cutting this out and sending it to him.

FETH HANCE, Baltimore, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Fills. I was attacked with Epilepsy in July, 1883. Immediately my physician was summoned, but he could give me no write. I then consulted another physician, but I seemed to grow worse, I chen tried the treatment of another, but without any good effect.—I again returned to my family physician; was cupped and bled several different times. I was generally attacked without any premonitory symptoms. I had from two to five first a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be, or whatever be occupied with, and was severely injured several times from the falls. I was affected in my basiness, and I consider that your Epileptic Pills cured me. In February, 1865. I commenced to use your Pills, and only had two attacks afterwards. The last one was April 5th, 1855, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons who are similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 856 North Third St., Philadelphia. I'a. and A MOST REMARKABLE CURE.

IS THERE A CURE FOR EPILEPSY?

The subjoined will answer.

Grenada, Miss., June 30.—Sett S. Hance.—Dear Siri You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills. I wus the first person was badly afflicted with fits for two years. I wrote for and received two boxes of your Pills which he took ascording to directions. He has never had a fit since. It was by my persuasion that Mr. Lyon tried your Pills, this case was a very bad one; he had fits nearly all his life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc., C. H. Gry, This Grenada, Yalabusha County Miss.

ANOTHER LEMARKAPLE CURE OF EIGHEPSY; OR, FALLING FITS. B'. HANCE'S EPILEPTIC PILLS.

MONTGOMERY, Texas, June 20th, 1867.

To Sath S. Hance:—A person in my employ had been afine ed with Fiss, or Epilopsy, for thirteen years; he had these annexs at intervals of two to four weeks, and oftentimes soweral in quick succession, sometimes continuing for two or three days. On several occasions they lasted natif his mind appeared totally deranged, in which state be would continue for a day or two after the fits ceased. Fitted soveral remedies prescribed by our resident physicians, but without success. Having seen your adversisement I concluded to try your remedy. I obtained two boxes of your Pilis, give them according to directions, and they effected a permanent circ. The person is now a stout, healthy man, about 39 years of age, and has not had a fit since he commenced taking your redicine, ten years since. He was my principal wagoner, and has, since that time, become exposed to the severe of weather? I have great confidence in your remedy, and worm like every one who has fits to give it a true.

B. L. Definition

Read the following testimental from a respectance of Gitzen of Grenada, Minerse, ph.

SETH S. Harez, Baltimore, Md.—Pour Sri. I take great pleasage in relating a gase of Spassing or Fits, cured by your hivaluable Pills. My brother, J. J. Lagor, his long been addicted with this awful disease. He was first attacked while quite young. He would have one or two aparms at one attack at first, but as he grew older they seemed to increase. Upto the time he commenced taking your Pills he had then very often and quite severe prostrating him, bedy and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He have joyed fine health for the last five months. His mind has appeared to be original brightness. Althis I take pred pleasured communicating, as time whe he man son derecting others to the remedy that well care them. Yours, respectively, etc., W. P. Liddy.

will leave Pictou for Truro at 3.15 p.m. and Truro for Pictou at 10.50 a.m. St. John for Sussex 4.30 p.m. Sussex for St. John at 7.35 a.m. Point du Chene for Paiusec at 11.40 a.m. and 2.90 a.m. Chene





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ONLY American Organs ever awarded any medal in Europe, or which present such extraordi-mary excellence as to command a wide sale there.

ALWAYS awarded highest premiums at Indus-trial Expositions, in America as well see Europe. Out of hundreds there have not been six in all where any other organs have been preferred. all where any other organs have been preferred.

BEST Declared by Eminent Musicians, in both hemispheres, to be unrivaled. See TESTIMONIAL CIRCULAR, with opinions of more than One Thousand (sent free).

MSIST on having a Mason & Hamilin. Do not take any other. Dealers get Langer consumptions for selling inferior organs, and for this reason often try very hard to sell something else.

NEW STYLES with most important improvements ever made. New Sole and Combination Stops. Superh Etagere and other Cases of new designs.

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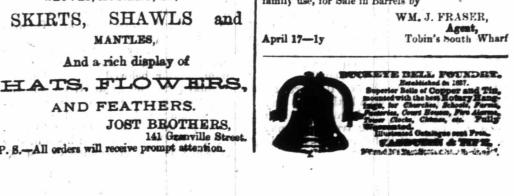
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DEVOES' BRILLIANT

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THE finest illuminator in the world, burning without smell or smoke, or crusted wick, will give a larger flame and much more light than other OILS. Is safe—used for the last five years' no accident or explosion has ever occurred.

