

The Wesleyan.

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LIFE'S SUNNY SIDE.

Do you remember dear the morn—
How fast the years have flown—
When, down the path by the rustling corn,
You first called me your own?

We gathered wild flowers growing there,
Daisies and clover-bloom;
And in my curls of dark brown hair
One sweet wild rose found room.

We've come, since then, so long a way,
We know it will soon be night;
And we dimly see, through shadows gray,
Our other home in sight.

The feet that bounded in life's spring,
Have taken a soberer tread;
While the rose now blooming, blooms to cling
On a daughter's sunnier head.

Life's tree has been so rich with fruit,
Its vine so bright with flowers,
That when grief came we but waited, mute,
For the dawn of happier hours.

For the best of life is theirs who take
Love's vow, to go side by side
All the toiling way, for love's sweet sake,
Till the shadowy eventide,

And the tender clasp of dimpled hands,
And the hushing baby-tone!
Ah! who but a mother understands
The life, almost her own!

And e'en though you remember well
The grave on the green-hill side,
You know not how dark a shadow fell
When our first born baby died.

But there must be a night as well as a day,
And shadows as well as sun;
If you keep beside me all the way,
I'll give thanks till life is done.

And when I sleep my long last sleep,
Lay a wild rose on my breast,
And say, "She loved me;" and while you weep,
Forget and forgive all the rest.
—Christian at Work.

THE PHILOSOPHY OF THE CLASS-MEETING.

The efficacy of a good experience-meeting is proverbial. How often do we hear such expressions as this: "I went to class downcast and oppressed. I heard while there words which revived me, and I came away rejoicing." Why is there such efficacy in these meetings? There are doubtless many reasons. One, I think, is, they consist of a number of scriptural sermons. The most careless readers of the Acts of the Apostles have not failed to observe that in this history of the earliest Christian preaching, the sermons are chiefly a brief, pointed, unctuous, recitation of personal experience. Read the sermons of St. Paul. Is not the calling out of the lay ministry, whose successes make so large a characteristic of this age, a Providential rebuke to the spirit, extensively prevalent, which substituted for a simple presentation of the gospel an ostentatious making of orations? But to the point before us. Brief narration of experience, under the influence of the Holy Ghost, was apostolical preaching, and this is what constitutes the class-meeting. The gospel unexperienced charms an angel. What wonder that, coming in glowing words from hearts on fire with the felt love of God, it is powerful. Also it comes in kaleidoscopic form, as wrought variously out in the experiences of the many who talk. Brother, sister, if you would be a better man, go to the class-meeting.

FIRST BELIEVE.

Believe in the Lord Jesus Christ, the propitiation for thy sins. Let this good foundation first be laid, and then thou shalt do all things well.

Neither say in thy heart, "I cannot be accepted yet, because I am not good enough." Who is good enough, who ever was—to merit acceptance at God's hands? Was ever any child of Adam good enough for this?—or will any be, till the consummation of all things? And as for thee, thou art not good at all—there dwelleth in thee no good thing; and thou never wilt be till thou believest Jesus. Rather thou wilt find thyself worse and worse.

But is there any need of being worse in order to be accepted? Art thou not bad enough already? Indeed thou art, and that God knoweth, and thou thyself canst not deny it. Then delay not. All things are now ready. "Arise and wash away thy sins." The fountain is open; now is the time to wash thee

white in the blood of the Lamb. Now he shall "purge" thee as "with hyssop," and thou shalt "be clean;" he shall "wash" thee, and thou shalt "be whiter than snow."

Do not say, "But I am not contrite enough; I am not sensible enough of my sins." I know it. I would to God thou wert more sensible of them, more contrite, a thousand fold, than thou art. But do not stay for this. It may be God will make thee so, not before thou believest, but by believing. It may be thou wilt not weep much till thou lovest much because thou hast had much forgiven. In the meantime look unto Jesus—behold how he loveth thee. What could he have done more for thee which he hath not done?

"O Lamb of God, was ever pain,
Was ever love like thine?"

Look steadily upon him till he looks on thee, and breaks thy hard heart; then shall thy "head" be "waters," and thine "eyes fountains of tears."

Nor yet do thou say, "I must do something more before I come to Christ." How long wilt thou forget that whatsoever thou doest, or whatsoever thou hast, before thy sins are forgiven thee, it avails nothing with God toward the procuring of thy forgiveness; yea that it must all be cast behind thy back, trampled under foot, made no account of, or thou wilt never find favor in God's sight; because until then thou canst not ask it as a mere sinner, guilty, lost, undone, having nothing to plead, nothing to offer to God, "who loved thee, and gave himself for thee!"

Whoever thou art, O man, who hast the sentence of death in thyself, who feelest thyself a condemned sinner, and hast the sentence of death in thyself who feelest thyself a condemned sinner, and hast the wrath of God abiding on thee, unto thee saith the Lord, not, "Do this, perfectly obey all my commands, and live;"—but, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED." "The word of faith is nigh unto thee;" now at this instant, in the present moment, and in the present state, sinner, as thou art, just as thou art, believe the Gospel, and "I will be merciful unto thy unrighteousness, and thy iniquities will I remember no more."
—John Wesley.

BISHOP GILBERT HAVEN.

Bishop Haven died in his mother's house, in the very scenes of childhood, in Malden, Mass., Saturday, Jan. 3rd., at 6 o'clock, p. m. It is not too little a thing to awaken our gratitude that this itinerant, after a life of world-wide travelling, after the conflicts of a stormy life, was permitted to return to the home of his childhood, and to the house of his aged mother, and there holding the hands of his mother and of his children, to pass down to the limit of mortal companionship. The proud and sorrowing mother, with streaming eyes, said to Bishop Harris, "I am afraid I shall lose my boy." It is difficult to tell exactly what overcame him, on account of the number of diseases that were besieging his constitution. There has been a deep sorrowful current in his blood, which caused the death of his sisters. The African fever contracted during his official visit to Liberia in 1877, has been burning in his veins ever since his return. These evils were reinforced during the last few months with cancer of the bone, which made its appearance on the right thigh. He has also had to contend against dropsy, which greatly hindered his breathing; and against Bright's disease—and against a serious heart disease—fatty degeneration of the heart. Either of these maladies would have terminated his life in the near future. All combined, and inflamed by typhoid fever, made the work of dissolution certain and speedy.

A friend writes us that the Bishop, resting in the arms of Dr. Mallalieu, said, "I'm borne up; I am floating; I am surrounded with angels!"

Mr. Magee writes us the particulars of that chamber of conflict:

MALDEN, JAN. 4, 1880.

Rev. Dr. Fowler.—Dear Brother: Our dearly beloved Bishop Haven passed away Saturday at 6 p. m. He has been sick almost six weeks, and so severely that it has not been deemed proper to allow friends to see him. Saturday morning

it became evident to all that he was nearing the end. His physician so told him. He said, "When that agony was upon me at the beginning of this illness I feared that it was the grip of death," and then he announced a desire to see as many of his friends as possible. Quite a large number called during the day, and to each he had something pleasant to say, and messages to absent ones. From the first of his illness his mind has been perfectly clear, and was never more so than the last day. To one who asked whether he found Christ precious in this hour, he replied, "Yes; He whom I have preached and served so long will not desert me now. He is a whole Christ, a full Saviour. Glory to God for such a salvation!" To another he said, "Good night; when we meet again it will be good morning."

The whole day was filled with "Glory! glory! glory!" An hour before he died he fell asleep, and at the close he awoke, opened his eyes, and looking up said, "There is no river here; it is all beautiful," and thus he passed away.

He was born in Malden, Mass., Sept. 9, 1821, and grew up in the nervous, restless atmosphere of Boston. He was converted while attending Wilbraham Academy in 1839. He is a trophy of the wisdom of our fathers in creating schools that should be nurseries of sound doctrine and deep personal experience. These Church seminaries and academies have furnished a great army of ministers for the defense of the faith. Children grown in environments favorable to Methodism, where our Church, and doctrines, and usages, and terminology, and experiences are defended and revered, are quite certain to be true to the faith and useful in the Church.

He was a strong advocate of prohibitory temperance laws. On all the great reform movements he fought on the picket line; but in Church polity and doctrine he was a Methodist of the good old style. He never apologized for being a Methodist. He put on his spurs and rode rough-shod over the conceited, skeptical, culture-spoiled autocrats of Boston. They soon became aware of his existence. This knowledge ripened into hate, then into fear, then into respect, then into admiration. He pushed a supernatural religion that was an offense to the rationalism of Boston. He vowed faith in a literal fire in hell, preferring in an unknown field the word of Jesus to the sentiment of Parker. This jarred on the delicate sensibilities of Boston sinners who had secured no insurance against those fires. He preached a gospel that can save sinners, and a Methodism that has saved ten times more souls than any other ism in the world for the same period of its existence.

Of course, he was hated and slandered and abused, but these only encouraged him in his convictions. "Cursed are ye when all men speak well of you," was not written of Gilbert Haven. Indeed, it is never written of any good man in this crooked world. When we see a man stoned and clubbed on all sides, and see him steadily going on in his work, we may know that the adversary has some reason for wanting that man put out of the way.

In 1872 Gilbert Haven was elevated to the Episcopacy, and selected Atlanta as his residence, and the South as his special field of labor. He knew he had only one thing to do, and that was, push the interests of the Methodist Episcopal Church in the South.

It is hard to analyze Bishop Haven's character. He combined so many divergent and often apparently contradictory traits. He seemed the most extravagant radical that one could ever fear to meet. Single sentences may be selected out of his writings that are of the most amazing character. Yet he was a cautious and conservative man in action and under responsibility. He was brave and generous. He treated his enemies in the most magnanimous manner. He was genial, yet dignified. He had the gentility that never patronizes nor seems to stoop to its surroundings, but acts from genuine oneness of feeling. His dignity was not that dignity of carriage which familiarity overcomes. We never long respected mere coposity or staidness, or assumed reserve. All these makeshifts for true dignity of character which consists in a regality of soul, lose their value whenever they are thrown into the crucible of intimate contact. He was, indeed, a grand soul sent into the world on a grand mission. Wise in counsel, he was full of plans for the promotion of the work of the Church. In the counsels of his colleagues his voice was often heard and always heeded.

A LIGHT IN THE WINDOW.

Off the coast of one of the Orkney Islands, and right opposite the harbor, stands a lone rock against which, in stormy nights, the boats of returning fishermen sometimes struck and were lost.

Fifty years ago there lived on this island a young girl in a cottage with her father; and they loved each other tenderly. One stormy night the father was away on the sea in his fisherman's boat, and though his daughter watched for him in much fear and trouble, he did not come home. So, to tell, in the morning his dead body was found washed upon the beach. His boat as he sought the harbour, had struck against the "Lonely Rock," and gone down.

In her deep sorrow, this fisherman's orphan did not think of herself alone. She was scarcely more than a child, humble, poor and weak; yet she said in her heart that while she lived no more boats should be lost on the "Lonely Rock." If a light shining through the window would guide them safely into the harbour. And so, after watching by the body of her father according to the custom of her people, until it was buried, she lay down and slept during the day; but when night fell she arose and lighted a candle, placed it in the window of her cottage, so that it might be seen by any fisherman coming in from the sea, and guide him safely into the harbor. She sat by the candle all night, and trimmed it and spun; but when the day dawned she went to bed early and slept.

