

The Wesleyan,

Rev. A. W. NICOLSON,
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OUR ENGLISH LETTER.

THE BISHOP OF LICHFIELD.

DEAR MR. EDITOR.—By the death of the Bishop of Lichfield, the Church of England has lost one of her foremost men. He was a most worthy occupant of the Episcopal throne, and earnestly carried out the great work he had undertaken. His public career has been a very lengthened one. As Bishop of New Zealand he labored for upwards of thirty years and was successful in the establishment of Church of England missions on an extended scale and on a permanent basis. The history of those years of hard toil, indefatigable work, and at times of heroic bravery and endurance, is a grand memorial of his great life. His work in the diocese of Lichfield has been unsparing, and on behalf of the lowly workers on the canals, and the colliery population he has pleaded and toiled with marked success. Notwithstanding his lengthened Colonial experience he became an ardent advocate of the English Church as it is, and a strong opponent of change in the burial laws. He had the courage of his convictions, fearlessly taking the side of what he felt to be the right. His church views were high, but yet all agree that a good and a brave man, an earnest minister of Christ has passed away. He died in his 70th year. One of his sons has just been consecrated as a missionary Bishop, and in his far away diocese in the southern world is following in the footsteps of his father.

HOUSES OF REST.

A plan and a plea for Houses of Rest for wearied and partially invalidated preachers, has just been issued by Charles Garrett. The suggestion is for the procural and maintenance of four or more houses, in sheltered and healthy situations, where for a few weeks or months sick brethren and their families could find a comfortable retreat at a very small outlay. The scheme is very good, it is not impracticable as far as expenditure goes, and it would prove an untold benefit to many. The proposal appears to be very favorably received, if we may judge from the opinions which have been expressed. It is hoped that it may bear fruit at the forthcoming Conference, when for the first time, the laymen will be assembled as part of that great connexional court. It would be a most graceful act on their part, at such a time, to inaugurate a plan which promises rest to many a weary preacher, and restoration to work.

THE RESIGNATION

of a benefited clergyman, who is in possession of a valuable living, is a rather unusual occurrence. The Rev. C. T. Astley, the Rector of Gillingham, near Rochester, has taken this step. He is pained and disquieted by the ever increasing Romanism in the Established Church, and the utter uselessness of the protracted and expensive lawsuits which have been undertaken for the repression of Ritualism. Convinced that the Bishops are powerless in this crisis, he has taken the only course open to him; that of leaving a church which fails to exercise godly discipline, and to maintain the pure faith of Christ. Mr. Astley is much beloved in his parish, is an earnest worker, and a godly man, whose retirement is much regretted.

HOME MISSIONARY MATTERS

are just now under careful and anxious consideration. From the suggestions forwarded for revision at the May District meetings, we see that it is proposed to separate the yearly collection in the classes and constitute a fund for special objects which are not missionary in their character and for which the circuits do not provide. These will include expenses of various kinds, but not grants for special afflictions. These are to be put down to the Home Mission account, although many of us fail to see any close relation between grants

for these extraordinary cases, and the purely aggressive work of Home Missions. All these recommendations have to undergo a severe sifting. On many points the committee was compelled to divide, and important changes will be made before they become law.

THE FAMINE IN CHINA

is on a terribly wide scale, the sufferers are numbered by millions, and of these a fearful number are perishing under circumstances of deplorable misery. This calamity has not called forth much sympathy or active assistance. The recent efforts made to relieve the famine stricken in India, and the present intense strain on account of the war feeling, have prevented any general response to the call for pity and help. A few thousands have been sent, and in one or two cases missionary societies have sent liberal grants to their agents, but this is all that has been done to meet this calamity.

IN THE MIDLANDS.

The closing paragraphs of this letter are written upon a former circuit, to which your correspondent has come for the purpose of preaching and lecturing. On the way, passing through London, there was time for a brief visit to St. Paul's, for a view of the recently completed monument in memory of the

DUKE OF WELLINGTON.

It is 24 years or more since his death, and upwards of 20 years since the artist entered upon the work, and during all that time it has been in hand. It occupies one of the chapels in the south aisle of the cathedral, and is a fine and elaborate piece of workmanship, of costly material and superior finish. But it is too complicated, with all its columns and cornices; which at a little distance lose their effect. The recumbent figure of the great Duke is finely designed and executed, and is by far the best part of the design.

CENTENARY HALL

was rapidly filling at half-past ten for the 11 o'clock service. The anxiety to hear Dr. Pope preach the official and Presidential sermon before the Missionary Society was very great. The great hall became inconveniently crowded. The sermon was worthy of the occasion—preeminently fitting for the present aspects of the Redeemer's work in the earth, and full of admirable counsels in regard to the *tribulation and kingdom and patience of Jesus Christ*. The text was taken from Revelations 1st chap. 9th ver. Our worthy President appeared in good health, and his presence at the anniversary services will be a great satisfaction to our loyal and loving people.

April 30, 1878.

Letter from Newfoundland.

I give the following account, Mr. Editor, that your readers may form some idea of the dangers to which the ice hunter of Nfld. is subjected on the perilous sealing voyage. We are however, thanks to a merciful providence, not often called to record such casualties, although I may say that since my residence on the Island I have known and heard of some hundreds of the hardy sons of Newfoundland finding a watery grave whilst prosecuting the Seal Fishery.

