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Rev. DUNCAN D. CURRIE, Editor.

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HALIFAX, NOVA SCOTIA, FRIDAY, JULY 25, 1879.

No. 30

## NEWFOUNDLAND CONFERENCE.

The sessions were concluded on Friday, July 4th. Considerable time was occupied with the affairs of the Newfoundland Methodist Day School Society. The collections taken up on the circuits supplemented by a special grant of \$900 from the Government, constitute the funds of the Society which are appropriated to aid schools which are inadequately provided for by the regular Government grant. Many schools are considerably aided by the society.

The conversation on the work of God was especially interesting. A public meeting was convened, a synopsis of the religious state, reports from the Districts were read, and short addresses given by several of the ministers present. Most of the reports spoke encouragingly of the spiritual condition of our Societies. The Secretary read a comparative statement showing the progress which had been made during the past four years—and the increase of the past year. The number of members reported is upwards of 7,000, and the increase on the year upwards of 800.

A long debate took place on the relation of the Children's Fund allowances—to present circuit deficiencies, a motion was submitted to the effect that the rate of payment to ministers children be two-thirds of the whole amount. The reason for this motion being the fact that ministers on dependent circuits are only paid at the rate of two-thirds of their salaries, and some of the brethren have suffered large deficiencies on their circuit assessments. The motion was negatived by a large majority. Rev. Charles Musgrave gave notice of motion on the subject to be submitted at the next annual Conference.

The communications on the subject of the Supernumerary Fund were considered and debated on at considerable length. The feeling of the Conference was almost unanimous, and was expressed in a motion to the effect—That in the opinion of this Conference no change ought to be made in the rate of payment to supernumeraries, and that any surplus of income over expenditure should be added to the capital stock.

The balance sheet of the Halifax Book Room was read and commented on. A vote of thanks was passed to the Rev. A. W. Nicolson for his services as Editor and Book Steward. Several brethren expressed themselves as much dissatisfied with the action of the General Conference in appointing a separate Editor and Book Steward, not reflecting on the brethren appointed to these offices, but on the ground of increased expense which was thought to be inexpedient at the present time. We hoped that the two offices would be vested in one person as under the previous arrangement.

Bro. G. H. Bryant who continues in a most precarious state of health, was in accordance with the recommendation of his district, appointed to become a supernumerary. The President and Rev. W. Swann were appointed a committee to receive aid in his behalf. His case is one that appeals strongly to the sympathy of the church.

The following resolutions of the Thanksgiving Fund Committee were submitted to the Conference and adopted. We are highly gratified as a Conference, with the grand movement of our church in proposing by the Thanksgiving Fund to wipe out the debt of our Missionary Society, and to aid certain Connexional Funds, with the object of advancing our operations in the extension of mission work and the strengthening of existing missions. We have however to lament that the present difficulties of our people, occasioned by the failure of our fisheries, and the financial embarrassment of our ministers do not warrant a general canvass of our circuits, as such a canvass might result in the failure of our appeal—or injury to our annual missionary contributions. Nevertheless as we wish to show our sympathy with this movement—the Conference resolves:—

1. That a public meeting shall be held in all our circuits and missions to present the claims of the Thanksgiving Fund to our people, and that a collection be made at that time for this fund; such meeting to be arranged for at the convenience of the superintendent ministers of circuits and missions, and all monies to be sent to Rev. J. S. Peach, treasurer, to be remitted by him to the General Treasurer of the fund.

2. That three-fourths of the money obtained be remitted to the General Treasurer of the fund, for the extinction of the missionary debt, and the other one-fourth to be retained for the aid of our Parsonage Aid Fund.

The Conference has been throughout one of great unanimity, and we doubt not that the brethren will look back to it as a happy and profitable gathering. We missed from our gathering the venerable form of father Shenton, who by his weakness and increased infirmities was prevented from associating with us in Conference. We trust that God will bless his declining years. We were pleased to hear incidentally that he occupied the pulpit twice during

the absence of the Brigus minister. The next Conference is appointed to be held at Carbonear to commence on the fourth Wednesday of June. next W. SWANN.

## STATION SHEET.

NEWFOUNDLAND CONFERENCE.  
REV. JAMES DOVE, President.  
REV. CHARLES LADNER, Sec'y.

- I.—ST. JOHN'S DISTRICT.
- 1 St John's—Job Shenton, Chas Ladner, George P Story; Thomas Fox, Supernumerary. G. S. Milligan, M.A., Superintendent of Day Schools by permission of Conference.
  - 2 Burin—Solomon Matthews.
  - 3 Grand Bank—Thomas Harris.
  - 4 Fortune—Jabez Hill.
  - 5 Petites—James Pincock.
  - 6 Channel—Jesse Heyfield.
  - 7 St Pierre—One wanted.
  - 8 Fortune Bay—One wanted.
  - 9 Flat Island—James Wilson.
  - 10 Sound Islands—James Wilson.
  - 11 Flower Cove—
  - 12 St Anthony—R S Tratt.
  - 13 Bunne Bay and Bay Islands—John Peters.
  - 14 Labrador, Red Bay—J B Bonnell. JOB SHENTON, Chairman. CHARLES LADNER, Financial Sec'y.

- II.—CARBONEAR DISTRICT.
- 15 Carbonear—George Boyd, Joseph A. Jackson; John S. Peach, Sup'y.
  - 16 Harbour Grace—John Goodison.
  - 17 Brigus—Joseph Pascoe; W E Shenton, Sup'y.
  - 18 Cupids—John Reay.
  - 19 Bay Roberts—F G Willey.
  - 20 Black Head—Jas. Dove, President of Conference.
  - 21 Western Bay—R W Freeman.
  - 22 Island Cove—Thomas H James.
  - 23 Old Perlican—William Swann; G H Bryant, Sup'y.
  - 24 Hearts Harour—Charles Myers.
  - 25 Port de Grave—One to be sent.
  - 26 Hearts Content—Gorge Paine
  - 27 Trinity—Anthony Hill
  - 28 Ramdam North—Edgar Taylor.
  - 29 Ramdam South—Thomas L Eland.
  - 30 Green's Harbour—Henry C. Hatner. JAMES DOVE, Chairman. JOHN GOODISON, Financial Sec'y.

- III.—BONA VISTA DISTRICT.
- 31 Bonavista—Jeremiah Embree.
  - 32 Catalina—Joseph Parkins.
  - 33 Green's Pond—Joseph Lister, George Vater.
  - 34 Twillingate—Thomas W Atkinson.
  - 35 Exploits—John Pratt.
  - 36 Musgrave Town—Samuel Snowdon.
  - 37 Musgrave Harbor—Robert Bramfit.
  - 38 Fogo—George J Bond, B. A.
  - 39 Herring Neck and Change Islands—W H Edyman.
  - 40 Moreton's Harbour—James Nurse.
  - 41 Little Bay Island—Wm. Jennings.
  - 42 Betts Cove and Tilt Cove—James B. Heal, George Bullen. GEORGE J. BOND, B. A., Chairman. T. W. ATKINSON, Financial Sec'y.

## NINEVEH.

In the earliest account of the settlement of the earth by its various peoples after the Deluge, we meet with the name of Nineveh.

After recording the exploits of Nimrod, the mighty hunter before the Lord, the sacred writer goes on to say, 'Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city' (Gen. x. 11, 12). These verses have given rise to considerable controversy, as to both the person referred to and the cities he built. 'That land,' is 'the land of Shinar,' and we may with some confidence identify it with Mesopotamia, or the southern portion of it. Asshur was a son of Shem (v. 22), and he may have been driven from his possessions by Nimrod, and then become the founder of Nineveh. So the translator of the English Bible understood Moses' statement. But it may also be rendered, 'Out of that land he (Nimrod) went forth into Asshur, etc.'—i.e., invaded Assyria, and founded cities there-

in. This interpretation accords better with Assyrian traditions than the other. Many expositors translate the last clause of the twelfth verse, 'this is the great city,' and suppose that it means that the four cities, Nineveh, Rehoboth, Calah, and Resen, formed together the great city of Nineveh, just as with us Marylebone, Southwark, Westminster, etc., are compressed under the one name of London. Others regard the four places mentioned as separate towns, and think they can trace their probable sites. These very doubts remarkably fulfil prophecy, as we shall see shortly.

However and by whomsoever founded, there is no doubt that Nineveh grew to be 'a great city,' with a very large population. In the Book of Jonah its extent is described as 'of three days' journey,' and it is said to have 'six score thousand persons that cannot discern between their right hand or their left hand.' One hundred and twenty thousand young children implies a population of at least six hundred thousand. Ancient heathen historians assert that Nineveh was larger than Babylon. They say, moreover, that it was built in the form of a quadrangle; the two longer sides measuring about twenty miles, and the two shorter about twelve miles each. This measurement would make its circuit about sixty-four miles, a sufficiently near approach to the sixty miles represented by Jonah's three days' journey. Mr. Layard's estimate of the size of the city is precisely that of Jonah. He gives for the longer sides of the square eighteen miles, and for the shorter twelve miles each, 'precisely sixty miles in all.'

The extent of Nineveh is by no means the only evidence of its importance. It was the capital of the mighty Assyrian Empire, one of the five great monarchies of the ancient world. The excavations of Mr. Layard and others have furnished abundant evidence of its glory and grandeur. Vast palaces and temples have been discovered, guarded by huge stone bulls, winged and human-headed. Innumerable inscriptions and bas-reliefs on pillar and tablet, and brick, and stone, and wall, tell of the victorious marches of the Assyrian armies, of the battles they won, the towns they took, and the prisoners they captured. We see long lines of slaves bearing tribute from distant provinces, and kings and princes supplicating the mercy of the mighty monarch of Nineveh. The sculptures represent the agriculture, the commerce, the manufactures, and the amusements of the people; and show the pomp and state of the court. Tradition and history and remains combine to testify of the wealth and magnificence and power of the city and of the empire of which it was the capital.

While Nineveh was at the very summit of its prosperity, while it was well-nigh undisputed mistress of the known world, while the terrible conqueror, Sennacherib, and the scarcely less savage and skilful Shalmaneser, were its lords, an obscure Hebrew, Nahum, of the little village of El Kosh, spoke the word of the Lord against it, and predicted its utter downfall and the manner of the overthrow. He describes the marshal array of its soldiery, their uniform of 'scarlet,' reminding us of the red coats of the British infantry, the 'fire of steel' that flashed from the scythes with which the axes of the war-chariots were armed, the mustering of its hosts, and the thundering tramp of its valiant men (ii. 3-4). But all this strength shall be in vain; the doom of the city has been pronounced, for Assyria is the enemy of the God of Israel. 'Why do ye imagine mischief against the Lord?' enquires the prophet; and he declares Jehovah will not make an utter end: 'affliction shall not rise up the second time' (i. 8).

