

# The Wesleyan,

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**A CHAPTER  
IN CANADIAN HISTORY.**

BY REV. JOB SHENTON.

For four years no question has perplexed our statesmen in Ottawa and New Brunswick more than that of the Common Schools. In New Brunswick a persistent and united minority have been and are clamoring for the repeal of the School Act. The people of that minority consist of French and Irish Catholics. They form about one third of the Province of New Brunswick, and with the French and Catholics of the other Provinces constitute the minority in the Dominion, numbering about one million and a half out of four millions.

A brief history which I summarise of the New Brunswick School Act will set forth the aspect of the question of agitation. In 1871 the Local Legislature passed a Common School Act which repealed the existing school acts, making assessment compulsory, and granting aid only to non-sectarian schools. The act did not interfere with the right of any denomination to maintain schools in which distinctive religious doctrines might be taught; nor the right of the legislature to grant public money in aid of their support. But the immediate effect of the act was to deprive academies, colleges, &c., of the Episcopal, Catholic, Methodist, Presbyterian, and Baptist bodies of their legislative grants. The clergy and laity of the Roman Catholic minority felt aggrieved. They immediately petitioned the Privy Council of Canada to disallow the act. Sir J. A. McDonald replied to the petitioners that the Legislature of New Brunswick had acted within its constitutional powers, and it had the sole authority to redress any grievance. Such a reply ought to have satisfied them, as Sir John could not be accused of hostility to the Catholics, as he had always advocated separate schools. But the question was forced upon the Dominion Parliament. Mr. Costigan attacked the law, and called on the Governor General to disallow the act. The Government, instead of following their minister of justice, as it ought to have done, voted the disallowance motion. If they were not prepared for thorough action, the minority were. M. Chaveau moved that then an address be presented to the Queen, praying for an act to amend the North American Act, in the sense as understood by the minority, i. e., that each denomination in the Province should continue to possess all such rights, advantages, and privileges with regard to its schools, as it had enjoyed at the time of the passing of the Act. On learning the purport of this resolution, the N. B. Government telegraphed an earnest protest against this attempt to overthrow the school legislation, and to destroy the independent powers of the Provincial Legislatures. On the evening of that day the Chaveau resolution was voted down. But a resolution moved by Mr. Colby, of Quebec, was afterward carried, expressing regret that the New Brunswick school law was unsatisfactory to a portion of the people, to which a "rider" was appended on the motion of Hon. Alex. McKenzie, referring the case to the Law Officers of the Crown, and if possible to the Privy Council of England. Documents were forwarded to Earl Kimberley, Colonial Secretary; these were presented to the law officers, whose opinion sustained the position taken at first by Sir J. A. McDonald. The Supreme Court of New Brunswick confirmed this opinion. Not yet, however, was the contest ended, for an appeal was made to the Privy Council. The Premier, whose sympathy when in opposition had been with the minority, felt somewhat restrained by the responsibility of power; but the vote of \$5,000 to carry the appeal to the Council, though in fact to aid Bishop Sweeney to

contest the constitutionality of the School Act, was still a pretty good proof of sympathy. It is surely a fortunate thing that the final appeal in this Dominion is in the hands of the Imperial Parliament; for if Canada had been an independent country, if the Governor General had been elected by the people, and if the Dominion Parliament had insisted on its wishes being carried out, the dissolution of the union, or revolution, could hardly have been prevented. But the Privy Council, without listening to the reply of the Hon. G. E. King, in answer to arguments presented, ruled that there was nothing in the ground taken on which to found a claim with respect to denominational schools, nor anything unconstitutional in the School Act, and dismissed the appeal with costs. So apparently closed the final door. Not so, however, for an address was moved by Hon. E. Blake, asking the Queen to use her influence with the Legislature of New Brunswick, to procure such an amendment of the School Act as would remove all just grounds of discontent. She refused the prayer of the request. And now our legislatures must face the question squarely if it be forced again upon them.

Now we are asked to petition for the repeal of a clause in the North West Act, imposing the separate schools upon the unborn provinces. It is a mistake to fancy that the contest is purely educational. It is as much religious. The demands are to teach religion. If the clamor would cease we might give them, perhaps, not very gracefully the sop. But Rome does not ask for rights. The principle of equality upon which rests our nationality, grants to all the same civil and religious liberty. Our country is as free as any on which shines the sun. We have no parish oligarchy who could, upon the forfeiture of social standing, and of daily bread, our people to attend the Established Church. So long as religious freedom does not interfere with the State, and keeps within the law of rights to others, no one has a right to interfere. But not content with the same rights as Protestants, Roman Catholics demand privileges. They say, "Build our school-houses, pay our teachers, and we will give a certain amount of secular education; but let us teach our religion." That is the ultimatum. Rome has always bidden for votes to those who will grant most of her demands. She has but one political principle, and to change sides does not destroy it, or expose her to the charge of inconsistency. She never stays with a losing side. That principle is to get all she can, and she is infallible only in that one principle. No one prevents any denomination from building schools and paying for their sectarian teaching. And certainly if Roman Catholics wish to do it, let them do it; but don't ask Protestants to foot the bills.

Is Rome opposed to education? Decidedly, no. She has an educated priesthood, colleges, and universities. Is Rome opposed to any system of popular education? Emphatically, yes! Look at the countries she has ruled, and see the difference between them and Protestant countries. Popular ignorance is her stronghold. Educate her children, and her power is gone forever.

We are interested in the maintenance and preservation of our institutions. But if our liberty of conscience is to be sacrificed upon the altar of political expediency if our future is to be darkened by the grievous wrongs intended to our independence; then this Dominion will be injured to its foundation. We protest against the encroachment of any sect upon the liberties of the people. We protest in the name of the Christian men and women and children of this land. We protest as patriots and citizens. We protest as lovers of God's word. Let us fling out the red cross flag, bearing this device: Liberty, Equality, Rights! And if any traitor touch it, say, "hands off there." This must be our national Canadian platform.

*Truro, February 28, 1876.*

The Wesleyan, Halifax, N. S., in an editorial on "Ministerial, Contrasted with Lay, Benevolence" says, and we think the correctness of the statement will scarcely be called in question: "The Ministers, taking them, man for man, contribute twice as much for the support of missions as the Laity."—*Central Ch. Advocate.*

**MISCELLANY.**

**MR. SPURGEON ON OPEN AIR PREACHING.**

On Monday night at the Metropolitan Tabernacle, the Rev. C. H. Spurgeon delivered a special address to the preachers of the Open-air Mission. Alluding to a remark made by Mr. Macgregor, Secretary of the Mission, he said that he gave that gentleman timely notice that if he ever wrote to him as "Reverend" he would write to Mr. Macgregor as the "Rev. John Macgregor." (Laughter.) He (Mr. Spurgeon) was one of the Lord's clergy and so were the open-air preachers; he did not believe they were laymen—that was, stone-headed or thick-headed—because they did not happen to have been "ordained." He received his ordination straight from the Lord himself. (Hear, hear.) He called them all "Reverend" as well as every teacher in the Sunday-school, and he would not be distinguished by any title not applied to them. (Hear, hear.) Open-air preachers had a long pedigree. He had sometimes been amused by the Freemasons assuming that every man was a Freemason from the time of Adam. (Laughter.) He thought the confraternity of open-air preachers was about the oldest in the world. He supposed Abel preached to Cain in the open-air, and he did not like it. Enoch, the seventh from Adam, had not a tabernacle or cathedral—(laughter)—and yet he had righteousness. He felt convinced that Noah preached in the open air and what a glorious open-air sermon that was of Elijah's on the top of Carmel! (Applause.) After all, the noblest thing that could be said for the open-air preacher was that he had the literal example of Jesus Christ. (Hear, hear.) Instead of being an innovation, it was a return to the old-fashioned plan of the Apostles, the first Fathers, and the Reformers. What grand gatherings there were, under the Gospel oaks. He had himself preached beneath an oak under which Wycliffe proclaimed the Gospel to assembled thousands. Open-air preaching was sure to take place wherever there was a revival of religion. It was when Wesley stood on his father's grave, and George Whitefield took to the field, that the shaking of dry bones took place in the last century. The Holy Spirit did not now give people the gift of language; but whatever we had lost by the withdrawal of miracles had been gained by innumerable other advantages. The Holy Spirit would not teach them to speak the English language; they had better buy a grammar and stick to that. (Laughter.) There were some open-air preachers who would be all the better if they read the grammars as often as they did their Bibles. ("Hear, hear," and laughter.) Every open-air preacher ought to be an indoor student. Taking another small matter, he advised them when they stood up to preach to pay a little attention to their manner. "Some men always shut their fists when preaching—(laughter)—others sawed and chopped the air, and one he knew always reminded him of a little soldier on post at the back of the Tabernacle telling people which way the wind blew. (Laughter.) Other men assume attitudes which made them look like birds with tails—(laughter)—and he remembered seeing a speaker who, on one occasion, clutched the rails of the very platform in his enthusiasm, and almost sat down. (Laughter.) He hoped they would not imitate these. Preaching monkeys would not do; they wanted preaching men, who were original, not eccentric and singular—men who were themselves. (Hear, hear.) He had no doubt in the street it was necessary to speak very loudly, and it was a great thing to have a glorious voice; but they need not bawl themselves to death. (Laughter.) Again, there was no need to be offensive in preaching. (Laughter.) Anything like the attitude of a prize-fighter in preaching was out of place. As to matter, there was nothing else to preach about beyond Jesus Christ. (Applause.) Let them hammer away at that text, and they would never want another subject. They should preach the language the people understood. At the West-end they might be polite, while even "slang" would be tolerable at Billingsgate, because there it was not slang, but their everyday talk. He did not want to be over-critical, but he thought tales were a little over-done. Some of the stories

ought to be good ones. (Laughter.) They had been told so many times that people knew them off by heart. (Laughter.) They should preach in places where they were most wanted; and he saw no use in preaching in places where there was nobody to listen. (Laughter.) He once saw a man preaching in the street—he was preaching with all his might. A little dog was sitting down, and there was not a soul about. (Laughter.) About 500 persons were added to the Tabernacle last year, and that number, more or less, had been yearly added to the church for twenty years. Out of the number there were always some who told him or his brother how much they owed to open-air preaching. In conclusion, he remarked that the best time to get a shot at the devil was whenever they saw him. (Laughter.) If a man had a right to swear in the streets, they had a right to preach. If a man was drowning—although he (Mr. Spurgeon) was not an ordained Humane Society man—(laughter)—he would try to save him; if sinners were dying, a man might not be an ordained preacher, but he was obliged to do what he could to save them. (Loud cheers.) The ceremony of baptizing a number of persons then took place.

