

The Wesleyan,

81

ST. JOHN'S

Meneely & Kimberly,
BELL FOUNDERS, TROY, NY
Manufacture a superior quality of Bells. Special
attention given to CHURCH BELLS.
Illustrated Catalogues Sent Free.
Feb 8, 78 1y

BLMYER MFG CO
BELLS
Church, School, Fire-alarm, Fine-tuned, low priced.
Catalogues with 700 illustrations sent free from
Blmyer Manufacturing Co., Gloucester, Mass.

PRANGS
BIRTHDAY CARDS, 14 to 15
cents.
EASTER CARDS, 4c. to 20c.
SCRIPTURE TEXTS—all
prices.
Easter Floral Crosses, 10c.
Do. Do. in Mats, 12.
All new and Beautiful designs,
JUST RECEIVED

AT THE
METHODIST BOOK ROOM.
LITTLE FOLKS PAPERS
For 1879.

We have a small surplus for January
and February, of the most attractive
kinds such as:—

Early Days with colored picture for framing to each Subscriber	28 c.
Child's Companion ditto	28 c.
Children's Friend ditto	28 c.
Family Friend ditto	28 c.
Band of Hope ditto	14 c.
Good Words ditto	14 c.
My Paper ditto	14 c.
Good Cheer ditto	10 c.
Old and Young ditto	05 c.

N.B.—The above are the prices when five
papers or upwards, of one or different
kinds, are sent to one address, including
POSTAGE PAID AT HALIFAX. When
less than five papers are ordered, to one
address, six cents additional each, per
annum, will be charged, for one paper
ten cents additional.

**Dollar Parcels, Seventy-five
Fifty or Twenty-five cent
PARCELS.**
Of Back Numbers assorted supplied at
any time or at regular periods. Terms
cash in advance by P. O. Order or Registered
Letter.

NEW BOOKS
PUBLISHED AT THE
WESLEYAN CONFERENCE OFFICE, LONDON.

DANIEL QUORM, and his Religious notions,
Second Series, 75 Cents.
A PLEDGE THAT REDEEMED ITSELF.
By Sarson (Miss Ingham) author of "Blind Olive,"
"White Cross and Dove of Pearls." Handsome
binding and illustrations. 75 Cents.
THE CARAVAN AND THE TEMPLE, and
Songs of the Pilgrims. Psalms cxx-cxxxiv. By
Edward Jewett Robinson. \$1.
THE BEARS DEN. By E. H. Miller, author
of "Royal Road to Riches," a Sunday School or
Reward Book. 45 Cents.
FOR EVER: An Essay on Eternal Punishment
By Rev. M. Randles. Third edition revised and
enlarged. \$1.50.
WAYMARKS: Placed by Royal Authority on
the King's Highway. Being 100 Scripture pro-
verbs enforced and illustrated. By Rev. Benjamin
Smith. 75 Cents.
LIFE AND DEATH, the Sanctions of the Law
of Love. The Farley Lecture for 1878, by G. W.
Olver, B.A. 30 Cents.

FOR SALE AT THE
METHODIST BOOK ROOM,
125 GRANVILLE ST., HALIFAX.

GOSPEL HYMNS,
No. 3. By
Sankey, McGranahan & Stebbing.
JUST PUBLISHED.
The songs in No. 3 are for the most part new,
but very few of them having been issued in No. 1
or No. 2.
The price is the same as No. 1 & 2.
Music and Words, stiff covers .035
" " " paper " .020
Words only paper .006
Mailed post at these prices.

METHODIST BOOK ROOM, Halifax.
JUST PUBLISHED.
BAPTISMA:
A new book on Baptism.
EXEGETICAL AND CONTROVERSIAL
By Rev. J. LATHERN.
Price 75 Cents
FOR SALE AT
METHODIST BOOK ROOM,
125 Granville St., Halifax, N.S.

"Decidedly the most original book on baptism
which has appeared in recent years."—Halifax
Wesleyan.
"Searching and trenchant."—Toronto Guardian.
"A becoming spirit with cogent and powerful
argumentation."—Presbyterian Witness.
"Scholarly style, closely reasoned argument and
eloquent diction."—Editor of Canadian Methodist
Magazine.
"Your laws of interpretation are sound and can-
not be overthrown; your deductions sober, pertin-
ent and conclusive."—Dr. Isaac Murray.
"Powerfully and eloquently written."—Argus.
"Exhibits accuracy of scholarship and extensive
research, and although when defence or assault is
required the blows fall with iron strength and firm-
ness, there is displayed withal a devout and Chris-
tian spirit."—Argus.

Rev. A. W. NICOLSON,
Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXXI.

HALIFAX, N.S., MARCH 15, 1879.

No. 11

ENGLISH RULE IN INDIA AS VIEWED BY AN AMERICAN.

Rev. H. M. Field, D.D., of New York, in his "Egypt to Japan," the second of two fascinating volumes descriptive of his Journey Round the World, pays the following tribute to the benefits of English rule in India. Speaking of the poverty and improvidence of the Burmese under former rule he says: "It should be said, however, that up to a recent period they had no motive for saving. The least sign of wealth was a temptation to robbery on the part of officials. Now that they have security under the English government, they can save, and some of the natives have grown rich.

This is one of the benefits of English rule, which makes me rejoice whenever I see the English flag in any part of Asia. Wherever that flag flies, there is protection to property and life; there is law and order, the first condition of civilized society. Such a blessing has been a great blessing to Burmah, as to India. It is not necessary to raise the question how England came into possession here. It is the old story, that when a civilized and a barbarous power come in contact, they are apt to come into conflict. They cannot be quiet and peaceable neighbors. Mutual irritations end in war, and war ends in annexation. In this way after two wars, England acquired her possessions in the Malayan Peninsula, and Lower Burmah became a part of the great Indian Empire. We cannot find fault with England for doing exactly what we should do in the same circumstances, what we have done repeatedly with the American Indians. Such collisions are almost inevitable. So far from regretting that England thus "absorbed" Burmah, I only regret that instead of taking half, she did not take the whole. For British Burmah is not the whole of Burmah; there is still a native kingdom on the Upper Irrawaddy, between British Burmah and China, with a capital, Mandalay, and a sovereign of most extraordinary character, who preserves in full force the notions of royalty peculiar to Asiatic countries. Recently a British Envoy, Sir Douglas Forsyth, was sent to have some negotiations with him, but there was a difficulty about having an audience with his Majesty, owing to the peculiar etiquette of that Court, according to which he was required to take off his boots, and get down on his knees, and approach the royal presence on all fours! I forget how the question was compromised, but there is no doubt that the king of Burmah considers himself the greatest potentate on earth. His Capital is a wretched place. A Russian gentleman whom we met in Rangoon, had just come down from Mandalay, and he described it as the most miserable mass of habitations that ever assumed to be called a city. There were no roads, no carriages, no horses, only a few bullock carts. Yet the lord of this capital thinks it a great metropolis, and himself a great sovereign, and no one about him dares tell him to the contrary. He is an absolute despot, and has the power of life and death, which he exercises on any who excite his displeasure. He has but to speak a word or raise a hand, and the object of his wrath is led to execution. Suspicion makes him cruel, and death is sometimes inflicted by torture or crucifixion. Of course no one dares to provoke such a master by telling him the truth. Not long ago he sent a mission to Europe, and when his ambassadors returned, they reported to the king that "London and Paris were very respectable cities, but not to be compared to Mandalay!"

This was repeated to me by the Captain of the steamer that brought them back, who said one of them told him they dare not say anything else; that they would lose their heads if they should intimate to his majesty that there was on the earth a greater sovereign than himself. But in spite of his absolute authority, this old king lives in constant terror, and keeps himself shut up in his palace or within the walls of his garden, not daring to stir abroad for fear of assassination. It requires a few hard knocks to get a little sense into such a thick head: and if in the course of human events the English were called to administer these, we should be sweetly submissive to the ordering of Providence.

ELEPHANTS IN THE TIMBER YARDS OF BURMAH.

One of the great industries of Burmah is the timber trade. The teak wood which is the chief timber cut and shipped, is very heavy, and requires prodigious force to handle it; and as the Burmese are not far enough advanced to use machinery for the purpose, they employ elephants, and bravely do the noble beasts perform their task. In the timber yards both at Rangoon and at Manlmain, all the heavy work of drawing and piling the logs is done by them. I have never seen any animals showing such intelligence, and trained to such docility and obedience. In the yard that we visited there were seven elephants, five of which were at that moment at work. Their wonderful strength came into play in moving high pieces of timber. I did not measure the logs but should think that many were at least twenty feet long and a foot square. Yet a male elephant would stoop down and run his tusks under a log, and throw his trunk over it, and walk off with it as lightly as a gentleman would balance his bamboo cane on the tip of his finger. Placing it on the pile, he would measure it with his eye, and if it projected too far at either end, would walk up to it, and with a gentle push or pull, make the pile even. If a still heavier log needed to be moved on the ground to some part of the yard, the mahout, sitting on the elephants head, would tell him what to do, and the great creature seemed to have a perfect understanding of the master's will. He would put out his enormous foot and push it along; or he would bend, and couching half-way to the ground, and doubling up his trunk in front, throw his whole weight against it, and thus like a ram, would "butt" the log into its place; or if needed to be taken on a greater distance, he would put a chain around it and drag it behind him. The female elephant especially was employed in drawing, as having no tusks, she could not lift like her big brothers, but could only move by her power of traction or attraction. Then using her trunk as deftly as a lady would use her fingers, she would untie the knot or unhitch the chain, and return to her master, perhaps putting out her trunk to receive a banana as a reward for her good conduct. It was a very pretty sight, and gave us a new idea of the value of these noble creatures, and of the way in which they can be trained for the service of man, since they can not only be made subject to his will, but taught to understand it, thus showing equal intelligence and docility.—From Field's travels round the world.

REV. WILLIAM ARTHUR AND DR. PUNSHON.

A new London book entitled "Leisure Hours with London Divines," says concerning two well-known Methodists:—
Rev. William Arthur combines what was the richest in the old Methodist with the qualities that mark a latter race. He came just in time to catch the glowing fervour of the early preachers, and to carry it into the midst of a new class, more liable to be contaminated with the breath of an age alarming by questioning and glaringly doubting of firm mental build, and possessing a fine emotional nature, he is eminently fitted to stand like a seer between the old and the new. He has a piercing eye, and can scan with accuracy the whole ecclesiastical field. Not without some of the qualities that mark a statesman, he can weigh the varied movements in the religious world pressing for solution, and he has contributed by his pen some valuable works, bearing especially upon the influence and tactics of the Romish Church. His popularity as a preacher, his reputation beyond the borders of his own church, and his generally acknowledged ability as an author, combine to give him a place among the men with whom we may spend a fruitful leisure hour.
The Wesleyans have in Dr. Punshon a force of which they have some reason to be proud. His name is a power throughout the Connection, and his influence is felt where his voice is not heard. To fine rhetorical gifts he has added the nobler desire of making himself a thorough spiritual teacher having always an eye to the elevation of

the soul as well as the education or enlightenment of the mind. He has enjoyed a reputation given to but few men and he has not betrayed the highest interests of religion by taking an undue advantage of it. The popular preacher like Dr. Punshon is not without temptation. Large assemblies seek after excessive rhetoric, and we are apt to be carried away by a brilliancy of language than by the quiet thought, the calm, contemplative mind that ought to breathe inspiration everywhere. Dr. Punshon has guarded himself well in this respect. He has ever sought to be the Christian apostle. His earnestness has kept pace with his talents. In the pulpit and on the platform he is essentially the evangelist deeply concerned for the regeneration of men. The distinctive aim of Methodism finds in him an energetic and faithful exponent, and he would probably be the first to shun popularity if he thought it would interfere with his usefulness. The best tribute that can be paid to him is not that he is the most eloquent of Wesleyan divines, but that he is supremely conscientious in using the truth as a vital force, that he has an unfaltering faith in its efficacy, and that it does not lurk beneath, but shines out resplendent through his chaste yet bold and burning words.

Think of Vice-President Wheeler, a few days ago, calling a colored man to take his place for an afternoon in the august chair of the United States Senate! And here comes another sign that Louisiana is not completely abandoned. A "fast" gentleman from New York takes the steamer for the New Orleans Mardi Gras, and with him a pack of dogs which he is taking to fight some of their own species down there. Mr. Bergh, President of "The Society for the Prevention of Cruelty to Animals," advises New Orleans of his coming. Louisiana has no statute touching that point, but the legislature is in session; a bill is rushed through, and the governor is prevailed upon to sign it immediately. All this while the gentleman is on his voyage. He arrives with his dogs, but the police meet him and tell him to "move on!" If this is really true, as the papers say, give the folks down there one long credit mark.

THE SOVEREIGNS OF CHRISTENDOM.
—There are at the present moment thirty-six reigning sovereigns in Christendom, from the Queen of England, to whom 237,000,000 of human beings owe allegiance, to the prince of Monaco, whom 5,742 subjects acknowledge as their liege lord. Of these princes, ten are nominally Roman Catholic, namely the Emperors of Austria and Brazil, the Kings of Italy, Spain, Portugal, Belgium, Bavaria, Saxony, the Princes of Liechtenstein and Monaco. Of the remaining twenty-six, two belong to the Greek Church, though the Czar and the King of the Hellenes belong to the different branches of it. The other twenty-four are Protestants, sixteen being called Lutherans, four (including the German Emperor) belonging to the "Evangelical" confession, three to the "supreme head on earth" of the Church of England, but the vast majority of Queen Victoria's subjects (139,000,000) are neither Protestants nor Catholics, but Hindoos, while the Mahomedans, 40,000,000 in number, are more numerous than the Protestants of all denominations of the empire.

BACKSLIDING.

DEAR MR. EDITOR.—The appeal in your issue of Feb. 22d, "to all whom it may concern," touched upon a subject which should engage the most devoted attention of all who are interested in the upbuilding of the Church of Christ. It is a fact which cannot be gainsayed, that numbers who profess conversion during special revival services, in a short time either settle down to a mere formal routine of religious duty, or lose their interest in religion, and return to the world. We are frequently at our wits' end to know what is the most effectual remedy against this declension. The evil is not a feature in the religious revivals of our times only, for we find Wesley had to contend with the same. He says: "To retain the grace of God, is much more than to gain it; hardly one in three does this." But surely there is no necessity for this declension; and we would hail with delight any suggestion that would help us to an improvement in this particular. No doubt much will depend upon the converts themselves—upon their faithful attendance on the means of grace—their earnest, devotional study of the Bible—their use of the talents with which God has entrusted them.