It is quite possible that these words refer to the siege of Jerusalem by Sennacherib, and the awful judgment that should overwhelm it—a judgment so fearful that Assyria never again attacked Jerusalem after the flower of its troops had become 'dead corpses' at the breath of the destroying angel. Wonderfully significant is the silence of the cylinders M. Lyard and M. Botta have brought to light. For sixteen years they boast of the victories of Sennacherib, and they tell even that he shut up Hezekiah in Jerusalem like a bird in a cage; but for eight years there is no record of successful campaigns; the power of the haughty warrior had 'melted like snow at the glance of the Lord.'

But such predictions as the following can only relate to the final overthrow of the city: 'With an over-running flood He will make an end of the place thereof. While they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. And the Lord hath given a commandment concerning thee, that no more of thy name be sown. I will make thy grave; for thou art vile. The gates of the rivers shall be opened, and the palace shall be dissolved. Take ye the spoil of silver, take the spoil of gold. She is empty, and void, and waste. There shall the fire devour thee. Thy crown are as the locusts, when the sun ariseth they flee away, and their place is not known where they were' (i. 8, 10, 13. ii. 6, 9, 10; iii. 15, 17).

In the prophecies just quoted two points are worthy of special notice: the mole of the fall of the city, and its complete desolation. Side by side with the predictions, let us place the witness of ancient historians and more modern travellers.

Herodotus asserts the fact of their capture by the Medes and Babylonians, promising further details in a work which he never wrote. The fullest account, however, comes from the pen of Diodorus Siculus; it is brief, but pertinent and decisive. The Assyrian monarch had gained considerable success against his rebellious subjects, and the coalition of Medes and Babylonians was about to be dissolved. He gave himself up to feasting, and his example was followed by his army. Drunkenness spread throughout the troops. The sentries forsook their posts to join in the general jollity. Meanwhile a welcome reinforcement had reached the Median camp. Deserters carried intelligence of the debauchery and carelessness to Arbaces, the rebel general. He resolved to take advantage of it to assault the city. Probably he would not have succeeded but for another predicted occurrence. *Continual heavy rains had swollen the river Tigris: it overflowed its banks, and broke down part of the battlements that defended the city.* Through this providential breach the Median soldiers pressed; and Nineveh was in their hands. Drunkenness and flood had fulfilled the word of the Lord; now fire performed its allotted task. An oracle had said that the city should be impregnable till the river became its enemy. When the Assyrian king heard of the flood and the attack, he remembered the oracle and believed that all was lost. Thereupon he 'built a large funeral pile in the palace, and collecting together all his wealth, and his concubines and eunuchs, burnt himself.' Such is the testimony of Diodorus, who knew nothing of Nahum's prophecy. The excavations confirm the historian's statement: for, writes Mr. Layard, 'The place had been destroyed by fire. The alabaster slabs were almost reduced to lime, and many of them fell to pieces as soon as uncovered. The places which others had occupied could only be traced by a thin white deposit left by the burnt alabaster upon the walls of sun-dried bricks.' The fire must have spread widely, for its traces were repeatedly found in mounds distant from each other. 'Of another place, Mr. Layard says, 'The whole entrance was buried in charcoal, and the fire which destroyed the building appears to have raged in this part with extraordinary fury.' In the ruins he found melted lead. And M. Botta, at one time sceptical as to the evidence of the work of the fire, admits of yet another place, 'I must acknowledge that I can no longer doubt that this monument was destroyed by fire.'

Diodorus also states that the sack of Nineveh greatly enriched the conquerors, and that vast stores of treasures were conveyed to Ecbatana. The sculptures, too, prove that the city possessed enormous riches.

Before adducing specimens of the evidence—embarrassing by its quantity that shows how perfectly the predictions concerning the complete desolation of Nineveh have been accomplished, let us read the utterances thereupon of the prince-prophet Zephaniah: we adopt the spirited version of Mr. Cox:

"And He will stretch His hand over the north, And destroy Assyria; He will also make Nineveh a barren waste, An arid waste, like the desert. Wild beasts shall lie down in the midst of her, Wild beasts of every kind in droves; Pelicans and hedgehogs lodge on their capitals; Birds sing from the windows; Rubbish heaps lie on the thresholds,

For the cedar-work is laid bare. This is the city, the exulting city, the impregnable city, Which said in her heart, 'I and no other.' How is she become a desolation, A lair of wild beasts! Every one that passeth by her shall hiss, And swing his hand' (ii. 13-15).

See now how thoroughly the threatenings of Nahum and Zephaniah were performed. The earliest witness is the prophet Ezekiel; and his testimony is none the less striking because he too was a prophet. So well known was the destruction of the imperial city, that he could refer to it as a thing of the past (xxxii). The apocryphal Book of Tobit also mentions it incidentally. Two centuries after the destruction, Xenophon marched, during the famous retreat of the Ten Thousand, over its site, noticed the ruins, but knew not of what place they were the remains. Lucia, who lived in the second century of our era, affirms: 'Nineveh hath so perished, that no vestige of it remains at this time, nor can it be easily ascertained where once it stood.' Gibbon, describing the decisive battle between Heraclius and Chosroes, which was fought A. D. 627, says: 'Eastward of the Tigris, at the end of the bridge of Mosul, the great Nineveh had formerly been erected; the city, and even the ruins of the city, had long since disappeared; the vacant space afforded a spacious field for the operations of the two armies.' So completely had the fame of Nineveh perished, that men doubted whether it had stood on the Euphrates or the Tigris. The learned Niebur could pass by the mounds which have so recently revealed their secrets, and mistake them for hills cast up by the hand of nature. Well might the infidel Volvay declare, 'The name of Nineveh seems to be threatened with the same oblivion which has overtaken its greatness.' Sir Arthur Shirley, an Englishman who visited Assyria about the end of the fourteenth century, records, 'Nineveh hath not one stone standing to give memory of the being of a town. One English mile from it is a place called Mosul, a small thing, rather like a witness of the other's mightiness and God's judgment, than of any fashion of magnificence in itself.'

Out of the many witnesses ready with similar testimony, we select one with strong claims to be heard who has connected himself inseparably with the re-discovery of Nineveh, Mr.—now Sir Henry—Layard:

'It is, indeed, one of the most remarkable facts in history, that the records of an empire so renowned for its power and civilization should have been entirely lost; and that the site of a city as eminent for its splendour as its extent should for ages have been matter of doubt.'

He describes one of the mounds as 'a vast shapeless mass, then covered with grass, and showing scarcely any traces of the work of man, except where the winter rains had formed ravines down its almost perpendicular sides, and had laid open the remains of ancient walls. A few fragments of pottery and inscribed bricks, discovered after a careful search amongst the rubbish which had accumulated round the base of the great mound, served to prove that it owed its construction to the people who had founded the city of which the mounds of Nimrod are the remains.' Of another mound he thus speaks: 'The spring rains had clothed the mound with the richest verdure, and the fertile meadows, which stretched around it, were covered with flowers of every hue. Amidst this luxuriant vegetation were partly concealed a few fragments. Did not these remains mark the nature of the ruin, it might have been confounded with a natural eminence.' And he says of the traveller contemplating the site of the ancient city: 'He is at a loss to give any form to the rude heaps upon which he is gazing. Those of whose works they are the remains, unlike the Roman and the Greek, have left no visible traces of their civilization or of their arts; their influence has long since passed away. The scene around is worthy of the ruin he is contemplating; desolation meets desolation; a feeling of awe succeeds to wonder; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by.'

Do the prophecies concerning the ruin of Nineveh need a more suggestive commentary?—*Christian Missionary.*

Pickard Rev 11, DD

OUR SERMON.

THE GROWTH OF EVANGELICAL CHRISTIANITY.

A SERMON PREACHED IN BOSTON, A. D., 1875, BY REV. MATTHEW SIMPSON, D. D., BISHOP OF M. E. CHURCH OF THE UNITED STATES.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—Isaiah 21: 11, 12.

The words selected for this evening's meditation are contained in the prophecy of Isaiah, twenty-first chapter, and parts of the eleventh and twelfth verses: Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. The prophet in vision, places a watchman on his tower looking out over Mount Scir. The people are agitated, and in the night, just before the dawn of morning, an anxious inhabitant comes to the watchman and earnestly inquires, "Watchman, what of the night?" and in his anxiety, showing his deep concern, he repeats the question, "Watchman, what of the night?" What news do you bring of the enemies? What dangers are around? What prospects of deliverance may be entertained? The watchman replies, "The morning cometh;" the night is almost past; the danger is over for this special period; the light is abating, and no enemy need now be expected. But the danger is not past: "The morning cometh, and also the night." There is still necessity to keep an outlook; the foe have not entirely abandoned their project; there is still danger; but then he adds, "If ye will enquire, enquire ye." That is, it is proper to ask these questions; it is right to be interested; it is well to make this enquiry. "Come again; return, come." You may approach at all times while I am on the tower and ask questions; he is concerned for you. "If ye will enquire, enquire ye: return, come," is a word of encouragement.

If these words were spoken in special reference to the condition of the city, they probably indicated a temporary deliverance from the power and thralldom of Babylon, which the prophet had foreseen. But he saw further; a night to come; that after the temporary deliverance, there should come other dangers, and a night settle down upon the land. But in connection with the passage I have this evening read, the prophet sees one coming, clothed with robes of office, upon whose shoulder was the key of dominion, who could open and no man shut, who could shut and no man open, and the prophet's vision centres around this great personage. We are told that all Scripture is given by inspiration of God; that it is not of any private interpretation; and we are told also that the testimony of Jesus is the spirit of prophecy, and these prophecies, directly or indirectly, lead us to the coming and triumph of our Lord Jesus Christ; and the question I ask to-night, is that which may be asked of every watchman on the towers of Zion: "What of the night?" What are the prospects of the Christian Church? What are the indications of the times?

The first remark I have to make is this: That the spirit of revelation, the spirit of Christianity, not only allows but encourages free inquiry. It trusts our judgment, our understanding, and so far from repressing any investigations, the spirit of Christianity bids welcome to them all. Whether they are in reference to the heavens above us, the depths of the earth beneath us, the antiquity of man on the earth, or any facts, if connected with God's government, and man's relation to Him—the spirit of Christianity, I repeat, not only allows but encourages the utmost freedom of inquiry. That which is not true, cannot stand; though the world should combine to uphold it. That which is not true, ought not to stand, and truth should be the object of all our inquiry. False systems may shun investigation; that which feels it has the truth, courts the fullest examination; and so it is with the spirit of our Christianity. And better for humanity that man should occasionally err, better for humanity that reason should sometimes fly beyond the province, or attempt to fly beyond the province assigned it, than thought should stagnate, or inquiry should be repressed. To all thoughtful men I will say, "If ye will enquire, enquire ye: return, come." Study the volume of revelation; study the volume of nature; read the thoughts of the best thinkers; compare them with the Divine Word; and in the end all shall be found in some form to harmonize with that Word which shall stand forever. My interpretations of it, and your interpretations of it, may sometimes be found to be defective; some of our systems, possibly, may be shaken, and some of our opinions may possibly be rudely jarred, but in the end, the truth, which alone

is worthy, shall be found and shall triumph.

