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## OUR ENGLISH LETTER.

THE NEW POPE.

DEAR MR. EDITOR,—The vacancy at the Vatican has been quickly filled. In the midst of the solemn rites of the interment of the deceased Pope (and it was melancholy to observe the number of Requiem masses which were deemed necessary for the repose of the soul of the deceased Pontiff) the preparations for the holding of the Conclave were in active progress. The Cardinals from all parts hastened to Rome, and in very brief time they had elected a new Pope. The Cardinal on whom this high distinction has been conferred, bore the name of "Pecci," but as he had the right of choosing his own title, he elected to be called

LEO XIII.

and bearing this name, he ascends the Papal throne. Very favorable impressions are entertained of the new Pope, and all that he has done since his election has been of a moderate and pacific nature. He is reported to be an excellent scholar, an ascetic and exemplary priest, and not extreme in his views. He is 68 years of age, and it is not at all likely that his reign can be a protracted one. He has no personal wrongs over which to brood, and it is not probable that he will resent the loss of temporal sovereignty as keenly as Pius IX., from whom it was wrested. Yet it is difficult to infer what a new Pope will be, for all his powers and difficulties are untried, and in the case of the late Pope, the bright hopes of his early days were obscured by the acts of following years. The party of Ultramontanes are represented as already dissatisfied at the moderation of the Holy Father, and anxious for a declaration of antipathy to the Kingdom of Italy, German liberty and all other forms of modern progress and ecclesiastical freedom, wherever it has asserted itself.

THE IMPERIAL PARLIAMENT

has been several weeks in session, but we cannot yet report any great amount of business. The lengthened debates upon the vote for six millions and the various stages through which the Bill had to pass in both Houses, has taken up much time, that little else has been really accomplished. There is an immense pressure of work, and if Parliament could sit for an entire year, there would be full employment for it at its present rate of getting through its business. Some of the great questions of the day have been discussed and received a quietus for this session, and probably for this Parliament, as its duration cannot extend over two years from the present.

THE BURIALS' QUESTION

was earnestly pressed in a very full house, and was lost by a narrow majority. Great pressure had been brought to bear in opposition to the resolution for opening the graveyards of the nation. A petition signed by 15,000 clergymen, and 30,000 laymen was presented; but yet the cause of religious freedom gains perceptibly, and every year marks some fresh triumph. The friends of the cause are not in the least discouraged. It is only a question of time. The Government which is so strong in many respects, dare not attempt to force their measure and have no intention of introducing it.

WARLIKE PREPARATIONS

are heard and seen throughout the whole of England. Recruiting officers are busily at work, persuading young men to join the army. The pressure of bad times, is very much in their favor, and they are successful in obtaining a better class of men, than they could hope for in more prosperous times. Horses are being purchased in great numbers, and all the varied material of war, is being prepared and collected in vast quantities. The money voted by Parliament is being

rapidly and freely spent, employment is found for thousands of extra hands, and a large number of very superior war vessels will soon be ready for sea. England will retain her undoubted superiority on the sea, and it is claimed that in a very short time a land force would take the field, which for numbers and efficiency would surprise the enemies of the land.

PEACEFUL PROSPECTS

are in the ascendant, and for the present the dark and threatening war clouds are lifted, and appear to be passing. The terms of peace have been settled between Russia and the Porte, and have been duly signed. This was not done until the Russian head quarters had been moved very much nearer Constantinople and a little extra pressure had been put upon the prostrate Turk. The terms of peace, as far as they are known are not so terribly severe after all, and even the most inveterate enemies of Russia do not appear to have much cause of complaint. The wild rumors which have been current were created for a sinister purpose, and in the hope of provoking immediate intervention on behalf of Turkey. It now appears that Russia never asked for such unheard of concessions, and fabulous sums for indemnity. Very much yet remains to be settled between the Powers so recently engaged in fierce conflict, and their terms of peace must yet undergo revision at the hands of an European Congress. Months must elapse before the final settlement, and the Russian armies will remain upon Turkish territory until the whole matter is determined. Yet the immediate danger of war between England and Russia is over, and the Congress will take the difficult question in hand. It is not yet determined when or where the great diplomatic gathering will be held, or who will be delegated to conduct the proceedings. It is a great advantage that time is thus gained that angry passions will yet cool and that calmer counsels will prevail. Public opinion in England is widely diverged upon the great question of peace or war, but at present the most beligerent are willing to wait and all are hopeful of a more peaceful solution than when I last wrote. "B."

March 7, 1878.

A curious mistake is reported from New Zealand. A circuit minister, discoursing awhile ago upon the divinity of our Lord, quoted from the President's work on the subject describing it briefly as "Pope on the Person of Christ." Some of his hearers were greatly scandalized at such a degeneracy from Protestant propriety and Methodist orthodoxy as admitted of a Pope being quoted in one of their own pulpits as a theological authority, and that, too, on a subject which had been so much impaired by other conflicting Romish doctrines. During the week several murmurs were heard. One of the senior brethren, bolder than the rest, conceived it to be his duty to re-monstrate with the pastor on his pulpit delinquency. Adopting a sorrowful yet a severe tone, he informed him that the previous Sabbath was the first time in his lengthened experience as a Methodist (both in the old country and the colonies) that he had heard a Papal authority quoted in a Methodist pulpit; he had sometimes been ashamed and grieved to hear Shakspeare, Byron and even Dickens quoted; but that, shock as it was to be compelled to hear the names of these authors brought into a Methodist pulpit, in his opinion nothing could be worse than to quote the Pope of Rome as a doctrinal authority. The pastor held his tongue while this rebuke was being administered; and his censor, construing his silence into an indication of conscious guilt, waxed warm, and delivered his message of faithful reproof in a key somewhat higher than the usual conversational tone. Then turning round to his bookshelves, the man of books and sermons quietly took down an octavo volume, and opened it at the title page, politely invited his office bearer to read it aloud who, hastily adjusting his spectacles,

read out, "The Person of Christ: Dogmatic, Scriptural, Historical. The Fernley Lecture of 1871. By the Rev. W. B. Pope, Theological Tutor, Didsbury College. London: Wesleyan Conference office." "Rev. W. B. Pope!" "Didsbury College!" "Wesleyan Conference office!" The spectacles were readjusted for a second perusal, but with the same result. Confusion—a few drops of perspiration breaking out on a flushed face—a brief, bungled apology—the clutching of hat and stick—and a hasty retreat from the pastor's study brought the interview to an abrupt termination.—Recorder.

## THE RELIGIONS OF THE RUSSIANS AND THE TURKS.

The Rev. Dr. Pope, President of the Conference, speaking at the annual missionary meeting at Tiviot Dale Chapel Stockport, last week, traced the history of missionary enterprise. He proceeded to say that the resolution which he moved referred to the old mission stations and the openings which were afforded for missionary enterprise, and it might be well to remind them of the different kinds of heathenism with which they were called upon to deal. There were two kinds of heathenism. One would have been represented by Mr. Jenkins had he been there. That was the heathenism which was to be found in the East, and in China. There heathenism had been refining itself, and becoming so philosophical as to test to the utmost the skill of the most cultivated and cultured missionaries they could train. This was especially the case in India. And this high class heathenism could point back to thousands of years, to looks of great learning and antiquity, to an existence even when Abraham was alive. Then there was the opposite heathenism that which was to be found amongst the savages and lower grades of the human race—the heathenism which had not been cultivated, represented on the platform that night by Mr. Wilson, whose services were not surpassed by any living missionary. (Hear, hear.) There was also a midway kind of heathenism. Yes, there was a kind of heathenism which was neither one nor the other of those to which he had referred, but a combination of both. That was to be found amongst the Mohammedans in Turkey, a country which was filling their minds just now. And there was a kind of heathenism which had sprung out of Christianity, which was to be found at St. Petersburg, if anyone would make a critical examination of it. These classes of heathenism were now meeting in one of the most deadly conflicts which have taken place in the history of the world. The Greek Church, taking it altogether, was the most degraded form of Christianity. In some parts of the Oriental Church there was more downright miserable superstition to be found than in any part of Romanism. In Mohammedanism there was a certain amount of truth, such, for instance, as the belief regarding the unity of God, and the devotion paid to the name of Jesus, for in the Mohammedan religion and literature the name of Jesus occupied a high position. But the most melancholy thing to him was that, in Russia and Turkey alike, there should be openings for the Gospel, and that the old Missionary Society, to which they belonged, had never entered these openings. Methodism had no mission amongst the Oriental Churches. It had not a single missionary in all those lands which owed allegiance to Petersburg; neither had Methodism a single agent in all the broad lands owing their allegiance to Turkey. There was opening in both, and yet they, as a Christian people, had never entered them.

