

Wesleyan Almanac
1874.
5. 5m., afternoon.
6. 6m., afternoon.
7. 7.30m., morning.
MOON. H. TIME
Rises. Sets. Halifax
32. 0.15 6.41 7.40
33. 0.35 6.08 8.8
34. 0.55 5.37 9.18
35. 1.15 5.08 9.53
36. 1.35 4.41 10.23
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103. 11.55 15.01 6.73
104. 12.15 15.89 6.83
105. 12.35 16.78 6.93
106. 12.55 17.68 7.03
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172. 10.55 99.77 13.63
173. 11.15 101.33 13.73
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176. 12.15 106.07 14.03
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Provincial Wesleyan.
MONDAY, APRIL 13, 1874.

GENUINE CERTIFICATES.

A correspondent last week incidentally alluded to the remarkable change which passed upon our community as the result of a powerful revival of religion. It was particularly noticeable in the records of the Police Courts, while in those cases which give the Courts their principal work, there was most gratifying improvement. This is a distinguishing feature of Christianity. Other religions—notably the Pagan—have revivals of excitement, accompanied with sensual and revolting circumstances. In our religion, a revival means a season of heart-work,—of sorrow for and abandonment of sin. From a thousand centres of recent religious movement one could readily obtain just such testimony, gratifying, abundant and complete.

It would seem, therefore, that the world throughout needs precisely this remedy. That, in preference to all merely ameliorative measures or institutions, philanthropists should throw their strength into the one purpose of securing public attention toward the things which belong to the soul and eternity. Energies most noble are brought to bear upon single forms of habit or of error; and it too often happens that the managers of societies which aim against a single vice are content with the result when a member joins their fraternity, though half the commands of the decalogue should by him be broken every day. Is it not too often the case, indeed, that many rest secure in the belief of their own righteousness merely because they have cut out a single sin or denied themselves a solitary gratification? Not that such societies are to be despised. They have done and are capable of doing a great work; but on the principle that the greater includes the less, a sound conversion to God accomplishes at once all that is sought by the various philanthropic and restorative associations.

Why, again, should legislative bodies ignore the power and effects of religion? If the chief object for which they spend their time and receive the honour and wealth bestowed by the people, be to secure the greatest possible amount of good in the nation, it follows that the very best agents in accomplishing this should be encouraged. Do they desire to restrain wickedness? We offer them the best evidence, on undoubted authority, that religion is most effectual for this end. Would they promote peace, comfort, prosperity in society? Here again the certificates come in. Alas! that we should be compelled to bemoan the indifference of many rulers themselves to these great objects; but then they do not deserve censure so much as the people who entrust them with grave responsibilities.

Let the great fact be fully kept in view,—As a social advantage there is nothing to be compared to a good revival of religion. Without insisting upon the spiritual and eternal gains, which none will deny, a period of religious awakening brings health, purity, prosperity in its train. The city will have less taxes, fewer criminals, happier homes, while money once squandered will find its way into those fields of benevolence and improvement which perpetually bring great harvests.

Discussion.—It was intimated in the daily papers here that a public controversy on the doctrine of Universalism was to take place in Windsor, last Tuesday evening. We have been waiting for intelligence from the seat of war, but thus far have been left in the dark. It merely reaches us indirectly that a very talented minister of the above faith, who recently came to Halifax, in catering about him for an opponent, selected and challenged a youth in Windsor, who is known as Pastor of the Methodist Church in that town. A large number of Universalists went thither at the appointed time from this city; and through them only can any information be obtained. It appears there was a very large audience; some one "tore the other's illustrations to pieces," it is admitted, and the challenging party is not quite satisfied with something. Moreover, it appears that the youth has kindly consented to carry the war into Africa, or, in other words, to enlighten the congregation of Universalists in this metropolitan city of Halifax. We should like to know which conquered—the giant with his spear, shield, sword, and armour-bearers, or the lad with his sling and pebbles. If the former should be disappointed, he can only have himself to blame, as the youth had a history, and a little enquiry would have satisfied the stranger that the lad had been known to bring home on previous occasions giants' heads from the battle-field.

After writing the above, and just in time for the press, we received the following note. The *Windsor Mail* gives a lengthy account of the discussion which we hold over of necessity till next week:

UNIVERSALISM EXPOSED!

To the Editor of the *Wesleyan*:
The discussion which took place at the Temperance Hall, Windsor, on the 7th inst., between the Rev. Costello Weston, of Halifax, and Rev. A. Stewart DesBrisay, of this place, (Subject, "Will those who die unconverted to God be eternally and forever lost?") attracted a crowded house, excited a lively interest and was attentively and patiently listened to for three hours. There seems to be among those who think, weigh and judge for themselves, but one opinion as to the result. The lucid, forcible reasoning of the Rev. Mr. DesBrisay in exposing the fallacies of his opponent's arguments, sustaining his position by the most positive evidence, and incontrovertible

proofs from the Scriptures and ancient languages, must satisfy those who look upon the discussion as merely an argument, as to which side of the question was best sustained. While to the earnest seeker after truth, the fragile, uncertain foundation upon which the doctrine of Universalism rests was fully exposed, and the discussion was calculated to cause those who are resting upon that foundation to make sure that the hour of death will not find them with lamps which have no oil, cisterns that can hold no water, and themselves enveloped in doubt and despair. Yours truly,
A. HEARER.
Windsor, April 10, 1874.

OUR NEW HEADING has been in use now for several weeks. We have received a variety of criticisms upon it,—some very favourable, others adverse, and a few—well, we shall not say of what quality. To those who are pleased we have nothing to say but congratulations upon the similarity of their taste with our own. To others we have simply to confess that, (like themselves when requested to bring home for some loved one a new bonnet) the object was to suit the wearer. Occupying a rather public position in city thoroughfare, we often bear remarks not quite complimentary upon headresses which pass along; but really we have come ourselves to regard more that which is covered by the bonnet. Turban, Hood, Feathered Cap or Miniature Flower Garden, what matters it which is worn so that the face within is cheerful, intelligent and winsome.

We give one extract from a letter of recent date which will perhaps reveal to some of our readers the genius of one who carries with him no dead weight of wormwood.
"At first I was inclined to be offended at the hand which could so heartlessly behold my old friend that for many years had visited my study in true, primitive Methodist garb. 'Adorned most modestly and unadorned.' But I am growing familiar with the smiling face and Jockey Hat which bring me the letters from the Churches. I have no desire to see it again assume its former garb, but would rather pray that it may increase in smiles a thousand fold."
To which we add, Ames!

LAY REPRESENTATION.—In England and Ireland there seem to be a desire for the introduction of the Lay Element into the regular workings of their Annual Methodist Conference. There is little said on the part of the Laity through the Press, it is true; and this is regarded as an argument both against the change. But when we consider the loyalty of English Methodists and their aversion to any agitation, those occasional expressions we meet in the newspapers ought to be pondered by all who love the interests of our Zion. Very prudent are our fathers at home in their treatment of all who indicate any disposition for change. By quiet, politic, common-sense legislation they have frequently prevented of late years such serious disruptions as were formerly of too frequent occurrence. We have every confidence they will meet this recent and reasonable expression with all necessary prudence.

Correspondence.