The second suggestion connected with this passage is, We are not to expect in any great movement on earth, perpetual and unvarying success. "The morning cometh, and also the night." God has so ordered that great movements seem to be—as least in part—cycles. It is thus in nature: we have the morning and the evening; we have the summer and the winter. You know in our own experiences we have not always the sunshine of joy, nor the winter of sorrow. It is oftentimes the case that we mistake when we fancy there may be loss of progress. We sometimes see the planets receding from the sun, sometimes approaching very near, and passing beyond; they seem to us to move irregularly, but the eye at the centre sees these planets moving in unbroken order. So there is success, so there is progress, oftentimes, when we do not see it. There would be no strong trees, if there was perpetual summer. The winter and the period of rest is needed, as well as the period of bloom and fruitage. Though sometimes it may seem as if there is delay, or actual retrogression, yet at the same time, as with those bodies in the heavens around us that are in motion, there is one great central point around which if it takes myriads of years for them to circle, they will move and ultimately finish their course. God regards not time as we do. One day is with the Lord as a thousand years, and a thousand years are as one day.

Having said this much, I approach more especially the line of thought marked out for your consideration this evening, and that is this: That Christianity, and chiefly in its evangelical form, is in constant advance, and that it is beginning to realize the declarations of the prophecy that the kingdoms of this world have become the kingdoms of our Lord, and His Christ. How singular that the Apostle exiled to the little island, from which he could scarcely see the continent, with every form of earthly power opposed to Christianity, should yet take up his harp and proclaim that the time was coming when Christ shall be King of kings, and Lord of lords; and should look till change after change, the breaking of the seals, the opening of the pages, the kingdoms of this world shall become the kingdoms of our Lord, and His Christ, who has said, "My kingdom is not of this world," and who has forbid His followers to take the sword, even though for His defence. If then, we take up this line of thought in reference to Christianity, I think we shall find that from age to age, and especially in this age of ours, evangelical Christianity is constantly gaining influence and power.

I am aware there are many thinkers who have a supicious indifference as to the forms of religion, and who tell us that humanity is poor equally well situated under whatsoever form a nation shall adopt. Men in Christian lands are speaking of the benefits of paganism, and are bringing sentences out of heathen writers which they compare with the beautiful sayings of Jesus of Nazareth. There are some that tell us that Mohammedanism is as rich in truth and as favorable for the exaltation of humanity, as Christianity, and that no matter what may be the religious form, a nation will advance about equally well under the system that is taught. Let us compare, then, for a few moments, the different forms of thought in reference to religious subjects:

And first is paganism. When Christianity appeared in the world, the entire population of the globe was pagan, with the exception of the inhabitants of the land of Palestine, and of such of the people of the Jews as had gone to dwell in other countries. Palestine, itself, had been conquered by the Roman power, and every government on the earth was in pagan hands. We have seen the many changes,—events of which I will not dwell upon, till to-day there are but two leading kingdoms that are pagan,—China and Japan. There are some smaller nations and tribes contiguous to China, and in Africa, which are pagan, but they are unimportant peoples and tribes. What has occasioned this change?—The preaching of the gospel of our Lord Jesus Christ. The civilization of the world to-day is in the hands of Christian countries. I need not refer you to the question where are the armies, navies, schools, universities, presses, hospitals, institutions for the benefit of humanity, and you will answer, "In the hands of Christendom." Paganism has failed to elevate humanity.

If we pass to Mohammedanism, the answer is about the same. There is but one strong Mohammedan power in the world to-day,—Turkey; Persia is a secondary power. There are also a few small tribal nations—such as are in Tartary; and in the interior of Africa—that are Mohammedan; but the greatest Mohammedan power—Turkey—is kept in being simply by Christian nations. Were it not for the interference of England and of France to-day, Russia would sweep the Sultan from his throne, and Turkey would become a Christian nation. Full three out of

four people, residents of Turkey in Europe, are Christian in creed. The system, then, which has not gained power sufficient to maintain itself in the face of Christendom, but lies on the arm of other nations, has certainly not imparted strength to humanity. Mohammedanism has yielded before the progress of Christianity in these latter days. Thus Spain, that was Mohammedan in large part, is Christian. Algeria is taken under the dominion of France. Russia has swept down over the northern provinces, which were owned by Persia, embracing the inhabitants of the Circassian mountains, of Georgia, and has conquered part of Independent Tartary. Christian nations have continually encroached upon the borders of Mohammedanism; and a very singular fact obtains to-day, that were it not for the express command of the European powers, the revolution in Bosnia would in all probability destroy the Sultan's power.

I had testimony on this subject of evangelical religion and its power, a few weeks ago, in which I was deeply interested. I listened to a sermon delivered by Cardinal Manning, the head of the Catholic Church in England, and who will be, as is supposed by many, the probable successor of Pope Pius IX. It was an anniversary sermon on the "Restoration of the Roman Hierarchy to England;" and he was endeavoring to show that the establishment of the Roman hierarchy would be a great benediction to England. One of his arguments was, that the loss of that hierarchy had on two occasions been followed by great loss and disaster to England. He spoke of the age that followed Henry VIII., and then of the age that followed the loss of the Roman hierarchy in England 1688, and said that the nation passed into infidelity and degradation till the middle of the eighteenth century; and then pursuing, added, "Had it not been for one man, a man in whom there was much to admire, as well as much to blame—I may as well name him,—and it not been for Wesley, this evangelical doctrine of justification by faith, his stirring presentation of great cardinal truth,—no man can tell how long England would have sunk to-day." From such a quarter, the testimony was a very significant one, but I quote it only to show the general consent as to how low the leading land of England had sunk in the middle of the last century, and that evangelical truth rose in the face of all that opposed it, till it has become the power it is to-day.

In the year 1500, just before the time of the Reformation,—for Luther's era, or the commencement of his public labors, was about 1520,—the whole Christian world was under the domination of the papacy, as far as government is related, with the exception of the inhabitants of the then exceedingly limited kingdom of Russia. A small population centered around Moscow were of the Greek Church, but no other government on earth at that time,—no other Christian government,—was based on any other form of religion but that of the Catholic. When the Reformation occurred in Germany, it took nearly a half a century to settle the relative positions of the people. The great protest—political protest—was made in 1539. At the end of that period you will find that Austria, Italy, France, Spain, Portugal, the Netherlands, and a number of the German States, remained Catholic. The lands which were Protestant, were England, Denmark, Norway, Sweden, small parts of Germany, with the kingdom of Saxony, and a portion of Switzerland. Now the fact to which I wish to call your attention is this: No country whose political power was ever wielded by Protestant influence, has since become Catholic! Examine the whole line of history: Holland has become Protestant; Switzerland, which was about half and half in population, has now become a united confederation, and the population is about three-fifths, or a little over, Protestant. Then consider the change that has occurred with regard to Protestant lines. Has any Catholic country become Protestant? After the discovery of America, as you know, by the bull of the Roman pontiff all America was divided,—or the discovery was divided,—between the governments of Spain and Portugal, and all America was consigned to Catholic dominion; and in 1559, whatever of Christian power there was in America was for the Catholic form. There was no Protestantism on this entire continent. To-day how does America stand? One small corner, Patagonia, is heathen; South America, Central America, and up to the northern line of Mexico is Catholic. All the continent, from the north line of Mexico to the North Pole, is under Protestant government.

And now consider the changes that have been in our day: With the commencement of the present century,—1800,—the line of the English government transferred to the United States was from the Atlantic to the Mississippi, from the Lakes to the thirty-first degree of north latitude; and this was all the part of America that was

then under a Protestant power, excepting Canada, which had been taken from the French about a half century before. In 1750 there was no Protestant power with the exception of within this line which I have mentioned. What is it to-day? In three quarters of a century, France gave us the whole territory west of the Mississippi; Spain gave us Florida, embracing the Gulf coast to the Mississippi; from Mexico we have received California, Utah, New Mexico, Arizona, and Texas. At the beginning of the century there were but about eight hundred thousand square miles, or a little over, of Protestant territory on the continent. To-day, in the United States alone, there are three million six hundred thousand square miles. In other words, at the commencement of the century, three-quarters of its present territory was under Catholic dominion.

Now turn to Europe. As I said, Holland, that was for a time Catholic, became Protestant. The government of Poland, one of the strongest of Catholic governments, was divided between Russia, Prussia, and Austria,—two-thirds of it to Russia. With the exception of the part which has gone to Austria, all that was the large, and at one time the powerful, government of Poland, is to day under non-Catholic dominion,—either under the Protestant or Greek Church. Russia has extended her borders immensely, and is doing a glorious work in unifying some hundred different tribes, and leading into one language some forty different dialects.

But another thought: If we take the outlook of the world, how is it with regard to the population? Unless you have thought on this subject, you will be, possibly, surprised to think that nearly all of the future outlook for the growth of this world, lies in countries under Protestant rule. Look at the vast territory of the United States, and of British America,—the vast unoccupied fields! Turn your eye to Australia and the Islands adjacent, themselves united,—an empire! Look at Russia, that embraces in its boundaries a territory more than equal to the whole of Europe,—is non-Catholic! Turn your attention to the islands, and how many of them are under English sway? The growth of the world is almost wholly in the direction of non-Catholic nations. France has a territory without outlet except her province of Algeria, and some little colonial possessions. Spain has lost all her possessions but Cuba and Porto Rico, and to-day they are troubling in the balance; and if Cuba becomes independent, it will soon be non-Catholic! Then Portugal has lost her possessions in South America, and has but comparatively little in the East Indies. England has a great part of India. Herdard has a large part of South Africa,—the border running up from Cape Colony, Swaziland, and the territory on the east side of the continent. Malacca, that was pagan has become by a ruling house Protestant; that is, missionaries have free access, and the ruling house of Malagascar favors the Protestant religion. And wherever Protestantism and Catholicism have stood face to face with perfect freedom, Protestantism has always gained, except by the influence of immigration.