**THE WAY OF TRANSGRESSORS IS HARD.**

Sad, sad indeed, is the picture given by a reporter of those nine men recently sent to the Indiana State prison for connection with the "crooked whisky" business. Some of them—perhaps all—were men of reputable social standing, and one man at least said to be a leading member of a church. But there they were, in the ante-room of the penitentiary, ready to be admitted, have their hair cropped and their beards shaven off, to don the "zebra clothes," and to go "to hard labor," some for two years, some for two years and six months. One man's case was specially touching. It is thus described: "He was sitting on a smoking lounge, with his face buried in his hands, the picture of grief and despair. The reporter touched him lightly on the shoulder, when he started and raised his head. His face looked careworn and haggard, and his eyes were suffused with tears. He is an old man, sixty winters having whitened his hair. He has an open, frank and honest countenance, and would be taken for a gentleman. "Mr. McGriff, I am sorry to see you here; I believed that you were more sinned against than sinning, and hoped you would pull through." "It was no use; my council did everything they could for me." After a pause he continued: "My God! to think that I would ever come to a place like this! It will kill me! My heart is crushed now!" He spoke in a voice deep with emotion, and was greatly agitated. "If it were not for my poor wife and son, I believe I could stand it; but to think of the disgrace brought upon them is more than I can bear. It will kill my wife; she is sick now, and this will kill her. But there is one consolation—she knows I am innocent of the charge. John Bingham lied on me—cruelly and maliciously. He never paid me a dollar in his life, and he knows it well. Byron Bingham, his brother, told me at the Grand Hotel in Indianapolis, in the presence of the United States Marshall, that he knew nothing against me, and he did not believe I was in the ring. I spoke of it afterward when John Bingham found it out, sir, and that is why he swore that his brother Byron knew nothing about the money he (John Bingham) swore that he paid me while I was at home sick. They raised the stumps and did the dumping on me, and I swear to you that I am an innocent man." The above was given to the reporter in a broken voice. The speaker would often pause in his narrative. He said that his wife was fifty-eight years old, and that he had been married thirty years; was warm in the praise of his son, who had stood nobly by him during his long trial. McGriff was well known and highly respected at Evansville, being for seven years the city clerk of that place, and a leading member in the Church. His trial and conviction have told heavily upon him, and those who know him well state that he looked ten years older yesterday than he did two months ago. He is a man of high nervous temperament, and it was with the utmost difficulty that he could keep up yesterday. He was almost entirely let down. With

all this he has the heart disease, and it is the general opinion among his friends that he will not long survive his imprisonment.—*Pittsburgh Christian Ad*

**THE CASE WAS POSTPONED.**

A tattered memorandum book was recently found on the steps of a very humble dwelling out West. Some of the entries are as follows:—  
"My father had a slight misunderstanding with a neighbor about a division fence which he had inherited from my grandfather. After several disputes he consulted a lawyer, who had a good many children, but little practice. This was fatal. A suit was commenced.  
"Several years ago my lawyer said I must get ready for the trial. I did so, and went to court at every term. But it was postponed on every pretence that human ingenuity could invent.  
"1871. March term—Counsel for defendant moved a continuance, because he was engaged in the Court of Common Pleas. Court granted the motion but intimated, with great dignity, that such an excuse would never avail him again.  
"September term—Counsel trying a case in an adjoining county. Judge hesitated, but yielded.  
"December term—Defendant ill. Proved by the certificate of a respectable physician.  
"1872. March term—Counsel had made an engagement to meet a client from New York, who could not conveniently leave his business again. Continued, the Judge suggesting that New York clients might find counsel nearer home.  
"1873. September term—Carried the title deeds to my lawyer. Surveyor examined the premises, said the defendant had encroached on me. But another surveyor (partner and pupil of the first one) said that my deed spoke of a hackmatack stump in the line of the fence, a foot in diameter; whereas, the only tree anywhere near the fence was a pepperidge tree, not more than seven inches and a half across; case postponed to employ other surveyors.  
"December term—Counsel agreed that Court might visit the premises in dispute. Judge refused to go, but said the jury might do so, provided that nobody went with them to explain and confuse. Next morning a heavy snow fell, and boundaries were covered. Case continued.  
"1874. September term—Motion to postpone on the ground that the defendant's attorney wished to be absent, hunting for a few days. Motion prevailed. I remonstrated, but my counsel said the lawyers were very accommodating gentlemen, and the courtesies of the bar required it.  
"1875. March term—One of the jurors taken sick. Motion to go on with the trial with eleven jurors. Defendant's counsel objected with great strength of voice, and demanded a full jury trial, pure and simple. I think he called it the 'palladium of our liberties.' Case postponed.  
"September term—Received a bill for retainers, term fees, clerks' fees, and expenses. One item was for the amount of a retainer which my lawyer had declined from the defendant. Offered him the farm, provided I gained the case. He said this would not be deemed honourable practice, but he would take it, and give me credit as far as it went.  
"Took the cars for the West, coming mostly on freight trains and after nightfall.  
"Mem.—Don't forget inscription for tombstone: Here lies one who died of a lawsuit bequeathed by his father."

Not once or twice alone in the world's history has God seemed to make his very best and gravest servants drink to the very dregs the cup of apparent failure—called them suddenly away by the sharp stroke of martyrdom, or down the long declivities of a lingering disease, before even a distant view of their work has been vouchsafed to them; flung them, as it were, aside like broken instruments, useless for their destined purpose, ere he crowned with an immortality of success and blessings the lives which fools regard as madness, and the end that has been without human honor. It is but a part of that merciful fire in which he is purging away the dross from the seven times refined gold of a spirit which shall be worthy of eternal bliss.—*Farrar.*



WESLEYAN ALMANAC MARCH, 1876.

First Quarter, 3 day, 5h, 33m, Morning. Full Moon, 16 day, 11h, 55m, Morning. Last Quarter, 17 day, 9h, 10m, Afternoon. New Moon, 25 day, 5h, 57m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and RISES. Lists sunrise and sunset times for each day of the month.

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

The water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, 39 minutes EARLIER than at Halifax.

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

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

ALL THINGS BY AND FOR THE SON OF GOD.

I COL. I., XIV.

(By Rev. Ralph Becken, A.M.)

(Concluded from our last.)

II. In close connection with the divine origin and destinies of the human race comes the thought which, if Revelation had not conveyed it, we would never have presumed a probability, that every thing in the universe was not only created by the Son of God but so constituted by Him that it might be made available for the purpose of aiding him in the glorious undertaking of blessing and restoring the fallen world.

First, it is stated that all things visible were made for the Son of God. The earth itself in its creation and development was so constituted that it should be the most appropriate abode for a race whose salvation is by redemption, and whose virtue is on probation. It was so constituted that in the fulness of time it should be the fittest scene for God's own incarnation.

V. We learn some practical lessons from our subject. 1st. Let heaven and earth be interested in the salvation of mankind, and the universe was so created as to forward the event, and the Son of God gave his life as the ransom, shall we the interested parties be the only ones to present the spectacle of indifference, and how shall we escape if we neglect so great salvation.

III. Things invisible were made by and for the Son of God. Different ranks of the invisible portion of the creation are enumerated. "Whether they be thrones, principalities or powers." Did not Christ so constitute His angels that they might be readily available as agents for forwarding many purposes involved in the plan of redemption.

tween God and the patriarchs; frequently in the course of sacred history they appear on the stage as ambassadors from the court of heaven making known God's ultimatum to the rebellious and his gracious purposes toward the penitent and the obedient. When God brought his only begotten Son into the world he said, "Let all the angels of God worship Him," and suddenly there was with the angelic herald who announced over Bethlehem's plains the incarnation, a multitude of the heavenly host praising God. Angels ministered to Emmanuel in his humility, and after his resurrection they came as a guard of honour to attend him in his triumphant ascension back to the skies.

As the foremost of the guardian army nearest the realms of glory they shouted to the watchmen upon the walls of Zion, "Lift up your heads O ye gates, even lift them up ye everlasting doors and the King of glory shall come in," the jealous wards at the gates of the celestial city rang back the challenge, "Who is this King of glory?"—the reply came back in enthusiastic chorus, "The Lord of hosts, he is the King of glory"—and at that every bolt in the massive portals was withdrawn and they swung loose, and through the abundant entrance the vast procession poured, and amidst the acclamations of thrones and dominions and principalities, and powers the exalted Saviour passed to re-possess the glory which he had with the Father before the world was.

IV. By a very hasty allusion we may discover the comprehensiveness of the assertion that "all things were made for the Son of God." Made either mediately or immediately. All the agencies at work he notices, and all events transpiring in history, are fulfilling his good pleasure. "Fire and hail, snow and vapour, and stormy wind fulfilling his word. He makes the wrath of man to praise him the remainder of wrath restrains. All the discoveries of science, all the inventions of art, and all the collateral learning of the centuries; all the political events now transpiring, or that have ever transpired, are in Christ's hands subservient to the salvation of men, and the accomplishment of his own glory.

The voice that rolls the stars along, Speaks all the promises, This is our God, we have waited for him and He will save us. 3rd. Shall we not feel it to be our highest honor within the ambition of earth to become a follower of the Lamb.

A mortal man ashamed of thee? Were he ever so lowly it would be an eternal disgrace to be ashamed of one who had loved us so much. But he who poured out his soul unto death for us, who bore our griefs and carried our sorrows, has meted out the heavens with a span of his hand, and weighed the mountains in scales and the hills in a balance, "or ever he had formed the earth and the world even from everlasting to everlasting he is God." He will yet be crowned Lord of all when the last enemy shall be put under his feet.

Those who are Christ's brethren will be crowned with him. The universe has yet to witness the gala day when the Son of God shall crown as kings and priests unto God fallen man whom he has saved. Then shall be heard the guardian "I have made thee a little lower than the angels and have crowned thee with glory and honor."

THE ART OF CHRISTIAN LIVING.

When you think, when you speak, when you read, when you write, When you sing, when you walk, when you seek for delight; To be kept from all evil at home and abroad. Live always as under "the eye of the Lord." Whatever you think, both in joy and woe, Think nothing you would not like Jesus to know.

Whatever you say, in a whisper or clear, Say nothing you would not like Jesus to hear. Whatever you read, tho' the page may allure, Read nothing of which you are perfectly sure. Consternation at once would be seen in your look; If God should say solemnly "Show Me that book!"

A VESSEL WITH QUEER PASSENGERS SENT OVER NIAGARA FALLS.

From the Detroit Post.

Captain Gilbert Pratt, a veteran mariner now living in Belleville, Ont., whose period of service on the lakes dates back nearly half a century, recalls an incident which, though it has been almost forgotten, attracted considerable attention in its day. Vessel owners were then more conscientious than now. They were not inclined to risk the lives of passengers and crew in unseaworthy craft.

THE WONDERFUL LOVE OF GOD.

If we only have believed what our Saviour has told us of the love of God, of the joy he has over the returning wanderer, we never could stay away from him as we do. O reader if you are indifferent to him remember, he is not indifferent to you! If you are not delighted yourself in him, you are suffering loss. The Lord takes pleasure in his people. We read in the thirty-seventh Psalm, at the twenty-third verse, "The steps of a good man are ordered by the Lord, and he delighteth in his way."

OBITUARY.

MR. GEORGE VARNER.

On the 4th December, 1875, Brother George Varner, of Lakeville, N.B., exchanged mortality for life, aged 70 years. Bro. Varner was brought into the enjoyment of experimental religion some 45 years ago, under the ministry of the late Rev. A. McNutt. The Christian course then entered upon by him continued to pursue till "the silver cord was loosed," and his "spirit returned to God who gave it."

plunging over the fall, shipping a little water, righting herself, and moving on in fine style. In going over the second rapid the mast went by the board and the bear with it, and neither was again seen. She swung around and presented her broadside to the foaming billows. She had evidently struck a rock and was stationary. Here it was thought her career was ended, and the affair was over. But she stopped only a moment. The force of the waters swung her around and she moved on stern foremost. On the third rapid she bilged, but she carried her hull apparently whole straight to the horse-shoe fall, over which she plunged stern foremost to the foaming abyss beneath. She was smashed into a thousand fragments. None of the beasts on board were ever heard of more, but the geese turned up all right, and were seen on the bank below, quietly oiling their feathers, as if there had not been much of a shower after all. One of the effigies was also found uninjured, throwing his arms about and knocking his knees together in the eddies, but all the others had disappeared. The scene was a most thrilling one. The great crowd of spectators watched the progress of the vessel with breathless interest, and gave a great cheer as she made the final plunge.