The brigantine *Eric* of Carbonear, 135 tons, owned by John Burke, Esq., M. H. A., and commanded by Capt. Geo. Perry, and which had a crew of sixty-four men, sailed from Carbonear with the rest of the fleet on March 5th. All went well until the 9th when one of the men named Samuel King in being engaged in pushing away the ice from her bow accidentally broke his leg. This was the beginning of a series of casualties which terminated in the loss of the ship and of nearly every life aboard. On the 20th the ship struck the Seals and was in a fair way of getting a good trip when, owing to the ice becoming slack, nearly the whole of the crew perished by being out on the ice all night. On the morning of the 22nd fifty-four men went after some seals that were panned a day or two before and which could not be got aboard on account of the loose state of the ice. The Seals were away from the vessel about one mile. But when they got to them and had got their turn and were making for their ship the ice again parted and the men were carried one way and the other ship another. Fortunately twenty-two men got aboard another vessel but the other thirty-two were out all night. The night set in bitterly cold and snow

fell. In their efforts to reach the vessel many of them fell into the water and were hooked out by the gaffs of their companions. These had to strip to the skin on the ice and wring out their clothes and put them on again. Two poor fellows who thought they could find their vessel left the rest, and their companions heard them splashing in the water but could render them no assistance. These found a watery grave. Their names were Summers and Tucker, the former was a married man and the other a widower. The vessel got nine of the men the next morning. None of these were frost-bitten. The rest were got during the day. About twenty of these were frost bitten, and some very severely, so much so that several since they reached home have suffered amputation of toes and part of the foot. Having twenty men frost bitten and one man with a broken leg on board, the Capt. determined to proceed homeward and having got clear of the ice on the 4th of April they stretched their course southward, having spoken to the S. S. Eagle in the vicinity of Cape Bonavista. That night a terrible gale came on. The next day the weather being very thick and gale increasing and not knowing where they were, the cry was heard from the bow "breakers ahead." Seeing an island near they got under it and dropped anchor, thinking when the weather cleared up they would get away, but the gale increased so much that night and the next day that at noon on Saturday they were obliged to cut away the masts to enable the ship to ride out the gale. On every hand also they found that they were surrounded by high perpendicular cliffs up which the sea was breaking in mad fury. (They were near Bird Island Cove). On the top of those cliffs were hundreds of men and women who were looking down upon the poor distressed fellows below. They had ropes prepared to throw them, but they could not launch a boat anywhere, no boat could live in such a sea as that. The vessel was heaving and straining at her cables. Three large anchors and stout chains held her with iron grasp, but still the sea abated not and each man aboard expected every moment to find a watery grave. In the cabin prayer meeting after prayer meeting was held. When the clock would indicate that another hour had gone the crew would sing "Praise God from whom all blessings flow," and then "To your knees" and "call upon your God" was the order of the day. And thus passed this memorable night. The people on shore made a huge fire which was continually replenished. Those on board tried to get a light to burn in the caboose but the sea breaking over the vessel it was put out as fast as it was lighted. The Sabbath dawned but there was no means of deliverance at hand. But prayer was made without ceasing on their behalf. But what is this coming in from seaward at 12 o'clock? It is a small skirt of ice. Is this to strike the vessel and thus make her drag her anchors, or send her and her helpless crew to the bottom. Nearer and nearer it comes, it stretches from the vessel to the cliffs. Several as soon as it came near the vessel got on it and hopping from pan to pan got under the cliffs and were hoisted up. But it was fearful work and was attended with great danger. Several got into the water and were hauled out again, and one poor fellow just as they were hoisting him up the cliff side was so crushed by the ice that his leg was broken in three places, and another man who stood on the cliff to assist him had one of his legs broken by the ice and sea. Ten men got ashore this time and the rest came back to the vessel which was now being struck heavily by the pans of ice. The crew now threw out the ballast to keep the vessel afloat a little longer. Then to the joy of the rest aboard another and a larger skirt of ice was seen coming in from seaward. This was heavier ice than the other, and a complete bridge was formed from the vessel to the shore upon which the men walked as on *dry ground*. Who but could see that this was in answer to prayer. What a sight it was to see those poor fellows who had undured so much hardship now released from their prison. And now we see some of the crew hauling a boat. This contains the poor fellow with his leg broken and two others who were so badly frost bitten they could not put foot to ground. And now all are safely ashore and the ice which only stayed in *one hour* is broken up and returns to sea. *What an interposition of, Divine*

providence! Well might the Episcopal clergyman read prayers with the rescued. Well might there be joy that night in the Methodist Church, over these who had thus been saved. Well might the people of Carbonear say that they were miraculously delivered. It was a miracle, and a miracle in answer to prayer. O what joy was experienced in this place when the news flashed across the wires on Monday morning, "The crew are all ashore." Everybody was thankful to that God who had undertaken our cause and delivered our poor sealers from a watery grave. On the following Wednesday the crew was sent home in the S. S. *Hercules*. The public wharf was lined with spectators and the scene almost heartrending. Stout able seamen were seen brushing away the starting tear. Mothers were there to meet their sons and wives to meet their husbands. Nay they all seemed as those that had come back from the dead. As yet some have not returned. They are still suffering. One had his leg amputated at the thigh, another at the ankle, and another half one foot and several toes taken off. But the rest are doing as well as can be expected. MANCHESTERIAN.
Carbonear, May 1, 1878.

Our Boston cotemporary, *The Congregationalist*, has the following seasonal paragraph:

"The female members of our churches have other duties besides going to the ladies' prayer-meetings; one of which may possibly be to avoid display in dress at church. One of the finest things we have for a long time heard, was the remark that a certain lady saves the congregation where she worships ten thousand dollars a year! A woman of wealth and of high social culture and position, she yet makes it a rule to dress for church in a manner so plain and inexpensive, as to throw her whole influence against any undue expenditure in that direction, thus helping to make everybody feel satisfied to attend Sabbath service with such, and only such outlay as can fairly be afforded. Such women are greatly needed in many congregations, and the good which they may accomplish is beyond estimate, especially in these times, when so many in every community are obliged to exercise the closest economy."

OUR SUPERNUMERARY FUNDS.

ARTICLE IV.

Why the discussion of this matter should have originated in the Eastern Conferences, whilst the Western ones have taken no notice of it, not even indicating that they were desirous of amalgamation at all, we do not know. Perhaps it is because the Eastern ones are much more largely composed of young men; and youth is proverbially radical in its ideas and modes of action, whilst age is conservative. In this case, at least, we must say that perhaps a little of the conservatism, which is said to be a characteristic of Methodism, would be a good deal of reform.