Much will depend upon the more experienced members of the church; but much will also depend upon the pastor. Perhaps there are no seasons in his life when the pastor feels the greatness of his responsibility more than after a revival of religion. Here are scores of new-born souls who have been brought to Jesus through his instrumentality. They have a peculiar attachment to him, which gives him a corresponding influence over them. They have just entered upon a new and to them an untried path. They naturally look to him for guidance; and thence their religious progress will be largely influenced by his instructions. He is deeply anxious that all should, not only "hold fast whereunto they have attained," but become "burning and shining lights." And this is the period which tests the wisdom and prudence of the most devoted workman. The advice of Mr. Wesley to Freeborn Garretson, is, in our opinion, exceedingly appropriate just now:—"Let none of them rest in being half Christians. Whatever they do, let them do it with their might; and it will be well as soon as any of them find peace with God, to exhort to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification, as attained now by simple faith, the more the whole work of God will prosper." To another he writes:—"If you press all believers to go on to perfection, and to expect deliverance from sin every moment, they will grow in grace. But if ever they lose that expectation, they will grow flat and cold." Here are the suggestions of a man who had then been over forty years engaged in promoting the greatest revival of modern times, and whose opportunities for observation concerning the progress of the work of God were superior to those of any man in any age. They are, therefore, well worthy our most thoughtful consideration. Again and again we find him declaring that the progress of true religion will be commensurate with the earnestness and fidelity with which the doctrine of Christian perfection or full redemption is preached. How great then is our responsibility, with regard to the spiritual progress of those whom the Great Shepherd has committed to our care. It is quite certain that we cannot meet the spiritual necessities of many converted within our church, unless we give a good degree of prominence in our public addresses to the doctrines above referred. While there are some content with a name to live, and who do not care to have this subject pressed upon their attention; there are others earnestly asking to know the greatness of their privilege in Christ Jesus. A few years ago, a young man connected with our congregation, who had been religiously educated, but had imbibed infidel notions, was soundly converted to God. Shortly afterwards he came to our study, with a face beaming with joy, and asked, "Is there not a second blessing called entire sanctification, which is the privilege of the Christians while on earth?" We told him there was. "Of course," said he, "you enjoy it; I came to enquire about it." I had frankly to acknowledge that though I believed it to be the Christian's privilege, I did not then enjoy it, and consequently, did not definitely preach it. Here was a young convert whose soul was longing for this precious gift, and came to enquire, how it might be attained. We have met with many similar enquiries since then. Doubtless there are many taught in our Sabbath Schools and trained in Christian homes who, since their conversion are seeking light on this most important question. Oh how necessary that we should at once direct them to a perfect Saviour able to give,—

"A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure and good,
A copy Lord of Thine."
Mr. Editor, I write thus, not because I feel competent to deal with a subject of such immense importance; but because I wish to contribute my mite towards helping to keep prominently before the church the words of our venerated and sainted founder:—"This doctrine is the grand depositum that God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised them up."
J. M. PIKE.
Minudie, March 4, 79.

FINANCIAL.

DEAR EDITOR.—In one of your late issues, it was well and truly said, that "silence becomes sinful," in regard to the support of many of the ministers connected with the Methodist Church of Canada, for it requires no great stength of mathematical skill, to prove that they are among the most poorly compensated men in the Christian world.
One reason why this is so, seems to be obvious. It is this, that a great many persons, on many of our circuits, regard the appointment of a minister to them, by the Conference with which he is identified, as a settled fact, whether he is paid by them or not, and it is high time that their minds were disabused of this idea—which engenders the giving to God, as a matter of caprice, like or dislike, without system or organization.
Such is not the case with ministers on mission stations of the English Church, Presbyterian and others of the body of Christ; so we have been informed by secretaries of home missions in particular which belong to the aforesaid churches, and even if it were so, that would be insufficient to show cause why many of our ministers, should have to grapple with comparative poverty, and "be allowed to fall too far in self-respect."
Another reason given by not a few, is the too ponderous church-machinery, which requires, so much running hither and thither for business purposes, which to them at least, involves unnecessary expenses, whilst a great deal of the business referred to, could be done within the bounds of a given Conference; for, what is the use of the Local Missionary Board deciding upon a brother's case, if what they decide upon is reversed in toto by the Central Missionary Board; and surely the Local Board, of any Conference does know more about the necessities of the case, connected therewith, than others who cannot see the matter in its true light because of ignorance by reason of pardonable circumstances. We believe in the full fraternal and spiritual unity of Methodism, but we do not believe in organic unity, when that union is productive of large expenditures, that otherwise might be, and ought to be, appropriated to deficient brethren. It seems to us, that the organic unity of Methodism in Canada, is a mistake, for it has not as yet in any way tended to improve the circumstances of many of our brethren, especially so, in those Lower Provinces, but the reverse is admitted. Why should not Nova Scotia, and New Brunswick, and dear old Newfoundland, too, be re-organized into one Conference (and surely we are not under Mediaeval law), were it so, would not our people generally be better satisfied? We believe they would, at least this is assumed from what we hear in regard to it. When our Home Mission Fund was inaugurated here in these parts, the people met the same in a spirit of Christian generosity, and the Foreign Missionary fund suffered nothing in consequence, and the opinion is that financially we would have been better off to-day, had matters remained where they were. The fathers of our Conference here, many if not all of them, were opposed to the organic union of the whole of our Conferences in Canada, and argued at the time of union, as do some of their juniors now, that geographically considered, the area was too large, while at the same time, they deplored the line of separation being drawn between N. S. and N. B. Transfers from one Conference to another, so far as we are concerned down here, seem to us unnecessary, and if we were thus circumstanced provincially considered, and viewed from a governmental stand-point, could we not regain our ability to manage our affairs, and at the same time be loyal to God and to Methodism? Why we ask, did the Parent Society release us from their grasp? Simply because the organic union was too large, and because they considered, that we ought to take care of ourselves; and at the same time it relieved them of a burden which they had carried long enough, and to prevent the multiplication of interests, which they deemed unnecessary, and thus save, what will no doubt be applied to the increase of salaries of ministers at home. We hope that some more experienced brethren than ourselves, will speak out the undercurrent is in motion, let it come to the surface, and be met in a proper spirit when the proper time shall come.
S. A.
N. B., March 1879.

GENERAL READING
MOUNT VESUVIUS IN FLAMES.

A visitor who ascended Mount Vesuvius during the recent eruption, has described the scene in a letter to the "Pall Mall Budget" in the following manner: "It is a weary climb up, though, through the loose ashes, and one is tempted to halt and admire the view pretty often before reaching the top. When we had reached it we could see nothing for the smoke and mist that filled the big crater, while, far beneath us we could hear the lava seething and frequent explosions from the new cone. We were advised at starting not to descend into the crater! but our guide assured us we could quite safely do it, so down we scrambled on to the lava. The floor of the crater has risen in the last few weeks from a considerable depth to within about twenty feet of a gap in the side of the crater wall, looking toward the old left-hand cone of Vesuvius, and is still raising. As we stood on the comparatively cool blocks of lava, the fresh, red-hot steam was slowly flowing out from cracks around us, moving on in a snake-like fascinating way, and breaking out in a fresh place as soon as the flow stepped elsewhere. Every crack showed the lava red-hot a foot or so beneath us, but the guides ran about on it, and we followed them, as if we were on the level Campagna. At the upper end of the old crater—that is, just underneath the highest point of the old cone—is the new cone, which has risen in the last week or so; a baby cone, about fifty feet in height, and perhaps 100 yards in circumference at the base, but a very noisy and fiery cone, sending out continual puffs of smoke rosy with the flames which frequently rise above its summit, and hurling into the air to a height of 100 feet or so lumps of red-hot stone and lava, which, falling down on to its sides, make them rise higher every day. The wind fortunately blew the smoke away from us, or otherwise we should have been almost, if not quite, suffocated where we stood, about thirty yards from the base of the cone; and we were able to enjoy the wonderful sight, which, as a man who followed us down said, one could stay all day to look at. Accompanying the bursts of flame were hollow reports—not loud, as I had expected, but smothered, stifled explosions—and as I climbed up the side of the crater, so as to be able to look more into the mouth of the new cone, I could see through the smoke a struggling confusion of flames, which found vent in the ejection of the burning liquid. The crater walls are brilliant with yellow and orange-colored sulphur, mixed with basalt and red lava and white salts, forming a bright contrast to the leaden-colored lava which forms the floor and the black cone with its own crown of smoke. The guide told us the floor had risen an extraordinary number of feet; but, judging of what we saw of lava flowing, it would take a month probably to reach the gap through which its flow seems indicated, unless it should burst out anywhere on the side of the mountain."

SPINSTERS.

"In the Saxon period the wives of all the kings and nobles used to spin wool, and this spinning continued to be performed by women till the commencement of the present century. From this employment of women we have the term 'spinster,' which is applied to young girls till the time of their marriage. Of the skill acquired by some in spinning, we need only quote one or two instances. It is said that a Norfolk woman, named Mary Pringle, spun a pound of wool into a yarn of 84,000 yards, or nearly forty-eight miles in length, and that a Miss Ives, of Spalding, Lincolnshire, spun the same weight of wool into a length of 168,000 yards, or ninety-five and a half miles. "Our ancestors were industrious, young folks! The wealthy ladies spent many hours in embroidering tapestries. You know they are long cloths into which pictures are worked or woven. Tapestry was used in olden times instead of wall paper. It was hung on frames at some distance from the walls. History often tells us of persons hiding behind the tapestry. "Several hundred years ago rooms in the first palaces were cold and bare. No plaster relieved their rough stone sides, and the wind blew freely through the chinks and cracks. So the wives of the barons employed the long winter evenings in making hangings for these walls. They embroidered all kinds of needle pictures, landscapes, figures of animals, scenes from history, and stories of heroes or hunters. Men were pictured sowing and reaping, at church, at home, and always true to life, so that we learn from the old tapestries that remain how our forefathers used to live. Their dresses, their weapons, their furniture, are all faithfully represented.

"In the town of Bayeux, in the north of France, there is kept what is called the Norman tapestry. It consists of a strip of linen two hundred feet long by twenty inches wide, worked in colored worsteds. All these girls who like bright wools would think it an old rag, not half so pretty as some of their own work. But every inch of this worn and faded embroidery has been studied with the greatest care by learned men. Why? Because it contains fifty-eight scenes from the life of William the Conqueror, worked by the ladies of his court. This tapestry is, therefore, you see, a picture book which has been preserved for eight hundred years. Its faded colors tell us better than words the minutest details in the manners and customs of the old Normans. Their weapons, dress, postures, and the battles which they fought are all accurately presented, while to each scene a Latin inscription is annexed. We are told that only seven colors were employed by Queen Matilda and her maids of honor in this work—dark and light blue, red, yellow, buff, and dark and light green.

"Ladies in convents spent much of their time in working tapestries to adorn the inner walls of churches. In course of time, large collections of tapestry were made, and a nobleman could cover the wall of any chamber with a hunting suit, or a religious suit, or a funny suit. A great cardinal once went to visit Henry IV. of France, and an awkward mistake happened; instead of a suit of sacred pictures, the chamberlain hung up one which made fun of the Pope. I hope they had time to change it before the cardinal arrived, or he would think the King a very rude man thus to insult him. Besides the uses already mentioned, tapestry had much to do in making the streets of a city gay when a royal visit was expected; in decorating the galleries when there was a tournament; in giving a gay appearance to houses and men.

"After a while the loom took the place of the ladies' fingers. Holland and Belgium seem to have been the first countries where men wore tapestry. Brussels, Antwerp and Bruges were cities specially celebrated for it; but a town in the north of France, named Arras, appears to have exceeded all others, for 'arras' became the word for the finest tapestry.

"The most famous name in connection with tapestry is Gobelin. Two brothers of this name went to Paris at the invitation of the French King, to teach the art of dyeing scarlet. The rival dyers of Paris laughed at them, and called their dye-house 'Gobelins' Polly' but they had soon to change their minds, and accuse the Gobelins of being in league with the devil. The tapestries made by the Gobelin are so carefully shaded that they look like fine paintings.

FAMILY READING.

THE THRILL OF LOVE.

BY JOHN WILLIAMS.

You are a father; you know what it is. You remember the first time your little babe threw her tiny arms around your neck, and, in the fullness of her innocent rapture, whispered in your ear: "Papa, I love you!" You remember what a thrill ran through your being when you realized that your child returned your love. On this side of the throne of God there is no experience like unto this, except its own repetition. Purity and innocence embracing impurity and sin, perhaps; and not only feeling no contamination by the contact, but whispering in the ear of the sinner, "I love you!" Do you wonder that such an experience, realized for the first time, sends a thrill of love through the soul, that is rarely, if ever forgotten?

In a goodly village of Long Island a mother lives who knows something of this thrill of love. Her prodigal boy went away years ago—where all prodigals go—into a far country, and did as all prodigals do—wasted his substance in riotous living. She prayed for him day after day and year after year; the remembrance of that prodigal never faded from her mind. The more she prayed for him and thought about him the farther off he seemed to wander. One day, suddenly he returned, during a series of revival meetings in the village M. E. church. He wore the habiliments of the prodigal—rags. But he was a son though a stranger. He knocked at the door of the homestead and timidly asked: "Is there room here for me?" The inquiry was answered in much the same way that printed Scripture parable answers it—with parental embrace and a joyous welcome, which afterward led to the prodigal's conversion. But without any verbal pledge of affection, mother and son alike felt the thrill of the tender passion, and lived, as it were, a lifetime in a moment.

While I write I have before me a Newark (N. J.) paper, sent to me by some unknown friend, which describes the return of a prodigal only a few days ago. "The father of the lost one found

is a venerable Christian man of eighty-eight years, a frequent if not a constant visitor at the Fulton Street prayer-meeting in this city; a well-to-do if not wealthy resident of Elizabeth. But his prodigal son went away and wasted his money and almost his manhood in those dens of the devil that crowd our cities—rum shops. But thank God! there are forces now organized and organizing against those dens that, I hope ere long will shut up every one of them. This New Jersey prodigal was thrown in contact with the Women's Christian Temperance Union and Reformed Club of Newark, by whom he was reclaimed from his cups and won to the Saviour, and on Thursday evening, Feb. 13, this noble band of Christian temperance men and women rode over to Elizabeth to present the prodigal to his praying and expectant father. One of the number made an appropriate presentation address, and then the report from which I quote adds that when he had closed his speech the venerable sire stepped forward leaning on a cane, toward the son who had returned home after years of dissipation, and, throwing his arms about his neck, exclaimed: "Welcome, my son to your father's heart and home!" It is needless to say that the scene was a thrilling one, as father and son wept tears of joy in each other's embrace; and the scene will never be forgotten by those who witnessed the welcome. Why should it be forgotten? When a soul feels the thrill of love it cannot forget it if it would, and I think it would not if it could.

Do you know of anything more depressing to the spirit of mortal than the consciousness of unrequited love? Do you know of anything more inspiring and divine than the knowledge of love returned? Two young persons stood before the altar of God the other day, and pledged their affection and honor to be true to each other until death shall part them. They know something of thrill of love. They remember when each felt for the first time that his or her love was returned. But the same day the body of a young woman floating on the river's tide, and a young man sent a bullet whizzing through his brain. Neither had felt this thrill of love. The tender passion had not been reciprocated.

A few evenings ago I attended a young people's prayer-meeting in a church near my home. A youth gave his "experience" soon after I entered, and, among other things, he said he thanked God that he "ever learned that Jesus loved him." The light and joy of that sentence broke like a flash upon my soul. Glad not merely that Jesus loved him, but that he had discovered the fact in his own consciousness. You know something about the thrill which the knowledge of that fact sends through the penitent soul when for the first time the Saviour whispered in your inner consciousness, "I love you." It was not the beginning of his love; but it was your first realization of that love. You have not forgotten that thrill; nor have I.