A CHILD'S BEAUTIFUL FAITH.

Birdie was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a very heavy thunder-storm, and Birdie's sisters and mamma even laid by their sewing, and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes.

THE MICROSCOPE AGAIN A DETECTOR OF CRIME.

The microscope has recently completed a circumstantial evidence against a murderer, forging the links so strongly that numerous witnesses, swearing to an alibi, were of no avail in the criminal's behalf. The latter, a Polish Jew, enticed a female of his own sect to a cornfield, and there killed her with a butcher's knife. Suspicion being directed to the man, close examination of his garments elicited, first, blood spots, second, soil and vegetable matter on his shoes, and lastly, shreds of woolen fabric sticking to his coat. To all of these substances the microscope was applied. The blood was declared to be human, and its nature and probable age determined; the soil was pronounced identical with that of the field in which the murder took place, the particles of vegetable matter were recognized as bits of corn stocks and leaves, and the identity of the dyed wool with the material of which the girl's shawl was made was established. This, together with other evidences adduced, despite the ingenious theories put forth by the defence, convinced the jury who found the prisoner guilty, thus consigning him to the gallows.

through wearing her cold, damp clothing for six hours, that she was next morning laid up with a sharp attack of cramp. Meanwhile, the life-boat had managed to reach the ship and rescue all on board. The Swedish writer commenting on this little heroine's achievement says, "Who those shipwrecked people were was unknown to her; to what country they belonged was all the same to her; it was a question of human life that might be saved by her means. I opened the family Bible, the sole ornament of that unassuming room, and there read the name of 'ISABELLA BROWN,' born 1853." . . . . . Fortunate the country which possesses men and women like those who, on that icy January night, flew to the rescue of the Swedish steamer "Gustave" and its crew!" The most pleasing feature of the story is that the crew of the life-boat and this little girl and her parents never thought that they were doing any more than that which duty demanded.—English Methodist.

A CHINAMAN'S FORBEARANCE.

A gentleman who comes down Pine street each morning has given us an incident which came under his observation on Wednesday last. A Chinaman had set down his basket to rest himself near the corner of Mason street. Three well-dressed boys, aged from twelve to fifteen years, came along on their way to school. Unable to resist the temptation to commit a crime, they each stole what vegetables they could take conveniently in their hands—principally tomatoes—ran off a short distance, and pelted the Chinaman, besmearing his clothing and damaging his little stock. The gentleman went up to the Chinaman, and said to him: "Why do you stand and permit such a thing? Why did you not throw one of those rocks and punish the young rascals?" What was the reply of this heathen: "Me no punishes him now, him bye we alee go up here (pointing heavenward); God punishes him for alee same." Astonished at the reply, the gentleman asked "John" where he learned that, "Oh, me, go Sunday-school and mission-school. Good teacherman show me how I make good man."—California Paper.

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MR. GEORGE VARNER.

On the 4th December, 1875, Brother George Varner, of Lakeville, N.B., exchanged mortality for life, aged 70 years. Bro. Varner was brought into the enjoyment of experimental religion some 45 years ago, under the ministry of the late Rev. A. McNutt. The Christian course then entered upon by him continued to pursue till "the silver cord was loosed," and his "spirit returned to God who gave it."

MARCH 19. DEATH. MONDAY. TUESDAY. WEDNESDAY. THURSDAY. FRIDAY. SATURDAY. SUNDAY. TOPIC: H. Son. GOLDEN T. Pursue it to. 1. An anxi. 2. The lost. 3. The hope. What prac. 1. For all. 2. For all. 2. Upon t. - parental love. 4. Upon t. God? Explain ho. 1. David's. 2. David's. 3. David's. DOCTRINE. Rom. 6. 23; GEN. At Absalom father's "He and there, too the GOLDEN eed, pursue the whole lesson. 1. The anxi. 3. The hope. Absalom en day of David at least twelve act was a reve 16. 21, at the who meant to between him s. lowed his com of David, cha been imposs who was in th who sought to advised delay mighty army. Betsey can adopt phel, who, see ready lost and and deliberate evening had re dan. Before message from ter all his pla any event to daylight his the river. Ps at evening, an the morning. at Mahanaim thirty years he berents rallied. Absalom with Jordan in firs The battle, of Ephraim, Gilead, of w "The region is ests—with stit with thorny cr rocks, and ruin the rebel arm horses and n death in reme David's army The rebel fore killed alone v people, in the son, insisted t the city and n command was Ittai, with the passed him at FOR MY SAKK EVEN WITH A ly affection fo king he had n was short. fell the rebel spreading bou Absalom was head and held slipping away pended in the thousands of s stall in the s catch long ha soon have peris darts soon end rebellion. Jon but it was a vindication i was thrown in heaped upon i his crime. S the structure of to stone it from Verses 24-30. deeply anxio. THE TWO GAT the outer and There news w From the ROO GATE, A WATCH country saw in NING ALONE, an -Several togeth flight and defea and reported ip







**THE WESLEYAN,**  
The only Methodist Paper published in the Maritime Provinces.  
**\$2 PER ANNUM, IN ADVANCE**  
POSTAGE PREPAID.  
Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda.  
As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.  
Rev. S. ROSE, Methodist Book Room, Toronto, is Agent for this paper.  
All Wesleyan Ministers are Agents.  
**SATURDAY, MARCH 11, 1876.**

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

**FATHER CHINIQUY IN BRUNSWICK ST. CHURCH.**

This famous missionary has been addressing immense congregations in Halifax during last week. From his portraits, now generally seen throughout the Dominion, he is at once recognized. Of medium height, compactly built frame, and commanding appearance, he seems well designed for the great work which now engages his labors and sympathies. Mr. Chiniquy is French in every particular but his religion. His accent is French, and this gives his words a not unpleasant zest to English ears. Departing frequently from our accepted rules, he says honest, pamphlet, Macarret, &c., &c. Yet his construction of sentences is marvellously correct, and his style frequently beautiful and eloquent to a charming degree. He possesses, too, a French imagination. This takes him away into regions of illustration and expression, seldom visited by our less fervid countrymen. It leads him betimes into action with weapons which do not always meet the approval of his more conservative hearers. When he declares that Popery is a conspiracy against Christ—even when he describes with scathing sarcasm the methods of Popery, in making a Christ and then holding him up for adoration, all his Protestant hearers can appreciate his arguments; for these have been familiar weapons in the hands of the Pope's opponents throughout. Seldom, however, has any converted priest made such good use of the experience of his own dark days as Mr. Chiniquy. How his maid, Margaree, was instructed to prepare a new baking of wafers, his supply of "the great God" being exhausted; how he consecrated these into the body and blood of Christ, and placing them in his vest pocket, compelled the newly-created God to go wheresoever he (Mr. C.) listed—thus, instead of Christ being the guardian of the priest, the priest becoming the guardian of Christ—was all told with great effect. Nothing has ever been uttered more convincing of the degradation—the desecration indeed—to which Romanism subjects the holiest objects of our religion. But when Mr. Chiniquy described his dreadful experiment of consecrating the elements in presence of an excited multitude of Roman Catholics, and then flinging the broken fragments on the floor, to be devoured of rats and mice, thus establishing the truth that it was a god "made with hands"—not a few listened with awe, if not with horror. We pronounce no opinion on the bold experiment ourselves, as we find many good and intelligent persons differ from us; but a more daring act, we can well conceive, could not have been perpetrated in that city of Montreal, at the hands of whose fanatical population more than one reformer has lost his life.

Towards the close of his interesting address, Mr. Chiniquy revealed the secret of his strength. Illustrating the methods by which so many hundreds of his countrymen have been converted, he related several incidents, and in doing so preached to us the same gospel employed with them. Most beautiful in their simplicity were his allusions to Christ as a "gift." The great congregation drank in a story spoken as having been told to Frenchmen, which observation clearly showed was equally applicable to a Halifax audience. Mr. Chiniquy must possess uncommon charm of words in his own mother language when he can captivate as he does in a language rudely expressed and amid frequent hesitations.

**THE COLLEGE QUESTION.**—It seems impossible for those who are discussing this subject in favor of Dalhousie to keep the true question before the public. It is not—shall a Central University be countenanced? so much as shall Dalhousie be supported for Presbyterian work by the money of the same people who are obliged to support their own denominational colleges. We have several denominational colleges to-day—Dalhousie being one of the number. Are these all to be equally sustained by the Government; or are all the others to be sacrificed for the advantage of Dalhousie? What is the true question just now.

Rev. G. M. Grant seems prepared, rather than have the Roman Catholics oppose the exceptional support of Dalhousie, to grant them separate schools! So it has come to this. Anything rather than give up the Presbyterian purpose. We are not accustomed to use either threats or blandishments with our political representatives; but they will in this case, we have no fear whatever, do what is right to all the memorialists who have approached them on the question of college grants.

**SAILING UNDER FALSE COLORS.**

No little indignation was awakened in the Church of England recently by the discovery that a "confraternity of the Blessed Sacrament"—a secret ally of the Church of Rome, in fact, existed within its very heart. Not until compelled to reveal their true character did they give even a hint publicly that such a brotherhood existed. In one of the Provincial Synods amongst ourselves, when the question was sprung upon one or two of the concealed members, they took shelter behind the motive of seeking higher ground in spiritual experience and fellowship. We have not seen evidence of any advancement by the brotherhood since that time. Whether the explosion frustrated the plans originally laid down, or led to greater or more effectual secrecy, we cannot say. It would be difficult, however, to convince the better thinking portion of Episcopalians that a deep and dangerous plot was not cherished against peace of their beloved Zion.

But now comes mischief from a new quarter. It is known that Plymouth Brethrenism has made inroads upon the Church of England. In fact the apostles of that faith confess that among formal Episcopalians lies their principal mission. In a few instances they have succeeded in separating families, by first inoculating individual members of the household with their peculiar views, and then instructing them to "come out from the ungodly." This is rather serious business. It is, perhaps, a question which ought to concern the authorities who have the guardianship of our social and domestic interests. The hypocrisy of this movement, however, is that which we are now treating upon.

The last act of Plymouth Brethren is to divulge their actual denominational name. They will deny their true relation by every possible form of expression, excepting the plain negative which honesty demands from them. They will admit that they "break bread with the brotherhood"—farther they will not go. They are "Evangelists," "Disciples"—anything in short to conceal the reality. This example is copied by their converts. These follow the modes of their teachers—insinuate themselves among ignorant persons with no end of Scripture, all in the same train; or assail the educated and capable with boldness amounting sometimes to insolence. But the question whether they are Plymouth Brethren at once arouses their indignation. They are Churchmen. In the secret workings of their souls—in their phraseology, their modes of operation, their doctrines, they are Plymouth Brethren. In profession they are Churchmen.

The mischief which follows is such as should cause the most searching enquiry and the most vigilant caution. There can be little doubt that Mr. Moody by some means has been persuaded to give their books an occasional word of approval. Without reading them he has affixed his potent name to their teachings. Gentlemen of property are sacrificing their home comforts in England to propagate these doctrines in our Provinces. It is a thousand pities that they do not bring with them that one excellent qualification which above all others would recommend them to Christians—honesty and truth.

