

The Wesleyan.

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The following Hymn will be No. 436 in the new Hymn Book of the Methodist Church of Canada.

NOW AND AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Now, the spirit conflict-iven,
Wounded heart, and painful strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training, hard and lowly,
Weary feet and aching brow;
Afterward, the service holy,
And the Master's "Enter thou!"

F. R. HAVERGAL.

SOMEHOW OR OTHER.

Life has a burden for every man's shoulder,
None may escape from its trouble and care.

Miss it in youth, and 'twill come when we're older,
And fit us as close as the garments we wear.

Sorrow comes into our lives uninvited,
Robbing our hearts of their treasures of song;

Lovers grow cold and friendships are slighted,
Yet somehow or other we worry along.

Every day toil is every day blessing,
Though poverty's cottage and crust we may share;

Weak is the back on which burdens are pressing,
But stout is the heart that is strengthened by prayer.

Somehow or other the pathway grows brighter,
Just when we mourn there are none to befriend;

Hope in the heart makes the burden seem lighter,
And, somehow or other, we get to the end.

JESU, LOVER OF MY SOUL.

About the time that Isaac Watts was writing his earliest hymns at Southampton, in southern England, two brothers were born in the little town of Epworth, who were destined to be better known over the world than any other two men whom Britain produced in that half-century. While their godly mother (Susanna) was dying, she said to her weeping household, "My children, as my spirit is released, sing a song of praise to God." Among the group who joined in this song of triumph with halting voices, were John, the founder of Methodism, and Charles, its sweet singer. John was system; but Charles was song.

Charles Wesley was a born poet. Like Toplady, he was all nerve and fire and enthusiasm. God gave him a musical ear, intense emotions, ardent affections, and a glowing piety that never grew cold. He ate, drank, slept, and dreamed nothing but hymns! He must have been the ready writer of at least four thousand. One day, while on his itinerancy, his pony stumbled and threw him off. The only record he makes of the accident in his diary is this: "My companions thought I had broken my neck; but my leg was only bruised, my hand sprained, and my head stunned, which spoiled my making hymns until—next day!" Truly a man must have been possessed with a master passion who could have written a sentence like that.

Wesley found his inspirations "on every hedge." He threw off hymns as Spurgeon throws off sermons. For example, when he was preaching to a crowd of rude stone-cutters and quarrymen at Portland, he turned his apparel into metre, and improvised a hymn in which occur the vigorous lines:

"Come, O Thou all-victorious Lord,
Try power to us make known;
Strike with the hammer of Thy word,
And break these hearts of stone!"

Standing, once, on the dizzy promontory of Land's End, and looking down into the boiling waves on each side of the cliff, he broke out into these solemn and thrilling words:

"Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand.
Secure, insensible!"

For every scene and circumstance of life, for prayer meetings, for watch-nights, for love feasts, for dying hours, and funerals, he had a holy inspired lay. But, like Watts, Cow-

per, and Toplady, he had his master pieces. The Lord of glory bestowed on Charles Wesley the high honor of composing the finest heart-hymn in the English tongue. If the greatest hymn of the cross is "Rock of Ages," and the greatest hymn of providence is Cowper's "God moves in a mysterious way," and the grandest battle-hymn is Martin Luther's "God is our refuge," then it may be said, also, that the queen of all the lays of holy love is that immortal song:

"Jesus, lover of my soul!
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!"

Whatever may be said of Wesley's doctrine of perfect holiness, there is not much doubt that he "attained unto perfection" when he wrote this hymn. It is happily married, also, to two exquisite tunes, "Be-fuge" and "Martyr"; both of which are worthy of the alliance. The first of these tunes is a gem.

The one central, all-pervading idea of this matchless hymn is the soul's yearning for its Saviour. The figures of speech vary, but not the thought. In one line we see a storm-tossed voyager crying out for shelter until the tempest is over. In another line we see a timid, tearful child nestling in its mother's arms, with the word faltering on its tongue:—

"Let me to thy bosom fly!"
"Hangs my helpless soul on thee."

Two lines of the hymn have been breathed fervently and often out of bleeding hearts. When we were once in the valley of the death-shade, with one beautiful child in its new-made grave, and the other threatened with fatal disease, there was no prayer which we uttered oftener than this:

"Leave ah! leave me not alone;
Still support and comfort me."

We do not doubt that tens of thousands of other bereaved and wounded hearts have cried this piercing cry, out of the depths:

"Still support and comfort me."

The whole hymn is at once a confession and a prayer. It is a prayer in metre. And no man is prepared to sing these words aright unless his soul is filled with the deepest and most earnest longings after the Lord Jesus. What an awful blasphemy it is for a set of mere trifling amateurs in a choir to perform this holy prayer merely as a feat of musical skill. What college boy would dare to commit the Lord's prayer, or one of his pastor's public petitions to memory, and then speak it as a mere piece of declamation on the stage? Yet we do not see any difference between declaiming a prayer, and heartless mockery of performing, for musical effect, such words as:—

"Hide me, O my Saviour, hide,
Till the storm of life is o'er."
Or that self-surrender for the dying hour:—

"O receive my soul at last!"

Words like these are too infinitely solemn for the mummeries of frivolous lips in the concert-room of the organ-loft. When a congregation sing such a hymn as "Jesus, lover of my soul," each one should feel as if he were uttering a fervent personal prayer to the Son of God.

The history of Charles Wesley's incomparable hymn would fill a volume. Millions have sung it, and will be singing it when the millennial morn breaks. A coasting vessel once went on the rocks in a gale in the British Channel. The captain and crew took the boats and were lost. They might have been saved if they had remained on board; for a huge wave carried the vessel up among the rocks, where the ebbing tide left her high and dry. In the captain's cabin a hymn-book was found lying on his table. It was opened at a particular page, and the pencil still lay in it which had marked the favourite lines of the stout sailor, who was just about going into the jaws of death. While the hurricane was howling outside, the captain had drawn his pencil beside these glorious words of cheer:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high,
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!"

Blessed death-song! Thousands of God's redeemed ones have shouted it forth as the "haven" of rest opened its celestial glories to their view. If

we could choose the manner of our departure, we would wish to die singing:

"Other refuge have I none,
Hangs my helpless soul on thee!
Leave, ah! leave me not alone,
Still support and comfort me;
All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing."

REWRITING HISTORY.

It is no doubt true that history, as written down in the books and accepted as correct,—whether military, civil, or ecclesiastical,—is a very imperfect statement of the things pretended to be delivered. The story is told of an old author, who, when it was proposed to read to him from a book of history, protested against it, saying, "Read me fiction; that may be true,—but as to the history, I know that to be false." Personal knowledge respecting the facts pretended to be set forth in some popular history is apt to enhance one's estimate of either the ability or the fidelity of the author.

Most people are partisans in respect to some one or more living questions, and they require that their partisan views shall be put into the books, or, at least, that nothing opposed to them shall find place; and they who make books for all parties must be careful to offend nobody. And so we have, on the one hand, partisan histories and statements, and one-sided constructions of admitted facts, on almost every subject, prepared by those in interest; and, on the other, non-committal, garbled and ephemerized records, that though not specifically untrue, are as a whole, sadly untruthful. These evils are patent and not to be denied, and to the extent of their influence they pervert the truth and turn it into a lie, but how to correct them is not so obvious. And yet there is reason to believe that both the leading facts of history and the great principles and the doctrines that they teach are substantially agreeable to the truth.

There is no doubt that the Church of Rome is at this time actively engaged in falsifying its own history, and that of Europe, through all the past career of that Church. The stories of the unblushing correction, both public and private of the Church during the Middle Ages; the bloody records of the Inquisition in Spain; the worse than feudal wholesale murders of St. Bartholomew's day in France, and the relentless persecutions of the Albigenses and Waldenses, the Bohemian reformers, and the Lollards in England, are not what the children of that Church may be allowed to read; and since entire prohibition may not be possible, the whole record must be re-written; and in doing this Catholic authorities, not less than Protestant, if they restate a thing undesirable, must be discredited. And yet the lie will not stay told.—*National Repository for March.*

DRINK.

The drink interests of England will have ere long to be attacked. It has grown to be an enormous power. It degrades everything with which it comes in contact, not even excluding Her Majesty's Government. The publicans are utterly selfish in their political action. They make no secret of the fact that they vote for the party which will favour their interests. For some time past they have looked upon the Conservatives as their friends. They are actuated by a true instinct. Some weeks ago the Chancellor of the Exchequer went out of his way to discourse to them on the Scriptural duty of hospitality which they are supposed to fulfil. He made them feel respectable no doubt. They will remember his kindness when the General Election comes. But what we wish to point out is the fact that it is both a danger and a disgrace to have a section of the body politic acting without conviction. It would be just as bad if the publican vote were given to the Liberal party. Such want of principle deserves to be denounced. It ought to be rebuked both parties. It is not enough that these men bring upon us as a people the reproach of drunkenness; they must degrade politics also. The temperance party have brought their influence to bear against this wicked interest for years. Their criticism has been effective, but they are not powerful enough to bring about any great change or improvement. Public opinion against drunkenness is rising no doubt. At

present it is powerful enough to make drink sellers sensitive and reckless. Hence it is a question whether it does not aggravate the evil of drunkenness while it reduces it. The present condition of things ought not to be allowed to continue. We think the time has come when the Liberal party should combine to attack the drink interest. The influence of the churches ought also to be combined against it. The struggle would be a hard one, but it ought to be accepted by all who are interested in the moral welfare of their country. Christian Conservatives ought to hesitate before they escort bloated publicans to the polling booths. Better go with a Home Ruler than a publican.—*London Methodist.*

WHAT SUFFERING MAY DO.

A most devoted and pious mother had two sons, nearing full manhood, who were becoming sceptical in spite of all her teachings and prayers. She unburdened her troubled heart to her minister, asking him what she should do, and besought him to pray for them to do and think differently. A few days afterward she met with an accident, breaking one of her limbs, and for several weeks suffered much, but the grace of God was sufficient. She was patient and uncomplaining during all the weeks of confinement to her bed. People said and her pastor thought, why should this purest and most devoted of all the members of the church, suffer? Why could it not have been one of the boys? But it was God's way of answering her prayer, and of reaching the hearts of her sons. They witnessed her resignation, beheld her patience, and said in their hearts, "Mother has something we have not; there is a reality in her religion"—and they gave up their doubts and sought and found her Saviour. They were saved through her suffering.

The unbelieving require strong evidence.—Christ suffered to show a sinful and unbelieving world how much He loved it. If we bear the hardest lot in the spirit of our Master, may we not prove His power to save and keep?
E. R. T.

CONTINUE IN PRAYER.

A tree does not always drop its fruit at the first shake you give it. Shake it again, man; give it another shake! And, sometimes, when the tree is loaded, and is pretty firm in the earth, you have to shake it to and fro, and at last you plant your feet, and get a hold of it, and shake it with might and main, till you strain every muscle and sinew to get the fruit down. And that is the way to pray. Shake the tree of life until the mercy drops into your lap. Christ loves for men to beg hard. You cannot be too importunate. That which might be disagreeable to your fellow-creatures when you beg of them, will be agreeable to Christ. Oh, get ye to your chambers; get ye to your chambers, ye that have not found Christ! To your bed-sides, to your little closets, and "seek the Lord while he may be found; call ye upon him while he is near! May the Spirit of God constrain you to pray. May he constrain you to continue in prayer. Jesus must hear you. The gate of heaven is open to the sturdy knocker that will not take a denial. The Lord enable you so to plead, that at the last you will say, "Thou hast heard my voice and my supplication; thou hast inclined thine ear unto me; therefore will I call upon thee as long as I live."—*C. H. Spurgeon.*

LOVE IN REDEMPTION.—Yes, it was the love of the Father that prompted his wish to devise the plan of salvation, and engaged his almighty power to carry that gracious purpose into effect. It was love that presented the victim, that paid the price which justice and law required for man's redemption. It is the hand of love that dispenses pardon to every penitent believer in Jesus. Eternal life is the gift of God's eternal love, through Jesus Christ our Lord. Then let it be published to the glory of God the Father, let it be circulated through-out earth and skies, and let it be believed, that the God we worship is the God of Love.—*Robert Newton.*

PRAYERS FOR REVIVALS.—So is God's will, that the prayers of his saints should be one great and principal means of carrying on the design of Christ's kingdom in the world. When God has something very great to accomplish for his Church, it is his will that there should precede it the extraordinary prayers of his people.—*Edwards.*

THE PREACHERS RESPONSIBILITY.

Look on that doomed and deathless spirit before you. In it is a capacity for angelic purity, glory, service, blessedness; unequal capacity for a demon's malignity and misery. It can love God and serve him. It can live in the light of his smile forever. It may diffuse light and joy all around it forever. It can also hate God's goodness; rebel against his authority; despise his mercy; wander like a star from the central power into everlasting darkness, and turn all its beauty to deformity, its joy to wretchedness, its hope to despair. It can rush forever through space, a quenched, blackened planet, a darkling, dismal mass of corruption and death. See that soul! It is brought before you, it is on the sliding side of the precipice, but yet within mercy's call and reach. One hand is on the latch of salvation's door; the other holds the door-latch of the eternal prison. Oh, what a position is that of the preacher! His it is to persuade that soul to open the door of life and enter upon the pilgrimage to heaven. What position more sublime, more urgently pressed with responsibility!—*Kirk.*

PREACHERS WIVES.

"It takes a very strong man, and one of exceptional gifts, to sustain himself if united to an indiscreet woman. Faithful and devoted ministers have been crippled all their lives through by a mistake of this kind. In making appointments, the sort of wife a preacher has sometimes outrides itself, and must be taken into account. Married or single, and, if married, how? There are three kinds:—Wives that help, those that hinder, and those that do neither. Of the last there are very few, of the first many. One that hinders may be found occasionally.

"On the whole, our itinerant women are a mighty force for good. They have largely contributed to the success of our ministry, and in the final day they will share the crowns and divide the start. The good, quiet home-wife may be the strength of her husband, and be felt as a benediction in the church, though so may never lead a prayer-meeting or organize a missionary society. Next to the master himself she is the power behind the throne in many most successful ministries."

DEATH OF ABELARD.

Long before Abelard reached Rome it was too late. At Cluny, where he stopped to rest, news came to him that what he most feared had already occurred, he had been condemned unheard—condemned as a heretic to perpetual silence, his books to be burned, and himself held as a captive in whatever convent would best serve the purposes of a prison.

Broken in heart and in health, this last blow was one from which Abelard could not rally. Peter, the venerable abbe of Cluny, treated him as a distinguished guest, secured, in Abelard's writing, a confession of faith, and the pope's permission to let him remain at Cluny. He tried, moreover, to reconcile him to St. Bernard, and smoothed in every possible way the path down which his prisoner moved swiftly toward the grave.