The President then went on to speak of a visit he had paid to Russia. In St. Petersburg, he said, he saw openings which had not then, and had not even yet, been entered. There was a most religious people, perhaps the most extraordinary religious people, on the face of the earth. During his visit he went into the great Stock Exchange probably the greatest for its size, in the world, and as he looked round and listened to the buzz of conversation he could see that almost all the nations of Europe were represented; but the natives, he observed, were distinguished from the rest, for he noticed that as they entered the Russians turned aside bowed to their patron saint, and paid their devotions before they commenced business. There, then, was a people with the most intense religious feeling, a people whose inmost instincts were bound up with their religion, so much so that their country was called Holy Russia; and yet there was the most wide-spread superstition, and the most gross errors in regard to Christianity. In Russia, then, there were great openings for Evangelical preachers, of the Gospel of Christ. And had as it was with the Russians, the Turks were not much better. A miserable religion indeed was theirs, consistent with the most frightful enormities, but without there was a deep sense of the supernatural. There, too, again were openings, for the spread of Christianity, and their American friend had taken advantage of the field for missionary effort that was there open, but they themselves had not yet done so. Let them then, Dr. Pope urged in conclusion, increase their prayers and liberality, in order that the openings which were offered might be filled, and that God's kingdom might extend. But while he asked them in all earnestness to send the Gospel and light of truth amongst the heathens, he besought them not to dedicate to them a zeal, a devotion, and an anxiety which they did not bestow upon themselves. Their first concern should be the conversion of their own souls; and being saved themselves it was their duty to do their utmost to bring about the time when Christ should be proclaimed the Saviour of all. (Cheers.)—Recorder.

## IS THERE A HELL?

AN ENQUIRY AND AN ANSWER.

(Conclusion)

IV.—GEHENNA.

So far we have found no hell of misery for lost souls. Shall we find any? Two of the words which are sometimes translated "hell" have been shown to mean the region of the dead, the abode of departed spirits. Cannot the remaining word be shown to have the same meaning? Would God it might be so. Heaven and earth would join in one eternal hallelujah if it could be shown that the remaining word *Gehenna* had no other meaning. O, what unutterable joy would come to a thousand homes, from which some unsaved ones have gone into eternity, if it could be shown that there is no eternal misery in *Gehenna*! But this cannot be shown. The fair scheme of so-called Universal Salvation is shivered to atoms on this rock. All the wisdom of the ages has failed, so far, to escape the obvious meaning of this awful word. No argument has ever fallen from lip or pen which can for one moment satisfy an unprejudiced inquirer after truth. We find no doctrine of hell in *Sheel*; we find no future misery taught by the word *Hades*; but *Gehenna* does teach the doctrine of a hell of endless misery. *GEHENNA!* Upon this word the doctrine rests immovably firm. *GEHENNA!* from this awful word shoots forth the lurid flames of perdition. *GEHENNA!*

In its echoes we hear the wail of lost souls. *GEHENNA!* In the presence of this word of fearful omen let us lay aside all dogmatic assertion, and reverently seek to learn the truth.

What does the word mean? All men are agreed that *Gehenna* is the Greek form of the Hebrew words *Gee Hinnom*, and that it literally means "the valley of Hinnom." This was a pleasant valley at the south of Jerusalem by the brook Kedron. Here, in ancient times, and under idolatrous kings, the worship of Moloch, the idol-god of the Ammonites, was practised. The head of this idol was like that of an ox, while the rest of its body resembled that of a man. The image was hollow, and was heated by fire before the sacrifice began. The young children were laid in its arms and actually roasted alive—offered thus in sacrifice to Moloch. The place was sometimes called Tophet, (in Jeremiah), from the word meaning Tympanum, because in those sacrifices the priests beat violently the tympana, lest the shrieks of the dying children should disturb the worshippers. But when these horrible rites were abolished by Josiah, and the Jews began again to worship God, they detested this valley as the scene of their awful guilt. Josiah caused to be carried there all the filth and offal of Jerusalem, and the place was desecrated, and made one of lathing and horror. For above six hundred years it had been regarded by the Jews as the common lay-stall of Jerusalem a receptacle into which they threw every species of filth, as well as the carcasses of animals and the dead bodies of executed criminals. To prevent the pollution of the air from this mass of decaying matter, fires were kept incessantly burning from the beginning to the end of the year. Hence came the phrase "the fires of Gehenna." And as the offal would breed worms, as all putrefying meat does, there also arose the expression "Where the worm dieth not."

To the Jewish mind this valley was associated with all that was most fearful, horrible and appalling; and was the fittest symbol on earth to represent the place of future retribution, in the existence of which they now fully believed. It is now agreed by most men,—theologians, critics, historians, and poets, whether Christian or infidel,—and is beyond successful contradiction from any man, that during our Lord's sojourn on earth, and for at least two hundred years prior to his advent, the Jews employed the phrase "valley of Hinnom," as a symbol of the fearful retribution of the future world; and when, in conformity to their law, (Matt. v. 22), they cast an apostate Jew into its fire and flame, all men knew that in like manner God would cast his soul into a *Gehenna* of misery in another world. And now let it be noted and pondered: This valley, with all its sickening and horrible associations, was seized upon by Jesus Christ and by him made to represent the place and condition of all wicked men in the world to come, precisely as the Jews did then employ, and for hundreds of years had employed it in all their speech concerning the hereafter. Ay, let it be noted and pondered yet again: He who left his bright home in Glory to die for man; He whose advent in human form was heralded by angelic music and blazing star; He who spent His life in healing the sick, in comforting the sorrowing, and in doing good; He who told us of the home of many mansions; He who left His pathway from the manger to Gethsemane marked with tears, and from Gethsemane to Calvary with blood; He whose tender, compassionate soul cried out, while on the cross, for his murderers, "Father, forgive them, for they know not what they do,"—yea, even He, our Saviour, Bro-



ther, Friend, and Teacher of all teachers, "who came to correct all false notions, seized upon this term, and without qualification, used it in all its appalling significance to designate the place of future and endless retribution."

Turn we then to note the cases where the Master used the word—the fearful word—Gehenna.

It occurs in the New Testament twelve times, and in every instance is rendered into English by the word "hell." That it means, in each case, a place of future misery, is clear to any unprejudiced mind.

The Sermon on the Mount furnishes three examples of its use. Matt. v. 21, 22, reads: "Ye have heard it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Clarke says: "There are three offences here which exceed each other in their degrees of guilt."

1. Anger against a man accompanied with some injurious act. For this a man was liable to be brought before the "judgment," or Jewish court of twenty-three, which could inflict the punishment of strangling.

"2. Contempt, expressed by the opprobrious epithet raca, or shallow-brains." For this one could be summoned before the "Council," or Sanhedrin, to receive sentence of death by stoning.

"Hatred and mortal enmity expressed by the term moreh, or apostate, where such apostasy could not be proven." For this offence one could be burnt alive in the valley of Hinnom.

These facts were well known by the people so whom our Lord was speaking. But is he simply telling them what they already knew about Jewish law? Would such utterances have caused the people to be "astonished" at his teaching? Surely not. Every man who heard him, knew that Christ was speaking of purely spiritual matters. What is meant, then, must be that God will punish men in a future world with different degrees of severity, such as were symbolized by the several modes of punishment employed among the Jews. Stuart well says of this: "It seems impossible to give the passage any other rational, defensible meaning. It follows, of course, that though Gehenna is here referred to in its literal sense, yet the meaning of the whole passage does not permit us to understand the idea intended to be conveyed as a literal one. It is employed as a source of imagery, to describe the punishment of a future world, which the Judge of all hears and intentions will inflict."