Now I ask who is in the advance? I have only time to suggest this thought: You will find in the line of advance the most evangelical churches. Whoever the most wholly and earnestly preaches Christ, exalts the Cross with all its glory, that class is on the advance line. To-day the hearts of the nations are stirred. Witness the uprising in England. The masses crowding around to listen to the simple story of the cross. Look at this country where the people are gathering to hear that story told. Nay, look at this audience in Boston,—the centre of literature. Your public halls filled with audiences on week-day night, listening to Gospel sermons, a thing unknown before. It is a new manifestation, a new power, and the world is yours. I have not time to dwell on the outlook now. Christianity stands like the Saviour Himself, with arms outstretched, and its invitation is to all the world everywhere. Christianity is like a stone cut out of the mountain without hands, that is rolling on to fill the whole earth. The governments that were pagan have ceased. The governments that were Mohammedan are breaking down. The governments that forbid the Bible to circulate among their people are crumbling and falling. With a free Bible, and a free Gospel everywhere, soon shall be heard through all the earth the words of Jesus how they ring. Tell me of Demosthenes, tell me of the orators and philosophers of other days. Who reads them? The lettered few, the leading minds, the students. Who pores over the page of Homer with all its beauty? Your young men in the seminaries and colleges; but the words of Jesus are read everywhere; translated into more than two hundred languages; you will find them in the palace and in the hovel. When a native

prince came to England and asked Victoria the secret power of the British Government, she took a Bible in her hands, and said, "It is in that book." Kings follow it, and the poor people embrace it. The words of Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest," ring out to the working man, the weary man, and the widow comes and rests beneath the Cross. The poor man finds his treasures there, the eyes of the blind see out of obscurity and out of darkness. The limbs of the lame leap for joy. Oh! go out into the world, go into our hovels, follow the scattering population where you may, and the hearts of the people turn to the blessed Saviour—Humanity will soon join in the utterance of the dying girl of whom I was told some time since. Her tears were giving away, her articulation almost gone; her lips moved, and her friends who gathered around her bed were anxious to know what she said, and as they bent the ear and listened, she said "bring;" and they brought her medicine, and they brought her water, but she shook her head. And she spoke again and said "bring;" and again it was only "bring;" and they almost despaired, after trying everything to find what she wanted, till at last she summoned breath enough and said,

"Bring forth the royal diction, And crown him Lord of all."

GOD THE GIVER OF STRENGTH.

Let me remind you that the strength which the Lord gives to His people, is not meted out at once and in full measure. It is given according to the desire, the capacity, the faith, the need, the duty, the trial. The lowest powers we have—our bodily powers—get by growth, and they grow by exercise. Such is the law of our physical childhood, and no other is the law of the childhood of our spiritual being. You may not hope that all the spiritual strength that you know you need, shall be at once infused, that the strength and stature of the perfect man in Christ Jesus shall at a leap be reached. The grace that strengthens is not given in the gross, there is no full stock of it at first bestowed to be laid up and drawn upon by us as we require. The Giver of it holds it over in His own hands, and He deals it out in the wisest, kindest, most beneficial way. Our safety, our comfort, our progress, are wrapped up in an abiding sense of our continued and entire dependence, and He evokes and He sustains that sense by keeping us in His hand, obliging us to repair every day afresh to Him for fresh supplies; by giving the strength, not beforehand, but only at the moment it is needed; by giving more than is asked and longed for; by giving the more, the better use that is made of what already had been given; by giving the more, the more trust is put upon His promise, and the more effort in the exercise of that trust is made. Consciousness of weakness is the way to the gaining of this strength. "He giveth power to the faint, to them that have no might he increaseth strength." It is out of weakness they are made strong. It is "by waiting" on the Lord that they renew their strength, that they mount up with wings as eagles, that they run and are not weary, and walk and are faint not. Blessed are they whose waiting eyes are ever toward the Lord, whose strength is the Lord's. They go from strength to strength on this their earth's journey, and in Zion shall every one of them appear before the Lord. "And blessed be he, the God of Israel, who giveth such strength and power unto his people. Now unto him that is able to keep you from falling, and to present you faultless before his presence with exceeding joy; unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, to the only wise God our Saviour, by glory and majesty, dominion and power, both now and ever."—Wm. Hanna.

Ice is now largely manufactured in the South. From Florida to Texas machines are being put in operation at frequent intervals. The actual cost of manufacturing from the St. John's River is said to be about 70 cents a ton, including storage and delivery. As northern ice used to retail from \$10 to \$15 a ton there, it is plain that a handsome profit results for the manufacturer after paying his price so low as to drive all natural ice machines from the market. One of the machines, in which ammonia is used to do the freezing, turns out ten tons of ice daily in the form of blocks about two and a-half feet long and ten inches in thickness. The congelation is perfect, and many say said to prefer ice thus made to that formed in the laboratory of nature.

On the daughter of one of the Rev. J. of South T. zealous sup. Highly thoughtful. She's gone. And all t. Why should I. Her grief. We wept. Is left. And heart. To all the. She fought. She tried. And could. Show you. No more. No more. She—front. She—front. As "dark. For here. There—. Her grief. Is man. You there. They th. To those. A new. Then wept. But stri. July 187. Bro. Jan. While yet. Weeched I. Island. There also. tween that. the enjoy. favour, an. type. A r. the house. and devote. of the sick. Convert. the Free B. united with. time after. Free Bapt. through in. Up to tw. in his ac. church. noon, he. and havin. too much. vailing, un. filled and. and while. the shore. sight of h. perished. hours after. not, is no. Christ. Grown. town. eight on. early on. Ioh. m. I have. age and. he sought. and I. until. in. stance. realities. for duty. who can. form. of God. up this. to him. member. ed his en. remark. taken. and that. might. live fore. Now. lost, for. whose. proved. deeply. which. penit. denied. than. I. him to. he did. I. While. such as. to his. she was. for God. die was. He. one. of his. the. did. ought. be. some. m. Amid. peared. And. W. And. and. mercif. in. great. taken. If.

OBITUARY.

IN MEMORIAM.

On the death of Mrs. Henry Rush, a daughter of the Rev. John Reynolds, Sr., one of the preachers contemporary with the Rev. John Wesley. Mr. Henry Rush of South Topham, Suffolk, was one of the zealous supporters of Methodism, and was highly thought of by all classes in his locality.

She's gone! that soldier of the cross, And all that's left behind are tears, Why should we weep—is not our loss Her gain?—This nature interferences.

We weep because one saint the less, Is left to battle with the foe, And bear the torch of holiness, To all the sons of men below.

She fought the fight—the saint the race, She trod the path the saints have trod, And coming by redeeming grace, She won the prize through Jesus' blood.

No more her sacred hands shall bless! No more her loving voice be heard! She—from the vale of sin's distress, "Flaw to her mountain as the bird."

As "darkness covers all the earth," So brightly shines that heavenly place, For here—her goodness makes a dearth There—but a sinner saved by grace.

Her glorious banner of the cross, Is in another sphere unfurled, Yet, though the stars the heavens emboss, They ting their radiance on the world.

To those who loved her she hath left, A sacred ray of heavenly light, Then weep not though we feel bereft, But strive to follow in her flight.

July 1879. OAKENBROUGH.

Bro. James Obed was a Swede by birth. While yet a young man, he was shipwrecked in the neighborhood of Cape Island. There he afterwards settled, and there also he found a Saviour. For between thirty and forty years he lived in the enjoyment of the Divine light and favour, and his piety was of no ordinary type. A regular and loving attendant at the house of God, he was no less faithful and devoted in ministering at the bedside of the sick and dying.

Converted under the ministrations of the Free Baptist Church, he immediately united with that body, but removing some time afterwards to Cape Negro, where the Free Baptists had no church, he at once threw in his lot with the Methodists. Up to the last Sabbath of his life, and within twenty-six hours of his death, he was in his accustomed place in Cape Negro church. On Monday, 7th July, about noon, he was out taking up lobster pots, and having, it is believed, loaded his boat too much for the sea that was then prevailing, and almost before he was aware, it filled and sank. No help was at hand, and while he evidently tried to swim for the shore, his strength gave out, and within sight of his distracted daughter-in-law, he perished. The body was recovered some hours afterwards. The spirit, we doubt not, is now in Paradise.

Charles H. Murdock, youngest son of George and Alvina Murdock, of Bridgetown, after struggling with disease some eighteen months, departed this life very early on the morning of Thursday, the 10th inst., aged 15 years.

Favoured as he was by religious parents and surroundings, by his statement he ought, but did not, fully and from the outset devote himself to God's service, until under the above trying circumstances, coming face to face with eternal realities, and feeling himself unprepared for death, it was the satisfaction of those who cared for his soul to witness in him a certain submission under the mighty hand of God. The ordeal of his having to give up this world with all its connections, was to him very severe. But with that early manhood which appeared in him, he viewed his case, both rationally and seriously, remarking to his dear father, that if taken away, he would be missed in this, and that, and the other particular. But might it be better than that he should live for evil?

Nor were his former advantages wholly lost, for in view and as proof of their wholesome tendency, he now severely reformed and condemned his past course, deeply anxious for that divine forgiveness which is ever in readiness for the true penitent; and that he was such he evidenced; and assisted as he was by Christian friends, and God's word referring him to Jesus Christ alone for salvation, he did not seek for mercy in vain.

While under that emotion which, in such a case, belongs to a devoted parent, to his dear mother he expressed the wish she would not sorrow too much for him; for God had forgiven all his sins, and to die was only to sleep.

He signified his desire, if he had but one hour's relief from the severe pressure of his affliction, to talk particularly to all the family, and, as far as practicable, he did so. He was wishful to have matters right between himself and his former associates, and as he could, he talked to some of them, wishing the same advice might be given to others of them. Amongst the matters with which he appeared particularly interested, were those:

"Jesus love me! this I know, For the Bible tells me so," etc.

And— "There is a beautiful land on high, To its glories I fain would fly: When by sorrow pressed down, I long for a crown," etc.

At length with his mind thus exercised, and severe bodily sufferings, God was mercifully pleased to sign his release, and in great peace and quietness his spirit was taken home.

If in the day of trouble our young

friend found himself out of the right, i. e., in the wrong way, and that God has looked graciously upon him, and has taken him to himself, does it not speak to his companions to prepare to meet God? To seek him while he may be found, and to call upon him while he is near.

When the great destroyer snatches a loved member from the home circle—and everywhere he was wont to be there is a vacancy—is among the times to mourn. But all this sorrow is greatly ameliorated, by so much that is cause for gratitude; and by the consideration that the Lord liveth, and ruleth all things well.

When the day and hour came for the interment, on the 12th, a large and respected assemblage showed their sympathy and regard on behalf of the deceased and bereaved, by collecting at the house. Together with other religious exercises conducted by the brethren of the circuit, with a reference to Eccl. 7, 2, as well as on the Sabbath, were addressed words designed for comfort, and for wholesome counsel.

May God administer consolation to the sorrowing, and sanctify these solemnities to old and young.

J. F. BENT. Bridgetown, July 14, 79.

EDITH GEORGINA HART, DIED SEPTEMBER 21ST, 1878.

Edith, darling, thou hast left us, Life, though the bad scarce begun, Ere a Saviour called thee upward "To a land beyond the sun."

Darling baby! many an household Mourn thy little stay below, And although we miss the sorely, Though we're staggered by the blow.

It is not for us to question, Why? for ah! we cannot tell, We are told to trust our Saviour, Who in love doth all things well.

'Twas in mercy that he gave thee, Though He's taken thee again, Though we're passing through the waters, Shall we murmur or complain?

He has called thee, our affections Perhaps to wean from things we love, Perhaps we thought but of the earthly, And forgot the world above.