As many hanks as she spun before for daily bread, she spun still, and one over, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity, old age, she has thus turned night into day, and in the snow-storms of winter, through driving mists, deceptive moonlight, and solemn darkness, that nothorn harbor has never once been without the light of her candle.

How many lives she saved by the light of this candle, and how many meals she won for the starving families of the boatmen, it is impossible to say. How many dark nights the fishermen, depending on it, have gone forth, cannot now be told. There it stood, regular as a light-house, steadily as constant care could make it. Always brighter when daylight waned, the fishermen had only to keep it constantly in view, and they were safe; there was one thing to intercept it, and that was the rock. However far they might have gone out to sea, they had only to bear down for that lighted window and they were sure of a safe entrance to the harbor.

But what do the boatmen and boatmen's wives think of this? Do they pay the woman? No; they are very poor; but poor or rich, they know better than that. Do they thank her? No. Perhaps they think that thanks of theirs would be inadequate to express their gratitude; or perhaps long years have made the lighted casement so familiar that they look upon it as a matter of course, and forget, for the time, the patient watcher within.

MR. DELANE AND THE LONDON "TIMES."

Those who recall Mr. Delane, the ex editor of the London "Times" who recently died, remember a solid, active Englishman, who was in this country more than twenty years ago, and who studied very carefully American business methods and life. For thirty-six years he was editor-in-chief of the London "Times" and it was during his editorship that the paper rose to its greatest power. His influence upon public affairs, however, was exercised in a very different way from that of the more famous American editors. With the latter it was their personality which prevailed, but Mr. Delane's editorship of the London "Times" was absolutely impersonal. During the editorial careers of Mr. Greeley and Mr. Raymond and Mr. Brant, and in the days when the "Herald" was founded, of Mr. Bennett, it was their individual opinion and weight, not that of the "Tribune" or the "Times," or the "Post," which was important. Twenty-three and twenty-four years ago it was a constant source of trouble to Mr. Greeley that he was the "Tribune" because he thought

that the value of the property would depend too much upon the life of one man.

This difference between the press of England and the United States still continues, although in a more modified form. The opinions of certain great papers are still regarded as the individual opinion of known editors. But Mr. Delane, who, in the English sense, was the greatest editor of his time, seldom wrote an article. His personal views were never known nor quoted. If a journal had referred to Mr. Delane instead of the "Times," it would have been not only a gross impertinence, but the allusion would have been unmeaning to the mass of readers, who knew the "Times" as they knew their Catechism, but to whom Mr. Delane was totally unknown. He maintained intimate but independent relations with public men, he watched the movements of public opinion with great skill, and he selected his writers with singular sagacity. The "Times," therefore, every morning was the average mind of England thinking aloud upon current topics. The paper did not lead opinion, it expressed it, and its success lay in the accuracy with which the editor apprehended this opinion.

Every night for more than a quarter of a century Mr. Delane went to the office and revised the whole issue of the next day. It had, therefore, the impress of one mind, and the unity and consistency which can spring alone from individual supervision and responsibility. It is a sound saying of "newspaper men" that a paper can not be edited in the business office. No man is fit for the editorial chair who can not be absolutely trusted, and when mutual confidence goes, the editor should retire. This was the case with Mr. Delane. When the prosperity of the "Times" somewhat declined, he withdrew upon a pension. The "Times" will never recover its great supremacy—a supremacy only possible in a highly centralized country. But with the prime of its power the name of Mr. Delane will be always associated.

A NOBLE DEED.

In a dreadfully cold winter, many years ago, an army was flying from Moscow, a city in Russia. With this army there was a German prince and some German soldiers. One by one the marching soldiers fell down by the way and perished of cold and hunger. At length, at the end of one day, when only a mere handful of them were alive, the prince and a few common soldiers, and these were all nearly spent, they came up to the remains of a hotel once built to shelter cattle, now ruined by storms, which had blown it all to pieces. But in the wild, snow-covered waste they did not despise it; even a prince was glad of a little shelter from the sleet and wind of the coming night which this tumble-down shed could afford. And there, hungry, cold, and weary, he and his men lay down to sleep. The men were rough, stern-looking fellows, yet the sight of one so delicately brought up, used to comforts which they had never known, spent heart and body, come to such want, glad to sleep in such a wretched place touched them. The sight of him asleep, no bed, no covering, probably sleeping his last sleep, was more than they could stand. They took their own cloaks off, and laid them all on him gently, one by one, lest they should awake him. He would be warm with these, perhaps he would live with these. Then they threw themselves down to sleep.

The night passed. The prince awoke. "Where am I?" was his first thought. "Am I at home, in bed? I am so warm!" and he turned over and raised himself up to look about. He was not at home. All around was snow, and all was silent save the wind, which whistled through the planks of the broken shed. Where were his men? He stood up and looked, when, lo! there they lay, huddled together to keep warm, not yet awake. He spoke, but they answered not. He advanced to touch them—they were dead! Without their cloaks, too! Where were their cloaks? Another glance towards where he had lain and all was plain. The prince burst into tears. His men were dead to save him alive. Now, was not the deed, these rough soldiers did, a noble deed? Their hearts were gracious hearts; they graciously took upon themselves the death another should have died.—*Sunday Magazine.*

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GOD IN NATURE.

When I view the midnight sky, With its thousand worlds portray'd...

When I on the deep sea ride When the billows foaming rise; See the waves on every side...

If in simple boat I row O'er some silvery inland lake, While the wavelets as I go...

If the forest be my choice And on mountain's side I stray, There too comes a still small voice...

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CANADIAN METHODISM; ITS EPOCHS AND CHARACTERISTICS.

BY THE REV. DR. RYERSON. ESSAY I.—LOYAL ORIGIN OF CANADIAN METHODISM.

Methodism exists throughout the seven provinces of the Canadian Dominion, with its more than a thousand ministers, its more than one hundred thousand communicants, its nearly two thousand churches, with half as many parsonages, its academies and colleges and periodicals, its hundred and fifty thousand dollars income and expenditure for missions, besides the local support of its circuit and stationed ministers.

The birthplace of Methodism in Canada was in the bosom of loyalty and in the heart of benevolence; it was first preached by men who had borne arms in defence of their King and country. As early as 1760, a Mr. Tuffey, a commissary of the 44th Regiment, came to Quebec with the regiment.

The removal of Barbara Heck and family, and the surviving members of the family of Philip Embury to Canada, is thus stated by three different writers:— "Barbara Heck, with her husband and all her sons (John, Jacob and Samuel), removed to Camden, N. Y., (the new home of Embury), in 1770 or 1771, and thence to Canada as early as 1774; in 1778 they were in Upper Canada, and resided in Augusta (where they formed a part of the first Methodist class, under the leadership of Samuel Embury, son of Philip, till their deaths—Mr. Paul Heck dying in 1792, Mrs. Barbara Heck in 1804—and they lie side by side in the burying ground of the 'Old Blue Church' in the front of Augusta."—Dr. Stevens, vol. 1, p. 69, in a note.

"In 1774, various persons emigrated into Canada from New York; and among the rest Paul and Barbara Heck and their family (three sons, John, Jacob and Samuel), who assisted in the beginning of Methodism in New York."—Playter pp. 5, 6. "In 1774, in consequence of the evidently approaching revolutionary storm, and being ardently attached to British institutions, the Heck family; John Lawrence, who had married the widow of Philip Embury; David Embury, brother to Philip; and many more of the Palatines of Ashgrove—emigrated to Lower Canada, and stopped for a time near Montreal. Not being pleased with the locality, however, in 1778 they removed to Augusta, in Upper Canada. David Embury with several of his friends, subsequently settled along the Bay Quinte, where many of his descendants still live."—Webster p. 30.

It is thus seen that Methodism in New York and Canada was founded by the same parties; that it was first preached in both Lower and Upper Canada by officers of the British army, and that its first societies were formed of those who had, on the outbreak of the American revolution, fled to Canada for peace and safety, on account of their grateful and loyal attachment to British institutions.

Such also were the loyal feelings and devotion of the first regular Methodist ministers who volunteered and were sent to minister to the wants of the new settlements in Canada in compliance with their earnest petitions. The Rev. William Losee was the first regular minister who came to Canada; he was sent by Bishop Asbury, at the New York Conference in 1790, in compliance with an earnest request of the Canadian people. Losee was a loyalist, and knew some of the settlers in Adolphustown

The exodus of Methodists from New York State, and their migration to Canada; on the ground of loyalty to the King of Great Britain, commenced with the first year of the American Revolution in 1774. Nearly ten years before—three years after Canada became a British Province, and thirteen years before the American Declaration of Independence—a small number of Methodist emigrants arrived in the city of New York from Ireland. They were called Palatines, having fled from the persecutions raging against them on the Continent, and having found protection and hospitality under the British Government, for which they and their descendants have ever cherished a grateful and loyal attachment. Among those pious Irish Palatines who came to the city of New York in 1765 (some accounts say in 1760) was a family named Embury of which there were four brothers—John, Peter, Philip and David—all pious. John and Peter preached in the German language, and died at an early age. David left his property in the United States, after the Revolution, came to Upper Canada, and settled in the township of Fredericksburg, where he died in 1810. Philip Embury was a carpenter and local preacher before he left Ireland; in 1766 he was joined by his cousin and her husband, best known as Paul and Barbara Heck. That pious and energetic woman prevailed upon her cousin Philip to commence preaching in his own house and to his own company, which consisted on the first Sabbath of five persons. These with others were soon formed into a class. This was the beginning of the Methodist Episcopal Church in the American continent.

Philip Embury and his little society soon proceeded to erect a place of worship in John Street, 60 feet by 42 feet, called Wesley Chapel, in which Mr. Embury exercised the pastoral office for three years. In October 1769, Mr. Wesley, in answer to the repeated and urgent applications of Mr. Embury and his friends sent to their assistance two preachers, Messrs. Boardman and Pilmoor, the former of whom relieved Mr. Embury of his onerous charge.

The spiritual wants of the little society in New York being then provided for, Mr. Embury and some of his relatives removed in the autumn of 1769 from the city to the country, and settled at Camden, a village in the township of Salem, Washington Co., where he continued to labor as a local preacher, and formed a society, chiefly of his own countrymen, at Ashgrove—the first Methodist class within the bounds of the Troy Conference.

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before they left the United States. He desired to see them, and to preach to them the glad tidings of salvation. Had he been on the revolutionary side, the warm loyalists would not have received him—rather would have driven him from the country. Having preached a few times, he spoke of leaving (his visit being voluntary.) The people were now anxious for a missionary to reside and labor among them, and circulated an extensively signed petition in the Midland District, to the New York Conference, for a missionary to labor in these new townships. He carried the petition to Conference, which assembled in New York, and offered to be the first preacher in these northern climes. Bishop Asbury and the preachers were willing that an entrance should be made at this new door. William Losee was therefore allowed to return with instructions to form a circuit. As the Conference sat so late in the year (Oct. 1790), he had not time to prepare, and returned to Canada before the winter.

"In 1791, however, as soon as the winter was well set in, and the ice in the St. Lawrence strong enough to allow crossing with a horse, Mr. Losee was on his journey. He went through the wilderness of the western part of New York State, in the track of the emigrants coming into Canada, suffered hardships and many privations in journeyings for some weeks through a country almost without roads and nearly without inhabitants, crossed the frontier at Kingston, and appears to have been safely in Adolphustown again in the month of February.