Again, in verses 29, 30, of this same chapter, Christ says that, if one's right hand or right eye should offend, or cause him to sin, it were better to cut off the hand, or pluck out the eye, and so avoid sinning, than to retain both and be cast into "hell." Gehenna is the word. But, "most certainly this cannot be understood of a literal casting into Gehenna; for who was to execute such a punishment? Not the Jewish courts, for they had no knowledge of the offence which a man's right hand or eye moved him to commit; i. e., they could not call in question and punish a member of the human body because it tempted its owner to sin. It must then be a punishment which God would inflict. But was this a literal casting into the "valley of Hinnom?" (Stuart.)

In Matt. xxiii. 15 we find Christ saying that the Scribes and Pharisees would compass sea and land to make one proselyte, and that when he had been gained, he would be "twofold more a child of Gehenna" than his proselytes; i. e., he would, because more wicked than they, be doubly deserving the punishment of hell. Surely no one will take this as a literal reference to the valley of Hinnom, for there never existed a practice, or a law authorizing the practice, of casting a man into that valley of fire because he had by change of views become a Pharisee.

In Matt. xxiii. 30, Christ says: "How can ye (Scribes and Pharisees) escape the damnation of Gehenna?"

Does he mean to ask, "How can ye escape being cast alive into the valley of Hinnom?" Were they in any danger of such punishment? Nay; but they were the most powerful and most popular party in Jerusalem. But when we remember that they were so intensely wicked that Jesus called them "whited sepulchres," and "a generation of vipers," it becomes clear that they were in danger of suffering the torments of hell in another world.

Passing the other examples, which are equally clear with those now quoted, we select for the last passage Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell." Gehenna is the word. "Destroy both soul and body in Gehenna!" The body might indeed be burned in that awful valley; but could the soul—the immaterial and immortal soul—be destroyed there? It must be obvious to the most cursory reader, and to the profoundest searcher of this text, that Christ here speaks of Gehenna in another world, into which God is able to cast the soul. The "hell" of this verse is so evidently real, though future, that no man can reason it out of existence.

"Now, then, what have we learned in our study thus far?"

1. That Sheol, in the Old Testament sometimes translated "hell," does not mean a place of future misery, but simply the region of the dead, the abode of departed spirits, without any reference to their happiness or misery; and that the doctrine of a place of future retribution does not rest on this word.

2. That Hades, in the New Testament sometimes translated "hell," does not mean a place of future misery, but simply the region of the dead, the abode of departed spirits, without any reference to their happiness or misery; and that the doctrine of a place of future retribution does not rest on this word.

3. That Gehenna, in the New Testament uniformly translated "hell," does mean, in every instance, a place of future misery; and that the doctrine of a place of future retribution does rest on this word as a chief corner-stone.

Gehenna becomes, then, the most blood-curdling word in human speech, and is but faintly represented by our word "hell" with all its horrible associations.

When this idea took definite shape in their minds is not known. Probably at some period between the close of the Old Testament canon and the year 200 A. D. Stuart thinks it may have been handed down by tradition from some period even earlier. See also Universalist writers: Fernald, Hanscom, Whittemore, and Balfour.

† Apostasy in a Theocracy is high-treason—a crime punishable with death in all well-ordered governments.

‡ It will be remembered that apostasy, high-treason, was punishable with death. Here it is seen that if the charge was not proven, the penalty was inflicted upon the accuser.

V.—FURTHERMORE.

On one point let us not be misunderstood. We are not engaged in controversy—in trying to establish the fact of a hell against any who deny it—but we are simply declaring the revelation of God. Few men to-day entertain any doubt about it, and most are agreed that we must indicate such a lake on our maps of the future world.

Who are agreed concerning it?

- 1. The Evangelical Church, under whatever name, on all the globe.
2. The Roman Catholic Church, in all lands.
3. The Greek Church, holding sway over countless acres of earth and millions of men.
4. All prominent Infidels and Skeptics in all lands and in all time. Such men as Paine in America, Hume in England, and Renan in France, have declared that the Bible does teach the existence of hell.
5. The Universalist Church. Mr. Balfour, in his "Inquiry," says: "Most Universalists have conceded this to their opponents, that there is a place of future punishment. Winchester, Murray, Chauncey, Huntington, and others, all admit that there is a place of future punishment, and that the name of it is Hell."
6. It is the commonly received opinion in the Unitarian Church.
7. It is involved, of necessity, in the

creeds of all, of whatever name, who hold to the doctrine of Restorationism, or the graduation into happiness after a period of suffering in the future world.

Who deny that there is a hell?

- 1. A very few among the Second Adventists—the more ignorant of them.
2. A handful of gross Materialists of no religious belief.
3. A few liping Sentimentalists, whose only argument is, "O, what a horrible thought! It cannot be possible there is a hell."

None others. All men who read the Bible with their eyes open do see in it the doctrine of a future hell. Whether it be eternal in duration, is a matter which we reserve for future discussion. But be it eternal, or to exist only for a year, it behooves every soul to shun it, for it is the most fearful place in all God's universe. Human language is impotent to describe it, and Jehovah himself represents it by the figure of a lake burning with fire and brimstone, in which are Satan, the fallen angels and the false prophets, the fearful, the unbelieving, and the abominable, with thieves, and drunkards, and murderers and whoremongers, and sorcerers, and idolaters, and all liars; and the condition of its inhabitants is so appalling that it is called in Scripture "the second death."

Reader, is it not a fair inference from all this, that no mortal man, no archangel from Glory, no arch-fiend from perdition, can picture it too darkly, or with too much emphasis or plainness of speech, warn us to fly to Christ for salvation, that we may escape being cast into Hell?

And after correspondence with some of the leading men of that church at the present time, and personal conversation with others, we fail to find any who are bold enough to deny its existence,—though they say but little about it.

[An admirable pamphlet, of which the above is the substance, is written by Rev. J. Cass, and published by D. Lothrop & Co.]

HE LEADS US ON.

He leads us on By paths we do not know, Upward He leads us, though our steps be slow, Though oft we faint and falter by the way, Though storms and darkness oft obscure the day, Yet, when the clouds are gone We know He leads us on.

He leads us on Through all the unquiet years; Past all our dreamland hopes, and doubts and fears, He guides our steps. Through all the tangled maze Of sin, of sorrow, and o'erclouded days, We know His will is done; And still He leads us on.

And He at last, After the weary strife, After the restless fever we call life, After the dreariness of the aching pain, The wayward struggles which have proved in vain, After our toils are past, Will give us rest at last.

CONSECRATION; OR TAKING THE LORD'S SIDE.

BY GEORGE F. PENTECOST.

It would be difficult, in the space of one short article, to give any clear statement of the scriptural doctrine of consecration. Yet it may be very clearly illustrated, at least on one important side, by a scriptural incident, very familiar to all, recorded in Exodus xxiii. 25-29. There was a great apostasy in the camp of Israel, and when Moses came down from the Mount he found the whole people engaged in idolatrous worship around a golden calf. After rebuking Aaron for his weakness in allowing himself to be led away by the people, "Moses stood at the gate of the camp and said, Who is on the Lord's side, let him come unto me." This is

THE FIRST STEP IN CONSECRATION.

The essential idea in consecration is separation unto God; and just as God called upon all those who were really on His side to separate themselves from those rebellious idolaters, so now He calls upon all His people, those who are on His side, to come out clearly, boldly, distinctly from association—that is, participation with those who, by any kind of sin or worldliness, are dishonoring Him. Thus we have a New Testament command:—"Wherefore [see context] come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. vi. 17.)