God knows best, and we will trust Him, Though our faith is sorely tried, "Let the children come," said Jesus, Shall His wish be thus denied?

Ere the tiny bud had opened, Came the reaper, and in love, And in mercy, plucked the fairest, To adorn the wreath above.

Oh ye parents! cease your mourning, Look above and be of cheer, Well the Gardener knew his flower Would but droop and wither here.

Mother think your darling's happy That ere sin had left its stain, She was taken from all sorrow, Ne'er to know a grief or pain.

Grieve no longer, friends! for though she Never more to us will come, We'll look forward to a meeting, In that happy, heavenly home.

If the cross we bear with patience, Brighter then will seem the crown, With our Captain's help we'll conquer, Ne'er depending or cast down.

Now, though doubts arise, and murmurs, And, although, no reason's given, Why in mystery we're shrouded, 'Twill be all made plain in heaven.

And we love to think she's watching, Waiting, till life's battle o'er, We again behold our darling, And shall meet to part no more.

E. K. HERDMAN.

BESSIE WETMORE'S FAREWELL.

The world's receding out of sight, As home and there we go; Sweet Bessie Wetmore in her flight "O'ercome her latest foe."

Death's dire alarms gave her no fears; Her Lord was by her side; No long remorse to cause her tears; For heaven thine she sighed.

That lovely form, angelic mould, But fourteen years passed o'er, Was called to walk those streets of gold, Her Jesus to adore.

Was called and numbered with the blessed, To sing sweet music there, In that eternal home of rest, Where all is bright and fair.

Who saw sweet darling Bessie then, About to pass away, With angel spirits to attend, Clothed in their bright array.

Who saw her dying and resigned To cross her little brook, Without one pang to cross her mind, Or yet one lingering look.

Hear her sweet words of mother dear! I see my father now; He comes to soothe thy falling tear, And cool my fevered brow.

But we'll come in angel form, Watch o'er thee through this night; And tarrying till the dawn of morn, With thee will take our flight.

With thee we'll cross the river, ma, Walk closely by thy side; And we will be thy morning star, When thou, ma, ma, hast died.

We'll walk those lovely streets with you, That never lose their glow; There never more to say adieu, Or night of parting know.

Hers I must bid you all adieu, Come pass me a good night, I'll wait in heaven to welcome you; In you take sweet delight.

Your pains and cares will then be o'er, You'll sing Immanuel's song, I'm only passing on before, And will meet you o'er long.

A happy meeting that will be, Our friends' must all be there, When eye to eye we there shall see, And palms of victory wear.

SWORN STATEMENT OF A BOSTON POLICE OFFICER.

H. R. STEVENS— My exposure I took sick about five years ago with Rheumatic Fever, from which I suffered about four months. When I recovered from the fever I found myself suffering with pain in my side and constipation which brought on the piles. I consulted a physician, and paid him over \$200 for attending me, and all the while I was gradually growing worse. Then one physician after another was employed, until seven of the best physicians of Boston had taken my case in hand. On consultation between several of the leading physicians, they concluded my complaint was not a local general debility, but great difficulty in breathing, and an insister was required to afford me relief. Through the kindness of one physician I took from the Dispensary of the Boston Dispensary, a medicine called "Vegetine," and I faithfully tried it, and found that each physician prescribed. From my long sickness, and the vast amount of medicine used to overcome the great pain, my kidneys became badly affected, and I suffered excruciating pain on the small of my back, with great difficulty in passing my urine. The physician said I was "dyspeptic," and that my system was "deranged," and that I was "not to be trusted." My suffering from indigestion was so great that it was impossible to keep any food on my stomach, and thus I was gradually growing worse from my weakness. I took a prescription from a celebrated physician, and I took it for some time, but it did not do me any good. I then took a prescription from another physician, and I took it for some time, but it did not do me any good. I then took a prescription from a third physician, and I took it for some time, but it did not do me any good. I then took a prescription from a fourth physician, and I took it for some time, but it did not do me any good. 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**MONEY WANTED!!!**

The Book Steward finds, on entering the office to which he has been appointed, that among the "Liabilities" of the establishment are various sums either already overdue to publishers in England and elsewhere, or about to become due for notes in the bank, amounting together to several thousand dollars; he is, therefore, compelled to very earnestly call upon every person who is indebted to either the Book Room, the "Wesleyan" newspaper, or the Printing Office, to the extent of even a single dollar, to help him by an immediate payment of the amount due.

H. PICKARD.  
July 21, 1879.

**THE WESLEYAN.**

FRIDAY, JULY 25, 1879.

The Book-Room and Editorial departments of the Conference Office in Halifax, are being worked separately. It is important, therefore, that our correspondents should remember, that all letters relating to the business of either the Book Room or the Wesleyan office, and all remittances of money for the Wesleyan and for the Book-Room, should be addressed to the Book-Steward, and not to the Editor. And all books to be noticed, and all communications and advertisements designed for insertion in the Wesleyan, should be addressed to the Editor, and not to the Book-Steward.

It has been necessary, in many instances, within the last few weeks, to change the Post Office address of subscribers of this paper. It is desirable that the address of our patrons, on our mailing books, should be thoroughly accurate. We hope all our subscribers to whom the Wesleyan does not go properly addressed this week, will, immediately, send to the Editor a postal card, stating what the erroneous address now is, and carefully indicating what the address should be.

**THE IRISH CONFERENCE.**—The one hundred and tenth Irish Conference was held last month in Belfast. It was the first Conference held in Ireland since the union of the Wesleyan Methodist and Primitive Methodist Churches. It was the largest Conference ever held in that country. The Conference consisted of two houses—the ministerial, numbering about 200 ministers, and the representative, numbering about 120 ministers and 120 laymen. The number of members reported is 28,487, a decrease of 1,160. This decrease was occasioned by the refusal of many of the Primitive body to unite with the Wesleyans.

Six churches, four parsonages, and two school-rooms were erected during the year, at a cost of about \$12,000. The amount of debt paid off during the year was \$1,850, and the remaining debt is \$8,802. There are now in connection with the Conference 408 churches, providing accommodation for about 70,720 hearers. The Rev. W. McMullen was elected delegate to the General Conference of the Methodist Episcopal Church. The ministers' conference adopted resolutions unanimously expressing the conviction that the class-meeting "should be maintained in unimpaired influence, and, if possible, rendered more generally useful."

The London *Watchman*, in referring to the action of the Irish Conference on the subject of class-meetings, urges the importance of attendance at class, as the one test of membership. The London *Recorder*, in a leading article on the same subject, takes a somewhat different position. Both papers, however, strongly urge the advisability of maintaining class-meetings as a peculiarity of Methodism, and as an invaluable means of grace. We extract from the article in the *Watchman* in type and it will appear next week.

**THE FRENCH CONFERENCE.**—The French Wesleyan Conference was held at Lausanne, Switzerland, in the last month. Lay delegates were in attendance for the first time. The principal difficulty with which the Conference was confronted was the financial situation. Relief was looked for from the Missionary Committee of the English Conference. But as the debt of the Missionary Committee is already very large, and is growing at the rate of \$5,000 a month, no help could be obtained from that source. The Conference determined upon retrenchment; and hopes to reduce the deficiency in the coming year.

We regret to have to announce the death of Rev. Frederick J. Jobson, D. D., of London, England. He entered the ministry in 1834, and has been a prominent minister in the ministerial ranks for many years. He has been a strong man in our Methodist Israel. During the last

seventeen years he has held the position of Book Steward of the British Conference. We have not yet learned the particulars concerning his death.

We earnestly request all our ministers in Canada, in Newfoundland, in the United States, and elsewhere, who regularly receive the Wesleyan, and are interested in the purposes that it aims to accomplish, to send us a Postal Card for our Postal Card column, containing items of news suitable for our paper, when such items are within reach.

**CORRECTION.**—Some errors appeared in the article in last week's Wesleyan from the pen of Rev. Joseph Gaetz, through the oversight of the proof-reader. In the first sentence the word "Wesleyan" should have read "Messenger." The words "Pedobaptist home" should have read "Pedobaptist house." And in the last sentence, instead of "Grateful for your progress," it should have read "Grateful for your prayers."

**POSTAL CARDS.**

DIGBY, July 22, 1879.

A tea meeting and festival held in the vestry of the Methodist church, Digby, on the 8th, realized \$37.50. The rain coming down in torrents hindered many from coming, but still the affair passed off very satisfactorily.

A Tea Festival was held in our new church on the "Neck Road" on Tuesday, the 15th. The day was most beautiful. Not many short of 400 persons were present. The arrangements, in order, the financial results were very cheering, viz., \$112.50.

Great climacteric disturbance here last week. Within 30 hours, the thermometer fell from 90 in the shade to 52. This was the most remarkable change at this time of the year perhaps ever witnessed in this part of the Dominion. R. W.

FREDERICTON, July 22, 1879.

A large audience met in the Lecture room of the Methodist church in this city on Friday evening last to welcome their new pastor, the Rev. E. Evans. The Rev. W. W. Brewer opened the service and introduced Mr. Evans to the congregation. Addresses were delivered by Rev. Henry Daniel, A. Rowley, Esq., Recording Steward of the Marysville circuit; S. D. McPherson, Esq., and Wm. Lemont, Esq. We have recently paid one thousand four hundred dollars of the debt on our church. This is a direct result, Mr. Editor, of your effort to lift the debt. We are full of good courage and hope for the future. M. D.

MARYSVILLE, July 22, 1879.

The Rev. W. W. Brewer and lady, received a cordial and most hearty welcome from the people of Marysville, on Wednesday evening last. We are earnestly praying for and expecting days of spiritual prosperity on this circuit. R.

**CORRESPONDENCE.**

**HOW SOME PEOPLE ARE AFFECTED BY THE LIBERALITY OF THEIR MINISTERS.**

WITH OTHER HEADS AND POINTS.

Some on dependent circuits and on missions, whose ministers have contributed liberally towards the payment of church debts, &c., say: "They must have means." This is said in a depreciative tone, emphatically designed to carry the impression that the donors were not so liberal after all.

Neither the spirit nor the speech of these would-be detractors has much weight with any one who has acted up to the felt responsibility of his stewardship. But there is sometimes more than this to be met as the effect of this systematic benevolence.

Under the idea that ministers who are ready to help in every good cause must be rich, these people would justify the withholding or lessening of their payments to their salary!

Passing over the lack of Christian principle such a course manifests, it can be shown that the policy, in a secular point of view, is at fault.

Will not ministers, so unkindly and unjustly treated, because they aid circuits on which they may be stationed, while still recognizing their obligations to God for His mercies, discontinue helping such people financially, but rather send their donations to other localities, and have them acknowledged as coming from "a friend?"

Ungrateful words are not pleasant, but if ungenerous returns in deeds for kind consideration and self-denying aid can be avoided, without sacrifice of principle or neglect of duty, is it not wise to avoid them?