Put up in 5 Gallon Cans with patent fauct for family use, for Sale in Barrels by



PREACHER'S PLAN, HALIFAX SUNDAY, MARCH 19th

	. 10	
11 a.m. 1 Rev. J. Read.	Brunswick S	Rev. J. Lathern.
Rev. J. Lathern.	Grafton S	Rev. J. Read.
11 a.m. Rev. W. J. Johnson		v. R. Brecken, A.M.
INCA . AA. T OF ATTA		7 p.m. Rev. W. J. Johnson.
BEECH STREET,	3.30 p.m.	Mr. W. M. Hotson.
11 a.m. Rev. I. E. Thurlow.		7 p.m. Rev. W. Purvis.
11 a.m.	Dartmouth.	Rev. I. E. Thurlow.

Receipts for "WESLEYAN," for week ending March 15th, 1876.

IMPTRUCTIONS AS TO REMITTING MONEYS :-1-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

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

8.—See that your remittances are daly acknow-ledged. A delay of one or two weeks may be caused by the business of this office. After that enquire, if they do not appear.

circulation in the contract of	
REV. E. BRETTLE.	
David Boman, 1;	1.00
REV. J. N. PARKER.	
M. E. A. Burbec, 2;	2.00
REV. A. D. MORTON, A. M.	
Andrew Angevine, 1;	1.00
REV, D. HICKEY.	
James D'Arcy, 2; Self, 80c;	2.80
REV. E. BELL.	
A. Taylor, 2;	2.00
REV. A. LUCAS.	
John Crockett, 2;	2.00
REV. JAMES CRISP.	
Paul Towan, 2; James Hodson. 2;	4.00
REV. D. D. CURRIE.	
James Stanley, 2; Miss Dogherty, 2;	4.00
REV. G. O. HUESTIS.	

J. Johnson, 4; R. Stewart, 2; Michael Boyle, 2; Thor Veysey, 2; Geo. Sellar, 2; Henry Duke, 2; REV. E. EVANS. W. H. Bowman, 2; Jas. T. Magee, 2 J. J. Lindsay 2; Miss Eaton, 2; Geo. Likely, 2;

REV. G. B. PAYSON. Leonard Betts, 2; David, Caldwell, 2; Rbt. Collins 2;

	REV. G. F. JOHNSON.	-
M	latthew Lodge, 2; Chas. Thomson, 2;	4.0
	REV. A. D. MORTON, A. M.	
Je	as. G. WELLS, 2;	2.0
	REV. E. MILLS.	
Jo	mag Culter 2: R. H. S. Contes, 1:	3.0

REV. J. F. BETTS. Robt. Colpitts, 2; Thos. Colpitts, 2; John Jones, 2; Tobias Addy, 50c; 6-56 REV. R. S. CRISP.

Dr. Patten, 4; Jas. McNutt, 2; Wm. Cushman, 2 Geo. Allison, \$2; Rev. J. B. Hemmeon, 1; Wesley Lambert, 2; G. W. Barnes, 2; Richard Abbott 2; Arthur Crozier, 2; C. H. M. Black, Esq., 2; Ed-

Sackville, N. B., March 13.

DEAR EDITOR,—I regret that through ignorance (under the circumstances quite unaccountable) I represented in my communication to your last issue, our dear young friend McKinnon as the "only child" of his deceased parents. I gladly correct myself in justice to fact, and to the bright boy, whom I trust God will spare to comfort a broken heart, and to perpetuate an honored name.

ZELL'S ENCYCLOPEDIA .- Numbers 5 to 8 of this valuable publication have reached us. These sustain the character of the earlier numbers. A specimen of 40 pages with map, will be sent to any address for 20 cents. Address Horace King, Thompsonville, Conn., U.S.