Already, perhaps, it might be said, the end of his life had come. Not more perfectly does the lava shroud in blackness the flowers on the volcano slopes, or the cloister's sombre robe hide the throbbing heart of Heloise, than did the mantle of silence and submission smother the hopes of Abelard. He was led to the world in the stillness of Cluny, saying masses, teaching theology (out of which at last he left all "noxious innovations"), fasting and walking in sack-cloth, as he was a few months later when the kind abbe of Cluny sent his dead body home to Heloise.

Very gentle the venerable Peter broke the news to her, writing, among other consoling words, that "the present of Abelard's presence was the richest gift that Providence could have bestowed upon his house." "The man," he adds in the same comforting letter, "who by his singular authority in science is known to all the world, and illustrious wherever known, has learned in the school of Him who said, 'I am lowly of heart,' and it is but right to believe he has returned to him."—*National Repository for March.*

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THE SIFTING OF PETER.

A FOLK-SONG.

"Behold, Satan, hath desired to have you, that he may sift you as wheat."—St. Luke, xxii. 31.

In St. Luke's Gospel we are told How Peter in the days of old Was sifted, And now, though ages intervene, Sin is the same, while time and scene Are shifted.

Satan desires us, great and small, As wheat, to sift us, and we all Are tempted; Not one, however rich or great, Is by his station or estate Exempted.

No house so safely guarded is But he, by some device of his, Can enter; No heart hath armor so complete But he can pierce with arrows fleet Its centre.

For all at last the cock will crow Who hear the warning voice, but go Unheeding; Till thrice and more they have denied The Man of Sorrows, crucified And bleeding.

One look of that pale suffering face Will make us feel the deep disgrace Of weakness; We shall be sifted till the strength Of self-conceit be changed at length To meekness.

Wounds of the soul, though healed, will ache; The reddening scars remain, and make Confession; Lost innocence returns no more; We are not what we were before Transgression.

But noble souls, through dust and heat, Rise from disaster and defeat The stronger, And conscious still of the divine Within them, lie on earth supine No longer.

—H. W. LONGFELLOW, in Harper's Magazine for March.

ABELARD.

Intent on progress he did not linger long to waste his controversial skill upon the provinces, but before he was twenty years of age sought Paris, where he gave himself to the study of music, astronomy, and such arts and sciences as he had not yet acquired. In mathematics he never excelled, and his despondency on this account is said to have given rise to his surname. His teacher, observing his depression, told him that a great scholar like himself could not "bajare lardum," "lick up the fat." These words became a nickname among his fellow students, which was finally corrupted into Abelard. Up to this time his instruction had been provincial, and it was hardly to be expected that his supremacy as a logician would be maintained in a city where his adversaries would be legion. Paris had no university in this day, but episcopal schools under Church supervision drew thousands of students from all over Europe. The pupils were not common people, but largely composed of those destined for the church. Most learned professors, usually high church dignitaries, lectured to the youth, and for students to question ritual doctrine or dogma was the height of presumption, if not a sin. For all the advantages, no school was so renowned and no professor so distinguished as the one chosen by Abelard.

Enrolled as a pupil at Notre Dame, under a dialectician of such long established reputation as William of Champeaux, called from his towering ability the "Column of the Teachers," began the students new career. Up to this time only admiration and deference had met his efforts and victory rewarded all encounters. Now all went smoothly while the new disciples views conformed to those of his master, but when the arrogance of youth, united with undoubted superiority of intellectual force made Abelard an antagonist of the teacher whose fame made Paris to the rest of Europe what Athens had been to Rome, there was lighted a fire of envy and jealousy that never afterward ceased to burn. It was more than a personal conflict of a dialectic skill. Abelard called it a war of ideas; his master called it a conflict between reason which is radical, and faith, which is conservative; and fancied he fought for faith, when he fought to maintain his own supremacy. Neither had learned the great truth that reason and faith at their best clasp hands in friendly alliance.

From the wandering student life in Brittany to Paris, the center of art and learning, from the modest pupil's place at the great professor's feet, to the head of a rival school, attacking his master's doctrines, refuting his reasoning, winning his disciples to swell his own train of admirers, was a long road swiftly traversed. However interesting as an episode in a romantic personal history, it is much more so when we consider it as the beginning of protests of mind against ecclesiastical authority, of the assertion of right of inquiry, of the battle of ideas against creeds, which culminated in the Reformation; when all influence was ecclesiastical, when the universities were the treasure

houses of learning as well as the strongholds of power, when to doubt and dispute unsuccessfully was to hasten one's own destruction and disgrace, and to do it successfully was unknown. Braving the danger, the daring Abelard pushed forward with his work. So many became his listeners, that finding his teachings interdicted in Paris, he opened a school in Melun, where surrounded by his pupils, attracted from nearly every other teacher, he established a reputation for erudition and subtle vigor of intellect that left all his rivals behind. From Melun he moved his school still nearer Paris, and from Corbeil continued to harass his old master by the knowledge of his success and by the turn of new controversies and defeats.—National Repository for March.

HELOISE AND ABELARD.

An unacknowledged marriage was destruction and shame to her, was expedient for him. Therefore she chose it and when circumstances forced him to reveal it, she still persistently denied. She preferred to lose the crown and glory of womanhood rather than that one ecclesiastical advantage should be lost to him. Before the marriage occurred she resisted it with arguments and reasoning as subtle as his own, but her logic was saturated with her love. Gladly she fled with Abelard to his mother in Brittany; gladly came back with him to share the wrath of her justly incensed uncle, whose name her flight had disgraced. When the marriage was on every lip, and her uncle's reproaches and abuses, increased as they were by her continued denials, grew insupportable, she took refuge at her husband's suggestion with the kind nuns of Argenteuil, in whose convent she had passed her childish years. Here she remained until Abelard, embittered and irritated at the failure of his ecclesiastical ambitions, and the results of his sins, decided to abandon the world and enter the Monastery of St. Denis. Then at his command she took the veil, that, at nineteen years of age, shut the world and its pleasures forever from her gaze.

The lava tide has swept pitilessly over her life, and has not left his unscathed. Henceforth for her, convent days poisoned with regretful remorse; days in which from matins to vespers she meets her appointed tasks, still cherishing in her secret soul the memory of Abelard. And henceforth for him embittered years, of secret rebellion at the life he had espoused, of slow and partial submission of heart, and of ever-recurring resistance of mind. He bowed his spirit to the behests of the church but chafed continually under the fetters she forged for his thoughts.—National Repository for March.

THE REV. D. HICKEY'S LECTURE.

The Rev. Mr. Hickey lectured in Caledonia Hall last evening under the auspices of the North Sydney Division, on "Battle Fields and Battle Scenes." Before the hour of opening the lecture the Hall was compactly filled. Mr. D. Lawlor, who occupied the chair, introduced the lecturer with a few appropriate remarks.

The Rev. lecturer began by saying that the battles he intended to describe were not the battles of cannon, of smoke, of armies; with the shouts of the victor or the cries of the dying; but that the human heart was the battle field, and our lives, our acts, our passions, and our emotions were the battle scenes; and yet those battle fields and scenes were none the less terrific or grand, tragic or real.

He then launched into his subject, and for over an hour held the close attention of his audience, and was frequently greeted with applause. Any report of this brilliant lecture would mar it and do it injustice; as nothing but the hearing of it, given with such eloquence and vigor would give our readers any idea of its excellence.

It would be difficult to select any distinctive beauties from a discourse which was throughout so admirably sustained; but if we must eliminate something for special notice it would be the lecturer's picture of bravery—moral bravery; it was grand. A bravery that meets disappointment, trial, affliction, failure, misfortune, and all the various ills of life, with a determined and vigorous composure and a stern and a trained self-reliance which enables the possessor to pursue his even course undismayed, and add to, rather than detract from, his strength. Such a bravery was a lofty moral heroism as great as that which bared the patriot's stalwart arms, and nerved the martyr's heart. This is the proudest and sublimest of human victories: It dares to be true to duty though the heavens come down: true when the world knows it not; true in the calm resolve of the midnight hour, when no eyes but God's look into the soul; true when the world would applaud for being false; and every worldly interest should seem to offer a price for cowardice. The bravery that under these circumstances is the same calm, undismayed, unshaken, unflinching, and determined of soul, is worthy of the name, and is a god-like grandeur of moral

greatness worthy of a place in the calendar of sublimest heroism.

He sacrificed in a few brilliant and telling sentences, the snob and do-nothings in the world. This part of the lecture was really a feast of fun, a luncheon of laughter, and a wassail of wit. The lecturer's great power lies in what we call word pictures—power of dramatic description; and these pictures are something more than intangibilities, under his management they almost become living, moving actualities. He has the power of marshalling together the choicest words in our mother tongue as if they came in willing muster to his call; and picking them red-hot into the heart of his subject. His speech is a perfect widow's crase—forever bubbling up and refusing to be exhausted until all the vessels in the neighborhood of his voice are saturated and more than saturated with the endless, unwearied irrigation of his superfluous richness.

JOHN KNOX, THE SCOTTISH REFORMER.

On Thursday evening last Rev. J. S. Coffin of Sydney, lectured in the Methodist Church in this town on the above subject. The lecture had been well advertised. Mr. Coffin's ability as a speaker is pretty generally known, the evening was fine, nevertheless the audience was not large. It is safe to say however, that a more highly interested and appreciative audience has rarely assembled in our town. Notwithstanding the sanctity of the place. Mr. Coffin was more than once the recipient of unmistakable evidence of approval from his auditors. After graphically sketching the life of this hero, the lecturer proceeded to draw deviations and conclusions from his theme; speaking more especially of them bearing upon the age in which we live. Whatever opinion may be entertained as to the position assumed by Mr. Coffin, there can be but one voice as to the ability with which he presented them. The lecture was a powerful presentation of truth as understood by the lecturer who by the way has evidently the courage of his convictions. Some of his periods were very fine and his impassioned denunciations, of what he considered wrong, gave evidence of speaking ability of a very high order. The lecture was delivered from manuscript, and occupied something over an hour in delivery.

It is safe to say, that should Mr. Coffin again favor the people of North Sydney during his stay among us, he will be greeted by a larger audience than that which went away so highly pleased on Thursday night.

SPEAK KINDLY.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—Cuyler

SIN.

In terms of unusual definiteness and precision the Apostle John tells us what sin is. He does not say that it consists in overt acts of wrong, nor of wrong determinations of the volition, nor of evil desires and inclinations of the soul. These are, indeed, all of them sinful in their characters and they are also the outworkings of that which lies back of them in the fallen soul. And of that unseen but ever potentially present property of depraved man he is speaking when he declares not that sin in action transgresses the law, but that in itself, its essential being, sin is the transgression of the law. The active sense of our English word "transgression" is not here to be accepted, for the original will not allow it, but it simply indicates a spirit of anarchy and of opposition to the rectoral holiness of the divine law. Essentially, sin is a condition of the soul, a regnant spirit of opposition to the divine holiness, and, therefore, it is spoken of in the singular number and is contemplated simply as a form of spiritual being. Formerly and phenomenally it is multifarious, and we designate it by terms of plurality. We speak of sins when we mean only sinful acts or practices. But in God's eyes this distinction between the actual and the essential is often not recognized, and especially so when the sin of the soul is spoken of, for the distinction is only apparent while the reality of sin

of the soul. Another of St. John's concise statements of this subject is his declaration, *All unrighteousness is sin*, where the nonactive form of sin is seen in the term employed to designate it. Sin is not, indeed, a mere negation of righteousness, it is its spiritual opposite, so that in all moral natures in which righteousness does not predominate there sin abounds and dominates the soul. And just along this line of thought comes in the declaration of St. Paul that "the wrath of God is revealed from heaven against all unrighteousness of men." And this revelation of wrath is itself the expression of the divine estimate of the evil deserts of unrighteousness, that is, the guilt of indwelling and abounding sin in the soul; and the measure of the guilt of sin must be learned from the nature of the law of which it is the transgression.—National Repository for February.

THE LOVE OF GOD.

What a glorious fact it is that there is one life that can be held up before the eyes of humanity as a pattern! There were lips that never spake unkindness, never uttered an untruth; there were eyes that never looked aught but love purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom which never throbbed with sin, nor ever was excited by an unholy impulse; there was a man free from all selfishness and whose life was spent in going about doing good. There was One who loved all mankind, and loved them more than Himself, and who gave himself to die that they might live; there was One who went into the gates of death, that the gates of death might never hold us in; there was One who laid in the grave to take its damp, its coldness, its chill, its horror, and taught humanity how it might ascend above the grave; there was One who, though He walked on earth, had His conversation in heaven, and took away the curtain that hid immortality from view and presented us the Father God in all His love. Such a One is the standard held up in the Church of Christ; it is a Church that rallies around the cross, and that gathers around Jesus; and it is because He is attractive and lovely and glorious that they are coming from the ends of the earth to see the salvation of God.—Bishop Simpson.

OBITUARY.

EMERSON A. ODELL.

Died on the 20th of January, at Smith's Cove, Digby Co., Irene A. Odell, daughter of Mr. and Mrs. Jesse Odell. About one year since she embraced the salvation that is in Christ our Saviour, and from that auspicious hour till the close of her life she endeavored to live a life of faith and of consistent deportment.

Consumption claimed her in early days. Last autumn her health began to decline. The disease was as usual unrelenting. Gradually but surely the sapping of the vital forces went forward. No earthly power could stay this work, and our good and loving God, in whose perfect goodness and infinite wisdom our dear departed sister reposed most unwavering trust, did not see it for the best to interfere.

She bore her sickness with sweet and beautiful submission to the loving will of our Father in Heaven. She was most exemplary in her perfect trust. She looked forward to her decease with rapturous delight. When conduced with that so soon her young life was to close on earth, she repined or complained in the least, my Heavenly Father knows which is best for me. I would not wish to have anything changed in any way—his loving will is supremely good—I am Christ's and he is mine, all is well." Thus fully, sweetly, and perfectly reposing in God, she passed away from earth with all its joys and sorrows to the peace, rest and felicity of heaven, in her 20th year. Her funeral was attended by a large number of friends and words of hope and good cheer were spoken to them by the writer. The bereaved parents and friends have the sympathy of the entire community.

R. WASSON.

Digby, Feb 25, 1880.

WINTER IN NEW YORK, 1780.