A somewhat serious riot disturbed Mr. Chiniquy's services at Fort Massey Church in this city, on Monday night. Stones were thrown, Mr. C's life was threatened, and he only escaped with severe injuries. What are unbelievers to think of a religion which produces such results? Are those the old weapons of Popery? Has that religion still, only lying dormant till aroused, all the old enmity and malice which kindled fires and invented tortures for its enemies? It may be as well for our neighbors to learn, at the earliest date possible, that this lawlessness will not be permitted in this free country; that its exhibition will only hasten such measures as will oblige peace-abiding people to desire the utter expulsion from amongst us of a system which threatens the stability of our national constitution and the safety of society. It may safely be presumed that occasional hard things are said against Protestantism in St. Mary's Cathedral; would our neighbors enjoy it if that sacred fortress were stoned similarly? The contrast of the two religions ought to be manifest to even the pur-blind after this.

And now that Halifax has been afflicted with the dreadful sense of insecurity—has been shown that its boasted freedom of speech is but a deception—what remedy is proposed?

The Chronicle denounces its cotemporaries as having exaggerated the nature of the riot. Were there not deliberate attempts made to take the life of a man holding the sacred relation to one of our leading churches of an accredited Minister? Is not the city full of muttered boasts over the riot, and further threats of similar consequences? We can give the names of half a dozen men and women who have seen and heard sufficient in our streets, during the quietest hours, to convince the most sceptical that a very dangerous element exists among our population. But the crowning wonder is that \$100 have been offered by the city as a reward for convicting evidence on the subject. One would think that a Thousand Dollars would have been more like the inducement called for by such a condition of things.

**A FEW QUESTIONS.**

WHICH MAY BE PUT BY RATE-PAYERS TO APPLICANTS FOR LICENSE TO SELL LIQUORS, WHEN ASKED TO SIGN THE APPLICATIONS.

Prepared by the City of Halifax Temperance League.

1. Is the article for which you wish a license, a cheap and nutritious article of food, such as the bulk of the community need to use?
  2. It is your endeavor to provide for our young men a perfectly harmless beverage the use of which will be favorable to thrifty habits, industry, improvement of time and fidelity to their employers?
  3. Will your establishment be a quiet desirable place for young and old to frequent? a place not likely to be a resort for idlers and toppers?
  4. Will your business lessen the need for a large police force, and thus reduce our taxes, or will it increase the need? Will it tend to promote peace and good order in the city or the opposite; to reduce the number of drunks and other unfortunate who figure in our police reports or add to them; to provide inmates for the city prison or diminish them?
  5. Will your business enhance the value of property in the neighborhood where it is carried on, and will it benefit your customers as well as yourself?
  6. Presuming that you intend (within legal restrictions) using your best efforts to sell as much liquor as possible, does not the use of strong drink create a love for it, and is not love for that which intoxicates a terrible evil?
  7. Has the number of liquor shops in our city any influence in causing the large amount of poverty which exists?
  8. Can you remember any instances where frequenters of bar-rooms became wrecks in character and circumstances, or died in the prime of life?
  9. Have you ever heard of crime being committed through the influence of strong drink? If so, were not those who sold the drink morally responsible for the crime? And do not those who sign petitions for the sale make themselves accountable for the sale?
  10. The annual expenses of the Poor's Asylum are about \$22,000  
Of the City Prison, about 5,000  
Of the County Jail about 2,000  
In the short term of seven years these would foot up \$210,000, or more than one-fourth of the revenue of the Province. Various competent authorities estimate the loss caused by the liquor traffic at from three-fourths to nine-tenths of the whole. What is your estimate?
  11. Would the community lose or gain, were the liquor business entirely abandoned?
- If such questions as the foregoing cannot be answered satisfactorily, the failure in doing so will furnish ample grounds for declining to sign application for license Halifax, March 7, 1876.

**OUR NEIGHBOUR'S OPINION ON THE COLLEGE QUESTION.**

The same system which is desired in Nova Scotia by the advocates of a Provincial College, has been in existence in New Brunswick for years. We wish they would take as sensible a view of the subject as do those who have the utmost experience of what it means. With a population of three hundred thousand, this talk of a grand University is preposterous. A second-rate town in Britain would scarcely swell into such ambition educationally as do some of us, who cannot show either the resources or the population which such a town would possess. The St. John Globe judges rightly when it says, "if all the denominational institutions were swept away to-morrow the work of re-building them would at once recommence." Our co-temporary speaks from observation both ways. He has taken no little interest in Education, and his remarks are consequently valuable. Says the Globe:—

The Chronicle takes the ground that if Government increases the subsidy to any or all of the institutions of learning, it should have a voice in some way in the management. Perhaps it should; but we see no reason to believe that the money would be spent a bit more wisely or economically by a Government official than by some one interested in education. In regard to the main question, viz., the withdrawal from them of the State grants for the purpose of putting all the money into one central University, we do not believe it will have the effect sought to be achieved. Our experience in New Brunswick is that a Provincial University does not meet all that the public want. We wish it could be otherwise. But the Catholics have a college of their own. The Episcopal Synod of this Diocese, at its last meeting looked towards helping the Windsor institution. The Wesleyans still liberally sustain Sackville, and it is more deeply seated (and deservedly so) than ever in their affections; whilst the Baptists work hard in the interests of Acadia. We believe that if all the denominational institutions were swept away to-morrow, the work of re-building them would at once recommence. All of these are doing a good work. They suit the interests of the denominations that sustain them; and they better subserve the interests of higher education in this country than would any Provincial Institution. Perhaps they do not do quite as good work as Oxford or Cambridge or Brown, but they just suit the present requirements of this country and that is enough.

Our brethren of the Methodist Episcopal Church might take a profitable lesson from the condition of Methodism among ourselves at this moment. There is no agitation of any sort over our economy. True, General Conference does not immediately confront us; but if there were serious discontent it would show itself some way. The cause of our peace is the absence of redundancies and questionable features in our church government. We have no fifth wheels to the coach—no officials deriving their salaries from a tax upon the industry of their brethren. Our Presiding Elders are on Circuits, or in charges, where their strength is employed directly upon those fields of toil, while their Districts are as well nurtured as among our neighbors over the border. Our Bishops are all either in regular ministerial, or other responsible, Church offices. Every man is earning his own bread, and exercising at the same time the supervisory functions of the other office to which he has been elected. It would be a serious thing for us to contemplate the support of, say  
Three Bishops with a salary each of \$4000 \$12,000  
Twenty-five Presiding Elders with a salary each of \$1500 \$37,500  
\$49,500  
or, say a round sum of Fifty thousand dollars per annum.

**DEATH OF JAMES SMITH, ESQ.**—Tidings reached St. John yesterday of the death, in the course of the same morning, at Woodstock, of Jas. Smith, Esq., who was one of the most famous shipbuilders this city has ever produced. Mr. Smith began life, as most famous builders have done, by handling the broad axe in a shipyard, but having a natural aptitude for the business, and especially for designing noble ships, he soon went into shipbuilding on his own account. He was the first man who began to build at Courtenay Bay, and his first vessel the *Courtenay*, was launched there about the year 1835. First and last, we believe, he built about sixty large vessels, among which we may name the *Margaret, Queen of the Seas, Alfred, Ben Nevis, Oswald* and *Maria Polo*. The latter vessel which was famous for her great speed and rapid passage, was built in 1851, and is still afloat, hailing from South Shields. The "Oswald," built in 1869 is also afloat still, and so are the "Margaret" and "Alfred" built in 1858 and 1853 respectively. When Mr. Smith visited Liverpool some years ago, he found eight or nine of his ships in that port. Mr. Smith at one time had accumulated a large fortune, but was unfortunately enough to have one of his ships burnt on the stocks, and reverses in his large business. His energy and skill have made New Brunswick known all over the world as deservedly celebrated for building famous clipper ships, beautiful in appearance, fast sailers and large carriers. Mr. Smith was much and deservedly esteemed in all his relations in life. He had attained to a good old age, but until a day or two he seemed hale and hearty. The immediate cause of his death was inflammation of the lungs, the first symptoms appeared on Wednesday.—*St. John Tel.*  
Mr. Smith was long a Trustee in the Methodist Church.—*Ed. Wes.*

**Our English Letter.**

THE SPEECH FROM THE THRONE.

DEAR MR. EDITOR.—The Parliamentary session of 1876 has been opened by Her Majesty the Queen, in person. This is an event which has not occurred for several years, and its absence has caused much complaint. It is an occasion for the display of great pageantry, which is dear to the world of fashion, and Londoners in particular. The Queen did not read the speech, but it was read for her by the Lord Chancellor. It is rather more interesting than the general run of such documents, and does not contain many promises. Past failures in this respect, are teaching Her Majesty's Government the advisability of promising just as little as possible. The Queen is to have another title added, and is in future to be called "Empress of India." Foreign relations are all peaceful and hopeful. Turkey is being reconstituted, and told in plain terms what her duty is to her revolted Provinces, and her Christian subjects. The Royal speech furnishes nothing new in relation to the well-worn theme of the Suez Canal. The whole question is becoming one of mere finance, and nice calculation are being made as to whether this gain is worth the price which has been paid. The difficulty in which the Government finds itself in reference to the slave question, and the issuing of a second obnoxious circular; is evaded by referring the whole matter to a Royal Commission. This will demand time, and prevent any immediate expression of Parliamentary feeling upon the question. Not much is said upon legislation for domestic and ecclesiastical purposes, but a full and important session is opened, and work hard and arduous awaits Her Majesty's advisers.

**THE LAW COURTS.**

have had several important cases connected with church matters, and two of these have been duly noted in your columns. Another decision has been given, and is terribly hard upon the clergymen. In fact they seem just now to have fallen upon evil times, and are being worsted in almost every legal controversy. The facts of the last case are briefly these: a certain parishioner who denies the personality of the devil, and has published a book of extracts from holy Scripture for use in family worship, which compilation he prefers to the appointed lessons and even to the Bible itself was for his offence expelled from the sacrament, and for redress resorted to the law. It all went against him, until it was heard in the High Court of Justice, that of final appeal; and there the Lord Chancellor reversed the finding of the Lower Courts, admonished the clergyman that he had broken the law in refusing the sacrament to the aggrieved parishioner, and concludes by ordering the clergyman to pay the costs incurred. It seems hard upon conscientious men thus to be dealt with in matters sacred, and for the law to compel them to administer the sacrament of the Church to men whom they judge unworthy. Yet the servants of the State must obey its laws, and the clergy having voluntarily taken this yoke upon them must be content to wear it. It would not be desirable while we have a state church for the members to be placed at the mercy of an individual who might fix his own terms of communion, and without risk of enquiry or trial, do precisely as he liked within the bounds of his own parish.

**MORE BISHOPS.**

are said to be required in England, and that if the Dioceses were not so large, and clergymen were brought into closer fellowship with their superior clergy, there would not be such aberrations in doctrine nor such rebellions in ritual as now prevail. An attempt was made a few nights ago to introduce a Bill into Parliament for the increase of the episcopate, by means of enlarging the powers of the Ecclesiastical Commissioners and enabling them to create new Dioceses, when the money required for the Bishop's maintenance shall be forthcoming. But the spirit and temper of the House of Commons was decidedly adverse to the proposal. An opposing defeat was dexterously avoided by pressing for an adjournment of the Bill, and the probability is that no further attempt will be made to carry it. The Commons claim that each case must be presented to them in form of a separate bill, and judged upon its own merits. The Church may think it wants more Bishops, but the nation does not. Far too much time is now taken up in legislation upon church matters, and the sooner the whole affair is set at liberty by disestablishment, the better it will both for the state and the church itself.