It is not our purpose to point out in how many ways God's people are mixed

up with those who are bowing down to golden calves of one kind or another, but simply to say that God demands of all who are His to separate themselves from them. This, in the deepest meaning of it, cannot be done by any mere outward act, such as joining the Church or making a profession of religion; for alas! how many are there in the Church who are to-day among those who are worshipping this golden calf, the representative and embodiment of their avarice, their lust, their pleasure, their ambition, their pride, and what not! No; consecration means the turning away from the fellowship of those who are living in sin, and yet in a deeper sense it is the turning away from the sin whatever may be its form, and yielding the life up to God. (Rom. vi. 13.) To this call of the Lord, for consecration or separation, many respond, and we not infrequently hear the exhortation, "Come now, let us consecrate ourselves unto the Lord." In this last word there is revealed a sad secret. What is this word re-consecrate but a confession that a former consecration has not held fast—that the life has been taken out of the hands of God, and has slid back again into the course of sin and pleasure? Ah! my brother, how can you re-consecrate your life unless you have taken it back from God? If thou hast truly given it to Him it is not thine to give again. No doubt if the command of Moses had ended there, these Levites would have stood apart for a while, and presently slid back again into the ways of the rebels. But the Lord bade him command as the

SECOND STEP IN THE WORK OF CONSECRATION.

"Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion and every man his neighbor. For Moses had said, 'Consecrate yourself this day to the Lord, even every man upon his son and upon his brother,' (vs 28, 29.) Now it was at this point where the pinch and test of their separation came. It was easy enough to stand apart for a while, but when it came to taking the sword against their sons, and brothers and neighbors, from whom they had separated themselves it no doubt did seem a hard thing to do, for it was the slaying of those who were dearest to them in life. It no doubt was a command sore against the flesh; but it was a crisis time with them—when they must choose absolutely between the Lord and all else; and so there was nothing else for them to do. First, because having come to the Lord, away from the rebels, they had taken His part from them; they were no more brothers, and sons, and neighbors; they were enemies now to them, as they were to the Lord. Second it was their only safety; for had they not taken the sword against the rebels, they would have remained to tempt them back; and had they not taken the sword against them, their old natural love for them would have softened their hearts toward both them and their sin. The Lord knew this, and so, for the safety as well as the loyalty of His separate people, He gave the hard command.

Now let us apply this to ourselves. When we come really to take our place with the Lord in consecration, this comes to be true in the deepest, truest sense: Whoever are the Lord's enemies, are become enemies to us. There can be no middle ground here. We may love them as enemies. If, instead of being persons His enemies are things, however fair and (according to reason,) lawful they may be, they are become enemies to us, and we must hate them with a perfect hatred. In any truly consecrated life, this crisis will come when we must choose absolutely between all else and the Lord, and say: "Henceforth know we no man after the flesh, and no thing in a merely carnal relation." Once there was a great multitude going with the Lord, and He turned and said unto them: "If any man come to me and hate not his father and mother and brethren and sisters, yea and his own life also, he cannot be my disciple." (Luke xiv. 26.) If it seemed hard to those Levites to be commanded to gird on the sword and consecrate themselves upon their brothers, neighbors and sons, it does not seem to the natural understanding less hard than to hear Paul say by the Spirit: "If any man love not the Lord Jesus Christ let him be anathema." (1 Cor. xvi. 22.) These are hard sayings, who can bear them? But God calls us to come out and be separate; that is, give up our whole lives to Him, consecrating ourselves upon every form and manifestation of sin as fast as discovered to us by the Spirit.

Under a strong impulse, we are led to see the enormity of sin to see it with God's eyes, and we turn away from it, in all its forms as far as we know, and turn to the Lord. We obey the injunction to "be separate, and touch not the unclean thing," and for a while it would seem that we were wholly delivered from our old lives, and were really on the way to sanc-

tification. But alas! we know not when or how, but by imperceptible degrees it may be, we find ourselves back again in the camp of the enemy; we are companions again with these sons and brothers, and neighbors—these old, cherished and loved sins. Again and again the weary and discouraging process of separating ourselves or re-consecrating ourselves to the Lord goes on, in the dreary certainty that it will not last. We feel sure, from past experience, that the sins which we have turned away from in obedience to the Word of the Lord, will, by and by rise up and assert their own power, albeit they may disguise themselves in new dress. How many honest and sincere Christians have asked themselves the question: "Why is it, that instead of my life being a steady, onward progress in divine things, it consists of a series of efforts that carry me up to the brow of the hill, from which I am sure to slip back; and yet I am driven by my very necessity, to repeat the effort?" Dear Christian the reason is, in fact, that the second step in consecration—as illustrated by this scriptural incident—has not been taken. Not only must we turn away from the old sinful life to the Lord, but having done so, we must gird on the sword and turn, in His name and in His might, upon those old foes and slay them, even though they have been and are, so far as the flesh is concerned, as dear as brothers, sons and neighbors. It is here that the difficulty comes in the spiritual history of many souls; they see and recognize the need of certain things and turn away; but the things remain. And so long as they remain they are foes to be drowded and destroyed. It may be a sin as dear to you as a brother or son, but your only safety is in turning upon it and slaying it. May I illustrate this by what, in itself may be a very trifling incident in my own history? When I began my ministry, I felt that God would have me give up the habit—that had been fixed on me from my boyhood—of smoking. It was quite a struggle, but I yielded to what I felt was God's will; I separated myself from it; I left it in the camp behind me; but there it was in plain sight; for five years I saw it; I loved it; it was a brother to me; it lured me back to its social nature, until, at last, by subtle argument and gentle persuasion, after five years of separation, I found myself back again in the camp of the smokers, dancing around my "calf," again rejoicing in the "burnt offering," and tregaling myself in its "incense." After years, the Lord once more called me to separate myself from my cigar. I thought of my former experience; I hesitated; I paralyzed; I dallied with my idol until I could withstand the Lord no more. So once more I separated myself from it; but with the remembrance of my old experience and the consciousness of my carnal love for it, never more strong than at that moment, I turned to the Lord and cried out to Him: "Lord, at Thy bidding I separate myself from this thing; but I know this separation will not be enduring unless I be separated from it as by death, my death to it—the death of my love for it. Let it henceforth be a dead thing to me." And so, having prayed in substance this prayer, the Lord brought suddenly to my mind this passage of Scripture: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. 11.) I knew in an instant that it was the sword of the Spirit by which I put to death that enemy, and so seized it that I girded it on, and in the name of the Lord I consecrated myself upon my cigar—and slew it. It is a dead thing now; it has no power to lure me; I see it often, but it is slain to me. I say that was a trifling thing in itself, but it was the A, B, C, in my lesson of what consecration meant. I have since learned many more lessons on this subject in the school of Christ. And O! thanks be unto God, with that same sword of the Spirit, which beeps of "brothers," "sons," and "neighbors" since have been slain! How, in two short years since, I have learned to "consecrate myself upon my brother, son and neighbor" (sins) from whom I separated myself at God's command! The dear Lord has cleared my life and filled it with His own blessed Spirit, making me know somewhat of the inexpressible joy of being the "temple of the Holy Ghost."

Beloved friend! I am persuaded that the weak point or the point of failure with many of the Lord's dear ones, is at the point of taking the sword in the name of the Lord, against cherished sins—aye, against all sin, as it is made manifest by the Spirit. Either they, thy darling lusts must die, or they will kill thee! "For if ye live after the flesh ye shall die, but if ye, through the spirit, do mortify the deeds of the body ye shall live." (Rom. vii. 13.) "Consecrate yourselves, therefore, to-day to the Lord, every man upon his son and upon his brother, that He may bestow upon you a blessing this day." (Ex. xxiii. 29.)



MINISTERIAL SUPPORT.

A few years ago, the churches geneally were much exercised with fears respecting an adequate supply for the pulpit. But that difficulty, in answer to prayer, has been removed. Applicants for the position are numerous in the present day.

But there will soon be another ecclesiastical drought, unless those who have entered upon the arduous work are scripturally and righteously remunerated for their services.

God will not incline the hearts of young men to enter the ministry, unless he foresees that the churches will give them bread and butter to eat.

An impoverished clergyman, preaching to rich saints and sinners, is a disgrace to Christianity. Idolatry would be ashamed to have such priests.

We plead not for exorbitant salaries, like government officials, but for a generous supply of the necessaries and conveniences of life.—something for the higher education of our children, and a small surplus for a rainy day.

In order to this, the sum in dollars need not exceed three units, where a well-furnished parsonage is provided by the people.