THE SUPERNUMERARY MINISTERS AND MINISTERS' WIDOWS' FUND.

ARTICLE I.
Among the various important general or Connexional Funds which the Wesleyan Church of Eastern British America has been attempting to establish since the organization of the Conference in 1855, the least prominent place in the estimation of those who have, from year to year, recognized their obligation to sustain those Funds. But a comparison of the objects, which the Supernumerary Ministers' and Ministers' Widows' Fund is designed to accomplish, with the amounts which have been contributed to it as published in the printed minutes of each year, will show, we think, that its claims have not yet been duly considered on many of the Circuits. We, therefore, take the liberty of asking every friend of Methodism throughout the Conference, to whom we can thus gain access, through the columns of the *Wesleyan*, to rightly reconsider the claims of the Fund. If this request should be granted, the result will hereafter, we trust, be seen in greatly increased annual contributions to it from many of the Circuits.

The name of the Fund at once suggests its objects, to make some provision for so-called Supernumerary Ministers,—or those no longer able on account of advanced age or loss of health to perform the arduous duties of regular circuit work, and for the widows of deceased ministers.

Owing to the adoption of the system of an itinerant ministry and the connexional principle in regard to its churches, the accomplishment of those purposes became apparent at a very early period in the history of the parent English Conference. Hence so early as the sixth Conference held November, 1749, the question was considered, "How may provision be made, for old or worn-out preachers?" and arrangements were made for the formation of a fund. But in this, as in other matters, Mr. Wesley and his fellow-labourers were led on gradually by providential circumstances. At first the means provided were lamentably small; and the attention of the Conference was in subsequent years frequently occupied in the consideration of the question how these means might be increased. In 1799 arrangements were made which virtually created two funds; it was resolved that the subscriptions of the preachers should be kept separate from those of the people, and that the latter should be considered as forming a fund of charity; but that the subscriptions of the ministers, being their own money, subscribed in general with great difficulty, out of their little pittance, should be distributed among supernumerary preachers and widows, according to strict and impartial rules of justice.

The fund created by the subscriptions of the preachers was known subsequently as the Itinerant Methodist Preachers' Annuitiary Society Fund, and the other was designated in 1804 the "Methodist Preachers' Merciful Fund," and in 1813, "The Methodist Preachers' Auxiliary Fund"—and in 1839 this gave place to the "New Auxiliary Fund." At the Conference in 1807 it was enacted, "What can further be done to improve the condition of the supernumerary preachers and widows in our Connexion? The reply to which was—"as it is well known that the whole of the provision which can be afforded by the fund for the support of the supernumerary preachers and widows, is not sufficient to provide them with the necessities of life, we recommend to the attention of all our opulent friends, a Plan laid before us by Brother Clark, which we desire may be published, with as much speed as possible, in the Magazine."

Among the arguments made use of by Dr. Clarke in favour of the Fund, was the following:—"That all the ministers of the establishment, and the dissenters retained their stations while they lived, if free from immobility, weakness, or infirmity, no disability from holding their offices; but among the Methodists it was otherwise; for when a man was disabled from keeping his Circuit regularly, he was immediately made a supernumerary preacher, and placed for his support on the preachers' fund, the most needful need of support, he was reduced in his circumstances, and his place filled by a junior brother. On the itinerant plan, it cannot be otherwise; but then, the friends should remember this, and, according to their ability, contribute to the support of their support." The immediate result of the publication of this plan was a considerable increase—but still the fund was found inadequate and in 1812 a special Committee was appointed to consider the affairs of the fund and "private applications were ordered to be made on its behalf in every Circuit, those on the mission plan not being excepted." But notwithstanding the anxious consideration which was given to the subject year after year by the Conference, it was found that up to the very close of the first century of Methodism the Preachers' Auxiliary Fund had been supported, chiefly by the subscriptions of a comparatively small portion of the Methodist people; and it had been found very inadequate to meet the pressing demands made upon it.

At the Conference of 1838 a Committee of Ministers and laymen which had been previously appointed to make preparatory arrangements for holding a centenary year, reported and in their report which was adopted by the Conference was the following resolution:—"That this Committee earnestly recommends to the immediate consideration of the connexion, the case of our worn-out ministers, and that of the widows of our deceased ministers. The Committee respectfully suggest the propriety and necessity of some further provision for their support upon the principle of the children's fund; and would be particularly gratified, if such an arrangement could be effected, and provision made for its future practical operation, during the coming centenary year, and that it would be, in connexion with other modes of celebrating that occasion, an eminently fitting and beneficial testimonial of the gratitude of the connexion to those of its ministers who are no longer capable of regular and constant labours, and the pious care for the widows of those preachers who are gone to their reward."

In the report of the General Centenary Committee, which was presented to the Conference in 1839, it is said in regard to this matter:—"1. That at a numerous meeting held in London, on the 11th of November, 1837, the subject formed one of the most prominent and deeply interesting topics which came under their consideration; and that ample evidence was afforded of the universal conviction of our people, that a better provision for our aged and infirm ministers, and for the widows of our deceased preachers, is demanded by every principle of justice, and by every feeling of Christian sympathy and kindness, and ought not to be longer neglected or delayed."
"2. That they, after much preliminary discussion, appointed a sub-Committee to prepare and digest a plan for carrying into effect this great object."
"3. That at a subsequent and numerous meeting, held at Manchester, in February, 1839, the plan prepared by the sub-Committee was presented, and after various discussions and modifications, was unanimously adopted."

The Conference unanimously adopted this Plan, and ordered that it, together with a Statement which was prefixed to it, should be printed as an official document in connexion with the minutes for that year. This official document states:—"That from various circumstances which have occurred during the last twenty months, it is said to appear that the exact situation of Ministers in the Wesleyan Connexion, when worn out with service, or obliged to retire from the regular work of the ministry, through loss of health, and of Preachers' widows, has not hitherto been well understood by the body of Wesleyan Methodists and their friends at large, nor indeed by any considerable number of that body. It was not generally known that there is no Fund, at present, raised by the contributions of the members of our Societies and Congregations, upon which these persons have any claim, and from which they may receive, as matter of course, some stated allowance when they are cut off from every Circuit fund in the Connexion. In this respect the situation of a Methodist Minister is peculiar and trying. He may have journeyed, and preached, and worn himself out in strenuous endeavours to promote the temporal, the spiritual and the eternal welfare of the people to whose service he devoted his life, never in any place receiving more pecuniary remuneration than a small salary, and to which the present respectable and comfortable maintenance of himself and his family; and then, as soon as the Conference declares him no longer competent to the labours of a Circuit, and places him in the class of Supernumerary Preachers, he has to begin the world, he has no more than a habitation to shelter him from the wind and rain; his people have made no provision for his subsistence. (The only exception is the very limited assistance afforded from what is now usually termed the Auxiliary Fund, to a small class of the most aged Supernumeraries.) A preacher's widow is in a still more destitute situation. * * * There is a Preachers' Annuitiary Society, to which each Preacher, while in the work subscribes an annual sum of guineas, besides paying a considerable premium for admission, and to which a considerable friend occasionally presents a do-

