

ected with the than twenty rly in the ag- e me sometime etimes in my of 1876 it took made me very things for relief ruary 1877. I almost pros- ou happened at ded your No 1 at the time I t but knowing ephased a bottle it and in one of my cold and y Rheumatism been troubled t if any person can be cured, medicine. gratitude, W. F. BURGESS.

Railway.

ON TO Northwest! MANITOBA AND can be obtained, and for household ef- at reduced rates. ing should make early STATION AGENT for they prefer to go- ASTA or by rail via J. BRYDGES, Supt. Govt. Railways. 78. our own town. Terms H. HALLST & Co.

ES

d. Bedding & Green- Catalogue free. J. T. Chester Co., Pa. may 4-4i

BLE TEAD. THE ESTEAD

of the late Rev. John SACKVILLE in the Sackville Academy is chanced on reasonable ecification. And if not of August next, will lock p.m., be sold at Sale to take place on BALL, Chatham, CK, Sackville, ors to Estate. ril, 1878.

D. and Geldert, -at-Law, & Co. VILLE STREET.

DWELL, CORNEY AT LAW & Co., &c. and Union Streets, e Brunswick. n all parts of the other legal busi- nded to. CITY 340 Organs, only \$95, ail Price by other Man- e. Beautiful \$650 Pianos, el 15 days' test trial- introduced. PIANOS free ty, Washington N.J. M. PITTS, ERAL MERCHANTS TRAC: Books, STREET, OHN'S NDLAND

The Wesleyan,

161

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

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

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL. XXX

HALIFAX, N.S., MAY 25, 1878.

NO. 21

WESLEYAN BOOK ROOM, 125 GRANVILLE STREET, HALIFAX, N.S.

DEPOSITORY FOR ALL METHODIST PUBLICATIONS AND SALES-ROOM FOR General Literature, Stationery, Blank Book AND SCHOOL BOOKS. Sabbath Schools, Clergymen and Students purchasing in quantities have A SPECIAL DISCOUNT

OPEN LETTERS ON BAPTISM.

LETTER NO. III.

MONCTON, N. B., May 1, 1878.

REV. JOHN BROWN, Baptist Minister:

Dear Sir and Brother,—

IV. LEXICOGRAPHICAL TESTIMONY.

The testimony of the Greek lexicons is important. We should remember however, that such testimony is human, and, therefore, not infallible. You are no doubt aware that some lexicons are designed to explain classic Greek, where *baptizo* is used in the sense of overwhelming with debts, taxes and burdens; and intoxicating, drowning sinking ships, inundating, etc.—that is, it is used in the sense of abusing, aspersing, pouring abuse upon people; but in the Scriptures it is never so used. In classic Greek it was never used in any religious or ceremonial sense.

Some lexicons, on the other hand, were written solely to define New Testament Greek. These vary according to the taste or purpose of the lexicographer. In these lexicons New Testament words are, at times, explained from New Testament standpoints, and at other times from the classic standpoint, and, hence, these lexicons are more or less mixed, and perplexing, and misleading.

The point upon which you appear to desire information is, not whether *baptizo*, in classic Greek, means sometimes "to immerse," which of course, it does; but whether the lexicons give sprinkle, or pour, among their significations of that word. Let me give you the testimony of some of the best Greek lexicons, so far as they indicate that *baptizo* may be correctly rendered either "to sprinkle" or "to pour upon." Please allow me, also, to refer you to the *Southern Baptist Publishing Society Report of the "Great Corrollon Debate,"* 1876, pages 27-31, where this topic is discussed, and whence I am drawing largely for materials for these letters.

First of all, I will give you four authorities, who did not write lexicons, but who spoke from the standpoint of lexicography, defining, and rendering the word in question. They are earlier than any lexicons we have that defines *baptizo*—Heyschius and Suidas, who belonged to the fourth and tenth centuries, only defined partially the root *bapto*.

1. Tertullian, who wrote in the year 190, defines *baptizo* "to sprinkle," (perfundere.)
2. Julianus, 4th century, a most learned critic, defines it "sprinkle" (perfundere.)
3. Augustine sanctions this as to its religious import.
4. Euthymius, a learned Greek father of the fourth century renders *baptizo* "to sprinkle," (rantizo.)
5. Schwarzius—"to sprinkle, to besprinkle, to pour upon."
6. Grimeshaw—"besprinkle."
7. Kouma, a native Greek, "besprinkle."
8. Wahl, 1831, "to sprinkle," (perfundere.)
9. Parkhurst—"wash, wet, besprinkle."
10. Suicer—"immersion or sprinkling."
11. Sophocles, "bathed (baptized) in tears."
12. Schneider, "sprinkle, wet."
13. Leigh—"to sprinkle."
14. Wolfius—"sprinkle."
15. Walrus, "sprinkling or immersion."
16. Vossius—"to sprinkle."
17. Arat—"perfusion."
18. Schatgenius, "to pour forth."
19. Stephanus, "New Testament meaning, *abluo, lavo*, cleanse, wash, besprinkle."
20. Scapula, "New Testament meaning, *abluo, lavo*, cleanse, wash, besprinkle."
21. Hedericus, "New Testament meaning, *abluo lavo*, cleanse, wash, besprinkle."
22. Budrus, *abluo lavo*, cleanse, wash besprinkle."

23. Schrevelius, "to wash, to sprinkle."
24. Ewing, "pour abundantly upon."
25. Gazes—native Greek scholar, "shed forth."

The remaining Greek lexicons, from which we will quote, are among the best extant. They have, however, been mutilated, in some of their editions, so far as the word *baptizo* is concerned. Some editions, or parts of editions of these lexicons, do not give "to sprinkle," or "to pour upon," as meanings of *baptizo*, while other editions, or parts of editions do. It is very easy, therefore, for some controversialists to affirm that certain great lexicographers give only to dip, or only to plunge, or only to immerse, as the meaning of *baptizo*. I will quote from the uncut editions.

26. Stokius—who holds a very high rank among lexicographers, gives among other meanings, "wash, wet, besprinkle," he says: "The washing or cleansing can be, and generally is accomplished by sprinkling the water, Mark vii. 4—Luke xi. 38. Hence, it is transferred to the sacrament of baptism."

27. Schreuser says: "(1) To immerse in water; to plunge into water, from *bapto*. But in this sense it never occurs in the New Testament, but frequently it does in Greek (classic) writers. (2) To wash, or sprinkle, or cleanse with water.....Not only to wash, but to wash one's self, can be proved by many passages. Hence it is transferred to the solemn rite of baptism."

28. Liddell and Scott—"to wet, to pour upon, etc.

29. Frederic Passow, who died in 1833, devoted his life to the preparation of his great lexicon. It is admitted by German, English and American scholars to be the most learned, critical and scientific Greek lexicon ever published. The edition of 1841 is in three volumes of nearly two thousand pages each, double columns and fine print. The popular German lexicon of Drs. Rost and Palm is a successor to that of Passow. Liddell and Scott's lexicon is chiefly a reprint and abridgement of Passow's. Passow says "Baptizo, from *bapto*, oft and repeatedly to immerse (one immersion is not baptism),.....to moisten, to wet, to sprinkle,.....generally to besprinkle, to pour upon, to overwhelm, to burden with taxes, debts, etc.;.....to baptize, to suffer one's self to be baptized; to bathe, to wash."

V. PRIMARY MEANING OF BAPTIZO.

Will you allow me, brother Brown to remind you that immersionist writers get strangely confused and mixed sometimes with regard to the primary meaning of *baptizo*. Some of them affirm that its primary meaning is to immerse. You need not search far nor long, if you will adopt proper methods, to discover how greatly your people are in error upon that point. If you will carefully examine the authorities you will ascertain that the following statements are correct:—

1. No lexicon gives immerse, or dip, as a meaning of *baptizo*, in Greek, earlier than Polybius, B. C. 165; next comes Diodorus Siculus, B. C. 66 to 32; next Strabo, B. C. 54 to A. D. 54; and still later Josephus and Plutarch.
2. Though *baptizo*, in later classic Greek, means to immerse, it is a derived, a late, remote, and rare meaning.
3. The laws of language, and the science of language, show that to sprinkle is the primary classic meaning of the word *baptizo*.
4. The lexicons show that immerse is the latest of all the meanings of *baptizo*.
5. No Greek writer used *baptizo* in the sense of immerse in the earlier ages of Greek literature.
6. All the earliest occurrences of *baptizo*, for centuries, were cases of metaphor-

ical use only, and in the sense of sprinkle and pour—not one of them dip—not one of them immerse. Pindar, born B. C. 522, Aristophanes, B. C. 450, Alcibiades, B. C. 400, Demosthenes, B. C. 385, use it for asperse, and pour abuse upon the people. Plato, born B. C. 429, uses it three times to intoxicate, and once to confound with questions. Aristotle, so far as I can discover, was the first to use *baptizo* in literal sense, and he uses in the sense of "to overflow," whose primary meaning is aspersion.

7. Aristotle used *baptizo* in the sense of "overflow," two hundred years before Polybius. Hence, *baptizo* meant overflow two hundred years before it meant immerse. Immerse therefore was not the primary meaning of *baptizo*.

8. Plato used the word *baptizo* in the sense of "overwhelm," nearly two centuries and a half before *baptizo* was used in the sense of immerse. According to Plato, baptizing meant applying the element to the object—the element coming upon it.

Let me refer you, for additional information on this topic, to two Baptist sources which you may appreciate

1. You will find in the Halifax *Christian Messenger*, of May 31, 1876, an article by "J. Brown," which I assume was written by yourself, wherein you say: "P. does not like my dogmatism. That I can not help, but I can assure him that baptizo means to dip, only to dip, and nothing but to dip, and can never be made to mean anything else." I don't know what effect this quotation had upon "P." He may not have liked it. He may have had unreasonableness. He may not have had any taste for "dogmatism." But, so far as I am concerned, it is quite satisfactory. You don't give any authorities that prove what you say about the dipping business. So much the better for that. I never knew any one else that did. And, on the other hand, the easy and confident manner with which you "assure him" the dipping matter is all right, is really fine. There is a clever ring about that way of putting it. The dipping theory, probably was never more satisfactorily proved than you have proved it. Who would ask for anything better than this: "I can assure him that baptizo means to dip, only to dip, and nothing but to dip, and never can be made to mean anything else?"

2. The other Baptist source of information to which I desire to refer you is brother Ingham. Mark how he, with Conant, Carson, Campbell, Cox, Cramp and other immersionist lights before him, renders *baptizo*? He gives one hundred and sixty-nine quotations in his book from Greek authors, with *baptizo*, in some form or other, in each, and he renders it fifty times "overwhelm" and only once "dip." Once only "dip," out of one hundred and sixty-nine times! And he—Ingham, a Baptist minister! What is the matter with Ingham!

Who is right, Brother Brown, Ingham or yourself? What are we to infer, when your doctors so disagree, on definitions, and on radical and fundamental principles? Does *baptizo* always signify dip? Does *baptizo* always signify immerse, as some Baptists affirm? Does *baptizo* always signify plunge, as other Baptists affirm? There must be something wrong, brother, when the authorities of your church are so contradictory. The truth is always consistent with itself. Where is the difficulty? Has it never occurred to you that your creed needs revision, and correction, much more than our good old Bible does, and much more than our valuable Greek lexicons do?

I am, dear brother,
Yours truly,
D. D. CURRIE.

THE MIRIMACHI PRESBYTERY REPLIED TO BY REV. H. MCKEOWN.

A copy of the *Mirimachi Advance* has reached us, with the following letter in its correspondence columns. It would seem from its tenor that the subject has been in agitation in the local prints for some time, though this is the first article bearing upon it which has come to our notice. Two things are here maintained by Mr. McKeown—that the preacher was sent to the ground in dis-

pute by request of the residents there, and that the Trustees have publicly refuted the charge of double dealing in respect to the deeding of the property. Yet we observe by the proceedings of the Presbytery, elsewhere published, that the Report maintaining those serious charges was adopted by the Presbytery of Mirimachi.

ESCUMINAC CHURCH.

MR. EDITOR:—Communications on this subject have occupied your columns for some time past, censuring the good people of Escuminac with collecting moneys under false pretences, and the Methodist church with fraud. These anonymous writers were fully and manfully refuted by the Trustees of the said Church over their own names. I then thought the matter was at an end, as one of these writers professed to write for the information of the Presbytery; especially, as I never dreamed that this ecclesiastical body arrogated to itself the exclusive right to occupy this region of country, and sit in judgment on the religious faith and actions of others.

I have carefully watched the spirit and actions of the few, who have with a zeal worthy of a nobler cause, endeavoured to disturb the peace of a community, arouse the spirit of persecution, and charge a Christian Church with dishonesty. But to my surprise, your last issue contained a report of a Committee who profess to have investigated the whole affair. This official act makes my duty plain, and, however reluctantly I enter the field of religious strife, duty calls me to the aid of injured innocents. God will defend the right. We must suppose that this Committee were vested with ecclesiastical, and all needed authority for the full discharge of the duty assigned them, as they have given their report to the public. From their report we find that the Methodist Conference, and the Trustees of the Escuminac Church were on trial for their past offences. Here are two distinct charges; one against the Conference of the Methodist Church, the other against the actions of the Trustees of Escuminac Church. Now, if the spirit of christianity or even fair play, had actuated this Committee in their investigation of the acts of the Conference, they should have, to say at least, requested the Chairman of the District in which the offence was committed to be present, and answer to the wrong doings of which the Conference had been guilty. The burden of the offence, and that in which all the following evils are found is contained in the first section of the report as follows:—

"After careful and extensive enquiry your Committee find"—that the Methodist Conference had sent a preacher to that section of the country before the District meeting had been petitioned to do so.

In defence of this charge against the Conference I have to say, that if the Committee had made themselves as well acquainted with the records of the District meeting of which they write, as they profess to be with the County records, they would have seen that for two years previous to the appointment of which they complain, a young man was asked for in this part of our work. In possession of this information the Committee would not have been driven to such extremities in their attempt to establish what they hoped was a fact, which had no foundation in truth. The first fact with which this Committee would corroborate their statements and condemn the action of the Conference in their appointment of a young man to labour in this section of country, is certainly conclusive in making manifest the spirit of the Committee and nothing more. Must not the readers of that report be amused, to say the least, when they learn that the Methodist Conference of New Brunswick was arraigned before the Mirimachi Presbytery for appointing one of their ministers to a certain field of labour. However the heart might be under the influence of a narrow theology, and a sectarian bigotry. I was not prepared in this age of intelligence to see such statements made by any persons, more especially Christian ministers. To save the Presbytery of Mirimachi from again putting themselves in such an unenviable position before the country, as to call in question the action or authority of the Methodist Conference as to the stationing

of its ministers, I will give to the Committee, the commission under which the Methodist Church is enrolled, Mark 16 chap. 15 v. "Go ye into all the world, and preach the gospel, &c."

As to the charge against the Trustees of the Escuminac Church, they are quite able to answer for themselves, which they have done to the satisfaction of all who are not under the power of sectarian bigotry.

The committee would make their report to resemble the scorpion that has its sting in its tail, when it states that these *Lay preachers* administered the ordinance of baptism.

To the intelligent who know that there are no *Lay Preachers* in the Methodist Conference, the report will lose its sting although the viper will be apparent to every reader.

H. MCKEOWN.

CANADA is to receive the five millions for the fishery. This paragraph, from the daily telegrams, will be good news to our people everywhere.

WASHINGTON, May 15.

The President sent to the Senate late this afternoon, a message enclosing a communication from the Secretary of State on the subject of the result of the deliberations of the Fishery Commission appointed under the Treaty of Washington. The President recommends the appropriation of the necessary sum with such discretion to Executive of Government in regard to its payment as, in the wisdom of Congress, the public interest may seem to require.