DR. HORACE BUSHNELL, one of the most vigorons and original of American theological writers, died at his home, in Hartford, Connecticut, Feb. 17. He had lived to the ripe age of 74. Many years ago he awakened discussion throughout the United States by his volume on God in Christ, in which he labored to effect a reconciliation of Unitarianism and Trinitarianism by means of a modified statement of the doctrine of the Trinity. His scheme satisfied wholly neither party, but gained for the author great credit for its striking presentation of his views. In his volume on Christian Nurture he aimed to show the efficacy of training, and its superiority as a means of church progress over "revivalism." It made a deep impression upon the thoughtful Christians of the United States, even when it did not wholly convince. In his volume on Nature and the supernatural he produced a noble defense of supernaturalism as an element of the Christian religion. His volume of "Sermons for the New Life" delighted all readers by its freshness and beauty. This was followed by an additional volume which contained some striking discourses. In his volume on "Vicarious Sacrifice," he opposed the received dogma of "satisfaction" for human sin, and endeavored to show that the vicarious element enters into all the manifestations of the Divine nature which are known to us. His volumes on "Work and Play" and the "Moral Uses of Dark were lighter essays, though they Things' touched important questions.

Dr. Bushnell will take rank as a bold theological thinker. He continued to the end to occupy middle ground between the opposing dogmaticschools, without apparently winning many disciples. But his sincerity and his eloquence always secured him the attention of a large eircle of readers. In Hartford, where he lived so long, he was greatly beloved as a wise and public spirited citizen. A park in the centre of the city bears his name.

ANECDOTE ON GETTING READY .- An old coloured lady is reported to have said in the experience meeting:—"Whenever I'se going on a journey I always begin to pack my trunk a long ways ahead, and I packs a little every day. Den I'se sure dat when de whistle blow I'll be ready. An' just so I tries to do a little every day to get ready for de good world, so that when Gabriel blow de big trumpet I may have my trunk ready to get right on de train."

Interesting correspondence from P wash and other places are held over want of space. from Pug

DEATH OF REV. RICHD. W EDDALL Another good man has fallen. Rev, Richard Weddall has ended his pilgrimage and entered into rest. Brother Weddall was born in Howdon, England, in the year 1811, of pious parents who

taught him to fear God while in the days of his youth. When about sixteen years of age he sought the favour of God, and obtained the pardon of sin through faith in the Lord Jesus, and was made happy in the Saviour's love.

His talents for usefulness been recognized by the church, he was soon employed as a local preacher. After labouring for some years in this capacity, he was deeply impressed that it was his duty to give himself to the full work of the ministry. Receiving what he considered a divine call to the ministry of the Word, he was recommended to the District Meeting for examination in the year 1837, and was accepted. The Missionary Committee made choice of him as a suitable candidate for the foreign work, and sent him to the Hoxton Institution until his field of labour should be determined. The mission in the West Indies was asking for additional labourers, and our brother was appointed to the Jamaica District, his first station being Belieze, on the Honduras Bay. He went out under the then existing regulations of spending fifteen

years in the mission field, and then returning to the home work in England. During the period of five years which he spent on this station he was greatly encouraged by the success with which God crowned his labours. His health then failing it was deemed wise by the Committee to change his field of toil. which they did by sending him to Nova Scotia. On the 5th of January, 1845, he arrived with his family in Halifax; this was the commencement of his acquaintance and labours in these Provinces. It is not my intention to follow our brother through every circuit on which he worked for the Master. He was appointed successively to Picton, Horton, Liverpool, Lunenburg, Hopewell, Parrsboro', Shef-

field, Wilmot, Canning, Bedeque, Bathurst, and Richibucto, at which place he was compelled by personal affliction to request a supernumerary relation. While we might make mention of the honour God put upon his servant on all of these circuits in the building up of the Saviour's cause, some of these were the scenes of the most gracious influence of the Spirit. and witnessed most signal triumphs of the faith and unremitting energies of this man of God; but it was on the Horton circuit that he was permitted to see the power of God displayed as on the Pente-costal day, and to hear from scores of broken-hearted sinners, "Men and brethren, what shall we do."

When no longer able efficiently to discharge the duties of a circuit, he selected Fredericton as his place of rest, that he might be near his son who is settled here in business; since then he has resided in this city, where he has aided to the full extent of his strength in promoting the cause of God. His gentlemanly deportment and Christian character made him many friends in this place, who deeply sympathize with his bereaved wife and

afflicted family in their present trouble.

The Saturday evening before his death
he was present at a religious service held in the vestry of the church, and offered the closing prayer and spoke of assisting in the communion service on Sabbath evening following. But his work was done, and in accordance with his oft expressed desire to depart this life on the Sabbath, while the bells were calling the people of God to his earthly sanctuary, the angel of death carried the servant of God to the service of the upper temple. In the sixty fourth year of age he ceased from his labours and entered into rest.