Now Mr. Editor we have come nearly to the length of our chain. There are one or two points which we have not touched—the relations of the Book Rooms to the question, &c., but not wishing to inflict another article upon you or your readers, we must lay them aside, as there is one other matter to which we must refer. It is the great need of a statement of the past history, and present condition of the fund, of which we have had so much to say. As this matter is surrounded with some little difficulty you will permit perhaps this article to be lengthened a little, by a few suggestions in reference to it. We do not know what the opinion of the brethren generally may be, but any who have attempted to inform themselves upon any point or points concerning the fund will make no question in reference to such a necessity. The Book Room prints annually a full statement of its doings—the Missionary Society sends forth its ponderous reports by the thousand—and even the Educational Society takes care to place all details before its supporters. Our fund has been in existence for 23 years,

and yet, the Conference has never thought worth while to receive any statement in full of its doings, or even to preserve such have, as a matter of course been presented from time to time. Such carelessness is not at all creditable to a body preferring any claims to be called business men. Of course, the Treasurer, or Secretary of the fund, or whoever has the accounts under his charge, is ready at any time, to make out such a report as may be desired, timely notice being given; even if it should entail some labour. Such labour would be but a part of his duty, in connection with the management of his business. But the difficulty is here. The fund belongs to three Conferences, and who is going to say that we want a report, and give the necessary directions as to the form and manner in which it is to be made. No one Conference has the power to say this, and there is no provision made for concerted action. This year the N. S. and N. B. and P. E. Island Conferences will be within consulting distance, and if the Newfoundland Conference could make arrangements to be represented the matter might be easily managed.

The Western Conferences took this step some years ago. In 1871 the Treasurers made a detailed statement of every matter connected with the fund, and it is stated in the minutes, that they have now determined upon a yearly report. We would not need that. If we had a detailed statement now, to be supplemented every four, or every eight years, bringing the information always up to date, it would be amply sufficient. In the way of suggestion we venture to give, more fully, some information as to the nature of the report furnished in the West.

This report consists simply of a series of tables or schedules without any written statements or explanations whatever. But any such explanations are rendered unnecessary by the fullness and completeness of these schedules, as will be seen from the following statement of their contents:

Table I. Contains all the minister claimants—giving names, years travelled, annual supernumerary allowance, years receiving same, and amount.

Table II. Widows of deceased ministers and supernumerary do.

Table III. Temporary claimants—do.

Table IV. Special claimants, do.

Table V. Deceased claimants—that is minister and wife both dead, do.

Table VI. Summary of the above.

Table VII. History of the fund—receipts and expenditure in every particular, for each year from origin of fund down to date. Very important.

Table VIII. Present condition of fund and investments. This has columns for date of investments, where and how invested—amount—rate per cent., annual interest—amount of interest paid—amount due.

These tables would probably need modification in a few instances, to accommodate them to our circumstances, but even as they stand they would be most valuable, not only for the historical information, but also, for the summaries and averages which they furnish. As an illustration of the need of this information we may instance this agitation now pending concerning amalgamation. It has come up in one form now—who can tell how many more it may assume before we are done with it, or how many other questions may arise in connection therewith? Now how many men are in the Conferences who can answer half a dozen questions concerning the fund intelligently, and definitely? Are there as many as would have saved Sodom from destruction? We doubt it. And as a consequence our whole church is at the mercy of any ad captandum scheme that may be presented for acceptance. We trust that this anomalous state of affairs will not be suffered longer to exist.

And now Mr. Editor we must close. Thanking you and your readers for space and patience, and pleading the necessity of the case as an excuse for presuming to advise and suggest, to those who ought to know more of the subject than we, whether they do or not; trusting, also, that what we have often hastily written, may be carefully read, not to mark its blemishes but to master its facts—and that this may help some to a more perfect understanding of the questions that may arise in connection with this interest, we take leave for the present of OUR SUPERNUMERARY FUNDS.

J. R. B.

JUDGE MARSHALL'S ADVICE TO THE ERRING AND SCEPTICAL.

We make an extract from the pamphlet referred to last week, which has reference more to the effect of scepticism on human character than to the doubting condition itself.

But those self-deceived and mere formalists in Christianity, even if knowing these solemn Scripture truths, they will not think and act in conformity with them.

To these careless ones the solemn Scripture question forcibly applies—'How shall we escape, if we neglect so great salvation?' It is indeed in its origin, and all its bearings and effects, a great salvation.

The word escape in the Scripture above cited, evidently means an escape or exemption from condemnation and punishment at the final judgment of all mankind.

There are some, or probably many, who say, or think—'If I am to be saved, the Lord will, in His own, and the best time, call me to seek and obtain His salvation.'

They can prayerfully read and search the Scriptures, and meditate thereon; and attentively wait on the public worship, and the ministration of the Word.

itions, expressly apply—'Behold now is the day of salvation.' (2 Cor. 7.) 'Boast not thyself of tomorrow, for thou knowest not what a day may bring forth' (Prov. 27.) 'See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven.' (Heb. 12.)

BOSTON MONDAY LECTURE-SHIP.

FROM AN OCCASIONAL CORRESPONDENT.

During the last two years there has been a growing interest in a growing man of Boston. Elijah made no more unexpected and impressive appearance before Ahab and Israel than Joseph Cook did before Boston and the reading world.

For a brief period he supplied a church at Lynn, within whistle-sound of the city, and Boston never heard of him. Then he went abroad, and sunk entirely out of sight among German schools, scholars and philosophies.

In the autumn of 1875 he consented to conduct the noon prayer-meeting which was then held under the auspices of the Y. M. C. A. in the smallest vestry of Tremont Temple, Boston. The audience rarely numbered fifty, and for the most part were plain and pious people who came every day to 'exhort one another.'