Mr. Eugene Lawrence' in a recent pleasant paper, retouched the New York of a century ago. It was the cold winter. Both rivers were frozen, and the bay was solidly closed, so that men and teams, and even cannon, passed over the ice from the city to Staten Island, and the British were in constant fear that the daring Yankees would steal over from Paulus Hook (now Jersey city) and attempt the capture of the city. Lord Sterling, the American general, with two thousand men, did cross the Kills, or strait, between New Jersey and Staten Island, but the island Tories were on the alert, and the Americans were baffled. Judge Jones, in his Tory history of New York, says that "no man living ever before saw this bay frozen up," and adds that two hundred sleighs, laden with provisions, with two horses to each, escorted by two hundred light-horse, passed upon the ice from New York to Staten Island. Rivington's "Gazette," of the 29th of January, 1780, says that "this day several persons came over on the ice from Staten Island," and on February 1st a four-horse sleigh crossed over. Snow fell upon the 10th of November, and lay almost continuously until the middle of the next March. In the woods it was four feet upon a level. New York was then a city of thirty

thousand inhabitants, and the "hard winter," as it was afterwards called, was not only one of intense cold, but of famine and of fire. But the city, of which Hanover Square was the literary centre, in whose bookshop, as Mr. Lawrence narrates, Miss Burney's "Evelina," and Dr. Johnson's "Tour to the Hebrides," and the works of "the great Dr. Goldsmith," were advertised, was a compact community with a distinctive character and spirit. It was, in fact, an English colonial town, with a certain popular independence which was still evident, however suppressed in expression. Many of the inhabitants took the oath of allegiance, but their hearts were with the blue and buff while the scarlet made merry around them. For the town in which Sir Henry Clinton held his mimic court was gay with the careless revelry of a military society. Amid the cold and starvation and immense suffering of the city, the officers' cry was "On with the dance! let joy be unconfined." The soldier must not think, and the festivity at headquarters would, perhaps, strike the patriot as a reflection from the brilliancy of the British prospects.

But the routs and the revelry were no more agreeable to loyalists growers like Judge Jones than to the patriots. He spent that winter in New York, and complains that for wood which cost nothing to the barrick-masters, for which could be bought by them for sixteen shillings a cord for oak, and twenty-eight shillings for hickory, he was forced to pay £4 and £5 10s.; and the indignant old Tory exclaims that it was well known that "the little riches and favorite Dulcinea of Clinton, Robertson, and Birch were all supplied with large quantities of wood by their orders out of the wood-yards in New York, and were regaling themselves in routs, dinners, little concerts and small parties over good, warm, comfortable fires, and enjoying all the ease and luxury in life, while the poor soldiers, for whom the wood was provided, were with their wives and children perishing in the barracks in the severity of winter."

When the fashionable promenade was "the Mall" in front of Trinity Church, and when John Street was up town, when the journey to Philadelphia and to Boston was counted by days, and when Europe was weeks away over the ocean, New York was shut up within itself, and had a "local flavor" which is long since gone. Every gentleman in town then knew of the "fine Roman puri" that could be drunk at the King's Head tavern and London Chop-house on Brownjuba's Wharf, and the story of the little town, now grown into the vast and various metropolis, in which civic pride and ambition are, judging from the City Hall, extinct, is as quaint and entertaining as that of "Our Village," or of Cranford.—EDITOR'S EAST CHAIR, in Harpers Magazine for March.

A cable dispatch last week stated that Arthur Wagner, the English ritualist, has been received into the Church of Rome, and that "Mr Wagner's conversion marks the beginning of a long impending and carefully prepared movement which may ere long bring most of the ritualistic Anglican clergy over to Roman Catholicism" under the following plan:

1. Converts who are already married are to be ordained (*sub tacita conditione*) 2. Such converts will be allowed to assist in ministering in Catholic churches in mass-benediction, preaching and catechism, but will not be admitted to parochial functions, especially to confessions. The English and Irish laity would never confess to married priests. 3. The males and females in Anglican religious orders are to pass through the novitiate under experienced superiors, appointed by Rome, and at the end of their novitiate are to be professed with simple vows, and will continue the philanthropic work under Vatican jurisdiction; 4. A special metropolitan, perhaps Cardinal Manning, is to be consecrated by the Pope himself for the government of the reconciled, reordained Anglican clergy; 5. For the present the parts of service outside the canon of the mass are to be allowed in the vernacular, the Congregation of Rites deciding which parts of the old Salisbury rite are to be incorporated with the liturgy; 6. The younger clergy are to take the usual vows of celibacy when ordained sub-deacons. The converts will be allowed and encouraged if they prefer, to adopt the usual mass of Latin.

The invention of that Superior and Complete Sewing Machine (The Family Sewing Machine), marks one of the most important eras in the history of machinery, and when we consider its great usefulness and extremely low price of (25) it is very difficult to conceive of any invention for domestic use of more or even equal importance to families. It has great capacity for work; beautiful, smooth and quiet movement, rapid execution certainty and delightful ease of operation, that commends it above all others. The working parts are all steel, strength and durable, and will last a life time, the bobbin hold 100 yards of thread; the stitch is the finest of all the stitches made, neat and regular, and can be regulated in a moment to sew stitches from an inch in length on coarse material down to the finest, so infinitesimal as to be hardly discernible with the naked eye, and with a rapidity rendering it impossible to count them it has more attachments than any other, and it does to perfection all kinds of heavy, coarse, plain, fine or fancy needle-work with ease, and far less labor than required on other machines. It needs no commendation, the rapid sales, increasing demand, and voluntary encomiums from the press, and the thousands of families who use them, amply testify to their undoubted worth as a standard and reliable household necessity, extending its popularity each day. This popular machine can be examined at the office of the company. AGENTS WANTED by the FAMILY SEWING MACHINE CO., 75 BROADWAY, NEW YORK, N.Y.

Mr. Editor print off-handers, which are blunt way? If it does not hash, then, never expect to cultivated and I have no doubt precise—but we country preach take less polish

The business New Brunswick ago trade lay supreme—now ed and passed; commerce beats in city and fore No thanks to industry," so of Minister. Lun are going up, our experienced in lumber has many of the bre our circuits and less benefited b

Our Relief pect shows, a Meetings, with ton, Marysville, man to be held erally the opinio and donings at t trial Board" will very little good mind, the assu dent disposition mend itself with either to immita ren in this Con dent to the prof missionary recol loyal to the est men can be; an militly, whether brethren be tang they show a slen rather than by with a strong in Yet, we will do fully, honestly, h may be again as years, pay the ex assist us at ou own pockets.

You will reje that this large which is known to judge, in a very Frederickton there old-time prosperi ministration's work of our belo in the capital is h may be congratul representative m and Daniel. Gi rank with our to and commerce the E. M. R. K charge. A han church, to be bu spring, will sup add so material Methodism, that pire to "independ Marysville, " th home of New Br is enjoying grea The recently crea be equal to any of the Dominion. country round at tent parts of the grain, and, from v ing, obtain flour a purchase. The pe joining counties a of A. Gibson, Esq desire to see the the lumbering, state.

Bro. W. W. B the kindness of hi of great good, as t vices to be commu Bro. L. Johnson soul for God and weak. In addition work, he goes fa and preaches Ch lumber-men engag work in this dir mated. May God great success.

The heart of o Rev. H. J. Clark, because of the H of his work in the souls. The Chri water Christians zeal of Bro. Cla that a Methodist C "omnibus" meeti sult. Bro. James Crisp his work on the K subscription of the the Relief Fund, is their love for the their King. She would, I think, h tead the term of se number of years, s retain their presen pastor. It is said t of Jacksonville, will in Sh-field. The preaching of Bro. J fruit on the Gaget many have given th Woodstock, Bro. himself golden opin ism many adheren now in progress the crease to our membe is beloved by his mark of the esteem resident at Benton, was recently chose their choice, and the would give their sup in a fever state of Williams working a notwithstanding the

CORRESPONDENCE.

JOTTINGS FROM FREDERICTON.

FEBRUARY 26, 1880.

MR. EDITOR.—Does the WESLEYAN print off-hand, disjointed, rambling letters, which speak right out in a plain, blunt way? Then, will it print this one? If it does not offer to its readers such harsh, then, alas, the writer hereof may never expect to address the WESLEYAN's cultivated audience. Your subscribers—I have no doubt—prefer the orderly, the precise—but when they lend an ear to a country preacher, they must consent to take less polish, and more pith.

The business outlook in this part of New Brunswick is improving. A year ago trade lay prostrate—depression sat supreme—now it seems the crisis is reached and passed; to-day the pulse of our commerce beats with freshened blood, and in city and forest there is great rejoicing. No thanks to the N. P., but to the "dead industry," so called by our able Finance Minister. Lumber is booming—prices are going up, and will still go up, so say our experienced operators. This advance in lumber has brightened the prospects of many of the brethren in this district, all our circuits and missions will be more or less benefited by it.

Our Relief Fund Meetings were, as report shows, a success. The Missionary Meetings, with the exception of Fredericton, Marysville, and Woodstock, yet remain to be held. By the way, it is generally the opinion here that the discussions and doings at the meeting of the "Central Board" will do our missionary cause very little good. The one controlling mind, the assumed superiority, the evident disposition to censure, did not commend itself with unusual acceptability, either to ministers or laymen. Our brethren in this Conference, from the President to the probationer, are as careful of missionary receipts and expense, and as loyal to the cause of missions, as any men can be; and we suggest, in all humility, whether it is not better that our brethren be taught their duty, if in duty they show a slackness, by kind reminders rather than by censoriousness, infused with a strong tincture of iron and caustic. Yet, we will do our work this year faithfully, honestly, loyally, as in the past, and may be again, as we have done in other years, pay the expenses of brethren who assist us at our meetings, out of our own pockets.

You will rejoice to learn, Mr. Editor, that this large District, every foot of which is known to you, is, as far as I can judge, in a very prosperous state. In Fredericton there are foregleams of the old-time prosperity. Under the able pulpit ministrations and continual pastorate work of our beloved Chairman, Methodism in the capital is looking up. Fredericton may be congratulated on having two such representative men as brethren Evans and Daniel. Gibson bids fair soon to rank with our towns in point of population and commerce. Our post-preacher, the Rev. M. E. Knight, is the minister in charge. A handsome and commodious church, to be built during the coming spring, will supply a long-felt need, and add so materially to the influence of Methodism, that Gibson will probably aspire to "independency."

Marysville, "the city of cottages," and home of New Brunswick's lumber king, is enjoying great temporal prosperity. The recently erected grist mill is said to be equal to any thing of the kind in the Dominion. Farmers from all the country round about, and even from distant parts of the Province, come with grain, and from wheat of their own growing, obtain flour as good as any they can purchase. The people of this and the adjoining counties are loud in their praise of A. Gibson, Esq., for this proof of his desire to see the agricultural, as well as the lumbering, interest in a thriving state.

Bro. W. W. Brewer speaks highly of the kindness of his people, and is hopeful of great good, as the result of special services to be commenced next week.

Bro. L. Johnson is working with all his soul for God and Methodism on the Nashwaak. In addition to his regular circuit work, he goes far away into the forests, and preaches Christ to the hundreds of lumber-men engaged in labour there; his work in this direction cannot be estimated. May God crown his labours with great success.

The heart of our singing preacher, the Rev. H. J. Clark, is full of praise to God because of the Holy Spirit's endorsement of his work in the salvation of precious souls. The Christian conduct of certain water Christians at Lincoln, so moved the zeal of Bro. Clark and his good people, that a Methodist Church, instead of the "omnibus" meeting-house, will be the result.

Bro. James Crisp entered heartily into his work on the Keswick. The handsome subscription of the Boston Mission to the Relief Fund, is at once an evidence of their love for the cause, and loyalty to their King. Sheffield Quarterly Board would, I think, had they the power, extend the term of service from three to any number of years, could they by so doing retain their present talented and popular pastor. It is said that Bro. Robert Crisp, of Jacksonville, will succeed Bro. Hobson in Sheffield. The earnest and faithful preaching of Bro. James Duke is bearing fruit on the Gagetown circuit; at Burton many have given themselves to God. In Woodstock, Bro. Colpitts has won for himself golden opinions, and for Methodism many adherents. Special services now in progress there, promise a large increase to our membership. Bro. Turner is beloved by his own people, and as a mark of the esteem of all denominations, resident at Benton, I may state that he was recently chosen as the minister of their choice, and the one to whom they would give their support. Canterbury is in a fever state of prosperity, and Bro. Williams working successfully for God, notwithstanding the anger of a newly-

adged successor of the Apostles, and his evident desire to quench, by the aid of fervent school-trustees, or the Provincial Government, or the devil—or any means the extension of Methodism. Bro. Wm. Harrison has made Richmond a desirable station. Bro. Mills, kind, genial, and active, is advancing our interests at Florioville. Andover is hopeful of better days. Bro. Fenna, at Upper Kent, is abundant in labours. Bro. Opie, in his contributions to the Carleton Sentinel, shows that he is fully alive to the responsibility of his position, in the new and fast-settling country in which he is stationed. Of Stanley, I cannot write hopefully. I am loth to believe, Mr. Editor, although some soils are assuredly more difficult, and require more patient cultivation and humouring than others, that there is any soil in which Methodism cannot thrive. I do not for a moment blame the brother labouring there, but there must be shortcomings somewhere.

What Stanley needs—what all our circuits need—is an old-fashioned Methodist revival. May the revival we need be graciously granted—a revival of that godly discipline, too much in disuse, of that practical holiness that will lead to self-denial and purity in all the round of life—a revival, in short, that will make our cities centres of spiritual power, and our churches everywhere as lights set upon a hill. It is the recognition of the want of this spiritual power that culminates in the importation of revivalists, and the mechanical working up of religion into sensational fury. There is at present labouring in Fredericton, under the auspices of three of the churches, a Mr. Chubbuck, an evangelist from the United States, who is strenuously labouring to bring about such a revival. I have attended two or three of his meetings, and am more than ever of the opinion that such men are not of service to the church. I would not willingly underestimate the fruits of any revival season, but this appears to me—too much a thing of order—a machine process, to result in permanent good. Mr. Chubbuck is evidently an imitation of Moody—he has all the faults and none of the strong points of that evangelist. It is ungrammatical, illogical, and at times coarse and unscriptural. Mr. Chubbuck certainly has the ability to draw the crowd. But crowds are easily collected in these degenerate days—in the church or in the street. Numbers are no index to the moral worth of such gatherings. There is very little of the life and power of the Gospel in such efforts. There is the fary of sensationalism, and the hot fires of forced zeal, but that is not hope, any more than the electricity with which scientific triflers sometimes make a corpse thrill into the transient semblance of living beings, is real blood vitality. Then, I think, such means teach questionable views of the Spirit of God, making appear Holy Ghost. Holy injury is also done the cause of God, by the unrighteous haste with which half-converted converts are rushed into the water, and at once recognized as members of Christ's Church. Your readers will not, I trust, misunderstand me. As far as this revival has developed a saving religion in one, two, or a dozen souls, it is so far a triumph and a success. Yet, I claim, Methodism, at least, does not need such help, or methods of work.