nation, or leaves a bequest, but to which the Societies and Congregations, as such, contribute nothing, from this fund the retiring Preacher and the Widow receive their sole claimable support. The annuities, however, paid by that Society, are so small as to be altogether inadequate to the maintenance of the persons depending upon them, inasmuch as the claimants receive on ten pounds a year, though the Preacher may have travelled upwards of eleven years, and may have a wife and several children to support; and no sum paid from the Fund amounts to more than forty-two pounds a year, though the Preacher may have travelled forty, or any number more than forty years. The evident insufficiency of this income led to the institution of the Preachers' Auxiliary Fund. To this Fund, raised annually by the private subscriptions of a few members of our Society and other friends, appeal may be made by a Supernumerary Preacher or by a Widow, and then the Committee may vote a grant to assist the income received from the Annuitiary Society. It may be sufficient here to say, in praise of this Fund, and in thankful acknowledgment of the subscribers, that it has saved many Supernumerary Preachers and Widows from perishing through want, which they must have done, especially if they had families, had they received nothing beyond their income from the Annuitiary Society Fund, and if the amount of that income had not been sufficient with the annuities, to make the last days of Worn-Out Preachers and Widows comfortable, though the sums were paid, not as matter of course, but of favor—not as an act of justice for years of labor, perhaps of suffering, in the Cause of the God, but of the distinctive features of our Home Mission organization. Colporteurs visiting from place to place disposing of books, periodicals &c. and co-operating with the ministers on Home Mission stations in special services would be doing Home Missionary work.

It will thus appear that a very special reason exists for every Circuit Steward being present, in June next, at the District Meeting to which he belongs. By a little foresight and effort between that officer and his superintendant, such a result may doubtless be attained, and the benefit in many ways will be incalculable.
Believe me, Dear Brethren,
Yours very truly,
CHARLES STEWART.

WORTH CONSIDERING.

MR. EDITOR.—The Colportage movement under the sanction of the Executive Book Committee, has the approval of our people. Let the agitation in its favour be continued. It can be made a power for good in our land. The time is not far in the future when it should be made one of the distinctive features of our Home Mission organization. Colporteurs visiting from place to place disposing of books, periodicals &c. and co-operating with the ministers on Home Mission stations in special services would be doing Home Missionary work.

But what can be done immediately in our villages, towns and cities, to furnish young converts and our congregations generally with good reading matter? As one of the many brethren favoured with gracious Revival influences, this question has forced itself upon my mind. It is being answered on one Circuit in this way. Fifty dollars are raised with which to commence a small circulating library. By a small tax per week added to those who read the books a fund were formed, from which by the frequent purchase of books the library will be enlarged and improved. The results we anticipate are these—our people will be indoctrinated in our theology, familiarized with the lives of the great and good of our denomination, instructed in Church polity, and made increasingly loyal to Methodism.

May not a similar plan be adopted on many of the Circuits in our Conference? Trusting that it will have your advocacy Mr. Editor I remain Yours &c.
Z.
April 7th, 1874.

OUR ENGLISH LETTER.

The coming home of the *Bridal party*—The new Parliament, its Leaders, and promises of work.—The return of our soldiers from the "war path"—The Prince Imperial of France, and his friends.

DEAR MR. EDITOR.—The great event of the past fortnight has been the return of His Royal Highness, the Duke of Edinburgh, and his Bride, the daughter of the Emperor of Russia. The Prince is highly esteemed and received a right royal and most loving greeting. The landing took place at Gravesend, where costly and expensive preparations had been made from the pier, through the town, and to the railway station. An immense crowd witnessed the landing, and the imposing procession, heartily cheered the young couple and bestowing upon them all manner of good wishes. At Windsor they were met by the Queen, and the greater part of the Royal family. Their first resting place was at Windsor Castle, where a magnificent reception awaited them. In a few days there followed a stately entrance into London and taking up their abode and state in Buckingham Palace. The banquets, balls, levees, and other fashionable doings in connection with this event would be tedious of record, and there is only one circumstance which I would chronicle, which is that the Queen has taken a more public part in some of those joyous demonstrations than she has in any, since the death of her husband, the beloved Prince Consort.

The changes in Parliament for 10 or 12 days have been exceedingly tame and unimportant. The swearing in of members, the issuing of writs for re-election of members of the Government, and a few routine notices of business fill up the record. Mr. Disraeli is fully installed as Premier, and has necessarily been in a position of much prominence and honour during the wedding festivities. Yet the Queen has not overlooked Mr. Gladstone and his leading friends, but with great consideration and delicate regard, invited them as distinguished guests and paid them honours second only to those which belonged to the party in power. The changes consequent upon the occasion of a Tory Government have been made with comparatively a small amount of friction, and the occupants of the distinguished official posts are entering upon their work quietly and gracefully. The public hear little more than the mere announcement of the names. The defeat on the one side and the victory on the other is tacitly accepted, and we hear no complaints.

Her Majesty's speech was unusually brief and precise. In it, our Conservative Government promise but very little in regard to the form of practical legislation. The laws relating to the sale and transfer of land are to be taken in hand, and simplified. The relations between men and their masters are to be referred to a Royal Commission, and that means an indefinite amount of time before any real work will be attempted on this subject by Parliament. A painful and most significant intimation is given that the vexed question of the Licensing Bill is to be re-opened and doubtless some concessions are to be made to the mighty forces of the drink-makers and vendors to whom so many of our Legislators are indebted for their seats. Mr. Spargode says that undoubtedly England is now under a "publican" government. Republicanism gains in favor, but the Publicans of England wield a most terrible amount of power, and now they are to be yet further consolidated and favored.

of the climate, or sinking under the fatigues of the war. Even this small war has caused much sorrow throughout England, and involves an expenditure of £200,000 sterling. It appears to have been a stern and cruel necessity for the vindication of right, and the maintenance of national honor and prestige.
The Prince Imperial—son of the late Emperor, has just attained his 18th birthday, which according to French reckoning means coming of age. He was waiting upon by a large and respectable following of devoted Bonapartists and Imperialists who presented an address, and expressed sentiments which prove that the exiled family is yet looked to with fond yearnings and irremissible hopes, as connected with the future of France. The young man is modest and studious. He is evidently being well instructed to bide his time and let affairs ripen for another change in the minds of that ever changing people. For the present he is quietly prosecuting his studies and is honored by our own Royal family and all classes of the people.
March 23rd. "B"

It will thus appear that a very special reason exists for every Circuit Steward being present, in June next, at the District Meeting to which he belongs. By a little foresight and effort between that officer and his superintendant, such a result may doubtless be attained, and the benefit in many ways will be incalculable.

Believe me, Dear Brethren,
Yours very truly,
CHARLES STEWART.

HOME MISSIONS.

SACKVILLE, April 7, 1874.
Dear Mr. Editor.—The writer of the enclosed sent it to me, with the request that I would say a word in commendation of the object for which he pleads. That I would gladly do, if I thought it possible to add any force to the appeal which is made. But Bro. Hart speaks most powerfully on behalf of a most important and necessary case; and I can but express the hope that substantial aid will soon be forthcoming towards the rebuilding of the Port Mulgrave Wesleyan Church.