Thus far the busy world had not heard much beyond the Hudson of the new Tishbite who had appeared at the Hub. Here there was at first curiosity and kindly praise, mixed with gentle criticism.

Not much was said in response. But as Mr. Cook moved from place to place giving lectures in other cities, his allusions to this marvelous objective always awakened the animosity of learned men, who considered it unpardonable ignorance.

The best friends of Mr. Cook are not blind to the fact of his faults. His ideas of taste and ours are not always in harmony. His methods are his; and therefore not as satisfactory to us as our own.

where that I know.' One such statement from such a source, after the eyes of the speaker had scanned almost every assembly that has met the Monday lecturer, is sufficient to offset the sneers from all sides against the stupidity and ignorance of the applauding crowds.

The second year of the lectures is just closing. The last subject considered has taken hold of the community more closely than anything previous. He has been discussing the laws and life of the family. Starting out with the doctrines of heredity, narrowing to the marriage relation, and developing the disasters which flow from free love and loose divorce laws, he has struck some blows whose violence and vibrations will be felt for many a day.

In the first or second lecture on Biology the lecturer attacked the materialistic theories of Haeckel, one of our sage city editors assumed to set Mr. Cook right by reminding him that the philosopher's name was spelled Hegel; and spilled several pensful of fun upon the learned Monday lecturer (? for fighting a philosopher without knowing so much as to spell his name Haeckel instead of Haeckel. Ere this present the idea has probably penetrated the brain of the editor that Mr. Cook is at least educated to the point of spelling a proper name; and that there is a Haeckel who is as unlike Hegel as 'Bob' Ingersoll is unlike Theodore Parker.

In the spring of 1877 Mr. Cook mentioned some observation he had made during the past week through a one-seventy-fifth objective. Then the critics chuckled. Nay, they laughed! Communications were published whose contents were a series of pooh-poohs at the pitiful stupidity of the man who would make such a statement and an audience that would bear such imposition. No microscope ever had, or ever could have, a one-seventy-fifth objective adjusted for observation.

Not much was said in response. But as Mr. Cook moved from place to place giving lectures in other cities, his allusions to this marvelous objective always awakened the animosity of learned men, who considered it unpardonable ignorance. One professor from New England, but now in our largest college of the Middle States, made all manner of sport in the matter; gave the students to understand that Mr. Cook was a raging rhetorician whose disregard of exactness was equal to his ignorance on scientific subjects.

The best friends of Mr. Cook are not blind to the fact of his faults. His ideas of taste and ours are not always in harmony. His methods are his; and therefore not as satisfactory to us as our own. But it seems much more manly and less jealous to allow that he is a great man with grave defects, than to hold smoked glasses before his brightness and cry out against the dark spots on his disc. However he needs no defenders. If I may quote again from Bronson Alcott, 'Mr. Cook has run the gauntlet of the critics, and has won.'

After one more lecture, in which other photographs taken from the one-seventy-fifth objective are to be exhibited, the season closes. Next year Mr. Cook will give twenty lectures, beginning in November and closing with February.—Christian Union.

A correspondent of the Christian Standard of this city, says: 'Methodism in the United States has scarcely passed the first decade of the second century of its existence, and yet the question, 'Is Methodism declining?' is seriously put, and facts of startling character adduced in support of its affirmative.'

Table with 2 columns: Ministers, Members. Total Methodists 22,718 3,293,469. Baptists 16,384 2,147,411. Presbyterians 7,908 857,858. Congregationalists 3,333 350,658. Protestant Episcopal 6,216 281,977.

OBITUARY.

MEMOIR OF WILLIAM SMITH OF WINDSOR.

The ancestors of the subject of this memoir, have long been attached to Methodism, and supporters of her interests. William, who from his youth with other members of his family, had been impressed with the importance of personal religion, some forty years ago, with many others, sought and found the pardoning mercy of God. He soon united with the people of his choice, and remained a member of the Methodist Church to the time of his death.

In all the relations of life, Bro. Smith ever presented an example worthy of imitation, both as a kind husband, a most affectionate father, and a reliable friend. From happy personal experience, he ever associated the importance of conscious acceptance with God. With him no mere external forms, or outward ordinances could be substituted for 'Christ in the soul, the hope of glory.'

Bro. Smith's last illness was protracted, but his family continued to cherish the hope of his recovery. But eventually, it became too evident, that he was fast sinking, and although his last sufferings were severely great, taxing the sympathy of his family; yet his mind was peacefully stayed upon the Lord his God. The writer in his many conversations with the now departed, recollects with what calmness he often alluded to his expected death and his expectation of some day, suddenly like his brother John, passing away from life.

No man was further removed from mere ostentation and show, yet he ever labored to contribute to the comfort of his household, having all things in order. Those who knew the departed best, will ever cherish his memory, as replete with acts of kindness and consideration. During his last few days upon earth, such was the nature of his disease, that he was unable to hold lengthy conversations. But to questions as to his spiritual state—all his responses, as well as his past life, gave the assurance that all was well. He peacefully fell asleep in Jesus on the 20th of April, in the 74th year of his age. His funeral was attended by a large concourse of people, thus testifying their respect for the memory of one of the most aged of their fellow citizens.

JAMES G. HENNIGAR. Canning, May 1878.