"The good impression made by Losee on his first coming, was strengthened by his second. The people received the word with a ready mind, and a number were soon enjoying the salvation of the gospel. Losee was accompanied the following year by Darius Dunham, and afterwards by other preachers who volunteered to come to Canada and labor among the sparse inhabitants, and who were of like British feelings and self-sacrificing zeal with Losee himself. Though privations and poverty and hardships awaited them, the 'love of Christ constrained them'—a true British patriotism impelled them, and they counted not even their lives dear unto them, that they might impart to the dispersed emigrant loyalists of Canada the instructions and consolations of our holy religion. We know of no country the early religious history of which presents such a stamp of loyal patriotism as that of the Methodist Church of Canada in its first preachers, its first Church members, and regular missionary ministers, wholly, dependent as they were for support, or rather slender sustenance, upon their own exertions and upon the voluntary contributions, mostly in articles of food and clothing, of the widely scattered people among whom they lived and laboured.

Yet, singular to say, and incredible as it may appear, the chief charge against Methodism in Canada, and the most common ground of opposition to it, during more than thirty years was that its ministers were disaffected to the Government and institutions of the country. Such were the prettexts for the persecutions against Christianity during the first three hundred years of its history, and against Wesleyan ministers in the United States during the Revolutionary War; and so it was in Canada. Some of the preachers were interrupted and insulted, and seized by constables while preaching—in one or two instances headed by the Sheriff—under the pretext that they were vagabonds—the vagabond offence of preaching the gospel from place to place, to a spiritually destitute people; their assailants declaring that none but clergy of the established Church of England should preach in the colonies, though there were at that time but two such in all Upper Canada.

Amidst privations, and labours, and sufferings—to be noted hereafter—the pioneer Methodist preachers toiled on their vast circuits, and adding new ones, until the war of the United States against Great Britain from 1812 to 1815, during the whole of which not a single Methodist was found in the ranks of the invaders of their country, but very many of them were amongst its defenders. The only shadow of pretext for the imputation against the loyalty of the first Methodist preachers was their ordination and appointment by an American bishop. As well might disaffection to the American Government have been imputed to the Episcopal clergy, because, on the ground of ecclesiastical order, they received ordination from English bishops. Besides, for twenty years, the voluntary preachers for the then wilds of Canada were accepted, ordained and appointed by the venerable Asbury, who had retired into concealment during the American Revolutionary War rather than abjure his oath of allegiance to his King, or take an oath of allegiance to any American State authority until after the acknowledgment of American Independence by Great Britain.

After the close of that eventful war (1812-15), the Clergy Reserves began to be available, and more systematic measures were adopted for the religious

and educational institutions of the country. The "Clergy Reserves" consisted of one-seventh of all the surveyed lands of Upper Canada, set apart by the "Constitutional Act," 31st George the Third, chapter 31, which established the parliamentary government of Upper Canada, for the support of a Protestant clergy, in contradistinction to the Roman Catholic clergy of Lower Canada, who were largely endowed by tithes and lands. It was intended that Upper Canada should be an English and Protestant province, while Lower Canada should be French and Roman Catholic. In Lower Canada there was no legislative endowment for Protestantism; in Upper Canada there was no legislative endowment for Romanism.

It was now claimed that the Protestant clergy of the Constitution Act of 1791 were the clergy of the Church of England alone, which, it was maintained, was the established Church of Upper Canada as well as of England and Ireland. Not only was one-seventh of the lands of the Province claimed as the patrimony of the clergy of that Church, but large English parliamentary grants were applied for, and a large endowment of land was granted for a University College, including a Faculty of Theology, all under the direction of the authorities of that Church and based on its Articles of Religion and Service of Worship.

But even this monstrous system might not have excited much attention or opposition, had it not appeared, from the documents and papers which projected and advocated it, that the great object of the whole scheme was not merely the support of the Church of England in the country, but the extermination of other religious persuasions, especially of the Methodists, who were represented as republicans and overrunning the country, and whose influence was represented as hostile to the civil and religious institutions of England.

But as this great and protracted controversy will be the subject of a distinct paper, in this series of Essays, I will only here remark that the parties assailed combined and put forth their united efforts in vindication of their character and rights, and after a struggle of nearly a quarter of a century were completely successful in establishing those equal civil and religious rights and liberties which at this day make the inhabitants of the wide Dominion of Canada the most loyal and freest people in the vast empire of Great Britain.

It may be added, that, in compliance with the petitions of various denominations, the Commons House of Assembly appointed a Select Committee which examined and reported the evidence of no less than fifty-three witnesses, consisting of the leading men of different parties. In the address to the King, founded on this evidence, the House of Assembly (a majority of whose members were Episcopalians) employed the following language in regard to the Methodist ministers of that day, 20th March, 1823.

"We humbly beg leave to assure your Majesty that the insinuation against the Methodist preachers in this Province do much injustice to a body of pious and deserving men, who justly enjoy the confidence and are the spiritual instructors of a large portion of your Majesty's subjects in this province. We are convinced that the tendency of their influence and instruction is not hostile to our institutions, but, on the contrary, is eminently favourable to religion and morality; that their labours are calculated to make their people better men and better subjects; and have already produced in this Province the happiest effects."

UNCLE DICK CURNOW'S CONVERSION.

A STORY OF EARLY CORNISH METHODISM.

BY THE REV. MARK GUY PEARSE.

CHAPTER I.

WHICH IS ABOUT SOMEBODY ELSE. I got the story from old Miss Jennie. To ask "Miss Jennie who?" would be to provoke a stare of the utmost amazement. There was but one Miss Jennie in all the world—that is to say, in all St. Ivart's; and in the opinion of every soul in that parish all the world and St. Ivart's were one and the same. And no wonder either. For nature had cut them off from the rest of the world by a huge granite-crowned hill; and the road, which went ever so far round, was a succession of such steep up and downs, past tidal creeks, and altogether so rough, that nobody went there who could help it. And when he did get there the visitor found such a lovely bay, and such a set of sturdy, warm-hearted, independent folks, that he never went away again if he could help it. So shut in and shut out landward was St. Ivart's. But seaward away stretched the Atlantic for three thousand miles—all theirs so far as they could see, venturing out on its billows and bringing home the hake and silver mackerel, and above all the pilchard, which was, commercially speaking, the

life and soul of the place. St. Ivart's might think all the world of itself, but unquestionably the pilchard was all the world to St. Ivart's.

Here lived Miss Jennie. Up a narrow street that led from the rough stone pier, and you came to a house rather bigger and better than its neighbours, with white-washed walls topped with the feathery tamarisks, enclosing an old-fashioned garden in which big fuschias and thick-stemmed geraniums flourished all the year round. A little green gate led in over the flat stones to a white-washed house, the very roof itself patched with the universal white-wash. Then you stopped in front of a little low door, painted a vivid green colour. Every door in St. Ivart's was green, for that matter, a Cornish sea-green, and every house was white-washed. But then you knew Miss Jennie's by the garden. The rest of the little town was huddled together as if the houses were afraid of being blown away by some of the tremendous gales that swept the place, and had clutched each other for safety. Miss Jennie's stood all by itself in rather a haughty and isolated way; it did not need anybody to lean upon, and was quite able to take care of itself. And that was Miss Jennie, all over.

Here she lived—when she was at home; which was not very often. For Miss Jennie was everything. She was class-leader, prayer-leader, and general society-manager; she was the visitor of every sick and poor lady in the place; she was the looker-up of all absentees from school or from class, or from any of the services; she was the wise healer of breaches, the stern and dreaded reprover of all offenders; and last, but by no means least, she was the nurse of all women, in times when such help is more especially needed, the soother of new-born babies—it was wonderful, how many of them there were at St. Ivart's—and she was the gratuitous compounder and dispenser of endless balms, lozenges, pills, potions, ointments for every body. And that too, was Miss Jennie exactly. Where other good people brought a bunch of grapes, she brought "herbs," where others would think of a pudding, she suggested a poultice.

To say that Miss Jennie was loved would not be true. The fact was that everybody was afraid of her. And yet if you asked any of them about her, they all declared that Miss Jennie was the best friend they ever had, and that nothing seemed right unless she came in to manage it. Every man and woman and child in the place would have done anything for Miss Jennie, and a fair half of the people would have laid down their lives before, a hair of her head should have been hurt. New superintendents of the circuit, if they could not discern between deep interest in the welfare of the church, and a mere meddlesome interference with its affairs—and some men never knew one from the other—would be sure to "collide" unpleasantly with Miss Jennie; but a grain of perception, and even less of spiritual discernment, was always enough to set matters right.

Altogether, Miss Jennie was one of those uncommon people whom everybody spoke of as a "character." Tall, square-shouldered, with a large, square face; thick and bushy eyebrows hung over a pair of piercing eyes; a hooked nose; a mouth that could be shut up very tight if she pleased, and yet that whistled and chirped to the babies in a way that fascinated them instantly even in their most furious fits—this is what a picture might have shown you. But the live Miss Jennie was a great deal more than any photograph could show. You met her going up those steep hills the long conspicuous feet taking enormous strides; a large, well-filled bag, on which a huge cabbage rose was worked in wool, hung from one arm, whilst the other swung in a very energetic way. You saw her slipping into a score of houses, in almost as many minutes, scolding at one, doctoring at another, here getting a dish of tea for some old bed-ridden dame; here measuring out two liberal spoonfuls of "doctor's trade," as they called it, and leaving a couple of huge, hard, ill-rounded pills taken at night.

Or perhaps you came upon her staying to read a chapter from the Bible to some old sick faint. Ah, then was the time to catch Miss Jennie. Till then you wondered that anybody could ever think of calling her an angel. Everything that was artistic, æsthetic, traditional, imaginative, angrily repudiated the suggestion. Angels are graceful, angels are young with golden hair and soft eyes, and beautiful complexion. And Miss Jennie was wrinkled, and her hair was a mixture of black and white and when she read the Bible she put on a pair of spectacles, tilted on the tip of her nose, and requiring her to hold up the book and elevate her chin at such an angle that it gave her voice quite a nasal twang. But if you could have been there then; if you could have knelt down in that little room you could have understood it all. The hardness died out of the voice, and there came a tender, touching, trustful pleading as of a little child. Somehow the tears always came when Jennie prayed, and you felt sure that everything would be given when Miss Jennie asked for it.

That was how ever came to cling to dreadful nights suddenly, and the derring in the bay, were at sea, the Miss Jennie's room ed that she spent at such times; a troubled mother; creep to the little Jennie "to mind" in peril on the sea back again, calm had heard through per "Fear not!" heve then the ste one summer and come into the bay the sea threaten Want was already among them, a prospects of the night Miss Jennie weekly prayer-me seemed, as near to any ever came of how that, going them have already coming. And th the cry rang from "Heva, Heva," as with the fish.

Miss Jennie's co ens of St. Ivart's phasied the fault later times. "G Don't, don't. Th I dare say; but t lot o' ghastly old sistantly followed readily gave to once some darning el her, feeling h subject. But it "nipped in the be or who had come timidly tried to br her his arm on the was pushed away rproof. "For s settin' all the b Sunday." Anot fine, but someh up in such a way to impress the stud ed upon her in the ion, asking her to turned upon him You come to your thinkin' o' such o you go home an' world."