AN ATLAS FOR THE INTERNATIONAL SERIES OF SABBATH SCHOOL LESSONS.—We copy from the *S. S. Banner*, a notice of a useful and presentable book, a copy of which has reached us:—

"Case's Bible Atlas. Price, \$1. Especially prepared to accompany the International Series of Sabbath-school lessons. The maps are engraved on copper and printed in colours by the Messrs. W. & A. K. Johnston, Edinburgh, Scotland, the best map makers in the world. Size, quarto, 9x11 inches; convenient for class use. The letter press descriptions (16 pages) are very full and interesting. The maps are sixteen in number and include in detail all the lands mentioned in the Bible. The alphabetical index enables the reader to find any place in a moment. Every person teaching a Sunday-school class needs a Bible Atlas. Every Bible student needs one. This is one of the best Bible Atlases we know. It has received very warm commendation from numerous Sunday-school workers. Every Sunday-school Library at least ought to have one for reference.

No one can read, much less teach the Bible intelligently without having clear conceptions of the geographical relations of the places mentioned. Study with a map and without is like the difference between being lost in the woods and walking along a travelled path. The book is sold through canvassing agents, who will be supplied at publisher's prices. Single copies sent to any address, post-paid, on the receipt of price, \$1, by the General Agent for the Dominion, Emily J. Andrews, Strathroy.

The *Religious Herald*, Richmond, Va., mentions an interesting fact:—

"There is a very prominent and very zealous Methodist layman in this state, who refuses to allow his children to be christened in infancy, because he fears that when they grow up and are converted, they may become dissatisfied with such baptism and desire to be immersed, and so be obliged to join the Baptists to accomplish that desire. Of course no Methodist preacher can consistently immerse one who has been christened in infancy. In order to save his children to the Methodists, this gentleman deliberately sets aside one of the foundation principles of Methodism. He does not seem to be afraid of the spread of Baptist doctrines, but simply of Baptist church membership."

We have heard of a case somewhat similar. A Congregationalist declined to have his children christened in infancy, in order that they might not be deprived of the opportunity of being "baptized" on profession of faith. But he was not understood to assume that they would insist on baptism in our sense of the word.—*The Watchman*.

The above has been going the round of the Baptist papers. Crumbs of comfort, surely! We know of a Baptist deacon who has his children baptized, or permits it. What his motives are we cannot tell. Probably he has light which he does not choose to use in a more open way. But what do such solitary cases prove? Absolutely nothing. One swallow does not make a summer.

BERMUDA.

MISSIONARY ANNIVERSARIES.

We held our Missionary Services on this Circuit, beginning on Monday, April 15th.

Our first meeting, as usual, was held at Warwick. Our church there was tastefully decorated with choice mottoes of floral beauty, and many rich and rare bouquets gracing the pulpit and other prominent places were the subject of many pleasant remarks and much admiration.

The house was crowded to excess. The music, the addresses and the collections were all good.

The speakers on this occasion were—Revs. Brown, Purvis, Johnson. These names are a sufficient guarantee for the success of a missionary meeting. H. J. Atwood presided and conducted the business of the meeting well. The service was a grand success.

Our next meeting was held at Port Royal, once the headcentre of commerce and social influence in Bermuda. Now known to ministers chiefly for its intelligent appreciation of our doctrines and polity, and its generous hospitalities to the servant of the church and his family.

The evening for this service was not so propitious as that for the previous one, but the church was filled to overflowing.

The staff of speakers had somewhat increased at this meeting, Bro. Ryan being to the front. This meeting was a good one. The speaker were of a high order. The church was beautifully decorated in festoons of evergreens and flowers.

The presiding officer, Capt. Balford, did his work well. The music was hearty, but is going to take a new departure one of these days.

Somerset came next in order. The rain on this occasion answered the purpose of keeping many of the good people from the meeting, and leaving us with a house not nearly full. Here let me say with a mighty emphasis that Bermudians never stay away from a missionary meeting because there's going to be a collection. They just as much expect to give on these occasions as they do to breathe. This is good. We are glad to be able to make this unequivocal and most truthful statement after an incumbency of three years. We would like for every one in Canada to read this.

The meeting here was good—the music thoroughly missionary. The chairman, G. H. Higgins, Esq., performed his duties most efficiently.

Thursday evening found us in the Royal Theatre, Ireland Island, Capt. Moresby, R. N., having kindly placed this building at our disposal, as the school-house was occupied by divine service, it being "Holy Week" here. No doubt many are glad Lent is over. There is a great deal of praying done in this land during Lent, but there is not very much said on this subject at other times. Well, we conclude that it omens well for a people who can be pious during the Lenten season. During these extended days there are no bells, no theatricals, and billiards can be played only on certain days, and that not to excess, and Friday is always observed as fish day. So you see that we have times and seasons here that are more than usually sacred.

But to return. Our missionary service in the Royal Theatre did not come off, the evening was stormy, and we concluded to postpone it.

We ought to mention, before we pass from this part of our jottings, that Wm. Black, Esq., placed his beautiful yacht "Minerva" at our service for Port Royal, Somerset and the Dockyard, thereby adding very greatly to our comfort and that of the many friends who accompanied us. Good Friday evening we held our last of this series of missionary services, in Zion Church, Hamilton. The evening was very fine. The old church was most elaborately decorated. We never saw anything like it. The scene that met the wondering gaze was more like a grand conservatory than anything else—spice trees, palms, festoons, mottoes, hedges of beautiful flowers so tastefully arranged. Flowers to the right of us, flowers to the left of us, flowers in profusion beautiful. It was grand, it might even be called sublime. We have only to add—May the hands that trimmed these beautiful flowers into so many beautiful forms, be employed throughout this brief pilgrim life in trimming an amaranthine crown of holy and virtuous deeds to be placed on the head of Him on whose head are "many crowns."

On this occasion old Zion was filled to its utmost capacity. A. M. Oudney, Esq., occupied the chair. No church need be ashamed of such a chairman. He did his work well. The choir gave us some of its sweetest anthems. On the platform were Revs. Layton, Brown and Ryan. We need say nothing of the speeches beyond the mere fact that the audience was held in almost rapt attention till ten o'clock, and seemed sorry when the time for closing arrived. The collection was in advance of the two preceding years.

Thus, we may say, closed a most interesting series of services, the memory of which will long linger with us to comfort and inspire future work.

As we pen these words, we feel that a tidal wave, in a few days, is to bear us away from these scenes of happy toil; not, however, to inhospitable shores, but to the society of beloved friends and brethren with whom, in other days, we have had sainted and holiest pleasures. We are loth to sever bonds we so strongly cherish here, but we will touch them with as gentle a hand as we possibly can. May increasing fullness of blessing come upon this people and upon God's work in these Isles. May our Father give to this important charge workmen anointed better than we were, and more capable. And may His tender and loving hand lead us and our little ones forever.

R. WASSON.

Hamilton, May 1, 1878.

Christians in Trinidad, Colorado, are doing a sensible, millenarian thing. The town has forty or fifty Presbyterians, and about a half score of Methodists. These unite in the support of Rev. H. S. Hilton, a Methodist minister, who preaches in the Methodist church in the morning, and in the Presbyterian, in the evening. We have heard of a few cases of the kind, and are glad to know of this additional admission that the same Christ rules, and the same Heaven attracts, all Christians.—Northwestern Advocate.

And so the millenium has first dawned in the Northwest, in the land of bugs and grasshoppers! Will it extend East? We have our fears. This plan of dividing the territory of the church so that one man might live where two are supported by outside help, thus liberating the second man for other work, has been suggested and urged by the Methodist and Presbyterian organs of the Lower Provinces, some time ago. Yet we know one instance in which the experiment has failed through sheer ecclesiastical prejudice. And we fear the lean kine will continue to swallow the fat kine, in this way, for a long time to come. Perhaps this millenium will keep on going west, till it belts the globe and comes upon us from the east after completing its circle. But it has a long journey before it in any case. Meantime we go on spending money and building up denominational walls in each little hamlet and settlement.

SELF EXAMINATION.

This is one of the most neglected, and oftentimes one of the most unpleasant, yet certainly one of the most important of duties. God has not only given us the power to think, to reason, and to discriminate between the right and the wrong, but He has given us to feel that it is our duty to look into ourselves, to study ourselves, to learn our own value. We need to do it. We shall make no marked spiritual progress unless we closely examine, and become thoroughly acquainted with our temperament and disposition, and then guard all the weak places of our nature.

"Do you want to know," says Whately, "the map against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face." The Apostle says, "Let a man examine himself." Mark that word "himself." We are too frequently disposed to examine others, rather than ourselves. We are too eager to let others see us, before we have seen ourselves. We often want others to be what we are, whereas we have never, perhaps, really ascertained what we are. But "let a man examine himself."

The proper exercise of this duty has always a very wholesome effect upon us, changing our spirit and action most wonderfully. It removes many obstructions to the right use of our faculties. It enables us to see more clearly, to feel more tenderly, to act more wisely. It checks pride and self-will, and induces humility and charity. It brings us into deeper sympathy with the human, and into closer union with the Divine.

No man is so humble and teachable, or so reasonable and charitable, as he who is best acquainted with himself, and lives in intimate fellowship with Christ.

Now, true self-examination lies, not in seeking to ascertain how much wiser and better and nobler and greater we

are than others, but how nearly we resemble Christ. Such self-examination only can be true and thorough, for Christ alone represents the perfection of manhood. He, then, must be the one whom we seek to reproduce. Yes, "the measure of the stature of the fullness of Christ" must be the standard by which we compare ourselves, and which we aim to reach.

Dissatisfaction and unrest will invariably follow such a self-examination, even among the holiest of persons. Not dissatisfaction and unrest, however, in the sense of disappointment and pain, but in the sense of seeing approachable, yet unscalped, heights, which you are eager to reach. There is a touching story told of a modern sculptor, who was seen one day standing before his masterpiece, sunk in sad reverie. On being approached and questioned as to the reason of his sadness, he answered, "Because I am satisfied with it. I have embodied all that I can think or feel. There is no discord between what I dream and what I can do, so I feel that the limit of my growth is reached." As soon as our ideal is reached, we are satisfied, and often cease to grow. But while there is no limit to our capacity for receiving, and so long as Christ, the complete man, who is the express image of God, in whom "dwelleth all the fullness of the Godhead bodily," that is, really, is our ideal, can we be satisfied? He who is satisfied with his present attainments, shows clearly that he possesses neither a true knowledge of himself, nor yet of Christ. No man, who knows himself and his Saviour too, will ever be satisfied, either in this world or that which is to come. His attitude will always be that of "reaching forth unto the things which are before," and his prayer—

"Give me the enlarged desire, And open Lord my soul, Thy own fullness to require, And comprehend the whole: Stretch my faith's capacity Wider, and yet wider still; Then with all that is in Thee, My soul forever fill."

Self-examination should always lead to watchfulness and exertion. Otherwise this great virtue would become to us a great evil. Better never to see and know ourselves than seeing and knowing to make no effort towards improvement, for unimproved knowledge increases both guilt and danger. As soon as we discover our faults, we should seek diligently to remove their cause, or they will grow upon us until they work our utter ruin. At every weak point we should set a double guard. We often err just here. We are too apt to give special attention to the strong places, and leave the weak unguarded. Now you cannot make the strong too strong, but you must not strengthen one part at the expense of another, or by and by every part will suffer. For instance, do not try to strengthen your will power by tempting your appetite, or going where your passions are likely to be unduly excited. Where one may possibly succeed, ten will fail. And never expect to gain spiritual strength by keeping company with those who take pleasure in strengthening themselves in their wickedness, but seek to avoid evil; watch against its approach; shun the avenues through which it comes.

Lastly, self-examination should always be accompanied by prayer. We need the Holy Spirit to guide us in the performance of every duty. Without his aid, all our endeavours to see ourselves in a true light will be in vain. O, how signal have been our failures at many times, simply because we have not asked the Spirit "to help our infirmities!" Let us, therefore, recognize Him, and implore His direction, as we attempt to search and prove ourselves.

J. E. J.

THE CHILD'S OFFERING TO JESUS.—Mr. Ralph Wells tells a beautiful incident of his visit to a State convention in Minnesota. After one of the sessions a little girl stepped forward and presented him with a small bouquet of dandelions—an ordinary flower, but early, and doubtless the only one she could well procure at that time in the season. He inquired why she gave him the bouquet. "Because I love you," the child answered. "Do you bring any gifts to Jesus?" said Mr. Wells. "Oh," said the little child, "I give myself to Him."

THE "RANK AND FILE."

Oh, blow for the Hero a trumpet, Let him lift up his head in the morn; A glory of glories is battle, It is well for the world he was born. Let him joy in the sound of the trumpet, And sun in the world's proud smile; But what had become of the Hero, Except for the "rank and file?"

Oh, grand is the Earth in her progress, In her genius and art and affairs; The glory of glories is progress, Let the great find a joy in their cares. Let the kings and the artists and statesmen Look round them and proudly smile; But what would become of the nation, Except for the "rank and file?"

And when the brief days of this planet Are all ended and numbered and told, And the Lord shall appear in his glory, And shall summon the young and the old, For the hero shall sound forth no trumpet, For the great no welcoming smile; Before the good Lord in his glory, We are all "the rank and the file."

Morrisey, the New York Congressman, who just died, has been noticed very widely by the press. This is the best criticism we have seen of his life.

He was a strange compound—this prize fighter, gambler, legislator, congressman. He had in him the making of a first-class citizen, and a first-class citizen he was in many respects. He could always be counted on the side of public honesty, and it was sound policy that rallied the better elements of his district to his support last fall. He had strange ambitions; he would be satisfied with nothing else than the championship of the prize ring, he was proud to the last of running the greatest gambling establishments in the country, and yet he wanted to be congressman for the sake of the better reputation he might thereby leave his only child, a boy who died about a year ago. There was never a notorious law-breaker who was more respected for the good that was in him, nor one who had combined so successfully in one person the gambler whom the good citizen must condemn, and the honest legislator whom the same citizen had to endorse.

THE SEAL FISHERY.—Many of our people have great pecuniary interest in this branch of the Newfoundland trade. A letter from a correspondent reveals something of the awful difficulties involved at times in the sealing voyage. From St. John's papers we copy the latest intelligence. Vessels in during fortnight up to May 7th:—

Table with 2 columns: Vessel Name and Status/Count. Includes Brig Rolling Wave (2000), First Trial (1000), Emmeline (1000), Pearl (2100), S. S. Walrus (2300 old seals), Iceland (2000), Wolf (4600), Esquimaux (250), Tiger (clean), Brig Balulutha (400 young seals), Dawn (1000), Gem (1800), Pet (1200).

The accounts of vessels still outside are very meagre, but enough is known to convince us that the result of the second trip will be far below an average.

The second trip of the sealing voyage is being abandoned by some of our sealing steamers. The prospects do not appear to justify the undertaking of a second trip at this late stage of the season. The Greenland and Panther have brought their crews to their respective homes.

The S. S. Hercules returned from the Northward on Saturday, May 4th, having succeeded only in getting within fifteen miles of Tilt Cove, calling at Twillingate, Fogo, and other ports to the Southward. The quantity of seals reported to have been taken at Twillingate, appears to have been exaggerated. At Fogo the catch was about 70 seals per man. Nine men were lost off Twillingate on the 16th current. It appears that after leaving the latter port they succeeded in capturing a large number of seals, which however, they were compelled to abandon, and the poor fellows met their sad fate in the vain endeavor to gain the shore. Several bodies have been recovered frozen on the ice.