MR. STEPHEN GOODWIN. Died at Baie Verte, on the 28th of Feb. Mr. Stephen Goodwin, aged 59 years. For 40 years Bro. Goodwin was an invalid—not however to such an extent as to unfit him for many of the active concerns of life. Amid many infirmities of the flesh, his wretched duties were discharged. Notwithstanding this he exhibited very much of resignation and cheerfulness. Early in life he was converted to God, and gave proof ever afterward of 'a life hid with Christ in God.'

of circuit finance that others would do well to emulate. In all circuit work he ever manifested the deepest interest. Though duty and infirmity had a tendency to keep him at home, yet his place at the District board was seldom vacant. With all the machinery of Methodism he showed an intelligent and thorough acquaintance. For many years the deceased held the office of Superintendent of the Sabbath school. In fact its very existence seemed to depend upon him. It is needless to say that the duties of his office were effectually discharged, and that this nursery of the church was a power for good in the place. His presence will be long missed. In all the means of grace he was faithful ever ready to lead or be led as circumstances required. In the support of the institutions of the church he was liberal, even beyond his means.

His last illness was brief. Nature seemed to have no power to resist disease and he sank away to his long last sleep. He was heard to say during his illness, 'If this is to end in death the Lord is going to make it easy to die.' And so it was. He passed away calmly as the star disappears in the light of dawn.

The Conference year nearly drawing to a close has been one of singular fatality to us on the Onslow circuit. During the early part of the year, diphtheria, the scourge of the little ones left many 'hungry hearts' waiting for the footsteps that will never come. But lately the aged who had fought out the battle for character, and like Paul were 'ready to be offered up,' as well as the young man, the support of the widowed mother and the hope of the church, have been suddenly called away.

On the 18th ult., a large concourse of friends and relatives gathered to express affection's last token of regard for the late

WILLIAM CAMERON.

He was born in St. John's, Newfoundland in the year 1811, and after coming to this country, early in life he settled at Salmon River. Mr. Cameron was a representative Methodist farmer. Upright in all his dealings, faithful in all his family duties, and devoted to the interests of the church. He is greatly missed in all his social relations. He dated his religious experience back to occupancy of the Truro circuit by the Rev. James Buckley. The pioneer Methodists of Onslow will doubtless remember his hearty welcome and cheerful co-operation. His sterling integrity and ready Christian sympathy so gained for him the respect and love of all, that it has been frequently remarked since his decease. 'He died without an enemy.' His end was triumphant. During the tedious months of last winter, while confined by a lingering illness, he was heard frequently to say with Job, 'I know that my Redeemer liveth,' and when with every prospect of speedy recovery he was smitten down in one short hour, the language of his heart was 'though I walk through the valley of the shadow of death I will fear no evil, for thou art with me.'

But trouble seldom comes single handed. Scarcely had the sorrowing family returned to the desolate home, when the bereaved widow was called upon to watch the fading cheek of the son to whom she had looked for the support of her declining years. After but a brief fortnight of terrible suffering from inflammation of the lungs,

ALEXANDER H. CAMERON, aged 34 years, was called to share his father's rest. For many years he had been a member of the Methodist Church, and emulating as he did his father's laudable example, his memory is richly cherished by all who knew him. After his father's death he had taken his place at the family altar, and during his last days through great physical suffering, he gave abundant evidence that 'his God was reconciled.' But recently married, he thus leaves a sorrowing wife as well as a loving mother to lament his loss. Thus by two successive strokes a large family are left to mourn a devoted father and affectionate brother.

At Isgonish River also we have been called to part with one whose consistent Christian life has had a salutary effect both in the church and in the neighboring community. On the 25th ult., after a lingering illness with consumption,

MRS. ALEXANDER HIGGINS, in the 50th year of her age was called to join that 'innumerable company of angels and the spirits of just men made perfect.' For about twenty years she had been a member of the Methodist Church. Her religious experience was enriched with daily accretions of grace, so that she could say with Paul, 'the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.' Hers was a cheering testimony to the faithfulness of our God. When brought face to face with the last enemy she felt that 'to live was Christ and to die,' was gain.' 'Blessed are the dead who die in the Lord.'

May 7, 1878.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES ABOUT THE KINGDOM OF JUDAH.

B. C. 603. LESSON VIII. THE FIERY FURNACE; or, Deliverance for God's Servants, Dan. 3, 21-27. May 26.

EXPLANATORY.

21. THESE MEN. The three young Hebrews, Shadrach, Meshach, and Abednego. Their conduct showed, 1. Courage, both moral and physical, of the very highest order. They dared to displease the king, to stand alone, to breast the current of popular opinion, to face torture and death. 2. Principle. They acted not on impulse, nor from stubbornness, but upon calm and clear conviction of their duty. They could die, but not commit a sin. 3. Reverence for God. They bowed the knee to him alone, and would not even by a gesture appear to worship a statue. 4. Faith. They trusted that he would deliver them, certainly would save them hereafter; and were willing, if need be, to die for his glory. Notice under what circumstances they were faithful: 1. They were in youth, when life seems most enjoyable and precious. 2. They were afar from their home and the worship of their own land. 3. They were without the encouragement of friends, and stood utterly alone in their hour of trial. 4. Bound. While still dressed in their robes of state, and without even the change of a garment. 5. Helpless. Read instead, "tunic or shirts," which were made of linen or woolen. 6. Hated. These were loose turbans of linen cloth. 7. Naked. The word means the loose, flowing, outer robes. All these were of highly inflammable material. Cast into the midst. The furnace was probably built of brick with an opening at the top and a door at the mouth below. They were thrown down upon the bed of burning coals from above. Fiery furnace. Chardin, who travelled in Persia two centuries ago, relates that some persons who took advantage of a famine to sell provisions at exorbitant prices, were, by royal command, roasted over a slow fire, and others were cast into a heated oven.

22. COMMANDMENT WAS URGED. If these officers were so eager to execute the inhuman orders of a tyrant; what energy should we display in fulfilling the behests of our gracious Lord to save men from fires that will destroy both soul and body? Exceeding hot. The context says "seven times more than it was wont," an expression to indicate the utmost possible intensity. Slew those men that took up. No sooner did the officers remove the covering from the roof of the furnace than the pent-up flames burst forth in their fury, and caught the executioners as well as their victims before they could escape. Had both these men and the Hebrews perished, this event would have seemed accidental; had both escaped, some might have claimed that there was no fire, but only a pretense of obeying the command; but when the young men live in the fiery depths, at whose edge the mighty men are slain, the hand of God is clearly revealed.