I am yours truly,
YORK COUNTY.

PROSELYTISING BOASTS.

The Churchman after a column of enumeration of the names of twenty-six proselytes in the year 1879, from various Protestant Churches, Presbyterian, Lutheran, Methodist, Congregationalist and Second Advent, concludes:—"Here is our hand, ready for any others like them who may follow in their train. With a noble sense of self appreciation it remarks:—"It is evident beyond a question, we think that our church is attracting more and more the attention of those who stand around her and that as her position, character, and claims are getting to be understood she is exercising a growing attractive power upon them." O, this language the Presbyterian remarks:—"But the Presbyterian Church received fifty-eight ministers from other denominations in the year 1879, and made no ado about it. Yet why may we not solace ourselves as The Churchman does, &c."

We freely advertise the above invitation of The Churchman to all unsettled spirits, but feel bound at the same time to present the warning contained in the last number of the Western Church of the state of affairs in the Protestant Episcopal Church as given by a correspondent of that paper. He writes in his communication:—"We are in our membership—putting the Prayer Book reverently out of all question—neither Protestant nor Catholic a huge monstrosity, like the ancient minster, half man, half beast. We refuse most bluntly to recognize the most worthy ministers of other denominations, and yet our people have no knowledge of any important tenet, obligatory *de fide*, which ought to separate us from these bodies, any tenet which makes salvation on the average more probable inside than outside the Catholic fold. And our people are so ignorant, because a great part of our teachers are as ignorant as themselves. Our communicant rolls are a bodge podge of Unitarians, Nestorians, Quakers and the like; well meaning enough but largely without the very rudiments of religious instruction, hurried through, at a few days' notice, a ceremony which in the opinion of half of them, is entirely unscriptural and simply a decent form. A sectarian from his cradle gets tired of his minister, takes a fancy to the rector of St. Demas's, has a good moral character—perhaps he is a man of influence too—visits said rector, says he would like to be confirmed, is asked if he means to do right says "yes," has an interview Tuesday, is presented to Bishop on Thursday, admitted to receive the Blessed Sacrament on Sunday, and henceforth is in possession of full privileges. There are droves of such so-called converts in our midst today, &c."

In order to meet this state of things the writer proceeds to say that it is necessary to come out with the truth, for our people are perilously near to apostasy, such apostasy as is mortal sin where it cannot be atoned by inevitable ignorance. Our advice to all insatiable brethren contemplating a change in this direction is to look well before you jump. The above statement is from one who is behind the scenes, and is candid enough to acknowledge his impressions concerning his own "Household of Faith." We wish well to the twenty-six, but from a long personal experience we fear some will be disappointed. THE APPEAL.

THE GREATNESS AND SPIRITUAL CHARACTER OF REGENERATION.

Being born of God implies the greatness of the work which is wrought in the soul. It is God's production, and it is mighty. It is not merely a creation of something out of nothing; as when He said, "Let there be light, and there was light." It is the creating a clean thing out of an unclean. Light out of darkness, order out of confusion, beauty out of deformity, good out of evil. God's image of righteousness is true politeness, and knowledge in the soul which had borne in a lesser or greater degree, the dark, sinful soul, and wretched image of Satan. The subjects of this spiritual birth, were of their father the devil; doing his works of hatred to God, opposition to purity and goodness, truth and righteousness; and to everything in harmony with man's duty and interest. They are now the sons of God, doing his will. "Following after righteousness, faith, charity, peace, with them that call upon the Lord, out of a pure heart." Living to God like God, bearing his image and rejoicing in the dignity and privileges of his children, pledged to promote the family interest, jealous for the family honour, glorifying Him "of whom the whole family in heaven and earth is named." We might infer the greatness of the work, from the exceeding greatness of his power, which is invoked to add to the work for its progress and completeness; in order to its consummation in eternal life in heaven. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. That he would grant you, according to the riches of his glory; to be strengthened with might, by his Spirit in the inner man. That Christ may dwell in your hearts by faith," &c. How truly spiritual in its character is this God wrought work. As in our natural birth we become inhabitants of the physical world, with bodily organs suited thereto, by which we behold the light, breathe the atmosphere; are sustained by food, and the processes of nutrition, so that by food and exercise, and sleep, animal life is sustained, is progressive, and becomes stronger and stronger until the full vigor of manhood is attained. So in our spiritual birth. We enter into light; we are called children of the light. Light is spiritual—light being the emblem of knowledge, joy and purity. We breathe and live in a spiritual atmosphere, prayer and praise the breath of the spiritual man. Communion with God. Fellowship with the Father, and with his Son Jesus Christ. We are sustained in the spiritual life, by such food and exercises as nourish and strengthen the spiritual nature. God's word devoutly read, carefully and prayerfully studied; its exposition and application listened to, and appropriated, as seasons and circumstances render it necessary and fitting to suit one's case. The use of Divine ordinances, where rest and refreshing for the soul is given, and the exercises of the graces by which we wax stronger and stronger, until from like children, we become strong and stalwart Christians, fit for hard service and endurance. Mellowing and maturing into the ripened wisdom and experience of fathers in Christ or mothers in Israel. E. B.

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IS A FACT ATTESTED BY THE HIGHEST MEDICAL AUTHORITIES IN THE WORLD.

A careful observance of the laws of health, and the systematic and persistent use of SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA will accomplish this result. This preparation has all the virtues of these two most valuable specifics, in a form that is perfectly palatable, and acceptable to the most delicate stomach, and we make the unqualified statement that SCOTT'S EMULSION is being used with better results, and endorsed and prescribed by more physicians for Consumption—and the diseases leading to it, Chronic Coughs, Bronchitis, Scrophulous Anaemia, General Debility and the Wasting Disorders of children, than any other remedy known to medical science. The rapidity with which patients improve on this food medicine diet, is truly marvellous.

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Bowne: 60 West Thirty-sixth street, New York, Sept. 2, 1876. GENTS—I have frequently prescribed SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES during the past year, and regard it as a valuable preparation in scrophulous and consumptive cases, plethoric and effluviated. C. C. LOCKWOOD, M.D.

Messrs. SCOTT & BOWNE—Gentlemen—Within the last year I have in my own family, and in my private practice prescribed very extensively SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES and found it a most valuable preparation, especially in diseases of children. It is agreeable to the most delicate stomach; which renders it a very reliable agent as a nutritive remedy October 12, 1879. Yours respectfully, A. H. SEXTON, M.D. Baltimore.

Messrs. SCOTT & BOWNE—Gentlemen—Within the last two months I have fairly tried SCOTT'S EMULSION OF COD LIVER OIL with HYPOPHOSPHITES, and I candidly declare that it is the finest preparation of the kind that has ever been brought to my notice; in affections of the lungs and other wasting diseases, we consider it our most reliable agent, in a perfectly elegant and agreeable form. December 10th, 1878. Very truly J. SIMONAUD, M.D. New Orleans, La.

Messrs. SCOTT & BOWNE—Gentlemen—In September 1877, my health began to fail and my physician pronounced it spinal trouble; under his care I got some relief from pain, but my general health did not improve, and early in the winter I began to raise blood and rapidly grow worse. In May last I was taken with a violent bleeding, which brought me to my bed and my life was despaired of for many weeks; violent symptoms appeared, night and morning coughs, night sweats, short breath, and a return of the spinal trouble. My physician stopped the bleeding and then ordered Cod Liver Oil and Lime; and I used various preparations, but they did me no good. I lost all hope of life, and was an object of pity to all my friends. Last September I purchased a bottle of your Emulsion, before it was all taken I was better. I then bought a dozen bottles and have taken all with the following results: Cough subsiding, night sweats stopped, appetite returned, pains in spine disappeared, strength returning, and my weight increased from 118 to 140 pounds in sixteen weeks. I have taken no other medicine since commencing with your Emulsion and shall continue its use until I am perfectly well. I frequently meet some friend on the street who asks, what cured you and I answer SCOTT'S EMULSION OF COD LIVER OIL, &c. I have a friend who has not spoken aloud for 15 months and he is getting better. I gave him a bottle, and he bought two more, then got a dozen and says that it is food and medicine for him. He was given up to die a year ago; but he is improving now wonderfully. My recovery is exciting the surprise of many people, and I shall do all I can to make known your valuable medicine. Very truly yours, H. F. SLOCUM, Lowell, Mass.

About the 25th of last April I got a bottle of your EMULSION, and at that time I was so prostrated that no one who saw me thought I could live but a few days at most. I could retain nothing on my stomach and was literally starving. I commenced the use of the EMULSION in small doses; it was the first thing that would stay on my stomach; I continued its use, gradually increasing the dose; and from that hour I commenced mending, and now am able to ride and walk and am gaining flesh and strength rapidly. I have advised other parties to try it, and some two or three have already tried it. I am sure I shall entirely recover. I am yours R. W. HAMILTON, M.D. For Sale by all Druggists at \$1 per bottle.

SCOTT & BOWNE Manufacturing Chemists, Nov. 14, 79 1 year. NEW YORK and BELLVUE, L.E. ONTARIO

SAMUELA. CHESLEY, M.A. AMERICAN HOUSE: 230 ARGYLE STREET. Opposite St. Charles and North of Colonial Market.

Lunenburg, N.S. Terms:—\$1.00 per day. Special arrangements for Permanent Boarders. MISS CAMPBELL. 29, 1 yr.

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LANE BACK. WEAK BACK. BROWN'S CAPSICUM PODOBIC PLASTER. Overwhelming evidence of their superiority over all other plasters. It is everywhere recommended by Physicians, Druggists and the Press. The manufacturers received a special award and a gold medal given for purity of quality at the Centennial Exposition, 1876, at Philadelphia, Pa. 1876. It is the only plaster in the world that relieves pain at once. Every one suffering from Rheumatism, Lame Back, or Weak Back, should use this plaster. It is sold by all Druggists.

CUSTOM TAILORING! H. G. LAURILLIARD 219 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions CORNER GRANVILLE AND SACKVILLE STREETS. NOVA SCOTIA Steam Machine Paper Bag Manufactory: THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST. ALSO BOOK BINDING, In all its Branches. G. & TAPHELLIPS ORGAN BEATTY PIANO

habitants, and the "hard win- was afterwards called, was not intense cold, but of famine. But the city, of which Har- was the literary centre in- ashop, as Mr. Lawrence nar- Burney's "Evelina," and Dr. "Tour to the Hebrides," and of "the great Dr. Goldsmith," tried, was a compact commu- distinctive character and spi- as, in fact, an English colonial a certain popular independ- was still evident, however ex- pression. Many of the in- took the oath of allegiance, but were with the blue and buff scarlet made merry around the town in which Sir Henry held his mimic court was gay and carefree revelry of a military so- and the cold and starvation and suffering of the city, the officers' On with the dance! let joy be The soldier must not think, stivity at head-quarters would, strike the patriot as a reflection miliantcy of the British pros- rants and the revelry were no able to loyalists growlers like winter in New York, and com- for wood which cost nothing ick-masters, or which could be y them for sixteen shillings a ak, and twenty-eight shillings y, he was forced to pay \$4 and and the indignant old Tory ex- it was well known that "thelit- and favorite Dolcines of Clin- ston, and Birch were all supplie- ge quantities of wood by their of the wood-yards in New York, regaling themselves in routs, ttle concerts and small parties warm, comfortable fires, and all the ease and luxury in life, poor soldiers, for whom the provided, were with their wives ren perishing in the barracks in ty of winter." the fashionable promenade was in front of Trinity Church, John Street was up town, when y to Philadelphia and to Boston ted by days, and when Europe s away over the ocean, New York up within itself, and had a "local which is long since gone. Every n in town then knew of the "fine ul" that could be drunk at the Head tavern and London Obop- Brownjoba's Wharf, and the the little town, now grown into and various metropolises, in which e and ambition are, judging from Hall, extinct, is as quaint and ing as that of "Our Village," nford.—EDITOR'S EASY CHAIR, Magazine for March.

dispatch last week stated that Wagner, the English ritualist, received into the Church of Rome, "Mr Wagner's conversion marks nning of a long impending and prepared movement which may bring most of the ritualistic An- ergy over to Roman Catholicism" e following plan:

1. Persons who are already married are advised (sub tacita conditione) 2. Persons will be allowed to assist in- ing in Catholic churches in mass- on, preaching and catechism, but be admitted to parochial func- especially to confessions. The and Irish laity would never com- married priests. 3. The males des in Anglican religious orders less through the novitiate under ed superiors, appointed by Rome, be end of their novitiate are to be with simple vows, and will con- philanthropic work under Vati- diction; 4. A special metropolita- ps Cardinal Manning is to be ed by the Pope himself for the ed of the reconciled, reordained clergy; 5. For the present the service outside the canon of the to be allowed in the vernacular, re- gation of Rites deciding which the old Salisbury rite are to be ed with the liturgy; 6. The clergy are to take the usual vows ery when ordained sub-deacons. erts will be allowed and encourag- y prefer, to adopt the usual mass

vention of that Superior and e Sewing Machine (The Family Machine), marks one of the most eas in the history of machine- use when we consider its great use and extremely low price of (\$25) y difficult to conceive of any in- dy domestic use of more or even importance to families. It has capacity for work; beautiful, smooth ed movement, rapid execution and delightful ease of operation, emends it above all others. The parts are all steel, strength and will last a life time, the bob- ed 100 yards of thread; the stitch regula, and can be regulated in at to sew stitches from an inch in on coarse material down to the infinitesimal as to be hardly dis- with the naked eye, and with a rendering it impossible to count has more attachments than any ed it does to perfection all kinds y, coarse, plain, fine or fancy work with ease, and far less labor quired on other machines. It needs mendation, the rapid sales, increas- and, and voluntary encomiums press, and the thousands of fam- use them, amply testify to its worth as a standard and re- household necessity, extending its ty each day. This popular ma- chine is examined at the office of the AGENTS WANTED by the Y SEWING MACHINE CO. 75 DWAY, NEW YORK, N.Y.

THE WESLEYAN.

FRIDAY, MARCH 5, 1880.

EARLIER TEMPERANCE WORK.

The Temperance Reform as an organized movement had its beginning in the United States in the year 1811. In a meeting of a religious assembly, known as the "General Association of Massachusetts Proper," a committee was appointed by that Association to prepare the constitution of a society, whose object should be: "To check the progress of intemperance, viewed by the Association as a growing evil."