The Rev. Dr. John Hall Hall has been lecturing the Young Men's Christian Association of New York, on the "Perils of the times." The first danger which threatens our young men is shallowness—they are in too much of a hurry and bustle; the second is that of making too much money and the gentility it gives; the third peril is caused by a certain unsettledness in life—we are not born with any certainty as to what we are going to do; the fourth danger comes from our tendency to choose pleasures which relax and weaken, rather than those which strengthen us for the hard work of life—not one of the "theatre-goers" among the Doctor's classmates has ever attained success in after life. The perils which threaten the citizen are, first, a lack of public spirit; second, a weak commercial conscience; third, an exaggerated idea of personal freedom; fourth, the feebleness of religious life among us.

The indignant denial by General John A. Dix of the charge that the corporation of Trinity Church, New York, leases much of its property for immoral purposes was hardly necessary. The denial has, however, brought out from the comptroller (General Dix) a precise statement of the value of the Trinity domain, which will be correct-ive of many exaggerated reports. The number of city lots owned by Trinity Church is 750; their estimated value is \$7,000,000; the revenue of the corporation in 1877 was \$456,786. All the property is taxed except "the church edifices, the cemeteries, four school-houses in which free schools are kept and an infirmary in which the sick receive gratuitous treatment." The amount of yearly tax is \$100,000. The charge was made in a Boston paper that the corporation's real estate supported over 800 houses used for liquor saloons and worse purposes. To set this accusation at rest letters of inquiry were addressed to the police and excise commissioner, asking for their testimony as to the facts. The reply of the Commissioners is an explicit statement that no license to sell liquor has been given to any person occupying property owned by Trinity Church, and that the records do not show any improper places supported by the real estate of that corporation.

OBITUARY.

MRS. JOHN SKALING.

Died at Kempt, on the 29th of April, Mrs. John Skaling, beloved wife of Capt. John Skaling, in the 64th year of her age, esteemed by all that knew her. She was early converted to God, and they that knew declare her life to have been remarkably consistent. Luke under the guidance of the Holy Spirit said of Barnabas, "he was a good man, and full of faith, and of the Holy Ghost." And we numbered by clay, and having limited spiritual knowledge, on account of too close contact with earth, yet being able to judge of individuals from daily life and conversation, can say of this mother in Israel, she was a good woman, and full of faith, and she was not for the Lord took her.

She died, as we would die, in the way of her duty. Her husband and she had been to prayer-meeting Sabbath evening, and were returning conversing of spiritual things, and as they arrived at home, she was smitten down by paralysis. She lingered for a few hours, and then passed away without a struggle to her reward. The holy emotion imparted by contact with things that are spiritual, had not ceased to thrill her heart before she was called into the presence of the Master, with whom there is fullness of joy and glory eternal. When at the prayer-meeting opportunity was given for any to speak, she testified of God's goodness, and returned thanks to him for the blessing she had received that evening as she waited upon Him.

Little did they think, as they listened to her, that this was to be her last testimony on earth. The last time that the soul in the tabernacle was to express its emotions and joy on earth. They did not know that she was speaking to them from the borders of the spirit world, and that the angels had come forth to convey her home. The earnestness of her words and the play of emotion upon her face teaches us now that it was her close contact with God that caused the spirit to shine through the flesh. Pleasant memories of our sister linger as the splendor that remaineth of the setting sun. And as the perfume remaineth in the place where the vase is shattered, so does the generous and holy life of a person continue after they have ceased to live.

G. F. DAY.

Burlington, Hants Co.

CAPT. GEORGE MORRIS.

Died at Swansea, Jan. 17, 1878, Capt. George Morris, fourth son of the late John Morris, of Mill River, New London, P. E. I. Capt. Morris left his home and family last autumn, in charge of a vessel for England; and after a prosperous voyage, arrived at Swansea, but very unwell, and notwithstanding all that the best medical skill could do, he, after suffering till the 17th of Jan., yielded up his spirit to God.

A widow and two children mourn the absence of husband and father, but not as those "who have no hope." During his last illness Capt. Morris was led to seek for the salvation set forth in the Gospel, and trusting in Jesus as his Saviour was enabled to "rejoice in hope." The Rev. Joshua Mason, chairman of the Swansea District, who kindly ministered to him spiritual things, wrote to his widow as follows: "In the conversation which I had with him, no doubt was left on my mind that he was ready for the change." "Even so he also that sleep in Jesus will God bring with him."

E. S.

denial by General... charge that the... Church, New York...

THE SINGING LESSON.

BY JEAN INGELW.

A nightingale made a mistake; She sang a few notes out of tune...

A lark, arm-in-arm with a thrush, Came sauntering up to the place...

"O nightingale!" cooed a dove, "O nightingale, what's the use, You bird of beauty and love..."

"Only think of all you have done; Only think of all you can do; A false note is really fun..."

The nightingale shyly took Her head from under her wing, And giving the dove a look...

The nightingale did not care, She only sung to the skies; Her song ascended there...

CAN WE KNOW?

BY GEORGE F. PENTECOST.

For one reason or another it has come to pass that many Christian's regard faith and knowledge as being opposed to each other...

THE VITALIZING NUTRITIVE TONIC QUALITIES of Robinson's Phosphorized Emulsion of Cod Liver Oil...

AMERICAN APPRECIATION OF CANADIAN REMEDIES.—A wholesale iron merchant of Boston, Mr. Wm. P. Tyler...

HONOR FROM EUROPE.—It is conceded on all sides that Dr. Ayer's Pills are above comparison with other medicines...

Lord with their own eyes and so had the testimony of the senses." Nay, but John says he knows "by the Spirit" which the Lord had given him.

In the present European complication over the dismemberment of Turkey, England appears as the champion of a united Greece.

THE VITALIZING NUTRITIVE TONIC QUALITIES of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lactophosphate of Lime...

AMERICAN APPRECIATION OF CANADIAN REMEDIES.—A wholesale iron merchant of Boston, Mr. Wm. P. Tyler...

HONOR FROM EUROPE.—It is conceded on all sides that Dr. Ayer's Pills are above comparison with other medicines...

DRY GOODS.

Wholesale Warehouse, Retail Warehouse, 25 - DUKE STREET - 25 150 - GRANVILLE STREET - 150 HALIFAX, N.S.

Every Wholesale Buyer should examine our Stock, as it is very large, splendidly assorted, and Prices Low.

IN OUR RETAIL DEPARTMENT

WILL BE FOUND ALL THE NOVELTIES OF THE SEASON.

MILLINERY

IN THIS DEPARTMENT we have just engaged the services of MISS MURPHY, recently in the employ of Mr. J. B. LeBLANC, as Chief Milliner.

SMITH BROS.

CURTAINS!

We would invite particular attention to a large and varied STOCK OF LACE, LENO AND MUSLIN CURTAINS,

which we are showing this week—these Goods have been purchased direct from the manufacturers and are wonderfully cheap.

HOUSEKEEPERS SHOULD INSPECT BEFORE PURCHASING.

White Lace Curtains { 6 yards \$1.35, 1.50, 1.75, 2.00 per pair 7 do. \$2.00, 2.25, 2.50, 2.50 " " 8 do. \$3.00, 3.50, 4.00, 4.50 " "

White Leno Curtains { 6 yards \$1.35, 1.50, 1.75, 2.00, per pair 7 do. 2.00, 2.15, 2.50, 3.00, " " 8 do. 2.50, 3.00, 3.50, 4.00, " "

White Muslin Curtains { 6 yards \$1.35, 1.50, 1.75, 2.00, per pair 7 do. 2.00, 2.50, 2.65, 3.00, " "

Lace Lambrequins—75c, 90c, 1.10, 1.25, 1.50 each

LACE AND LENO HARNES MUSLINS from 13c per yard. LACE, LENO AND MUSLIN HALF BLINDS from 5c per yard.

DAVIDSON & CRICHTON, 153 & 155 Hollis Street.

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



CORNWALLIS, March 4, 1878,

DR. C. GATES:—Dear Sir.—I was afflicted with the Rheumatism for more than twenty years by turns particularly in the autumn...

BEATTY

ORGANS Superb \$340 Organs, only \$95. Pianos Retail Price by other Manufacturers \$900, only \$260. Beautiful \$650 Pianos, \$175—brilliant new, warranted 15 days' trial...

CARD.

Russell, Chesley and Geldert, Attorneys-at-Law, &c., &c. OFFICE: 54 GRANVILLE STREET. BENJAMIN RUSSELL, SAMUEL A. CHESLEY, JOHN M. GELDEBT, JR.



The Promoter and Perfector of Assimilation. The Reformer and Vitalizer of the Blood. The Producer and Invigorator of Nerves and Muscle.

Fellows' Compound Syrup is composed of ingredients identical with those which constitute Healthy Blood, Muscle and Nerve and Brain Substances...

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

It cures Asthma, Loss of Voice, Neuralgia, St. Vitus Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the process of Diphtheria.

ANDERSON, BILLING & Co's., WHOLESALE WAREHOUSES

Are now filled with the largest stock of BRITISH AND FOREIGN DRY GOODS, Yet offered by them to the trade. 306 Packages to Select from. ASSORTMENT UNSURPASSED. VALUE THE BEST. ANDERSON, BILLING & CO., Wholesale Dry Goods Warehouse, 111 and 113 GRANVILLE STREET, HALIFAX.

PATENTS obtained for mechanical devices, medical or other compounds, ornamental designs, trademarks, and labels. Caveats, Assignments, Interferences, Appeals, Suits for Infringements, and all cases arising under the PATENT LAWS, promptly attended to.

INVENTIONS THAT HAVE BEEN REJECTED by the Patent Office may still, in most cases, be patented by us. Being opposite the Patent Office, we can make closer searches, and secure Patents more promptly...

INVENTORS send us a model or sketch of your device; we make examinations free of charge, and advise as to patentability. All correspondence strictly confidential. Prices low, and NO CHARGE UNLESS PATENT IS SECURED.

We refer to officials in the Patent Office, to our clients in every State of the Union, and to your Senator and Representative in Congress. Special references given when desired. Address, C. A. SNOW & Co., Opposite Patent Office, Washington, D.C. April 10

Intercolonial Railway.

1878. SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, 29th April, 1878, TRAINS

Will leave Halifax as follows:— At 8.50 a.m. (Express) for St. John, Pictou and Intermediate Points. At 6.10 p.m. (Express) for Riviere du Loup, St. John and Points West.

WILL ARRIVE: At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate Stations. At 8.00 p.m. (Express) from St. John and Intermediate Stations.

C. J. BRYDGES, Gen. Sup't. of Gov. Railways. Moncton, 26th April, 1878.

CUSTOM TAILORING!

H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions April 1878

SEND 25c. to G. F. ROWELL, & Co., New York, for Pamphlet of 100 pages, containing lists of 3000 newspapers, and estimates showing costs of advertising. dec 16

12 a day at home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine can. h. v.

Provincial Building Society Offices—102 Prince William Street St. John, N.B.

MONEY

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

LOANS

Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security.

A. A. STOCKTON, Secretary President. THOMAS MAIN, May 25.

PIANOS Magnificent Bran New, 600 dollars Rosewood Pianos, only 175 dol. Must be sold. Fine Rosewood Upright Pianos, little used, cost 300 dollars only 125. Parlor Organs 3 stops, 45 dollars; 9 stops, 85; 15 stops, only 75 dol. Other great bargains. "Mr. Beatty sells first-class Pianos and Organs lower than any other establishment." "Herald." You ask why? I answer, Hard times. Our employes must have work. Sales over 1,000,000 dollars annually. War commenced by the monopolists. Battle raging. Particulars free. Address DANIEL F. BEATTY, Washington, N. J., U. S. A. Jan 5-1y

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. & T. PHILLIPS

MENEELY & COMPANY BELL FOUNDERS

WEST TROY, N. Y. 61y years established. Church Bells and Chimes Academy, Factory Bells, &c., Improved Patent Mountings, Catalogues free. No agencies. June 1 1877-ly



BUCKEY'S BELL FOUNDRY. Established in 1807. Superior Bells of Copper and Tin. Superior with the best Liberty Bells. Bells for Churches, Schools, Farms, Factories, Gun Boats, Fire Alarm Bells, Street Bells, Chimes, etc. Fully Warranted. Illustrated Catalogues sent Free. VANDERBILT & TIFE, Street 17, New York. Oct. 13 1877. Meneely & Kimberly, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. ILLUSTRATED CATALOGUE SENT FREE sept 22-1y

THE WESLEYAN.

SATURDAY, MAY 25, 1878.

GENERAL SUPERINTENDENCY.

If one may judge by the correspondence in the last number of the *Guardian* which has reached us, there are expectations in the West that the question of a General Superintendency—the appointment of one or more chief officers to travel throughout the Methodist Church of Canada, with certain supreme prerogatives—is to be brought forward at this General Conference. One correspondent of that paper surmises that an article favorable to such a scheme appeared in the *Wesleyan* some time not far back. We have no knowledge of anything of the kind. Our friend, Dr. John Carrol, in a lengthened notice of Smith's History—our Smith—seems to infer that our historian attributes to the absence of a general superintendency amongst us the cause of our present limited hold upon the country, as compared with Ontario. If we understand Mr. Smith, however, he rather takes the ground that, at a certain period in the early history of our Church in the Eastern Provinces, a link was broken by the removal of the general superintendent, or presiding elder, to the United States, and hence an injury which subsequent years have failed to repair. The infant Church was tender and needed care—that is the argument as we see it.

We would hesitate to write emphatically on this subject, were it not that we know the minds of Eastern brethren as regards this matter of a general superintendency. At the Committee on Union, which met in Montreal under Dr. Punshon's direction, the Eastern representatives were a unit against this form of government. They, with a few others, felt so strongly in opposition that a dead lock ensued in negotiations until a resolution was offered by which the Conferences might decide effectually.

The scheme was rejected by the Western Conference, thus superseding all necessity for expression by the Conference of E. B. America. What its decision would have been, it is not difficult to conjecture.

Friend Carrol imagines that prejudice against a general superintendency can only spring from a Scottish Presbyterianism; that Episcopal education must engender rather an admiration for this office. But really our prejudices in the East are caused by the fact that we are overwhelmingly British in our types of Methodist thought and ambition, rather than American. Mr. Carrol further inclines to the opinion that one serious objection to the office is removed by the intention of electing general superintendents only for a term of years, and not for life. But there are two questions in reply to the scheme in any shape. Firstly, Is it safe to create an office in Canadian Methodism which has been tolerated in American Methodism only after it has been fenced about with safeguards, until the Bishop has not the privilege of an ordinary member of Conference? Secondly, If British Methodism can be presided over by a minister in full circuit work, why should it be necessary to have one or four men in Canadian Methodism who shall have but to travel and superintend, which really means, be supreme wherever he goes, and have the exclusive right of ordination?

DEATH OF HON. JUDGE WILMOT.

Rarely are we called to record an event so impressive as that which is implied in the heading of this paragraph. The illustrious lawyer, orator statesman, has passed away suddenly, from earth. Two weeks ago he spent a pleasant hour in our office, as was his wont when he visited this city. We conversed among other things upon the delegation to Atlanta General Conference. He expressed a regret that alternates had not been appointed, as he felt it due to that large and important branch of our Church that we should stand before them in the persons of our representatives. With emphasis which lingered on our memory for some days, as ominous of a result which the Judge felt to be pending, he said, "Brother Nicolson, I fear the excitement and other contingencies of a dis-

tant journey. I am now in my seventieth year. Quiet and rest is all that remains to me while here." Yet he seemed well and buoyant as ever, having only kind words of everybody and everything.

Judge Wilmot deserves a Biography. Rich, comprehensive and eloquent it well might be, if material at all corresponding with the magnitude of his services to the country can be obtained. Who is to take his place—in Fredricton, its Methodist Sabbath School, its University gatherings, its social circles?—in our General Conference, its debates, its great public occasions?—in fact, wherever he has held an honoured place?