23, 24. FELL DOWN BOUND. We cannot place ourselves, even in thought, in the position of these heroes. They expected to die, and were ready to give up their lives for conscience sake. Then Nebuchadnezzar. He was probably sitting enthroned near by, gazing upon the scene; the door at the front of the furnace being open to afford draught, and commanding a view of the fire. Astonied. An old word for astonished. Did not see. Thus the testimony of the king receives confirmation from his council, who joined in the command, and witnessed the event.

25. Lo, I see. It may be asked, why the laws of nature were arrested for these men, and not to save Ridley, Latimer, and many more martyrs who have since died bravely at the stake? In some ages God's cause needs evidences, in other ages exemplars. In one case God gives supernatural proofs, in the other, sublime characters. Loose, walking in the fire. They trod the burning coals in comfort, willing to remain in such goodly company until summoned forth. They have no hurt. "No hurt is in them." The flames failed to scorch or the smoke to stifle them; their bands were burned away, but their garments were unscathed. So God keeps his own in peace. Bainham, an English martyr, cried out in the flames, after his arms and legs were half consumed: "In this fire I feel no more pain than if I were in a bed of down; but it is to me as a bed of roses."—Trapp. The fourth. Those who suffer for Christ shall have his presence with them. In prosperity he walks unseen, but in adversity he stands revealed at his disciples' side. The Son of God. Nebuchadnezzar unconsciously uttered a truth greater than he supposed. He could not know of the son of God in the sense that we understand him. His words were "a son of the gods," meaning a divine person.

He afterward refers to the appearance as an angel (verse 28). Such it may have been—perhaps the angel of the covenant, the pure-incarnate manifestation of Jesus Christ.

26. CAME NEAR. The heat having now sufficiently subsided to allow a nearer approach. Ye servants. In his rage and fury he had abused them; now he speaks respectfully to them. God makes his people honourable in the eyes of the world, and he will yet make them glorious before the assembled universe. Most high God. Perhaps he had felt a contempt for Jehovah as the God of the Jews, unable to defend his city against the Chaldeans. Now he realizes that he is above even Bel, the god of Babylon, in power and majesty.

27. Princes, governors, captains. The officers of the Government, assembled from every part of the realm, were witnesses of the wonderful event. By them the news was carried through all the provinces, and the very means employed to honor the idol, only resulted in the greater glory of Jehovah. Saw these men. Their divine companion had now disappeared from sight, as he was no longer needed. "The grandees, wondering, pressed close around the living martyrs, saw, handled, and even smelt. As to their sight, it fell on countenances serene with innocence, and radiant with joy. As to their touch, they found the texture of the men's raiment firm, their flesh healthy, their persons not scathed with flame, nor feverish with fear. The hair of the men's heads was carefully dressed in the Babyonian fashion, long and neatly braided, as it lay between their shoulders; and the beard, cut square, fell, as accustomed, on their bosoms. As for the sense of smell, it served to witness that the costly perfumes spent in the morning, as if to anoint them for burial, had lost nothing of their fragrance—fragrance yet exquisitely pure, breathing gladness, as become persons adorned for a feast. The smell of fire had not passed upon them. The pitch, the naphtha, the stench, had not hung about them, and the men who had contracted no taint from the licentiousness of palaces, passed untainted through the suffocating vapor of the furnace."—W. H. Rule.

GOLDEN TEXT: Our God whom we serve is able to deliver us from the burning fiery furnace. Dan. 3, 17.

DOCTRINAL SUGGESTION: God's presence with men.

The next lesson is Dan. 5, 23-31.

The Moffet bell-punch is leaping into popularity all over the country as the best means of raising revenue for the State out of the liquor traffic. It is the invention of a Virginian farmer, and the system of taxing half a cent on a drink of ale or beer, and two and a half for strong drinks—with a little register to keep the account in every bar-room—has worked so well in the Old Dominion during the first year of its trial that they expect to get at least \$600,000 annually out of it, against less than half as much under the old system of taxation. Several Southern legislatures have discussed its introduction the past winter, and that of Louisiana finally resolved to try it. A bill for its introduction in Pennsylvania has been favorably reported in the Legislature of that State, the New York Assembly adopted a resolution to try it in the metropolis, and a movement in the same direction has been set on foot at Boston.

A Christianity without mystery is as unphilosophical as it is unscriptural.—Angus.

A Sunbeam passes through pollution unpolished.

AMERICAN APPRECIATION OF CANADIAN REMEDIES.—A wholesale iron merchant of Boston, Mr. Wm. P. Tyler, of the firm of Arthur G. Tompkins & Co., lately got his ankle sprained and knowing the value of GRAHAM'S PAIN ERADICATOR in such cases sent for a supply, which he writes soon cured him. He gave a bottle to a friend suffering from the same complaint who found similar results from its use.

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as in the best... She family as too... her work from... late bedtime,

story begins, children, Harry, aged ten... ple-jointed, in his heart, and determined opportunities...

did come pretty... but he got out... and read all the... and prayed for... with trust, and... plodding. It... and few rest... poor health, a farm that had two years, and to do it all.

at the neighbors... was "shiftless,"... the burden of his... and his strength, burden to him... years been in... die. He came... broken-down... tion fixed upon... heart to turn... He lived with... died, and they... Mrs. Malcom... said she didn't... or "poor Uncle... body knew that... her a very great... At last the old... he died he took... a chapter... ul good-by, and... book up careful-

ly in thick brown paper, gave it as his only bequest to Harry. "Here, my boy," he said, "this is all I have to leave. It is the best legacy I can give you. Read it carefully, let its contents cheer you and help you, and if the battle of life seems to you sometimes hard, remember this book teaches you all the way through to work and trust."