Unsentimental was having her most things, and having the courag Quiet sympathy, women's hearts, a cious gift, was no Jennie's nature. it was not. Whee ture would have b and triumphed. of her family, she as a girl with th snubbing which h her treatment, p position than the it was only the lition that appear phemon of the clerg much worse was borers and fisheru ple can do with h and; respectfully. Methoism cu ed real Lord Bishop ers, it would hav horrors—would b ther above mine therefore let all ful.

IN WHICH WE

I had come do in pines about t Everybody gave "Iss—the ovid can mind be ev'rybody know. But there, if you thin' about 'em at Miss Jennie's.

At that I got door and knelt separate me of already to know "Come in, said. And the face might be heat of the time cover I was all the man's hand or lower part of small of the had than "avoying."

Miss Jennie's satepan, her hand, whilst spoon with wh she spoke, she she said she had a hundred notes was 12. What was my br The moment I of Dick Curnow changed. "Don said she, at once nish, and using which is often at those parts. Sh off the fire, held

soul of the place. St. Ivart's pink all the world of itself, but notably the pilchard was all the St. Ivart's.

That was now every heart in St. Ivart's came to cling to Miss Jennie. On the dreadful nights when the gale had risen suddenly, and the breakers were thundering in the bay, and the fishing boats were at sea, the light always burnt in Miss Jennie's room, and folks whispered that she spent the night in prayer at such times; and very often some troubled mother or fearful wife would creep to the little door and beg Miss Jennie "to mind" the lad or husband in peril on the sea; and then would go back again, calm and strong, as if they had heard through the storm the whisper "Fear not."

Miss Jennie's counsel to the fair maidens of St. Ivart's anticipated and emphasized the familiar advice of later later times. "Going to be married? Don't, don't. The men be all very well, I dare say; but they have a-got such a lot o' ghastly old ways."

Unsentimental Miss Jennie certainly was having her own opinions about most things, and her own ways of doing having the courage of her convictions. Quiet sympathy, the strength of most women's hearts, as it is their most precious gift, was not a necessity of Miss Jennie's nature. And well for her that it was not.

I had come down to Ivart's making inquiries about this old Dick Curnow. Everybody gave me the same advice. "Iss—the old uncle Dick Curnow. I can mind 'em, to be sure—o' course everybody knowed the old uncle Dick. But there, if you do want to know anything about 'em, your awnself you must ask Miss Jennie."

At last I stood at the little green door and knocked, curious to make the acquaintance of one whom I seemed already to know so well.

Miss Jennie lifted her face out of the sauceman, holding the handle in one hand, whilst the other grasped the spoon with which she went on stirring as she spoke. "Good morning, sir," she said suspiciously, her face looking a hundred notes of interrogation.—"Who was I? Where did I come from? What was my business?"

and offered me a chair, whilst she sat down on the opposite side of the fire for a chat. Yes, Miss Jennie knew the story well. Had met for years in Uncle Dick Curnow's class when she was a girl, and going to class meant something then, sure 'nough. Might be a good thing if it meant so much to-day, and folks would think more of it, might be. But there, she wasn't one o' the croakers, and hoped when she couldn't find any more to praise the Lord for down here, she might go to heaven. These here old ravens that was a-croak, croak, all the year round, nothin' was right 'cept it was 'sactly as they wanted it. Whatever good they could be Miss Jennie couldn't tell, unless it was for to show what black, bilious, dismal creatures even sort o' religious folks might come to if they begun a-grumblin' and growlin'.

The homely Cornish brogue was suddenly changed, the old suspicious manner returned again. "But pray, sir, what is your name?" she asked, fixing her eyes upon me rather fiercely.

"Pardon me," said I, as pleasantly as I could, "what can that have to do with your story?" "Umph," said Miss Jennie, putting her lips together very tightly, and nodding her head sideways for a minute or two. Then looking up again, half amused and half sternly, "I think I know, sir."

"Yes," she said, nodding her head again at the sauceman, "I know, and you mean to put him in a book. And—" The sentence ended in a long series of nods. "Well," I asked quietly. "Then the little sharp eyes were turned upon me fiercely again as if they read me all through. "And you are going to put me in a book, too."

"Yes, and downright hard-headed, hard-working, common-sensed goodness that can do something more than sing about heaven or cry over it is a peculiarly worth telling about, isn't it?" Then the Cornish came back again, and all the homeliness—"Well, well, I was goin' for to make 'ee promise that you wouldn't. But there—I believe you must please yourself. And to think that I should have found 'ee out like that, too!"

And so doubtless saith my impatient reader.—to be continued

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THE WESLEYAN.

FRIDAY, JANUARY 16, 1880.

WANTED.

We earnestly request our ministers, on the different circuits, in these Eastern Conferences, to send us, for the columns of the WESLEYAN, intelligence of the progress of the work of God. It is probable that, in many of our circuits, special efforts are now being made for the ingathering of persons into the fold of Christ. Such efforts ought to be attended with success. We have now about two hundred ministers in the Conferences, who are labouring for the salvation of souls. Such labours ought not to be in vain. Success ought not only to be prayed for, but believed for, and expected, and secured. From the many earnest, uncompromising, and devoted ambassadors for Christ now in our field of effort, we ought to be receiving glad tidings of great joy concerning the bringing in of sheaves, or concerning the signs of the times. Watchmen, what of the night? Is the battle being pushed vigorously against the King's enemies? Please, brethren, give us tidings from the field of effort. The best reading that a religious paper can give its patrons, is that which tells of successful work done for Christ, and of souls saved through the blood of the Lamb. Such information is cheering, and encouraging, and stimulating, and God-honouring. For such intelligence we are dependent upon others. Let the good news abound from every quarter.

We were pleased, last week, to be able to report the gratifying results of special efforts on the Bay Verte circuit. This week we are able to report, as will be seen by Postal Card in another column, good news from the Sackville circuit.

SEASONABLE WORK.

Most of our ministers, probably, carry on the work of the year in accordance with a plan, which extends in a general way, over the whole of the ecclesiastical year. Such a plan provides that in the month of December, or, at least, not later than the earlier part of January, special effort shall be given to the interests of the connexional paper. We assume, therefore, that our ministers have been giving earnest attention to the claims of the WESLEYAN upon them, and upon our people; or that they are now doing the best they can in that direction. The WESLEYAN has been called into existence by our ministry, and our people; if it is to be sustained, it must be sustained by our ministry and our people; what its character shall be, and what shall be the measure of its usefulness, depends, much more than may be generally supposed upon what our ministry and our people do for it. No pastor of a church and congregation can have success in his work, or rejoice over conversions or spiritual life amongst his people, if the office-bearers of his church are indifferent. Indifference means failure. Neither can a religious newspaper be what it ought to be, nor accomplish the good results it aims to secure, if the ministers, who ought to be its supporters, are indifferent concerning it. Are our brethren doing, with all their might, what their hands find for them to do, in the sustentation and extension of their connexional organ?

This is also the season for special effort for the revival of God's work. It our churches and congregations are all that they ought to be, and are doing all that they ought to do, there may be no room for revival. But, in many instances, doubtless, there is abundant reason for pleading, as the old prophet did: "O, Lord, revive thy work."

We recognize, of course, how dependent we are upon God for the work of revival. It is, clearly, the Lord's work. Hence the necessity of prayer,—earnest, protracted, believing, prayer. While it is the Lord's work, it is that, nevertheless, which he is willing to do for those who seek it in the appointed way. He waits to be gracious. But he will for this be inquired of, by the house of Israel, to do it for them. Therefore we may plead with importunity, as did the psalmist of Israel: "Wilt thou not revive us again, that thy people may rejoice in thee?"

Our church is preeminently a revival church. Our grandest growth has come through revivals of God's work. The Lord has given to us revival seasons in every part of our broad field of effort. His ear is not now heavy that he can not hear. His arm is not now shortened that he can not save. His heart is not now cold that he will not bless. By his entreaties he calls us to the mercy-seat. By his invitations he lures us to his feet. By his promises he encourages us to have faith in him. Ought we not, then, to acknowledge our slothfulness, to bewail our indifference, to confess our iniquities, to put away our sins, and with repentance toward God, and faith toward our Lord Jesus Christ, seek for ourselves, and for those around us, the revival of God's work?

STATISTICS.

We have recently been examining the statistics given in the Minutes of the Conferences during the last twenty years. We have especially compared the figures given for the years 1859, 1869, and 1879. These figures indicate considerable growth in our Church as a whole, during the last two decades. The growth, however, has not been uniform all along the line. While many of the circuits have been steadily advancing, a few have declined. In the number of circuits, and in the number of ministers the extension has been remarkable. The growth of many of the circuits has been encouraging. We seem to have developed much more of connexional strength, than we have of local strength. We do not appear to have built up circuits locally, to the same extent that we have developed them connexionally. Especially as regards our church membership, we do not show such an increase now, as compared with twenty years ago, or ten years ago, as we do in the financial work of the Connexion. When we consider what a treasure is committed to us, what doctrines we teach, what a gospel we preach, what an economy we have, what a Saviour we exalt, and what unsaved multitudes wait upon our ministry, what ought we not to expect? In view of the smallness of our increase in church membership in these years what ought we to do?

FASTING.

The subject of Fasting has, on several occasions, been brought before the readers of the "National Repository" of the Methodist Episcopal Church. The subject is brought prominently into notice by a writer in that Magazine in the number for the present month. On each of the occasions of the introduction of this topic in the "Repository," its editor has assumed the attitude of an inquirer. It is a theme which, for various reasons, is worthy of a wide and comprehensive consideration.

Without inquiring at present what the Scriptures teach on this subject, it may be well to ascertain what the covenant obligations of Methodists, and especially of Methodist ministers, of the Methodist Church of Canada, are in reference to Fasting.

1. The Discipline, page 12, in the General Rules of the Society, says: "It is expected of all who desire to continue in these societies, that they shall continue to evidence their desire of salvation,.... by attending to all the ordinances of God;—such as..... Fasting or abstinence."

2. The Discipline, in Chapter III., page 25, mentions as one of the appointed means of grace, and ordinances of God, the following requirement: "to observe days of fasting or abstinence all Fridays in the year."

3. The Discipline, page 79, requires that each superintendent minister shall "see that a Fast be observed in every Society on the Friday preceding every Quarterly Meeting."

4. The Discipline, page 60, indicates that, among the instituted means of grace, about which ministers shall inquire of one another, is: "Fasting: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?"

5. The Discipline, pages 41, 42, provides that: "Every person proposed to the District Meetings as a candidate for the ministry, shall be asked by the Chairman the following question, among others, to "which a distinct answer shall be required: Will you recommend fasting, both by precept and example?" The answer, presumably, must be in the affirmative.

The obligations involved in the foregoing rules, and the vows taken on admission to the ministry, are searching and serious. Are we to understand those words in their natural sense, and in their historical acceptance? What would a District Meeting or a Conference do with a candidate for the ministry who, in response to the question: "Will you recommend fasting, both by precept and example?" would reply in the affirmative, and explain that he did so with a mental reservation, or a private interpretation? Does the Discipline admit, on this subject, of a negative or qualified answer, or of any private interpretation, or of any mental reservation?