It was several years later when the first temperance society was formed in the Old Country, and that was at New Ross, Ireland, July, 1829. About the same time a society was formed in Belfast, and soon after in other places, in Ireland. On November 12, 1829, the first temperance society of importance, in Scotland, was formed in Glasgow. Shortly afterwards another was organized in Edinburgh. In the spring of 1830 the first society of the kind, in England, was established in Bradford. On the 29th of June, 1830, the first regular temperance meeting, of London, was held. Societies soon after were formed in many places throughout the island.

The first organizations provided for abstaining from spirituous liquors only, namely, rum, gin, brandy, and whisky. Many who had been engaged in the traffic, both in the old country and in America, recognized its evil results, and its moral wrong, abandoned the business forever. It became apparent before many years that another step in advance must be taken. It was found that many, through drinking wine, and the malt beverages, were being made drunkards. Then came a cry for total abstinence from all intoxicating drinks. Multitudes all over the land rallied to this cry, and signed the pledge to abstain at once, and forever, from all that can inebriate.

About this period, in April, 1838, the Rev. Theobald Mathew, a Roman Catholic priest and Capuchin friar, became an adherent of the movement. He gave himself with great earnestness to the work. He held temperance meetings twice a week in Cork, Ireland, for a year and a half, with great success. Through his zeal and vigour a popular enthusiasm was awakened all over Ireland. England, Scotland, and America, to some extent, partook of the enthusiasm which Father Mathew had in Ireland had aroused. Many drunkards were reclaimed. Many thousands of moderate drinkers gave up their tipping habits. Multitudes of young persons were saved from ever learning the experiences which grow out of the use of the inebriating cup. The happy moral, social, and pecuniary results of the adoption of total abstinence principles, in those earlier stages of this great revolution, it were impossible to compute.

water together, some one must, inevitably, go under the water. It is stated that Rev. Mr. Tweedie "led some persons down into the water," therefore, it is affirmed, of course, according to immersionist methods of reasoning, that Mr. Tweedie must have immersed them.

But, as this baptism by Mr. Tweedie was in modern times, and as there are many witnesses of the event still living, it can be clearly proved that the baptism by Mr. Tweedie was performed by pouring water upon the persons as they stood in the stream.

A correspondent, from whom we have learned some of these facts, writes in addition:

"In neither case did the going down nor the coming up constitute baptism; the descent of the element upon the subject did, but it could have been performed in a house just as well—seven immersions are performed without going into a river. All God's baptisms—the real, of which water baptism is the symbol—were and are from above—see Acts, x: 44, 45; xi: 15, 16—no plunging the subject. But God did baptize with water. He baptized hundreds of thousands before four o'clock one morning. He rained the water upon them as they walked in the midst of the sea upon dry ground. The waters of the sea were divided, and formed a wall on each side of the boat, but did not overflow them, did not come up to their ankles—Exodus xiv: Psalm lxxvii: 15, 20. Psalm lxxviii: 82, 83. He also immersed some persons the same morning. The baptism was as a consecration to pilgrim life under conditional promise of a glorious rest—and came upon them as a gentle shower. The immersion was unto death, a punishment and token of displeasure, a complete overthrow. The sea covered them. Ex. xv: 10. Brother Tweedie's mode, and not the immersion mode, was the sign of a blessing—not of a curse. The first is called Baptism, 1 Cor. x: 2. The other is not, nor there any instance of Baptism by immersion in the Word of God. The nobleman did not find it there—nor did the person Mr. T. baptized. If anyone will show the writer one instance of baptism in the scriptures by the mode practised by Mr. Tweedie, or immersion, he will submit to the ordinance in that way—until then he will still be 'obedient to the faith,' and follow the God-appointed pattern—pouring or sprinkling."

ENGLAND, AUSTRIA AND TURKEY. WHAT the outcome of the present muddled condition of affairs in Europe will be it is not easy to foresee. The Turks think they see through the mists, and they have ventured to practice the art of prophecying. The feeling in England and Austria in reference to Turkey, it is assumed by the Turks, has recently materially changed. They imagine that it is contemplated to divide their empire. A correspondent of the London "Times" gives the programme which, according to the Turks, is soon to be carried out.

In the new game the players are to be the same as before, but they will be differently grouped—old antagonists being friends, and old friends becoming antagonists. The two leading antagonists are to be Turkey and Austria. Russia is for a time paralyzed, and Austria, consequently, considers this the proper moment for extending her influence and her frontiers eastwards. As the absorption of the Southern States is virtually an attack on Russian interests, the Czar will become the ally of the Sultan; and England, whose Russophobia blinds her to the dangers of Austrian aggression, will take the side of Austria. When Austria invades the Sultan's dominions, the Italians must prevent her seizing the Albanian coast, and will make an effort to carry out the programme of the *Italia Irredenta* party. By this movement France will be threatened, and Berlin must come to the help of Vienna. But as soon as Germany is engaged in a war, France will endeavour to recover Alsace and Lorraine. In this way we shall have a grand European struggle, which the believers in the speedy advent of the Millennium may perhaps, recognize as the battle of Armageddon spoken of in the Apocalypse; and on the one hand Austria, Germany, and England, and on the other hand, Turkey, Russia, and Italy.

These predictions are founded on a supposed change in the policy of Austria and England with regard to Turkey. Both these powers were formerly among the most strenuous defenders of the integrity and independence of the Ottoman Empire, but recent events seem to indicate that they have now abandoned that policy and are making preparations for securing their respective shares of the sick Man's inheritance. It is explained, in its advance toward the East, and the Bosphorus, first by means of commerce, railways and political propaganda, and afterwards by military occupation and annexation, while England would of course prove fatal to Russia by permanent and a serious blow to Russia by permanently checking her advance to the Mediterranean. It is only natural, therefore, that the Padishah and the Czar should seriously think of combining for the common defence. A decided rapprochement between the two sovereigns has, we are assured, already been made, and a formal defensive alliance is on the point of being concluded.

We learn by papers from the Upper Provinces that Rev. W. Brookman, Church of England clergyman, and late rector of St. Thomas Church, St. Catharines, Ontario, has recently seceded, and gone over to a so-called "dissenting" church. Bishop Gregg, of the Reformed Episcopal Church, reports that, during the year 1879, he received into the Reformed Episcopal Church 3000 persons, who had recently seceded from the Church of England. The following item comes to us from a Western correspondent, and indicates the progress of the Reformed Church in England:—

The entire congregation, ministers and officers of St. John's Church, Dundee (Church of England), have joined Bishop Gregg. The Rev. H. E. Taylor, lately a Church of England minister in the Church of England, has joined the Reformed Church, and will minister to a congregation of the Church of England that have, like the brethren in Dundee, concluded to unite with the Reformed Church of England. Mission services in a hall have had to be opened at St. Andrew's Church, Kent, owing to the overcrowding of Bishop Taylor's Church. The Lord Lieutenant of the County is a worshipper at this church; lately Lord Sydney and Lady Grey took Communion side by side from the hands of Bishop Tuke. At Wilmington and Ten Town churches are to be enlarged, and work for the same purpose is about to commence at Sidcup. Austria has made application for the plant of the Reformed Episcopal Church made application for admission to the ministry of the Reformed Episcopal Church.

COMETS.

The Astronomer Royal of England has announced that a new comet has appeared in the Southern heavens. What does this mean? Whether this comet will visit Northern latitudes, and become visible to the naked eye, remains to be seen. In past times many persons supposed the appearance of comets portended great wars. Probably this supposition was superstitious. And, yet, in many instances, great wars have followed the appearance of remarkable comets. The war of 1812 in this country, and the great wars of Napoleon, were preceded by the comet of 1811. The war between Mexico and the United States was closely connected with the comet of 1843. In 1858 an unparalleled comet for several weeks, in great splendour, swept the sky. This was followed by the comet of 1861. Then came the great civil war of the United States. Not long preceding the march of Russia's army upon Constantinople was the comet of 1875. A popular astrological almanac is published in London, in which there is a pictorial prophecy for the year 1880, showing a helmeted woman, armed with a sword, dominating over a field filled with tramping armies. Meanwhile the great powers of Europe are gathering augmenting armies. And, now, in the beginning of 1880, a strange comet appears. Something, probably, is about to come to pass.

THE PRESIDENTIAL CONTEST.

The meeting of the Republican Convention of the State of New York was held last week. The decisions of the New York Convention, in the Presidential campaign, are always regarded as especially significant. "As goes New York, so goes the Union," it is often claimed. The Utica Convention of last week voted for Grant for the Presidency by a good majority; and then, subsequently, directed its delegates to the Chicago General Convention to go solidly at Chicago for Grant. Pennsylvania, also, the next largest State in the Union, it will be remembered, went, in its Republican Convention a few weeks ago, for Grant. The probabilities are that the Republican Conventions soon to be held, in other large States, will follow the example of New York and Pennsylvania. Grant, therefore, in front of the scenes, appears to be the coming candidate of the Republic party.

But, in every Presidential contest, in these later times, there is "a machine." The machine is managed by artful and influential politicians. Some of these strong politicians may be planning behind the scenes, for the nomination of Blaine, or Conkling, or Sherman, or even for Hayes. It may suit the party purpose of some to shout aloud for Grant now, who, before many weeks, will cry: "Away with Grant; and give us some other name." The influences which the out-and-out Grant men must overcome in order to succeed are potent; but there is a fair prospect that they will win the day.

THE QUEBEC GHOST.

The Rev. Mr. Webster, a Church of England clergyman, of Quebec, has recently seen a ghost, he says. A second, and again a third, time he was favoured with the sight. The vision did not alarm the reverend gentleman, although after its disappearance he was "very much agitated." The ghost remained for "about half an hour" in one position before his eyes. It presented a "most angelic appearance." This ghost was not like one which had formerly disturbed a contemporary, and which was discovered to be in the shape of a cat, with her head in an empty lobster can, and which made strange noises. No cat, with her head in an empty lobster can, ever presented a "most angelic appearance." The ghost was attended, while in Mr. Webster's presence, with other "less angelic spirits." They were not obscuring, but partially "obscured by the prominence of the central figure. This visitant accommodated the former clergyman with some revelations, not in words, but by signs. The purport of these signs Mr. Webster has taken down in Greek. He purposes to deliver lectures, in central places, in the Dominion, on this interesting theme. Many persons will probably listen with great expectation to Mr. Webster's story of his ghostly visitor.

Mr. Webster is probably an overworked clergyman, with his digestive apparatus somewhat out of tune. A little rest, and a change of scene, would, we think, be of great benefit to the Quebec parson.

Considerable enthusiasm has been awakened in St. John in favor of having the New Provincial Buildings erected in that city, and of having St. John made the Seat of Government. Several meetings have been held in the city, for considering the expediency of such a change, and resolutions in its favour have been adopted. It is affirmed that the removal of the Seat of Government, and especially the Law Offices, to St. John would be a great convenience to three-fourths, or four-fifths, of the lawyers of New Brunswick; and would also be convenient for many of the members of the Legislature. St. John offers a free site for the Provincial Buildings; and a residence, without cost to the Province, for the Lieut.-Governor.

This extraordinary winter which is now rapidly passing away still maintains its peculiarly mild features. It is doubtful if, for many years, the temperature of the months of January and February has shown so high an average as during those months of the present season. During the latter part of February the slopes of the Citadel Hill, in this city, were not only almost entirely free from ice and snow, but the grass thereon presented quite a greenish hue. March has come in with clear skies, and remarkably sunny and pleasant days. Such a winter season is often followed by a cold, stormy, and tedious, spring time.

REV. JOSEPH HART, of St. John, has been, for the greater part of the last few weeks, unable to leave his bed, except for a short time each day. He has been rather more comfortable the last few days, and was able one day last week to take a short drive.

The fell destroyer, whose hand is against every man, has been, in Moncton, the field of our recent pastorate of three years, slaying, upon the right hand and upon the left, the aged, the youthful, and those who were in the midst of their years. Last week we noticed the taking away of some of the youngest of that community. Our columns also then announced the removal of Capt. W. D. Faulke, when he had almost reached his fourscore years and ten. Captain Faulke was for many years a member of our Israel. In age and feebleness extreme he had waited long for the call of the Master. This week's WESLEYAN contains an obituary of Mrs. Annie T. Taylor, wife Mr. R. Thompson Taylor, of Moncton. Mrs. Taylor was, during the greater part of the time of our residence there, the organist of our church. She seemed to us then, so happily was she situated, and so surrounded by friends and associations, as destined to see many useful and happy years. But there is no fold, however watched or tended, whereinto the enemy may not break. No forethought, no prudence, no solicitude, no sympathy, no affection, no tears, no prayers, can save us from the inevitable doom. He, with whom are the issues of life and of death, doeth all things well. He maketh all things work together for good to those who, in affliction, are brought in penitence, and trust, to the feet of Jesus. We extend our deep sympathy to the bereaved families to whom these afflictions have come.

We regret to have to announce that Rev. Thomas Marshall of Dorchester, has had his only child—George Baird, aged one year and three weeks, taken from his home circle by death. Many friends of Mr. Marshall will join with us in heartfelt sympathy for the afflicted parents.

The Lecture on the "Great Pyramid of Cheops" by C. F. Fraser, Esq., was well received by a large audience when delivered in this city a few weeks ago. The Lecture will be repeated this (Friday) evening in Masonic Hall. The subject is one of wide spread interest, and will no doubt draw a full house to-night.

The old and well known firm of Meneely & Kimberly long and so successfully engaged in the Bell Founding business has been dissolved, by the withdrawal of Mr. Kimberly from the business. The business will hereafter be conducted, as appears by advertisement in another column, by the Clinton H. Meneely Bell Company, and at the old stand in Troy, New York.

WE would advise families in want of anything in the boot and shoe line, to give Mr. E. Boreham a call. See advertisement in another column.

We would call the attention of our readers to the advertisement of Messrs. Forsyth, Sutcliffe & Co., in another column. The lady readers of the WESLEYAN will find some valuable information in Mr. Wm. Crowe's new advertisement in another column.

A SIGN OF THE TIMES.

Some members of the Metropolitan Church choir in Toronto, recently took part in the performance of something known as "Pinafore." They did so, not merely in their individual capacity, but as members of that well-known and popular choir. On this fact being made known to the trustees of the church prompt action was taken, and each of those participants in the Pinafore business was made the recipient of the following communication:—

METROPOLITAN METHODIST CHURCH, TORONTO, February 25, 1880. MADAM (or SIR),—The Trustees of the Metropolitan Church having learned from a play-bill that you are a member of an organization known as the "Toronto Church Choir Opera Company," and also that you have announced yourself as a member of the Metropolitan Church Choir, I am instructed by the Board to inform you that you are hereby dismissed from membership in said choir. And, further, that should you hereafter use the name of this church for similar purposes, the Board will take such proceedings to restrain you as they may be advised. I am, Madam (or Sir), Yours, etc., etc., T. G. MARCO, Sec'y. Trustee Board.