As I pondered over the words of the young Christian I asked myself: Does God—my God and your God, my Father and yours—know and feel anything akin to this thrill of love when the babe in Christ places his or her arms, as it were, around his neck and whispers in the parental ear, "I love Thee!" or when the prodigal child returns from his wanderings, confesses his sins and says, "I repent, I love!"—does the Divine heart feel this thrill? In other words, is the joy of the Lord personally increased, and does his nature feel a thrill every time that a sinful soul penitently responds to the manifestations of his love? I think so. And, moreover, it seems to me that it was the prospective joy of such a thrill that enabled the Lord Jesus Christ to endure the cross and despise its shame, that by that exhibition of divine love he might bring many sons unto glory. It was the sense of such a thrill that brooded up the great Apostle to the Gentiles so that he could endure hardness as a good soldier of Jesus Christ. Is God affected in the same way that we are? Perhaps; I dare not say he is. And yet I know he feels all the tenderness of a father toward me. He is not a stoic. As I look in the face of his Son while he stands weeping over the impenitent city, that refused to receive him and preferred darkness rather than light, and death rather than life, I cannot help feeling that the Divine heart is stirred with emotions akin to my own, but more intense. Verily, if you and I are made in the image of God, and are so thrilled and moved, he who made us his image must be similarly stirred by the reciprocity of love.

Indeed, I believe it is this thrill of love, reaching out from the heart of the great Father himself and permeating the hosts of heaven, that causes joy in the presence of the angels over every sinner that repenteth. If men realized more clearly and fully than they do the effect upon themselves of love required or unrequited, it seems to me they would be more careful to return the Father's love. They would oftentimes show by word and deed that they had felt or were willing to feel the thrill of his pure passion. Well do I remember twenty years ago, when I first learned that Jesus loved me; and I am glad

that it has not been the only love thrill that I have received from the Saviour's heart. But

"'Tis worse than death my God to love And not my God alone."

If I were preacher, I have thought how much I could make out of such a text as this. But if *The Methodist* will lend me its wings I will send this humble lay sermon perhaps to some heart or home where the thrill of the Saviour's love has never yet returned. And mayhap the Holy Spirit will use it for their salvation and his own glory.—*The Methodist*.

BE CONTENTED.

There is a false kind of contentment, and we should call it by its right name—stupid indifference. Diogenes declared that he was contented, and he wished no other dwelling than his tub; and the only favour that he asked of Alexander the Great was that he would not stand between him and the sun. We are bold to say that this ragged philosopher is not a man to admire or imitate. He should have gone to work and have bettered his condition. He should not have spent his life like a dog in a kennel, growling his surly sentences at every passer-by.

We do not believe in the philosophy of the cynics. Yet we fear that it has some advocates even in these modern times. There are men who, like Rousseau, are sick of the shows and shams of social life, and sigh for "a lodge in some vast wilderness," and envy the savage, whose wants are few and easy to be supplied. Decrease your desires we hear it said over and over, rather than add to your possessions, and thus you will be rich indeed. Go through the workshops of the world and congratulate yourself that there are so many things which you do not want. Be content with what is barely essential to life. Such teachers quote with an air of triumph: Having food and raiment let us therewith be content." The quotation is good enough, but the application which is made of it is absurd. We are not to reduce our desires until we sink to the level of a savage. The educated man is he who has many wants to be supplied. He is not contented with a hat and bear skin and a slice of half-cooked venison steak. He likes books and pictures, a well furnished house, instruments of music, a pleasant garden and a thousand other things which the imagination of a negro on the sunny banks of the Congo River could not conceive of. In the effort to supply these wants the earth is subdued, nations are civilized, government is established, and blessings come to the race. Of course, there are evils in civilization; but a greater evil would follow if we were to abolish it altogether.

Contentment then, is not indifference to the comforts or even the luxuries of life. It is rather that which leads us to cheerfully accept the situation in which one is placed. A good man will improve his condition if he can; but if he cannot he will neither murmur nor repine. He values earthly things, but he does not place a false value on them and hence he does not seek them by wrong methods. He can hold them as a trust from Heaven, or he can be happy without them.

Improve your condition if you can. Be contented but as soon as you find a better situation make haste to seize it. Do not be so contented that you will idly wait for your prospects to improve but go to work and help them to improve day by day. Paul was so happy in the dungeon that he sung praises to God so loud that all the prisoners heard him; but when the doors was flung open and the chains fell off he was very willing to exchange the dungeon for the comforts of the jailor's house.

Religion does not decrease desires; but increases them. The Christian has desires for both worlds; but religion leads him to place a true estimate on all good things. It does not forbid an earthly crown to him who can rightly gain it; but shows him an heavenly crown, and makes him feel that all else is of little worth compared with that.—*The Methodist*.

THE SPARE BED.

Almost every family has a spare bed. It is generally in a spare room, remote from the living room, where it would never feel the influence of any fire that would usually be kindled; or in a chamber with no arrangement for warming it in winter. Into this spare room and spare bed company are put, frequently without the least thought that there is the slightest danger of injuring their guests. This is done with the kindest intentions, out of respect for their friends, who they wish might enjoy the best they have. Strong, healthy persons, in the vigor of life, might not experience any serious inconvenience. Not the feeble or old-aged. Many under these circumstances have taken a cold that has brought on severe cough, sometimes congestion of the lungs and even death itself.

It ought to be known that an unoccupied bed in a cold room in winter not only becomes cold, but also gathers moisture, and is dangerous to the most

robust and healthy, but especially so to the aged and infirm. None are more exposed to this danger than the ministers who preach with two or more churches alternately. Sometimes they arrive at the house where they intend to spend the night late in the day, thoroughly fatigued and chilled; or at the close of the labors of the Sabbath are completely prostrated. In either case the system requires rest and comfort, and is in a poor condition to be taxed with an extra effort to keep up animal heat in a cold, damp bed, and the result is a sleepless night, cold and hoarseness in the morning, protracted cough, congestion or consumption and death.

These dangers are easily remedied. The least trouble, perhaps, where it can be done, is to kindle a fire in the room or in the adjoining room, and open the bed room door an hour or two before it is occupied; or it may be warmed by a hot soapstone, bottles of hot water or the old-fashioned "warming-pan," or by applying heat in any way that a thoughtful woman can find out. Extra quilts and comforters will afford no protection. The cold and dampness and dangers are in the bed.—*Morning Star*.

A BEAUTIFUL STORY.

Coleridge relates a story to this effect: Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquest. Gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants. "Stay with us," said the chief, "as long as it pleaseth thee."

During this interview with the African chief, two of his subjects brought a case before him for judgment. The dispute was this: The one had bought a piece of ground, which, after the purchase, was found to contain a treasure, for which he felt himself bound to pay. The other refused to receive any thing, stating that he had sold the ground with what it might be found to contain apparent or concealed.

Said the chief, looking at the one, "You have a son," and to the other, "You have a daughter;" let them be married, and the treasure given them as a dowry."

Alexander was astonished. "And what," said the chief, "would have been the decision in your country?"

"We should have dismissed the parties, and seized the treasure for the King's use."

"And does the sun shine in your country?" said the chief; "does the rain fall there? Are there any cattle there which feed upon herbs and green grass?"

"Certainly," said Alexander. "Ah," said the chief, "it is for the sake of those innocent cattle that the great Being permits the sun to shine, the rain to fall, and the grass to grow in your country!"

MODEL PASTOR IN THE PULPIT.

Contemplate the model pastor in his pulpit. His sermons are solid rather than fanciful, instructive rather than eloquent, awakening interest in the subjects discussed rather than inspiring admiration of the preacher. Those who hear him are more likely to meditate on what he says than to praise his manner of saying it. His hearers not unfrequently retire to read the Scriptures, pray and weep over their sins. He is no rider of hobbies. His ministrations are not confined to a few favorite themes, but take a wide range over the field of theology. His sermons are equally doctrinal, experimental and practical; excepting perhaps that practical subjects, touching so many of the interests and pursuits of life, and naturally connected with all other topics, may occupy a wider space in his addresses. He always preaches as if he believes what he says. Solemnity, earnestness, dignity, with great naturalness, simplicity, and tenderness characterize his discourses. He resorts to no tricks to attract his hearers, and no jests or startling statements to gain attention, but of Divine truth, to interest and profit his hearers. He is no professional polemic, no pulpit gladiator; but he does not exclude from the pulpit subjects because they are unpopular. At suitable times, and under proper circumstances, he discusses controverted points; but always clearly, candidly and in a courteous manner, aiming to convince, and not to offend his hearers. Persons with a docile spirit rarely hear him preach without profit. His sermons usually contain something adapted to every capacity and every necessity among his hearers. Under his ministrations, inquirers are guided, mourners are comforted, believers are edified, backsliders are reclaimed and the ungodly are pricked in their consciences. Greatly favored are his hearers! The church under his pastorate increases in membership, grows in knowledge and grace, becomes more solid, fruitful and efficient, and is as a city set on a hill.

IS THAT THE

This is a question by a leading young minister the morning session: "I think I know," and passed the first There is a great in every man, out and utilize counting-room one can do much if they only make a salesman; he of goods, will ever \$100,000. a banker, who a friend on sufficient way is a book never balance month. Up sta columns show less. What worth doing no matter whether afternoon's work morning's. The ed the young through life. ers in his audi which interest clergymen, ye farmers, unless to grow rusty commercial thirty young are chosen for who has deter work will ex his salary dou fidential cler est partner in fiddle and f Their work is ternous, and to better men, they neglected are our tramp who makes a it to rights be siders, faces fool passes on

BIBLE

FIRST QUARTER
B. C. 1048.
SERMON C
Psalm 137

Verses 1, 2.
word here us dig," as for thorough in penetrate eve "Hence we cains from his est me." The the searching personally see Not only the ticular indivi vid, we reali als; with P Gal 2, 20. I act and mot importance. mere notice; motives, pur 5. "While es outward act inward thou thought is as beholds its g

3. 4. Comp ginal transl searches out ars adhere e "God is nee Turn what v his presence ing as well as in be longue. Ra reads it on t lips. 5, 6. Laid hand is the "He lays on us also reme friend." T miration; e the divine grasp. Can either that knowledge, which God comprehend significance 7. With psalm now potence, w kin with an exclamance, not of sense of G saint welle safety."

IS THAT THE BEST YOU CAN DO?

This is a question which was once asked by a leading man in a congregation of a young minister who had just preached the morning sermon. "No," was the reply; "I think I can do better in the afternoon," and the second effort far surpassed the first, and resulted in a call.

Coleridge relates a story to this effect: Alexander, during his march into Africa, came to a people dwelling in peaceful huts, who knew neither war nor conquest. Gold being offered him, he refused it, saying that his sole object was to learn the manners and customs of the inhabitants.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 1048. LESSON XII. THE ALL-SEEING GOD; or, Always with God. Psalm 139, 1-12. March 23.

EXPLANATORY.

Verses 1, 2. Searched me. The Hebrew word here used is that which means "to dig," as for precious metals, implying a thorough investigation.

3. "That which one has personally searched out, he knows." Me. Not only the general world, but the particular individual.

4. "While with David, we realize 'He knows me,' let us also with Paul realize, 'He loves me.'" Gal 2, 20. Down-sitting. That is, every act and motion, even those of the least importance.

5. "While earthly eyes are limited to the outward act of the Lord of heaven scans the inward thought." Afar off. While the thought is as yet unborn in action, God beholds its growth from the first motive.

overshadowing of God, who occupies immensity. Whither shall I see? The psalmist says this, from the Lord, but as expressing the impossibility of finding a spot in the universe where God is not, as in ancient days there was no place in the civilized world where one could be safe from the hatred of a Roman emperor, whose scepter embraced all lands.

8, 9. Make my bed. Or, "spread my bed." The bed of the Orientals is a mat or quilt, which is rolled up and laid aside through the day, and spread out on the ground or floor at night.

10, 11, 12. Thy hand. 11. "Even in the most distant places God's hands guide, and his arm is underneath his own." Thy right hand. The place of honor.

10, 11, 12. Thy hand. 11. "Even in the most distant places God's hands guide, and his arm is underneath his own."

DOCTRINAL SUGGESTION: The divine omniscience.

An overland expedition is to be sent by way of Siberia by order of the Russian government; and a vessel, it is understood, will soon be on its way, via the Suez Canal and Japan, to be in readiness to go north at the earliest possible moment.

JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S., June 12th., 1878.

Messrs. O. Gates, Son & Co.—Gentlemen. In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevish and poor.

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, built him up so that he increased in flesh and strength in a very short time.

3, 4. Compassed. Some follow the marginal translation, "winnowed," that is searches out and tests. But most scholars adhere to the ordinary version.

5, 6. Laid thine hand upon me. The hand is the representative of power. "He lays on us the hand of a ruler; let us also remember that it is the hand of a friend."

7. Whither. The second part of the psalm now begins describing God's omnipotence, which is the attribute next of kin with his omniscience.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE. With Fittings of every description. BRASS AND COPPER TUBES, SHEETS, ETC. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEER BRASS FITTINGS.

DRY GOODS. DRY GOODS! DRY GOODS!! WHOLESALE. We beg to advise the completion of our Fall and Winter Stock.

The ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secured at very low figures, which we now offer at a very advance.

INSPECTION INVITED. SMITH BROS

SCHOOL BOOKS AND STATIONERY WHOLESALE AND RETAIL AT THE METHODIST BOOK ROOM.

The Maritime School Series.

THE MARITIME READERS

Profusely Illustrated. Authorized by the Council of Public Instruction to be used in the Public Schools of Nova Scotia.

Table listing book titles and prices: FIRST PRIMER.....Price 3 cents, SECOND PRIMER....." 6, FIRST BOOK....." 15, SECOND BOOK....." 23, THIRD BOOK....." 30, FOURTH BOOK....." 38, FIFTH BOOK....." 45, SIXTH BOOK....." 60.

AN ELEMENTARY GEOGRAPHY

FOR USE IN The Schools of the Maritime Provinces of Canada. 104 pp., 12 Maps, and 26 Illustrations. Price 40 cents.

THE SIXTH READER, NEW EDITION

The Publishers of the MARITIME SERIES at first contemplated the issue of a Seventh Reader for advanced classes but acting on the advice of several experienced teachers of Nova Scotia, they determined to enlarge the SIXTH MARITIME READER in such a way as to supply the demand for a more advanced book, without adding parents and guardians to the expense of a separate volume.

STATIONERY! STATIONERY!!

Note, Letter and Foolscap Paper and Envelopes In great variety of qualities, shapes and sizes CHEAP AMERICAN STATIONERY, ENVELOPES from 90 cents per Thousand Note Paper from 90c pr. ream

SLATES AND PENCILS EXERCISE AND COPY BOOKS BLANK BOOKS BLOTTERS BOOK SLATES, &C., &C., PENS, AN EXCELLENT SELECTION, Lead Pencils from 12c per dozen

VEGETINE Purifies the Blood, Renovates and Invigorates the Whole System. ITS MEDICINAL PROPERTIES ARE ALTERNATIVE, TONIC, SOLVENT and DIURETIC.

VEGETINE is made exclusively from the juices of carefully-selected bark, roots and herbs, and so strongly concentrated that it will effectually eradicate from the system every taint of Scrophulous Humors, Tumors, Cancer, Cancerous Hemorrhages, Erysipelas, Salt Rheum, Syphilitic Discharges, Gonorrhoea, Gonorrhoeal Hemorrhage, Catarrhs, Pains in the Urinary Passages, and all diseases that arise from impure blood.