Many inquiries might be made touching this question. What is the attitude of our societies, of our officials, of our ministers, to this subject? What is the moral effect of having obligations that are not met, and of making, under the most solemn circumstances, vows, and not paying those vows? Such inquiries involve difficulties and perplexities; and yet the subject is of so serious and grave a character, as to demand our careful and earnest consideration.

A TEA MEETING is to be given, we understand, in the Grafton Street Church School room on Tuesday evening next, under the auspices of the Young People's Institute. The programme will include readings, recitations, addresses, and music.

ENGLISH AFFAIRS.

Our English exchanges, by the last mail, bring an account of the death and funeral of Rev. John Rattenbury, of the British Conference. He was born June 26th, 1806; and died Dec. 22, 1879. He was a very useful and effective preacher, and when in his prime had great pulpit power. His appearance in the pulpit and on the platform, and his commanding voice, and "the almost mesmeric movement of his hand," were gifts which he used in the work of the ministry. Large numbers of persons were converted through his instrumentality.

The Rev. John Clulow, of the British Conference has also been called to his reward. He entered the ministry in 1841. He died somewhat suddenly, Dec. 18th. Mr. Clulow was well known, and highly respected, as an able minister of the Wesleyan Conference.

The Rev. Samuel Coley continues to be very ill, with little or no improvement.

The London "Methodist" says:—The trustees of City Road Chapel have decided what to do. The chapel is to be restored, and it is expected that it will be ready for the Conference in July. It is said on good authority, that the large building can be completely restored to what it was before the fire. This announcement will please many, and will disappoint those who desired a new building brought out to the street. I hope the morning chapel will be greatly improved in its acoustic properties. It was a most unsatisfactory place for district meetings and other such purposes; and I hope the trustees will take all necessary care to prevent a repetition of previous errors.

The political sky that overhangs Russia, Turkey, and the countries east and west thereof is still full of war clouds. Whether the threatening storm will pass away, or break over all those lands remains to be seen. It is to be regretted that the statesmen and the regal rulers of those eastern nationalities are not wise enough to settle their difficulties, by the peaceful arbitration of congressional discussion, rather than by the arbitrament of war. It would seem to us that the terrible havoc which modern warfare involves, and the financial bankruptcy with which those military governments are threatened, would lead both rulers and people to accept the mild sway of the Prince of Peace, and go to war no more.

It will be seen by reference to another column that an important change has just been effected in the Provincial system of school inspection for Nova Scotia. Both the principles involved in the change, and the new appointments, seem to meet with general approval from the press of the Province, irrespective of party leanings. We are glad to see the Methodist Church represented on the Inspector staff by one so well qualified for the office both morally and educationally as A. C. A. Doane, Esq., of Barrington.

THE MUSICAL HERALD.—Pastors, choristers, and all others who are interested in Church and Sunday School music, will surely welcome the advent of a new monthly journal which is to be devoted largely to the subjects named, as well as to all departments of musical culture. The new journal is to be a monthly of twenty-eight pages, is to be published in Boston, and is to be called "The Musical Herald." The enterprise has brains as well as capital behind it, and its staff of editors includes writers of well-known ability. There will also be many valuable contributors whose names are not now announced. Eight pages of choice music will appear in each number. The publishers design to make "The Musical Herald" occupy a place in musical literature that no existing journal fills.

KAYE STREET.—A Tea Meeting was given by the Young People's Institute of the Kaye Street Methodist Church in this city, on Tuesday evening. The exercises included readings, recitations, and music. In the course of the evening, Mr. Frank Hills, on behalf of the members of the Institute, read an address to the Rev. C. M. Tyler, and presented him with a silver mounted writing desk, with a suitable inscription thereon. Mr. Tyler, who was surprised by this incident, accepted the gift, and made an appropriate reply. Miss Francis presided at the organ. John Mosher, Esq., occupied the chair.

NOVA SCOTIA CONFERENCE.

GENERAL CONFERENCE COLLECTIONS. The following sums have been received since last acknowledgement: Amt. previously acknowledged, \$9 91 Sydney, 4 17 Kitey's Cove, 2 09 Ingonish, 1 00 Canning, 1 50 Halifax (South), 5 00 Onslow, 1 50 River John, 1 00 S. F. HUESTIS, Treasurer. January 14, '80.

FROM THE MISSION ROOMS.

THE RELIEF MOVEMENT—FURTHER REPORTS.

MINISTERS' LISTS.

ST. JOHN'S DISTRICT—FIELD CONFERENCE. Previously reported \$399 00 Jas Pincock and wife, additional, 8 00 Jas Harris, 20 00 Wm Kendall, 10 00 W R Pratt, 4 00 District total, \$441 00

The Chairman, Revd. Job Shinton, writes:—"I enclose you the reported collections up to date. As I wrote before, several of the circuits will not have meetings till this month, and some cannot report till spring. I find this to be the comparative statement of our District: Last year for Missions, \$1900 00 For it, and E. Fund, including ministers' subscriptions, 2328 00 An advance of \$300, and some circuits yet to report.

LISTS RECEIVED. The following circuit lists have been received from the Maritime Conferences since last acknowledgement:

Table with columns for Conference Name and Amount. Includes Nova Scotia Conference, N. B. and P. E. I. Conference, and Newfoundland Conference.

Total amount reported to date, \$8149. Collections not included, 20919. Total, 29068.

MINISTERS' LISTS.

HALIFAX DISTRICT. Brian C. Burden, Bermuda, \$ 20 10 Total for Halifax District, \$77 00

From the London Conference there are some good reports. Jarvis heads the list. Three years ago this circuit gave to the Mission Fund something over \$200. The first year of Bro. Wordsworth's superintendency the contributions rose to \$715; the second to \$836; and now comes in a list for the Relief and Extension Fund amounting to \$854.50, exclusive of ministerial subscriptions. Giving in similar proportion would give us a fund of—well, we're afraid to say how much, lest it might be regarded as exaggeration. Simcoe also does well, with a list of \$476, as against \$360 for ordinary fund last year.

From the Montreal Conference one of the best lists yet received is that of Inverness—\$317, as against \$125 for ordinary fund last year. Bro. Lambly, a member of the Central Board, resides at Inverness, and contributes handsomely. Those who are most intimate with the workings of our Missionary Society are the most prompt and liberal in their donations.

The Nova Scotia Conference sends some good lists. Amherst gives \$145, as against \$61 last year; Berwick \$251, as against \$79; Canning \$115, as against \$87; and Parrsboro' \$80, as against \$20.

From New Brunswick Conference two circuits report well: Richmond advances from \$14 to \$80; and Tryon, P. E. Island, from \$91 to \$128.75.

CASH RECEIPTS.

Table with columns for Conference Name and Amount. Includes Eastern Conferences, Halifax District, and Nova Scotia Conference.

NOVA SCOTIA CONFERENCE.

HALIFAX NORTH CIRCUIT—HALIFAX DISTRICT.

Table with columns for Name and Amount. Lists names like James B. Morrow, Wm H. Webb, J. Wesley Smith, etc.

POSTAL CARDS.

APPOHAQUI, JANUARY 6, '80.

MR. EDITOR.—Our friends made us a donation visit on the afternoon of Tuesday the 30th ult., and although the day was unfavorable, quite a number assembled. After partaking of the good things provided by the ladies, James A. Fenwick was called to preside. The financial result was about forty dollars in cash. This was presented to the minister in a neat speech by Dr. Gray. We regard the result as quite satisfactory, in view of the state of the weather, and the fact that business is exceedingly depressed, and farm produce is very low.

The good times promised as the result of our ecclesiastical confederation, seem to be a long time in coming; the most hopeful trail to discover a cloud, even, as large as a human hand, as an indication of a coming shower.

W. TWEEDIE.

SACKVILLE CIRCUIT.

Missionary sermons were preached in Sackville church, on Sunday, Dec. 14, by the Rev. R. Duncan, chairman of the District. The congregations were large and the sermons constituted a good preparation for the public missionary meeting, which was held on the following Tuesday evening. On that occasion a full house greeted the deputation which consisted of Rev. Messrs. McDougall and Marshall. Rev. Prof. Burwash occupied the chair. After the reading of the report by Rev. Mr. Chapman, Pastor of the church, Mr. Marshall gave a brief address in which he ably advocated the interests of our home missions. He was followed by Rev. Mr. McDougall who from 17 years' experience of missionary labours in the North West, spoke in most glowing terms of the progress of our cause and of the prospects of the country as well as of our missionary operations in the future. He stated facts to show how rapidly the country was filling up, and how necessary it was for us to carry on our missions in that field with all the energy possible. Rev. Dr. Stewart was called upon for an address, and spoke for a short time, expressing his interest in missions and his high appreciation of the speeches of the evening.

DEAR EDITOR.—In the Minutes of the Nova Scotia Conference for 1879, page 44—we have a chapter concerning invitations, said chapters having three sections or resolutions. I have been trying to reconcile those first and second resolutions and cannot succeed. Being very anxious to put this matter intelligently before my Quarterly meeting, I would like to ask either of the supporters of those resolutions, what is our present system of invitations? One minister in this District says he shall comply with the question, Do you believe in invitations or no? It seems however that that is not the question. The fathers of those resolutions seem to see evils in our present system, not in the act of inviting. Will some one explain? Yours truly, LONG-SHORE-MAN.

The good work here is spreading. Many of the students both Academics and Special prayer and the good work to have all the Pray for us.

NASHVILLE. We held an annual Christmas eve service, which was very successful and successful. Appropriate readings were read and appreciative remarks were made, which is considered quite a success for our parsonage here.

CORRECTION.

MR. EDITOR.—The present has been a very sunny day, with a clear sky. What you in Halifax have done for us is really a great thing. We are glad to hear that you are doing so well. We are glad to hear that you are doing so well. We are glad to hear that you are doing so well.

THE CHURCH. We have witnessed the usual annual meeting of the church. The meeting was held on Sunday, Dec. 14, and was attended by a large number of our people. The services were well conducted, and we are glad to hear that you are doing so well.

EXTRACTS.

In this town held a meeting to celebrate the 100th anniversary of the birth of our country. The occasion was very successful, and we are glad to hear that you are doing so well. We are glad to hear that you are doing so well.

NOVA SCOTIA CONFERENCE.

Table listing financial contributions for the Nova Scotia Conference, including names and amounts.

POSTAL CARDS.

Article discussing postal cards, their utility, and the financial results of their use.

SACKVILLE CIRCUIT.

Report on the Sackville Circuit, detailing church activities, sermons, and community events.

Continuation of the Sackville Circuit report, focusing on the annual meeting and future plans.

SACKVILLE, Jan. 12. The good work begun in the church here is spreading through the Institution.

NASHWAAK VILLAGE, York Co., N.B., Jan. 3, '80. We held an apron fair and high tea on Christmas evening.

CORRESPONDENCE.

MR. EDITOR.—The weather here up to the present has been most delightful. Sunny days, with a warm, balmy summer atmosphere.

THE CHRISTMAS HOLIDAYS have witnessed the usual diversions and sports; and we regret to say more than the usual amount of drunkenness, brawling and fighting.

NEWS OF THE WEEK.

NOVA SCOTIA.

The sixty-sixth annual meeting of the Nova Scotia Auxiliary of the British and Foreign Bible Society was held in the Poplar Grove Church on Monday evening last.

Speeches were delivered by Rev S B Dunn, Mr Peter Lynch, Rev Dr Burns, Rev E M Saunders, Rev Mr Manning, and Hon Mr Creelman.