THE NATIONAL REPOSITORY for March contains two illustrated articles, one on the "West Point Military Academy," by R. Wheatley, and the other on "American Art," by J. H. Worman. The tale of "Maroussia" is continued through two more chapters; and a critique on "Abelard" is contributed by Mrs. M. L. Dickinson. "A Consolated Life," by Mrs. G. M. Sites, is a sketch of Mrs. Maclay, Missionary lady in Japan. Several selected articles and poems, and the "Editorial Miscellany," (this month quite full) make up the number.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending February 21st and 28th respectively, have the following contents: The Progress of Taste, and The Successors of Alexander and Greek Civilization in the East, Quarterly; Fucinus, a Lost Lake and a New Found Land, *New Quarterly*; Sir Humphrey Davy, *Temple Bar*; Some hints on the Teaching of Latin, *Macmillan*; An Imprisoned Princess—Leonora Christina of Denmark, *Fraser*; The Civil Code of the Jews, and the German Army, *Pall Mall Gazette*; Revolutionary Laughter, and Children of the Pantomime, *Graphic*; Canon Liddon, *Spectator*; Ingenuity Misapplied, *Chambers' Journal*; and in the way of Fiction, *Celia, an Idyll*, and instalments of "He that will not when he may," by Mrs. Olyphant, and "Adam and Eve" by the author of "Dorothy Fox," and the usual amount of poetry.

POSTAL CARDS.

LIVERPOOL, March 1, 1880. DEAR BRO. CURRIE.—With thankful hearts we record God's great mercies. Several weeks ago we commenced special services, though some members of our church thought the time unfavorable. My own mind was moved, I believe by the Spirit of God to go on, and we went on. The result has justified our course. Nearly sixty persons have come forward to seek salvation, and the whole church is feeling the quickening influence. I cannot say too much of the valuable assistance I have received from Bro. Lockhart.

LIVERPOOL, March 1, 1880. DEAR BRO. CURRIE.—The date of that extract from my brief note to you week before last is wrong as given in the WESLEYAN last week. It was written on the 17th or 18th, not on the 24th. I mention this because that the state of things here in regard to the special services when I wrote would not apply to the 24th, for things had a good deal changed then for the better. On the evening of the 19th the aspect of the services very much improved—quite a number came forward to be prayed for and counseled in regard to how they were to be saved. Since then the work has gone on very encouragingly, and a goodly number have found peace with God.

PORT MOUTON, Feb. 24, 1880. DEAR BRO. CURRIE.—The Lord is graciously visiting us at Port Jutias with marked tokens of his presence and power. For three weeks special services have been held, and 18 persons have stood up or come forward to the altar for prayer, most of them heads of families, some of whom are now rejoicing in the blessed knowledge of sins forgiven, and happy in a Saviour's love. We are looking and praying for the coming shower, of which there are the precious droppings—to God be all the praise. Brethren pray for us.

NOVA SCOTIA GENERAL CONFERENCE. The following sum since last acknowledged amount previously Middle Musquodobit Wallace, Oxford, Annapolis, Port Hawkesbury. FORTY-THREE churches and paid their contribution. Will the Superintendent circuits please forward by them, in amount amount may General Treasurer.

FROM THE

With remembrance to the favorable result good prospects of pecuniary cheerfulness many circuits were successfully moved at when we "There is that creath; there that is meet, and on account of NOVA SCOTIA Halifax North, per Port La Tour, RELIEF AND The circuit ret although not so size. Our friends to see that the hregate now m HUNDRED THOUS are still 294 clere from. Many of tances on account brethren concern of promised subs delay. Please d money due is ex warded subsequent and so our much has been s Connexion towa we say, Please le of the best circ arrived during t town. P. E. I. I figure of \$2,280 which is paid. MINISTERS JAMES Davidson McDonald CARROLL Jos. Pascoe... 10 John Roney... 6 Jas. Love... 10 LIST since last acknowledged NOVA SCOTIA Warren... \$30 Truro... 25 River John... \$25 N. S. AND P. Dorchester... \$100 Bechuque... 9 NEWFOUNDLAND Carbonar, in part... \$184 Cupids... 20 Western Hay... 20 RETURNS FROM Toronto Conference London Montreal, per N. Scotia N. Brunswick Newfoundland Total amount reported Cash received to date CASPER EASTERN Rev. Prof Burwash, Rev. Dr. Kennedy, Bechuque, per Rev. W. Dorchester, Rev. T. Marshall, per instalment... Rev. J. T. Davidson, 1st instalment... Rev. Geo Harrison, 2nd instalment... Rev. J. Sellers, per instalment... Rev. H. B. Baker, per instalment... Petite Hivier, per Rev. J. J. Johnson, 2nd instalment... Sackville, per Rev. R. Mount Stewart, per wait... Rev. E. Bell, per Rev. J. B. Gales, per Rev. J. A. Eger, per Rev. J. M. Pike, " G. W. Tuttle, " Jas. Sharp, " Jos. Baker, " Wm. Alcorn, " John Craig, " Wm. Purvis, " Amherst, Nappan & Miandis River Philip, " Wentworth, Wallace, Spring Hill, Southampton, Warren, P. Esbards, Newport, Windsor, Musquodobit Har., Stellarton, Pictou, River John, Mid Musquodobit, Mathad, Onslow, Rev. J. Angwin, " A. F. Weldon, " J. Ashbury, " T. D. Hart, " G. O. Robinson, " Wm. Robinson, " Lockport, Upper Kent, per Rev. Keswick, " Gilbow, " Jacksonville, " Boiestown, " Rev. R. S. Crisp, " Lunenburg, " Rev. A. S. Tuttle, " Rev. A. C. Lockhart, " NOVA SCOTIA GENERAL CONFERENCE The following sum since last acknowledged amount previously Middle Musquodobit Wallace, Oxford, Annapolis, Port Hawkesbury. FORTY-THREE churches and paid their contribution. Will the Superintendent circuits please forward by them, in amount amount may General Treasurer.

A STRUGGLING HEART.

"But I am poor and sorrowful: let thy salvation O God set me up on high."—Psalm lxxii. 29.
Your needs, O Psalmist, all are mine,
My base estate feels regal woe,
The steps down from your august throne,
Lead to my level far below.
I cannot trust my best resolves;
They part like wax in sin's fierce flame;
My heart deceives me—when I call
No voice within its name God's name.
Sometimes I fain would rise and mount,
Where light is, and the land of rest;
Then false paths lure me till I tire
And sink content to be unblest,
And wildly reacting out hot hands,
Fill them straightway with noxious flow-
ers.
And weave me garlands for my wine,
Seeming to cheat the lagging hours,
Vain are these tricks against remorse
Which cools the fever of my blood,
And thrusts me into deeper dark,
And further from the perfect good.
I hear your harp, O Royal Bard,
And I take courage—for its strings
Wail with your agony, and tell
By whose dear aid you rose again
When stumbling from your throne you fell.

YEDDIE'S FIRST AND LAST SACRAMENT.

A poor idiot, who was supported by his parish in the Highlands of Scotland, and passed his time in wandering from house to house. He was silent and peaceable, and won the pity of all kind hearts. He had little power to converse with his fellow-men, but seemed often in loving communion with Him who, while He is the high and Holy One, condescends to men of low estate. Yeddie, as he was called, was in the habit of whispering and muttering to himself as he trudged along the highway, or performed the simple tasks which any neighbour felt at liberty to demand of him. The boys, while they were never cruel to him often got a little fun out of his odd ways. He believed every word they said to him; and because he had been told in sport that if he once rode over the hills to kirk in a donkey-cart, he would never be heir to the Earl of Glen Allen, he refused all the kind offers of farmers and cotters, and replied always in the same words:—

"Na, na; ill luck falls on me the day I mount a cart: so I will a gang on my ain feet up to the courts of the Lords house, and be talking to himsel' as I gang."

Once when a merry boy heard him pleading earnestly with some unseen one, he asked:

"What ghost of goblin are you begging favours of now, Yeddie?"

"Neither the one nor the tither, ladie," he replied. "I was just having a few words wi' Him that neither yersel' nor I can see and yet wi' Him that sees baith o' us!"

The poor fellow was talking to God, while the careless wits ones laughingly said, "He is talking to himself."

One day Yeddie presented himself in his coarse frock and his hobnailed shoes before the minister, and making a bow much like that of a wooden toy when pulled by a string, he said:

"Please, minister, let poor Yeddie eat supper on the coming day wi' the Lord Jesus."

The good man was preparing for the observance of the Lord's Supper, which came half-yearly in that thinly settled region, and was celebrated by several churches together, when the concourse of people made it necessary to hold the service in the open air. He was too busy to be disturbed by the simple youth, and strove to put him off as gently as possible. But Yeddie pleaded:

"Oo, minister, if ye but kened how I love Him, ye wud let me go where He's to sit at table!"

This so touched his heart, that permission was given for Yeddie to take his seat with the rest. And although he had many miles to trudge over hill and moor, he was on the ground long before those who lived near and drove good horses.

As the services proceeded, tears flowed freely from the eyes of the poor "innocent," and at the name of Jesus he would shake his head mournfully, and whisper:

"But I dinna see Him."

At length, however, after partaking of the hallowed elements, he raised his head, wiped away the traces of his tears, and looking in the minister's face, he nodded and smiled. Then he covered his face with his hands, and buried it between his knees, and remained in that posture till the parting blessing was given, and the people began to scatter. He then rose, and, with a smiling face lighted with joy and yet unaltered with solemnity, he followed the rest.

One and another from his own parish spoke to him, but he made no reply until pressed by some boys. Then he said:

"Ah, lads, dinna bid Yeddie talk to-day! He's seen the face of the Lord Jesus among His ain ones. He got a smile fra' His eye and a word fra' His tongue; and he's afa'el to speak lest he lose memory o't; for it's but a bad memory he has at best. Ah, lads! lads! I ha' seen wi' these dull eyes yon lovely Man! Dinna ye speak, but just leave poor Yeddie in His company."

The boys looked on in wonder, and

one whispered to another, "sure he's noe langer daft. The senses ha' come into his head, and he looks and speaks like a wise one."

When Yeddie reached the poor cot he called "home," he dared not speak to "granny" who sheltered him, lest he might, as he said, "lose the bonny face." He left his "porritch and treading" untasted; and after smiling and patting the faded cheek of the old woman, to show her that he was not out of humour, he climbed the ladder to the loft where his pallet of straw was, to get another look and another word "fro' yon lovely Man." And his voice was heard below, in low tones.

"Ay, Lord, it's just poor me that's been sae lang seeking Ye; and now we'll bide together and never part more. Oh, ay! but this is a bonny loit, all goold and precious stones! The hall o' the castle is a poor place for my loit this bonny night!" And this voice grew softer till it died away.

Granny sat over the smouldering peat below, with her elbows on her knees, relating in loud whispers to a neighbouring crone the stories of the boys who had preceded Yeddie from the service, and also his own strange words and appearance.

"And besides all this," she said in a hoarse whisper, "he refused to taste his supper—a thing he had never done before since the parish paid his keeping. More than that he often ate his own portion and mine too, and then cried for more—such a fearful appetite he had! But to-night when he cam' in faint wi' the long road he had come, he cried, 'Noe meat for me granny; I ha' had a feast which I feel within me while I live. I supped wi' the Lord Jesus, and noo I must e'en gang up to the loit, and sleep wi' Him.'"

"Noo, Molly," replied granny's guest, "doesna that remind ye o' our Lord Himsel, when he tell'd them that bid Him eat, 'I ha' meat to eat that ye not of?' Who'll dare to say that the blessed Hand that fed the multitude when they were set upon the grass, hasna' been this day feeding the hungry soul o' poor Yeddie as he sat at His table? Ah, Molly, we little know what humble work He will stoop to do for His ain puir ones who cry day and night to Him! We canna tell noo but this daft laddie will be greater in the kingdom of heaven than the Earl himsel'—puir body—that looks very little noo as if he'd be able to crowd in at the pearly gate!"

"And oh, Janet, if ye could ha' seen the face of yon puir lad as he came into the cot! It just shone like the light, and at first—even afore he spoke a word—I thoct he was carrying a candle in his hand! I believe in my soul, good neebour, that Yeddie was in great company to-day, and that the same shining was on him as was on Moses and Elias when they talked with Jesus on the Mount. I e'en hope he brocht the blessing home wi' him to bide on the widow that was too auld and feeble to walk to the Table, but who has borne with him and toiled patiently for him, because he was one of the Lord's little and feeble ones."

"Oo, ay, doubtless he did bring hame the blessing and that ye'll get the reward o' these many cups o' cold water ye've given him; for what's the few pence or shillings the parish grants ye, compared wi' the mother's care ye gave him?" said Janet.

"Aweel, aweel," replied granny, "if I get the reward, it will not be because I wrought for that; I seemed ne'er to ken, syne the day I took the daft and orphaned lad, that I was minding and feeding and clothing one o' these little ones, and I ken it better to-night than ever. I ha' strange new feeling mysel' too, neebour, and I am minded o' the hour when our blessed Master come and stood among his faithful ones, the door being shut, and said, 'Peace be unto you.' Surely this strange, heavenly calm canna be o' earth; who shall say that Himsel' is not here beside us twa—come to this place more for the daft lad's sake than our ain?"

And thus these lowly women talked of Him whom their souls loved, their hearts burning within them as they talked.

When the morrow's sun rose, granny, unwilling to disturb the weary Yeddie, left her poor pillow to perform his humble tasks. She brought peat from the stack and water from the spring. She spread her humble table and made her "porritch;" and then remembering that he went supperless to bed, she called him from the foot of the ladder. There was no reply. She called again and again, but there was no sound above the wind whistling through the openings in the thatch. She had not gone up the rickety ladder for years; but anxiety gave strength to her limbs, and she soon stood in the poor garret which had long sheltered the half-idiot boy. Before a rude stool, half-stuffed with kneeling, with his head, resting on his folded arms, she found Yeddie. She laid her hand upon his head, but instantly recoiled in terror. The heavy iron crown had been lifted from his brow, and while she was sleeping, had been replaced with the crown of the ransomed, which faded no away. Yeddie had caught a glimpse of Jesus, and could not live apart from Him. As

he had supped, so he had slept—with Him.

A deep awe fell on the parish and the minister at this evident token that Christ had been among them; and the funeral of the poor lad was attended from far and wide. A solemnity rarely seen was noticed there, as if a great loss had fallen on the community instead of the parish relieved of a burden. Poor "granny" was not left alone in her cot; for He who had come hither after that last supper with Yeddie was with her to the end.

ST. JOHN AND HIS KITTEN.

AN OLD CHURCH LEGEND.