Let me further say, that I wonder our good people along these eastern shores have not long since presented their state of distress to the Connexion—for I believe other churches besides this one greatly require help. All praise to those who persistently in the time of their personal poverty and loss, struggle to replace the house of God! Would that we had a Church Aid and Extension fund!—Perhaps we shall ere long. Believe me,
Yours very truly,
CHARLES STEWART.

MANCHESTER HOME MISSION.

MR. EDITOR.—Permit me to bring before the public some notice of a part of our work.—
PORT MULGRAVE CHURCH
is now no more. It was a neat little church. Finished outside. Laths were on hand, and F. C. Cooke, Esq., who had done much towards its erection, was planning to have them put up outside.

THE AUGUST GALE
swept over us. Our church was blown down, crushed and broken, and so were the hearts of our most interested people. In the midst of their own loss, a heap of distress was to see the church a heap of ruins. After a consideration of the circumstances that pushed us to immediate action, we sold at public sale, the broken timbers and boards, and for a time could only mourn our loss.

To some there was deeper sorrow. For a little they struggled against their fears. They came the assurance that the loved one had gone down beneath the surging sea, so that indeed there was weeping with those who wept, and rejoicing with those who rejoiced.
In December we held a Trustees Meeting, and filled up the vacancies made by death and determined if possible to build a new church. We are few in number, and of limited means, yet before that meeting closed respectable subscriptions were offered towards the enterprise; more will be added, but for that people to build a church, and erect it at all most impossible, hence I must here make an appeal to all who love our Home Mission work. At this central point we want you to build a
FREE SEAT CHURCH.

The necessity of extending our mission work to the many settlements along the shores of our provinces has often been felt. The men of these settlements are largely engaged in fishing and coasting, and very many of them detained by wind, business or tide, find shelter in our port, just beneath our church. If we can again throw open our doors and bid them welcome, how many may bear away precious seed that will afterward bring forth fruit to the glory of God in many widely separated parts of our growing Conference.

I have been surprised to meet here so many from our congregations in Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland. The hands I have grasped before I here grasp again. How many of these worthy seamen would be pleased and profited to find that the missionary enterprise followed them, and offered to them the means of grace, which they so frequently miss in their absence from home, and from the seats where their families join in the sweet songs of Zion.

But again. Through this
GREAT GATEWAY OF THE OCEAN
pass the ships of many Nations, and to all interested in the business done on the great waters, we appeal in behalf of the seaman, frequently stopping at this point. Here the "land shark" is ready to catch the imprudent. Above the haunts of vice we wish to open the House of God; to throw around the weather-worn sons of the sea the influence of religion; to lead them to the place of rest and refreshment, as frequently as possible, the sublime teachings of the ever-glorious gospel. Let us hope to guide them past the shimmering shoals of sin, to the haven of eternal happiness. Will you not help us? Will not many of the thousands interested, send us some expression of sympathy and encouragement?
CRANSWICK JUST.

ZION'S HERALD
could spare space to lay this before the eyes of its readers, would not many Americans interested in the fishing business, share in this enterprise?
Any contributions sent to F. C. Cooke, Esq., David Murray, Jr., Esq., Port Mulgrave, or to the writer, at Manchester, will be thankfully received and promptly acknowledged.
Respectfully,
THOS. D. HART.
Manchester, April 2, 1874.

Circuit Intelligence.

BONAVISTA, Nfld.—In very few parts of this colony has Methodism taken deeper root than in this place. God has abundantly rewarded the labors of his servants in this part of his vineyard. In looking over the annals of the past we find that some of the most worthy and indefatigable missionaries that ever trod this earth have labored here. In searching the Church registers the calligraphy of such men as William Ellis, Dr. Knight, John Boyd, George Elledge, William Wilson, James and Thomas Hickson, John Snowball, and

others, meets our view. This was the class of men to whom was intrusted the preaching of the Gospel in this settlement. Who can wonder, then, when you consider the saintly character of these men of God, their indomitable zeal, their love for souls, and their burning desire to extend the Redeemer's Kingdom, that such mighty results should have followed? What numbers of poor Newfoundland fishermen have been welcomed to the joys of heaven by the honored servants of the Most High! And how much of present prosperity, seen in the narrow-lands of Bonavista, is due to this work in this colony, in the erection of so many beautiful structures for the worship of God, and in the thousands of living witnesses to the power of saving grace; owing to the wisdom, piety, and faithfulness of these men. But this is not all. Bonavista will be eternally indebted to them and many, very many, from this place will rise at the last day and call them blessed.

It is a pleasing thought that the glory of Methodism has not passed away with our fathers in the ministry. For while the work has become more and more extended in this Island, whilst travelling is not half so difficult or dangerous, and whilst the popular mind has become more educated, we venture to say that there never was a more determined set of workers in this part of the Lord's vineyard than at this present time. The mantle of the Elijahs has fallen upon their successors in the ministry, and each one seems determined to know nothing among men save Christ and Him crucified. Hence we believe there is a bright and glorious future for Methodism in this colony. We hope, therefore, should we be called to his trust, and that through his instrumentality thousands of precious souls may be won for Christ.

Not long since the writer was shown in the spot which the first Methodist Church in this place was built. It was no larger than a common dwelling house. But even this taxed severely the energies of the infant Church. It is related that when this "Edifice" was contemplated there was a meeting of the society, and that on the question of "Ways and Means" being proposed, that several of the brethren stood and walked no more with them. But the men who stayed were of the right stamp, for their hearts had been touched by the finger of God's love and amid great pecuniary difficulties and much opposition they reared a house for God. These were days of small and feeble things. This place soon became too strait, and another yet another temple was built in a better part of the Harbor, and where many souls were born for God. But on the 9th of January 1869 the last mentioned, which had undergone considerable enlargement, was wrecked by an unprecedented gale of wind. It was therefore resolved at once to take it down and build another which should supercede all the rest. This has been happily accomplished partly by the zeal and indefatigable exertions of the Rev. S. P. Shonney and partly by the willingness and liberality of the people. And now Methodism can boast of having at Bonavista one of the finest Churches she possesses in the colony and capable of seating 950 persons.

Whilst the Church was in building the congregation were determined to get an organ for their sanctuary, so that an extra effort was made to accomplish this desirable object. In this movement they were headed by our late and much esteemed friend Brother James Saint Esq., who for the past 30 years had led the esteem of song in the house of the Lord. (He just lived to see the organ set up and then went to join a praising God in the upper and better sanctuary.) An organ was therefore ordered from England, and purchased by Brown of London. Through the kindness of Baine Johnson & Co., St. John's it was brought out free of expense. Mr. J. B. Ayre organist of St. John's Wesleyan Church kindly came round last summer and wonderfully suited to the building. Its tones are exceedingly rich and it is admired by all who have heard it. It cost \$800. But the best is that it is paid for and also out of debt. Our beautiful toned organ is the gift of Stephen Esq., Esq., St. John's. It pleased the Lord to prosper the people whilst building their Church and they gave willingly of their labor and substance to rear the sanctuary of the Lord. To God be all the glory.

We are now engaged in building a Sabbath-school edifice 60 feet by 25. We have already had it shingled. We hope soon to have it completed.

All we want now is an out-pouring of the Holy Spirit, that sinners may be convinced of sin and converted to God and that the Church may be quickened. May God abundantly bless and own with power from on high his preached word in this place. Amen
Yours,
MANCHESTERIAN.
Bonavista, Feb. 1874.