There are a few ministers who, by inheritance, or marriage, or birth, have money, independent of their salaries—and they give freely.

And there are some who somehow have all along held to the uninterrupted succession—not exactly Apostolic, or even connexional,—of good paying circuits; men who have never reckoned an unprovided for balance of \$350 or \$400 among their actual deficiencies, as some other brethren have done yearly (on a nominal salary of \$750—getting only \$350 or \$400), but have received their \$1000 or \$1200 per annum, and may, therefore, be supposed to have something to the good—in investments, say.

But who does not know that these men receive the interested attentions of certain persons who give their door-bells, at least, occasionally, strong pulls; and that the pockets, bags, or baskets, of such persons, are not lightened by their seeing

"your riverine," or "his riverine lady," whom they were pleased to favor with a call. Nor do getters-up of bazaars, &c., forget where they live. These calls do not increase the money income any way. If there are exceptions, well-to-do, and yet stingy, miserly, always-making-a-poor-mouth ministers, they are to be pitied. They are neither less despicable and miserable here, nor less in danger of being shut out of heaven hereafter, than any other covetous men are. Eph. 1. 6. Don't envy these. Even the poor and needy don't regard them worthy of a morning call, or of leaving their cards at their door. In the hour of their affliction they are not consoled with anything like Job's pleasing recollections: "When the ear heard me, then it blessed me, when the eye saw me, it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."

Miserly people would prefer to devour poor widow's bread; and at the end of a month's uninvited sojourn, and hospitality, make them a present of a row of paper pins, or a steel thimble—and mourn over the cost, after they get home again.

Methodism has her generous rich laymen—and she has her thousands of laymen and ministers who, though not rich, are liberal. Taken as a whole, they are as liberal a body of men as can be found any where.

See what they are doing in England now; and what they are about doing in this Dominion?

There are no Methodist ministers in the Lower Provinces who, compared with the wealthy members of their congregations, can be said to be rich. They are only so pronounced, in comparison of contrast with their poor, poorer, or poorest brethren. The salaries of some of these, last year,—including mission income and grant—was less than \$350, out of which they had to keep a horse, and bear the wear and tear of carriage, sleigh, &c. "But," asks the enquirer, "how can these 'poor' men give so much?"

The writer says they do. He can answer for one case. It has come to his knowledge that a minister whose salary—including claims for four children—was in 1877 \$480, and in 1878, \$490, and having no other source of income, since he entered the ministry, gave away in those two years more than \$150, and promissorily \$100 besides. Neither to rich nor to poor relations were these gifts given. A portion went to God's poor; the greater part to the cause of God.

It must have required great frugality and no little self-denial, on the part of himself and wife, to do this.

Yet of him, some persons who could not but know some of the objects toward which he contributed, may have said: "He must have means." Whether they deprived him of the greater luxury of giving more than he did, by withholding from him what they ought to have paid, is best known to themselves. He has been heard to say, that if he had received six or seven hundred dollars a year, certain church debts would be hundreds of dollars less than they are to day.

"He must be rich!" Yes. There is a sense in which the MASTER pronounces such givers rich: "I know thy tribulation and poverty—but thou art rich." Rev. 11. 9.

**OBSERVE.**

MR. EDITOR.—Permit me to say to the ministers of the Nova Scotia Conference, that it is deemed advisable to remind them of the fact, that owing to the unusually large claims upon the Contingent Fund, during the past year, only a very small balance is left to defray the expense of publishing the Minutes of Conference. The Conference gave no order as to the number of copies to be published. It is presumed, however, that it is the wish of the brethren that no order as to the number be done by charging a few cents per copy. Will the brethren, therefore, please inform me by postal card, as soon as possible, for how many copies, at five cents each, they are willing to become responsible?

It is believed that the desire of our people to have the Minutes of Conference, will justify the brethren in ordering at the rate of twenty-five copies per one hundred members.

J. A. ROGERS,  
Sec'y. N. S. Conference.  
Amherst, July 21, 1879.

To the Editor of the Wesleyan.

What I am about to write of, does not come within the scope of the duties of the Conference Reporter, you will therefore pardon my reference to it. I desire as a member of Conference heartily to express my high appreciation of the efficiency of the choir of the first Methodist Church of Charlottetown. Such singing as we were permitted to enjoy and join in on Conference Sabbath it is rarely our privilege to hear. The anthems, both from the Psalms and in the very words of our Bible, were delightfully restful, so that one quite forgot the singers in the enchantment of the song, and when at the close of the public exercises of the day, the large congregation rose and to the familiar tune of Shalms poured forth their souls in the hymn "When I survey the wondrous cross," it seemed that in the volume of melody was blended every voice and every heart. There was no longer any need to wish for "the good old times." If, instead of part pieces and solos in the singing of which there is so great temptation to worship not Him "but a voice," we could in all our churches have "everything that hath breath praise the Lord," it would greatly aid the spiritual worship as opposed to the looking for a religious entertainment. But we have digressed. As Bro. Fletcher the leader is an enthusiast in his work, he will not need such words as these to assure him that in so successfully leading the praises of God he is doing a noble work for the church and the Master.

ANNAPOLIS ROYAL,  
July 21, 1879.

**EDITOR WESLEYAN:**

Dear Sir,—Permit me to acknowledge the receipt of a copy of Resolutions, passed by the Newfoundland Conference, in recognition of my services as Editor and Book Steward. The expression of the Resolutions is so kind, that a reply seems really necessary, if I would avoid the charge of indifference to what we Methodist ministers very highly esteem,—the approval of our brethren.

For the repeated expressions of confidence and appreciation which have come to me from those whom, during six years, I strove to serve, I am exceedingly grateful. I now have time to reflect, and the retrospect of that busy period leaves me but one cause of regret, namely, that a generous brotherhood and a forbearing constituency, had not a better servant. But such as it was, the service was cheerfully rendered.

I am, dear Sir,  
Yours respectfully,  
A. W. NICOLSON.

TO THE EDITOR OF "WESLEYAN."

DEAR SIR,—Will you allow me, through your paper, to suggest a few things to those concerned, about Camp-meeting affairs? In the first place, I think it would be well for the Camp-meeting Association to publish a statement as to the exact date of the opening and closing of the services. The current opinion here is, that the services will be held during the third week of August, and there may be a little confusion as to whether the meeting will commence on the 11th or 18th of that month: Would it not be well for the Committee appointed by the Conference, to meet at an early date and make arrangements for the services?

If we have proper arrangements, and our people come to our Camp-meeting with large expectations, and strong faith in God, blessed results will accrue therefrom, and our circuits will feel the benefits of those results all through the year.

Could it not be arranged for the Halifax and Annapolis Financial District Meetings to be held in Berwick during the Camp-meeting week? Thus guaranteeing a large attendance of ministers and leading laymen; and could we not give one day to the consideration of Sabbath School matters, which would do as a substitute for our District Sabbath School Convention?

Will the Camp-meeting Association permit a suggestion as to the propriety of adopting some better scheme for removing the indebtedness from the grounds, than that of bringing up finance at nearly every public service held? I believe that this militates very much against the spiritual results of our service.

I hope that the Camp-meeting this year will be the best one ever held.  
CALEB PARKER.

DEAR EDITOR,—It is perhaps unusual to receive notes of progress from an entirely new circuit, before it has been occupied by its first pastor, but here they are.

At the close of Conference, instead of the usual "run home for a few days," I visited our new mission at Sheet Harbor. Friday and Saturday were partly spent in visiting from house to house. Sabbath morning I preached at Sheet Harbor, in the Temperance Hall, to a good congregation. At 3 p. m. I attended the Sabbath School, and lectured in the interests of its distinctive work; subject, "The Bible." At 7 p. m. I preached at Salmon River, distant ten miles. The service was conducted at the house of Bro. J. Whitman, and though the large congregation could not be accommodated within doors, yet the most encouraging order and attention prevailed.

On Monday afternoon our Sabbath School picnic was held. The weather was delightful, and the row from Westville Mills to the Point, the dipping our keeping time to the children's songs, was intensely enjoyable. Mason's Hall, kindly loaned by Worshipful Master Cruikshanks proved ample accommodation for the well-laden tables where over one hundred sat down to tea. At 8 p. m. the tables were cleared and the Hall packed by an audience that listened attentively to an entertainment consisting of excellent music, led by Bro. G. Y. Young, with the melodious, a recitation by Miss Hattie Young, and addresses by Rev. R. Logan and the writer. It is worthy of remark that not a single unpleasant incident is known to have occurred. We all enjoyed ourselves exceedingly well.

Our Sabbath School at Westville is in a most excellent condition. The average attendance is about sixty. Great credit is due to Bro. G. Y. Young, the Superintendent, and his staff of teachers. The school will doubtless prove a strong auxiliary in our work for God on this section of the Eastern Shore.

July 23rd, 1879. J. M. FISHER.

**PROVINCIAL NEWS.**

**NOVA SCOTIA.**

Gen. Benj. F. Butler, of Massachusetts, was in Halifax yesterday, and visited our Book-Room.

A grand naval review, to be taken part in by the British and French men-of-war sailors and marines, is to take place on the Common to-day (Friday) at 3 p. m., weather permitting. It will be one of the grandest affairs ever seen in Halifax, and will doubtless be witnessed by a large number of people.

**WRECK ON SABLE ISLAND.—A STEAMSHIP LOST—THREE LADIES AND FIVE CHILDREN DROWNED.**

The steamer State of Virginia, Moody, from New York for Glasgow, went ashore on Sable Island on Saturday evening. Three ladies and five children were lost in the surf while landing. The steamer had 74 passengers, 104 head of cattle, and a general cargo. Sixty of the cattle were saved.

The purser, boatswain, and nine of the crew arrived in Halifax by the afternoon train. They report that the steamer left New York, and all went well until Saturday p. m., when thick fog enveloped the ship. At 8 p. m. the ship struck on the reefs of Sable Island.

The State of Virginia is a British iron screw steamer, of 1,594 tons, six years old, belonging to the State Line, running between Glasgow and New York.

H. M. S. Griffin, which sailed on Saturday for Sable Island to render assistance to the wrecked steamer, returned and proceeded to Roche's wharf. The captain of the lost steamer reported that all the passengers had been taken off by the Glenad, except his daughter, who would remain with him.

A schooner, showing no colors, and with the name concealed, arrived at the wreck on Sunday, and in spite of the protests of the captain of the steamer, the crew of the stranger proceeded to strip the cabin and had taken some valuable furniture, including the piano, when they were frightened by the approach of H. M. S. Griffin and made their escape. The captain of the wrecked steamer remained on the Island with his crew, to protect her from any more of these pirates who may pay her a visit. The schooner complained of is believed to be an American fisherman.

Mr. Frank Cleary of the New York Agency of the State Line, arrived here yesterday by the steamer Carrol. He has been in consultation with Mr. Roche, the Halifax agent, and arrangements have been made to forward the passengers by the Allan steamer Hibernian, which leaves this port for Liverpool.