An economical family, in connection with Methodism, in country places, at least, will have the comforts referred to, and something to spare, if the whole allowance approaches near one thousand dollars. But how rarely is this the case!

During the greater part of the existence of the Eastern British American Conference, the fixed salary of a married preacher was \$650, exclusive of the children's fund. But of late years that sum has been increased \$100. The Conference has said we may have it, if we can get it; but there is the difficulty. The few circuits that are able and willing to meet the Conference engagement, appear not on the list of our mission stations, but have assumed an independent position. They number in our Conference twenty-two, while those receiving grants from the Missionary Board are fifty-eight. On these 58 stations there are 44 married preachers, who must suffer a loss this year of \$11,000, on the \$750 basis, or on the \$650 arrangement, a loss of \$6000. This is a serious loss to contemplate, and there is only one way to prevent the preachers from realizing it, namely, increasing the circuit receipts. And this ought to be done. It can be done. An increase of 25 per cent. on circuit receipts would meet the difficulty.

We doubt very much whether the amount of giving to the cause of God is anywhere what it ought to be. There may be individual cases quite up to the correct standard, but generally it is not so.

There have been, of late, a good many hints and suggestions, wise and unwise, about raising our mission stations into independent circuits, and although, Mr. Editor, you have very gracefully sought the privilege of pronouncing the benediction on that agitation, yet, as we sometimes sing a verse or two after the benediction, you will allow a short strain in the minor key, which may be soothing to all, and perhaps awaken songs in the jubilant major.

I believe that, in proportion to their number and means, the mission stations in this Conference are doing quite as well as the independent circuits. Having occupied both classes of appointments, I speak from personal knowledge.

And yet, I think that some of the missions ought at once to assume an independent position. Whether our people will come up to the mark or no, the preachers are obliged to come to it.

Let me illustrate, by a statement or two, respecting our present circuit. Year before last, this station raised \$500 circuit receipts, and on that basis the grant from the Missionary Board was \$122, which added to \$565, raised last year on the circuit, gave the incumbent a salary of \$687. This year the grant is \$32, which, with last year's circuit receipts, will give a salary of \$597. But we shall make a strenuous effort to raise, at least, \$100 more than last year, which will place the circuit, though not the minister, in an independent position.

There is a circuit in the Truro District which, until recently, had a young man; but when a married man was sent to them, the Stewards at once resolved to increase their subscriptions. One of the largest givers said—"We must double our payments," and accordingly put down \$30 instead of the former \$15; others following the example, the circuit made a very good showing at the next Conference.

This is the only way to meet the exigencies of our work. And it must be done, or those circuits, which were once portions of a large circuit, but now, in order to have more preaching, are separated, will have to connect themselves with the parent body as formerly. Better do with less preaching, than starve the min-

ister. Better still, to raise the means and continue to have the regular ministrations of the Word.

There are, on every hand, pleasing evidences of progress in the right direction. We shall survive the present financial ordeal, and come out all right in the end. But if some kind Providence would send relief this year, many hearts would be gladdened. There are brethren who, notwithstanding the most rigid economy, will not be able, at the end of the Methodist year, to square accounts with their creditors.

I think, Mr. Editor, that some good will result from the cautious agitation and ventilation of this important subject.

There are yet some in our congregations, and among our neighbours, who think that all the financial deficiencies of Methodist preachers are made up by the mysterious funds of the Conference.

G. O. H.

Maitland, March, 1878.

A WALL, O LORD, AROUND US BUILD.

It was a dreary November evening in the year 1830, the same year in which the brave and pious King of Sweden, Gustavus Adolphus, had landed on the German coast, to help his brethren in the new faith, the German Protestants, to defend them against the Catholic legions, when, under their leader, the cruel and heartless Tilly, the destroyer of Magdenburg, had pressed them hard and threatened to overwhelm them. Twelve long years already had this fearful religious war raged throughout Germany. The soil was soaked with the blood of the slain; the fields devastated, the towns depopulated, and the whole country sighed and moaned under the burdens of war. The chronicles of those times are filled with the sad stories of atrocities and barbarities committed by the armies on both sides against the unfortunate inhabitants; wherever those armies passed they left a desert behind.

On this November evening there sat an old woman in a farmhouse on the outskirts of a Saxon village. Her son, a young man of about twenty years had just brought home the news of a rumor that had spread in the village, that a detachment of Spanish troops was approaching, and would probably pass through the village during the night. Terror and anxiety reigned. The young man besought his mother to take refuge in the mountains. But she remonstrated that they were in God's protection, and that if he willed it so they would be saved; and exhorted him to seek consolation in prayer.

She lighted the lamp, and took her prayer-book and began to sing her favorite hymn, "A wall O Lord around us build." At this the son revolted, telling his mother that by her foolish singing, and by the light of her lamp, she would certainly show the way to their house and uselessly expose themselves. But she persevered, and continued to sing, "A wall O Lord, around us build."

The son grew angry and scolded his mother. "How can the Lord build a wall around us? Stop that nonsense, mother; the time for miracles is past."

"The Lord, can, if he will," she quietly answered, and continued to sing and to pray through the whole long night, "A wall O Lord, around us build."

When the morning broke the son took courage and went to the door; but when he tried to open it he found that it would not give way. A heavy snowdrift had obstructed it and perfectly buried the house, concealed it from the enemies, who, during the night had passed through the village, carrying plunder and murder into almost every house.

And so did the Lord "a wall around them build."—A Tale of the Thirty Years War, Retold by Alex. Parke.

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TEACHING.  
ARTICLE NO. 2.

Teaching differs essentially from the other learned professions both in regard to the classes of persons who are admitted to the profession, and also in regard to their attainments. In the first place, the standard of qualification for admission to the lower grades of the work must always remain comparatively low. There is not as in the legal and medical professions a fixed, uniform standard of acquirement without attaining which no one can be admitted to the professional ranks. Abstractly considered, it might seem very desirable that teaching be elevated into a regular profession, and that no one be allowed to act as a teacher who had not received a thorough general and professional training. But there are the strongest reasons why it is absolutely impossible to carry out this idea practically. Teachers whose services can be secured for very small remuneration, will always be required in those school sections or neighborhoods where the people are able to raise but a small amount of money. In many such sections not more than two hundred dollars a year, including government and county allowances, can be raised for the teacher, and in many other places not even as much as that. Now it is infinitely better to allow such sections to employ teachers of ordinary attainments, than to deprive them entirely of the advantages of a school; for the services of a teacher of high attainments and standing could not be secured at the low rate of salary paid by such sections. Secondly, we cannot lose sight of the fact that, numerically considered, by far the larger number of persons engaged in the public school service are young women who, in the nature of things, can remain in the field only a few years. The fact that as a general rule women are highly successful as teachers, and that their services in that capacity are generally available at a comparatively low rate of salary, would of itself always very seriously militate against, if not permanently prevent, the elevation of the teachers calling into a profession which, as such, could take rank those of law, medicine and divinity. It may be said that provided the standard for admission to the profession were raised so as to correspond in this respect with the other professions, there would be no greater inducements for men to make teaching their life work, as women would qualify themselves as readily as men, and their services would be available for lower rates of pay. Now, granted that women could by study and preparation become equally as well qualified as men, we at the same time fail to see that they would do so, and engage in the work of teaching in any very considerable numbers. Let us examine the matter further. No man can be admitted to the practice of either law or medicine before he is twenty-one years of age; the average age of young men in this country when admitted is probably not less than twenty-three or twenty-four. Now we are to remember that the expenditure of time, labor and money, required of a young man to fit himself for entering a profession, is made by him with the intention of making that profession his life work. Can we conceive it as at all probable that young men could or would make this same sacrifice, with the prospect of remaining in the work only for a very few years, or until a favorable opportunity for settlement in life would present itself? Certainly not. Although in some cases ladies teach a number of years, still the great majority of our lady teachers are young and will remain in the work only a few years. In making this statement we do not wish to be understood as arguing against the employment of lady teachers. On the contrary, we hold that experience has fully proven that their patience, tact, enthusiasm, perseverance, and affection for their pupils, have as a rule rendered them more efficient in their work than men holding corresponding grades of license. Thirdly, both young men and young women receive license and engage in teaching at a much earlier age than young men are required to be when they enter the other learned professions.