By Mrs. H. C. CONANT.

St. John had travelled through many lands, and had converted multitudes to the Gospel. And everywhere he went he taught love to God, and pity and compassion for all his creatures. Once as he was passing through a heathen country, he saw a cruel sight. A crowd of blind heathen were amusing themselves with the torments of a poor kitten, which they had fastened to a tree, as a mark for their arrows. St. John hastened into the midst of them, crying, "Stop this wicked sport! Know that all creatures have their share in nature as well as man. They came from God; each in its way, reveals to us his face; and all shall one day return to their eternal source. Your own wise men have so taught, as well as we, who are the followers of Christ."

When they saw that he spoke reverently of their wise men, they gathered round him, and listened willingly to his words. He cast a joyful look to heaven, and gives free course to his speech. He tells them of the Word foretold by Plato, who has reconciled man to God; who, by his holy crimson blood, has quenched the flames of wrath; and to whom a second divine world has sprung from the Virgin's womb. The heathen gazing on the countenance of John, behold it beaming with the pure light of heaven; and falling on their faces the whole great multitude receive baptism at his hands.

One only remains unbelieving. "Why dost thou not work a miracle?" he asks. "Let me see thee like a prophet awaken the dead; then shall I know that thou art a true messenger of God." The apostle stretches out his hand toward the poor animal which lies dead against the tree, pierced by a hundred arrows, and with a touch restores its life and heals its wounds. Then the scoffer becomes a Christian and cleaves to John as his disciple.

But now, wherever St. John goes, the kitten follows him. Night and day she stays close by his side, rubs herself fondly against him, leaps into his lap, and mews coaxingly for notice. The saint well pleased, returns her caresses strokes her arched back, and smiles to hear her contented purr. To him, embracing all things in his love, the love of no creature is worthless. Thus many a leisure moment is spent away with his dumb companion. This greatly afflicts the new disciple, and he chides the apostle ironically. "Master," he says, "the people count thee a saint, and yet thy mind cleaves to such childish things. It passes my thoughts how such a wise, thinking man, to whom is given the vision of heavenly glory, can stoop to befriend himself with a stupid cat."

"My son," replies John, "what hast thou there in thy hand?"

"It is my bow," said the youth, "wherewith I slay the beasts of the forest in the chase, and the whizz of its string calls down the birds of the air."

"String thy bow," says John.

Quickly was the bow strung; but when the youth had gazed round, far and near, and perceived no beast or bird, he again slipped off the string.

"Wherefore do you that?" as St. John.

"Because, master it is necessary to success in the chase. The string soon grows weak when stretched, and the bow itself loses its spring. Should the hunter carry his bow always strung, it would fall him in time of need."

"Look you now, my son," says John, "the spirit of man is like the bow and string. Nature limits us on every side. Without sleep can nothing living live; without rest no soul can raise itself to heaven. All things subsist by the alternation of day and night, of light and darkness. The flowers which charn thee by day, at evening bend their heads to the earth. Yea, the sun which in the morning climbs the sky like a giant in his strength, sinks downward to the earth at night. So is it with the human spirit. The divine spark cannot be ever glowing; for whatever weds itself to the earthly, must be weakened in heavenly splendor. Therefore has God imaged his glory to us in a thousand forms, that we may rejoice in his works, and in love to his creatures, and then turn from them strengthened to the holy mystery of worship. He would not that in the Master we should forget the Master's works; since it is through his works we learn to know the Master. And he who learns them rightly, beholds his power in the kitten not less than in behemoth; he who seeks him only in the stars of heaven, shall never see the glory of his face."

A Story for our Young People.

TRUST AND WAIT.

"Why was I ever brought here?" cried a wild-rose stock, as it stood bare and leafless among a dozen or more beautiful trees of the same species, whose flowers, of every size and hue, breathed fragrance on the air of the bright summer morning. "Why was I ever taken from my native hedge-row, where the bees sipped honey from my blossoms, and the butterflies sunned themselves among my branches?"

"And who are you?" said a beautiful white rose, as she bent gracefully forward. "I am now a dried-up, useless stick," replied the stock; "I was the beauty and pride of a country lane, my flower, the delight of the village children, and many a tired traveler as he passed by was refreshed by my soft fragrance. Those happy days are over forever; my leaves, my flowers, my branches, all are torn from me; and to aggravate my troubles, I am placed here to be reminded by your life and beauty of what I was and what I am."

After the stock ceased speaking, there was a sorrowful pause among her hearers; then the white rose said:

"Do not be cast down my poor friend; you are not the only one thus afflicted. Look at me; I was once as you are; I am what you may be."

The stock only answered, sadly:

"It is impossible that your sorrows can have been as great as mine; I cannot think that my troubles make me any better, but worse."

"Then trust," said the companion; "trust and wait."

"Trust and wait!" echoed they all, and richer perfume seemed breathed from their many-colored flowers; and the breeze caught up the sound, and bore it over hill and dale to a lovely wood, where a nightingale sat silent; and so beautiful seemed the words to the bird, that, springing upward to the oft-visited bough of a stately elm, he turned them into music, and the sounds floated back again to the garden, and were echoed in the songs of the thrush, and the linnet, till "Trust and wait!" seemed whispered and warbled all round the stock.

"Do they all say so?" thought she; "then I will try to do it."

By and by a tiny craft was inserted by the gardener into her stem; but she scarcely noticed it.

"It makes little difference what they do with me now," she thought; "the old days can never return. Still, I will trust and wait."

And so she did, till summer faded into autumn, and winter laid his icy hand upon the garden. The flowers hung their heads when they felt his cold breath, and the leaves fell sadly from the trees as the autumn wind warned them of his approach. The thrush and the nightingale were heard no more; but from the bare branches where they used to sing, the same words of hope came to the rose stock in the shrill tones of the robin; for "Trust and wait!" was the burden of its song also.

At last winter's icy reign was over; from the hard ground the snowdrop raised its modest head, and the pale, sweet faces of the primroses smiled among their broad leaves. To the stock, too, a change came; leaves decided her once bare stem, and new life seemed to thrill through every fibre.

"But my sweet blossoms are gone for ever!" she thought.

Still the returning swallows brought the same message as the nightingale and robin had before, for they twittered "Trust and wait!" as they sported in the sunshine above her. All her companions sprang into flower at the musical call of June, but no bud appeared among her leaves; yet the stock was content, for she had almost learnt her lesson; and once more summer was succeeded by autumn, and autumn by winter. Winter fled at the approach of spring, and again all things were: awaking into life. The rose-stock was covered with large beautiful leaves, and among them, unknown to any but the dew-drops and the sunbeams, a tiny bud was growing. Each day it became larger and stronger, and yet so gradual was its growth, that the stock hardly knew of its existence. But one morning, when the sun was taking his first peep through the parted curtains of the east, she woke, and there, among her leaves, rested a lovely flower of deepest crimson, bathed in dew-drops, which the morning sunbeams were turning into a cluster of gems. For some minutes the tree (a wild-rose stock no longer) gazed in wondering delight at her beautiful offspring; then she turned towards her friend, the white rose, and whispered softly:

"Look at the end of all my waiting, the reward of all my trust!"—Early Days.

The observant "small boy" went to church and heard the minister repeatedly say in his prayer, "Grant us, O Lord." He reported at home that the minister had "come out strong for Grant."

SCRIPTURAL ENIGMA. No 18.

55 LETTERS.

- My 4, 54, 12, 36, 43, A Jew, father of seven sons.
My 8, 19, 38, 33, 48, is a small plant.
My 45, 13, 19, 1, 34, a measure.
My 27, 11, 40, 11, a prophet.
My 37, 55, 2, 10, 19, a city where the ark of God was sent.
My 44, 17, 43, 18, 30, 10, 26, what Judas was.
My 15, 50, 54, 23, 31, 22, 12, 27, is vegetable.
My 16, 53, 39, a tree mentioned in Scriptures.
My 14, 30, 9, 21, 3, 49, 29, a city of Haderezer the king.
My 51, 6, 24, 32, 35, 47, a faith spoken of by Paul.
My 25, 46, 5, 23, 4, a book in the Bible.
My 41, 39, 6, 42, 1, 28, 18, 28, 40, are musical wind instruments.
The whole is a verse in the New Testament.
Halifax. D. C. P.

We will hereafter give two weeks, instead of one week, for receipt of answers to Enigmas. The answers to former enigmas will not, therefore, appear until next week.

HUMAN LUCIFER-MATCH.

Lighting gas with the finger is a feat anybody may perform. Let a person, in his slippers, walk briskly over a woolen carpet, scuffing his feet thereon, or stand upon a chair, with its legs upon four tumbler to insulate it, and be there rubbed up and down on the body a few times with a muff, by a second individual, and he will light his gas by simply placing his finger to the tube. It is only necessary to take the precaution not to touch anything, or be touched by anybody, during the trial of experiment. The shock of electricity acquired by the process we have described is discharged by contact with another object. One person must turn on the gas while the other fires it.—Baptist Weekly.

A college romance is told by The Atlanta Constitution. Many years ago a young fellow went to Yale College. The father was very rich and the youngster lived in grand style at the university. Suddenly the old gentleman failed and had to withdraw his son from college. The boy, however, felt the necessity of an education, and determined to have one anyhow. He, therefore, went to work and learned a trade as a machinist. While he was at his work his old associates cut him and refused to have anything to do with him. The young ladies which whom he had been a great favorite failed to recognize him when they met him. One day while going from his work he met a wealthy young lady who had been his friend. He had his tin dinner-bucket over his arm, and supposed she would cut him as all the rest had done. She smiled pleasantly, addressed him as "Tom," and insisted that he should call and see her as he had always done. She said: "There is no change in you, as far as I am concerned." The years rolled on. The young workboy became wealthy, and owner of a factory in which 1,500 men and women are employed. The young girl grew to womanhood and married. Her husband borrowed a large sum of money from the rich man and died before he had paid it, leaving his family with but little property. The capitalist sent her, with his condolence, a receipted note for her husband's indebtedness; and now the son of the millionaire, is going to marry the daughter of the one woman who was faithful and true to the young workboy at College.

DEAFNESS IN CHILDREN.

The ear is subject to affections that impair its functions at the earliest period of life; indeed, it is frequently found to be defective at birth. Children are exposed to influences from which they seldom entirely escape without more or less aural disease. Such are the consequences of colds, which, when of long continuance, are productive of enlarged tonsils, chronic catarrh of the mouth, throat, and nose, the resulting sympathetic deafness in some instances being so great that instruction is impossible, and the child is unable to learn to talk. It is then a deaf-mute.

The fact should not be lost sight of that at this early period of existence the function of hearing is crude, and requires gradual cultivation for its development, and that any deafness should be promptly met. Thus the hearing of children ought to be often tested, and although accurate results may be difficult of attainment, the knowledge gained is advantageous.

Should an infant escape all other causes of aural disease, it encounters at the seventh month a physiological process in development; that is frequently the source of great irritation in the mouth, and of sympathetic irritation in the ears. I refer to the cutting of teeth, which usually begins at this age. That this period is fraught with special danger to the organ of hearing is well recognized by both mothers and nurses who have long considered teething as in some way connected with the earache. Every one of the first twenty teeth in perforating the gum is liable

to be thus heral- for is the infant second year, the dentition is con- experienced and These first te- ject to prematu- natural absorp- the sixth year, cond dentition- cause sympathe- arises, and treat- the second teeth About the six- second of per- make their app- tenth year they the exception. These second- even more distu- the first; the ear- are persistent, t- eral more grave- phed, there is- irritation, altho- changes from th- time on indicat-

The foregoing draw attention in youth to fr- lack of curat- leaves the con- worse condition- invasions, in- d- parable injury- when comparat- respects pain, e- be too early ob- they are neglect- to treatment. Certain disea- frequently affect- scarlet fever, m- bro-spinal men- and mumps. I- these diseases, a- sence has been- etrachie may be- amputations of- in order that, i- ceive early atten- erally an early s- aff- ctions; but, c- instances very c- of the drum ca- mechanism exist- ble impairment of- It is believed- centage of the ad- normal hearing, p- ends on the neg- which allusion ha- DR. SAMUEL SEX- azine for March.

DIPL- The following- BOARD OF HMA- SQUARE, The following- the purpose of- the knowledge- facts concerning- minding all per- should be exer- spread of this- Diphtheria is- ious, and may b- either directly o- son to person. It may be con- act of kissing, co- ing; or indirect- used, as towels, e- etc.

The person eli- to rooms, house- and clothing, a- disease even after- Diphtheria att- ages and at all s- preference it att- who are debilita- filth, dampness, ever source. When a case o- any family, the- placed in a room- inates of the h- nured, as far as- only.

The sick cham- warned, exposed- aired; its furnit- will permit of clea- and all extra arti- and table drapery- bolstered furnit- should be remov- the sickness. The physician- should be the on- the room. Visitors to the- be warned of the- ous disease therei- ally should not b-

All clothing rou- or bed should be- ing water or in a- fluid, (8 oz. sulph- acid, and 3 gallon- before being carri- or handled by any- may be soaked in- and then placed- boiling. It is better not- for cleansing the- the patient, but r- should be imm- burned. All vessels for re- of the patient sh- tain some of the d-

55 LETTERS. 12, 36, 43, A Jew, father of... 33, 34, 48, is a small plant... 1, 40, 11, a prophet... 5, 2, 10, 19, a city where the ark... 7, 43, 18, 20, 10, 26, what Judas... 0, 54, 23, 31, 22, 12, 27, is veget... 3, 39, a tree mentioned in Scrip... 0, 9, 21, 3, 40, 29, a city of Had... the king... 24, 32, 35, 47, a faith spoken of... Paul... 6, 5, 23, 4, a book in the Bible... 9, 6, 42, 1, 28, 18, 28, 40, are musi... instruments... hole is a verse in the New Testa... D. C. P.