WHAT IS VEGETINE? It is a compound extracted from bark, roots and herbs. It is Nature's remedy. It is perfectly harmless, and has no effect upon the system. It is nourishing and strengthening. It acts directly upon the blood.

Valuable Information.

Mr. H. R. STEVENS:—My only object in giving you this testimonial is to spread valuable information. I have been badly afflicted with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood purifiers, among which were a quantity of Sarsaparilla, without obtaining any benefit until I commenced taking the VEGETINE, and before I had completed the first bottle I saw that I had got the right medicine.

VEGETINE

Prepared by H. R. STEVENS, Boston, Mass. IS SOLD BY ALL DRUGGISTS.



NEW RICH BLOOD!

Persons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing is possible. Sent by mail for 8 letter stamps. J. S. JOHNSON & CO., Bangor, Me.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist now travelling in this country, says that the Hens and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. Dose one teaspoonful to one pint food.

DIPHTHERIA!

Johnson's Anodyne Lincture will positively prevent this terrible disease, and cure it if contracted. It is the ONLY GOLD MEDAL AWARDED. Send for a free trial bottle by mail. Do not delay a moment. Prescription a better than cure. J. S. JOHNSON & CO., Bangor, Maine.



GOLD MEDAL at Paris Exposition, 1878 CO-LABORERS' do. do., 1878 GOLD MEDAL Sweden & Norway, 1878 GOLD MEDAL at Mechanics' Charitable Association, London, 1878 SILVER MEDAL (for cases) do., 1878 MASON & HAMLIN

CABINET ORGANS

The present season. The award at Paris is the highest distinction in the power of the music to conquer, and is the ONLY GOLD MEDAL AWARDED to American musical instruments. THIRTY-ONE leading manufacturers of the world were in competition. At Every World's Exposition, MASON & HAMLIN ORGANS have been awarded Highest Honor.

THE WESLEYAN

SATURDAY, MARCH 15, 1879.

An obituary of a venerable Christian—Mrs. Gibson, Senr., of Marysville—reached us as we are going to press. It must have been delayed in the mails. This, with other communications, will appear next week.

A New Brunswick correspondent this week trends upon delicate ground. Whatever may be the Editor's personal judgment, he must disclaim any endorsement of the views advanced in respect to a repeal of the union, in these columns, while he controls them. There are times and places for everything legitimate, but newspaper discussion here would do more harm than good. The writer of the letter however, is capable of taking the full responsibility of his views—hence we publish them, to avoid the appearance of being arbitrary.

An industrious member of our Hymn-Book Committee has made a discovery. Of the 278 hymns selected by the Presbyterian Hymn Book Committee, from a vast number—some say 20,000—thus constituting the cream of Hymnologic cream, our compiler had marked 178. A few others of the 278 he had distinguished by interrogation points, as likely to afford material. It seems now as if the two bodies are to worship in the same devotional poetry, in part at least. It is curious that Calvinistic and Arminian Hymn compilers should alight so frequently on the same sacred mountain-tops of song.

There are two kinds of ministerial success:—one of revival agency, and the other of edification, building up. This latter order is not sufficiently appreciated. If a minister succeeds in bringing the tone of personal piety among his people to a higher, purer, steadier glow, his labours and example have accomplished a great work. And there are but few places which do not offer a field for this kind of influence. The standard of piety is by no means as high as it should be generally. In the event of failing in revival effort, it would be well to secure the other result. That is, indeed a revival, quite as much as the other, and one as much needed. True, there is not so much applause for a steady, impressive ministry as for a fervent, persuasive one; but in the sight of God and angels that is a grand mission which elevates humanity.

Circulars have been industriously circulated urging that the title "Reverend" should not be "arrogated" by clergymen. The author of the circular falls into the very common error of assuming that the prefix is a result of an understanding among those who wear it, whereas it has merely grown by custom. We imagine that, so far from regretting its disuse, or regarding its loss as derogating from their social standing, nineteen of every twenty clergymen would exchange the word for any other, if society so willed. It seems necessary to have some distinctive title for this, as for the other professions. "Reverend" is taken to be "a prerogative of Omnipotence," whereas it is used in a very different sense when applied to ministers, as any scholar may see. This captious habit, we notice, is confined chiefly to Americans, a professedly democratic people, but the most vainglorious as respects titles, of any in the world. Let the prefix be preserved from extravagance—"Right Reverend," "Most Reverend," &c., &c.—and it is blameless so far as we can see.

After reaching the twenty-third ballot, the Episcopal Synod last week, at Toronto, left their difficulty in the hands of a Committee, selected from High and Low parties in equal numbers. The Committee recommended Archdeacon Sweetman, of Huron, who was forthwith elected almost unanimously. The "Low" are delighted, and the "High," disgusted, indicating that the new Bishop is a moderate man. But what a surprise it must have been for the unsuspecting Archdeacon! Yesterday a quiet, retiring, rural deacon; today Bishop of Toronto. Here is his record:—

ARCHDEACON ARTHUR SWEETMAN is an Englishman of unusual ability, having passed through a most distinguished course at Cambridge, where he took a high honour degree. For several years he acted as Superintendent of the Lane Sunday School at Cambridge, and was there presented with a handsome testimonial. Some 18 years ago, at the instance of Dean Hellmuth, he came to Canada and was made Principal of Hellmuth College, London, which was intended to be made the "Eaton of Canada." He conducted this work with success for nine years, and in 1870 was appointed Assistant Rector of St. Paul's, Woodstock. He was also made Archdeacon of Brant, in the Diocese of Huron, and is generally considered a man of great learning, ability and tact. For many years he was, and is still, Clerical Secretary of the Synod of the Diocese of Huron, and was appointed Commissary during the absence of Bishop Hellmuth last year.

REPORTS—The Annual Report of the Superintendent of Education for Nova Scotia, is on our table. We will refer to it again shortly. The report of the Institution for the Blind, Halifax, has also been sent on to us.

THE SERMONIC ART—THE POISE OF PARTS.

Every sermon, like a circle, should be complete in itself. It may have as many sectors, or divisional parts, as a wise plan would seem to dictate; but these must so fuse and fit into one another as to constitute, as it were, an orbicular unity; because if it assume a broken, unfinished, fragmentary character its effect will be seriously marred. Even a tiny dew-drop is rounded as much as the mightiest sphere, and forms a miniature world in itself; so a sermon, however humble its pretensions, should be orbled in its completeness, and its very unity will give it point.

But, difficult of attainment as is this excellence in the sermonic art, it requires far more skill to manage what may be termed the *poise of parts*: that is, such a balancing of its several elements and sections as shall secure symmetry of structure together with a culminating concentration of force. Each part must be proportioned, both in its magnitude and in its emphasis, according to its relative value to the whole. Let this general rule be applied, first, to the purely mechanical or artificial structure of a sermon. As to the average length of a sermon, this would seem to be determined by two conditions, viz., the length of time during which the interest of the hearers can be maintained, and the period required to compass the end aimed at in the sermon. With regard to the former condition, perhaps half an hour would be the utmost limit of an ordinary preacher's power to interest a congregation; and when it is remembered that these are days of extensive theological knowledge acquired in our Sunday-schools, and gathered from a widely-spread Christian literature; if a half-hour sermon fails to bring home the truth to the conscience, to attenuate its length would scarcely be likely to add to its strength and probabilities of success. Now, in this limited period there is not time for more than three main, grand efforts (call them divisions, or propositions, or lines of argument, or climacteric gradations of thought, or what you will,) in order to reach a specific point. Still less is there time for a lengthened disproportioned introduction; especially when it is of such vital moment that sufficient time should be afforded for an earnest, iterated application of the truth. With all these interests imperiously demanding due attention, hedged about as they are by so many modifying limitations of time and such like, the utmost skill is necessary in order to determine the relative value of each, and then to give it its true place and emphasis. A sermon that is crowded with too many things is utterly indigestible to the mind. If it has too many points, it is like a porcupine, inapproachable. Having as many heads as the fabled Hydra, it will be about as attractive, but no more. And the few strong points that are chosen should be correlated and inter-bedded and over-laid, like the massive masonry of Eddystone rock, until the united structure rises to a point of light that shall guide the soul to Christ—the harbour of refuge, where all may run for shelter and salvation. But the poising of parts concerns not only the mechanical or artificial structure of a sermon, but also the elements that enter into its composition. These may be classified into three general constituents: dogma, illustration, and motor-force. The first includes the truth, of whatever kind, to be communicated by the sermon. The second represents all the aids employed to facilitate the transmission of the truth: such as historical allusions, analogies, figures of speech, etc. The last comprises all direct attempts to excite the emotions. Now, it will be seen at once, that these constituent elements of a sermon, should be so nicely balanced as to give to each its due measure. What are usually condemned as dry sermons are such as contain an undue preponderance of

dogma, and too little illustration; while ineffective sermons are mostly such as contain an insufficiency of motor-force, being powerless to move the passions. Between the two, and contributing to the elucidation of dogma, and to the pungency of motor-force, is that illustrative element which beautifies as well as strengthens a sermon. Like a window, it admits the light; nay, more, it gives vivacity to thought, making it instinct with life; and by showing the consistency of one thing with another, it brings to view the harmony of truth. But even here there is a danger of suffering legitimate illustration to degenerate into anecdote; to smother thought by sheer profusion of drapery and ornament; and by a far-fetched, unnatural, overstrained symbolism to galvanize a dead thought into a mock semblance of life. In this danger, as also in the advantages accruing from the proper use of illustration, lies the necessity for a skillful poising of a part so important as this. Therefore, as a rule, in order to secure the maximum of benefit with the minimum of danger, the use of happy metaphor and lively simile, together with

"Apt alliteration's artful aid"

and all that can be gained by bright antithesis, is far more likely to make a sermon a success than any lengthened and elaborate effort. But after all, the mustering of forces, for a culminating effort, must be reserved for a wielding of the motor-power. The aim must be mainly at the heart. Men should be made to feel; for the kingly will itself is swayed, like a vessel on the sea, by a man's tidal emotions, and these are stirred and tossed by the breath of truth. Thus the end of preaching is attained: the sanctified exercise of sermonic art—point, plan and poise—eventuates, under God, in the persuasion and salvation of the soul. The consecration of the preacher's best talent, both natural and acquired, is all that is meant by true sermonic art; while the glory of all successful soul-winning is cheerfully ascribed to God.

SLEEP IN RELATION TO LIFE.

An excellent article in the *International Review* for March, discusses the subject of sleep as a necessary condition of physical and mental preservation. The author, who is evidently a philosophic student of natural laws, begins with an admission that the relation of sleep to the machinery of the mind is hidden from us in great part. No study of its phenomena can be prosecuted, from the fact that the powers necessary for this purpose are suspended during the process. Still, enough is known to convince us that a serious injustice is done to our race by those false maxims and customs which treat sleep as a weakness to be overcome, rather than a provision of nature that should be carefully guarded and valued.

Sleep is a very common feature in nature. Plants, insects, birds, animals, all sleep. It is noticed that, while the wakeful periods are those in which food is obtained, sleep is necessary to secure nutrition by carrying the elements of the food to the proper parts. Sleep repairs the losses of active life. Strength is then stored away to be used in the periods of energy. It seems to have been the intention of the Creator, that half the time of life should be spent in acquiring food, and the other half in appropriating or assimilating its properties. Each period of civilization has been abridging the quota of sleep for man, until from ten or twelve hours the quantity has been reduced to six or seven. There can be no doubt that man's physical and mental powers suffer accordingly. It is apparent, too, that in proportion as we reduce the periods of sleep, we also increase the forces of activity. As our race grows more extravagant in the use of physical and mental strength, it becomes more miserly in the use of sleep. Indigestion may be one of the consequences. Strong food needs much time for digestion and assimilation; but most of students to day allow themselves only sufficient sleep to extract a portion of the nourishment from their delicate diet; hence a condition of physical weakness. We im-

agine that we are acquiring time, while we are actually robbing our constitutions of vigour and future health. The body has power to reconcile itself to this condition of severe taxation, but it yields its vigorous properties at the same time.

The life of man is relatively shorter than that of most of the warm-blooded animals. The human body grows until the twenty-fifth year or later, and the period required to exhaust the bodily powers is at the most only thrice the period of growth. In the animal creation there is nothing comparable to this. The period of existence with them is equal to five times that of growth. There has, therefore, been a considerable reduction in the term of life in man as compared with the lower animals.

This is not all. We are not as rich in the physical and mental enjoyment of activity as if sleep had been cultivated to a proper degree. A drowsy, dreary boyhood is sure to follow an abridgement of sleep; a sombre, gloomy manhood is that usually produced by stunted rest and increased tax upon mental and physical exercise.

THE FREE CHRISTIAN BAPTISTS OF NEW BRUNSWICK.

This body, the Minutes of whose forty-sixth General Conference are before us, seems to be prospering. The Moderator of the Conference is Rev. A. Renny, of Moncton, and its Secretary, Major Vince, Esq., Woodstock. Their economy is somewhat similar to our own, as regards Districts, though their pastorate is one of mutual call and response, excepting in Home Mission service. New Brunswick is divided into seven districts, each of which presents a comprehensive report. We give the summary for the whole Province:—

The total number added to the churches during the year is three hundred and eighty-eight (three hundred and ten by baptism, seventy-eight by letter.) The decrease for the year is, by death, 65, expulsion, 5, suspension, 5, withdrawal, 84, total 159, leaving a net increase of 229. Through the addition to our churches during the year may seem very small when compared with the numbers gathered in former years; yet when we consider that it has not been a "harvest year" throughout Christendom, but a time of sorrowing and trial, we should take courage and "be thankful," remembering that "He that offereth praise, glorifieth God."

The total number of churches under our jurisdiction is one hundred and forty-eight, of which one hundred have reported, [94 to their District Meetings and 6 since]. Seventy of these churches have had regular pastoral care. Our total membership is 9,389.

The amount paid for Ministerial Salaries was	\$9,682.29
Current Church Expenses	2,006.31
Buildings and Repairs	4,015.60
Making a total of	\$15,704.20

Exclusive of all money paid for Home and Foreign Missions and Sabbath Schools.

We must not judge of the progress of our church by what has been accomplished during the past or any other year, for conclusions drawn from such limited periods are very likely to be misleading. A longer period of time will probably bring us nearer the facts of the case. A comparison suggested by our meeting with the 1st Hampstead Church to-day will give us a better idea of what God has made us instrumental in doing. Eight years ago this body met with this church:—we had then thirty-one Ordained Ministers, to-day we have forty;—we had then eleven Licentiate, to-day we have fifty;—we then numbered some six thousand communicants, to-day we number nearly nine and a half thousands; during the year then passed, forty of our churches had been supplied with pastoral labor; during the year just passed, seventy-two have been supplied; during the eight years passed there have been added to our churches by baptism four thousand, one hundred and thirty-two. Blessings like these should lead to deep thankfulness and humility, and nerve us to renewed exertion and consecration of life and talent to the Master's service. We should therefore be discouraged in our Divinely-appointed mission of propagating the utmost liberty of thought and worship compatible with the Bible and that decency and order which it requires.