A mysterious blow has thus fallen upon the distinguished delegates for the Southern General Conference. Dr. Douglas prevented by illness, while on his way, from proceeding beyond Hamilton; and Judge Wilmot, about the date when he would have electrified the Southern brethren by his marvelous magnetic eloquence, laid low in death! May the kind Hand of Providence preserve to us still for many days the surviving member of this delegation!

A message to the *Telegraph* gives these particulars:

"Our whole community received a great shock at five o'clock, by a report that Ex-Governor Wilmot had died suddenly. It could be scarcely be believed as he had been seen in his carriage about four o'clock driving down Queen Street, but inquiries proved the rumor to be too true. The Judge, on reaching home after his drive, walked in his garden feeling a slight pain in the region of the heart. He went into the house and in five minutes was a corpse. Dr. Atherton was in immediate attendance but Mr. Wilmot never spoke after reaching his room. The doctor says that the rupture of a blood vessel was the immediate cause of death. It is a terrible shock to the people, to his church and to every citizen of Fredericton, being so unexpected."

THE SHEDAC MURDER CASE.—The finding of McCarthy's body has been followed by the discovery, near the same spot, of a stone corresponding with that sworn to by Annie Parker as having been tied around the neck of the dead man by young Harry Osborne. These are strong corroborative facts. On the other hand, two coats, said by Annie Parker to have been left by McCarthy hanging in the house, one of which she avers was used afterwards by the Osbornes, have been found on the body. A surmise that the body must have been taken up, and the coats put on the murdered man, to falsify this evidence, seems rather weak, in view of the fact that any one disposed to do this would naturally have hidden the body somewhere else, and so brought about a contradiction of her story. This girl adheres to her statement, as to the murder. But everything is not yet out, or we are very greatly mistaken.

BROTHER BROWN is having his little letter to Brother Currie answered with a will. It was amusing to us last week, the reading of Mr. Brown's answer to Mr. Currie's first letter, sent for publication in the *Wesleyan*. Mr. B. took Mr. C. to task for evading the question—*for, in fact, telling something like an untruth, by affirming that the lexicons did say what they did not.* In our drawer, at the same time, was Mr. Currie's second letter, treating this subject, as our readers have seen, in the most pitiable light of mutilated lexicons. It would have been a fine specimen of "The Biter Bitten," had we published the two letters, side by side. By the way, we wonder what proportion of r's are used in Baptist publishing offices? Our Foreman complains that Brother Currie is using all of that letter which can be gathered or borrowed; yet he writes the word *baptizo* only as once to a score of times compared with the Baptists. Still, a voice near us whispers—It will be bad for the printers when *baptizo* is settled.

N.B.—Mr. Brown's epistle does not appear in the *Messenger*!

It has been decided by the Executive Committee of the Eastern Book Room, to try the experiment of a summer agency in Newfoundland. Mr. George O. Fulton, now four years in the service of the Conference Office at Halifax, is to proceed by steamer of the 28th inst., to be in time for the District Meetings and Conference. This arrangement will of course prevent the Book Steward from going thither as he had

planned; though the prospect of meeting his brethren on that island was very pleasing, he has decided to merge the prospect of personal gratification in the general interests of a concern for the prosperity of which he cannot but feel very anxious. Mr. Fulton will be guided largely by the advice of our brethren in Newfoundland, and the prospects of business, as regards his movements. He carries with him the fullest confidence of the Book Committee. His knowledge of our trade is very thorough. Any counsel that may be required in respect to books, tracts, stationery, the *Wesleyan* or other interests he will be competent to give. He is commissioned to represent our business in all its departments.

There is a wide field for the circulation of our literature in Newfoundland. Our Ministers and people there, will now have a rare opportunity of calling to their aid in this work a young man of experience and energy, for his object primarily will be to serve the cause of God. We need not add, for it is a reasonable conclusion from a business standpoint, that his stay on the Island will depend upon the extent to which his time can be profitably occupied.

THE GENERAL CONFERENCE of the Methodist Church South, has been in session at Atlanta since May 1st. We are sorry to find that our own delegates did not reach that city, Judge Wilmot having been detained by business and Dr. Douglas by illness. It is surely a mistake that alternates are not appointed for these duties.

(N.B.—Judge Wilmot's death, occurred after the above was written.)

There had been some important decisions reached up to latest dates, of which we have record. Much time was occupied over the rights of one lay representative to his seat. As lay delegation is new with them, they doubtless resolved to begin well by defining their ground.

We note a few of the decisions:

A communication was received from the committee from the M. E. Church in regard to the propriety of holding an Ecumenical Conference of Methodists, and was referred to a special committee, composed of some of the ablest and most prominent members of the Conference.

This provides for a careful consideration, as least, of the measure we have ourselves advocated in common with other Methodist papers—a conference of representatives from all branches of Methodism. This may lead the way for a conference of, at least, several denominations who could find it advantageous to adjust certain differences in a brotherly way, enabling them to bring a more united and compact front to the foe.

The Committee on the Itinerancy reported against the extension of the pastorate. Report adopted.

There is a fourth year allowed in the South now, we believe, under certain conditions, but a memorial came up for an extension of the ordinary period where it might be thought advisable. This General Conference has voted against it. Perhaps the presence of the laity had much to do with this adverse vote, as in our own General Conference. Where the laymen are against the measure, ministers, in all modesty, ought to avoid pressing it.

BIOOTRY is a thing of general growth. It seems to have found its way into Pennsylvania—the State of that famous old Quaker—and into the Methodist Protestant Church, too. The *Recorder*, organ of that body, in Pittsburgh, has this little note from a correspondent, with the editor's reply. It is a pretty stroke of irony:

MR. EDITOR.—Could not our Publishing House in Pittsburgh issue a Methodist Protestant Bible? The copy we use in our church does not recognize our denomination anywhere from Genesis to Revelation. Besides the very same Bible is used by the Methodist Episcopal Church; and even the Unitarians preach from it. Unless we can issue an edition of the Holy Scriptures with special reference to our polity as a denomination, there is danger that our beloved church may fail in accomplishing its mission in the world. EPSILON.

Not exactly knowing what our correspondent is driving at, or whether he inquires sincerely or sarcastically, we are at a loss what to say. We are sort of choked up, so to speak, and rather inclined to pass the conundrum and its wrappings to Bro. Robinson. Such inquiries, now that we come to think of it, should be addressed to the Publisher and not to

AN EXPLOSION of gas at the North Sydney Mines, on Tuesday last, resulted, as will be seen by the following despatch to the *Chronicle*, fatally in several instances:

NORTH SYDNEY, May 21.

The killed at the Sydney Mines explosion are—Murdoch McDonald, Rory McNeil, Robert Hutchie, Robert Mellum, Chief Overman Isaac Greenwell and his assistant, William Oram.

The bodies of the two latter have not yet been recovered.

The first to enter the mine after the explosion were three brothers Sullivan, who succeeded in rescuing thirteen of the cutters, who had been overcome by the gas after the explosion, which took place in the north side of the mine, where sixteen pairs of cutters were at work.

There were a large number of men at work in the south side of the mine, but all escaped uninjured. One of the Sullivans was prostrated while searching for the dead, but was fortunately rescued by his brothers in time to save his life.

DIOCESAN SYNOD.—The Episcopal Bishop and clergymen have been in annual convocation in Halifax. By a resolution brought up for confirmation at a stage in the proceedings, we may infer how far the Bishop's authority is considered to be agreeable and constitutional. Here it is:—

"That in case it shall happen that the Bishop shall withhold his assent to any act or resolution of the Synod, the same may be brought up again at the next Session; and if it shall then be passed by a majority of two-thirds of each order present and voting, and shall again be dissented from by the Bishop, such majority shall have the right to appeal to the House of Bishops in General Assembly in Canada, whose decision shall be final."

This hedging about of a Bishop's dignity and power does not indicate that the office is considered incapable of being abused. A milder form of resolution was afterwards submitted and passed, though we cannot see that it deviates materially in intention from the former.

"That the House of Bishops of the Ecclesiastical Province be respectfully requested to inform the Synod of this Diocese, in the event of an appeal made by them on a subject dissented from by the Bishop, their Lordships would be ready to receive an appeal and give an opinion thereon."

Here is the Report adopted by the Synod on Temperance. It plainly shows that in the Episcopal body Temperance is making head-way. The last clause implies that a pledge has been used by the parochial societies which allows a moderate use of stimulants:

"Your committee beg to report that in accordance with a resolution passed at the last session of this Synod, a public meeting was held in the city of Halifax at the Bishop in the chair, at which a Diocesan Society was formed. Since then several parochial societies have been organized, a few of which have become affiliated with the Diocesan Society.

"By taking this action the church in the Diocese has publicly acknowledged the importance of the Temperance movement, and showed their sympathy therewith. But we regret that more has not been done by the church in this matter, but believe it due to some extent to the wave of Temperance Reform which swept over the Diocese shortly after the formation of our Society. Your committee has reason to think that much good has been effected by the Reform movement, and that after a while our own organization will take a more prominent place among the various Temperance bodies in the land. At the same time your committee cannot but express their regret that so many of the clergy have as yet held aloof from the work, and would fain hope that ere long more of them will follow the example of our Bishop, and if they cannot see their way clear to become total abstainers, will at least give the more general pledge their hearty support."

THE outward bound mail steamer which leaves Quebec to-day will have, as part of its cargo, four white whales, commonly called porpoises in the regions of the lower St. Lawrence. Such a "whale" was first exhibited in the New York Aquarium but soon died owing to a severe cold caught by a sudden change in the temperature of the water of his tank, when renewed. Since then quite a number of them have been caught alive at the mouth of the St. Lawrence, and, being packed in sea-weed, have been transferred to New York. The present, as far as we are aware, are the first which have crossed the ocean alive, except by their own endeavours.

The above is from the "Montreal Witness." It seems to us, after visiting this greatly celebrated New York Aquarium, that it is, itself, very much of a "whale"—one of the most successful instances of "blowing" in these days of sound and pretensions. A visitor pays fifty cents for admission, walks around a very small circle of very tame exhibitions of fish. When he enquires for the Chimpanzee, he is politely told that this is an extra charge. Meantime his ears are assailed by the short yelping of dogs, going through some training, under the lash,

for an evening's performance. It is altogether a fine exhibition to be lauded and illustrated in newspapers and magazines! It ought to pay a handsome dividend, however, as, certainly, its advertisements have gained for it a magnificent share of public attention.

Active movements for the defence of our chief seaports are apparent upon the part of the military and government authorities. We notice Digby, St. John, and Yarmouth as places where armaments are to be provided.

CORRESPONDENCE

TWENTY YEARS AGO.

Gratitude to God is awakened by a thoughtful review of the past. We should not forget His manifold mercies, providential and gracious. While it is true that the hope of success is the life of any enterprise, it is also certain that occasional indications of success are necessary in order that hope may not fail. As a religious organization, Methodism rejoices in the progress she has made in the past, and is very thankful to the Head of the Church for continued manifestations of His presence and grace. We would at this time,—not for self-glorification, but to inspire fresh courage to work in the vineyard,—go back in thought to the year 1858, and compare with 1878.

Methodism then, in the Maritime Provinces, was comprised within the boundaries of the Conference of Eastern British America. The Conference at that time was but three years old. It was formed out of three Mission stations, viz., Nova Scotia, New Brunswick, and Newfoundland. These stations had been carefully looked after by the British Conference for more than seventy years.

It was evidently quite time that they should, with the consent of the Parent, assume something like self-government. The result has proved the wisdom of the movement.

In 1858 in the Conferences named, there were 114 ministers, including supernumeraries and young men on probation. There are now within the same boundaries 255, as follows: Nova Scotia, 110; New Brunswick & P. E. Island, 96; Newfoundland 49.

The Conference commenced with 7 Districts, but in 1858, the Truro District was formed,—the Eastern part of Nova Scotia having for a time been a part of the Charlottetown District. Those 8 districts comprised 80 circuits. N. S., 35; N. B., 25; Nfld., 5; P. E. I., 6; Bermuda, 1. There are now 197 circuits, N. S., 80; N. B., 76; Nfld., 41.

There were then 13,511 church members; at present, 23,385, in the three Conferences as follows: N. S., 8,877; N. B., &c., 7,718; Nfld., 5,790. From these figures we learn that the membership has not increased in equal proportion to the ministerial force.

Twenty years ago, we had 6 Supernumeraries, now 24; N. S., 11; N. B., &c., 10; Nfld., 3. Then, 1 in 19 were supernumeraries, now one for every 10 and a-half. Then, there were 9 men who had been 30 years in the ministry; now only seven in the active work, all but one being in the N. S. Conference.

There were then 60 men who had been in the work 10 years and under; now, there are of this class, 185, nearly two thirds of the whole number of preachers. In the Nfld. Conference there are only 9 ministers who have travelled more than 10 years, in N. B., 25, and in N. S., 86. Of the 141 who were in the Conference of E. B. A. in 1858, 41 are still with us in the active work; 33 have been removed by death; the rest are found among our supernumeraries, and in other portions of the Methodist field; only one of the 141 has left the connexion and joined another denomination.

In 1858 the officers of the Conference were, President, Rev. M. Richey, D.D., Co-Delegate, Rev. R. Knight, D.D., Secretary, Rev. H. Pickard, D.D.

In 1874 three Conferences were constituted out of the E. B. A. Conference, namely, N. S., N. B. and P. E. I., and Nfld. These annual Conferences, with three of similar nature in the West, are now governed by a General Conference, meeting once in four years. This Conference comprises a larger territory than the Dominion of Canada, for it includes the Island of Newfoundland, which seems as yet to prefer Downing street to Ottawa.

As a branch of the Christian Church we have been greatly favoured by the Head of the Church, for during the last 10 years, before the Census, our increase was much larger than that of any other denomination. As the largest branch of the Protestant Church in the Dominion, we should feel deeply the responsibility devolving upon us, to continue to spread scriptural holiness through the land.

Our approaching annual Conference meetings in June, and the General Conference in September, ought to awaken much thought and prayer. If special wisdom from above can be obtained, we ought to have it, for many

performance. It is... to be laud... in newspapers and... to pay a hand... ever, as, certainly... ve gained for it a... public attention.

for the defence of... apparent upon... ary and govern... We notice Digby... mouth as places... to be provided.

WISDOM

TWO YEARS AGO.

awakened by a... the past. We... manifold mercies... us. While it is... success is the life... also certain that... of success are... at hope may not... rganization, Me... progress she has... is very thankful... church for con... of His presence... at this time,—... but to inspire... in the vineyard... to the year 1858,

the Maritime... ed within the... rence of Eastern... Conference at... years old. It... the Mission sta... New Bruns... nd. These sta... looked after by... for more than

time that they... of the Parent... self-government... the wisdom of

ences named, ... including sug... men on prom... in the same... follows: Nova... swick & P. E... nd 49.

anced with 7... the Truro Dis... Eastern part... a time been... town District... ed 82 circuits... d., 15; P. E... re are now 197

76; Nfld, 41... church mem... in the three... N. S., 8,877;... 5,790. From... at the member... equal propor...

had 6 Super... N. S., 11; N... Then, 1 in 19... now one for... en, there were... 0 years in the... n in the active... in the N. S.

men who had... and under;... e, 185, nearly... number of... Conference... ers who have... ar, in N. B.,... the 141 who... E. B. A. in... in the active... ed by death;... our super... portions of... y one of the... and joined

the Conference... Richey, D.D.,... night, D.D.,... t, D.D.,... es were con... Conference, ... P. E. L., and... ences, with... the West, are... eral Confer... four year... a larger ter... of Canada... Newfoundland... to prefer

ian Church... ured by the... during the... Census, our... than that of... the largest... urch in the... eply to con... us, to con... all holiness

Conference... the General... ought to... prayer. If... can be ob... for many

questions will have to be settled, especially in the General Conference.