AVONDALE.—Dear Bro.,—It is due to our kind friends here that mention be made of their truly praiseworthy efforts to make the parsonage comfortable. Acts of kindness have been frequently repeated since our coming here nearly two years ago. First, a "Donation visit" brought us about \$150, to be expended on "fixings." Then one "elect lady" brought us a carpet for a "parson's chamber," besides other things of lesser value. And a fortnight ago we were informed that another "Donation visit" had been planned for the evening of the 2nd inst. There were to be refreshments, except pleasant converse and choice music under the direction of our excellent organist, Miss Curry. About fifty friends were present, and \$75 (which has since been supplemented) were donated for additional comforts. Our thanks have been already given, and are here by way of some expression of sympathy and encouragement.
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CRANSWICK JUST.

was the class of the church. Who consider the men of God, their love for their work to extend to such mightily? What number have been saved from heaven by the work of the mission? A blessed influence seems to rest upon this community.

MEMORIAL.—The attendance at special services has been increasing. There have been several penitents; a few of whom have found peace. The services are to be continued during this week. A blessed influence seems to rest upon this community.

CHARLOTTETOWN.—Our latest advices are to the 2nd inst. The special services were continued up to that date. The number of names received was about 800, nearly all of whom had professed conversion.

MARLBOROUGH.—The Quarterly meeting held on the 10th ult., voted unanimously for union. A gracious revival of religion was in progress up to the date of latest information.

NEWPORT.—The Musical Concert was reported to be a crowded house. We hope the proceeds in behalf of the new Church were very generous.

HORTON.—A review of the revival work on this Circuit gives great cause for thankfulness. It is supposed that at least fifty members will be added to the Church.

GRAND ST. JOHN.—Special services here have resulted in the conversion of several, among whom are promising young converts.

ST. STEPHENS.—The good work goes on. Church and Pastor are both greatly blessed. There have been many conversions.

MONCTON.—The work of Grace on this charge has been progressing. Upwards of seventy had been forward for prayer.

Editorial Notes.

REQUEST.—We cannot comply with the reasonable request of "A Lover of Holiness" simply because the paper alluded to has passed away among the exchanges. By furnishing the exact reference to the correspondent we oblige us.

THE EASTERN SHORE.—The President's letter, introducing Mr. Hart's appeal, expresses surprise that no expression has come from those desolated places for help. Cape Canoe, we may say, has been asking for aid for a Parsonage, and the generous response in Halifax shows how much is felt for the people of the Eastern Shore. Let the prosperous not forget their suffering neighbours.

KAYE ST.—Congregation intend holding a tea-meeting in their own building on Wednesday the 22nd inst. The proceeds are to be applied for the benefit of the S. S. Library, and the furnishing of Music Books for the choir.

TICKETS.—May be had at the Wesleyan Book Room, price 40 cts.

ACKNOWLEDGEMENT.—Of monies crowded out. Sums inquired for are all safe.

NEWS IN BRIEF.

NOVA SCOTIA.—The English Steamer arrived in Halifax on Thursday night. The next boat is due this week—about Friday or Saturday.—John Silver Esq., has been appointed Commissioner of Schools for the City of Halifax in place of the late Mr. C. H. McArthur. Tickets were offered, but refused the position.

SCOTLAND.—The congregations of the Church of Scotland in the Presbytery of Pictou have voted against Union—except Pictou, which is a DISSENTING CHURCH.—A member of the Pictou Presbytery has given notice of his intention to move the following resolution at the next meeting: "Whereas the large sum paid annually from the Provincial Funds towards the maintenance of Sectarian Colleges, thereby propagating denominational principles to the public expense, and the consequent loss in the judgment of this Presbytery, the Government should withdraw all money grants from denominational colleges, and should centre its resources in the maintenance of an efficient non-sectarian institution leaving it to the various denominations to provide Theological education as it may see fit."

NEW BRUNSWICK.—Hons. John A. Beckwith, William Lindsay, Francis Hibbard and Archibald Harrison, have been appointed Legislative Councilors.—A young Frenchman named Boudreau, who had been arrested at Rocher, near Bathurst, in company with another, started to shoot partridges on Wednesday last. The gun, in the hands of Boudreau, was discharged through some unexplained cause, the contents entering his head and causing a portion of the brain to protrude. As Boudreau has been speechless since the accident, and his condition having been at a distance when he heard the report of the gun, the cause of the discharge is still enveloped in conjecture. The result of the accident is probably fatal, Boudreau's recovery, owing to his consciousness, being extremely doubtful.—Intelligence.—A woman named Goddard, wife of William Goddard, died in Portland on Saturday last, from the effects of cold and hunger. Too poor to beg, she suffered and died. The husband, who is disabled, and three children are alive and being cared for by the parish.

FREDERICTON RAILWAY COMPANY.—The following were elected directors of this company at the annual meeting: Thomas Temple, A. F. Randolph, J. L. Innes and E. K. Harper; the former gentleman was afterwards unanimously elected president.—Mr. John E. Wentworth brought to Fredericton, en route to Portland, Maine, a double barrelled shotgun which he chased from the Hon. Mr. Muirhead, of Miramichi. It is his intention to exhibit this wonderful freak of nature in the principal cities of the Dominion and in the United States.—The Year says: On Tuesday a melancholy accident happened at St. Martins. Mrs. David Marchbanks going to the well near her house for a pail of water, became dizzy and fell head foremost in. She was discovered by her husband a few minutes afterwards but when she was extricated from her position life was found to be extinct. The unfortunate woman was about 49 years of age.

THE ATTENDANCE.—At Rev. Robert Wilson's lecture, before the M. C. Association, on Saturday last, was comparatively large. A good lecture was expected, and the audience were not at all disappointed in their expectations on this point. The subject treated on was the Model Young Man, and, take it all in all, it was, to our mind, one of the best lectures thus far, of the course. Doubtless many in the audience were benefited by the lecturer's views regarding the question of "eloquentness," but all must have admired the eloquent avowal of that hearty, honest patriotism which inspired such an expression of attachment to the good old mother country.—Sentinel.—John Livingstone Esq. has retired from managing the *Moncton Times* and will go on the staff of his own old paper, the *Telegraph*.—The "House" at Fredericton has been brought to a close.—We take the following from the *St. John Morning News*:—The Methodist Church in Fredericton is now enjoying a gracious season of revival, and about 100 persons have avowed their determination to give themselves to the Lord. This is very gratifying to the Pastor, Rev. Mr. Gaetz, who has faithfully labored during the three years of his incumbency, and will enable Rev. H. McKee, who has been invited to become his successor, to enter upon his labors after the approaching Conference under very auspicious circumstances.

A GOOD WORK.—is now going on at Nashvack village, under the Rev. J. Sellar, A. M.

whose labours upon that circuit have been eminently successful, and whose energy and devotion to his work will not soon be forgotten. Having spent three years of happy toil in that extensive field he goes, we believe, by invitation of the Queen's Privy Council, to be appointed little city of Woodstock, where, we are sure, he will give a good account of himself.