MAN LUCIFER-MATCH. ing gas with the finger is a feat... may perform. Let a person... shippers, walk briskly over a... carpet, scuffling his feet thereon... upon a chair, with its legs up... numbers to insulate it, and be... bed up and down on the body... nes with a muff, by a second... al, and he will light his gas by... facing his finger to the tuba... necessary to take the precau... to touch anything, or be touch... ybody, during the trial of ex... 2. The shock of electricity... by the process we have de... discharged by contact with... object. One person must turn... while the other fires it, - Weekly.

romance is told by The Constitution. Many years ago... fellow went to Yale College... er was very rich and the young... in grand style at the univ... idenly the old gentleman failed... to withdraw his son from... The boy, however, felt the... of an education, and determi... ne one anyhow. He, therefore... work and learned a trade as... ist. While he was at his... old associates cut him and re... have anything to do with him... g ladies which whom he had... reat favorite failed to recognize... en they met him. One day... g from his work he met a... young lady who had been his... He had his tin dinner-bucket... arm, and supposed she would... as all the rest had done. She... easantly, addressed him as "... d insisted that he should call... per as he had always done. She... There is no change in you, as... am concerned." The years... The young workboy became... and owner of a factory in which... and women are employed... ng girl grew to womanhood... ried. Her husband borrowed... um of money from the rich man... before he had paid it, leaving... with but little property. The... sent her, with his condolences... ed note for her husband's in...; and now the son of the... re, is going to marry the daugh... to one woman who was faithful... to the young workboy at Col-

INESS IN CHILDREN. r is subject to affections that... functions at the earliest per... fe; indeed, it is frequently... be defective at birth. Child... exposed to influences from... y seldom entirely escape with... less aural disease. Such... consequences of colds, which... long continuance, are produ... enlarged tonsils, chronic catarrh... mouth, throat, and nose, the... sympathetic deafness in some... being so great that instruction... sible, and the child is unable... to talk. It is then a deaf-mute... ct should not be lost sight of... his early period of existence the... of hearing is crude, and re... gradual cultivation for its de... at, and that any deafness... be promptly met. Thus the... of children ought to be often... d although accurate results... difficult of obtainment, the... ge gained is advantageous... an infant escape all other... aural disease, it encounters at... h month a physiological pro... development that is frequently... e of great irritation in the... and of sympathetic irritation in... I refer to the cutting of... hich usually begins at this age... s period is fraught with special... to the organ of hearing is well... ed by both mothers and nurses... e long considered teething as... way connected with the ear... Every one of the first twenty... perforating the gum is liable

to be thus heralded. Fortunate there- fore is the infant who has passed its second year, the period at which first dentition is concluded, without having experienced aural irritation. These first teeth, however, are subject to premature decay, as well as a natural absorption of their roots, before the sixth year, at which time the second dentition begins. From this cause sympathetic aural trouble often arises, and frequently continues while the second teeth are cutting. About the sixth year as stated, the second or permanent teeth begin to make their appearance, and at the thirteenth year they have all been cut with the exception of the wisdom-teeth. These second teeth are promoters of even more disturbance in the ears than the first; the earaches and discharges are persistent, the complications in general more grave. Subsequent to this period there is a cessation of dental irritation, although established discharges from the ears are liable to continue on indefinitely.

The foregoing remarks will serve to draw attention to the liability existing in youth to frequently recurring attacks of earache, each one of which leaves the conductive mechanism in a worse condition than before, repeated invasions finally leaving behind irreparable injury. In these cases, even when comparatively unimportant as respects pain, competent advice cannot be too early obtained, for the longer they are neglected, the less amenable to treatment they become. Certain diseases of childhood very frequently affect the ears; such are scarlet fever, measles, diphtheria, cerebro-spinal meningitis, whooping cough, and mumps. During the attacks of these diseases, and when even convalescence has been established, although earache may be absent, occasional examinations of the ears should be made, in order that, if affected, they may receive early attention. Deafness is generally an early symptom of most aural affections; but, on the contrary, in some instances very considerable impairment of the drum cavity and its contained mechanism exists without any perceptible impairment of hearing. It is believed that a very small percentage of the adult population possess normal hearing, which fact greatly depends on the neglect in childhood to which allusion has above been made. - Dr. SAMUEL SEXTON, in Harper's Magazine for March.

DIPHTHERIA. The following explains itself: BOARD OF HEALTH, 32 PEMBERTON SQUARE, BOSTON, Jan., 1880.

The following circular is issued for the purpose of more widely extending the knowledge of a few well attested facts concerning diphtheria, and reminding all persons that more care should be exercised to prevent the spread of this much dreaded disease. Diphtheria is contagious and infect- ious, and may be easily communicated, either directly or indirectly, from person to person.

It may be conveyed directly in the act of kissing, coughing, spitting, sneez- ing; or indirectly by infected articles used, as towels, napkins, handkerchiefs, etc. The poison elings with great tenacity to rooms, houses, articles of furniture and clothing, and may occasion the disease even after the lapse of months. Diphtheria attacks all classes, at all ages and at all seasons of the year. By preference it attacks children and those who are debilitated from exposure to filth, dampness, or foul air from what- ever source. When a case of diphtheria occurs in any family, the sick person should be placed in a room apart from the other inmates of the house, and should be nursed, as far as possible, by one person only.

The sick chamber should be well warmed, exposed to sunlight, and well aired; its furniture should be such as will permit of cleansing without injury, and all extra articles, such as window and table drapery, woollen carpets, upholstered furniture, and all hangings, should be removed from the room during the sickness. Visitors to the infected house should be warned of the presence of a dangerous disease therein, and children especially should not be admitted. All clothing removed from the patient or bed should be at once placed in boiling water or in a tub of disinfecting fluid, (8 oz. sulphat zinc, 1 oz. carbolic acid, and 3 gallons water) by the nurse before being carried through the house or handled by any other person. They may be soaked in this fluid for an hour and then placed in boiling water for boiling.

It is better not to use handkerchiefs for cleansing the nostrils and mouth of the patient, but rather soft rags which should be immediately thereafter burned. All vessels for receiving the discharges of the patient should constantly contain some of the disinfecting fluid.

Water closets and privies in the house should be disinfected daily with a solution of coppers, - two pounds to a gallon of water. Every kind and source of filth in and around the house should be thoroughly removed, and disinfectants freely used. Cleanliness tends both to prevent and mitigate the disease.

No. 115 GRAFTON ST. HALIFAX, N.S., August 4, 1879. MESSRS. T. GRAHAM & SON, - Dear Sirs - It gives me great pleasure to inform you of my perfect cure of CATARRH, from which I have suffered in its severe form for 12 years without being able to find a remedy for it, and I had long thought that nothing could cure me, but thanks to Providence and the use of your valuable preparation, CATARRHINE, I have been completely cured of that distressing and I might say disgusting complaint, and I only used one box. I can confidently recommend it to any suffering from that complaint. Yours truly, C. F. F. SCHOPPE.

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READ THE FOLLOWING TESTIMONIAL FROM PAYMASTER GOOLD. Halifax, N. S., 9th June, 1879.

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GEORGE FRASER, 76 GRANVILLE STREET, Managing Agent for the Maritime Provinces P. E. Island, Newfoundland, etc. July 19

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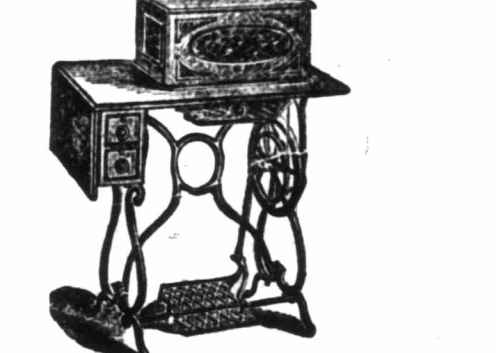
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F. S. SHARPE, Secretary. July 29, 79

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But all Books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor and not to the Book Steward.

INSTRUCTIONS AS TO REMITTANCES OF MONEY:

- 1.—When sending money for subscribers, say whether on or new, and if new, write out their Post Office address plainly. 2.—See that your remittances are duly acknowledged. A copy of one or two weeks may be sent by the Editor to the office. After that inquire if they do not appear. 3.—Post Office orders are always safe, and not very costly. Next to these is the security of registering letters. Money sent otherwise is at the risk of the sender.

RECEIPTS for "WESLEYAN"

Table with columns for Name, Amount, and Date. Includes entries for Rev. J. Gates for Wm. Graves and William Magee, Rev. F. H. W. Pickles for David Rockwell, etc.

In the list of Receipts in WESLEYAN of Feb. 20th the names John Reynolds and Thomas Swain should be set Reynolds and Heman Swain.

ILLUSTRATED HISTORY OF METHODISM AND SUBSCRIPTION BIBLES.

A fresh supply of these has been received this week, so that we have been at length able to fill several orders which much to our discomfort and the inconvenience of our agents have had to wait a long time. We have remaining now a small surplus stock, and we advise all our agents to send in their orders at once, before a rise in the prices which seems inevitable. The publishers have given us notice that they cannot continue to supply us upon former terms, the prices of materials for Book making having risen very greatly in the United States.

Halifax, Feb. 18, 1880. H. PICKARD.

JUST RECEIVED

- Kurtz's Church History, (2 vols. in one) 3 25 Lives of our Leaders of the Church Universal pp. 873 3 00 Invaluable to any who wish to become acquainted with men who have moved in the front ranks of the several sections of the Church. ALSO Green's Short History of the English People 2 70 Gekie's Life of Christ Cloth 0 70

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Works by Rev. W. Taylor.

- Christian Adventures in South Africa, gt. ed. 2 00 The Model Preacher, gilt edges 1 25 Our South American Cousins. 1 00 Gekie's Life of Christ, cheap edition 0 75 Bound Vols. of Sunday at Home, Leisure Hour, Day of Rest, Quiver, and Good Words for 1879, each 2 25

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- Blackburn's History of the Christian Church, 3 00 Rev. J. M. Reid's Missions and Missionary Society of the M.E. Church 2 vols. 3 00 Green's History of the English People, 3 vols., 7 50 Green's Short History of the English People, 1 vol., 2 00 Macaulay's History of England, 5 vols. in case, 4 50 Bishop Wiley's China and Japan, 1 50 Bishop Merrill's Second Coming of Christ, 1 00 Bishop Foster's Beyond the Grave, 1 25

H. PICKARD, Methodist Book Room.

PRAYER AND FASTING.—If we are not to expect that the devil should go out of a particular person, that is under a bodily possession, without extraordinary prayer, or prayer and fasting; how much less should we expect to have him cast out of the land and the world without it.—Edwards.

THE VALUE OF PRAYER.—There is no way that Christians in a private capacity can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer. In this way they may have power with him who is infinite in power.—Edwards.

CHRIST'S POOR.—Christ is yet poor in his members; and he that gives to them lends to the Lord; and Christ tells us that he will look on what is done to them as to him.—Edwards.

THE CHURCH OF CHRIST.

The Church of Christ was designed to represent him on earth, and to minister to all the moral needs of the human race. Her work, then, is not done when she sets up churches at home, and mission stations abroad. She must grope her way into the alleys and courts and purlieus of the city, and up the broken stair-case, and into the bare room, and beside the loathsome sufferer. She must go down into the pit with the miser, into the fore-castle with the sailor, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on taints foul and low, as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.—Bishop Simpson.

PREACHERS' PLAN HALIFAX

Table with columns for Time, Location, and Preacher. Includes entries for 11 a.m. Brunswick St., 7 p.m. Rev. S. B. Dunn, 11 a.m. Grafton St., 7 p.m. Rev. S. F. Huestis, etc.

WEEKLY CALENDAR.

Table with columns for Sun, Moon, High Water, Clock. Includes dates for 7th, 8th, 9th, 10th, 11th, 12th, 13th.

PHASES OF THE MOON.

- 7 Fourth Sunday in Lent 8 King William III England, died, 1702 9 Halifax Harbor frozen over, 1835 9 William Cobbett, political writer, b 1762 9 David Rizzio, murdered, Holy road, 1566 9 Dr. Joseph Gall, founder of phrenology, b 1757 10 Heliogabalus, emperor, beheaded, 222 10 Lord Seymour, of Sedley, beheaded 1549 10 Benj. West, painter, died, 1830 11 First daily paper published, London, 1709. 11 Torquato Tasso, Italian poet, born 1544. 12 Caesar Borgia, killed, 1508. 13 Sir T Noon Talfourd, dramatist, died, 1834.

MARRIED

By Rev. James Tweedy, on the 11th inst., Haliburton Dismon to Susan Johnson, all of Guysboro. At the residence of the brides father, Bedque, P. E. I., on the 25th ult., by Rev. W. W. Percival, Mr. David W. Enman, of Summerside, to Miss Jennie Spence, of Bedque.

DIED

On Saturday, the 21st, Mrs. Crane, relict of the Rev. R. H. Crane. Among her last words were, "all is well. There is a brighter prospect before me. Death is swallowed up in victory." At 66 Queen street, Halifax, on the 20th ult., at 8:15 p.m., of congestion of the heart, Frederick W. Fishwick, in the 49th year of his age. At Carletonville, Feby. 15th, Mr. Edward Sharp, in the 67th year of his age. At Dorchester, Feby. 26th, George Baird, only child of Rev. Thos. and Annie E. Marshall, aged 1 year and 3 weeks.

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Tenders for Rolling stock. TENDERS will be received by the undersigned up to noon of Monday, the 23rd of February instant for the immediate supply of the following Rolling Stock:

- 1 First-class Cars. 2 Postal and Baggage Cars. 3 Box Cars. 4 Platform Cars. Drawings and specifications may be seen, and other information obtained on application at the office of the Engineer-in-Chief, Pacific Railway, Ottawa, and at the Engineer's Office Intercolonial Railway, Montreal, N.B.

The Rolling Stock to be delivered on the Peninsula branch, Canadian Pacific Railway, on or before the 15th of May next. By Order, F. BRAUN, Secretary. Dept. Railways and Canals, Ottawa, 7th February, 1880.

The time for receiving the above Tenders is extended one week, viz: to Monday 1st March, and the time for delivery of a portion of Rolling Stock is extended to the 1st June.

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Tenders for a second 100 miles section WEST OF RED RIVER will be received by the Undersigned until noon on Monday, the 23rd of March, next. The section will extend from the end of the 48th Contract—near the Western Boundary of Manitoba—to a point on the west side of the valley of Bird-tail Creek.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Office, in Ottawa and Winnipeg, on and after the 1st day of March next.

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The Crucif next in order conservative Revision in H alness, and d suited for poe latter part, h hymn, there i geration of ac

Help me to c Help me to s Then follows

Give me o One dro

The inappro lines would al vindication of the Committee.

My inmost The yearn

The same kino urged as a rea 27th hymn,—

Break this st Pour, mine Feel, my soul Catch, my

The 48th hymn from the Wesl though the jock tee has been tee any proprie been done, ask

With solemn The corpse, In love with And longin

The 53rd hyn Widow, "The her mate," in has also been tion of grater u on the other s occasional com Reviser's benefi hymns." But book of devoi properly thea might be assign valid reasons fo of congregatio three Judgment capable of misc replaced by the ject: equally im haps, more accu pression. The Charles Wesley ter in Isaiah—ad death, of no spe viated form—ca

The Rise and E The Alpha at Who could, like Or who the th Foolish is all th To invade the To mine the w To call the fu

has been omitted more useful hymn, hymn 64, the limity; but all of exceptional styl gregational work out in other hyn Two others, 94 an selves; and there