" Servant of God well done, Rest from thy loved employ; The battle fought, the victory won, Enter thy Master's joy."

The funeral, which took place on Wednesday afternoon, was largely and respectfully attended by all classes of our community being represented.

Prayer was offered before removing the

body from his late residence by Rev. W. W. Colpitts. Proceeding to the church a very impressive service was conducted by the pastor, Rev. H. McKeown, who was assisted by Rev. Messrs. Paisely, McLeod, Wilson, Porter, and Bruce. The pastor briefly but impressively referred to the labours of the deceased since he entered the ministry, thirty-seven years ago. At the close of the service a large funeral processsion, preceded by twelve ministers, representing the evangelical branches of the Christian Church, marched to the new cemetery adjoining the Roman Catholic grounds above Government House.
Here all that was mortal of our departed brother was committed to the dust, and the large concourse of people with uncovered heads reverently listened to the reading of the beautiful burial service of the Methodist Church, which declares, "Blessed are the dead who die in the Lord," &c. This was the first burial in the new cemetery, and we cannot conceive of a more

to its keeping the dust of so faithful and honoured a servant of God. It will be our duty at the approaching Conference to add to the roll of the dead the name of our beloved brother, but we are thankful to the great Head of the Church that on our Minutes will still remain the name of Richard Weddall. May the son possess all the virtues and Christian grace of the father, and his ministry be crowned with as great success. McK.

fitting or holier consecration than to give

MARRIED.

At Armstrong Corner, Petersville, Queen's Co., on the 7th inst., by Rev. L. S. Johnson, Miss Margaret J. McKim, to Mr. George A. Francis, both of Petersville.

At Wolfville, on the 28th ult., aged 28 years, with the hope of the christian, Ida Robinson, daughter of the late N. L. Robinson, Esq., of Charlestown, Mass, and beloved wife of J. L. Murphy, Esq., of Wolfville.

onsumption, Margaret, beloved wife of Francis Voods, aged 40 years.

Market on Saturday March 18th, 1876. Halifax. St. John.

			-			
Butter, Firkins	.17	to	.20	.18	-	.20
Do. Rolls	1 1 1 1 1 1 1 1	1 1500	.08	.05		.07
Mutton, per lb	.06	to				
Lamb, prlb. by quarter	.06	to	.08	.05		.07
Hams, smoked, per lb	.13	to	.14	.11		.12
Hides, per lb	.05		_	.05		
Calfskins, each	.25		.75	.07	to	
Pork, per lb	.08		160		to	.08
Veal, per lb	.03		_	.05	to	.00
Tallow, per lb	-		-	.08	tc	.09
" rough, per lb	.04			.05	to	.06
Beef, per lb	.05	to	. 8	.05	to	.07
Eggs, per doz	.19	to	.22	.16	to	.18
Lard, per lb	.17			.13	to.	
Oats, per bush	45	to	.50	.88	to	40
Potatoes per bush	.36		.45	.40	to	.70
Cheese, factory, per lb		to	.12	.09	100	
Chickens, pr pair	.30	to	40	.40		7.7
Turkey, per lb	.14	to	.17	.15	to	.16
Geese, each	.40		.60	.50	to	.70
Ducks, per pair	.40		.60	.60		
Page amon por bush		***	.00			1.25
Beans, green, per bush		40		.68		
Parsnips, pr bush	.20		.00			
Carrots,pr bush	35	to	-,	.50		
Yarn, per lb	.50	to	.60	.45	-	.55
Partridges, per pair		7	3.00	.30	to	.45
Apples, per bbl	2.50	63		_	٠.	
Lamb pelts	.40	to	.75	_		
Rabbits, per pair	_					-
Plums, prbush	-		1.1.	-		_
Hay, per ton				9.50	to	11.00
F 14 14 14 14 14 14 14 14 14 14 14 14 14	7					

in the University of Pennsylvania, has given, in Clarke's New Method for the Piano Forte, a work which is destined to supercede instructors heretofore in vogue. and Music Houses.

THE REASON WHY.—Mr. Fellows, in his treatise "Plain Rules for Invalids," rives reason for the peculiar action of his Hypophosphites in the cure of diseases, which seem to be borne out by facts. From tonic action on the Sympathetic Nerves all the Organic Muscles are strengthened, and the patient overcomes his malady simply, pleasantly, and rapidly.

NEW YORK, Jan. 25, 1876. The Messrs. Fairbanks have received this week from the American Institute, a Silver Medal for the "Best Scales" exhibited at their last Exhibition.