**WESLEYAN NEWS.**

can be compressed into a few paragraphs. Mr. Boyce upon leaving the Mission House at the evening Conference, will altogether retire from official life, and will we trust, long be spared, in some bright home in the southern hemisphere, to enjoy the quiet and rest his long and valued services so justly merit. His retirement necessitates another appointment, but it is too soon to offer an opinion as to who will be the new secretary at the Mission House.

**Dr. Punshon**  
far and near, speeches, and at his office, received diminished popular good results. It is a time of re- and of large in- so that the pro- ical returns in M- ful. The grac- down upon my- so that in the- in the country, numerous, the- and quickened, numbers. This- this my final ye- I have also be- aged by the rep- work of God will Eastern Confer- winter in the col- To God be all th- February 21,

**FROM BRIT**

A glimpse of Province may lib- vate letter, a par- liberty of publish- ent is a native of- "The Wesleyan always every we- but two steam- Francisco each m- of papers genera- there were no W- land road had be- vada by heavy sn- We will soon be- for mails probab- steamers often- you have ever be- you have been in- I think on the- seems possible to- in the latitude of- I consider what- about this time or- People have begun- here now, and it- than February. I- much interest ha- here anyway by N- doubt you saw tha- was upset last m- called upon to f- they succeeded in- cabinet was elect- nation, and now w- canvass for the o- tion day in Victo- will be over, and p- as usual, only th- "outs" will be th- pointed ones will- wait, regretting t- opportunities they- had town this. I- sus has lately be- population at 5,2- whom there are a- sive of Indians, licenses have be- a pretty good sup- have several chur- that their influen- the evil done by- Russ is the pas- Church and is ver- is well attended, the prayer-meeting- vice is crowded. ought to say, the- better attended on- in the East. Ca- better here than- There are many t- meet with their ve-

**SAD NEWS F**

DEAR EDITOR.—permitted success- overshadow our A- On the 25th ult- Mrs. Whiston was- born, a sweet litt- Death gave but sh- and the blow fell u- for its sudden sh- friends, however, h- solace in the day- lying that "It is- they are looking u- On Wednesday- McKinnon, one of- our school, received- he died on Frida- tuous young s- large horse sled of- purpose of coast- plane of the play- who were amusin- stance, seem to hav- sight of the sad- young friend was- and caution. So he- cumbersome vehic- on the ride to deat- control, the sled r- slope, and dashing- building, smote hi- one of the upturn- which such sad con- ed. The place wher- was the abdominal- grave possibilities- case from the ver- sician was immedi- prehensions were g- ing that there wer- of serious internal- pain was persistent- and soon the mort- self in fluttering p- less than sixty hou- was done." The deceased was late Rev. W. C. Mc- of the late Rev. Rob- venerable grandm- whom this comes as- of afflictions, was- bed-side just in tim- recognition and a f- welcome. May the



Dr. Punshon is vigorously at work far and near, delivering missionary speeches, and attending to the duties of his office, receiving every proof of undiminished popularity, and accomplishing good results for the mission funds. It is a time of revival in many districts, and of large increases of membership, so that the prospects of good numerical returns in May next, are very hopeful. The gracious visitation has come down upon my own circuit and people, so that in the town and in several places in the country, conversions have been numerous, the members greatly blessed and quickened, and many added to our numbers. This is heart cheering in this my final year upon the circuit.

I have also been very greatly encouraged by the reports on the state of the work of God within the bounds of your Eastern Conferences as reported this winter in the columns of the WESLEYAN. To God be all the glory. "B." February 21, 1876.

FROM BRITISH COLUMBIA.

A glimpse of our own most distant Province may be obtained from a private letter, a part of which we take the liberty of publishing. The correspondent is a native of Nova Scotia.

"The WESLEYAN comes along but not always every week. In winter we have but two steamers between here and San Francisco each month, and then a bundle of papers generally comes, but last time there were no WESLEYANS. The overland road had been blocked along in Nevada by heavy snow, so mails were delayed. We will soon be a little better situated for mails probably, as Spring will bring steamers oftener. I don't know whether you have been up in this country, but you have been in a good many places, and I think on the Pacific too. It hardly seems possible to me that I am away up in the latitude of 40° and so warm, when I consider what it is likely to be just about this time over on the Atlantic coast. People have begun to dig in the gardens here now, and it appears more like April than February. I suppose there is not much interest taken in political affairs here anyway by Nova Scotians, though no doubt you saw that the Local Government was upset last month and the Opposition called upon to form a ministry, which they succeeded in doing. One of the new cabinet was elected last Monday by acclamation, and now we are in the midst of a canvass for the others. To-day is nomination day in Victoria, and soon the trouble will be over, and probably matters will go on as usual, only that those who were the "outs" will be the "ins," and the disappointed ones will only have to watch and wait, regretting they have not the same opportunities they once had. Rather a hard town this. I just notice that a census has lately been taken, which sets the population at 5,293, including Chinese, of whom there are a good many, and exclusive of Indians. About sixty liquor licenses have been granted, which makes a pretty good supply in a small city. We have several churches here, but I am afraid that their influence is not enough to affect the evil done by the saloons. Rev. Mr. Russ is the pastor of the Methodist Church and is very well liked. His church is well attended, and on Sunday nights the prayer-meeting at the close of the service is crowded. I do not know, but I ought to say, that prayer-meetings are better attended on the Pacific Coast than in the East. Can it be that people are better here than there? Afraid not. There are many Nova Scotians here. I meet with them very often.

SAD NEWS FROM SACKVILLE.

DEAR EDITOR.—Divine Providence has permitted successive clouds of sorrow to overshadow our Academic community. On the 25th ult, our friend's, Mr. and Mrs. Whiston were stripped of their first-born, a sweet little girl of six summers. Death gave but short notice of his coming, and the blow fell upon hearts unprepared for its sudden sharpness. Our stricken friends, however, have found strength and solace in the day of their calamity. Believing that "It is well with the child," they are looking up and pressing forward. On Wednesday last, Master John R. McKinnon, one of the brightest boys in our school, received an injury from which he died on Friday evening. An adventurous young spirit, he essayed to use the large horse sled of the Academy, for the purpose of coasting down the inclined plane of the playground. Two little boys who were amusing themselves at a distance, seem to have been all who were in sight of the sad occurrence. Our dear young friend was a stranger to both far and near, and unconcernedly put his cumbersome vehicle in motion, and started on the ride to death! Spurning his feeble control, the sled ran swiftly over the icy slope, and dashing against the gymnasium building, smote him, on the rebound, with one of the upturned shafts, the blow from which such sad consequences have resulted. The place where the blow was received was the abdominal region, and of course grave possibilities were involved in the case from the very beginning. A physician was immediately called, and our apprehensions were greatly allayed by learning that there were no present indications of serious internal injury. But alas! the pain was persistent and unquenchable and soon the mortal injury disclosed itself in fluttering pulse and fading eye. In less than sixty hours, "his work on earth was done."

The deceased was the only child of the late Rev. W. C. McKinnon and grandson of the late Rev. Robert Crane, Senr. His venerable grandmother, Mrs. Crane, to whom this comes as the last of a long series of afflictions, was enabled to reach his bedside just in time to catch a smile of recognition and a feebly spoken word of welcome. May the true God, even the

Father of our Lord Jesus Christ, sustain his bereaved and much afflicted handmaid so that she may bear this great burden of sorrow! Johnny was the solace and the hope of her declining years, and how drear the world would be to her to-day were it not for the faith which reveals the eternal world of light.

The crisis was too sharp and sudden to allow of extended converse on spiritual themes. Our dear young friend had been "brought up in the nurture and admonition of the Lord." Near the close of our last Academic year he was brought under a powerful impression of the truth, and though he was not led to take and maintain a decidedly Christian course, we are not without hope that some measure of gracious influence was retained. In the severe shock of his last hours his mind was preserved with remarkable calmness. Those who ministered to him spiritual counsel and consolation found him endeavoring so to place himself in the Lord's hands as to rely on the atoning blood. His last articulated utterance, addressed to his grandmother a few minutes before his breath expired, comforted her greatly as token that he was near the gates of heaven.

After appropriate religious services at the Academy, the remains of our beloved pupil were taken, suitably conveyed by sorrowing friends, to his home in Pagwash, there to sleep by his mother's side until the resurrection morn. D. A. Sackville, March 7, 1876.

NEWS IN BRIEF.

NOVA SCOTIA.

Several accidents caused by falling on the ice have happened in Halifax. There was an explosion at the Waverly powder mills the other day, but fortunately no one was injured. Two Indians stole a purse containing \$300 from Mr. Ed. Rice, of Bear River, Digby. From the amount of wreckage washed ashore at Sambro lately, it is feared that some vessel has been wrecked. A man and his son, travelling from North Shore to Sydney, were overwhelmed in a snow slide. Two Sambro men and an Artilleryman were rowing near Sambro Island on the 2nd inst, when a wave swamped the boat. The Sambro men were drowned, but the other man succeeded in swimming to the shore. Mr. Chiniquy has been lecturing in Halifax, every meeting was interrupted, but at the last one held in Fort Massey Church, the windows of the church were smashed in, and Mr. Chiniquy was most violently assaulted.

NEW BRUNSWICK & P. E. ISLAND. Scarlet fever is reported as prevailing at Moncton and Botsford. Two boys are in custody at Fredericton on the charge of robbing a bonded warehouse.

A boy was killed at Sackville by a sled shaft striking him in the stomach while coasting. Some severe coasting accidents are reported from St. John, one of them has resulted fatally.

Capt. McKay of Murray Harbor, P.E.I., was lost overboard from the schooner "Alice Mayrick," of Charlottetown, on the 14th of last month. The Bank of Rustico, P. E. I. was broken into recently but no money was taken. A man has been arrested on suspicion.

A young lady, living on the North Shore, eloped with a young man whom her parents had forbidden her to marry. The knot was tied at St. John.

A rigger named Burns fell from the mast head of a vessel which was on the stocks at Courtney Bay and received fatal injuries.

The New Brunswick Temperance and Prohibitory League met in their third annual session at Fredericton, on the 28th ult.

UPPER PROVINCES.

Two new theatres are to be built in Montreal this spring. The election of Langevin for Charlevoix has been protested against on the ground of bribery, intimidation, &c. Redpath's sugar refinery is closed, and three hundred hands are thus thrown out of employment.

Forty clerks in the general office of the G. T. Railway have received notice that they will be discharged on the 1st April. Some depositions which were stolen from the Court House at Montreal, have been returned without the party who took them being discovered.

A rumour was circulated that the Queen had promised \$10,000 towards the Quebec Improvement Fund, but it has been denied. It is feared that a party of five men with eight horses have been lost in the woods in Ottawa County, P.Q., they left for the woods some three weeks ago and have not been heard of since.

MISCELLANEOUS.

Don Carlos is on his way to England. The floods in Eastern Prussia are increasing. Paine Bismarck has improved in health and is able to take horseback exercise. A treaty between Japan and Corea has been signed. Winslow, the Boston forger, is to be delivered up to the American authorities. The penitentiary at San Quentin, Cal., has been destroyed by fire. Loss \$300,000. Professor Tyndall has been married to Louisa Claud Hamilton at Westminster Abbey.