It is not expected that this huge piece of ecclesiastical machinery will perform its revolutions without friction, but if well oiled with grace and brotherly love, the friction will tend to its welfare, rather than injury.

G. O. H.
Maitland, May 1878.

To the editor of the Wesleyan.
SIR,—In an editorial remark, referring to the Latin version of "Rock of Ages," which appeared in your last issue over my signature, you state that "two errors occur in type." In the English portion of the article there were also some typographical lapses, one of which seems to demand correction, as it affects the sense. It is found in the first paragraph, where "would be" is made to take the place of "should be" before the predicate judges. I would be sorry to appear to apply any offensive or questionable phraseology to the compilers of the modern hymnals alluded to, as I did not intend to refer to them in other terms than those of respect. Other errors need not be specified, as they would not mislead injuriously.

Wolfville, May 1878.
"SCRUTATOR" LOOKS AT "ONE IN THE WATER."

DEAR MR. EDITOR,—We have just had placed in our hand, a copy of the *Christian Messenger* of the 1st inst., containing a letter signed, "Geo. H. Goudey." As this piece of composition is a curiosity of its kind, in literature, it deserves to be noticed before sinking into oblivion. From the letter we learn that a short time ago, the writer had occasion to baptize some persons by putting them under the water,—or as he phrases it, "I have had the pleasure of burying and raising again (Rom. vi. 4) seven suitable persons for this process." Of course every man likes to quote Scripture in support of his actions, and the above is made to do duty here. Having turned to the passage and read it carefully, we fail to see that St. Paul claims to have done anything of the sort for the Romans. Perhaps the writer will favor us with an exegesis of the first eight or ten verses of that beautiful chapter, as we protest against the use of disjointed texts to prove any theory. Give me this liberty with the Bible, and they can have no difficulty in making it teach false belief, false geology, false chemistry, false baptism, or anything they please.

It appears also that on the above occasion, while he was standing in the mill-stream, that it rained. He tries to be funny while comparing the "sprinkling" with the dipping process. Afterwards he gravely asserts, "we were all baptized under the cloud, and in the sea." We assume that here he has a vague impression of something experienced by an ancient people. (1 Cor. v. 2.) We must prefer the authorized version to his mutilated rendering of the passage. When giving his comment on Romans, he will confer a favor by running out the parallel between a man standing in the water and the Israelites crossing the Red Sea *dry shod*. The way he puts it can only awaken a smile and a feeling of pity for a man whose perception of the relation of things is so obtuse.

He seems to be afflicted with a feeling of horror against "sprinkling," either as a word or an act. He can scarcely tolerate a shower of rain, and in reading Isa. 52d Chap., lest the mind of any one should be directed to the mode of baptism divinely prescribed, the 15th verse in which the objection—able word is found, must remain unread.

He says again: "However all the subjects present could walk and talk and wore long clothes." We infer that he intends this as an item of information for pseudo-Baptists; that is to say that certain improvements have taken place in the Baptist denomination. We have known some who were gladly received into that church who did not say anything at all,—an experience was not demanded. In our boyhood days, and since, we have read of men and women who were put under water without having on *any clothes at all*. As this was such an outrage on common decency they afterward put on a little; now we are told they wear "long clothes." We have heard before of apostolic suits, and long dresses mysteriously freighted with lead, to protect the persons of sensitive females from exposure to the gaze of any gazing and irreverent ones who might witness the rite. We congratulate him on his advancement.

True to his Baptist instincts the writer must have his spiteful fling at other churches. Let me cite a few lines, "Some who were present and received the pouring as indicated were as fit. I doubt not, as many who received it in the name of baptism from the hands of a 'Free moral agent,' near or terra firma." We would respectfully suggest that he and all others of a similar spirit should clean out their own Augean stables before they pronounce judgment upon others. It ill becomes a church to

criticize other denominations that are a hundred-fold purer than itself, and which retains on its records very many names that would have no place elsewhere.

We are glad to belong to a church that receives and reads the *whole* Bible; that administers its rites in harmony with its teachings and the principles of common sense; that has no need of a special version to prop up its dogmas; that does not require its candidates for baptism to submit to a mode that must confuse the feelings of every refined and modest lady; and that is prepared to recognize all who love the Lord Jesus Christ in sincerity and truth, as members of the brotherhood of saints.

We hope that the next time Mr. G. H. G. advertises his doings, we shall find him at the end of his epistle not "in the water," but upon the *dry* land.

Yours truly,
SCRUTATOR.

May 20, 1878.

RELIGIOUS ADVANCEMENT.

Last Sabbath was a day of grace and sweet delight to our Sable River congregation. Ten persons were received into full membership and four others on trial. An unusually large number partook of the Lord's Supper.

NEWS FROM THE CIRCUITS.

A MEETING OF THE PORTLAND METHODIST CONGREGATION.

FOR THE PURPOSE OF HEARING THE ACTION OF THE BUILDING COMMITTEE IN REFERENCE TO THE REBUILDING OF THE CHURCH.

A large and enthusiastic meeting of the members of the Portland Methodist Church was held in the school-room of the Portland Baptist Church last evening, Rev. Mr. Teed in the chair. The meeting was called for the purpose of explaining the action of the building committee in the rebuilding of the Methodist Church, and also for the exhibiting of the plans of the church. The meeting was opened with singing, and with prayer by the Rev. Mr. Hart, after which Rev. Mr. Teed made some remarks. He was pleased to see so many present that were interested in the enterprise. The trustees, he said, thought that the congregation should have a knowledge of everything that was going on in connection with the rebuilding of the church, hence this meeting. It had been thought by some that there was a great deal of delay in this building matter; well, there has been, but the delay was necessary. It would have been an easy matter for the building committee to have commenced operations long ago, but that proceeding in all probability would have been afterwards regretted by committee and congregation. The committee is now hopeful that the way is clear to build the Church to a certain stage, and in three months we hope to be able to worship in our new edifice. He regretted that two prominent members of the Building Committee were not present through indisposition.

Rev. Mr. Hart delivered a few encouraging remarks. He congratulated the meeting on the prospect before them, and spoke of the enthusiasm evinced by the Portland people in Church matters. The Rev. gentleman congratulated the Methodist people in securing the services of such a skillful architect as Mr. Welch. My friends, he continued, with every sound of the trowel, and with every blow of the hammer, your enthusiasm and interest in the matter will grow, and you will then feel more like putting your hands into your pockets and adding to your subscriptions, may God bless your efforts.

Mr. Welch, the architect, placed the plans of the church in a conspicuous part of the room and explained the style of its construction. The church is to be constructed of brick, with stone trimmings. The front, however, will be of stone, and it will have a very attractive appearance. The front, from the ground to the top of the steeple, will be one hundred feet in height. In the basement of the church there are three large rooms, the larger one to be used as a lecture room, and the other two as class rooms. In the church proper the room will be commodious, the seating capacity being about 750, including the gallery. It is proposed to have the choir on the left hand side of the pulpit, this location being considered the most desirable. There will be a rear entrance on Chapel street. The church is to occupy all the ground owned by the congregation. The tower of the church is of a beautiful design, and will add, when completed, greatly to the appearance of the fine edifice.

Rev. Mr. Teed made some remarks as to the financial condition of the church. The church was insured in a Provincial Company for \$7,000 and the Mission House for \$2,400. At the time of the fire the Church was in debt to the extent of \$4,000, thus the amount on hand after the fire should have been \$3,000, but, unfortunately, he said, the church had been insured in a bankrupt company, and as yet no insurance money had come in. He had been told that the church need not expect any more than 25 per cent. of the amount of insurance. The cost of the church, completed, with a bell, will be \$20,000, but it is proposed only to build the main part of the church, leaving the tower and a portion of the second story in the front to finish at some future time. It was proposed by Rev. Mr. Teed that the ladies of the church make arrangements for the holding of a bazaar to aid the Committee in furtherance of their enterprise. The ladies will no doubt take the matter in hand, and, as has always been the case with anything the Portland Methodist ladies have taken hold of, the affair will be a grand success.—*St. John News.*

PORT MOUTON.

Permit me to contribute a little to your most interesting column, "News from the Circuits."

Our reapportionment to this Circuit, for a second term, proved to be pleasing both to the preacher and people. And by, review we are assured that our labours, during the two years, have not been in vain.

TEMPORAL PROSPERITY.

The building of the Port Mouton par-

sonage, though auspiciously begun, under the zealous superintendance of the late Bro. Martin, was not completed until this year. Needed and important additions have been made to the furnishing; while the premises have also been supplied with several requisites and generally improved.

All of which improvements have cost \$400. This amount has been raised chiefly by our people on the Circuit, who observe great credit for their deep interest in the domestic happiness of their ministers; through which we now occupy one of our most comfortable country parsonages. The benevolence of our people has taken a more practical turn, and as the result, our ordinary circuit receipts are gradually improving. The wisdom of last Conference action in removing the two western congregations from this and connecting them with the Lockeport Circuit, is both seen and felt in the more convenient and successful working of this circuit.

RELIGIOUS ADVANCEMENT.

Last Sabbath was a day of grace and sweet delight to our Sable River congregation. Ten persons were received into full membership and four others on trial. An unusually large number partook of the Lord's Supper.

PORT JOLIE.

has again been visited with a time of refreshing. Previous to the special services in February, that were so greatly owned of the Lord in the revival of his work; such was the godly state of the community that no religious service, excepting the preaching of the Word, could be sustained, but the former state of things had passed away, and now we have a living society of 35 happy persons. To God, who has so greatly blessed, be all the glory.

DEATH.

has removed from us during the year, some of our eldest and best beloved people, but their example and influence remain. We would record the name of Father Billy Richardson as worthy of honorable mention. As a shock of corn fully ripe, Father Richardson, in great peace, was removed to the better land on the 19th of March, 1878, in his ninetieth year. His conversion to God in 1807, under the ministry of the Rev. Wm. Sutcliffe, was clear and sound. His companions have only pleasant and profitable memories of his highly exemplary christian life. With great faithfulness he served the cause of God in several important capacities. He found great happiness in the courts of the Lord's House. Being very kind and benevolent his heart and house were always open. From the earliest visitations of Methodist ministers on the shore they always found a comfortable home with Bro. Richardson and family. He was born, lived and died at Port Lebear. May the blessings and comforts of the Gospel be imparted to his sainted father, his life and supported him in death, be imparted to his aged partner, his children, and to his children's children.

J. JOHNSON.

NEW BRUNSWICK & P. E. ISLAND.

Last Wednesday, while C. F. A. Johnson & P. E. Island, was at the railway bridge at Presque Isle, N. B., Mr. John Manruy, of Presque Isle, 20 years of age, at work on a jam of logs on one of the piers, was drowned. The crew had just been called to lunch, and it is believed he missed his footing and fell into the water and perished before aid could reach him.

GRANVILLE.

We are now about to commence building a new church. Size fifty-six feet long, thirty six wide, and thirty on the side 25x20; tower 85 feet long.

In order to provide funds for the library in connection with the Methodist Church in this town, the public were invited to an entertainment on Wednesday evening, in the basement of that Church. Quite a large audience by their presence showed their appreciation of the good object, and evinced most evidently their satisfaction with the bill of fare presented for their enjoyment.

The Pastor of the Church had given most diligent care, and attention to the preparation, and the services of Mr. Alfred Lettie, in the musical department, assisted by Mr. Robt. Smith, who prepared a very fine and novel transparency, representing the steps to Heaven, were most valuable or rather invaluable. Everything went off beautifully. The adult singers, of course, did themselves justice, while the little folks, in music and recitations, looked and performed their several parts admirably.

Woodstock Sentinel.

CANNING.—Rev. J. J. Teasdale and lady have just returned from a visit to the United States. Their friends here who had provided for their going, received them on their return with great satisfaction. This beloved Pastor holds here, as he has held in other places, a very warm place in the people's affections.

NEWS IN BRIEF.

NOVA SCOTIA.

A letter to the Marine and Fisheries Departments at Halifax states that the brig, *Cornor*, of Dublin, James McNeil, master, from Limerick for Miramichi, was wrecked at St. Paul's Island on the 5th inst. The vessel is a total wreck. The crew were saved.

Mr. Robert McCully, brother of the late Judge McCully, died at Amherst last week aged 65.

William Howell, the officer of the U. P. C. who was buried in the ruins with the late Edward Frederick at the fire on Sunday the 14th ult., and rescued after four hours' work, has sufficiently recovered from the effects of his injuries to be able to leave his home.

Working men, recently returned to this city from Moncton and St. John, N. B., represent the times as very dull in those places. House joiners are glad to work for a dollar per day when they can get employment, and labouring men must be content to accept 80 cents per day. A number of men have lately been discharged from the machine shops at Moncton, there not being sufficient work at present to keep the regular hands employed.

Thirty thousand young salmon fry, from Wilmot's fish breeding establishment at Bedford, were emptied into the Musquodoboit River at Kaulback's bend on Tuesday

last, and sixty thousand more will be turned in.

Mr. Carmichael McGregor, of New Glasgow, was accidentally jammed between a flat car and a coal hopper at Pictou Landing, on Tuesday last, and so severely injured that he died on Wednesday evening.

The New Glasgow "Chronicle" reports that on Sunday last a young whale, 18 feet in length, was captured at Port Mulgrave. It yielded seven barrels of blubber.

Diphtheria has broken out in Windsor. The "Mail" reports a number of fatal cases.

The American schr. *Mary Fernald*, of Gloucester, which arrived at Port Mulgrave from Magdalen Islands, reports the herring fishery there a total failure. Most of the fleet had sailed for Anticosti.

Mr. James Oxley's house, at River Philip, Cumberland Co., was destroyed by fire on Sunday. Mr. and Mrs. Oxley were absent, and the girl left in charge of the house went away, leaving a fire in the kitchen stove. When the fire was seen first it was breaking through the roof. Some of the furniture was saved. The house was insured in the isolated Risk Co. for \$1,000.

2,116 tons of coal were shipped at Pictou last week, making a total of 3,449 tons since the opening of navigation.

The barge *Hilda*, 720 tons register, was launched from the shipyard of Mr. Jeffrey McColl, New Glasgow, on Wednesday. She classes eight years in Bureau Veritas and is owned by the builder and a number of gentlemen in New Glasgow. She is to load a cargo of birch timber and deals at Pictou for the United Kingdom.

There was launched from Mr. Jas. Mosher's shipyard, Avonport, on Tuesday last, the trimly built brigantine *Tiber*, of 213 tons register. This fine vessel is intended for the West India trade, owned by Mr. E. I. Hart, of Halifax. She was towed up to the Government Wharf by the tug *R. H. Lowe*, where she will load with boards for the West Indies, water ways, rails, lower spars and bowsprit. She has two iron water tanks capable of holding 1,200 gallons. All of her iron is galvanized except her chain plates.

The vessels *Margaret*, William Yeo and Lydia have all arrived at Pictou, N. S., from Barrow England, laden with steel rails for the Eastern Extension Railway. The Governor Langdon and Thorva are also on the way to Pictou with more of the same goods. The quantity which has already reached Pictou is 1898 tons of rails, 118 fish plates and 21 tons bolts.

The following, which we find in the "Chignecto Post," may be of interest to some of our readers:—"Mrs. Kent Mason Clayton, has been divorced from her husband, Mr. Clayton."

MISCELLANEOUS.

A Montevideo letter of April 9th says yellow fever prevails there, and the city is nearly depopulated by reason of the inhabitants going outside in camp or to the neighbouring towns.

London, May 10. Advice from Japan says that Minister Okubo was murdered in the street by five assassins while on his way to a cabinet council. All the assassins were arrested.

The United States Secretary of Legation at Constantinople, having become obnoxious to the Porte, has been granted leave of absence. A report at Washington stated he would probably not return there.