The following from a report subsequently brought in by the Corresponding Secretary, shows, however, a sad state of things as regards a majority of these churches. Churches of the kind alluded to often seemed to us an anomaly while travelling in New Brunswick:

We find the number of churches in the denomination to be 148, of which 70 have pastors, leaving 78 without pastoral care, while some of the numbers can scarcely claim an existence, having made no report for some years; the want of these churches certainly demands our immediate attention. We therefore recommend the Conference to urge upon the Home Mission some means to help these churches all we can by sending missionaries to care for them.

It was recommended by the Elder's Conference that Elder Charles Downey should be excluded from membership for gross immorality; which was agreed to.

The name of Rev. W. E. Lenington was re-entered on the list of ministers.

The Conference made provision for falling in with the intention of their body in the United States and Nova Scotia, to hold a Triennial Conference.

Very pronounced resolutions were passed on Temperance, with a view to having its principles recognized and adopted in the Sunday-schools, as well as in the general public way. A vigorous report was brought in by a Committee on ministerial education, recommending higher ground. The report closed with the following suggestions by way of leading to definite action:

1. That a more thorough training of the future ministry of this denomination is necessary.
2. That no young man shall be considered an acceptable candidate for the Christian ministry in this denomination who will not strive, to the best of his ability, to come up to the standard already passed by this General Conference.
3. That this Conference shall encourage all consistent ways and measures by which the young men coming to us in the future as candidates for the ministry shall have more culture than they have been enabled to provide in the past.

The first and second recommendations were adopted; the third was lost. The phraseology of the third resolution is obscure; but having adopted the first, unless some conditions were involved, which an outside reader cannot detect, this also might have been safely passed. We are glad to see that what we have always regarded as the weak point in the economy of our Free Baptist friends, is bravely confronted by their rising ministry with a view to speedy remedy. Prejudices against an educated ministry will die out, and the sooner the better. The day of miracles has long ago passed away, and to this positive, broad fact, even ministers are no exception. The Holy Spirit has not been promised to supply defects in learning. A recommendation to endow a Theological Chair in connection with the University of New Brunswick, was also voted down.

The Conference ordained one candidate and licensed four.

Spirited meetings were held in connection with Home and Foreign Mission movements, and the Sabbath School enterprise. Dr. Phillips and his wife, missionaries from the Conference, have returned to India.

We congratulate our brethren on the systematic and handsome arrangement of their Minutes, as well as upon the hopeful tone which pervades them throughout. We have always admired the fervor of the piety of both preachers and people in the Free Baptist denomination, and feel persuaded that, with advancement in educational attainments, they have a brotherhood which will be made a great blessing to the country.

The *Religious Intelligencer*—organ of the denomination, edited by Rev. Jos. McLeod, a gifted son of a worthy sire, is a sprightly pleasant paper—one of our best exchanges.

THE GIFTS THAT RECLAIM THE WORLD.

It is but natural that homage should be paid to extraordinary talent. But this does not prove that our admiration is properly bestowed—that our idolatry is either right in itself or as respects the class of persons whom we distinguish above all others. The true Christian standard in regard to the excellence of human gifts is usefulness—not brilliancy. And yet the useful characters of this world are seldom appreciated, while the brilliant, whether useful or not, are sure of applause. Our homage is misplaced. We need some light upon the value of Christian instrumentalities.

A blazing comet, sweeping out upon the surface of the heavens once in a century, attracts world-wide notice. The staid, silent stars, content to run forever in a limited orbit, holding the universe together, guiding the mariner upon the sea, and shedding little rays of light where otherwise all would be perfect darkness—these common objects are admired, if admired at all, only by scientific men who know their worth, or by lovers of the beautiful in God's sphere of methodical creation. Similarly, some son of

Apollo rises
tion in the c
of language
when an ent
its plodding
tions workm
of admirati
ture are ran
executive st
which carry
immense for
solitary go
are over-ma
in circumst
rapid bring
Sailing up
ver this pu
back out to
ordinary g
smoke, rec
stay to me
How oft
congregati
ters of so
ents, has
inaugurat
aging the
length da
weary of
There are
glad to ku
plain, con
mon, then
wish to fi
worth an
What i
business
gious aim
We fear
they do
business
and then
cal man
shall alw
father t
taught u
cific sou
and take
proper s
us sure
we are c
to guard
of young
influen
door to
cold wa
somethin
of this
Nelson
He ta
into the
never
her co
world
have y
This
beaten
driven
ments
an obs
throug
it may
tresse
into
cultie
reach
be sh
mani
the
Christ
a se
man
only
limit

The name of Rev. W. E. Lenington was re-entered on the list of ministers.

The Conference made provision for falling in with the intention of their body in the United States and Nova Scotia, to hold a Triennial Conference.

Very pronounced resolutions were passed on Temperance, with a view to having its principles recognized and adopted in the Sunday-schools, as well as in the general public way.

1. That a more thorough training of the future ministry of this denomination is necessary.

2. That no young man shall be considered an acceptable candidate for the christian ministry in this denomination who will not strive, to the best of his ability, to come up to the standard already passed by this General Conference.

3. That this Conference shall encourage all consistent ways and measures by which the young men coming to us in the future as candidates for the ministry shall have more culture than they have been enabled to provide in the past.

The first and second recommendations were adopted; the third was lost. The phraseology of the third resolution is obscure; but having adopted the first, unless some conditions were involved, which an outside reader cannot detect, this also might have been safely passed.

The Conference obtained one candidate and licensed four.

Spirited meetings were held in connection with Home and Foreign Mission movements, and the Sabbath School enterprise.

We congratulate our brethren on the systematic and handsome arrangement of their Minutes, as well as upon the hopeful tone which pervades them throughout.

The Religious Intelligencer—organ of the denomination, edited by Rev. Jos. McLeod, a gifted son of a worthy sire, is a sprightly pleasant paper—one of our best exchanges.

THE GIFTS THAT RECLAIM THE WORLD.

It is but natural that homage should be paid to extraordinary talent. But this does not prove that our admiration is properly bestowed—that our idolatry is either right in itself or as respects the class of persons whom we distinguish above all others.

A blazing comet, sweeping out upon the surface of the heavens once in a century, attracts world-wide notice. The staid, silent stars, content to run forever in a limited orbit, holding the universe together, guiding the mariner upon the sea, and shedding little rays of light where otherwise all would be perfect darkness—these common objects are admired, if admired at all, only by scientific men who know their worth, or by lovers of the beautiful in God's sphere of methodical creation.

Apollo rises into a commanding position in the church, gifted with powers of language beyond common mortals, when an entire community, forgetting its plodding, painstaking, unpretentious workmen—rises into an ecstasy of admiration.

How often has it happened that a congregation, long served with ministers of solid though not shining talents, has entered upon a jubilee at the inauguration of a flashy preacher, imagining that its day of glory has at length dawned.

What is the proportion of Christian business men, who have a direct religious aim in duty, and adhere to it? We fear there are too many who, if they do anything outside of worldly business, do it only with half a heart, and then only by spasms.

There was a good attendance at the St. Andrew's church last week at the lecture delivered in the Y. M. A. lecture course by Rev. D. D. Currie of Moncton.

In the course of his lecture, he paid a high tribute to Dr. Punshon, who he said was the only man he had ever heard whom he could not trip up in grammar.

A very enjoyable evening was spent on Wednesday last by the Sabbath school in connection with the Methodist church.

A GENTLEMAN who subscribes himself C. Edwin Williams, V. D. M., Evangelist, informs us that he is a Methodist Episcopal preacher from the United States, labouring as a "Loving Evangelist."

Our cotemporary is evidently no adept at deciphering Evangelistic Hieroglyphics. Mr. Williams makes a specialty of lecturing on the Devil, and his cabalistic consonants have doubtless some occult allusion to this special mission.

Navy, as it is well known they are all in sympathy with Mr. Williams' object. But as he has not succeeded in his war of extermination here, we also would consent that he should open fire elsewhere.

OUR CHURCH WORK, &c

CENTENARY CHURCH BAZAAR.—The ladies of Centenary Church have fully decided on a bazaar as a means to assist in raising funds on behalf of the church building fund.

MUSQUODOBOIT HARBOR.—A Sociable was held at the parsonage last Tuesday evening. About forty persons were present.

LECTURE.—A very interesting lecture delivered in the vestry of the Methodist Church, St Stephen, on Thursday evening, by Rev. C. G. McCully of Calais.

The Methodist Church at Wolfville took a new departure last Tuesday evening, in the shape of social. About a hundred and fifty persons gathered in the basement of the Church, including old and young, rich and poor.

There was a good attendance at the St. Andrew's church last week at the lecture delivered in the Y. M. A. lecture course by Rev. D. D. Currie of Moncton.

Mr. Currie chose for his subject, "Eloquence and Orators." The lecturer first spoke of the different kinds of eloquence, dwelling especially upon the natural eloquence of John B. Gough, and also of the various essentials in good public speaking.

In the course of his lecture, he paid a high tribute to Dr. Punshon, who he said was the only man he had ever heard whom he could not trip up in grammar.

The lecture was very interesting and well received. At the close a vote of thanks was passed to the lecturer.

A very enjoyable evening was spent on Wednesday last by the Sabbath school in connection with the Methodist church.

After the tables were cleared the doors were thrown open to the parents and friends, and the school called to order. The exercises commenced with singing and prayer, after which the time was occupied by the scholars in recitations, dialogues and singing.

The following is by the Christian Union. "Well! Well! Well. Here are the Baptist ministers of Brooklyn discussing whether infants can be saved.

CORRESPONDENCE.

CORRECTION.

STRAHROY, March 5, '79.

DEAR SIR,—In my communication of Feb. 18, and which appears in your issue of March 1, I notice two typographical errors.

Yours truly, ALFRED ANDREWS.

LOCKPORT, N. S., March 1, '79.

DEAR MR. EDITOR.—While travelling West in connection with the Shelburne Co. Sabbath School Convention, I had the pleasure of spending a few days with Bro. Pickles at Barrington, and am pleased to report upon what it was my pleasure to enjoy while there.

God is graciously visiting the congregation under his charge at Barrington Passage, when I was with him about eight persons had come forward for prayer, and many of these had made their peace with God, over twenty had given their names to Brother Pickles, signifying their intention to unite with the Methodist Church.

And still the good work was going on. May God yet more abundantly bless the Brother in his labours, that he may resign his charge feeling that his "labours have not been in vain in the Lord."

Yours truly, WM. AINLEY.

MIDDLE COVERDALE, N. B.

March 4, 1879.

MR. EDITOR.—The Lord has visited this circuit during the past month by a gracious outpouring of the Holy Spirit. Last Sunday Bro. Currie came down to Niagara and received fourteen persons into the church by the right hand of fellowship.

Of the twenty-six who have during the last fortnight, on this circuit entered into the pale of the Methodist Church of Canada, and also I trust become members of Christ's body, eleven are the heads of families.

This community is very largely Baptist, and many brethren of that church have been greatly revived, and lent us their kindly aid.

THE RECIPE FOR DRUNKENNESS.

CHARLOTTETOWN, March 3, '69.

REV. A. W. NICOLSON,—

Dear Sir:—In a recent publication of the Halifax Wesleyan, I noticed an article entitled "A cure for drunkenness." Such a receipt would be invaluable down in this quarter, as there are many victims to this debasing practice.

Yours truly, JAMES B. ELLIS.

Brown Bros., of this city, who have made up the prescription for persons who desired to test the remedy published in this paper some time ago, have kindly furnished us with the following:—

Take of Red Cinchona bark (Cinchona rubra) coarsely powdered one pound avoirdupois diluted alcohol (ten parts alcohol—six parts water) one pint. Pour the alcohol on the powdered bark, macerate (soak) for forty-eight hours, stirring frequently, then pack in a percolator and continue adding diluted alcohol until one part has been obtained.

The Amherst Gazette announces the appointment of Dr. W. D. McGehee of Parrboro, as Inspector of Schools for the County of Cumberland vice Rev. W. S. Darragh resigned.

AVONDALE.

On Tuesday evening the members of our temperance society, gave a concert and literary entertainment in aid of the Division. The music was excellent, and the recitations and dialogues elicited the applause of the audience.

Our people during the autumn and winter having been working for church and local purposes. Over five hundred dollars have been raised by tea meeting and Christmas tree.

Our Sabbath services are well attended, and while as yet there is no general religious movement, yet the Divine presence is felt in the ordinary means of grace and some are becoming anxious as to their personal salvation.

We mourn the loss of several by death. Mr. Joseph Follet died at Avondale of paralysis, Nov. 8, 1878, in his 71st year.

Mr. Follet, was for many years a consistent member of our church in Hantsport. He was led through the death of a beloved wife to seek the consolations of that religion which had been her support in sickness, her triumph in death.

Mrs. Tamar Mosher died at Avondale, of inflammation of the lungs, Jan. 29, 1879, in the 50th year of her age.

PROVINCIAL NEWS.

NOVA SCOTIA.

OTTAWA, March 8.—Among the appointments gazetted to-day are:—

J. Hardy to be Harbor Master for the port of Gabarus. M. McDonald, Harbor Master for the port of Cow Bay. J. R. Noonan and William Gordon, Commissioners of Pilotage for the district of Pictou.

The Breaking of the Anglo-American Co., French Atlantic Cable from St. Pierre, leaves only two cables in good working order connecting the old world with the new, and is striking evidence of the necessity for the new Cable Company for which has just been inaugurated in France.

The inhabitants of Bear River were unexpectedly startled on Sunday night last by the alarming cry of "Fire!" and on running to the spot from which the flames issued, found that the house of Mr. Watson Vidito, on the eastern side of the bridge, was enveloped in flames.

ATHOL, N. S., March 6.—A railway collision, resulting in a large destruction of property and loss of one life, took place this morning, one mile north of Spring Hill Station.

Proceed to Amherst to cross Ross; special signalled by Conductor King and No. 12 Quebec train; thence to Moncton clear of regular and signalled trains.

THESE ORDERS WERE MISTAKENLY MISUNDERSTOOD by Cameron and Mitchell, who left Spring Hill exactly 12 minutes before the advertised time of the arrival of the Quebec passenger train in charge of Conductor Birmingham and Driver Samuel McLeod.

DANGEROUSLY INJURED ABOUT THE HEAD and breast. On the special train, from Amherst was also the first to observe the danger. He jumped from the engine and sustained injuries which may result in his death.

WHEN THE TRAINS MET, is so badly hurt that it is feared by the doctors that he can't recover. The two engines are totally demolished; also the baggage car of the Quebec train, and a flat car of the special.

NEW BRUNSWICK & P. E. ISLAND.

The friends of the Rev. George Armstrong, late of the Christian Visitor, will regret to learn that he has been seriously ill for over three weeks—first in Nova Scotia and since his return to St. John. They will be glad to know, however, that he is convalescent.

At the close of the concert the other evening a number of ladies and gentlemen had the pleasure of witnessing the wonderful performance on the piano of a bright little boy of only eight years of age, son of Mrs. Frank W. Bull, of Woodstock.

Rev. Thos. Todd has resigned the pastorate of the Baptist Church of Moncton, the resignation to take effect in three months.

We are pleased to notice that Rev. Jos. McLeod has been reappointed Chaplain to the House of Assembly.