Now that the Carlist war is over, fifty thousand soldiers are to be sent by Spain to Cuba.

Lord Lytton, recently appointed Governor-General of India, has embarked therefor.

Fifty five Hungarian villages are entirely submerged, there being as much as nineteen feet of water over some of them. General Schenek, the late American Minister in England, has left England for New York, and the name of Mr. Dana, Jr. has been mentioned as his successor. The British steamer "Bothnia," from New Orleans to Liverpool was burned at sea on the 13th of last month. Crew all saved.

General Belknap, United States Secretary of War, has pleaded guilty to corruption in connection with his department. He is to be indicted.

The steamship "Scotia" has been chartered by a party of English noblemen, who, with their families, will visit the Centennial in Italy.

An Italian barque was wrecked recently on the North Carolina Coast, and nine of her crew, and a life boat crew of six men who attempted to rescue them, were drowned.

A heavy fire occurred at the Gold Coast on the 1st ult, and by the explosion of a large quantity of powder which was stored there some fifty natives were blown to pieces.

The crew of a Spanish guard ship attacked an English trading vessel, but were overpowered, captured, delivered to the proper authorities, and are to be tried on a charge of perjury.

CIRCUIT INTELLIGENCE.

CARBONAR, NEWFOUNDLAND.

MR. EDITOR.—A few further particulars respecting our new church at Carbonar than the telegram sent you set forth, may be acceptable to some of your readers, many of whom have worshipped in the old sanctuary that has served for nearly two generations. A new church was a necessity, and the Trustees resolved to attempt to provide for that necessity. Some difficulties surrounded, but they were not insurmountable. The town was divided into wards. Collectors were appointed to solicit subscriptions from the members of our congregation, and promises being recorded, the Trustees on the faith of these went forward. Where to place the new church was a point that presented no little difficulty. Here a difference of opinion prevailed, good men differed in their views. After some delay, however, this matter was arranged and preparations for building were commenced. A plan for the new church having been furnished, the Trustees adopted the same and entered into a contract for its erection. On the first day of June, 1874, the foundation stone was laid by Rev. J. T. Peach, as the heavens poured down their rain, but the people came, and joined in the holy service and laid their offerings on the memorial stone. Surely the hearts of the people were touched, for they "offered willingly." The ladies also helped nobly, and by their efforts realized the handsome sum of nearly \$2,400. It is worthy of note that all through, as money was wanted to discharge liabilities, it was always forthcoming, truly "it was the Lord's doing, and it is marvellous in our eyes." God heard and answered prayer. We expected to have been able to have worshipped in the new church before Christmas of 1875, but circumstances over which we had no control prevented. At length the day for the dedicatory service was fixed. Invitations to ministers to attend and take part in the same were all written on one day and despatched by the first mail. Before the appointed time the President and the ex-President arrived at Carbonar. Brethren Shenstone, Peach, and Ladner failed to be present, increasing infirmity in one case, extreme severity of the weather in another, and personal affliction in another preventing these brethren from participating in the holy joy of the occasion.

Sunday morning, January 23rd, ushered in a calm and bracing winter's day, after a week of tempest and of storm. At 9:20 a.m. a few gathered together to invoke the divine blessing on the work of the day—it was felt to be a time of blessing an earnest of what was to follow.

At 11 o'clock the public service in the new sanctuary commenced with the reading of a portion of the appropriate service of our church for such occasion. A hymn was then sung, and prayer offered by the ex-President, and then followed the reading of select portions of Holy Scripture, after which the President took charge of the service, and delivered the first sermon. His theme was "The Rock of God's People," Deut. 32. 31. In the afternoon the Rev. A. Ross, (Presbyterian) of Harbor Grace, occupied the pulpit, and preached an excellent sermon from "Thy Word is Truth," John 17. 17; Act 6. 30. The ex-President discoursed on the "Superiority and excellency of Christian privilege," taking as his text that sublime passage found in Heb. 12. 22-24. All the services of the day were of an interesting, excellent and profitable character. The congregations were large and crowded. The collections amounting to \$266. The choir did good service on each occasion, and during the taking up of the collection sang appropriate pieces. On the following

Wednesday the preference of the pews were disposed of by public competition, and every pew was secured. This realized over \$17.00, and as the Trustees looked on they rejoiced in spirit as they felt that their enterprise had been, by the divine blessing so crowned with success, and that in the place of having to grapple with a considerable debt they were in possession of funds to free the new building altogether.

The plan of the church was furnished by Mr. Campbell of St. John's, who also contracted for the building, which in its design and arrangement, as also the carrying out of the same, reflects great credit on the taste and skill of that gentleman.

The extreme length, including tower and vestry, is 113 feet, the width being 52 feet, the height 22 feet. The spire rises about 80 feet from the ground, and is well proportioned, over the main entrance is a large window with stained glass in the margins. The galleries are of such a pitch that the minister standing in the chaste and elegant rostrum can be seen with ease by every individual. The orchestra is placed behind the rostrum, and provision is made for the placing therein at a future day an organ, underneath the orchestra is a large and comfortable vestry. The communion is spacious and finished after the most modern designs. The ceiling presents a very elegant appearance, arched work being thrown across intersected lengthways by narrow beams, dividing the whole into several bays. All the wood work is stained with satin and oak stain and varnished. The church is warmed with hot air, the furnace being placed in a spacious room underneath the church. The entire outlay when fences have been erected and other outside work completed will be about \$10,000.

Now that the church is dedicated, our great anxiety is that the great Master's "eyes may be upon, and His ear attend unto the prayer that shall be made" therein. J. DOVE.

BEECH STREET CHURCH.

This unpretending structure dignified by the name of church, is situated between the Quinpool and Chebucto roads. In it the spiritual, mental, and social requirements of the people of Leahyville and neighbourhood are provided for. The building is a church, school house and temperance hall, combined. Every Sunday morning a Sabbath-school is held, attended by between 70 and 80 children. In the afternoon, service, with sermon by one of the Methodist ministers, and in the evening a service conducted by Christian laymen. During the week the building is used for prayer-meetings, band of hope temperance meeting, etc. Several gatherings and tea-meetings are on the programme in winter. The meetings are under the supervision of Mr. M. Theakston, Wesleyan City Missionary. The ground floor is leased to the Board of School Commissioners, and a very successful day school for boys and girls is conducted by Mr. Elliott and Mrs. Charles Hosterman. The building is considered a great boon by the inhabitants of this rapidly increasing suburb. Last evening a Sabbath school entertainment was given by some of the scholars. Mr. Thornton, one of the residents of this locality, who has contributed a large number of children to the school, occupied the chair. After a few remarks by Mr. M. Theakston, the programme consisting of Readings, Recitations, Dialogues and singing, was gone into. The children acquitted themselves in a very creditable manner. The Misses Young, Elsdon and McPhail, with other ladies and gentlemen, assisted in the singing. Miss Thompson presided at the melodeon. General Gray of the Cold Water Army, delivered a very amusing and instructive speech, which showed that he was no novice in entertaining children. Rev. W. J. Johnson read a very humorous piece entitled "Paul ran off with the show." Mr. R. J. Sweet followed with a more serious selection. Master Blakney delivered the closing speech, thanking the audience for their presence and kind attention. The way in which the children performed their part must have been gratifying to the friends who have been laboring in this district. As we listened to the children, whose singing and reciting would have done credit to any of our city schools, we thought that if there is one solitary individual who (when the collection goes round) cannot see the utility of Sabbath schools, he had better attend such an exhibition as this, and he will be converted.—Halifax Reporter 4th.

The large congregation at the Centenary Church last night were considerably excited by the fainting of a young lady who, in response to a call for penitents, had advanced to the front with some twenty others.

The meeting was so interesting, and the signs of repentance were so manifest, that it was determined to continue the meetings for at least another week.—St. John News.

The third of the Athenaeum Lectures for this season were delivered last evening by the Rev. T. Harris. Notwithstanding the wet and slippery walking, the Court room was well filled; the audience seeking to fully appreciate the rev. lecturer's successful effort to make the hour a pleasant one. The subject, "Blunders," was divided into those of marriage, hygiene, of the notion that habits such as indolence, procrastination and intemperance, can be easily laid aside, of speculations, of statesmanship—such as the French Shore blunder,—and lastly, of typographical blunders. Each kind of blunder was treated instructively and harmoniously, anecdotes being happily given.—St. John's N. F. Ledger.

MOUNT ALLISON INSTITUTIONS.—The second term ended on Tuesday, and the closing public exhibition took place in the evening at Lingley Hall, which as usual on such occasions was well filled.

Principal Inch in his report stated that 71 names were on the Academic roll for the term, of whom 55 were boarders, and 13 were College students. Of the 40 Academic students 10 had reached the first rank of proficiency in their studies, 21 the second, and 7 the third. He paid a high compliment to the efficiency in the musical departments under the management of Prof. Sterne, assisted by Misses Pickard & Stewart, and to the Fine Arts department under the direction of Miss Wheeler. He announced that special classes in book-keeping, astronomy, and physiology would be formed, and young ladies could enter for those studies, without being otherwise connected with the Institution.

Vice-Principal Kennedy stated that 83 attended the Male Academy last term, of whom 82 were boarders. He spoke congratulatory of the improvement that was being made amongst the young men and the good conduct observed.

Dr. Allison stated that 94 attended the College last term, which had been characterized by a general devotion to duty. He spoke of the very good work being done in the Commercial College by Prof. Whiston. He was happy to say that he was already in receipt of flattering testimonials from different parts of the country as to the thoroughness of the work done there.—Sackville Post.

RIVER PHILIP, FEB. 23, 1876.—Sir: As donations are the order of the day, the friends of the Rev. Mr. Alcorn met at their church, East Branch, on Friday evening. After partaking of such a tea as only the ladies know how to provide, and which was in sufficient quantity, not only for themselves, but for a goodly number of the River Philip and Oxford congregations, who enjoyed their hospitality, a subscription list was opened and the sum of thirty dollars was subscribed and paid. This amount, owing to the tightness of money, is considered a splendid offering, and goes far to show the high esteem in which Mr. Alcorn is held all over the circuit. There were several other presents made, among which was a beautiful Berlin Wool Scarf, presented by the pupils of Miss Wilson's School, Farmington section. Donations so far, on this circuit, have amounted to \$138, and will probably reach \$200; so you see the people are determined their ministers shall feel no deficiency this year.—Amherst Gazette.

DONATION AT OXFORD.—The friends of the Rev. A. Alcorn and Bird met at the house of George Purdy, Esq., Oxford, on the evening of the 21st ult. After the enjoyment of a very pleasant evening, William Oxley, Esq., on behalf of the donors, presented the above Rev. gentleman with a purse containing sixty seven dollars. A vote of thanks being tendered to Mrs. and Mrs. Purdy for opening their house for the occasion, the company dispersed highly pleased with the results of the evening.—Com. to Amherst Gazette.

BAPTISMS.—Three or four adults received the rite of baptism from Rev. H. McKeown in the Methodist Church on Sabbath evening last, and about twenty persons were received into the church. At the close of the service in the Baptist Church last Sunday several candidates were baptized by Rev. T. H. Porter.—Fredericton Reporter.