Details of the earthquake at Venezuela, April 1st, which destroyed the town of Lens, state that about nine in the evening, without any warning, all the houses fell at once. The great church was seen to lift itself in the air and then fall with a tremendous crash. Fire kindled among the ruins and completed the wreck of the town and consumed many of the crushed and wounded bodies. In some families as many as 10 lives were lost. One of the victims was a bride, married that day. Over 300 lives were lost there. The shock was felt at Caracas, where all the bells rang, and where many of the churches suffered to some extent, but no lives were lost. The streets were filled with the frightened people shrieking "Misericordia!" and calling on the Saints for help. The shocks were repeated from time to time and continued up to May 3rd. The destruction of sugar mills and other property is immense.

The Shireff of Mecca has issued an appeal to the faithful that the Khalif is in danger, and calling upon them to fly to the rescue. The appeal is made throughout Arabia and Asia Minor, but is not likely to have much effect as the Arabs are much disaffected.

A St. Petersburg special states that the reason why Schouvaloff visits there is that the Emperor alone holds out for war and thinks that the influence and dignity of Russia would suffer if she conceded what England demands, and that England would gain correspondingly. He is therefore willing to take the chances of a protracted war, so that if England expects to gain her point, it must be at enormous sacrifice of blood and treasure, which will make the gain as dear as possible. Schouvaloff's interviews with the Czar have been private.

A terrible explosion occurred at the ammunition manufactory in Rue Berenger, France. The building was completely shattered. A serious fire ensued in the neighboring houses. The number of victims by the explosion is unknown, but it is believed to be considerable.

A telegram from St. Petersburg asserts that Vera Sassalitch, the woman who attempted to assassinate General Trepoff and was recently acquitted, has been discovered hiding in the suburbs and arrested.

A serious riot began at Blackburn, Eng., last week. Thousands of the lowest class of operatives, including women, paraded the streets, making violent demonstrations. The residence of Colonel Jackson, Chairman of the Master's Association, was burned to the ground. The same mob attempted to burn Jackson's mills. The residence of Alderman Hornby was partially wrecked, and the windows of the mills in town were demolished. A strong force of infantry from Preston has arrived, and a troop of cavalry is coming. The infantry and cavalry cleared the streets, but great destruction was committed before their arrival. Col. Jackson and his wife barely escaped in a cab. Alderman Hornby was injured, being struck by stones while remonstrating with the rioters.

UPPER PROVINCES.

The Quebec Government are making sweeping retrenchment. Swarms of officials are warned to leave and the salaries of others are being cut down. The provincial police and district magistrates are abolished.

The Dominion gun boats have been put in order for service on the upper lakes.

WESLEYAN' ALMANAC MAY, 1878.

New Moon, 2 day, 8h, 36m, Morning. First Quarter, 9 day, 6h, 18m, Afternoon. Full Moon, 16 day, 10h, 17m, Morning. Last Quarter, 23 day, 9h, 27m, Afternoon. New Moon, 31 day, 9h, 33m, Afternoon.

Table with columns for Day of Week, SUN (Rises Sets, Rises Souths Sets), MOON (Rises Sets, Rises Souths Sets), and Day of Month. Rows list days from Wednesday to Friday.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Farnborough, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 5 hrs and 11 minutes LATER than at Halifax. At Annapolis, N.S., and Portland, Maine, 9 hours and 25 minutes LATER, and at St. John's, Newfoundland 30 minutes EARLIER than at Halifax. At Charlottetown, 3 hours 54 minutes LATER. At Westport, 4 hours 54 minutes LATER. At Yarmouth, 3 hours 30 minutes LATER.

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

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

DON'T STAY LATE TO-NIGHT.

The hearth of home is beaming With rays of rosy light, And lovely eyes are gleaming, As falls the shades of night; And while thy steps are leaving The circle pure and bright, A tender voice, half grieving, Says, "Don't stay late to-night."

The world in which thou movest Is busy, brave, and wide; The world of her thou lovest Is at the ingle side; She waits for the warm greeting; Thy smile is her delight; Her gentle voice entreating, Says, "Don't stay late to-night."

The world, so cold, inhuman, Will spurn thee if thou fall; The love of one poor woman Outlasts and shames them all. Thy children will cling round thee, Let fate be dark or bright, At home no shaft will wound thee, Then "Don't stay late to night."

THE TWO PREACHERS.

Both these men were more than ordinary preachers: they were extraordinary. Both were small physically; but as unlike in other respects as they well could be. The first was a great preacher, and the second a great pastor. The one had marvellous intellectual powers, trained to a most wonderful degree. His powers of analysis enabled him to dissect all subjects with the skill of a master. The other's spiritual powers were no less wonderful. His soul was aflame. His heart went out for his wandering ones, like the good shepherd in search of his lost sheep. His omnipotent batteries of love leveled all walls between him and the hearts of the people. The other brought to his pulpit the rarest gifts of the orator it was ever the writer's privilege to hear. His voice, accent, modulation, gesture, and diction were almost perfect. As he read the plain old hymns, the hearts of his hearers went singing to God with new melody; and as he read the simplest and commonest utterances of Jesus of Nazareth, we heard anew the wonderful truth from the lips of the Master. At his magic touch, the domain of science, to many inexplicable, assumed the order and beauty of the rainbow. His accurately trained mind furnished him the treasures of history at will; his fancy culled the rarest gems of poetry; and his genius wove them all into a splendid fabric of argument and appeal. His quiver was ever full of the keenest Parthian arrows; but when he pleaded, by the mercies of God, the most obdurate heart melted. In brief, in the pulpit, from a human stand-point, he was lacking in nothing. And yet, with all this matchless eloquence, poured out at times with vehemence and tears that flooded all hearts that heard, he failed! he preached that church to death!

His successor, without any of the aids of oratory, with a feeble frame, a weak and uncultivated voice, found us less than one hundred in numbers and

but praying. We well remember his first sermon, and the unexpressed wonder how we could endure one year of such preaching. We felt that he was good but a weak brother. His reading of notices was almost enough to provoke laughter. His hymns did not glow with beauty, nor did the words of inspiration, under his handling, sparkle as diamonds. He remained with us three years! He prayed that dead church to life. The hundred luke-warm members had become four hundred warm, live members; and none who were not of us can know with what sorrow of heart we let him go, because we could retain him no longer. His small figure had grown no larger, his voice no stronger, and his mental abilities no greater; but his prayers had been unceasing, his zeal unweary, and his love unbounded. How eagerly we drank in every word of his last sermon! He read I Cor., second chapter, as a text: "And I, brethren, when I came to you, came not with excellency of speech," etc. How true and appropriate the theme! He had known nothing among us, "save Jesus Christ, and Him crucified." In the great day of eternity will be seen the great work of that feeble man of mighty faith—not only in his own charge, but throughout the city, in all churches.

Such were the two preachers, and such their work. The one was a great preacher, and the other a great pastor. The one failed, the other succeeded. Why the wonderful orator failed can only be conjectured, as he seemed to be imbued with true spiritual zeal. Possibly he luxuriated in the exuberance of his marvelous powers, and took too much pleasure in his splendid successes; and, conscious of his strength, he leaned on his library, instead of God. The other, with no faith in himself, conscious of his own weakness, leaned on God. The one felt, perhaps, that the ministry was a splendid field for the display of his splendid talents; the other felt, "Woe is me if I preach not the Gospel!"—Texas Christian Advocate.

SHAMEFULLY ABUSED BOOK.

In the May number of Sunday Afternoon, the new periodical for Sunday reading, Mr. Rosseter Johnson makes a strong protest against the treatment to which the Bible has been subjected by printers and publishers for many generations. Other books are printed in style appropriate to the character of the work, and the most purblind reader can distinguish at a glance between a history and a poem, and although the mistake would be in many cases excusable—is in little danger of confounding a theological disquisition with a sensation novel. But, in the case of the Bible, history, philosophy, doctrinal statement, and poetry, are alike chopped into paragraphs of nearly equal lengths, with little regard to sense and with no consideration for literary propriety. The absurd arrangement made some centuries ago—so tradition runs—by a man as he jogged, on horseback, along an uneven road, has been perpetuated to the present time with more than Chinese slavish fidelity to pattern. Not content with this, editors and printers in these latter days have contrived to make the book still more unreadable by numbering the paragraphs, interspersing the text with reference marks, and further disfiguring the page with marginal notes, inter-column notes, and foot-notes. As a finishing touch to this "typographical crime" the publishers almost invariably issue the work in a single volume, that, if of type large enough to read, is too bulky to hold, and if of convenient size for handling, is typographically ruinous to the eyesight. Mr. Johnson demonstrates the absurdity of the arrangement and its damaging consequences by printing a few lines of one of Tennyson's most famous poems after the ordinary style of Bible publication.

This protest against the injustice done the Bible by its publication in an unnatural form is none too strongly put. No one who has had the opportunity of comparing the text as printed in what is called the Paragraph Bible, with its form in the ordinary volume, can possibly fail to recognize the vast superiority of the natural over the artificial style of printing the sacred

text. In the former, which is rarely to be found in book-stores, and is, therefore, practically almost inaccessible, the text is precisely that of the so-called Authorized Version, but it is arranged to some extent—but not wholly—according to the dictates of common sense. The historical books are printed as would be books of profane history, the divisions being marked by the requirements of the narrative. The poetical books are presented as poetry, and some attempt made to preserve the order and arrangement of the original lines. Where in the prose narratives a character breaks out into song the metrical form is at once adopted, as is the case in the prophetic books when the writer rises from the level of prose vaticination or denunciation to the heights of poetic inspiration. The result is that the sacred writings become not only readable, but highly interesting, and even fascinating to their literary beauties. He who has read the book of Job only in the ordinary version, can have but a faint conception of the beauties of that pastoral drama of hoar antiquity, as brought out more clearly by the simple restoration of the lines to their proper poetic form and arrangement.

Two instances of personal experience may be given in illustration of the injury done the Scriptures by the absurd manner in which they are commonly printed. A worthy church member who has been thoroughly familiar with the sacred text from his boyhood, and in whose family a chapter at least is read daily, by chance picked up a copy of the Paragraph Bible, read a page or two out of curiosity, continued his reading with interest, and borrowed the volume for a few days, at the end of which he returned it with the remark that he "thought he knew the Bible from cover to cover, but never till now realized half its beauties." The same volume was taken up some time after by a man of fine literary taste, who, from having been compelled to read the Bible as a task in his boyhood, had acquired a strong prejudice against it. Opening at one of the prophetic books printed in metrical form, and attracted by the unusual style, he soon became absorbed in its contents, and at the end of half an hour laid down the volume with an inquiry where a duplicate copy could be obtained, as he had never come across a book which had so deeply interested him.

Were the "Sacred Volume" to be multiplied into a number of volumes, grouping the Historical, the Poetic, the Prophetic, the Gospel narratives, and the Epistles in separate volumes, and printing them in form appropriate to the character of text, such an edition would undoubtedly find readers among many to whom the Bible, which lies on their tables, is now a sealed book, its beauties would be more widely appreciated, and its influence possibly greatly increased.—Cleveland Herald.

DR. CROSBY'S CONVERT.

When the door bell of Dr. Crosby's house was violently rung one evening last week, he answered the call. A tall, well dressed man confronted him. "I want to see you a moment," he said abruptly. After he had been ushered into the parlour, he said that he wished to see me alone. The folding doors were closed. The man sat quietly for a few minutes, and then suddenly arose and looking the doctor squarely in the face, said in a stern voice: "I'm a rum seller—a keeper of a grog shop." The doctor at first thought the man meditated an attack upon him. The man kept his eyes fastened upon the doctor. Presently he added: "And I've come to tell you that I'm going to quit the business. You have convinced me that it is wrong to sell intoxicating liquors. I've listened to the gabble of total abstinence these fifteen years, and it has produced no effect whatever upon me. But your arguments are unanswerable. I believe that I am causing the death of my fellow men. I have closed my saloon, and will never open it again. Rum is the curse of our country. I believe it to be the cause of nine-tenths of all the vice and crime ever committed. I'm going to quit the business. I wanted to see you and thank you for what you have done for me." Mutual congratulations followed.—Christian at Work.

A STRANGE SINGER.

Joy's the shyest bird Mortals ever heard; Listen rapt and silent when he sings; Do not seek to see, Least the vision be But a flutter of departing wings.

Straight down out of heaven Drops the fiery leaven, Beating, burning, rising in his breast; Never, never long, Canst thou bear the song, All too high for labor or for rest.

Hope can sit and sing, With a folded wing, Long contented in a narrow cage; Patience on the nest, Hour by hour will rest, Brooding tender things in hermitage.

Singers true and sweet, Mockers bright and fleet, Close about thy door they fit and call; One that will not stay, Draws thy heart away; Listen! listen! It is more than all. —Carl Spencer, Spectator.

EXTRAORDINARY JOURNEY BY TWO BOYS.

(From the Liverpool, G. E., Post, April 26.)

The Allan steamer "Sardinian" from Halifax, Nova Scotia, which arrived at Liverpool on Monday morning, brought with her two young lads, Richard and Philip Valot, eleven and twelve years old, respectively, who had found their way to England under the extraordinary circumstances stated below. The lads belong to Montreal, and the desertion of their father and subsequent death of their mother left them destitute. They were received into St. Patrick's Home at Montreal, until they were sent for by their grandmother at Halifax. The Fathers of the Home sent them off by the train which conveyed the passengers for the "Sardinian," placing them under the protection of the conductor. The large number of passengers, however, and the consequent confusion, seemed to have so occupied the attention of this official that he was neglectful of his charge, and the two boys "going in the swim," were soon on board the "Sardinian." They had a vague idea of having to cross a ferry at Halifax, and meant no disrespect when they took the stately liner "Sardinian" for an unpretending ferry-boat. This "ferry," however, proved unusually broad, and very soon attention was directed to the two poor lads, who crouched on deck, looking very much scared and distressed. Their history was soon told, but as the pilot had left there was nothing for it but to give them a trip across the Atlantic. The helpless condition of the two poor waifs attracted general sympathy, and Captain Dutton placed them in charge of the stewardess, under whose motherly care they were soon lively and comfortable. The bracing Atlantic breezes, and the kindly attention of the passengers and crew had a wonderful effect on the two, and they arrived in England in excellent health and spirits. Here they were comfortably lodged and rigged out by Messrs. Allan Brothers, who will provide for them until the 30th, when they will be sent back to Halifax by the steamer "Nova Scotia." In the meantime the firm sent a cable message to their agents at Halifax to acquaint the no doubt disconsolate grandmother of the safety of her lost boys. The boys arrived safely in Halifax last week.—Ed. Was.

A CHILD MISSIONARY.

Rev. William Greenough, pastor of the Cohocksink Presbyterian church, Philadelphia, at a recent monthly concert of prayer, related the following affecting fact: "One year since, one of our Sabbath scholars, who had been but recently admitted to the church, was removed from us by death. It now appears that for some years past her father had been in the habit of giving her a certain amount of money each week, as spending money. When her physician told her during her last illness that she could not recover, she called her mother and said: "Mother, I have been saving the money papa has given me, and now I want you to take it and keep it to the end of the year, and then give to our pastor for the missionaries." To-day I have received the package, and counting the money, found it to amount to \$14.47. Never have I held money that seemed more sacred, never received a legacy more precious. Here is the fruit of the Sabbath school lessons, in which the needs and claims of the heathen world are presented. Here, too, the influence of the love of Christ is seen, bringing salvation to our own hearts, and filling us with love and care for the perishing.—N. Y. Observer.