Saxex has developed so large a milk trade by railway to St. John that great numbers of farmers frequent the Station morning and evening daily.

The distress in the town of Portland continues to increase, and thoughtful, humane citizens of the town are considering what may be done to procure means of relief.

The snow plow, two engines, a flanger and one car of the train which left Charlottetown for Tignish on Friday last were run off the track, after passing the country line.

The Government of P. E. Island was defeated by a vote of 19 to 15. The following are the names:—

Yeo—Messrs. Sullivan, Arsenault, McCro, Gavin, Ferguson, Campbell, J. E. McDonald, I. McDonald, J. R. McLean, J. A. McDonald, McKay, McLane, DeBlais, Leary, Gordon, Kelly, Prowse, Montgomery, Nicholson.—19

WESLEYAN ALMANAC

MARCH, 1879.

First Quarter, 1 day, 3h, 44m, Morning. Full Moon, 8day, 8h, 55m, Morning. Last Quarter, 14 day, 11h, 57m, Afternoon. New Moon, 23 day, 4h, 50m, Afternoon. First Quarter 30 day, 8h, 51m, Afternoon.

Table with columns: Day of Week, Sunrise, Sunset, Moonrise, Moonset, Twilight. Rows for each day of the month.

THE TIDES.—The column of the Moon's position gives the time of high water at Farnborough, Cornwall, Hordle, Hantsport, Windsor, Newport and Torquay.

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

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

OBITUARY.

JOSEPH FORSTER, ESQ. of Bridgewater, formerly of Nictaux, Annapolis Co., was called to his reward on the 5th Jan., 1879, in the 75th year of his age.

As often as failing strength would permit, he was found at his post in the prayer and class-meetings. His ardent attachment to, and sincere devotion in all the services of the sanctuary proved, beyond a doubt, the existence of that bond of union with the Saviour which is the medium of spiritual life, and the soul's sure anchor "cast within the veil."

It was the writer's privilege frequently to converse with the aged pilgrim waiting on his weary feet for the hour of departure. A few hours previous to his death he conversed for the last time on earth, the death of the Lord Jesus as the ground of his undying hope.

On Sunday evening, "at the time of the going down of the sun," the warrior laid his armour down well done and bright, and with victory quivering on his dying lips passed beyond the river for his celestial crowning.

WM. BROWN. We laid him down in hope of eternal life, and told the mourners of the sympathizing Saviour.

MR. SAMUEL IRONS.

On the 25th of Feb., at Young's Cove, Queen's County, N. B., Mr. Samuel Irons, in the 35th year of his age. About a year and a half ago, in our special services, Bro. Irons was brought to experience the love of God, and immediately became identified with the Methodist church.

CONNEXIONAL EVANGELIST.

SUPPLEMENT.

DEAR MR. EDITOR.—Nothing has yet been said regarding the salary of our evangelist, but we think it should be the same as recommended by the "Minutes of Conference." Some wealthy merchant would "cover himself with glory," and send an honorable fame down to posterity if he were to say "Providing the Conference authorities will pay all the travelling and contingent expenses, I will give \$600 for the first year, in order to see the matter tried, and thus relieve the pastor from all anxiety—then profit by that year's experience, and govern your future course accordingly."

pose that the pastor and evangelists would work together most harmoniously, yet as both have rights let us see them properly guarded. I. Let the pastor name the places where he desires the special services and the length of time he requires such services held, provide a home for the evangelist, then let his authority stop, and II give the evangelist power to control and conduct the meetings as he thinks best.

- 1. Let all the brethren prayerfully consider the matter in their private studies. 2. Discuss the matter when assembled in the annual District meetings. 3. Send on a recommendation to the Conference. 4. The Conference will then give the subject further attention, and finally do decide the affair for the year.

Yours respectfully, JOSHUA. February 1879.

THE YOUNG FOLKS.

DIDN'T THINK.

A DARK LITTLE TALE WITH A BRIGHT LITTLE END.

BY RUTH POOL.

Little Dickey Doane rushed into the house all out of breath, his cheeks burning like two red pennies, and over them tears were dropping. A burst of words came from his lips, tumbling over each other so fast that few could get out straight and smooth through the little cherry doors:

"Get more'n half way to school—last bell ringing—had my hand in my pocket—didn't feel any slate pencil—against the rule to come to school 'out a pencil—had to run back an' most kill myself—in such a hurry."

"Here's one, my boy. Why didn't you take a pencil?" asked the mother. "Didn't thin—" cried Dickey, as he rushed out. We couldn't hear the last letter; the k got crushed in the door in Dickey's haste, but his mother knew what it was he had so often before said, "I didn't think."

When the small boy came home in the afternoon he was grave and moped about the house, not at all like the "Dancing Dick" he was so often called.

When his mother took him up to bed at night and he sat on her lap, as he always did, to tell her his troubles, if he had any, and to have some loving talk, he said dolefully, "Mamma, it's almost the last of the term and I hadn't a single bad mark till I got one this morning because I was late. Oh dear!"

His mother soothed him, exhorting him gently to try to learn to think. She had often done this before, and Dickey had tried, though not hard enough and long enough to overcome his fault.

One Friday morning he was just about starting in good season for school, two well-sharpened slate-pencils lying snugly in his pocket, and his books in his strap swung over his shoulder. Just then his mother brought to him a pile of pennies and a bit of dark blue silk.

"Now, Dickey, darling," said she, as she wrapped them together in a piece of paper and handed them to him, "be sure to get me two spools of sewing silk to match this sample. I have enough for to-day's use, but shall need more to-morrow, to finish the dress that I am to wear on Monday to the wedding of Miss Margery Gray."

When Dickey's welcome little figure was seen coming up the walk in the afternoon the rain was pouring down upon his juvenile umbrella. The mother at the window was unwinding almost the last thread of silk from her spool and wishing that her boy would come with a new supply.

As soon as she had taken care of the dripping umbrella and helped the young traveler take off his damp clothes, she said, "Now give me my spools of silk?"

Dickey's two red lips suddenly jumped far apart and his brown eyes opened to match. Then, as quickly, two fringed curtains dropped down over the eyes and a dismal look, as dark as the day, overspread his whole dear face.

"I didn't think!" said he, as he put his hand in his pocket and took out the money and sample which his mother had given him in the morning.

The child looked so sorry that the mother had no heart to give reproof. The storm had become so violent that no one in the house could go for the silk. In the morning the weather was

just as bad, and there lay the unfinished dress that must go to the wedding on Monday. The saying, "Rain before seven, clear before eleven," proved true that day. The clouds began to break away, the silk was sent for and at about noon the impatient fingers were again at work.

It was Saturday, and Dickey, having nothing to do, was inclined to play with his lively tongue a dust with his mother's needle.

"Don't, Dickey," said she, "don't talk now, for I'm getting nervous." "Don't get that, mamma," said the child. "What can I do to keep you from it? Mayn't I read you 'Robinson Crusoe'?"

The busy mother could not feel just then a very deep interest in the adventures of Robinson Crusoe, but she would not deny the pleading voice, and answered cheerfully, "Yes, you may read."

So the pet book was brought and many a page was turned before the child wearied of its charms. Dickey's voice had long been hushed in sleep when the tired mother spread upon the spare-room bed her unfinished work.

On Sunday she tried not to think of the hurry that Monday would bring, so that she might keep well the holy time. At last, less than two hours before the time fixed for the wedding, the last stitch was set in the dress.

Then how exciting and exhausting was the hurry in getting ready to go. How the head ached and the cheeks flushed, for this guest there was no pleasure at the wedding, and all because Dickey "didn't think." He was very sorry for the hard work, hurry and disappointment that he had caused; and the more so because that was his birth day.

As the mother was lying on the sofa to rest, after her return from the wedding, Dickey stroking her head to take away the aching, she said:

"It is just ten by the clock of your life, now, my little boy; I hope you will begin anew to overcome your faults. Pray the Lord, who once laid his hands on children's heads and blessed them, to bless and help you. But while you ask his help you must, at the same time, watch and work, for this is according to his law. He loves to help those who strive to help themselves."

"Well, mamma," said Dickey, "I'll try the two ways at once; and when my clock says eleven I hope I'll be a great deal better boy."

Dickey kept his work, but he had his falls just as big people do. One day, a few weeks after the wedding of Miss Margery Gray, Dickey was from morning till night all aglow with delight.

As his mother went to light a lamp she playfully drew a match over his cheek, saying, "I believe I can kindle it on you, you seem so full of fire." The matter with the boy was this: there was to be a Sunday School picnic the next day and his mother had promised his teacher that he should, if nothing prevented, go with her and his class.

Dickey had never been to a picnic. What unknown joys were before him! No wonder that his heart and his face were aglow. His mother sent him to bed early so that, as she said, he "might get to sleep and cool off."

Next morning Dickey was up as soon as the sun and opening his little bureau drawers to get out the clothes he was to wear. Soon he missed something, he stooped down and looked under the bed, peered into his closet and into every nook and corner of his room. Suddenly a hard thought struck him! He rushed into his mother's room, next his own, and lifted up a bitter cry.

"Oh mamma, I haven't got any shoes! You know you sent them to be mended, and told me to stop at the shop for 'em on my way home from school, but I didn't think."

"What shall we do?" exclaimed the mother. "And your papa gone away." For a moment the thought crossed her mind: "It is better to do nothing but to let my child stay at home and learn a lesson from his loss."

Then she looked at the pitiful sight before her—the little figure in long night-gown and bare feet, the hair unsmoothed, the unwashed face over which streams of tears were running; and she said to herself, "No, I cannot; the punishment would be too severe."

Raising her voice to a cheery tone, she said, "Don't let those brooks run another minute! Dry them up. Run and tell Bridget that mamma says, 'Never mind the fire or the breakfast, but go quick to Billy Piper's shop and get your shoes.'"

Bridget was good natured, and loved Dickey, and she was not slow in getting off. While she was gone the mother dressed herself, and made Dickey ready to go, all but his shoes.

Soon Bridget came patting up stairs scarcely able to say between breaths, "Sure an' there's a pace o' paper on the door that says, 'Billy Piper gone away for to-day; an' I didn't know where his house is, so I couldn't go for the shop key to get the shoes.'"

"Dickey," said mamma, "slip on the old shoes and India-rubbers that you wore yesterday when you took your best shoes to the shop." While he was doing this, she put on her hat and picked her purse in her pocket. "Now, Dickey, let us go and buy some new shoes,

if we can, before it is time for the train to start that takes the Sunday School."

The child was dumb with anxiety and eagerness. He took his mother's hand; they hurried to the nearest shoe store. The new boots were bought and buttoned on his feet. Now the two took another street that led to the depot. They reached it, but saw there no crowd of waiting, buzzing children.

They had all gone. The train had started; it could yet be seen speeding away. Dickey, who had scarcely spoken since they had left home, lifted up a bitter cry, "Oh, they have all gone; and I can't go! What shall I do? Mamma, mamma!"

The mother embraced him tenderly, only saying, "Try to be quiet, my poor child. Let us go home; that is all we can do now."

In a few minutes the little boy was in his own room again. He unbuttoned his new shoes and threw them on the floor; then threw himself upon his bed, buried his face in his pillow, and cried as if the fountains of his disappointed heart were breaking up. A new thought came to his mother's mind. She kissed him, and said a few tender words: then left him alone, and went down stairs to attend to household affairs.

Her good neighbor, the widow Bell, having seen her out so early, came in to learn the cause. When she had heard of Dickey's disappointment, she said, "Do, Mrs. Doane, let me take the child home with me to spend the day with my boys. We will do every thing to make him forget his distress. The little fellow feels worse, I believe, than many a man would to lose ten thousand dollars."

"I don't doubt it," replied Mrs. Doane, tears glistening in her eyes; "but I have had a new thought. Heretofore, when Dickey has fallen into trouble through his fault of forgetfulness, I have tried to help him out, and direct him. Now, instead of doing so, I will, though it gives keen pain to my own heart, leave him to ache as much as it will, hoping that it may help him to overcome his fault."

The self-denying mother went into her kitchen to make ginger-snaps. As she rolled out the dough, how she longed to put some on Dickey's own little board, and call him down to cut out horses, dogs, and all sorts of rude figures, as he was so fond of doing. Love seemed to say, "Yes, go and call the poor child, and make him happy."

Wisdom seemed to answer, "No, let him be unhappy as long as he will: it is best." There was a battle in the mother's heart; but, after a time, she said to herself, "Love and Wisdom are true friends, but Wisdom knows what is best for Love."

It would have been hard to tell who had the most sorrowful day, the mother or the little boy. After this terrible disappointment, Dickey grew more watchful and was less frequently heard to say, "I didn't think. It was not until the end of five months that he had another fall.

Children, you don't like to hear of sorrowful things. This is right; for you were made to laugh, and not to cry, though the happiest children must have their troubles and must cry sometimes. You were made to be bright and gay, just as much as leaves are meant to spread out fresh and green in spring, and not to droop dry to the earth as in autumn they do.

After you have heard in a few words one more of Dickey Doane's misfortunes you shall see the bright end of this dark little tale, as promised at the beginning.

(To be continued.)

MARTIN THE BLACKSMITH.

In the middle of the night Signor Girolamo a rich merchant of Milan, was returning home. As he passed the smithy of a certain blacksmith he was astonished to hear the hammer going, just as if it were day.

"How is it that you work so late, friend Martin?" said he entering the shop. "You toil hard all the day; it is possible that you are not able to gain your bread without staying up at night?"

"Signor Girolamo," said Martin, pulling off his cap, "in the day I can earn what is enough for me, but you must know that my mate Lazzaro has had his house burnt down, and he and his wife and children are without the necessities of life. To help them I rise two hours earlier than usual in the morning, and go to bed two hours later at night, that at the end of the week I have done the work of exactly two days. The earnings of those two days I give to my friend."

The Signor was astounded at this goodness. "Bravo! Martin," said he, "you act most nobly; all the more so, since your mate is not likely to be in a position to repay you this debt."

"As to that," cried Martin, "it will not matter to me if he cannot. I am sure he would do the same, and for me were I in his place."

Signor Girolamo wished him good-night, and went away quite moved to think how this poor workman managed with only two hands to help his neighbor, while so many rich people did nothing of the kind. The next day, there-

fore, meaning to reward him for his generosity, he came back carrying a hundred crowns, which he presented.

"Here," said he, "take this. You are a good man, and deserve it. You can buy iron with this money enlarge your shop, provide better for your family, and put by something for your old age."

The blacksmith thanked the Signor warmly, but said: "This money I must ask you to excuse me from taking. As long as I am able to work, it is not right for me to take money which I have not earned. If I want to lay in a stock of iron my credit will enable me to do so, for an honest workman who is punctual in his payments can always find some one to give him credit. I would beg you to give this silver to my mate Lazzaro. He would thus get out of his difficulties, and resume his work; while I should have a few hours more sleep."

Signor Girolamo acted on Martin's advice, but at the same time he related to every one in Milan the tale of the blacksmith's generosity. What was the result? All who needed a blacksmith went to Martin, so that soon he had a flourishing business. Thus with no other help than his own skill, and honesty, he secured for himself a high competence.

THE DUKE'S STRATAGEM.

There was once a German Duke who disguised himself, and during the night placed a large stone in the middle of the road near his palace.