YARMOUTH, July 21.—Mr. W. D. Lovitt, owner, has just received a cablegram announcing the loss of the ship St. Bernard, near Flushing; captain and mate also lost. The captain was Martin Burns, of Yarmouth, one of our best shipmasters; he leaves a wife and family. The St. Bernard was grain laden; age three years; insured in Yarmouth offices for forty thousand dollars. Fifteen hundred and sixty-four tons burthen. This is another terrible blow to Yarmouth shipping and insurance.

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The Hon. Charlotte Governor ward Island

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in that city on the same day. These brethren will be sustained in their arduous work by the prayers of many faithful men and women in our Charlottetown churches. Wm. E. Dawson, Esq., Mayor of Charlottetown is now in Toronto, attending the Relief Missionary Committee, as a representative of the Conference of New Brunswick and P. E. Island.

The Hon. Thomas Heath Haviland, of Charlottetown, has been sworn in Lieutenant Governor of the Province of Prince Edward Island, vice Hon. Sir R. Hodgson.

NEW BRUNSWICK.

The first term of the ensuing Collegiate and Academic year of the Institutions at Sackville will open on Thursday, the 21st of August. Our advertising columns furnish interesting particulars connected therewith.

It is settled that the Vice Regal party—the Marquis and Princess—unless prevented by unforeseen events, will leave Quebec on the 5th of August for St. John.

REV. MR. BEECHER COMING EAST.—Rev. Henry Ward Beecher purposes visiting St. John this summer, and while there will deliver two lectures in the Mechanics' Institute, viz., on August 2nd, and Monday, August 4th. The subject of the first lecture will be "Amusements," pronounced in the United States to be his ablest effort. The enthusiastic reception given the rev. gentleman on his first visit to St. John is a guarantee that his visit this time be greeted by immense audiences.

Mr. Beecher will be in Halifax on the 6th and 7th of August.

CITY FINANCES AND CREDIT.—Some very absurd ideas have got abroad in Halifax and perhaps also in St. John, as to the ability of St. John to pay its debts. We shall refer to the matter more at length ere long; meanwhile we would just say that the city owns property enough—which few cities can claim to do—to pay all its funded debt, and that as regards current expenditure and income, it can "cut its coat according to its cloth." It would be difficult to find better securities than our city bonds.—News.

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NEWFOUNDLAND.

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The Harbor Grace Standard says—"The marriage that was ever performed in the Presbyterian Church of this town took place this week. On Wednesday forenoon, Miss Ellis, of Yarmouth, N. S., the late pupil teacher of the Victoria St. school, united in Hymen's bonds to the Rev. F. Creelman, Presbyterian minister of Little Bay of Islands. The Rev. A. Ross officiated, the Rev. A. Gunn, of Little Bay, and Miss Ellis being respectively groomsmen and bridesmaid. After the performance of the ceremony the happy pair drove the steamer's wharf, and took passage the Lady Glover for St. John's where they were spending a few days before proceeding to their Western home. The bride will be much missed in Harbor Grace where she has made many warm friends; and the best wishes of all who know the newly-married couple will follow in wherever they roam."

PRINCE EDWARD ISLAND.

The Rev. H. P. Cowperthwaite, A. M., assumed the duties of his new appointment, as pastor of the Methodist Church Charlottetown, on Sunday last. He preached to a large congregation in the morning. His colleague, the Rev. George Campbell, also entered upon his labors

followed by Rev. Mr. Manion, of Kingsclear. Rev. Mr. Wilson returns by request for a third year, and has for an assistant Rev. Mr. Wells from Shediac.—News, July 18.

The Rev. W. H. Lodge, who leaves this place for Fairville, preached his farewell sermon, to a large and appreciative congregation, on Sabbath evening last. During his stay here, by his Christian and gentlemanly conduct, he has made hosts of friends among all denominations. By the appointment of Mr. Lodge to Fairville the Methodists of St. John and Portland as well as the former place secure the services of one of the most talented of preachers of the denomination, and although the regrets are many on account of the change, yet it is pleasant to know that a larger field will be opened in which Mr. Lodge can and will do full justice to the cause he represents.—Salisbury cor. of Telegraph.

The Centenary S. S. picnic is to be held at Porter's Landing, St. John River, on the 30th inst.

THE EXMOUTH STREET CHURCH.—Rev. Mr. McKeown, the present pastor of the Exmouth Street Church, preached in his new field of labour for the first time last night to a large congregation. He took for his text Psalm xx. 5.

PRESENTATION TO REV. B. CHAPPELL.—Yesterday there was a very interesting variation of the closing exercises of the Queen Square Sabbath School. The Rev. Mr. Chappell, who yesterday entered upon the pastorate of the Portland Methodist Church, was, by the Superintendent, presented with Eadie's Biblical Cyclopaedia, Eadie's Ecclesiastical Cyclopaedia, and Van Lennep's Bible Lands, all elegantly bound in gilt calf. On the fly leaf of each volume, very beautifully engrossed, was the following:—

Presented to the Rev. Benjamin Chappell, A. M., by the Queen Square (late Germain Street) Methodist Sabbath School, in token of their appreciation of the unvarying interest manifested by him in their behalf while connected with the church as pastor.

The Superintendent, J. R. Woodburn, Esq., in a few and very appropriate remarks, assured the retiring pastor that he had endeared himself to every member of the school, and that there was not one who was not very sorry to part with him. He asked him to accept the above mentioned works as but feebly expressing their attachment to him and their prayer for his welfare wherever in life his lot may be cast.

Mr. Chappell, in reply, said that he was quite unprepared for this expression of their appreciation of his services while their pastor. He said that they always would have the best of it, for they never would allow him to serve them in any way without making him feel more than repaid for their exceeding kindness. While he felt that there was no need of any such token of good-will as that which they then gave, yet having given expression to their good wishes in this tangible form, he would prize the volumes both for their intrinsic worth and chiefly for their power to recall pleasant hours that will long be remembered.

After some earnest words of counsel to the scholars, a few remarks by the new pastor, the Rev. John Read, and singing and the doxology, there were many hearty hand-shakings which all felt glad to know did not mean good-bye.

METHODIST.—The Rev. Mr. Duncan, late of Marysville, York County, who has been appointed to the Moncton Circuit by the Methodist Conference of N. B. and P. E. Island, reached his new field of labor yesterday by the noon train. The rev. gentleman was met at the station by a number of the male members of the congregation and escorted to the parsonage, where a number of the ladies had charge, and had prepared dinner for the party. The new pastor will enter upon his duties to-morrow, and will hold the usual service morning and evening. The rev. gentleman will find many changes in his congregation since he relinquished his former charge, now some years ago.—Moncton Times, 19th.

CHANGE OF MINISTERS.—On Sabbath last a large congregation greeted Rev. W. W. Brewer who preached his farewell sermon in the Methodist church in this city over which he has presided with much satisfaction for the past two years. Mr. Brewer has been assigned to the church at Marysville recently in charge of the Rev. Robert Duncan, who has been appointed pastor of the church at Moncton. The Conference, in compliance with a request from the Quarterly Board, has appointed Rev. E. Evans, of St. Stephen, to the church in Fredericton. Mr. Evans who is well and favorably known here, will be welcomed by his congregation at a social to be held in the vestry of the church on Friday evening.

Resolutions of thanks from the Trustees were presented by Mr. Brewer on Sabbath last to the ladies and gentlemen for their labors in connection with the recent Bazaar held in the Exhibition Palace; also to Mr. Lemont and associates, as well as to the contributors to the Church Debt fund, for their assistance in reducing the debt. He made the encouraging announcement that on the 1st day of July instant the sum of \$1,400 has been paid on the Church debt, and that the total amount due to date is only \$1,400. It is confidently expected that this beautiful edifice will be entirely free from debt in twelve months more.

Mr. Brewer leaves his charge in this city, followed by the best wishes of his congregation. His ministry has been an able and effective one, and its fruits can be judged by the increased attendance at the Services since his appointment. The people of Marysville are fortunate in securing the services of one who as a preacher cannot fail to be appreciated, and as a pastor beloved. It is a matter of congratulation that although he is removed from the pastorate of the Methodist Church in the city, the congregation will not be entirely deprived of his pulpit ministrations. Fredericton Reporter.

Rev. John Read who has assumed the pastorate of the Queen Square Methodist Church, preached his first sermon in the church yesterday morning. Mr. Read

chose for his text 2 Samuel vi. 12: And it was told King David, saying; The Lord hath blessed the house of Obed-edom and all that pertaineth to him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom to the city of David with gladness.

In opening he spoke of the precious character of the ark, precious to other nations. To the Israelites it was the embodiment of the law, it brought to their minds the remembrance of the miraculous power of God, while it symbolized his providential care over them. Where it went Israel's heart went, and when it was in trouble they were also. He considered his text first with reference to the wandering of the ark, narrating at length the story of its capture by the Philistines and its recovery by the Israelites, showing in this connection how God watches over and cares for his church. He then considered its removal by King David, the slaying of Uzzah, and the leaving of it in the house of Obed-edom, showing that often in working for God it is easy to put in self and confound zeal with devotion, and lastly the blessings which befell Obed-edom in consequence of its being in his house.

At the residence of D. Henry Starr, Esq., Brunswick Street, on the 18th inst., by the Rev. W. H. Evans, the Rev. John Geo. Methodist Minister, New Germany, Lunenburg Co., to Rachel Dickman, daughter of William Carr, Esq., Sunny Side, Durham, England.

At Port Haron, Michigan, on the 27th May, by Rev. I. N. Elwood, Mr. Robert J. Long, formerly of Liverpool, N. S. now of Boston, and superintendent of the Methodist Publishing Company of the city of Mexico.

At Dundas, Kings Co., P.E.I., on the 26th June, James A. Gray, aged 9 years.

At Greenhill, Shelburne Co., June 30, Mrs. Esther Cuff, in the 52nd year of her age.

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Book Steward's Department

The Rev. H. PICKARD, D.D., Book Steward. The Rev. T. W. SMITH, Assistant Book Steward.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the WESLEYAN as well as for the Book Room should be addressed to the Book Steward and not to the Editor. But all Books to be noticed, and all communications and advertisements designed for insertion in the WESLEYAN, should be addressed to the Editor and not to the Book Steward.

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

RECEIPTS for "WESLEYAN"

FOR THE WEEK ENDING JULY 23, 1879.

Table listing names and amounts for the week ending July 23, 1879. Includes names like Rev. R. McArthur, James S. Smith, Rev. Jabez Hill, etc.

Good Books at Reduced Prices.

The books in this List are well worth the attention of readers. Many of them are only slightly used. The figures in the first column represent the original price of the books, a number of which were marked when books were sold at a cheaper rate than at present. The prices in the second column are those at which we offer them now. From these and from others not named in the list one or two good Sabbath School Libraries could be supplied. When sending orders please refer to this Advertisement.