METHODISM IN FREDERICTON.—On Sunday evening last, in the Methodist Church, Fredericton, three persons were baptized and some twenty-five to thirty, embracing persons of both sexes, were taken into the church, and had extended to them by the pastor, Rev. Mr. McKeown the right hand of fellowship.—News.

The special services, still being held nightly in the churches named last week, continue to be of increasing interest, and their influence is being sensibly felt throughout the entire community. In the Methodist Church, the Pastor has had the assistance, during the week, of Rev. W. W. Brewer.—Woodstock Sentinel.



CIRCUIT INTELLIGENCE

MONCTON.—The lecture by the Rev. Wm. Lawson on Monday evening, under the auspices of the Ladies' Temperance Union, was a most excellent one and we are glad to say was well patronized.

WINDSOR.—The religious meetings will probably be continued for a time longer. Upwards of fifty heads of families have expressed their intention of uniting with the Methodist Church, and in all, about 170 persons have stood up to be prayed for in that church, or privately expressed their desire to the Rev. Mr. Heustis to connect themselves with it.

MRS KENT MASON lectured upon "Intemperance" in the Methodist Church on Saturday evening. The Church (the largest in Windsor) was filled. The Rev. Mr. Heustis introduced Mrs. Mason to the audience. The lady had been unwell and hardly did herself justice. From the continual work to which she subjects herself, it would not be surprising if she broke down physically and had a serious illness.

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MATTERS IN MARYSVILLE AND GIBSON.—Our correspondent informs us that the good work continues in the above places and a large number of persons are seeking the pearl of great price. A blessed revival is in progress at "Robinson," and some 40 persons have avowed their determination to seek and serve the Lord.

SYDNEY.—On Monday 28th Feb., the members of society and a number who had found peace through believing, met in the church. Of the latter, twenty-one were received on trial, each being presented with a copy of our general rules.

PORTLAND, ST. JOHN.—A correspondent writes.—The special services in the Portland Methodist Church continue with increased interest and power. Rev. Mr. Pickles, of the Maine conference, received on Monday night a very generous expression of the high esteem in which his services are held.

Rev. Mr. Duncan, the pastor, has recovered so far as to grace the meetings since last Sunday morning with his presence—which is a matter for gratitude and praise to God. In looking over the large gatherings, marking the spirit of the services and numbering those who nightly crowd the altar for prayers, one is led to remark, "It is the Lord's doings, and marvellous in our eyes."

Job Printing neatly and promptly executed at this Office.

CORRESPONDENCE

DALHOUSIE COLLEGE.

MR. EDITOR.—Allow me a few words upon this subject, at present occupying so much attention.

We are glad that the different College Boards, who are supposed to have the interests of their respective Institutions more particularly in charge, have at last moved in the matter. There need be no fear about their being supported by those whom they represent. That they have remained quiet so long is all the proof that needs be adduced of their kindly feeling towards an institution engaged with them in the same great work.

It is well known that the political papers, supposed to be organs of the present government, supported and led by the "Presbyterian Witness," have always advocated the policy of repression towards the other colleges, and the development of Dalhousie. From this fact, and the readiness with which this College has been subsidized, as well as from present utterances, we judge that many of those who rule us are in favour of the Provincial University scheme. It is true that some of these papers at present advocate a different course; but it is under protest as a matter of expediency rather than of justice.

I need go to no trouble to prove that it is practically a Presbyterian Institution. Disguise the fact by verbiage as you may, apply to it names and titles ad libitum, obtest, protest, legislate as you like, the fact still remains. It is and must ever be a Presbyterian College, simply from the fact that no other denomination of any note will or can have anything to do with it.

We do not say that this was intended in the scheme by which it was launched on its career—we will not impute motives, but we do say that if it had been intended, no better plan, none more sure of attaining the object could have been devised than the one which was acted upon. It is all very well, in a race, for the umpire to wait till four out of the five competitors have their hands and feet tied, and then to set up the prize to be striven for, and it is very well for the successful party to cry out "a fair race! a fair race!" and then claim and receive other prizes gratis, simply because it won the first—but others may think differently. We would not judge harshly, but it does seem that such a course does need a good deal of casuistry in its defence.

But let us look a moment at this matter of a Provincial University. It is a mooted question. We will not go into the pros and cons. Indeed, we have no objection to such an institution, if the scheme could

be initiated with any prospect of success. But does anyone believe that it is practicable? We would not intimate insincerity on the part of this great object. Nova Scotia had some half-a-dozen denominational colleges. They thought that she had entirely too many, so they established another practically of the same kind. They thought that the walls of sectarianism should be thrown down in matters pertaining to the Higher Education—they adopted a course which any man of common prudence must have known could only have the effect of building them higher and setting up the gates thereof.

Why have they done these things? For the advancement of Higher Education and the bringing in of a better system, they say. Did they believe that this end was to be secured by multiplying institutions? If love for education rose in their minds above denominationalism, if they thought, as they profess to think, that all the denominations should rally round a common centre, why in the name of common sense, did they not ally themselves with some of the then existing colleges and thus to a large extent, beyond all peradventure, accomplish their object at once? Why did they not take Kings or Acadia or even Sackville the youngest of them all. Suppose—and we refer now to the latter college because we know it best—suppose they had added to its revenue as much as it now possesses, say an endowment of \$60,000 besides Theological Department, and other sources of income—to their buildings and lands, valued at perhaps \$40,000 suppose, they had added as much—suppose the government had given to this enterprise what it now gives to the two institutions, any one can see that whether others were willing or not we would have had a Provincial University. Not one in name either, but one in reality. With the patronage of at least half the lower provinces outside of the Catholic interest with its noble endowment, professional staff, buildings and appliances of every kind, it would have been second to no institution this side of Harvard or McGill. Did they indulge the thought for a moment? Not so far as we know. They cast their eyes upon the well watered plains of Jordan, they pitched their tent beside Dalhousie, and called loudly upon those whom they knew to be tied hand and foot to come and feed with them upon the fat pastures. What has been the result? So far as its Provincial character is concerned, if it was intended to be a failure we congratulate our friends upon their success. They claim also that it has been a success as a "denominational dovecot." If so, we congratulate them upon that, too, in all sincerity, albeit, that is a kind of success which they affect to despise.

It is not too late, however, for them to rectify their blunder. They have no interest in Dalhousie save location. It is just as easy for them to leave Halifax as it was to go there. Dalhousie, anyway is far inferior to any of the other institutions, a building utterly unfit for a Provincial University. They are the only denomination that are in a position to do what they are calling so loudly upon the others to do. They can do it without financial loss, the others cannot. If they really want a general university let them take the common sense method of getting one. Let them set the example in what they so eloquently preach. It is useless to say that the plan is impracticable, that it would be a failure. It is only the Dalhousie plan places reversed. If the plan was good for Dalhousie it is good for any other institution a fortiori. Let them give it a trial. If one college will not agree to it perhaps another will, they have never had the offer. It might fail however, and we admit that if the University men will advocate this plan, for the next ten years as earnestly, perseveringly, skillfully and as eloquently by voice and pen as they have their own pet vehemence, and with as little success in convincing anybody but themselves of its possibility, then, they will be fully justified in calling it a failure. We would say, then, by all means, give it up.

But if neither our Dalhousie friends nor the Government are prepared for such a measure, and very probably they are not, let us refer to another point. There are two courses open to the Legislature. If they adhere to the idea of a Provincial University they must recognise the fact that it can be successfully launched by means of the co-operation and support of all the leading denominations. It must be supplementary to existing institutions, not subversive of them. It must be independent of all denominations—not amalgamated with one. Either of these errors would be fatal to it. If it is to be a teaching body it must confine itself to the higher work, giving an extended course, and leaving the minor college to do the greater part of the work which they are now doing well. The first steps towards securing this object must be—we put the matter without any mincing—the placing of the Presbyterian body on the same footing as other denominations. They

must provide their own college buildings, pay their own professors and as far as others do, educate their own youth with the aid of such a grant as the others may receive. If, on the other hand the Government gives up its idea of a Central Teaching University, then this first act of justice must be the placing of the Presbyterian body on the same footing as the other denominations. They must build their own colleges, pay their own professors, and educate their own children. We are afraid that the two horns of the dilemma look very much alike, both pretty large and pretty sharp. But this beast of a question does not seem to have any little horn.

We do not advocate any revolutionary legislation. We should be sorry to see Dalhousie broken up, or even crippled. It is doing good work, let it prosper, but not by feeding out of other men's larders. The Presbyterians are able to support it, let them do so. Give them time and opportunity if this can be done compatibly with justice. But we speak our decided conviction, when we say that any measure which does not look to a speedy and complete righting of this matter will be a sop thrown in vain.

In conclusion we simply add that we have penned these lines with the warmest wishes for the success of our Presbyterian friends in everything except in securing exclusive state grants to Dalhousie. It ought to hurt no man, however to have the whole truth told him. If it does so much the worse for the man.

SCRIPTOR.

Guyboro Feb. 29, 1876.

HOUSE AND FARM.

SOUP GOOSE.—To utilize the remainder of the goose after cutting out the breast for smoking, it is prepared as follows: Cut up the flesh into suitable pieces, then take of vinegar and water equal quantities, enough to cover the meat, add a handful of small onions, and salt, pepper, cloves, etc.; boil together until the meat is done. This, if put up in a cool place, will keep well, and makes an excellent dish when warmed up or eaten cold.

EXERCISE FOR CONSUMPTIVES.—The Herald of Health answers the question, What form of exercise is best for consumptives? "Riding on horseback will probably suit most cases best. Rowing on quiet waters with an easy-going boat is also very excellent. Swimming is very good, too; as when the body is supported by the hands it raises the shoulders up, gives more room to the lungs, and more air is absorbed. Hunting and fishing are good. Gymnastic exercises with light dumb-bells, wands, clubs, and rings are all good if wisely used—bad if improperly used. Walking is good, but not so good as the other exercises."

FIGHTING RAMS.—Says a correspondent of the Ohio Farmer: "At certain seasons of the year, rams are apt to develop their combative propensities, and those who keep several of them together often have trouble on account of their injuring each other. It is well known they always 'back up' to get a start to butt. Stop their backing-up and you disconnect them entirely. To do this, take a light stick (a piece of broom handle will do), about 2 or 2½ feet long. Sharpen one end and lash the other end securely to his tail; the sharpened end will then draw harmlessly on the ground behind as long as his majesty goes straight ahead about his business; but on the attempt to 'back up' he is astonished to find an effectual brake in the rear. Don't laugh and call this 'all gammon'; but if you have a butting ram, try it, and the time to laugh will be when you see him jump out sideways, and whirl round, trying to inspect the machine, which will keep behind him."

MAKING MAPLE SUGAR.—A great many farmers," says a sugar making correspondent of The Christian at Work, residing in Ohio, "might make a few hundred pounds of superb maple sugar, and a barrel of superb maple syrup, just as well as not. They have the trees, and abundance of cheap help, and wood that would cost nothing except the labour of preparing it for the fire. The only difficulty in the way is a disinclination to engage in such a job. Let us make our own sugar this year," says the writer, and then follow his directions for doing it.