Next morning a sturdy peasant named Hans, came that way with his lumbering ox-cart.

"O, these lazy people," said he, "there is this big stone in the middle of the road, and no one will take the trouble to put it out of the way." And so Hans went on his way, scolding about the laziness of the people.

Next came a gay soldier along. His head was held so far back that he didn't see the stone, so he stumbled over it. He began to storm at the country people, and call them "bores and blockheads for leaving a huge rock in the road for a gentleman to fall over." Then he went on.

Next came a company of merchants with pack-horses and goods, on their way to the fair, to be held at the village near the Duke's palace. When they came to the stone the road was so narrow that they had to go off on a single file on either side. One of them cried out, "Did any one ever see the like of that big stone lying here all the morning, and no one stopping to take it away?"

It lay there for three weeks, then the Duke sent word to all the people on his lands to meet near where this stone lay as he had something to tell them.

The day came, and a great crowd gathered at the Dornthou. Each side of the cut was thronged with people overlooking the road. Old Hans, the farmer, was there, and so was Berthold the merchant.

The Duke rode into the cut, got down from his horse, and with a pleasant smile began to speak to the people thus:

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it where it was, and has scolded his neighbor for not taking it out of the way."

When he had spoken these words he stooped down and lifted up the stone. Directly underneath it lay a small leather bag. The Duke held it up that all the people might see. On a piece of paper, fastened to the bag, were these words, "For him who lifts up the stone." He untied the bag, and out fell a gold ring and twenty large gold coins.

Then everybody wished that he had moved the stone, instead of going round it and only blaming his neighbors. They all lost the prize because they had not formed the habit of helpfulness.

MR. WESLEY AND THE BULL. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness. His carriage could not cross the ferry, it being frozen over, and several friends went to meet him. When about half-way between the "half-way house" and sheerness, they saw a bull coming toward them, foaming at the mouth, and a number of men running after it, and calling to the party to get out of the way; but this was impossible, there being a large moat on both sides of the road. As the bull approached Mr. Wesley saw their danger immediately took off his hat, knelt down and said, "Let us pray." The bull came up, made a dead stand, looking at Mr. Wesley for two or three minutes, it seemed to be awed and restrained by a supernatural power. Mr. Wesley was at the head of the party, and nearest to the bull, my grandfather and his son Thomas next. The men then came up, and the bull made a rush, passing by them without injuring any one. Mr. Wesley then gave out a hymn, in which all heartily joined.—Methodist Recorder.

I have la newspaper, public-house timent conta

"These pr numerous thousands of habit the nu dense neigh large, full-pr the counter, month."

"This col smells of fr could not fr tence than th dealer tells I planted his laborers' w wives and chi toll-gate righ "well-paid h on them at th For this sum atives diseas endless distr gers instincti a scoundrel i until he is a ance as any o

But why ex nation upon when this sa wages and ho men is being land? Preci Englishman s being perpetra towns, in all majority of on the labor que most question ions about lab are engaging th Hitecocks, th Cooks, and u patriotism ar the problem er be elevat inequalities in remedied?"

After all, the mind, is to tes ave and to tes he earns. Hig a blessing. T Master mechan "inflation time workmen wog was a terrible wages a much and rum was heavier toll wa And, now that fewer, it is no e spendthrift ha is flush, he is at "the counte and work scar in order to dr All winis seem shop. This traf thing tremen high rents be p and so many gl in the fashiona Halting for a ings since, in f shop, I observ men playing a Their wages we counter," and a was probably be A decently-clad a pitcher under filed from a cas ing or other wo "counter," and went to her hou dren in the acc the midst of th spider weaves li feeds on the fool ed therein. As tremendous toll, tormentment of it, if this greedy o effectually stopp "labor problem" ntly settled.

What can be do things ought to b legal restriction of the State of Mai was because a vae ple in Maine are tolerate the dram citizens are abta but a small dema With a powerful drive it, a prohibi nick's rasper, cut such a sentiment, which every gro produce such a coo sentiment require pulpit, and pers man who help to house helps to classes.

"Do you have in your townsh of a friend from this State, "No." We annually ob refuse licences, or grocer sells w prosecute and pu practical prohibit ship there is no m

TEMPERANCE. DONE AT THE COUNTER

fore, meaning to reward him for his generosity, he came back carrying a hundred crowns, which he presented.

"Here," said he, "take this. You are a good man, and deserve it. You can buy iron with this money enlarge your shop, provide better for your family, and put by something for your old age."

The blacksmith thanked the Signor warmly, but said: "This money I must ask you to excuse me from taking. As long as I am able to work, it is not right for me to take money which I have not earned."

Signor Girolamo acted on Martin's advice, but at the same time he related to every one in Milan the tale of the blacksmith's generosity.

There was once a German Duke who disguised himself, and during the night placed a large stone in the middle of the road near his palace.

Next morning a sturdy peasant named Hans, came that way with his lumbering ox-cart.

"O, these lazy people," said he, "there is this big stone in the middle of the road, and no one will take the trouble to put it out of the way."

Next came a gay soldier along. His head was held so far back that he didn't see the stone, so he stumbled over it.

Next came a company of merchants with pack-horses and goods, on their way to the fair, to be held at the village near the Duke's palace.

The Duke rode into the cut, got down from his horse, and with a pleasant smile began to speak to the people thus:

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it where it was, and has scolded his neighbor for not taking it out of the way."

When he had spoken these words he stooped down and lifted up the stone. Directly underneath it lay a small leather bag.

Mr. Wesley and the Bull. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness.

Mr. Wesley and the Bull. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness.

Mr. Wesley and the Bull. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness.

BY THEODORE L. CUYLER, D. D. I have lately seen, in an English newspaper, the announcement that a public-house is for sale; and the advertisement contains the following sentence: "These premises are surrounded by numerous manufactories, employing thousands of well paid-hands, who inhabit the numberless dwellings in this dense neighbourhood. The trade is large, full-priced, and mostly done at the counter, approaching £400 per month."

This cold-blooded announcement smells of the pit. Beelzebub himself could not frame a more infernal sentence than this one, in which the dram-dealer tells us how cunningly he has planted his death-trap between those laborers' wages and all their needy wives and children.

But why expend our righteous indignation upon a foreign liquor-seller, when this same conspiracy against the wages and honor and lives of workmen is being carried on in our own land? Precisely the crime which that Englishman so shamefully advertises is being perpetrated here in all our factory towns, in all our cities, and in a large majority of our villages.

After all, the chief problem, to my mind, is to teach the laborer how to save and to use aright the money which he earns. High wages are not always a blessing. They are often a curse.

What can be done toward it? Several things ought to be done and can be. A legal restriction of the liquor-traffic in the State of Maine has almost swept that State of dram-shops.

Mr. Wesley and the Bull. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness.

Mr. Wesley and the Bull. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness.

Mr. Wesley and the Bull. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness.

Mr. Wesley and the Bull. In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness.

and crime "done at the counter." What is accomplished in that township may be accomplished in any other, provided that the same thorough education of the people on temperance is carried out.

Multitudes of the humbler classes may be rescued from the clutch of the dram-shop by personal effort. This is the line of effort in which the Sawyers, Moodys, Murphys Reynolds, Goughs, and Willards do their best service.

Many of even the better grade of laboring people are pitifully ignorant as to the very nature and effect of alcoholic stimulants. "Patrick" or "Sandy" really believes that a glass of whiskey gives him warmth and strength.

All attempts to break down the "counters" of grog-shops are balked as long as costly "bars" are sustained by the upper classes. The drinking usages of workmen will continue just as long as their employers practice the same.

Perhaps some of my readers, who will readen with indignation at that English rum-seller's advertisement, will themselves offer wine at their own table! They set out liquors at weddings on New Year's Day.

Two children were crossing the Strait of Dover. The girl's face was turned to the land they had just left forever; but the boy looked forward to the white cliffs they were approaching.

"O, Fred," she cried, "how fast the land recedes! I can just see a delicate purple line—soon it will be out of sight."

When we consider that Fellow's Compound Syrup of Hypophosphites applies the deficiency to unhealthful blood, restores the nervous element and produces healthy action to the various organs and forces of the body necessary to sound mind, we wonder at the imbecility everywhere apparent.

Allen's Lung Balm. Is warranted to break up the most troublesome cough in an incredible short time.

We publish the announcements in our advertising columns for pay, and seldom trouble ourselves to enquire as to the qualities or merits of the wares advertised, further than to assure ourselves that they are legitimate and respectable.

NEW BOOKS FOR SALE AT THE METHODIST BOOK ROOM, 126 GRANVILLE STREET, HALIFAX, N.S.

- Forty-five Cents each. Little Ray and Her Friends. By Ruth Elliott. Five page illustrations. Ned's Motto; or, Little by Little. By the author of 'Faithful and True,' 'Tony Starr's Legacy,' Six page illustrations.

From Call and Inglis List. The Cord of Love. Ellen Mason. Frank Harper, or Beginning Life. Early Duties and Early Dangers.

Valuable Gift Books. IN HANDSOME BINDINGS. Shakespeare, a complete new edition, in handsome and durable binding, half morocco, excellent clear type, six vols in a box.

Thirty Cents Each. FROM LONDON BOOK ROOM. The Tarnside Evangel. Eight Illustrations. Robert Dawson; or, The Brave Spirit. Four page illustrations.

Save the Nation! For it is only too true that thousands of CHILDREN ARE DEARED TO DEATH every year by a preventable cause.

RIDGE'S INFANTS' FOOD. It is all they can desire. It is carefully put up in four sizes.

Woolley's Dispensing and Family Compound. Useful in all cases. Supply for Ridge's Food. Pick Me up, Boston, etc., with a well assorted stock of Fine Drugs.

LONDON TRACT SOCIETY.

- Lod Astray. Waiting for the Ship. Life on Desolate Islands. Norah and her Kerry Cow. Nurse Seagraves' Story.

MENEELY & COMPANY BELL FOUNDERS WEST TROY, N. Y. fifty years established. Church Bells and Chimes Academy, Factory Bells, etc., improved Patent Mountings, Catalogues free. No agencies.

Ayer's Cathartic Pills. For all the purposes of a Family Physic, and for curing Constipation, Stomach Indigestion, Foul Stomach, Breath, Headache, Erysipelas, Rheumatism, Eruptions and Skin Diseases, Biliousness, Dropsy, Tumors, Worms, Neuralgia, as a Dinner Pill, for Purifying the Blood.

Dr. J. C. Ayer & Co., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS EVERYWHERE.

SAVE THE NATION! For it is only too true that thousands of CHILDREN ARE DEARED TO DEATH every year by a preventable cause.

RIDGE'S INFANTS' FOOD. It is all they can desire. It is carefully put up in four sizes.

Woolley's Dispensing and Family Compound. Useful in all cases. Supply for Ridge's Food. Pick Me up, Boston, etc., with a well assorted stock of Fine Drugs.



It is composed of ingredients identical with those which constitute Health, Blood, Muscle and Nerve and Brain Substance, whilst Life itself is directly dependent upon some of them.

By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following results:

Compound Syrup of Hypophosphites. and we are safe in saying, from a long experience in medicine, its virtues are not possessed by any other combination, as the following will demonstrate.

IT IS ACCEPTABLE to palate and stomach. SUFFICIENTLY POTENT to insure decided benefit, yet harmless, however long its use may be continued.

IT PROMOTES VIGOR in the organs which depend for health on the involuntary muscular action, viz: the Liver, Lungs, Heart, Stomach, and Genitals.

IT RESTORES TONE to the nerves. IT GIVES POWER of endurance and of concentration to the mind.

IT VITALIZES THE BLOOD, supplying such ingredients as may be required. IT RESTORES TONE to the nerves.

IT PROMOTES VIGOR in the organs which depend for health on the involuntary muscular action, viz: the Liver, Lungs, Heart, Stomach, and Genitals.

Price \$1.50 per Bottle, \$7.50 for Six Bottles. Orders addressed to Perry Davis & Son & Lawrence, 377 St. Paul Street, Montreal, P.Q.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, MARCH 10th, 1879. 11 a.m. Brunswick St. 7 p.m. Rev. S. B. Dunn. Rev. S. F. Huestis

MARRIED.

At Elgin, on the 13th February, by the Rev. F. King, Mr. W. S. D. Moore, of Waterford, Kings Co., to Miss C. D. McAphce, of Cardwell, in the same County.

DIED.

At Fourche, Feb. 28, Mr. George Hardy, aged 38 years. For many years he had been a consistent member of the Methodist Church.

Johnson's Anodyne Liniment is richly worth \$10 a bottle in certain cases. For instance in cases of diphtheria, croup and asthma when the sufferer is almost dead for want of breath and something is required to act instantly.

E. BOREHAM,

Wholesale and Retail dealer in Boots, Shoes, Rubbers &c.

The subscriber thankful for past favors, asks a continuance of the same, and on entering upon a New Year

begs to acquaint his customers with his plans, which are as follows, viz:—

1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money.

2nd.—Our instructions are to misrepresent nothing.

3rd.—We shall wait personally on our customers as far as we are able.

4th.—Our aim as near as possible is to carry on our business on a cash basis, as we believe this to be the true one.

5th.—To good customers to whom it is inconvenient to pay cash on delivery, we will render monthly accounts. Payment of the same, within one week from the rendering of the bill (provided the amount is \$4.00 and upwards) entitles the customer to 5 per cent discount.

6th.—We do not wish (with very few exceptions) long accounts.

7th.—We refund money if goods do not suit (provided the goods are not soiled).

N. B.—Country dealers are requested to examine our stock and prices. Orders accompanied by cash or good references filled as near as possible according to order.

Our establishment closes at 7 P.M. 10 P.M. on Saturdays.

232 Argyle Street 3 Deers North Colonial Market.

YOU WILL FIND

BY GIVING THE PERISTALTIC LOZENGES

A FAIR TRIAL THAT THEY WILL CURE YOU OF

Costiveness and its results.

Viz: Liver Complaint, Biliousness, Dyspepsia, Headache, Heartburn, Piles, Worms, &c.

They differ from all PILLS, and always act on the system naturally, and never require increase of dose to effect a cure. Full directions with each box. Kept by first-class Druggists.

ASK YOUR DRUGGIST FOR THEM

The Best Worm Remedy ever used. Price 25 & 50 cts per box

Sent free to any address, on receipt of Price, by

ALLISON & Co., Proprietors Montreal.

BROWN & WEBB, Wholesale Agents for the Maritime Provinces.

JOB PRINTING neatly and promptly executed at this Office.

RECEIPTS for "WESLEYAN FOR THE WEEK ENDING MAR. 13, 1879.