Harry received the book gratefully, and laid it away carefully among his treasures; but as he had a Bible of his own, he didn't so much as remove the coverings of the one his great uncle had given him. Harry kept all his treasures in an old disused oven, and he laid the Bible there with the rest. These old fashioned brick ovens are as good as patent safes to keep things in; that is if nobody happens to make fire inside.

To everybody's troubles I suppose there comes, some time or other, a climax—a turning-point—when night is left behind and day begins. John Malcom and his wife thought that they had a hard life, and Harry too thought it rather hard that he had been taken out of school and go to work with his father; but nobody murmured, everybody was hopeful, because now they were beginning to get a little ahead. John Malcom had not only paid the interest on his mortgage, but had reduced the principle a little, and the crops were beginning to be better, and Mrs. Malcom was in good health again, and they were all cheerful and happy. But the crisis or all their troubles was yet to come, and, like the crisis of a fever, it was the most painful part.

Harry and his father had been off all day long to market, and it was a little after sunset when they neared home. They had a mile or so to go when they were met by a neighbor who came running to them with his face full of anxiety and pain. They knew something had gone wrong, and could hardly wait for their neighbor to speak. At last he did speak, saying: "John Malcom, I've got bad news for you."

"Nothing has happened to my wife or child?" asked John, turning pale. "No, they are safe."

"Thank God! What is it, then?" Then the neighbor told them how that two or three hours before, while Mrs. Malcom was making up the fire to get their supper, the chimney had caught fire, and it being a dry time the fire had spread to the roof and the whole house had burned. John Malcom groaned aloud at this dismal intelligence.

"We tried to save the barn," continued the neighbor, "but it was no use; everything was so dry."

Poor John! the tears actually came into his eyes, and he said,

"This is hard, very hard; and at my time of life, too."

Harry tried to comfort his father, telling him he could work, and that he was just beginning life, and would work his very fingers off to build up a home. At last they came in sight of the house. It was a most pitiable sight. There under a tree, were a few household goods that had been taken from the house, and sitting among them was Mrs. Malcom, weeping sadly, and holding Molly to her heart and trying, between her sobs, to quiet the child's fear and trembling.

"O John," she said, as she saw her husband, "what shall we do? How can we bear it? After all these years of toil, to see it all swept away. It is too hard, too hard."

"We'll have to begin over again," said Harry. "We'll do as Uncle John said, work and trust."

All that remained of the old house was its chimney, and the great, round top brick oven. They stood there, stark and black with smoke, a dismal monument of a ruined home.

Harry thought of his treasures, a few toys, his skates, a score of well-thumbed books, and Uncle John's Bible. He supposed, of course, they'd be destroyed, but he thought at any rate he'd go and look. So he did. He picked his way among the hot brands, and with the toe of his boot opened the oven door. The heat came out into his face and singed his eyelashes. He stepped back a minute and considered; then he went and brought a pail of water and dashed it into the oven. Now it was steam instead of heat that nearly blinded him, but the oven was cooling off. He made out, by reaching with a stick, to pull out his skates. The straps were so burned that

they broke in his hands; the temper was taken out of the steel pretty effectually, and the wood was browned and somewhat charred. He tossed them behind as useless. Then he pulled out one by one his precious books. He found his eyes growing moist when he found in what a condition "Swiss Family Robinson" and "Robinson Crusoe" were, only a few pages in the middle left readable. Then he tried again and this time brought out Uncle John's Bible. The thick paper that had wrapped it was burned off, the twine that tied it was only ashes, and the brown covers were warped out of shape, and the edges of the leaves were burned black. But the reading was all right. It was rather hot still, but Harry seized it and carried it to his mother.

"Here it is," he exclaimed, "not quite spoiled. We can read it yet. See the reading part is all right," and he laid it in his mother's lap and began turning over its leaves.

What makes them all grow brighter? He turns over the leaves, and with each leaf there is an exclamation of surprise. The neighbors gather round and stand amazed. They turn over leaf after leaf, and at frequent intervals a crisp, new bit of printed paper drops out. They turn and turn, and at last have found and counted some two hundred of these bits of paper. What are they that they all look to them so curiously?

Only five dollar notes and ten-dollar notes, and twenty-dollar notes and fifty dollar notes, and now and then a hundred-dollar note, and not one of them burned beyond redemption.

They count them up and make out \$8,100, all Uncle John's savings, and there is a letter besides, expressive of the dead man's gratitude, and asking a blessing on the family.

Right there and then, with the smoking ruins of their old home before their eyes, with their neighbors and friends all about them, with the deep twilight growing into darkness, they kneel down and thank God for his goodness, and pray for God's blessing on the bounty they have so unexpectedly received.

Now John Malcom is no longer "shiftless." There is a new house built over the ruins of the old one, with the same old chimney and oven. The farm prospered wondrously last year; Harry is at school again; in the sitting-room, on a table of its own, is Uncle John's Bible, and over it hangs a tastefully wrought motto, in which the words "Work and Trust," shine out in letters of gold, and it is the motto of the family.—Christian Weekly.

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PIA NOS Magnificent Bran New, 600 dollars Rosewood Pianos, only 175 dol. Must be sold. Fine Rosewood Upright Pianos, little used, cost 300 dollars only 125. Parlor Organs 3 stops, 45 dollars; 9 stops, 65; 12 stops, only 75 dol. Other great bargains. "Mr. Beatty sells first-class Pianos and Organs lower than any other establishment." "Herald." You ask why? I answer, Hard times. Our employees must have work. Sales over 1,000,000 dollars annually. War commenced by the monopolists. Battle raging. Particulars free. Address DANIEL F. BEATTY, Washington, N. J., U. S. A Jan 6-17

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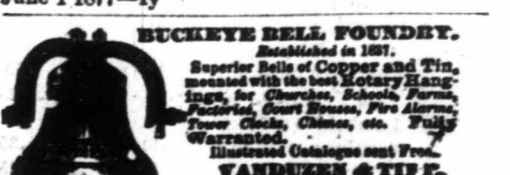
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CANTON MITE CO

BOOK COMMITTEE.