Table listing various books and their prices, such as 'Book of Ages', 'The Patriarchal Age', 'The Book of Prophecy', etc.

H. PICKARD, Book Steward. Methodist Book Room Halifax.

DIED

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At Blanch, July 7th, by Rev. J. H.





**E. BOREHAM,**  
Wholesale and Retail dealer in  
**Boots, Shoes, Rubbers &c.**

The subscriber thankful for past favors, asks a continuance of the same, and on entering upon a **New Year** begs to acquaint his customers with his plans, which are as follows, viz.:

- 1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money.
- 2nd.—Our instructions are to *misrepresent nothing*.
- 3rd.—We shall wait *personally* on our customers as far as we are able.
- 4th.—Our aim as near as possible is to carry on our business on a *cash basis*, as we believe this to be the true one.
- 5th.—To good customers to whom it is inconvenient to pay *cash on delivery*, we will render monthly accounts. Payment of the same, within one week from the rendering of the bill (provided the amount is \$4.00 and upwards) entitles the customer to 5 per cent discount.
- 6th.—We do not wish (with very few exceptions) long accounts.
- 7th.—We refund money if goods do not suit (provided the goods are not soiled).

N. B.—Country Dealers are requested to examine our stock and prices. Orders accompanied by cash or good references led as near as possible according to order.

Our establishment closes at 7 P.M. 10 P.M. on Saturdays.

**232 Argyle Street**  
3 Doors North Colonial Market.

**Pacific Railway Tenders.**

TENDERS for the construction of about one hundred miles of Railway, West of Red River, in the Province of Manitoba, will be received by the undersigned until noon on Friday, 1st August next. The Railway will commence at Winnipeg, and run north-westerly to connect with the main line in the neighborhood of the 4th base line, and thence westerly between Prairie la Portage and Lake Manitoba.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Office, in Ottawa and Winnipeg.

F. BRAUN,  
Secretary.  
Department of Railways and Canals,  
Ottawa, 18th June, 1879. June 28 5ins

**JOB PRINTING**  
REPORTS PAMPHLETS  
Posters, Handbills,  
Cards, Billheads, Circulars, Custom and  
Mercantile Blanks,  
We are now prepared to execute all  
Orders for the above work  
AT MODERATE RATES.  
WITH NEATNESS AND DISPATCH.  
AT THE 'WESLEYAN' OFFICE.

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**LECTURES ON PREACHING**  
BISHOP SIMPSON,  
Mailed Prepaid for \$1.60.  
DISCIPLINE—Methodist  
Church of Canada New ed. cloth 0.60  
Limp Morocco 0.90  
Life of Dr. Eddy 2.00  
Life of Dr. Green 1.00  
**METHODIST BOOK ROOM.**

**MOUNT ALLISON**  
**WESLEYAN COLLEGE,**  
**SACKVILLE, N.B.**

The First Term of the Collegiate year 1879-80 opens on **THURSDAY, AUGUST 21st.**

The Matriculation examinations begin at 10 o'clock, a.m., on **FRIDAY, August 22nd.** The Broken prize of Forty Dollars is open for competition to all candidates for Matriculation. Candidates who have passed the Matriculation examination in the Mount Allison College are admitted without further tests to the First B. A. examination of the University of Halifax.

Students are admitted, without having passed the full Matriculation examinations, to any of the College classes or lectures for which they may be found prepared.

For information in regard to Courses of Study, expenses, &c., application may be made to the Secretary of the Faculty, Prof. A. D. Smith, M.A., or to the President, J. R. Inch, LL.D.

July 20th 5ins

**JUST PUBLISHED.**  
**BAPTISMA:**  
A new book on Baptism.  
EXEGETICAL AND CONTROVERSIAL  
By Rev. J. LATHERN.  
**Price 75 Cents**  
FOR SALE AT  
**METHODIST BOOK ROOM,**  
125 Granville St., Halifax, N.S.

"Decidedly the most original book on baptism which has appeared in recent years."—Halifax *Wesleyan*.

"Searching and trenchant."—Toronto *Guardian*.

"A becoming spirit with cogent and powerful argument."—Presbyterian *Witness*.

"Scholarly style, closely reasoned argument and elegant diction."—Editor of *Canadian Methodist Magazine*.

"Your laws of interpretation are sound and cannot be overthrown; your deductions sober, pertinent and conclusive."—Dr. Isaac Murray.

"Powerfully and eloquently written."—*Argus*.

"Exhibits accuracy of scholarship and extensive research, and although when defence or assault is required the blows fall with iron strength and firmness, there is displayed within a devout and Christian spirit."—*Argosy*.

**SUBSCRIPTION BOOKS.**

The Book Steward at Halifax having been appointed GENERAL AGENT for the very superior Family Bibles and other very excellent Subscription Books published by the Methodist Book Concern of the United States, wishes to secure local Agents to dispose of these works in every part of Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda. He is prepared to give such terms as must render it a profitable business to engage in such Agency.

Any Minister or Preacher may, with perfect propriety, undertake the Agency on his Circuit or Mission, as he will surely largely benefit the families into which he may be instrumental in introducing any of these highly interesting and instructive Books, and at the same time secure the means for making additions to his own Library.

Those who may be inclined to undertake the work are requested to write immediately to the Book Steward for Circulars, etc., descriptive of the works; and those who are not able to undertake the work themselves are respectfully requested to induce some other suitable person to apply for an Agency.

Any person applying for an Agency should specify the territory in which he wishes to have the exclusive right to canvass for subscribers.

H. PICKARD.

**THE NEW ILLUSTRATED DEVOTIONAL & PRACTICAL FAMILY BIBLES**  
Containing the Old and New Testaments, Apocrypha, Concordance, Psalms in Metre, &c.

Also, DR. WM. SMITH'S, Abridged Dictionary of the Bible, a History of the Religious Denominations, both Ancient and Modern; a History of the Bible, Chronological and other valuable Tables, designed to Promote and Facilitate the Study of the Sacred Scriptures; History of the Translation of the Bible, etc., etc.

Embellished with more than 2,000 Fine Scripture Illustrations.

The NEW ILLUSTRATED FAMILY BIBLE is the most perfect and comprehensive edition ever published on this continent. It is printed from large, clear, new type, on fine white paper, made expressly for this Bible, and bound in the most handsome and substantial manner; contains over 1200 PAGES, 2000 FINE SCRIPTURE ILLUSTRATIONS, on steel and wood, by Gustave Dore and other celebrated artists, and will be furnished to subscribers at the following prices, payable on delivery:

Bound in American Morocco, Paneled Sides, Marbled Edges.....	\$ 7 00
Bound in American Morocco, Paneled Sides, Gilt Edges.....	8 00
Elegantly Bound in French Morocco—London Antique, Raised Panels, Plain Sides, Gilt Edges.....	10 00
Magnificently Bound in French Morocco, Full Gilt Sides and Edges.....	12 00
Also a cheap edition, without the Dictionary and Illustrated matter, Bound in Arabesque Leather.....	5 00

**ROMANTIC REALITIES,**  
A SERIES OF HISTORIC PEN-PICTURES  
Illustrating the Romantic and Heroic Sides of Human Life,  
IN SEVEN PARTS

- 1 Lasting Happiness in Marriage.
- 2 Vagaries of the Affections.
- 3 The Romance of Fanaticism.
- 4 Romance of Modern Missions.
- 5 Leaflets from the Lives of Some Heroic Women.
- 6 An Entertaining Olio.
- 7 An Entertaining Olio.

ONE HUNDRED AND THREE ILLUSTRATIONS.

BY DANIEL WISE, D. D.

Author of "Young Men's Counselor," "Young Ladies' Counselor" "Our King and Savior." "The Path of Life," etc.

The volume contains nearly 750 pages crown octavo, including one hundred and three illustrations, of which sixteen are full-page pictures. It is elegantly printed on fine paper, is handsomely bound, and is not only a book of the widest and most permanent interest and value, but is also remarkably cheap.

In Fine English Cloth, Gold Side Stamp, Beveled Boards.....	\$ 5 50
In Full Gilt Turkey Morocco.....	5 50

**The Temperance Reform and its Great Reformers,**  
By Rev. W. H. Daniels, M. A.—With an Introduction by Rev. Theo. L. Cuyler, D.D.

This is a book which has for its FIELD one of the most spirited and successful of all modern assaults on the kingdom of darkness; for its AUTHOR one of the most successful historians of modern evangelism, whose former works have within the last three years reached an aggregate sale in this country and Great Britain of over 100,000 VOLUMES; for its PUBLISHERS, a house which makes as honest and saleable books as any in the whole subscription trade; for its PATRONS, all who are interested in, have suffered by, or are working to suppress, intemperance; and for its MISSION, the forwarding of the Kingdom of Christ by saving the souls and bodies of men.

The work contains nine sections, and covers the entire history of all temperance movements in this country, from the early colonial days to the latest phases of Gospel temperance under The Woman's Christian Temperance Union, the Blue Ribbon Societies of Francis Murphy, the Red Ribbon Clubs of Dr. Reynolds, and the evangelistic temperance work of Messrs. Moody, Sawyer, Jerry McAuley, etc., whose meetings are portrayed from personal observation of the author, which thrilling testimonies are continually given of the power of Jesus Christ to save a lost drunkard not only from the effects of but from the appetite for, strong drink!

Profusely illustrated with THIRTY portraits and sketches, all of them new, and made for this book especially. It is printed from beautiful clear type, on fine toned paper, superbly bound, and is comprised in one large Crown Octavo volume of 684 pages, and will be furnished to subscribers at the following prices:—

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Nevertheless there are seed proves this v Corinthians w and holy bret are yet carnal nal in part. perience goes namely, that out being perf truly and yet heart, How, sin to be driv how are we to perfect holine

Our guides, reveal, as equ cess, consecra pline.

The depths most jealous, c at conversion change is alwa er nature a p As knowledge prompt surre ered evil is b God cleanses i hering impurit solemnly warn given up, but be intelligent than it is kno mand for the ther purificatio our closely cl revealed to us would overwh burst upon us are left to asce it is, more gr with the world and provocation unaccommoda ces, surprises a ful and watchf other ways high as we can bea crannies of th revealing bright the light," Jes from all sin." were walking, could it be app extant still rema ful branch that bring forth mo

By daily disc grace is mea watchfulness, o make up the b and which sho low every conse things God en hearts and thu to be more fu these in faith, a habits, and fr which the pu souls flow thro

Perfect holin no better ter Fletcher so wis "the cluster graces." It is of large experi over many a shower and cha brought it to m hood, strong a and the infanc cessity, much g all its train, m inility and the perfection as a their working oposites, no c strength. It is not with observ over us, unth through the pot

This perfect and fulness and tian life, how v reached, thoug privileges of all

We do not c ness which so r we do not pre parting zeal w