The officers for the ensuing year are President—Hon. S. L. Shannon. Vice-Presidents—Wm. Pryor, Hon. Judge Marshall, Sir William Young, Kt.

SCHOOL INSPECTION.—The Council of Public Instruction of Nova Scotia has arranged the new Inspectorial Districts as follows:

- No 1—The City and County of Halifax. No 2—The Counties of Lunenburg and Queens. No 3—The Counties of Shelburne and Yarmouth. No 4—The Counties of Digby and Annapolis. No 5—The Counties of Kings and Hants. No 6—The Counties of Antigonish and Guysborough. No 7—The Counties of Cape Breton and Richmond. No 8—The Counties of Inverness and Victoria. No 9—The County of Pictou and that part of the County of Glace Bay not included in No 10. No 10—The County of Cumberland, and that part of the County of Colchester embraced in the District of Stirling, and the Townships of Eganway and Londonderry.

Both morning and evening services were very largely attended, and good collections were taken up in aid of the building fund.

UNITED STATES.

The situation at Augusta, State of Maine, is still rather critical. James D Lamson, President of the Senate, officially notified that body this morning (Jan. 12), that he had assumed the duties of Governor.

PREACHERS' PLAN HALIFAX.

Table listing preaching schedules for various churches in Halifax, including dates, times, and names of preachers.

WEEKLY CALENDAR.

Table showing the weekly calendar for January, including days of the week, moon phases, and high water times.

PHASES OF THE MOON.

First Quarter 19th day, 2h, 26m, a.m. Full Moon, 27th day, 5h, 58m, a.m. Last Quarter, Feb 24, 7h, 3m, a.m.

BENSON'S CAPSULES.

Advertisement for Benson's Capsules, describing their benefits for various ailments and their safety.

GOSPEL HYMNS.

- Nos. 2 & 3, GOSPEL HYMNS, words only, each \$.96. Nos. 1, 2, & 3, do. do. with Music, Boards, each .35.

NEW BOOKS.

- Blackburn's History of the Christian Church, 8 3.00. Rev. J. M. Reid's Missions and Missionary Society of the M.E. Church, 2 vols., 3.00.

ILLUSTRATED FLORAL GUIDE.

A beautiful work of 104 pages, one colored Plate, and 500 Illustrations, with descriptions of the best Flowers and Vegetables, with price of seeds and how to grow them.

MARRIED.

By Rev. J. R. Hart, at the Methodist Parsonage, Barrington, Dec. 6th, Mr. Andrew J. Madden, of Port Clyde, to Miss Annie K. Nickerson, of Port la Tour.

By the same, at Oak Park, Dec. 12th, Joseph E. Nickerson, of Oak Park, to Seretha E. Sears, of Shag Harbor.

By the same, at the Methodist Church, Barrington, Dec. 23rd, Mr. Joseph A. Hipson, of Pabuco, to Miss Nancy J. Larkin, of the same place.

At the residence of the bride's brother, on the 15th December, by the Rev. J. W. Shepherson, Mr. John Farquhar, of Summerville, to Miss Sarah Ann McDonald, of Port Joli.

At the Parsonage, Port Monton, on the 1st January, by the Rev. J. W. Shepherson, Mr. Marten Chivers, of Sable River, to Miss Litta Bryden, of Caledonia, Queens Co.

On Jan. 1st, at the Methodist Parsonage, Canning, by the Rev. Jas. Strothard, Mr. Harding Scofield to Miss Effie McBride, all of Canning.

At Yarmouth, on the 2nd inst., by the Rev. J. J. Teasdale, Mr. James Brown to Miss Annie Saulnier, all of Yarmouth.

At the Methodist Parsonage, Ritey's Cove, by Rev. A. Harkin, Sept. 6th, 1879, Isaac Teal, of Kingsburg, to Gabriela Zick, of Ritey's Cove.

At the residence of the bride's father, Kingsburg, Dec. 23rd, by the same, Mr. George Cramer, of La Have, to Armo A. Mossman, eldest daughter of Mr. Paul Mossman.

At the residence of the bride's father, Feltzen South, Dec. 27th, by the same, Mr. John Ritey, of Ritey's Cove, to Rosanna Corkum, youngest daughter of Mr. Wm. Corkum.

At the Methodist Parsonage, Advocate Harbor, on the 5th inst., by the Rev. C. W. Sawdow, C. B. William McWhirter, of Apple River, to Anna Dunn, daughter of the late Capt. Andrew Dunn, of Advocate Harbor.

On Tuesday the 2nd inst., by the Rev Job Shepton, the Hon James J. Robinson, Receiver General, to Isabella, third daughter of the late Alexander Whitford, Esq.

By the same, Dec. 1st, Albert Ham, Esq., of Harbor Bullet, to Miss Melina Houllet, of Sunbield.

On the 7th inst., at the residence of the bride's father by the Rev. E. E. Thurlow, Mr. John A. Lewis, to Amy daughter of Isaac Brown, Esq., all of Wallace Bay.

At White Haven, by Rev. J. W. Howie, on 2nd Nov. Mr. John George, of White Haven, to Miss Emily E. Munroe, of Hall Way Cove.

At the same place, by the same, on 29th Nov. Mr. Angus Duncan, to Miss Elizabeth A. McNeil.

Also at the same place, by the same, Mr. John Duncan, to Miss Mary Jane McDuff, all of White Haven.

At Cape Canso on Christmas-Eve, by the same, Capt. John Canso, to Miss Elizabeth Munroe, both of Cape Canso.

At the same time and place, by the same, Mr. John Cook, of Cape Canso, to Miss Eliza Green, of Philip Harbor.

On Christmas day, by the same at the same place, Mr. J. J. Macdonald, to Miss Maggie Kelly, both of Cape Canso.

EDUCATIONAL MEETINGS.

The following are the arrangements made for the holding of Educational Meetings in Sackville District.

S. L. SHANNON, & SON.

Barristers and Attorneys-at-Law, No. 2 BEDFORD ROW, - HALIFAX. Jan 9, 3m.

Belcher's Farmer's Almanac For 1880.

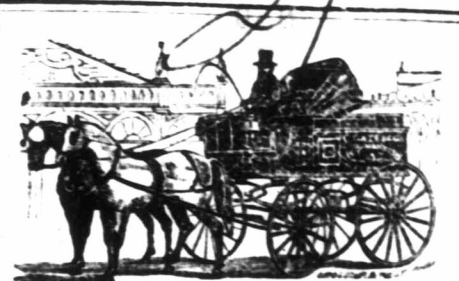
A necessity in every household. 12 Cents each, or \$1.00 dozen. For Sale at Methodist Book Room, 125 Granville St.

Works by Rev. W. Taylor.

Christian Adventures in South Africa, 2 vols. 2.00. The Model Preacher, 200 pages, 1.25. Our South American Cousins, 1.00.

What a Post Card will Buy

From 20 to 100 sample copies of the NORTHERN MESSENGER AND SABBATH SCHOOL COMPANION (assorted numbers) will be sent free to any Sunday School making application through one of its officials by Postal Card, or in other manner; the number to be asked for corresponding to the number of families in the school.



GATES' Acadian Liniment

Is a well-known vegetable compound, possessing a well concentrated combination of soothing and healing virtues, and has been extensively used throughout Nova Scotia for a number of years.

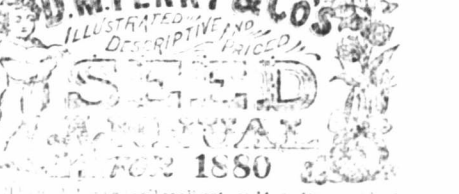
For Diphtheria and Sore Throat it has particularly proved itself to be the best article in use, having saved the lives of numbers of children and adults, especially during the past two years when it has been so prevalent.

It is equally effective for Quinsy, and for Sick Headache, Sprains, Rheumatism, Felons, Pleurisy, Etc.

In Spinal Disease or Affection of the Spine it should be used in connection with the Nerve Ointment.

It will cure a Horse's Cough; Bruises; Cuts; and Wounds of every description, on man or beast, like magic, as well as all ailments for which Liniments are used.

Sold everywhere at 25 cts per bottle. Manufactured by G. GATES, SON & CO., 67 St. Nicholas Street, Montreal, N.S.



Advertisement for W. Ferry & Co., mentioning their business and contact information.

THE REPRINTS OF THE Four Leading Quarterly Reviews.

The Edinburgh Review—Whig. The Westminster Review—Liberal. The London Quarterly Review—Conservative. The British Quarterly Review—Evangelical.

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which have been established in this country for nearly half a century, are regularly published by THE LEONARD SCOTT PUBLISHING COMPANY, 41 Barclay Street, New York.

These publications present the best foreign periodicals in a convenient form and at a reasonable price without abridgement or alteration.

The latest advances and discoveries in the arts and sciences the recent additions to knowledge in every department of literature, and all the new publications worthy of notice are fully reported and ably discussed.

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POSTAGE.

This item of expense, now borne by the publishers, is equivalent to a reduction of 20 per cent on the cost to subscribers in former years.

CLUBS.

A discount of twenty per cent will be allowed to clubs of four or more persons. Thus, four copies of Blackwood or of one Review will be sent, to one address, for \$2.80, four copies of the four Reviews and Blackwood for \$18, and so on.

PREMIUMS.

New Subscribers (applying early) for the year 1880 may have, free of charge, the numbers for the last quarter of 1879 of such periodicals as they may subscribe for.

Or, instead, new subscribers for any two, three, or four of the above periodicals may have one of the "Four Reviews" for 1879; subscribers to all five may have two of the "Four Reviews" or one set of Blackwood's Magazine for 1879.

NEW MUSIC BOOKS.

AMERICAN ANTHEM BOOK with 100 easy and good Anthems, \$12 per doz. by J. H. Tenney and A. J. Ashley. Edited by A. N. Johnson. The Anthems are exceptionally good and sufficiently numerous to provide two for every Sunday in the year.

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For Solo Voices. By Howard M. Dow. Price \$2. Paper 80 cents. This is a fine collection, which furnishes excellent material for training out the talent of the Male Quartets that can now be found in almost every choir.

THE DELUGE.

New Cantata, by St. Saens. Price in Book \$1. Paper 80 cents. This is just the time to adopt a Cantata for Church practice, and the DELUGE has the advantage of good and striking music, and impressive words. Not difficult.

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SUNDAY SCHOOL LESSON.

LESSON V.—FEBRUARY 1, 1880.

TRUE DISCIPLES.—Matt. 5: 1-16.

TIME.—In the summer of A. D. 28; a year and a half after the Lord commenced his public ministry, as in our last lesson. John is in prison in the Castle of Machabrus, beyond Jordan.

PLACE.—The Horns of Hattin, or Mount of Beatitudes, near the centre of the west coast of the Sea of Galilee, two or three miles from the sea, and seven south-west from Capernaum. "According to tradition, the Mount of Beatitudes lies a little west of the Sea of Galilee, and is a square-shaped hill, about sixty feet in height, with two tops, called the Horns of Hattin, from the village of Hattin at its base."

RULERS.—Tiberius Cæsar, emperor of Rome (15th year); Pontius Pilate, governor of Judea, (3rd year); Herod Antipas of Galilee (32nd year); Herod Philip of other parts (32nd year).