THE EDITOR left on Wednesday last for Boston and New York, in the interests, chiefly, of the Book Room. He expected to return about the 3rd of April.

It is but just to "the congregation" of Zion's Church, St. John, respecting which resolutions were published last week, to say that a spirited protest has appeared in the *Morning News*, signed by two persons, laying the blame upon one of the Trustees. It is a difficulty into which outside persons cannot enter, beyond publishing the resolutions alluded to, as requested by the Trustees. It seems a great pity, however, that peace cannot prevail in this beautiful little church, or that difficulties, when they do exist, should ever see the light.

MEMORIAL SERVICE IN THE GERMAIN ST. METHODIST CHURCH.

A memorial service was preached, last evening, by Rev. Mr. Chapell, for Rev. Mr. McCarty, a well-known and esteemed Methodist clergyman, recently deceased.

Introductory to his remarks, he spoke of the origin and early history of Methodism in this city and province. It was in 1792 that the first Methodist minister had landed in St. John. He came from New York and immediately commenced the good work which has been carried on until now. The Rev. gentleman passed down the list of names that had become famous by their connexion with the Methodist Church in this province, until he arrived at that of Mr. McCarty, who was born near the Arcade, Prince William St., in this city, May, 1816. From early childhood he had been connected with the Germain Street Church, first as Sunday School scholar, then a teacher, and it was only when his duties as a local preacher called him to other fields that his connexion with the Sabbath school ceased. Referring to the manner in which Mr. McCarty became connected with the church, the speaker said that one Sabbath morning Mr. Andrew Gilmour asked Mr. McCarty, then a young man of about 20, to visit a class meeting, which he did and which directed his whole future life. At the time of his conversion Mr. McCarty was in the employ of Mr. James Hegan. Growing in grace he became a local preacher and was well-known in all the preaching places round about St. John. In 1840-41, two young men started a prayer-meeting on the corner of Carmarthen and Main streets. They decided to meet and pray for a revival. For two weeks they met and prayed without any one coming to their meetings. During the third week, however, a soldier came and he was followed by others and soon the small hall would not contain them and a larger one had to be obtained, so they moved to the Sabbath School of Germain St. church, when they asked the pastor to take charge of the meetings, which he refused to do, thinking the meetings would do much better under the care of their original projectors. Soon the Sabbath school was filled as was also the church and when the clergymen did consent to take charge of the meetings, which had been started by no others than Wm. McCarty and Dennis Sullivan, the ground work had been laid for one of the greatest revivals that was ever in St. John. This revival was one of the most lasting in its results that has ever been in the Methodist Church of this Province. When Mr. Smallwood removed to Woodstock, he found a very large circuit and sent for Mr. McCarty to help him. The latter was next removed to Peticoad so circuit in 1845 then 70 miles in length and which had to be travelled on horseback, on account of the roads. In 1849 he was ordained and married after which he travelled many circuits in New Brunswick and Nova Scotia. When at Bear River his health failed, but after a year's rest he returned to his labors at Dorchester, a very hard circuit for one in the best of health. On all his circuits he left his mark, and there are now several in the service of the church who first became awakened by his preaching. In Guysboro', the interest was so great that at special services several used to walk eleven miles to hear him preach. Digby was Mr. McCarty's favorite circuit; and it was natural after the great fire here that he should seek quietude there. The last great trial of his life was the loss of a comfortable home, but he bore it with Christian resignation. Just before his last visit to St. John, on the last Sabbath in October, he preached a very effective sermon. He was not permitted to return home when his death occurred. He had no fear of death, and died trusting in the Lord.

There was a large congregation present and the speaker was listened to with wrapt attention during the entire discourse which though not long was intensely interesting.—*Telegraph*.

EDUCATIONAL MEETING.

Dr. Weldon presided at an interesting meeting held on Friday night in connection with the Educational Society of the Methodist Church of Canada. The Doctor in his opening remarks referred to the great work performed by Mount Allison in the service of higher education in the Maritime Provinces. King's College was opened in 1802: in the seventy-five years since, 171 students have graduated. Mount Allison College, established fifteen years ago, has 60 graduates. King's, old, rich and illustrious, has turned out 28 graduates during the last ten years; Mount Allison, 40. It ought also to be remembered that Episcopalians are more numerous—nearly half again, as the Methodists. Since Chas. F. Allison, thirty-five years ago, with rare munificence planted these institutions they have done noble work. Successive bands of educationalists have gone forth year after year to engage in the work of common school education, and have done great service to the country. The Methodists number one tenth of the population, but these Institutions have given them more than one-tenth of the power and influence in the professions and higher occupations of the country. Look at the Bar—in the Assembly—in Parliament, and you see Sackville men. He did not profess to speak for the Faculty, but only for himself, when he stated that he did not think the Government acted fairly by these Institutions, considering the great obligations under which they had placed the country. The English Government did not in 1869 as our Government did in 1870 turn their backs on the Institutions of learning that had done the higher education for the people; no, they supplemented them, aided them, and made them more efficient.

REV. MR. CHAPMAN

read the report of the Society for the past year. There are 47 Theological students at Victoria, 17 at Sackville, and 15 at Montreal. The receipts had increased 10 per cent. the past year, but were still insufficient for the needs of the Society.

REV. DR. STEWART

believed that claims of higher education could not be ignored by any patriotic man. The moral and intellectual education of the youth of the country is a mighty factor controlling and influencing its future development and welfare. A sapling if allowed to grow up misshapen, becomes practically worthless, but properly trained up it becomes an object of utility and beauty. As an adopted son of this country, possessing an interest in her prosperity, he did consider that the work of higher education is of the most unquestionable importance.

He did not believe it is the duty of the Government to provide a higher education, although the education of the masses bears so close and intimate a relation to the efficiency of higher education. It is the duty of the Church to provide the higher education. The Church is responsible for it. The masses of the people are influenced greatly by the habits and conduct of the higher classes. If you make legislators and professional men and the leaders in society guided by the precepts of Christianity you will create a power elevating the whole mass, and therefore the cause of higher education is of equal importance to the poor man as to the rich. Hewas impressed with the necessity of Christian education, in order that the Mind of the country shall on all occasions act in favor of what is right and honorable and of good report. What is the cause of dull times? Worldliness—ungodliness—too much haste to be rich—the rich grinding the poor—a feverish craziness for wealth. The speaker stated that the owner of a mine in England had told him not long since that plenty of his men earned 25 sgs. per week, but if they were out of employment for a fortnight they would be on the parish. The cause was intemperance—improvidence. Want had taken these people like an armed man. The old Epicurean principle, let us eat and drink to-day for to-morrow we die, has prevailed too much. Unless God lifts up a standard of higher morality, where shall we be?

REV. MR. CURRIE

said people might ask, "Why should we be called upon to support young men for the ministry?" The question is a fair one. Young men who aspire to be lawyers or doctors or masters of other businesses have to struggle along without help except from their friends, and why should not young ministers also fight their own way up? The question is worthy of an answer and the answer is that ministers are not their own masters—they are soldiers. The men who fight the battles of England go where duty calls them—they cannot provide for themselves hence the government provides for them. The Ministers of God are fighting under His banners, and the great Captain has given His assurance that He will be with them, and He looks to His people for the sup-

port of His army. The Church must have a treasury. Read 22, 23 and 24th chapters of Matthew. The day that Christ went into the Temple, when He bore such a splendid testimony before many witnesses, the day he worked so hard, He found time to sit over against the treasury. What did He say to the poor widow putting her mite into the treasury? Did he say never you mind, there is plenty besides yours? No. However humble, there is something for each of us to do and to give. There must be a treasury in order to send His ministers abroad on the wings of the wind to the uttermost parts of the earth.

Young men must be trained for their work. Think of a man attempting to be a lawyer or doctor without proper education! Think of the ridicule to which you subject a young man, no matter how able or zealous, who is loose in his grammar or pronunciation! Young men, the hours you spend here are golden hours, use them well. I'd rather be a Minister of God than the occupant of a throne in Europe, but it requires training to be an efficient soldier in his service.