An amusing incident occurred in Rockland, just before the opening of the East Maine Conference. The book boxes of our devoted and eminently law abiding agent, Mr. James P. Magee, reached the place before his own arrival. It happens that there is a namesake (but an animal "of very different color") of the Methodist bookseller, in the city of Rockland, who keeps a miserable rumshop. He has a very crooked habit of evading the admirable Maine law, receiving his contraband liquors in all sorts of ways. When the boxes came to Magee, without stopping to examine the Christian initials, the indefatigable city officer opened them, to see if the enemy were skulking away in any corner of them. The appearance, however, and the guarantee of the respected pastor of the M. E. Church in town, relieved all further anxiety about the matter. We heartily commend this vigilance of the authorities.—Zion's Herald.

Here is a bit of scholarly wisdom from Thoreau's Journal. He made the entry May 1, 1857. It is not by any means a record of his highest principle of insight and wealth. There are treasures a great deal more hidden and interior than those of the reason, imagination and fancy: "It is foolish for a man to accumulate material wealth chiefly, houses and lands. Our stock in life, our real estate, is that amount of thought which we have had which we have thought out. The ground which we have thus created is forever pasture for our thoughts. I fall back on to visions which I have had. What else adds to my possessions and makes me rich in all lands? If you have done any work with those finest tools, the Imagination and Fancy and Reason, it is a new creation, independent of the world, and a possession forever. You have laid up something for a rainy day. You have to a certain extent cleared the wilderness."

A GENTLEMAN in a northern town in this State spied a farmer who some weeks ago had sold him some very "crooked" hay. The party in question is an active professor of religion and a most zealous worker for his own pocket. The man's profession and practice being in such marked contrast caused the Colonel to eye him with dislike. When he came up the Colonel charged him with deception in the matter of the hay. The skindling, stoutly denied the charge. The Colonel drew himself up to his full height, and disdainfully observed: "I am a soldier sir—not a liar!" "So am I a soldier," whined the promoter of "crooked" hay. "You!" ejaculated the Colonel in a tone of disgust. "What kind of a soldier are you?" "I am a soldier of the Cross," said the skindling, with a detestable flourish of the hand. "That may be," said the Colonel drily, "but you've been on a furlough ever since I knew you!"

CHRIST'S BEAUTY.

In the words, "Thine eye shall see the King in his beauty," some suppose that reference is made to the Assyrian King who would be seen at the walls of Jerusalem, where he would be destroyed and overthrown. Its immediate reference was to Hezekiah. A greater than Hezekiah is already referred to; the Messiah is thought of and to be seen. There is the blessed assurance that Jesus who is desired of all nations, is to be seen. How often we long; to see Jesus, and nothing short of this can satisfy substantial Christians. There is beauty in the perfect humanity of Christ, and in it we see a new glory. It exalts him as a man, and His wonderful beauty was his humility and gentleness. In all stages of His life although there is no record of Him for eighteen years, He was illustrating humanity. Christians behold him as a sympathizing friend under all circumstances. With one hand He touches the immaculate robe of God, and with the other lifts man from the depths of sin and crowns him with glory. All men cannot appreciate Christ's beauty. In his last days he was rejected and hated by the Pharisees. What was true then is true still with many who rank high among the scholars of the world. To the genuine Christian all nature is Christ. The sun, the moon the stars, all remind the Christian of Jesus. Man must be blind when he does not distinguish the footprints of Jesus, and there are reasons for this as men do not want to see this beauty when it comes between them and sin. It is true also that believers do not properly represent Christ to the world. Their inconsistencies in life are the occasion of this True Christians, however, see something of His beauty, from the history of his life, by things which were effected by His power.—Rev. B. S. Macarthur.

CHILDREN'S CORNER.

DROPPING CORN.

Little Katie went with the gray old squire ("Who was he?" Child, he was your grand-sire.)

To the furrowed field, in the dewy morn. "Now sing," said he, "as you drop the corn, 'One for the black-bird, one for the crow, One for the cut-worm, and two to grow.'"

Crow and black-bird came fluttering round, The cut-worm wriggled beneath the ground, As five smooth kernels, every time, Little Katie dropped with the sing-song rhyme, "One for the black-bird, one for the crow, One for the cut-worm and two to grow."

The old squire covered the grain with soil. "Now see," he said, "they will have their spoil— That's sure; but still we shall get our share, If you always count as you drop, with care, 'One for the black-bird, one for the crow, One for the cut-worm and two to grow.'"

When kernels sprout and the green blades grow, The crow and black-bird and cut-worm know, And woe for the corn-field in harvest days, Unless little Katie in planting says, "One for the black-bird, one for the crow, One for the cut-worm, and two to grow."

Thus do we plant with our older hands, In wider fields and o'er broader lands— Since for good seed sown by the land or sea, In the ear or earth a foe may be, "One for the black-bird, one for the crow, One for the cut-worm and two to grow."

The "two to grow!" That is all I ask— As the seed time brings me my planting task, I know who leads to his furrowed field; As he will plant, at his will shall yield "One for the blackbird, one for the crow, One for the cut-worm, and two to grow."

OLD SOUP.

The following curious anecdote is from a book about elephants, written by a French gentleman, named Jacolliot, and we will let the author tell his own story.

In the autumn of 1876 I was living in the interior of Bengal, and I went to spend Christmas with my friend, Major Daly. The major's bungalow was on the banks of the Ganges near Cawnpore. He had lived there a good many years, being chief of the quarter-master's department at that station, and had a great many natives, elephants, bullock-carts, and soldiers, under his command.

On the morning after my arrival, after a cup of early tea (often taken before daylight in India), I sat smoking with my friend in the verandah of his bungalow, looking out upon the windings of the sacred river. And, directly, I asked the major about his children (a boy and a girl), whom I had not yet seen, and begged to know when I should see them.

"Soupramany has taken them out fishing," said their father. "Why, isn't Soupramany your great war-elephant?" I cried. "Exactly so. You cannot have forgotten Soupramany!"

"Of course not. I was here, you know, when he had that fight with the elephant who went mad while loading a transport with bags of rice down yonder. I saw the mad elephant when he suddenly began to fling the rice into the river. His 'mahout' tried to stop him and he killed the mahout. The native sailors ran away to hide themselves, and the mad elephant, trumpeting, charged into this inclosure. Old Soupramany was here, and so were Jim and Bessy. When he saw the mad animal, he threw himself between him and the children. The little ones and their nurses had just time to get into the house when the fight commenced."

"Yes," said the major. "Old Soup was a hundred years old. He had been trained to war, and to fight with the rhinoceros, but he was too old to hunt them."

"And yet," said I, becoming animated by the recollections of that day, what a gallant fight it was! Do you remember how we all stood on this porch and watched it, not daring to fire a shot lest we should hit Old Soupramany? Do you remember, too, his look when he drew off, after fighting an hour and a half, leaving his adversary dying in the dust, and walked straight to the 'corral' shaking his great ears which had been badly torn, with his head bruised, and a great piece broken from one of his tusks?"

"Yes, indeed," said the major. "Well since then, he is more devoted to my dear little ones than ever. He takes them out whole days, and I am perfectly content to have them under his charge. I don't like trusting Christian children to the care of natives; but with old Soup I know they can come to no harm."

Beside the children, on the Bank of the Ganges, stood old Soup with a bamboo rod in his trunk, with line, book, bait, and cork, like the children's. I had not watched him long before he had a bite; for, as the religion of the Hindoos forbids them to take life, the river swarms with fishes.

The old fellow did not stir; his little eyes watched his line eagerly; he was no novice in "the gentle craft." He was waiting till it was time to draw in his prize. At the end of his line, as he drew it up, was dangling one of those golden tench so abundant in the Ganges.

When Soupramany perceived what a fine fish he had caught, he uttered one of those long, low, gurgling notes of satisfaction by which an elephant expresses joy; and he waited patiently, expecting Jim to take his prize off the hook and put on some bait for him. But Jim, the little rascal, sometimes liked to plague Old Soup. He nodded, as much as to say, "Look out, and you'll see fun, now!" Then he took off the fish, which he threw into a water jar placed there for the purpose, and went back to his place without putting any bait on Old Soup's hook. The intelligent animal did not attempt to throw his line into the water. He tried to move Jim by low, pleading cries. It was curious to note what tender tones he tried to give his voice.

Seeing that Jim paid no attention to his calls, but sat and laughed as he handled his own line, Old Soup went up to him, and with his trunk tried to turn his head in the direction of the bait-box. At last, when he found that all he could do would not induce his willful friend to help him, he turned round as if struck by a sudden thought, and, snatching up in his trunk the box that held the bait, came and laid it down at the major's feet; then picking up his rod, he held it out to his master.

"What do you want me to do with this, Old Soup?" said the major. The creature lifted one great foot after the other, and again began to utter his plaintive cry. Out of mischief, I took Jimmy's part, and, picking up the bait-box, pretended to run with it. The elephant was not going to be teased by me. He dipped his trunk into the Ganges, and in an instant squirted a stream of water over me with all the force and precision of a fire-engine, to the immense amusement of the children. The major at once made Soup a sign to stop, and, to make my peace with the fine old fellow, I bated his hook myself. Quivering with joy, as a baby does when it gets hold of last of a plaything some one has taken from it, Old Soupramany hardly paused to thank me with a soft note of joy for baiting his line for him, before he went back to his place, and was again watching his cork as it trembled in the ripples of the river.—St. Nicholas.

THE THREE SIEVES. "O mamma," cried little Blanche Philpott, "I heard such a tale about Edith Howard! I did not think she would be so very naughty. One—" "My dear," interrupted Mrs. Philpott, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" inquired Blanche. "I will explain it. In the first place, is it true?" "I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling these tales of her? In the next place, though you can prove it to be true, is it kind?" "I did not mean to be unkind, but I am afraid it was. I would not like Edith to speak of me as I have of her."

"And, is it necessary?" "No, of course, mamma; there was no need to mention it at all." "Then put a bridle on your tongue. If we can't speak well, speak not at all."

FROM THE Christian Intelligencer: "The soul of the late Pope, solemnly decreed to be infallible in matters of religion, is now in purgatory. The pontiff was claimed to be vicar of Christ, the vice-regent of God, and yet the people who a few days ago adored him as such are now trying to pray him out of purgatory. Every Romanist, when he dies, has no hope of eternal life except in the faithfulness of the men he leaves behind him to pray for the repose of his soul, the prayers to be addressed chiefly to the Virgin Mary and the saints. Romanism puts man, and to a large extent the priest, in the place of God."

Many clergymen who were obliged to withdraw from the pulpit on account of clergymen's Sore Throat, have recovered by using Fellows' Syrup of Hypophosphites and are preaching again. This preparation seems peculiarly and wonderfully adapted to discharges of the breathing organs.

JOHN PORTER, of Ripley, Ohio, writes: "I have given the Pain Killer to Horses for Colic, and found it the best remedy I ever tried. It gives them ease quicker than any other remedy I ever used. I give for a dose half of a 25-cent bottle, and for a pint bottle of warm water, and put in a pint bottle of warm water, and drench them with it. I have always cured the worst cases without delay."

ALLEN'S LUNG BALSAM is warranted to break up the most troublesome cough in an incredible short space of time. There is no remedy that can show more evidence of real merit, than this BALSAM, for curing Consumption, Coughs, Colds, Asthma, Croup, &c.

SPRING STOCK. STATIONERY.

Per "Devonia" from Glasgow we have just received 10 CASES ASSORTED STATIONERY, which is offered Wholesale and Retail at Low Prices.

FOOLSCAP, LEGAL CAP, POTT, LETTER, NOTE, CREAM WOVE, CREAM Laid, Ruled or plain.

ENVELOPES, COMMERCIAL OFFICIAL COURT—sizes. Foreign Linen Note Water Lined, in 5 quire packages, white or assorted colors.

Linen Envelopes, TO MATCH—4 packages, 100 Envelopes, in a Neat Box, white or assorted colors. NEW STYLE SPECIAL. Imitation of Parchment or Hand Made papers very popular.

Albany, Rutland, New Commercial and New Official. ENVELOPES to match Albany and Rutland Court sizes. Commercial and New Official Ordinary Shape.

Brunswick Note and Envelopes, (Rough surface) in Boxes—each box contains 2 quire Note and 2 packages Envelopes square and ordinary shape. STEEL PENS, Collins & Sons, No. 746 in Green Boxes.

Rough, Ready and Expert, in quarter gross boxes Brunswick, Imperial, Crown, and Royal in quarter gross boxes. Mourning Note & Envelopes.

Dollar Bill and Manuscript Cases. Six Different Sizes. VISITING CARDS, Ladies and Gents sizes. Printed to order, if desired, at short notice.

MEMORANDUM BOOKS, In Great Variety at low rates per dozen. STEPHEN'S CELEBRATED INKS, In Quarts, Pints and Small Sizes.

GOLD PENS, EAGLE LEAD PENCILS, PENHOLDERS, PENCIL and INK ERASERS. METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

C. W. TREADWELL, BARRISTER & ATTORNEY AT LAW CONVEYANCER, &c., &c. OFFICE: Corner of Charlotte and Union Streets, Saint John, New Brunswick.

Accounts collected in all parts of the Province. Conveyancing and all other legal business carefully attended to. AGENTS WANTED for the Book that tells HOME MEMORIES.

A work brim full of the choicest reading in the English language. Bright and cheerful throughout. Wise counsel and rare entertainment for old and young. In everything it is varied, pleasant, suggestive, truthful. A book to create and refine taste, to fill head and heart at the same time. Rare chance for men and women to make money. J. C. McCurdy and Co., Philadelphia, Pa.

NEW SCHOOL BOOKS THE MARITIME READER. All Numbers of the latest Editions are in Stock. Large Discount to Teachers and Dealers.

Repaid Price as follows: First Primer, 32 p. price 3 cts. Second Primer, 64 p. " " 6 " First Book, 104 pp. extra Fesp. cloth " 15 " Second Book, 148 pp. extra Fesp. cloth " 22 " Third Book, 200 pp. extra Fesp. cloth " 32 " Fourth Book, 252 pp. extra Fesp. cloth " 42 " Fifth Book, 304 pp. extra Fesp. cloth " 52 " Sixth Book, 356 pp. extra Fesp. cloth " 62 " National Drawing Books (Elementary) 10c Collins Elementary Geography " 40c Collins Cheap Atlas of Modern Geography consisting of Twenty-four Maps, 20c Colours. GREENLEAF'S ARITHMETICS. New American Edition with additions and improvements.

The Elementary " 50 The Common School " 6.75 The New Practical " 6.75 Books sent by Mail Postage 4 cents per pound. METHODIST BOOK ROOM.

HYMNAL! SUNDAY SCHOOL EDITION. JUST PUBLISHED AT THE HALIFAX BOOK ROOM

A smaller and cheap edition of "THE HYMNAL" prepared by members of the Eastern Section of the General Conference Book Committee, and published at the Book Room in February last, and published at the Book Room in February last, and published at the Book Room in February last, and published at the Book Room in February last.

The Larger Edition has been well received, and is used in Prayer and Social Meetings on our principal Circuits. A number of excellent hymns have, by special request, been included in the S. S. edition. In contents, size, type and binding, it is more suitable for our schools than any book on sale. And its very low price, compared with such books published elsewhere, brings it within reach of all. Price in Cloth Limp Covers, single copy, 6cts. Per dozen, 65cts. The larger Hymnal is still on sale—in Cloth cards, 20cts, in Paper 15cts.

Agents Wanted for Dr. March's Works. NIGHT SCENES in the Bible, and our Father's House. No Books ever published have received such universal approval from the Press, Ministers and leading men everywhere. The choice readings, fine steel engravings, and superb bindings, make them welcome in every home. ONE SHILLING Sells ALL welcome in every home. Being a paying business at once. J. C. McCurdy & Co., Philadelphia, Pa.

MACDONALD & CO IMPORTERS OF CAST AND

MALLEABLE IRON PIPE,

With Fittings of every description. BRASS AND COPPER TUBES, SHEETS ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS.

Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS

ENGINEER BRASS FITTINGS. Also—The heavier description of

BRASS AND COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC.

Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

Victoria Steam Confectionery Works, WATERLOO STREET,

We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS

Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their Patronage. WHOLESALE ONLY,

J. R. WOODBURN & CO., Victoria Steam Confectionery Works, Waterloo St., St. John N.B., R. WOODBURN. (Dec. 15) H. P. KERR.

"METHODISM IN EASTERN BRITISH AMERICA."

FIRST VOLUME. Being a History of the Rise and Progress of Methodism in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and the Bermudas, with collateral facts and characters in these Provinces, down to the year 1813.

The Second Volume, now being prepared by the Author, will bring the History down to the period of Union—1874.

Impartial readers, not members of the Methodist Church—men of high literary standing—have pronounced this the best History Nova Scotia has ever produced.

The Book has been put in the Market at a price which covers but little more than the actual expense incurred by the author in its publication. The style is clear, methodical and often eloquent. As an accurate epitome of dates and circumstances, it has been verified by competent judges.

Sold, or sent post-free, at \$1.50. Discount to Ministers, Sabbath Schools and the trade, at the

METHODIST BOOK ROOM 125 GRANVILLE STREET, HALIFAX, N.S. LIBERAL TERMS TO AGENTS NOTICES OF THE PRESS.

This work will be found a most interesting volume, especially to Methodists. The time for its appearance had fully come. Such works as Mr. Smith's, connect them selves with general literature, and they become of interest, not merely to the denominations whose careers they describe but to every one interested in tracing the rise and progress of a people.—Reporter, Halifax.

As Methodism in the East and West is now consolidated into one organization, this history of Mr. Smith's is well adapted to make the Methodists of the West better acquainted with the origin and history of Methodism in the East, and thus bring them into closer sympathy with the work of our brethren in the East. A fuller knowledge of that work will be a bond of fraternity and unity. The volume is highly creditable to both the author and the publisher. It is got up in good style. We bespeak for it a wide circulation among the readers of the "Guardian"—Guardian, Toronto.

It would be a means of grace, as well as a source of valuable information to our people; and ought to be in every Methodist family.—Rev. C. Stewart, D. D. Prof. of Theology, Mt. Allison.

Is invaluable as a repository of the annals of Methodism in this country. It opens with a judicious chapter on the Origin and Characteristics of Methodism, and then, chapter after chapter, gives the history of the evangelistic efforts and operations of the Methodists, from 1769 to 1813. Mr. Smith has evidently bestowed great pains on this work. It is minute and comprehensive and appears to do ample justice to the subject. We trust his services will be heartily appreciated and that he will thus be encouraged to prosecute a task for which he seems peculiarly well qualified.—Presbyterian Witness.

It is needless to say that the book is interesting, especially so to our Methodist friends. While the main object kept in view by the author has been to present an authentic and reliable historical facts of a general character, bearing upon the condition of the country socially, morally and religiously, which are calculated to render it valuable as a history to people generally as well as to Methodists. The book is deserving of a wide circulation and careful perusal.—Chronicle, Halifax.

Its typographical appearance reflects credit upon the establishment from which it emanates. The work is ably written, and the information to be derived from it is invaluable.—Reporter, Fredericton.

We recommend our readers to procure it for themselves. It will do good both to their heads and their hearts.—Canada Methodist Magazine.

This book ought to be in every Methodist Sabbath School, side by side with the first books in real merit.—Rev. D. D. Currie.

If our readers want to possess a history of heroic struggles and glorious triumphs let them procure this book. We trust that it will have a wide circulation, especially among those for whom it is chiefly written.—Recorder, London.

The Churches in Nova Scotia, New Brunswick, Prince Edward Island, and the Bermudas have found a painstaking historian in Mr. Watson Smith, who traces their rise and progress, and chronicles the names and doings of the pioneer missionaries with loving care.—Recorder, London.

Books, Pamphlets, Society Reports, etc. PRINTED AT THIS OFFICE, AT VERY MODERATE PRICES.

BIRTH.

At the residence of C. Fisher, Esq., Shinimicas, Cumberland Co., on the 3rd May, the wife of Rev. J. M. Fisher, of a son.

MARRIED.

At Wentworth on the 14th inst., by Rev. Jos. Hall, Mr. Thomas C. Swallow, to Miss Alice Best, both of Wentworth.

At the Methodist Parsonage, Sussex, on the 18th inst., by Rev. J. Prince, John W. Patterson, of Studholm, Kings Co., to Miss Harriet Parry, of the same place.

By the name of Newton, Kings Co., on the 8th inst., Mr. W. J. Procter, of Corn Ridge, to Mrs. Ann Brown, of Sussex.

At Baccaro Methodist Church, on the 12th inst., by Rev. James Tweedy, Mr. Charles H. Swain, to Miss Susan M., daughter of James Smith, Esq., of Baccaro Light House.

By the Rev. Isaac N. Parker, May 20th, at the Wesleyan Parsonage, Richibucto, Kent Co., N.B., to Miss Marion Carter of the first named place.

At the Methodist Parsonage, Cape Canoe, April 18th, by the Rev. J. G. Bigsey, Mr. David A. Fraser, to Miss Martha C. Bear, both of Cape Canoe.

DIED.

In this city, suddenly, on Friday 17th inst., Mr. Robert Scaife Seattell, aged 68 years, for many years a clerk in the WESLEYAN OFFICE.

On the 10th inst., at Penas, near Sambre, Mrs. Susanna, daughter of George and Annabell Millitt, and wife of James Marryatt of Penas aged 70 years.

On the 9th inst., at Arcadia, Yarmouth, of Diphtheria, Rachel Wescott, youngest daughter of Captain Delancy and Rachel Trefry. Little Rachel was greatly beloved by the family and friends and is missed from the home and Sabbath School. "Safe in the arms of Jesus."

PREACHER'S PLAN, HALIFAX AND DARTMOUTH.

Table with columns for time, location, and preacher names. Includes entries for Brunswick St., Grafton St., and others.

MARKET PRICES.

Table listing market prices for various goods such as Butter, Firkins, Do Rolls, Lamb, Hams, etc.

TRURO DISTRICT. THE ANNUAL MEETING.

Of the TRURO DISTRICT will (D.V.) begin at TRURO, Tuesday, June 11th, 1878, At 2 p.m.

HALIFAX DISTRICT.

The Members of this District, Lay and Clerical will convene AT WOLFVILLE, On Wednesday, the 19th June, At 2 p.m.

ANNAPOLIS DISTRICT.

THE ANNUAL MEETING Of the ANNAPOLIS DISTRICT will take place AT BERWICK, (D.V.) On Thursday, June 20th, At 9 o'clock, a.m.

LIVERPOOL DISTRICT. THE ANNUAL MEETING.

Of the LIVERPOOL DISTRICT will be held at BRIDGEWATER, On Tuesday, the 11th June, Commencing at 9 o'clock.

Intercolonial Railway. QUEEN'S BIRTHDAY.

EXCURSION RETURN TICKETS will be issued on FRIDAY, the 24th inst., at all Ticket Stations on this Railway at One First Class Fare, good to return until including Monday, the 27th inst.

IN THE PRESS. TO BE ISSUED IN A MONTH. BAPTISMA.

A Discussion of Biblical and Classical Baptism, exegetical and critical, and an examination of the "qualifications" of "A Review etc."

BILLETS FOR THE GENERAL CONFERENCE.

Will the Secretary of each District Meeting please forward, as soon as elected, the names of the Laymen who are to attend the General Conference, and who require to be provided with a home.

NOVA SCOTIA CONFERENCE. THE FIFTH Nova Scotia Conference.

Will (D.V.) be held in AMHERST, commencing on Thursday, June 27th, 1878, At 9 o'clock, a. m.

NOTICE.

THE NOVA SCOTIA CONFERENCE is entitled to ELEVEN Ministerial representatives in the next General Conference—and the same number of Laymen.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE.

The NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE of the Methodist Church of Canada, will (D.V.) be held in Sackville, commencing on Thursday, June 27th, 1878.

JOB PRINTING.

Reports, Pamphlet, Cards, Billheads, Circulars, Custom and Mercantile Blanks, We are now prepared to execute all Orders for the above with AT MODERATE RATES.

MOUNT ALLISON ANNIVERSARY EXERCISES.

THE attention of the friends of the MOUNT ALLISON INSTITUTIONS is respectfully directed to the following program of Exercises in connection with the close of the current Academic Year: May 25, 29, 30 College Examinations.

VALUABLE HOMESTEAD.

Belonging to the Estate of the late Rev. John Snowball, situated in SACKVILLE in the immediate vicinity of Sackville Academy is for sale, and may be purchased on reasonable terms by private negotiation.

Intercolonial Railway. IMMIGRATION TO Manitoba & the Northwest!

THROUGH TICKETS FOR MANITOBA AND THE NORTHWEST can be obtained, and through BILLS OF LADING for household effects and for live stock signed, at reduced rates.

ROSES

6 for \$1, 12 for \$2, postpaid. Bedding & Green-house Plants by mail. Catalogue free, J. T. Phillips & Son, West Grove, Chester Co. Pa.

SAVE THE NATION!

For it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD.

MACDONALD & JOHNSON, BARRISTERS.

Attorneys-at-Law, Notaries Public, &c. 152 Hollis St., Halifax, N. S.

CUSTOMS DEPARTMENT.

NO DISCOUNT will be allowed on American Invoices until further notice.

BOOK COMMITTEE.

ADJOURNED MEETING Of the Eastern Section of the General Book Committee will be held (D.V.) at SACKVILLE, N.B., on WEDNESDAY, June 26th, at 3 p.m.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 14th June, for the conveyance of Her Majesty's Mails, twice per week each way, between Herring Cove and Falkland (Ferguson's Cove).

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA until noon on Friday, the 17th June, for the conveyance of Her Majesty's Mails three times per week each way between Sherbrooke and Head of Indian Harbor Lake via Seneca, Wine Harbor and Indian Harbor.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA until noon on Friday, the 12th June, for the conveyance of Her Majesty's Mails, three times per week each way, between Antigonish and Glenelg via Glen Alpine and Lechaber.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA until noon on Friday, the 14th June, for the conveyance of Her Majesty's Mails, twice per week each way, between Halifax and Sambre, via Herring Cove, Fertugus Cove, and Ketch Harbor.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on FRIDAY, the 28th June, for the conveyance of Her Majesty's Mails twice per week each way, between Truro and Princeport, via Old Barnes, under a proposed Contract for four years from 1st October next.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 28th June, for the conveyance of Her Majesty's Mails, six times per week each way, between Newport and Newport Station, under a proposed Contract for four years from the 1st October next.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 28th June, for the conveyance of Her Majesty's Mails, six times per week each way, between St. Andrew's and Lochaber, via the South River and Goshen, under a proposed Contract for four years, from the 1st October next.

COMPOUND OXYGEN TREATMENT

For the cure of Consumption, Rheumatism, Catarrh, Dyspepsia, Headache, and all Chronic and Nervous Disorders, REMARKABLE CURES have been made, which are attested by the medical profession.

VALUABLE NEW BOOKS.

- English Literature and Language—A History of the Language from the Norman Conquest, 2 vols. by Geo. L. Craik, LL.D. 5 00
History of the Church in the 18th and 19th centuries—By K. R. Hagenback, D.D., translated from the best German Edition by J. F. Hurst, D.D., 2 vols. 6 80
Theological Essays—W G T Shedd, D D 2 50
Augustine's Confessions 1 50
Memoirs of Norman McLeod, D D—2 vols. in one 2 50
Memoirs of Thomas Arnold, D D—by Dean Stanley—2 vols in one 2 50
Lay Sermons, Addresses and Reviews, by T H Huxley, LL.D., F R S 1 75
Four Phases of Morals—Socrates, Aristotle, Christianity, Utilitarianism—by John Stuart Blackie 1 50
Natural History of Atheism—by John Stuart Blackie 1 50
Manual of Mythology, Greek and Roman, Norse and old German, Hindoo and Egyptian by A S Murray of the British Museum 2 25
Books and Reading; or What Books shall I read and how shall I read them—by Noah Porter, D D, LL.D., 4th Edition 2 00
The Paraclete; An Essay on the Personality and Ministry of the Holy Ghost with some reference to Current Discussion by Joseph Parker, D D, London 1 50
Salvation by Christ; Discourses on the most important Doctrines of the Gospel—by Francis Wayland 1 00
The Plurality of Worlds with an Introduction by Dr. Hitchcock 1 00
Life of Prince Consort—by Theodore Martin, 3 vols., with Portraits and Views, American Edition 5 50
The Greville Memoirs—Complete in 2 vols., American Edition 4 00
Scripture Doctrine of Retribution; a History of Opinions 1 25
Conflict between Religion and Science, by J W Draper, M D, LL.D., 8th Ed. 1 75
Field Paths and Green Lanes; Country Walks in England. Illustrated by Whympy 1 50
Ancient Life-History of the Earth—by H A Nicholson, F R S, Illustrated 2 00
England in the 18th Century—Locky, 2 vols 5 00
Memoirs of Gen W T Sherman—by Himself—2 vols. in one 3 25
The Christian Creed: its Theory and Practice, by Rev Stanley Leathes, M A 2 50
Language and Languages; Chapters on Language and "Families of Speech" By Rev F W Farrar, DD, F R S 2 50
Chalmers Sermons, Complete 2 75
Charnock on the Attributes, complete 2 75
McCheyne's Works, Life, Lectures and Sermons complete in 1 vol 2 75
The Pope the Kings and the People—A History of the movement to make the Pope Governor of the World by a Universal Reconstruction of Society—by Rev Wm Arthur, M A, 2 vols 67 50
Charles Kingsley—His Letters and Memorial of his life—Edited by his wife. Tenth edition—2 vols. Portrait 10 75
Napier's Peninsular War—History of the War in the Peninsula and in the South of France from 1807 to 1814 by W F P Napier, C. B., Col. 43rd Regiment 2 25
Rev Wm Arnold—Autobiography, and Memoir, by his daughter Mrs. Fleming 2 00
Among the Turks—By Dr. Hamlin for Thirty-five years a resident of Turkey 1 50
Through Persia by Caravan—By Arthur Arnold—Author of "From the Levant, &c." 1 75
The Hidden Life—Thoughts on Communion with God, by Rev Adolph Saphir, Author of "The Life of Faith," &c. 1 50
FOR SALE AT THE Methodist Book Room, Halifax.
GOOD NEWS. (35 cts.) This charming Sabbath School Songster has won a multitude of friends, and needs no praise from those who have heard its sweet melodies. But all should try it—and be pleased, the young singers are sure to be, "It may be far, 'Beautiful Gate,' and 'Hear Him calling,' are three of the 270 glad songs, which make the use of Good News a perpetual joy.
SHINING RIVER. (35 cents) Is a book of the same nature and general excellence as "Good News" and differs only as the tastes of composers equally good will differ. Let your girls and boys sail on this "shining river," making the way vocal with sweet and pure lyrics like "Beautiful Vale," "Shining Land," or "Like the Stars."
CHORAL PRAISE (20 cents.) Is a collection of Chants, Songs, and Short Anthems, for Episcopal Sabbath Schools. The beauty of its contents will commend it to any denomination.
Those who play the Organ for Sabbath School singing will welcome
CLARKE'S REED ORGAN MELODIES. (\$2.50 Boards; \$3 Cloth) which melodies are in the true Reed Organ Style, are excellent for the "organ touch" and practice, and are unusually fresh and interesting.
Books sent by mail post free for retail price.
OLIVER DITSON & CO., Boston.
C. H. DITSON & CO., J. E. DITSON & CO., 843 Broadway, Successors to Lee & Walker, New York. Phila. 25 90