"My process of reducing the sap is this: I keep the larger pan supplied with fresh sap, by means of a spout with a coarse cloth strainer over the end, from the reservoir, so adjusted as to admit a supply equal to the evaporation from the pan. From time to time I transfer sap from the larger to the smaller boiler, passing it through a fine woolen strainer. After accumulating a desired quantity in the smaller pan, and reducing it to a thin sirup, it is clarified by putting into a quantity which will make three or four gallons of molasses the white of an egg beaten up with about a gill of sweet skimmed milk. The sirup should not be hot enough to cook the egg. The egg and milk will entangle any sediment or foreign matter in the sirup, so that when brought to the boiling point everything will rise, when it is skimmed off, leaving the sirup clean. I then continue to boil it as rapidly as possible, till it is reduced to the desired consistence. I reduce my molasses to what I suppose to be about 38° B. My process of making sugar is to reduce the molasses to a degree which I should think to be about 48° or 50°, and pour it into a cask with one head out, with a spile at the bottom, to which other lots are added from time to time, as they are made. In a short time the mass will begin to granulate, and after having stood some days the molasses will drain out, leaving a white and beautiful sugar."

AUNT BETSEY'S PRAYER MEETING.

BY JULIA A. MATHEWA.

I've been to-night to a meeting,  
Our own Church-meeting for prayer;  
I knew it wouldn't be Christian  
To wish I wasn't there;  
But somehow I felt quite different  
From what I'd felt before.

I went with John and the children  
Into the old church door.  
I went feeling chirp and happy;  
I'd had a good, bright day;  
Father'd been rakin' the meadow,  
The boys were cutting hay;  
And the smell came up so pleasant,  
Just like a sweet wild rose,  
I had to sing at my bakin',  
And as I damped my clothes.

And all the day had been shiny—  
Indeed, days mostly is;  
I think when they go to meetin'  
Folks don't remember this.  
It's often so in our meetin's;  
They go and sing and pray,  
But scarcely ever seem thinkin'  
Of the brightness of the day.

To-night there was many prayin',  
And many speakin' too;  
Yet there was a somethin' wantin'  
When they had all got through.  
The prayers were real good and earnest,  
And there was wise words said,  
But somehow even the Scripture  
To me fell cold and dead.

They told the Lord of our failin',  
Of all the cares he'd sent,  
Of our troubles and our trials,  
(Owin' 'twas kindly meant;  
And they prayed for help and comfort—  
I know it was quite right,  
But all the while I was wishin'  
They'd thank him more to-night.

We'd had such a real nice sunset;  
The clouds were gold and red,  
And lay on the blue so restful,  
I wanted one word said  
To thank the Lord for its beauty;  
He did it to make us glad;  
But never one real thanksgivin'  
For that fair sight he had.

O, no; they only just thanked him  
In a gen'ral kind of way;  
I wish they would speak out plainly,  
Of flowers, the new-mown hay,  
The birds, the sky, and the sunset,  
And all our sweet home-joys;  
Would tell him of all the pleasure  
We have in our girls and boys.

Then they talked so of our failin's!  
Enough to fright a soul!  
We want some measure of courage  
To keep faith bright and whole.  
If you should be always tellin'  
Your boys of their faults and sin  
Your strivin's to make them better  
Wouldn't be worth a pin.

I know I'm a vexin' sinner,  
But I don't feel I'm 'vile';  
If I did I'm sure I shouldn't  
Think it was quite worth while  
To tell all my friends and neighbors;  
I'd be so much ashamed,  
I'm sure I couldn't lift my head  
If I should hear it named.

I'd just get close to the Master,  
To breathe it in his ear;  
I know he'd be watchin' for me,  
Waitin' my tale to hear.  
But I don't believe he'll ever  
Let me be "lost" or "vile."  
For his own strong arm can hold me  
Close to him all the while.

So I came straight home this evenin';  
I did not fret a mite  
To John or the boys of meetin';  
They'd think it wasn't right,  
For they're all strong meetin' goers,  
And they don't seem to see  
The want there is in prayers and things  
That is so great to me.

—London Sunday School Times.

EXCUSE FOR POETIZING.

We receive a great many communications every line of which begins with a capital. It looks strange, as they are not poetic, though they sometimes jingle at the other end. The writers, indeed, frequently think that what they thus write is poetical—which would be an innocent mistake if they did not wish us to print them. We think people ought rarely to write poetry if they can help it. There seems to be a demand for a reason for so doing. Pope had to write his excuse: Why did I write? what sin to me unknown Dipped me in ink? my parent's or my own? As yet a child, nor yet a fool to fame, I lisped in numbers, for the numbers came, I left no calling for this idle trade, No duty broke, no father disobeyed! The Muse but served to ease some friend, not wife, To help me through this long disease my life; To second, Arbutnot, thy art and care, And teach the being you preserved to bear.

By the way, why did he not say "your art and care" to agree with "you preserved?" This mixing of the solemn thy with the polite you will never do. But to come back to the muston—it is astonishing that men who manifest good sense when they talk with you, and, indeed, when they write prose, will make themselves poor ninny hammers by writing the most stupid doggerel, and calling it poetry. Is there no remedy for this crying evil?—Nashville Ad.

CHILDREN

A FRIEND BY A

A group of young faced children in the cottage in the ground was a chilly Oct sitting-room was the long entry room full of fear nestled a little tucked her apron while Tom curled corner.

"I do wish m sighed Fan, shiv apron.

"But you kno any mamma, no our mamma to st up, while she g little Nellie!" s Tom swallowed throat.

"It'll be dreadf it seems worse, c said.

"So dreadful "Only think, Mrs noon, just as well "And didn't he for?" asked Fan, "There was a d was quite dead wh Oh dear! I shan the ears again," s "Why, then, he chirped Fan, after

All the children into the starlit sh thinking only of the dark, desolate "I wonder if the streets and pearly Corliiss, Nannie's door, beside her sis "Mamma says th a figure, but it w more beautiful than about. It doesn't does it?—if Mrs. C it, and was down b ing," replied Nann "Down here" w they all looke i up the stars, they cau warmth and light a upper world.

"I was thinking "how much more n real place, to have know; and Ned's n good to a fellow, but what will they a "Her will tell C and he won't let s said Fan, blinking The older ones lo each other.

"Do you suppos can ask God?" s "Only think of hav loves us, to tell h need."

"But it is dread mother close to," s "Don't let us st things," said Stel stories. I know a b there was a little g she lived with her tain, and kept gon faries and mermaids "Dragons, perhaps "Yes, there were she used to get real didn't have half eno father used to beat-h strayed away she ha and get her feet and But one day a be along when she was and stopped and ki her some plums, and every day to that s would bring her so she did; and every lady would talk s hold her rough han ones, till Lizette ached. But after ev the lady had to go a think! she was the k when she kissed Li promised never to f she would ask the lots of beautiful t that be splendid, to daughter, and have about you, and send diamonds? I like th "But there isn't an ea, so it couldn't eve said Nannie. "Way There was a clik and tired little Fan y half rilled down the Mamma lighted the fire, laid away her her sleepy, shivering The others drew the around the stove ex







EDITORIAL NOTES. Several letters of enquiry have reached us respecting the Can. Meth. Magazine...

What of transfers this year? There is a resolution of Transfer Committee, that Officers of Annual Conference may make interchanges...

THEOLOGICAL TEXT BOOKS.—Probationers should have been notified by the Secretaries of examining Committees that Rawlinson's History has been substituted for Schmitz's...

BETTS CAPTURED. (Special Telegram to Morning Chronicle.) SYDNEY, C. B., March 8. Betts, the Wallace murderer, was arrested to-day at Mira...

THE COLLEGE QUESTION. The general demand, on the part of the various colleges in the Province, for an increase of the Legislative aid now received by them is met by a bill brought in this week...

Three large triangular-headed serpents having been discovered amongst a cargo of Indian sugar on board the Robertus Hendrius, in the port of Marseilles...

MARRIED. On the 12th inst. by the Rev. Thomas Harris, Mr. Isaac Burney, of Port-de-grave, to Miss Rosanna Moore, of Carbonara.

DIED. In Brooklyn, Feb. 15th, of diphtheria, Charles Herbert, only child of John and Elizabeth A. Shedd, aged 2 years, 6 months, 16 days...

MARKET PRICES. Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and G. W. STUART, Halifax, N.S.

Table with 3 columns: Commodity, Halifax, St. John. Lists prices for various goods like Butter, Mutton, Hides, etc.

PREACHER'S PLAN, HALIFAX. SUNDAY, MARCH 13th. 11 a.m. Rev. J. E. Thurlow. 7 p.m. Rev. W. J. Johnson.

HALIFAX DISTRICT. Arrangements for Educational Meetings, to be held in March or April. Halifax North, Halifax South, Dartmouth, Windsor, Horton, Newport, Avondale, Burlington.

Receipts for 'WESLEYAN' for week ending March 8th, 1876. Instructions as to Remitting Monies.

Books at Ninety Cents. Above Rubies—Mrs. Brightwell. Our Children, How to Rear and Train Them.

Books at Seventy-five Cents. The Captives—Emma Leslie. Arthur's Victory—Ward.

Books at Sixty Cents. Autobiography of J. B. Gough. Juvenile Tales—by M. J. McIntosh.

REV. J. READ, WILL DELIVER A LECTURE ON TUESDAY EVENING NEXT.

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

\$5 to \$20 PER DAY. MARCH LIST OF BOOKS. ON SALE AT Methodist Book Room.

Books at One Dollar. Talking to the Children—Dr. McLeod. The Progress of the Holy Spirit—Dr. Dykes.

Books at Ninety Cents. Above Rubies—Mrs. Brightwell. Our Children, How to Rear and Train Them.

Books at Seventy-five Cents. The Captives—Emma Leslie. Arthur's Victory—Ward.

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100 CHESTS Fine Congou TEA. Strong full flavor. 50 Half Do. Do. DITTO. 10 Half Dito Oolong TEA.

POST OFFICE. HALIFAX, 21st Feb. 1876. MAILS FOR NEWFOUNDLAND.

Victoria Steam Confectionery Works. WATERLOO STREET. We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS.

J. R. WOODBURN & Co., Victoria Steam Confectionery Works, Waterloo St., N.B. (dec. 15)

Rev. A. W. Editor. VOL. X. WESLEYAN. 155 GRANVILLE STREET. ROMANTIC POET. From the Novels of the following authors: I have lately read the following, and am speculating a little on early life: At various times more or less obscure persons, who had been the recipients of the Papal Curia, were sought to become a member, for much they quietly drives you to exchange the plain English-lady is cosmopolitan, born in a land, real circumstances imperfectly known, ever, a Scotch Catholic, shored, upon another in the world, the true version of a page in the early life who still sits enthralled in the Vatican. About the year 1840, the Marquis-Ferruti, em-bled of the Papal Curia, birth, singularly his most winning manner, "success" in Rome, ite of all the men, the women. But the heart and intellect spoiled by flattery, of the frivolous routine on high days and chamber of the Vatican to turn his Church as a professed still hesitating, but periors of the Jesu College had marked worth enlisting to already losing ground the spirit of enlighten-quiry, he fell in love warmly returned. fection was a young lady, the daughter of man who was sojour well known as a p Church. The young quently during the and it was not long rehearse the old, old intimacy between, not unobserved by young lady, and cause, they became fully and when the young put his fortune to the hand of their date first by a positive difference of national creed. But Miss own as against the lives, though she had it to another's keeping little of creeds and future Bishop of his daughter's happiness, and in the matter, out some natural religion of a Protestant dignitary, and the marriage to take place in Boston, and her relatives, with of both parties, repair, where, some price, it was found first time in his life, been negligent of poster suffer his intended bride.