DR. ALLISON

considered that the claims of Mount Allison had been cast aside because the public mind, excited by a religious agitation, not content with doing what was right and proper, ran to the opposite extreme and did what was improper. The Government was helpless in the midst of a great popular feeling. When it becomes calmer justice may yet be done. Let it be remembered that while this Province spends \$9000 per annum in one institution, Nova Scotia spends \$14,000 equitably divided amongst the various denominations. Its help goes beyond its own bounds, for in its desire to do justice to all, it has never hesitated to recognize the value of Mount Allison as a higher Institution of learning. He congratulated Sackville on being the banner circuit; more \$5 subscriptions are obtained here than any other place in Canada for the society. He urged the necessity of other places helping in the work.

After a few remarks from Rev. Dr. Pickard and President Inch, the meeting adjourned. *Sackville Post*.

At the Educational Meeting held on Friday, reference was made to the large sum (\$9,000) per annum which the Local Government spends on the University of New Brunswick. The revenues of the University from Government land grants amount, perhaps, to \$3,000.00 more. No doubt this money is well spent, but it does seem a very anomalous state of affairs that the Mount Allison Institutions, which are as free from religious tests as the University, are giving a higher education to perhaps five times the number of students that attend the University, and are conferring at least equal benefit upon the community, do not receive in return one cent of Government money! If these institutions were distinctly Methodist, it might, perhaps, be urged with some show of reason that a Government that recognized the people as citizens and not as sects, could not recognize or endow any sectarian school, although it can be argued on the contrary with great propriety that the difficulties in the way of giving every denomination in every locality its own common schools do not exist with respect to denominational high schools; but what are the facts with reference to Mount Allison? The children of Episcopalians, Baptists, Presbyterians, and Roman Catholics, are all found within its walls, taking advantage of its educational facilities and with exactly the same freedom with respect to religious matters as at the University. The ignoring of Sackville Institutions in the matter of public money is the more to be deplored because a few thousand dollars would wonderfully increase their efficiency in providing a new College Hall, library, museum, laboratory, observatory, with proper apparatus, etc., for want of which any further development of these Institutions cannot take place.—*Sackville Post*.

MOUNT ALLISON COLLEGE.

Prof. James R. Inch, M.A., as announced, has been unanimously elected President of Mount Allison College, and will accept the position. It will be remembered that a short time ago the position was offered to Rev. Howard Sprague, who declined on account of ill health. At that time, we understand, Prof. Inch's name was a prominent one for the position, dividing the Board equally upon the ballot. His name having been withdrawn Mr. Sprague was elected. Prof. Inch is in the prime of life, not being more than two or three years past forty. He is a native of Queen's Co., in this Province, and has for a long time been connected with the Institutions at Sackville. He graduated in the class of 1864, B. A., and took his M. A. in 1867. Since graduation he has been in charge of the Ladies' Academy, first as Vice-Principal, and then as Principal, which latter

position, as is well known, he now holds. He is a gentleman of fine presence, possesses first-class executive and administrative ability, and has been highly successful in his management of the Ladies' Academy. As a student he took first rank, and since graduation has given much attention to modern languages. He possesses large general information, and is what may be called "well read." He possesses fine literary taste, and writes with ease and grace. He has succeeded well as a teacher and Professor. From what we know of Prof. Inch, and judging from his past record, we feel satisfied the keeping of Mount Allison College in safe hands, and that the friends of the College should congratulate the Board of Governors upon the judicious selection they have made. We learn that the Rev. Geo. S. Milligan, M. A., will succeed Prof. Inch at the Ladies Academy, and that the Rev. Mr. Kennedy, the Present Vice-Principal of the Male Academy, will take charge as Principal.—*St. John Globe*.

THE EPISCOPAL CHURCH AT WORK IN ENGLAND.

To show how widespread is the philanthropic and religious endeavour of these times, we quote from an English paper an account of marvelous efforts and success—marvelous for the agencies employed—in the Church of England. Where did these revival modes, and this "missioner" spirit come into existence. Doubtless as far back as Wesley's days at Oxford! Even in his own home, and among his own people, this prophet is at length honored, in his example and influence. Truly the missionary spirit has at length seized "the church" in England, and better work than quarreling over vestments seems to be in store for it. We do rejoice.

THE TEN DAYS' MISSION FOR NORTH SHIELDS AND DISTRICT.

The Mission services are continuing to be held with the most satisfactory results. The Missioners, in conjunction with the ministers of the various churches, have been endeavouring to reach every portion of the community, there scarcely being any part of the town that has not been visited, either directly or indirectly. In connection with the mission services at St. Peter's Church addresses were delivered on the new Quay, yesterday, at noon. Upwards of 200 persons assembled and listened with much attention to the various speakers, who spoke in a very forcible and appealing manner. Many of the scholars attending the schools also joined the assembly, and being conversant with many of the mission hymns, they joined in the singing, which had a very pleasing and telling effect. In the evening, the services at the church were largely attended, the greatest attention being paid to the exhortations of the Missioner.—At Trinity Church yesterday afternoon, an address was delivered to the boys of the Wesleyan Training Ship, and in the evening the services were conducted with excellent effect, there being a very numerous attendance. On Friday evening there will be an intercession service at this church. A box has been placed within easy access, and any one desiring the offering up of special prayers have to write their requests upon a slip of paper and drop it into the box. On Friday all these papers will be taken out, and at the evening service they will be read to the congregation, who will be requested to offer the prayers which have been solicited. This, the Missioner states, will be one of the most solemn services of the Mission.—At Christ Church, the congregation last night was also very large, the earnest addresses of the Missioner being received with every attention.—Mission services are being held at the Mission Chapel, Hudson Street, and at the Mission Room, Low Lights. Both of these places have been well attended. On Monday, afternoon a special service for women was held in the Hudson Street Mission Chapel. The building was crowded with women.—The services at Holy Saviour's, Tynemouth (Rev. T. Featherstone's), have proved highly satisfactory. An inaugural address was given last Saturday evening at the Priory Schools, at which the key-note of prosperity was struck which has characterized the Mission ever since. On Sunday at 8 a. m. Holy Communion was celebrated, and an address was given by the Rev. Somerset E. Pennefather, B. A., Vicar of Kenilworth, who is the chief Missioner at Holy Saviour's. There was the usual morning service at 10.45 a. m., and in the afternoon an address to scholars and young people was delivered by Mr. J. G. Watson, M. A., London. At 5 p. m. a very able address to men only was delivered, and the service was a remarkable success, there being present not only a large number of the working classes, but many of the heads of the leading families of Tynemouth. The evening



he now holds... presence, po... and admini... been highly su... of the Ladies'... ent he took first... on languages. He... information, and... well read." He... ste, and writes... has succeeded... professor. From... and judging... feel satisfied the... son College is in... friends of the... late the Board of... dicious selection... rn that the Rev... will succeed Prof... my, and that the... Present Vice... ademy, will take... John Globe.