A SERIES OF INTERESTING SERVICES have been reported to have been held in Maryville, and although the additions so the Church have not yet been as numerous as has been done, and the services of last Sabbath evening was unusually interesting. After a sermon by the Pastor, Rev. J. H. Chapman, 11 and 12 v., two persons were publicly baptized and received into the Church, besides two others who had been baptized in private. Several others are "encouraging the way," and there are indications of a greater work still. By a unanimous vote of the Quarterly Meeting Rev. Mr. Wilson has been requested to remain in charge of this circuit on the third year.

MARRIAGE IN THE CENTURY CHURCH.—The Century Church was the scene of a brilliant and interesting marriage ceremony on the occasion of the marriage of Mr. James U. Robertson, son of W. A. Robertson, Esq., of Miss Jessie Robertson, daughter of John D. Robertson, Esq., and niece of Robert Reed Esq., of Mount Pleasant. Long before the hour announced for the ceremony large crowds of elegantly dressed ladies and gentlemen assembled before the main entrance of the church, awaiting the opening of the doors. A large number of invited guests comprising the elite of the city, began to arrive shortly before eleven and take up positions in the front pews, specially set apart for that purpose. The tasteful toilets of the ladies made the scene in the church at this time particularly attractive. At 11 o'clock, the officiating clergyman, the Rev. Henry Pope, Jr., took his seat on the right of the Communion table, and in a few minutes the bride and groom, attended by their best men, Robert Robertson, (his brother), and Mr. George B. Hegan entered the church. At about a quarter past eleven the bride, leaning on the arm of her uncle, walked slowly to the aisle, followed by her bridesmaids, Miss Dimock, Miss Jardine, Miss Purdy and Miss Robertson. As the bridal party entered the church the choir sang a verse of the hymn, "With Garlands be the Altar Strewed," the large congregation at the same time respectfully rising to greet the bride and groom. The wedding service was immediately proceeded with, the bride being given away by her uncle.

At the conclusion of the ceremony the choir sang another verse of the same hymn, and the congregation slowly left the church, the organ struck up Mendelssohn's Wedding March. The bride, who looked particularly beautiful, wore a dress of white more antique, richly trimmed, with veil and wreath of orange blossoms. The bridesmaids wore dresses of white, with pink and blue flowers. The groom wore a suit of dark blue, with a white waistcoat.

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PREACHER'S PLAN, HALIFAX.
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7 p.m.—Rev. H. McArthur.
Charles St., 11 a.m.—Rev. J. Read.
7 p.m.—Rev. J. Strothard.
Beek St., 3 p.m.—Rev. J. Lathern.
Grafton St., 11 a.m.—Rev. J. G. Angwin.
7 p.m.—Rev. J. Read.
Dartmouth, 11 a.m.—Rev. J. Strothard.
7 p.m.—Rev. J. G. Angwin.

VETERINARY SURGEONS all over the country are recommending *Sheridan's Cavalry Compound Powders* for the following troubles in horses:—Loss of appetite, roughness of the hair, stopping of bowels or water, thick water, coughs and colds, swelling of the glands, worms, horse ail, thick wind, and heaves.

A FRIEND OF OURS who is chief clerk in the Government Dispensary, says that no medicine is so complete without *Johnson's Anodyne Liniment*. We always supposed it was prescribed by law; it is not, it ought to be, for certainly there is nothing in the whole materia medica of so much importance to the soldier and the sailor as *Johnson's Anodyne Liniment*.

THE EAST INDIA REMEDY is the only thing upon record that positively cures CONSUMPTION and BRONCHITIS. We have many palliatives, but Calcutta Hemp is the only permanent cure, and will break up a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. Price \$2.50. Send a stamp for certificate of cures to CRADDOCK & CO., 1032 Baze Street, Philadelphia, Pa., naming this paper.

MARKET PRICES.
Reported by Watson Eaton, Proprietor of the Right Market, Halifax.
Butter in Firkins..... 30c to 35c
Do in Bales..... 10c to 14c
Mutton..... 11c to 14c
Lamb..... 11c to 14c
Hams, smoked..... 12c to 15c
Calfs' B..... 12c to 15c
Pork..... 9c to 10c
Beef..... 7c to 10c
Lard..... 15c to 18c
Cheese..... 50c to 75c
Ducks..... 60c to 75c
Partridges..... 60c to 75c
Apples..... \$4.00 to \$5.00
Partridges..... 60c to 75c
Habbits per pair..... 11c to 15c

ST. JOHN, N. B., MARKET PRICES.
Reported by Jos. W. Potts, Produce Commission Merchant, 3 Market St., St. John, N. B.
Butter in Firkins..... 32 to 34c
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VANDERLIP, P. Q., Feb. 28, 1872.
I had been a great sufferer with Rheumatism for more than two years, without being able to find a remedy until I tried Graham's Pain Expectorant, which soon gave relief and in a short time made a complete cure, as I have remained well since using it more than a year ago.

It excels anything we have ever found for *Sore Throat, Coughs, colds, and most forms of Pain.*
JOHN TAYLOR.

LETTER FROM REV. JOHN MCMURRAY.
James I. Fellows, Esq.—Dear Sir:—I have recently derived from an invalid of the great benefit derived from your Compound Syrup of Hypophosphites, and having had many other instances marked the most beneficial results from its use, I cannot but regard its discovery as a matter of devout thankfulness to benign Providence.

I have used it considerably myself, and at intervals during several years past, given it to some members of my family, as well as in cases of nervous debility, in giving tone to the system, it is undoubtedly a valuable remedy.

I have also recommended it to others, and invariably found it to be of essential benefit in those complaints for which it is especially recommended.

In bronchial and other chest affections, in arresting incipient consumption, and in lessening the distressing symptoms of this disease in its early stages, as well as in cases of nervous debility, in giving tone to the system, it is undoubtedly a valuable remedy.

JOHN MCMURRAY, Methodist Minister, NEWPORT, N. S.

Deaths.
At Bonaventure, N. B., March 30th, Miss, son of Mr. Charles Avery, aged 21 years of his age. Mr. Avery has lost two sons during the past three weeks.
At Central, Bechoque, P. E. I., January 29th, Mr. Philip H. Calbeck, in the 49th year of his age.

Marriages.
At Cook's Cove, on the 26th ult., by Rev. E. Boudreau, John T. T. Cross, to Miss Lydia Maria Horton, both of Cook's Cove.
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Kaye St., 11 a.m.—Rev. J. Lathern.
7 p.m.—Rev. H. McArthur.
Charles St., 11 a.m.—Rev. J. Read.
7 p.m.—Rev. J. Strothard.
Beek St., 3 p.m.—Rev. J. Lathern.
Grafton St., 11 a.m.—Rev. J. G. Angwin.
7 p.m.—Rev. J. Read.
Dartmouth, 11 a.m.—Rev. J. Strothard.
7 p.m.—Rev. J. G. Angwin.