ORDER OF EVENTS (inter-recurring history).—From the wilderness, Jesus returns to Bethabara, and John points him out to his disciples (John 1: 19-42). Thence he goes to Galilee and attends the marriage at Cana (John 1: 43 to 2: 12). Then he goes to Jerusalem to his first passover, April 9, A. D. 27, casts the traders out of the temple (John 2: 13-25). John is imprisoned in Machabrus Castle, and Jesus returns to Galilee; some of his disciples are converted (Matt. 4: 18-22). He preaches over Galilee, and works many miracles. Attends his second passover, March 29, A. D. 28, at Jerusalem. Returns again to Galilee, chooses his twelve disciples, and utters the Sermon on the Mount.

HARMONY OF LUKE AND MATTHEW.—They are two reports of the same discourse, of which Matthew's is the fuller (107 verses to Luke's 30). He stood first (Luke), and then sat down (Matthew), to teach on a mountain (Matthew), but on a level place on the mountain (Luke), from which he ascended a short distance up the hill to better be heard. It was primarily to the disciples (Matthew), but also for and in hearing of the multitudes (Luke).

EXPLANATORY.

1. Seeing the multitudes, who had come to hear and be healed, Matt. 4: 25. Went up from the level of the ground, in order better to be seen and heard. Mountain. See "place." When he was set. This was the custom of the Jewish doctors, who sat in token of their authority. His disciples came. They gathered close to him, while the multitudes were farther off, but within hearing.

2. Opened his mouth. This hints of a weighty doctrine, and a special discourse. The beatitudes. On these precious beatitudes, observe that, though eight in number, there are here but seven distinct features of character. The eighth one—"persecuted for righteousness' sake"—denotes merely the possessors of the seven preceding features, on account of which it is that they are persecuted. 2 Tim. 3: 12. Observe, that the language in which these beatitudes are couched is purposely fetched from the Old Testament, to show that the new kingdom is but the old in a new form; while the characters described are but the varied forms of that spirituality which was the essence of real religion all along, but had well nigh disappeared under corrupt teaching.

3. Blessed. The word differs from that used in Matt. 23: 33; 25: 34, as expressing a permanent state of felicity, rather than the passive reception of a blessing bestowed by another. Poor in spirit. Conscious of want, feeling the need of what is higher and better than they have. The opposite of pride and self-righteousness. It is the same spirit that is required when we are told that we must become as little children, if we would enter the kingdom. Willing and anxious to learn, to ask, to seek. Kingdom of heaven. Christ's kingdom. His spiritual kingdom, begun here, completed hereafter above.

4. Blessed are they that mourn. 1. For their sins, their weakness, from a consciousness of being far below their privileges and duties. 2. It is an absolute promise to all those who in the kingdom of heaven are brought into the experience of mourning, and is to be interpreted by such passages as Rom. 5: 3-5; Heb. 12: 11; and Rev. 7: 14. Shall be comforted. Tears like rain-drops have a thousand times fallen to the ground, and come up in flowers. "Every praying Christian will find that there is no Gethsemane without its angel." They that mourn for sin shall be comforted by forgiveness and salvation from sin. They that mourn from sorrow shall, if Christians, be sustained by a thousand promises. God will make all to work out good. Rom. 8: 18; to them; and when they see God's meaning, and God's goodness, they will be comforted.

5. The meek. The meek, the gentle, opposed to the proud, the self-seeking spirit. (Rev. 19: 18) the dominance of spiritual over earthly desires. They who suffer in patience, boldly, yet meekly bear injustice, and thereby conquer. Inherit the earth. Inherit the earth. Christ declares that the enjoyment of earthly blessings belongs not to those who grasp for them, and assert and maintain with violence and care their right to them, but to those who hold them lightly, and who, ranking them inferior to spiritual blessings, are not burdened by them while they possess them, nor harassed lest they lose them. This beatitude is found almost in the same form in Ps. 37: 11.

6. Hungering thirst. Expressing intense desire that must be satisfied. The goodness of the soul is measured by the number, the intensity, and the quality of its desires. This is the highest and best desire, and men are good in proportion to its intensity. Righteousness. A perfect inner and outer life; perfect conformity to God's law and nature; the beauty of holiness. Shall be filled. The desire shall be satisfied abundantly. They shall be righteous, and in the future shall have a

goodness beyond their present power even to conceive. Life is a series of desires and their fulfillment; and you cannot be satisfied unless you first have the desire.

7. The merciful. Those who pity, sympathize with, and help to relieve, all misery and suffering. Mercy is near of kin to love. It is love to the needy, the troubled, the sinful, even those who have wronged us. It relieves spiritual want and darkness, as well as temporal; would give the gospel to the hungry, as well as food to the hungry. Shall obtain mercy. Not only from men, because the tender consideration of the merciful from others re-acts in tender regard of others for ourselves, but also from God. Ps. 18: 26. Prov. 3: 34. Compare Matt. 18: 23-35. "Mercy turns her back to the unmerciful."

8. Pure in heart. Pure, sincere, clean, in motive and purpose. That state of soul which repels, loathes, every thing vile or sinful. Shall see God. There must be a likeness of nature, and feeling, in order to understand another. So only the pure can see a pure God. The impure, the bad, cannot even see him, much less enjoy him. It is a moral color-blindness.

9. Peacemakers. Not merely they who reconcile differences between man and man, though such peace-making is included; but they who, by their presence and disposition, as well as by their conscientious acts, carry with them the spirit of peace and quietness, and bring peace to others who are perturbed and troubled. Called the children of God. Shall not only be the children of God, but shall also be recognized as such. It is this peace-giving quality, which, above all others, is counted among men as saintliness. Observe that, as in Jas. 3: 17, where purity precedes peace, and that there is no true peace-making which is not also in so far pure-making.

10. Blessed are they which are persecuted for righteousness' sake. Here there is a profound significance in the order. The work of the peace makers is not a light and easy work. Often, as of old, when we "labor for peace," men "make them ready for battle" (Ps. 120: 7); but not the less is the blessing sure to follow.

11. Blessed are ye when men shall revile you. Or abuse you to your face, in opposition to backbiting. See Mark 15: 32. With the preceding verse the beatitudes end, in their general reference, and in this our Lord addresses his disciples particularly. The actions described in this verse are the expansion of "persecuted" the last. The words contain three forms, hardly three successive grades, of suffering: 1. The vague contempt showing itself in gibes and nicknames. 2. Persecution generally. 3. Deliberate calumnies such as those of the foul orgies and Thyestein banquets, which were spread against the believers in Christ in the first two centuries. Falsely for my sake. Let them should think that the mere fact of being evil spoken of makes men blessed, he has set two limitations: when it is for his sake, and when the things that are said are false; for without these he who is evil spoken of, so far from being blessed, is miserable. My sake. He had before said, for righteousness' sake. Here he identifies himself and his cause with that of righteousness, tending up the cause of righteousness in the world with the reception of himself.

12. Rejoice, and be exceeding glad. "Exult." In the corresponding passage of Luke 9: 22, 23, where every indignity trying to flesh and blood is held forth as the probable lot of such as were faithful to him, the word is even stronger than here, "leap," as if he would have their transport to over-power and absorb the sense of all those affronts and enforcements; nor will any thing else do it. Your reward. The teaching of Luke 17: 10 shows that even here the reward is not of debt, but of grace. Rom. 4: 4. So persecuted they the prophets. Jeremiah was scourged, Jer. 20: 2; Zechariah, son of Jehoiada, was stoned, 2 Chron. 24: 21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh. It puts them on the same level, established the connection between the Old and the New Testaments, showing that the old antagonism remains. Each one of the beatitudes is a saying which contradicts man's opinion, and is a distinct cross to flesh and blood. Blessed are, not the rich, but the poor; not the joyful, but the sorrowful; not the self-satisfied, the triumphant, the magnificent, but the meek, the merciful, the peacemaker, and the pure. Blessed are they that actually suffer, the despised, the ill used, the reviled, and the outcast!

Ye are the salt of the earth. In the East salt was the very life of life, the universal antidote to decay and putrefaction. It must enter into everything, or the food of man and beast would fall rapidly to corruption and decay. The servants of Christ are to mankind what salt is to the natural world—to preserve it from corruption, to season its insipidity, to freshen and sweeten it. The value of salt is abundantly referred to by classical writers as well as in Scripture. I have spoken of Greece as "the salt of nations," and hence its symbolical significance in religious writings. The name of the salt of the earth is given to the disciples among their followers. Have lost his savor or saltiness. The world is upheld by the veracity of good men; they make the earth what it is. Can it be a milder food. It is a well known fact that the salt of this country (Palestine), when in contact with the ground, or exposed to rain and sun, does not become insipid and useless.

14. Ye are the light of the world. The influence of salt is internal, of light is external. Light is opposed to darkness, and dispels it; it is the symbol of truth and holiness. Christ's disciples are opposed to the world, and yet are to transform it by driving away its ignorance and sin. They become the light of the world, because he is "the true Light," and makes them partakers of his light. The comparison to the "candle," or "lamp," in verse 15, shows that even here the disciples are spoken of as shining in the

world with a derived brightness flowing to them from the Fount of Light. Christians are the lights lighted; Christ is the light, lighting. And this was said of a little company of obscure men—fishermen, small farmers, here and there a publican, a few women in humble life, the poor and subjugated and despised race; not a priest, a scholar, or a ruler among them. A city set on a hill. Assuming the Sermon on the Mount to have been preached from one of the hills of Galilee near the "horns of Hattin," our Lord may have looked or pointed at Safed, 2,650 feet above the sea, commanding one of the grandest panoramic views in Palestine.

15. The candle, rather, lamp. In ancient times lamps were made of earthenware, and the wealthy had them of brass, silver, and gold. The poor alone still use lamps of earthenware. They are in the shape of a small plate or saucer, with the edge turned up at one side to hold the wick, and contain a spoonful of oil. Some are of tin, and have a cover. The olive oil is used to burn in them. On a candlestick, or a lampstand. The modern Orientals use stands of brass or wood, on which to raise the lamps to a sufficient height above the floor on which they sit. Such stands are shaped not unlike a tall candlestick, spreading out at the top. Sometimes the lamps are placed on brackets against the wall, and often upon stools.

16. Let your light so shine. When men light a candle, they do not conceal the light, but place it where it may be of use. So it is with religion. It is given that we may benefit others. It is not to be concealed, but suffered to show itself, and to shed light on a surrounding wicked world. Good works. Does this conflict with what Paul says about good works? No! for, though we are saved by faith, it is unto good works. Glorify your Father. The Pharisee displays his light: the true Christian simply lets his shine. The Pharisee glorifies himself by his works; the true disciple glorifies only his heavenly Father. The supreme end both of the shining and seeing is to glorify our Father in heaven. The praise and glory of a well-lighted and brilliant feast would be given not to the light, but to the master of the house, and of a stately city on a hill, not to the buildings, but to those who built them.

OBITUARY.