Rev J G Angwin 4 00 C Hamilton, \$2; Jas Kitchen, 2 Rev D B Scott 5 00 J N Mack, 2; C Mack, 2; A Mack, 1 Rev D W Johnson, A M John Davis, 2

Rev J Cassidy J E Burchell, 2; G E Burchell, 2; J T Burchell, 2; Miss Brookman, 2; M Bradley, 2; Stewart Burris, 2; J Greig, 2; A Howie, 2; J Jost, 2; Capt C Lowray, 2; W H Morley, 2; Capt C Muggah, 2 Rev A D Morton, A M Capt Beckwith, 2

Rev R A Daniel 4 00 J W Harvie, 2; P Mosher, 2 Rev J Heyfield 7 00 Rich Penny, 2; R Remister, 2; A A Thompson, 2; Self, 1 Rev J Taylor Robt Spears, 1 Rev J F Betts B Woodill, 2 Rev J Gaetz Rice Whitman, 2; J Palmer, 2 Rev C W Swallow, A B R Trueman, 2 Rev C Lockhart Geo White, 2; J Cahill, 4 Rev H P Cowperthwaite, A M Geo Godfrey, 2; J Crosby, 2; J Howard Senr, 2 Rev J A Duke C Burbee, 2 Rev J Shenton S Austen, 3; C R Ayre, 2; S B Ayre, 2; E M Archibald, 2; A & B Blackwood, 2; R Bishop, 1; Miss Bridgeman, 2; C Downs, 2; J English, 2; Wm English, 2; R H Esde, 2; Geo Gear, 2; Capt W Knight, 2; S Lindburgh, 2; Miss Leake, 2; N Martin, 2; J Martin, 2; G W Mews 2; S March, 2; C McPherson, 2; Mrs Marshall, 2; J McIntyre, 2; J E Peters, 2; J Pippy, 2; A Parsons, 2; J S Pitts, 2; Hon J Rogerson, 2; J Rooney, 2; S Rendall, 2; E & G Smith, 2; J Steer, 2; Sheran & Pippy, 2; T W Spry, 2; N Thomas, 2; J Woods, 2; J Whitford, 2; Y M C A, 1 50; Rev C Parker Mrs C Parker, 2; G Murdock, 2; J Murdock, 2 Rev HP Doane J Letteney, 2; D Hudson, 2; Self, 1 Rev A S Tuttle S Walton, 2; N Patterson, 2 Rev Wm Brown Hen Newcomb, 2 Rev E England Rev G O Huestis J Brown, 1 Rev J K King C Magee, 2 Rev GB Giles J W Read, 2; T Roach, 2; J Smith, 2; Theo Shipley, 1 Rev Jos Hart John Bell, Jr, 2 Rev C Parker Asa Bent, 2 Rev W Dobson Harwood White, 2; A Cowperthwaite, 2; G Hunter, 2; M Coburn, 2; W Lawson, 1 Rev J Craig S C Taylor, 2 Rev R Brecken Mrs J Card, 0 50; Mrs Boyce, 2; Joshua Smith, 2 Rev R O B Johnson Nelson Chesley, 1; T L Seaman, 2; Mrs Richardson, 2; J S Sterling, 2; Rev Geo H Cornish, 1; Rev J B Hammeon, 1; Rev Geo Fletcher, 1 20; Stephen Beals, 2; Jos Dodge, 1; H M Parker, 2

Rev C Parker 7 50 Mrs C Parker, 2; G Murdock, 2; J Murdock, 2 Rev HP Doane J Letteney, 2; D Hudson, 2; Self, 1 Rev A S Tuttle S Walton, 2; N Patterson, 2 Rev Wm Brown Hen Newcomb, 2 Rev E England Rev G O Huestis J Brown, 1 Rev J K King C Magee, 2 Rev GB Giles J W Read, 2; T Roach, 2; J Smith, 2; Theo Shipley, 1 Rev Jos Hart John Bell, Jr, 2 Rev C Parker Asa Bent, 2 Rev W Dobson Harwood White, 2; A Cowperthwaite, 2; G Hunter, 2; M Coburn, 2; W Lawson, 1 Rev J Craig S C Taylor, 2 Rev R Brecken Mrs J Card, 0 50; Mrs Boyce, 2; Joshua Smith, 2 Rev R O B Johnson Nelson Chesley, 1; T L Seaman, 2; Mrs Richardson, 2; J S Sterling, 2; Rev Geo H Cornish, 1; Rev J B Hammeon, 1; Rev Geo Fletcher, 1 20; Stephen Beals, 2; Jos Dodge, 1; H M Parker, 2

John Bell, Jr, 2 Rev C Parker Asa Bent, 2 Rev W Dobson Harwood White, 2; A Cowperthwaite, 2; G Hunter, 2; M Coburn, 2; W Lawson, 1 Rev J Craig S C Taylor, 2 Rev R Brecken Mrs J Card, 0 50; Mrs Boyce, 2; Joshua Smith, 2 Rev R O B Johnson Nelson Chesley, 1; T L Seaman, 2; Mrs Richardson, 2; J S Sterling, 2; Rev Geo H Cornish, 1; Rev J B Hammeon, 1; Rev Geo Fletcher, 1 20; Stephen Beals, 2; Jos Dodge, 1; H M Parker, 2

PUBLIC NOTICE.

"THE PROOF OF THE PUDDING," Etc. It is necessary to warn the public against servile imitations of the ORIGINAL

DURHAM CORN FLOUR!

and particularly against interested and ignorant misrepresentations, recommending some very profitable preparation instead. Consumers must insist upon receiving the DURHAM, and form this is done, and directions (on every package) attended to, the reports of Doctors, Chemists, Professed Cooks and Connoisseurs will be fully endorsed.

N. B.—Your Grocer will not keep the DURHAM (other makes being more profitable) unless you insist upon being supplied with it, and he values your patronage enough to accede to your wishes.

TENDERS.

Tenders will be received by this Department, at Ottawa, up to the 21st instant, for the construction of an "Iron Bell Buoy."

Plans and Specifications can be seen and Forms of Tender procured by intending Contractors, at this Department here, and at the Agencies of this Department, St John, N.B., and Halifax, N.S.

Tenders to be addressed to the undersigned, and marked on the outside "Tenders for Bell Buoy."

WM. SMITH, Deputy Minister of Marine, &c. Department of Marine, Ottawa, March 1st, 1879.

Tenders addressed to the Postmaster General, will be received at Ottawa, until Noon,

On Friday, the 21st day of March, for the conveyance of Her Majesty's Mails, six times per week each way,

Between Canoe and Guysborough, under a proposed contract for Four Years from 1st April next.

Conveyance to be made by Horse and Vehicle. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Canoe and Guysborough, or at the office of the subscriber.

F. M. PASSOW, Post Office Inspector.

Post Office Inspector's Office, Halifax, 21st February, 1879.

MILLER BROTHERS,

Charlottetown, P.E.I., or Middleton, Annapolis Co., N.S., IMPORTERS AND DEALERS IN

SEWING MACHINES,

of both American and Canadian Manufacturers, over Twenty different kinds in Stock among which are

THE RAYMOND

THE MOST POPULAR MACHINE IN THE MARKET

REPAIR SHOP

IN CONNECTION Where the repairing of all Sewing Machines will be attended to.

ALL Sewing Machines Warranted



Also Importers of and Dealers in

ORGANS and PIANOS

Mason & Hamlin, Geo. Woods, Prince, The Bell, &c. Weber, Steingway, Emerson, &c.

OF BOTH AMERICAN AND CANADIAN MANUFACTURERS.

Instruments guaranteed for five years and sold on easy terms. Liberal reduction to Clergymen, Churches and Sabbath Schools.

Good Local Agents wanted in Towns, where not yet appointed.

NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned, and endorsed "Tenders for Marine Hospital" will be received at this office until WEDNESDAY 25th March next, at noon, for the erection and completion of an Hospital, Dwelling, &c., Lunenburg, N.S.

Plans, Specifications, &c., can be seen at the residence of Stephen Finck, Esq., Lunenburg, or at this office, on and after Friday the 7th March next, where Forms of Tender, &c., and all information can be obtained.

No Tender will be considered unless made strictly in accordance with the printed forms, and the actual signature, occupation and place of residence of each member of the same.

The tenders to have the actual Signatures of two solvent persons, residents in the Dominion, and willing to become sureties for the due performance of the Contract.

This Department does not bind itself to accept the lowest or any tender.

By Order, F. BRAUN, Secretary. Department of Public Works, Ottawa, Feb. 27th, 1879.

Intercolonial Railway.

THROUGH PULLMAN CARS On and after Monday, the 3rd February, Pullman Cars will run to Montreal without change.

They will leave Halifax on Mondays, Wednesdays and Fridays; and St. John on Tuesdays, Thursdays and Saturdays.

C. J. BRYDGES, General Supt of Gov't Railways.

7 DOLLARS a day to Agents canvassing for 4th FIBESIDE Terms and Conditions Address, P. O. VICTORIA, Augusta, Me. U.S. May 18 78

INTERCOLONIAL RAILWAY.

1878-9 1878-9 WINTER ARRANGEMENT ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:—

At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points.

At 1.30 p.m. (Express) for Rivere du Loup, Quebec Montreal, and the west.

At 5.30 p.m. (Express) for St. John and intermediate stations.

WILL ARRIVE:— At 8.30 p.m. (Express) from St. John, Pictou, and intermediate stations.

At 9.15 a.m. (Express) from St. John and intermediate stations.

At 1.30 p.m. (Express) from Riviere du Loup, Quebec Montreal, and intermediate stations.

C. J. BRYDGES, Gen. Supt. Gov't Railway Moncton, N.B., Nov. 13th, 1878. nov 23

CUSTOM TAILORING!

H. G. LAURILLIARD 19 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions April 1876

McSHANE BELL FOUNDRY,

Manufacture those celebrated Bells for CHURCHES ACADEMIES, &c. Price List and Circulars sent free

Henry McShane & Co. BALTIMORE, Md. or. 2 78 1v

JAS. & W. PITTS,

GENERAL COMMISSION MERCHANTS Ship and Insurance Brokers, WATER STREET, ST. JOHN'S, NEWFOUNDLAND

McSHANE BELL FOUNDRY,

Manufacture those celebrated Bells for CHURCHES ACADEMIES, &c. Price List and Circulars sent free

Henry McShane & Co. BALTIMORE, Md. or. 2 78 1v

JAS. & W. PITTS,

GENERAL COMMISSION MERCHANTS Ship and Insurance Brokers, WATER STREET, ST. JOHN'S, NEWFOUNDLAND

Manufacture those celebrated Bells for CHURCHES ACADEMIES, &c. Price List and Circulars sent free

Henry McShane & Co. BALTIMORE, Md. or. 2 78 1v

Three Desirable and Conveniently located

PROPERTIES FOR SALE

IN THE ANNAPOLIS VALLEY.

No. 1.—Situating at Lower Middleton, consisting of Two Acres in high state of cultivation a very thirty young orchard of over 100 trees, best varieties and quality of early and winter fruit. A Commodious and well arranged House containing 5 Rooms, Kitchen, Pantry, Store Room, Cellar and Woodshed.—Barn properly divided into Carriage and Harness Rooms, Horse and Cow Stable—Til and Hay Loft—Never failing Well of Water—Buildings well protected with Ornamental Trees—Entire property well kept and in good repair—within a few minutes walk of three Churches—one mile from Railway Station—half mile from Post Office—quiet Pleasant and healthy locality.

No. 2.—Situating about Two miles East from Lawrenceville Station, on the Main Post-road containing about 110 Acres of LAND, 50 of which is in a partially improved state and the balance well covered with superior and valuable timber, fenced and some hard wood, well watered, good variety of soil well adapted for tillage, and suited to different crops. There being no buildings on this place at present but an abundance of building material which will enable a purchaser to build a very small outlay, and with many would be a decided advantage, inasmuch as they can build to suit themselves and do much of the work at times when the farm labor would not be interfering with taken, together this place is a rare chance for any man wanting a good farm in a good neighborhood easily worked, being level and free from stone and at a low price and easy terms.

No. 3.—Situating about two and a half miles East from Lawrenceville station on the North Williamston road containing about 95 Acres of LAND 35 acres of which are partially improved and in a fair state of cultivation. About 100 Apple Trees 50 of which are bearing fruit yearly and all are the best varieties of early and winter apples. A Comfortable House containing five rooms on the ground flat, Cellar, a Work Shop and Wood House connected. Hog and Hen House newly built and Barn—a good Well of Water. This place in its present state cuts twelve tons of Hay and with a small outlay can be made to produce as much again, there being a fine interval near at hand to clear. The tillage land is superior and when properly tilled produces excellent crops. To a purchaser with a small capital and wishing a snug little farm in a convenient and healthy locality, at a very low price and easy terms this affords a special opportunity.

Any of these places being sold the first of May next will be offered AT PUBLIC AUCTION, due notice of which will be given previous to sale.

For further particulars apply to R. H. PHILNEY, Middleton, Annapolis County.

JOHN M. GELBERT, Jr., LL. B.

Attorney-at-Law, notary Public, Commissioner Supreme Court, &c., &c.

Has resumed practice on his own account at FARELL'S BUILDING, 54 GRANVILLE ST. Moneys collected and all the branches of legal business carefully attended to.

WHOLESALED BY GOODS

EX S. S. "NOVA SCOTIAN." Black Dress Silk Buttons, Black Velveteens, Colored Satins, Wineycs, Fancy Flannels, Hosiery, Etc.

1000 3-Bushel Grain Bags.

Wholesale Dry Goods Warehouse, 111 and 113 GRANVILLE STREET, HALIFAX ANDERSON, BILLING & CO.,

SAMUEL A. CHESLEY, M. A.

Attorney-at-Law, &c., OFFICE 54 GRANVILLE St. HALIFAX.

BEATTY

ORGANS Superb \$340 Organs, only \$95, Pianos Retail Price by other Manufacturers \$300, only \$295. Beautiful \$250 Piano, \$175—brand new, warranted 15 day test trial. Other bargains want them introduced. PIANOS Agents wanted. Paper free. Address Daniel F. Beatty, Washington, N.J. March 9 78

WOODBURY BROS.,

DENTISTS, NEW YORK.

DR. E. WOODBURY, Graduate of Philadelphia Dental College, OFFICE OVER CONNELLY'S BOOK STORE, CORNER OF GEORGE AND GRANVILLE STREETS, Halifax, N.S. Entrance No. 97 Granville St. 4510

Meneely & Kimberly,

BELL FOUNDERS, TROY, NY Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogues Sent Free. Feb 8, 78 1y

BLUMYER MFG CO

BELLS

PRANGS

BIRTHDAY CARDS, 14 to 15 cents. EASTER CARDS, 4c. to 20c. SCRIPTURE TEXTS—all prices. Easter Floral Crosses, 10c. Do. Do. in Mats, 12. All new and Beautiful designs, JUST RECEIVED

AT THE METHODIST BOOK ROOM

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Methodist Book Room

Rev. A. W. NIO Editor a

VOL.

OUR ENGL

PERVERT

DEAR MR. EDITOR

In your issue of

letter appears from

the writer challenge

I have drawn in

visions to Roma

present being so

before the public

dent before advan

upon which he re

strengthen his cas

value of my testi

newspaper paragra

half of the facts of

tional purposes, at

attention to the t

perversion of the

conscious that no

sible practices are

case in point, or

English correspo

position to read ex

great controversies

take good care t

ments made in my

pelled to study by

compress facts re

portant events in

education. I have

convictions, and

from clearly avow

was not necessary

aside from his arg

in hasty and unfa

respondents who f

contributed to yo

Again I regret

partially and adro

Why did he not ad

pressed satisfactio

was not gaining in

brave, intelligent

there it was by on

land its strength w

ed?

In reference to M

and conclusive pap

that I have careful

list, together with

before me when I

question.

Your correspond

cient