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Do in Bales..... 10c to 14c
Mutton..... 11c to 14c
Lamb..... 11c to 14c
Hams, smoked..... 12c to 15c
Calfs' B..... 12c to 15c
Pork..... 9c to 10c
Beef..... 7c to 10c
Lard..... 15c to 18c
Cheese..... 50c to 75c
Ducks..... 60c to 75c
Partridges..... 60c to 75c
Apples..... \$4.00 to \$5.00
Partridges..... 60c to 75c
Habbits per pair..... 11c to 15c

MARKET PRICES.
Reported by Jos. W. Potts, Produce Commission Merchant, 3 Market St., St. John, N. B.
Butter in Firkins..... 32 to 34c
Do in Bales..... 10 to 12c
Mutton..... 11 to 13c
Lamb..... 11 to 13c
Hams, smoked..... 12 to 14c
Calfs' B..... 12 to 14c
Pork..... 9 to 11c
Beef..... 7 to 9c
Lard..... 15 to 17c
Cheese..... 50 to 70c
Ducks..... 60 to 70c
Partridges..... 60 to 70c
Apples..... \$4.00 to \$5.00
Partridges..... 60 to 70c
Habbits per pair..... 11 to 15c

MARKET PRICES.
Reported by Jos. W. Potts, Produce Commission Merchant, 3 Market St., St. John, N. B.
Butter in Firkins..... 32 to 34c
Do in Bales..... 10 to 12c
Mutton..... 11 to 13c
Lamb..... 11 to 1

The Family

LIGHT IN THE GLOAMING. BY REV. W. W. HARRIS. The moon was grey, with his heavy clouds...

BEREAN NOTES

BY REV. G. W. WHITNEY, D. D. LESSON III. THE PEOPLE FORGIVEN. Exod. 33: 12-20.

GENERAL STATEMENT. Israel still encamped at Sinai, B. C. 1491. After the golden calf had been destroyed...

NOTES AND ILLUSTRATIONS

I. THE GRACE OF GOD SOUGHT. ver. 12, 13, 15, 16. 1. Moses deeply troubled.

2. THE GRACE OF GOD PROMISED. ver. 17, 18. 1. The presence of the Lord. My presence.

3. THE GRACE OF GOD RECEIVED. ver. 19, 20. 1. Moses' broad request. I beseech.

4. THE GRACE OF GOD ENJOINED. ver. 21, 22. 1. The presence of the Lord. My presence.

5. THE GRACE OF GOD RECEIVED. ver. 23, 24. 1. Moses' broad request. I beseech.

6. THE GRACE OF GOD ENJOINED. ver. 25, 26. 1. The presence of the Lord. My presence.

7. THE GRACE OF GOD RECEIVED. ver. 27, 28. 1. Moses' broad request. I beseech.

8. THE GRACE OF GOD ENJOINED. ver. 29, 30. 1. The presence of the Lord. My presence.

9. THE GRACE OF GOD RECEIVED. ver. 31, 32. 1. Moses' broad request. I beseech.

10. THE GRACE OF GOD ENJOINED. ver. 33, 34. 1. The presence of the Lord. My presence.

11. THE GRACE OF GOD RECEIVED. ver. 35, 36. 1. Moses' broad request. I beseech.

12. THE GRACE OF GOD ENJOINED. ver. 37, 38. 1. The presence of the Lord. My presence.

13. THE GRACE OF GOD RECEIVED. ver. 39, 40. 1. Moses' broad request. I beseech.

14. THE GRACE OF GOD ENJOINED. ver. 41, 42. 1. The presence of the Lord. My presence.

15. THE GRACE OF GOD RECEIVED. ver. 43, 44. 1. Moses' broad request. I beseech.

16. THE GRACE OF GOD ENJOINED. ver. 45, 46. 1. The presence of the Lord. My presence.

17. THE GRACE OF GOD RECEIVED. ver. 47, 48. 1. Moses' broad request. I beseech.

18. THE GRACE OF GOD ENJOINED. ver. 49, 50. 1. The presence of the Lord. My presence.

19. THE GRACE OF GOD RECEIVED. ver. 51, 52. 1. Moses' broad request. I beseech.

20. THE GRACE OF GOD ENJOINED. ver. 53, 54. 1. The presence of the Lord. My presence.

21. THE GRACE OF GOD RECEIVED. ver. 55, 56. 1. Moses' broad request. I beseech.

22. THE GRACE OF GOD ENJOINED. ver. 57, 58. 1. The presence of the Lord. My presence.

23. THE GRACE OF GOD RECEIVED. ver. 59, 60. 1. Moses' broad request. I beseech.

24. THE GRACE OF GOD ENJOINED. ver. 61, 62. 1. The presence of the Lord. My presence.

25. THE GRACE OF GOD RECEIVED. ver. 63, 64. 1. Moses' broad request. I beseech.

26. THE GRACE OF GOD ENJOINED. ver. 65, 66. 1. The presence of the Lord. My presence.

27. THE GRACE OF GOD RECEIVED. ver. 67, 68. 1. Moses' broad request. I beseech.

28. THE GRACE OF GOD ENJOINED. ver. 69, 70. 1. The presence of the Lord. My presence.

29. THE GRACE OF GOD RECEIVED. ver. 71, 72. 1. Moses' broad request. I beseech.

HOUSE AND GARDEN

IN THE ORCHARD. Cool, misty shadows 'neath the old, gnarled trees.

A fresh-mown meadow, stretching to the right, Beyond dark shrub and on bearded knees.

When, slipping low, October's magic dew, From gloomy fens transmuted gold draws up.

A dreary quiver 'neath a brooding bird, Stands the shade where dainty notes are hid.

Ends the summer's work; and night is heard, She drowsy dreams repeating what she did.

Ann Scott. And full of busy noise from moor till night.

Or, such autumn life! O buds of June! Beneath these weighted boughs of gold and red.

With hushed and almost reverent step I tread, Breathing once more the delicate perfume

Of fresh-ploughed earth and fields of rosy bloom! O promises fulfilled! O hopes of youth!

With humble heart I place them side by side, Thankful to Higher strength if aught, herewith.

Of ripened, golden harvest doth abide; And for the rest, well! the dear Lord know

Why some fair buds to fragrance never grew! For the following timely suggestions we are indebted to the American Agriculturist.

ORCHARD AND NURSERY

Nurserymen will soon commence to send out stock, and all who have to procure their trees

from a distance ought to send their orders at once. If delayed until the trees are wanted,

the stock of many of the best varieties will often be exhausted. When the trees arrive,

unpack at once, and if the ground is not prepared for planting out, bed in a dry spot

until needed. When ready to plant, the tops should be cut back at least one-third, and the

branches shortened, to compensate for the loss of roots in removing from the nursery. If any

SHRUBBED TREES are found, bury the whole tree in the ground for a few days, and the bark

will usually assume its plump condition. GRAFTING.—Cherry and Plum trees should

be grafted earlier than apple and pear trees. PRUNING.—Continue to prune wild vegetation

is dormant, taking care to cover all large cuts with melted grafting wax, shellac varnish

or paint. A good grafting wax is made of three parts beeswax, three parts resin, and two

parts tallow; melt and mix the whole well together. FRUIT GARDEN.

Most of the directions given under the orchard and nursery will apply here.

RAISIN TREES.—Set as early as the ground will allow, in rows four to six feet apart,

according to the variety. If the old canes were not cut away in the fall, remove now, before

the new growth commences. BLACKBERRIES ought to be planted early, as they are

liable to be injured if moved after they have started. Six feet apart is sufficient if all

suckers are kept out, and the branches pinched back during growth.