LILLIE TAYLOR

was born at Carboner, Newfoundland; and died at Halifax, Nova Scotia, on the 8th December, 1879, in the 17th year of her age. She was the third daughter of Stephen and Mary Taylor, and after the death of her father she entered the home circle of her uncle D. H. Barbridge, Esq., of Halifax, as an adopted daughter. By her mild and winning manner she endeared herself to those whose acquaintance she formed, and by her usefulness illustrated how pleasant life may become by living to contribute to the comfort of others. Last winter in connection with a series of special services held in the Grafton St. Church, Lillie Taylor was among those who publicly sought an interest in the Saviour. Her conversion to God was clear and satisfactory. The evidence procured by the witness of God's Spirit to her spirit of her adoption enabled her in tones of confidence and lively trust in the merits of Jesus to exclaim

"My God is reconciled His pardoning voice I hear, &c."

Identification with the church of God followed her conversion. She prized the privileges of the sanctuary. To her the class meeting was a coveted place—communion with God's people delighted her soul. In the Sabbath School, Band of Hope, and elsewhere as opportunities were afforded her, she used her talents for the glory of God and the good of souls. In one so youthful the bindings of usefulness were very manifest, and to our limited vision the mystery of her early departure from the scenes of earth is increased by the fact that her last sickness was brief and her death sudden and unexpected. Side by side in the same country with her sister Hattie, Lillie's mortal remains rest until summoned to reunion with the happy and glorified spirit. Less than a year ago she enlisted in the service of Jesus, already she has passed to the reward. Religion she obtained in health—and what a mercy—for had she deferred it until sickness came then amid grave uncertainties she must have passed to the spirit world. To Jesus was received her young heart's affections, who by his grace renewed and then by the power of his death and resurrection saved and glorified all those who are true.

Dec. 8, 1879.

D. W. B. 1879.

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The next, on Dec. 7, was a young woman, about 20 years of age, daughter of another Mrs. Smith, a widow, who fell a prey to consumption. We had but little acquaintance with this youth, and therefore have no remarks to make respecting her life or death. She was the sixth daughter Mrs. Smith has followed to the tomb.

Mrs. John Sanford, very aged—another widow, was the next. On Dec. 12th she departed from our midst, having some weeks previously, been largely paralyzed. She talked like a christian, and we hope died one.

Death next visited the house of Mr. Thomas Tully, and through the instrumentality of whooping cough, snatched from the family circle, a beautiful little child, which had hardly seen two summers. Three other children at the same time (Dec. 10) were apparently near death from the same cause, but God said to them live and they are yet living—quite restored to health.

Last of all death took a 'shining mark.' James Henry Skaling of Summerville. On Sabbath last, we committed his remains to the ground in the family cemetery. He was 54 years of age leaves a widow, and son—a young man. Leaves also a brother, the eldest of a family, all of whom except John, have died and died well. This might be expected for the parents were devoted christians. Our recently departed friend was greatly beloved and will be much missed in the community. Many eulogies of his character might be given, but suffice to say that he was an honest man—ever trying to do to others as he would have them do to him. He was an officer in our church, and always faithful to duty, both in reference to temporal and spiritual things. His sickness was brief, inflammation of the lungs and typhoid. He was a true-hearted Methodist and consequently a lover of all good men. May we all so live, that like him when we die, we shall be missed. Jan. 1880. G. O. H.

SHORT NOTES ON AIR.

At the freezing point, water is 770 times heavier than air; but heat expands air, making it lighter, so that at a temperature of 60° it is 815 times lighter than water. At the medium temperature of 60° with a barometric pressure of 30, every 100 cubic inches of air weigh about 31 grains, and every 13 cubic feet of it weigh a pound. The air in a room 20 feet square and 10 feet high, weighs 306 lbs. avoirdupois, and a 31-gallon barrel full weighs just about 5 ounces. From the freezing point (32°) air expands 1-493 of its bulk for every degree of added heat shown by the thermometer. At the surface of the earth, the pressure of all the air above is equal to about 14.35 lbs. upon every square inch, or 2,105 lbs. upon every square foot (over a ton). Higher up there is less pressure of its own weight, and it is expanded or rarified, so that at the height of about 2½ miles (7.2) it is only half as dense as at the earth's surface, and it takes 26 cubic feet to weigh 1 lb. At the height of 5.25 miles, it has only one-fourth of its density at the earth's surface, and 52 cubic feet weigh only a pound. The pressure of the air upon water at the earth's surface is so great that it only boils when heated up to 212°. But as the pressure higher up is less, water boils at 1° less of heat for about every 550 feet we ascend. At ½ mile high, water boils at 207°; one mile high at 202°; two miles high at 193°; three miles high at 183°; and at this temperature the boiling water is hardly hot enough to boil potatoes. The air grows less and less dense until at about 45 miles high there ceases to be any air at all, it is supposed—only vacant space. An important property of air is that as it becomes warmer it absorbs water or vapor of water, and hides it within itself so to speak; as it cools it gives out the water again. The air in a room 20 feet square and 10 feet high, when heated from 32° to 10° the temperature of 70°, secretes within itself 3.15 pints of water. A current of warm air when cooled by any means, as by meeting a current of cold air, gives out its secreted moisture; the little water atoms given out become visible in the form of cloud, and when there is much water thus let loose the little drops keep uniting until so heavy as to fall down as rain. So the warm air gathers up from the earth's surface, myriads of watery particles, carries them heavenward hidden unseen in its vast storehouse, until it chances to be cooled, and then it drops the particles back in rain—or snow if cold enough to freeze the drops.—American Agriculturist, Jan. 1.

LITTLE BEGINNINGS.—The steam which raised the lid off the kettle led a philosophic mind to utilize it for man's benefit. No one dreams that we should now be charged with being by it at the rate of sixty miles an hour. On a 12½ day Davis made a proposal to put the modern use of his family, thirty years ago, neither he nor any one else could have dreamed of it. It is a well known fact that the salt of this country (Palestine), when in contact with the ground, or exposed to rain and sun, does not become insipid and useless.

If you are suffering with a cough or severe cold, do not treat with yourself by nursing your cold, or by using any of the worthless cough mixtures, but buy at once a bottle of Allen's Lung Balm; it reaches to the seat of the disease, and removes it root and branch; it does not alleviate and feed temporary relief, as do most cough mixtures sold as 25 cents per bottle, but it is a permanent cure in all cases, if used according to the directions.

We caution our readers to beware of diphtheria, pneumonia, influenza, bronchitis, congestion of the lungs, coughs and colds at this season of the year. Get a bottle of Johnson's Anodyne Linctum and keep it ready for instant use. It may save your life. It has saved thousands.

SCRIPTURAL ENIGMA.

No. 9. 33 LETTERS.

17, 8, 22—denotes a portion of the plain of Sharon.
11, 32, 12, 29, 26, 12, 18, 18, 9, 8—a king of Assyria.
21, 30, 4, 23, 32, 25—an animal which Moses forbid as unclean.
1, 24, 13, 12, 2—a descendant of Shem who fell into idolatry in his old age.
20, 19, 14, 8, 31—a highly prized wood.
26, 3, 28, 10, 5, 23—an animal offered for sacrifice.
15, 6, 16—a luxuriant fruit.
7, 57, 6, 23—a mountain of Judah.
The whole is a verse in the New Testament.

Clementsport.
Answers have been received to Enigma No. 7, as follows:

- 1. Blessed are the pure in heart.
2. To the unknown God.
3. Abhor that which is evil.
4. Ask and it shall be given you.
5. Be not wise in your own conceit.
Even a child is known by his doings, whether his work be prone and whether it be right. Prov. 20: 11.

From Minnie G Troop, Belle Isle; Mary Read, Nappan; Myth, Halifax; A E C, Cornwall; P E Island; Annie P C, St John; D O P, Halifax; Bishop Street, Halifax; Meade P Harrington, Liverpool; E J H, Halifax; E, Windsor; M J T E C, Southampton; Jas A Cahill, Harborville; H L Vroom, Clementsport; M O Vroom, Bear River; Mitchell Street, Halifax; Medicus, Hollis St. Halifax.

M O Vroom, of Bear River, has also sent answer to Mr. Quey's second puzzle as follows:

- Methuselah—Oldest man that ever lived.
Ephron—To whom Abraham would give money.
Lamech—First man to have two wives.
Cainan—Grand son of Seth.
Hebrews—Name God's people once had.
Ittai—A true Gittite in David's time.
Zelophehad—Whose daughter claimed a heritage.
Eleazar—Sent to fetch a wife for Isaac.
Delilah—Won from Samson his secret.
Esther—Faced danger to save her kindred.
Korah—Swallowed up in the earth for sin.

Mr. James Redpath says that John B Gough has lectured oftener, longer, and refused more offers of engagements than any other man who ever lived. His father was a Peninsular soldier under Wellington. His mother was a woman of more than ordinary intelligence, whose memory he idolizes. He has never asked for an advance of fees, but fixes terms by what is offered him. He is universally popular in the United States, Canada, and Great Britain, and "has never yet faced an audience that he has not conquered." He has an annuity and may be worth not more than \$100,000. He has a fine farm, that costs more than it yields, a large library exclusively of English books, and the largest collection of Cruikshank's caricatures except the one in the British Museum. His favorite amusements are arranging and rearranging these and rolling ten-pins. He is often despondent before he lectures or sure he is going to fail, "and when he has written a new lecture you would imagine that he has lost all his friends."

Madame de Rémusat says some unfavorable things in her "Mémoires" concerning the moral character of Napoleon, Bonaparte. With all his intellectual qualities, she says that nothing was more debased than his soul. He had no generosity, no true grandeur. The Madame never saw him admire, never saw him comprehend a noble action; but observed that he always suspected any trace of good sentiment, thought nothing of sincerity, and would say that he recognized man's superiority by the degree of ability with which he could manage to lie, and was proud of his own gifts in that art. Yet, the expression of his forehead, the setting of his eyes, the lines of his nose were fine; "his rather common mouth" became attractive when he laughed; and his smile became him well, disarmed and rejuvenated his entire person, so that in such moments it was difficult to withstand his winning expression, so changed and beautiful was his countenance.

Chaplain McCabe told a fresh and characteristic story of Bishop Ames in the office, last week. The Bishop had been holding a Conference. The appointments were read off, and he was about to leave the church. Everybody seemed satisfied with the arrangement of the work for another year except one brother. He had a hair lip and a remarkable lip in his speech. As the Bishop wound his way slowly down the aisle, this brother evidently greatly dissatisfied with him, called out, "Brother Ames, I want to say a few words at this year. I'll be here before 11. Didn't my Presiding Elder tell you I would not go back?" "What's the matter, brother?" said the Bishop. "I don't like the appointment, good enough for you?" "Yes, it is good enough for me, but the passage is full of badinage, and my wife says she won't look at me any more. As I don't get a girl, I will give one all we could get to get on up in the walls in vain." The Bishop lifted his hands over his cautious head, arched his eyebrows, and said, "That will be a pretty story to tell in the great day—that the bed-dogs drove you off the walls of Zion." The hair lip quivered with laughter for a moment, and then the brother broke down, went back to his work, and had a good year in spite of his annoying vein.—Zion's Herald.

Twenty new vessels, built in P. E. Island, have been registered in Charlotte-town, during the year.

Rev. W. P. Everitt, Baptist, St. John, is enjoying a season of revival in his church.

Advertisement for VEC (Vermont Eye Care) and other products. Includes text: 'SHERIDAN POWDERS', 'ONE peculiar Compound', 'VEE', 'NEW B', 'DIPHT', 'WEBSTER'S DICTIONARY', 'A SUPPLEMENT', 'NEW BIOGRAPH', 'This invaluable work'.