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

PREACHER'S PLAN, HALIFAX AND DARTMOUTH.

SUNDAY, MAY 19th.
11 a.m. Brunswick St. 7 p.m. Rev. W. H. Hearty. Rev. G. O. Huestis.

RECEIPTS for "WESLEYAN," FOR WEEK ENDING MAY 8th.

- 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.

MARRIED.

At the Methodist Parsonage, Florenceville, May 2nd, by the Rev. J. J. Colter, Mr. Richard Reed, of Centreville, to Miss Annie Holmes of Greenfield, Carleton Co.

DIED.

At Avondale, Hants County, April 18th, Ann Church, aged 70 years. After a quiet and prayerful life she calmly fell asleep.

MARKET PRICES.

Table with columns for commodity names and prices. Includes items like Butter, Eggs, Potatoes, and various meats.

TRURO DISTRICT. THE ANNUAL MEETING.

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

IN THE PRESS.

TO BE ISSUED IN A MONTH. BAPTISMA.

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

NOTICES OF THE MEETINGS OF GENERAL CONFERENCE COMMITTEES.

The Transfer Committee of the General Conference will meet in the Mission Rooms, Toronto, the second day of May, 1878, at 2 o'clock, p.m.

VALUABLE NEW BOOKS.

- English Literature and Language—A History of the Language from the Norman Conquest, 2 vols. by Geo. L. Craik, LL.D. 5 00
History of the Church in the 18th and 19th centuries—by K. B. Haggenback, D.D., translated from the last German Edition by J. F. Hurst, D.D., 2 vols. 6 00

GOOD NEWS.

(35 cts). This charming Sabbath School Songster has won a multitude of friends, and needs no praise from those who have heard its sweet melodies.

SHINING RIVER.

(35 cts) Is a book of the same nature and general excellence as "Good News" and differs only as the tastes of composers equally good will differ.

CLARKE'S REED ORGAN MELODIES.

(25.50 Boards; \$3 Cloth) which melodies are in true Reed Organ Style, are excellent for the "organ tones" and precise, and are unusually fresh and interesting.

MAIL CONTRACT.

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

MAIL CONTRACT.

TENDERS addressed to the POSTMASTER GENERAL, will be received at OTTAWA until noon of Friday, the 14th June, for the conveyance of Her Majesty's Mails, three times per week each way, between Sherbrooke and Head of Indian Harbor Lake via Senora, Wine Harbor and Indian Harbor.

MAIL CONTRACT.

TENDERS addressed to the POSTMASTER GENERAL, will be received at OTTAWA until noon of Friday, the 14th June, for the conveyance of Her Majesty's Mails, three times per week each way, between Antigonish and Glenelg via Glen Alpine and Lochaber.

MAIL CONTRACT.

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

MAIL CONTRACT.

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

SAVE THE NATION!

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



In all a great deal more than we have claimed for it. It is a HIGHLY NUTRITIOUS and easily assimilated FOOD, adapted to the most delicate and irritable stomach, and especially adapted for the INFANT and GROWING CHILD.



It is all they can desire. It is carefully put up in four sizes, and is the most economical size to buy) now much larger than formerly, thus materially lessening the expense.

Sabbath School Song Books.

(35 cts). This charming Sabbath School Songster has won a multitude of friends, and needs no praise from those who have heard its sweet melodies.

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CLARKE'S REED ORGAN MELODIES.

(25.50 Boards; \$3 Cloth) which melodies are in true Reed Organ Style, are excellent for the "organ tones" and precise, and are unusually fresh and interesting.

MOUNT ALLISON ANNIVERSARY EXERCISES.

THE attention of the friends of the MOUNT ALLISON INSTITUTIONS is respectfully directed to the following programme of Exercises in connection with the close of the current Academic Year:

- May 28, 29, 30 College Examinations.
May 31 Examinations in Academies begun.
June 1 a.m. Theological Examinations.
6 p.m. College Board.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND CONFERENCE.

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

BILLETS FOR THE GENERAL CONFERENCE.

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

NOVA SCOTIA CONFERENCE.

THE FIFTH Nova Scotia Conference, Will (D.V.) be held in AMHERST, commencing on Thursday, June 27th, 1878.

NOTICE.

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

Table with columns for DISTRICT, MEMBERS, and REPRESENTATIVES. Lists districts like Halifax, Truro, Cumberland, etc.

ENGLISH METHODIST MAGAZINE.

We will continue the Magazine to Ministers from May to December for \$1.25. Order at once.

CUSTOMS DEPARTMENT.

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

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COMPOUND OXYGEN TREATMENT.

FOR THE CURE OF Asthma, Bronchitis, Catarrh of the Throat, Headache, and all Chronic and Nervous Disorders.



CORNWALLIS, March 4, 1878,

DR. C. GATES:—

Dear Sir.—I was afflicted with the Rheumatism for more than twenty years by turns particularly in the autumn, which would seize me sometime in my shoulders and sometimes in my back but in September of 1876 it took me in my hip which made me very lame.

Intercolonial Railway.

IMMIGRATION TO Manitoba & the Northwest!

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

ROSES.

6 for \$1, 14 for \$2, postpaid. Bedding & Greenhouse Plants by mail. Catalogue free. J. T. Phillips & Son, West Grove, Chester Co., Pa.

VALUABLE HOMESTEAD.

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

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Russell, Chesley and Geldert, Attorneys-at-Law, &c., &c. OFFICE: 64 GRANVILLE STREET.

C. W. TREADWELL, BARRISTER & ATTORNEY AT LAW.

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ORGANS Superb \$340 Organs, only \$200. Pianos Retail Price by other Manufacturers \$800, only \$250.

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