CURRENTS.—Make cuttings of such varieties as are wanted, and plant four inches apart

under in rows two feet apart, taking care to press the earth firmly around the base of the

cutting. GRAPE VINES.—Plant as soon as the soil is in proper condition, using no manure. Cut

back the canes to three eyes, only one eye being allowed to grow. Plant 9 ft. wide

apart and apply a dressing of coarse ground bones. Posts for trellises may be set

wherever the fruit is well out. STRAWBERRIES.—Plant out new beds and remove

all runners not wanted for planting from the old beds. Set the plants in rows two feet

apart, and eighteen inches in the rows. Mulch with leaves or cut straw to keep the newly

planted beds from drying out during the summer, and upon old beds to promote growth and

keep the fruit clean. Use well-rotted manure before setting out plants.

KITCHEN GARDEN. EARLY PLANTS.—The simplest way of securing

early plants where but a few are required, is to start them in window-boxes. These

ought to be three or four inches deep, and filled to within half an inch of the top with fine

light, rich garden soil. For raising plants largely, of course they must be sown in a hot-

HOUSE AND GARDEN

and let them remain for two or three days, or until the heat is reduced to about 90 deg.

when the seeds may be sown. Sashes are usually 48 feet, but other sizes will answer.

During cold nights cover with mats or shutters to keep the plants from freezing.

COLD FRAMES are made in the same way as hot-beds, except that no manure is used; the

frame is put upon a spot where the soil is rich and carefully prepared. Stir the soil often

and covering at night to retain the warmth, and then sow the seeds of such plants as do

not require strong heat, such as cabbage, lettuce, etc.

CABBAGE.—Treat the same as cabbage, sowing Early Paris and Early Erfurt for early

Lenormand and Wakeless for late. CABBOTS.—Early Horn is best for early, and

in the garden bed also for late; sow in drills one foot apart.

CHEMIS.—Sow in hot-beds Dwarf White Swiss and Boston Market.

CUCUMBERS.—Cut away the dead tops early. To make a new bed procure a clamp and divide

it: set the single plants of small clusters in rows a foot apart, allowing six inches between

them. CORN.—As soon as the ground is warm enough, plant a few rows of Moore's Concord

or other early. At intervals of ten days, sow this and later Mexican (black but the sweet-

est), Mammoth Sweet and Stowell's Evergreen. Sow in drills two and a half feet apart.

CRESS.—Sow Curled, in shallow drills, one foot apart at intervals of a week.

CUCUMBERS.—A few hills of early Russian may be planted on pieces of soil in a hot-bed; for general crop, White Spine, and for late and

pickles, Green Pickle. EGG PLANTS.—Sow seeds in the hottest part

of the hot-bed; they require more heat than most plants. Low plants, like early, and Purple

and Black Plain for late. HORSERADISH.—Plant sets in rows two feet

apart, in well manured ground. KALE left in from last Fall will need less

water to keep down the weeds and promote growth. German greens and Scotch kale are

sown late. LEEKS.—Sow Early White in open ground, in drills two feet apart.

LEEK.—Sow Flag or Musselburgh the same as onions.

LETTUCE sowed in the open ground last Fall must be uncovered and the soil loosened

between the rows. Set out plants from the cold frame, and sow seeds in hot-bed and open

ground. Curled Silesia, Hanson and Tennisball are reliable sorts.

MELONS.—Treat the same as cucumbers. NUTTING, Cassaba, Skillman's Nettle, White

Japan, and Ward's Nectar are good. ONIONS.—Sow early, in very rich soil, in

drills fifteen inches apart. Plant out sets, potato and top onions for early crop. Yellow

Danvers and Early Red are the best sorts for raising from seed.

PARSNIPS.—Sow seeds in warm water, and sow Curled in drills one foot apart.

PARSNIPS.—Dig those left in the hot-bed over Winter, and sow seeds of Hollow Crown in

drills fifteen inches apart. PEAS.—Plant over well manured trenches

in double rows, allowing room enough between the rows to place the brush. Latest's Alpha,

Carters' First Crop, and Daniel O'Rourke for early; Champion of England or Yorkshire

Hero for main crop. For dwarf McLean's Little Gem. Sow the last in single rows

eighteen inches apart, and not until the ground is well warmed.

PERRINS.—Sow in hot-bed as egg plant. Squash, for pickles and Sweet Mountain, for

stuffing. POTATOES.—Start a few for early use in hot-bed. Those for planting in open ground may

be out and placed in a warm spot for a few days before planting. Early Rose is best for

general crop of early. RADISHES.—Sow thickly in drills, in open

ground at intervals of a week or ten days, for a succession. French Breakfast, Early Scarlet

Turnip and Olive-shaped short sorts, and Scarlet Short-top, long.

HOUSE AND GARDEN

SALADY.—Dig the roots remaining in the garden, and sow seeds for the new crop as for

parsnips. SCORZONERA, or Black Salsify, requires the same treatment as salsify.

SPINACH.—Uncover the beds planted last Fall, and in a few days of warm weather it will

be ready to cut. Sow seeds of Round Leaved in drills, a foot apart, for Spring and Summer

use. New Zealand is best for summer, but is not sown until May.

SORREL.—Uncover the plants and spade a dressing of manure between the rows. It is

excellent for early greens. SWEET POTATOES.—Start in a hot-bed with

two or three inches of compost over them, and when the sprouts are large enough, set in well-

manured ridges. Nansmond and Southern Queen are best for Northern use.

SQUASHES.—After the ground is warm sow Summer Crookneck for early; Boston's Marrow, Marble-head, and Hubbard, for late.

TOMATO.—Start seeds in a hot bed or window-box.

TURNIPS.—Sow a few rows of Flat Dutch for early, and Red and White Strap-leaf for

later. White French and Yellow Stone for turnip-bags sorts.

SEEDS.—The supply of seeds should be ordered at once, so that they may be ready when

wanted. The facilities for sending seeds by mail are now such, that all the smaller varieties

can be sent easily and cheaply by mail. FLOWER GARDEN AND LAWN.

ANNUALS.—Sow in hot-bed or window-boxes, so that there may be plenty of young plants to

use in planting the borders. WALKS may be made as soon as settled

weather comes; gravel and broken rock make the most durable walks.

LAWNS.—Roll and sow plenty of grass-seed where the turf was injured during the winter.

When new lawns are made, prepare the soil by plowing or spading in well-rotted manure.

Red Top or June Grass makes a good lawn when used alone, or both together, with a

little white clover. Use plenty of seed, five or six bushels to the acre.

PARENTALS grow better if divided, at least, once in three years. Attend to this as early as

possible before growth commences. If the soil is not already rich, make it so by adding plenty

of fine manure. ENLISTING.—As one sensibly remarks: Making a profession of religion is like enlisting

in the army. It is very easily done, and is at the most only a promise. Whether the promise

is kept depends on how the recruit behaves; whether he endures hardships as a good soldier,

and fights bravely, and follows wherever his Captain leads.

SELECT

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Provincial Wesleyan Almanac.

Full Moon 1st day 7:30, afternoon. Last Quarter, 9th day, 6:00, afternoon.

New Moon, 16th day, 9:30, morning. First Quarter, 23rd day, 7:40, morning.

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