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is a famous good book of easy Anthems for Choirs, and Tourjee's CHORUS CHOIR, [2.00] is an equally good book of "difficult" Anthems for the same purposes.

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What a prize is Shining River, For Sunday Schools! 35

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CHAS. H. DITSON & Co., 711 Broadway, New York. J. E. DITSON & CO., Successor to Lee & Walker, Philadel February 26, 1876,—unt ch.

On the 9th ult., by the Rev. I. E. Thurlow, at the residence of the bride's father, Mr. George Lane, of Halifax, to Miss Carrie, daughter of Mr. George

At Malagash, Wallace, on the 18th ult., Mr. Henry Betts, in the 58th year of his age.

Bro. Betts professed to experience the converting grace of God in 1847. He was appointed leader some eighteen months ago, but almost at the same took a severe cold, which settled on his lungs, and prevented the discharge of the duties incident to that position. He died trusting in his Redeemer.

At the residence of Mr. William Harrison, Wallace River, of consumption, on the 5th inst., Eva Fulton, aged 19, daughter of the late William Fulton, jun., of Wallace.
Suddenly, on Sabhath morning the 5th inst., at his residence, Fredericton, N. B., of Paralysis, Rev Richard Weddall, Wesleyan Minister, aged 64 years, a native of Howden, England. Watchman phase copy.

At Patterson Settlement, on 6th inst., of typhoid fever, Miss Jane E., beloved daughter of James Kirkpatrick, aged 25 years.

MARKET PRICES

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Bbls CURRANTS, Velencia RAISINS A large assortment PICKLES, SAUCE Salad OIL &c., Kegs Mustard, Boxes Starch Kegs Soda Filberts, Walnuts, Almone Prunes, Figs, Dates, &c., Pearl & Pot Barley, Oat Meal, Split Peas 50 Bags Rice, bls Pastry Flour, Corn Meal,

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THIS standard remedy for ecughs and colds and other pulmonary and bronchial ailments, was first put before the public in 1826 and ever since then, a period of half a century it has maintained and increased its reputation, In the meantime, probably thousands of the so-called cough remedies, under every concatable name, have appeared, been puffed, had their day and most of them sank into the oblivion from which they never should have emerged to cheat invalids with false hopes of cure.

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L. On many cases of cough it exerts an almost specific remedial influence, and the cases are very few which it quite fails to benefit. Long standing cases and those of aged persons are almost always greatly relieved.

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physicians.
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VOL. X WESLEYA

Rev. A. W.

125 GRAN HALIFAX, DEPO

ALL METHOD AND SA

General Literature AND SC

Sabbath Schools, purchasing SPECIA

GIVE G

(BY BEV. J. C. MYI

Reader, do not steals breaks Go Above ment. Sunday is God's His day. I do entreat yo

not to profane the it holy. Do no your time on Sund ample of all aroun vitation of compar things move you settled rule—tha given to God.

The Sabbath blessings which G Do not make a bac He that cannot gi unfit for heaven. Sunday. Oh, whi His day.

Once give over bath, and in the en caring for your sou lead to this conclus gular. Begin with day, and you will s God's house; ces house, and you will our God's Book; co Book, and by-andno honour at all. foundation of no never surprised if l tombstone of no G able saying of Ju the persons who we ital crimes while he he found only a f confess, on inquir their career of wick

of the Sabbath." Reader, resolve you will always rem day to keep it holy regular attendance the gospel is pread under a faithful i settled, let your p be empty. Give Go

A SIX-MILLIO

Last week the civil suit against Tv came to an end, th verdict in favour \$4,719,940, with int \$1,817,177, making of \$6,537,117. Thi largest verdict on re try. Although it thirds the amount su victory for the plund the metropolis, and pense for the stealing Tweed ring. Tweed of property in New now fall into the l Whether it is suffic cover the full amount

The history of the of the Tammany ring ted in 1870, is still f of our readers. By t ulation of the State laws were so shaped a ations of the Board of of Oakey Hall, Richard William M. Tweed. the new County Cour pretext for the introd million dollars of f which were passed up of thieves. To recove on one hundred and warrants, amounting

are not informed.

suit was brought. The judgment obtain one worthy of note see the people since the pe frauds. The great diffi in the prosecution of lack of means of legs Court of Appeals decid ple could not sue; and 1875 that an act giving