service was crowded, and there was a dif... find sittings for all. Such ser... have continued daily to the present... and last night the church was again... in every part. Arrangements were... for a service specially for domestic... servants, and it took place yesterday af... ternoon. The service also was a gratify... success. Arrangements have been... made for another address to men only, and this service is announced for Sunday... afternoon, at three o'clock, in Holy... Saviour's Church. The addresses of the... Missioner at this church are very remark... able for their clearness, simplicity, and... great power, and at the intervals set apart... for conferring with anxious inquirers, many persons have availed themselves of... the opportunity of seeing him.—At St... Paul's Church, Whitley, the numbers at... tending the early morning services (8 30... a. m.) are regularly and steadily increas... ing. The same remark applies to the... midday services, and those held in the... evenings are crowded. On Monday and... Tuesday evenings the church was filled... with most attentive congregations, and... the whole of those present, with two or... three exceptions, remained till the close... of the after-meetings. Many afterwards... had private interviews with the Missioner... (the Rev. G. Howell, M. A., Liverpool) and... seemed very deeply impressed with the... services. Last night the church was... again crowded, and the service was equal... ly as interesting and successful as its... predecessors.—At Calleroats the services... are being conducted by the Rev. E. B... Trotter, M. A., Vicar of Alnwick. On Mon... day night, the School Room was filled, and on Tuesday evening it was crammed... with fisher folk, and others, many of... whom remained to the after services. The... Missioner, accompanied by several friends, went round the village each evening, and... hymns were sung. Occasionally, where... people came out of doors, they stopped, and... gave short extempore addresses, and... answered such questions as were put to... them. Yesterday, Miss Bazett, of London, addressed a large gathering of mothers. Persons of all classes were present, and... seemed exceedingly interested with the... way Miss Bazett spoke to them.—Perhaps... one of the most novel and interesting... features of the Mission took place yester... day. Through the kindness of Mr. Rath... erford, the vicar, a service was arranged... for and took place down Whitley Pit. The... Rev. E. B. Trotter, the Rev. R. F. W... heeler, Vicar of Whitley, and others, descended the mine, and held a service in... the midst of the workings. A table and... some rough benches were constructed, and... about 150 miners, several of whom were... accompanied by their wives, were present. The Rev. Mr. Trotter took a... lump of coal as the basis of his address, and... from it drew some striking lessons on... the buried talents of many a Christian. —Mission services have also been conducted in the Wesleyan Chapel, at Monk... seaton, kindly placed at the disposal of... the Rev. R. F. Wheeler and the Mission... ers. Here, too, the services have been... well attended, and marked with earnest... ness and deep feeling. The Rev. R. Con... way, M. A., Vicar of Alnborough, Hunting... don, is the Missioner at this place. At... the special request of many persons in... the village, a service for farm labourers... has been arranged for Saturday night. In... the district comprising Whitley, Calleroats... and monkeaton, the services since the... commencement of the Mission have been... characterized by an ever-deepening... sense of solemnity, and a feeling of pious... awe, as though the persons taking part... in them felt that they were more than... ever in the presence of God himself. Many persons from South Shields have attended the churches at North Shields.

Austria to seize the prize and the gem of cities? Certainly not. Let history speak; let the past utter its verdict; and with one voice it says—Give back Constanti... nople to the Greeks, from whom the Turks stole it, and place under Greek Government again the lands around and on both sides the Sea of Marmora that formed in olden days the Empire of the East. Russia's grand excuse to annex would then be gone. The Greek Church would not be absorbed in one ponderous nation. Again the sister kingdom to united Italy would be revived. The nations under Turkish domination have no mind to be swallowed up by Russia. It is but as the least of two evils that they turn to her. Let England be noble and disinterested, talk less of self and British interests, and feel more for the enslaved as she did of yore; let her be just to Russia, to Turkey, to Greeks and all as well, and her influence shall prove a healing balm to the bleeding peoples of the East.

We record with deep regret the death of His Excellency Sir William O'Grady, which occurred at 10 o'clock last night. A week ago he was in the enjoyment of his usual health. His illness, gout in the stomach, was comparatively sudden, and from its inception very little hopes of his recovery were entertained. The General was about 68 years of age. He entered the army in early life, and served with honor in the Peninsula, the Crimea, and in India during the Sepoy mutiny of 1859, at the close of which he was promoted for his services to the rank of Lieutenant-General. He succeeded Sir Hastings Doyle as General commanding Her Majesty's forces in North America. He was an able officer, proving himself in every respect worthy of the important position he held. During his residence in Halifax he was not only popular among the military, but also gained the esteem of our citizens.—*Chronical March 20th.*

NEWS FROM THE CIRCUITS

LECTURES AND CONCERTS—The people of Moncton and vicinity are to be highly favoured in having a grand course of lectures and concerts within the next few weeks. The first lecture is to be given by John Boyd, Esq., March 19th. The closing concert is to be given by the St. John Music Union, which consists of forty singers. The Union will give the grand *Oratorio of Daniel*, on the 3rd of April.

The annual tea meeting in behalf of the Methodist Sabbath schools of this city, was held on Tuesday evening, the 19th inst., in the spacious basement of the Gower St. Church. At the appointed hour an immense audience had assembled—the place being crowded to its utmost capacity. The tables were gratuitously supplied by the ladies of the church, who had presided over them with characteristic munificence and suavity. After an hour spent in partaking of the excellent viands and in friendly intercourse, the public meeting commenced. The programme, prepared by the committee of management, led to the expectation of an evening of profitable enjoyment, and this expectation was amply realized. The pieces and choruses sung by the young people, were admirably executed, and received the hearty applause of the assemblage. Interesting addresses were interspersed by the Revs. Messrs. Harris, Milligan, Dunn and Rendell; and Messrs. S. R. March, G. W. Mews, C. Woods, E. M. Archibald, C. Campbell, G. Steer, and F. Ayre.

It was reported at the meeting, that the Gower and George St. schools are in a high state of efficiency; and have a united attendance on Sabbath afternoon, of about six hundred scholars and teachers.—*Ledger, St. John's, N. F.*

BLACKHEAD, N. F.—Bro. J. C. Carrie, Lower Island Cove has been laid aside by affliction since the new year commenced. He was not much better by last account from him. A very gracious revival has commenced on his circuit, and a number have found peace with God. Hoping you are well, I remain, yours truly, J. EMBREE.

TEYON, P. E. I.—There is a good work of grace in progress on this circuit. Over seventy souls have professed faith in Christ, about sixty of whom have connected themselves with the church. Our friends have presented me with a fine racoon coat, and R. W. Wells with an ulster and other presents of a substantial character. P. J. D.

On Sunday evening last, the Missionary meeting was held in connection with the Methodist Church of Canada, in the Union Hall, Gibson. The Hall was filled to its utmost capacity, by a very attentive audience.

The Hon. A. McQueen, of Westmorland County presided with his customary ability and urbanity. The meeting was addressed by the Revs. G. M. Campbell, H. Daniel and B. Duncan, who delivered able and interesting speeches. Appropriate and excellent music was furnished by the choir. This was pronounced the best missionary meeting ever held in Gibson. The collection was largely in advance of last year.—*Fred. Reporter.*

NEW BRUNSWICK & P. E. ISLAND.

The residence of Hugh Brown, Esq., of Corn Hill, with all its contents, was totally destroyed by fire on Wednesday night, March 6th. The loss, which is a serious one to Mr. Brown, is about \$500; no insurance. It is hoped that his many friends will come to his assistance, as the family is left very destitute, and barely escaped with their lives.

There were a number of burglaries committed in Charlottetown, P. E. I., on Thursday night last. The warehouse of Messrs Carvill, Bros., was entered by some members of the thieving fraternity, who carried off a chest of tea, quantity of sugar and some other goods. From the tailor's establishment of Beer & Sons, a quantity of valuable clothing was stolen; and one of the railway buildings was also burglariously entered, but we have not learned whether any articles were stolen or not.

The firm of Geo. Guy & Co., 34 Lombard street, London, Eng., will in future conduct their business in America under the style of Guy, Bevan & Co., with headquarters at Miramichi. Mr. Arthur Shirley Bevan is at present in New Brunswick, as the representative of the firm, which will shortly open an office in St. John. They have an office for their state trade in New York, and one at Darion, where the principal business is in pitch pine.

At Harvey, much disappointment was felt that Professor Burwash, who was to lecture on Friday evening was unable to reach here, having misadvised the train conductor. The committee, on receipt of his telegram informing them of the cause, were fortunate enough to secure the services of the Rev. Robert Wilson, who having *semper paratus* for his motto was enabled to give them an excellent lecture on "A Model Young Man," which did much to mitigate the disappointment felt.

Since the great fire St. John has been without a good Microscopic Reading Room. The Merchants, finding they cannot do without such a room, have given a "call" to Mr. Thomas M. DeBlois, who conducted the old room, and in a few days that gentleman will be prepared to meet his patrons and strangers with his usual courtesy.

On Friday last a little two year old child of Mr. Daniel Burke, mason, living in Mr. Caron's house, on Carmarthen street, fell through the railing from the third landing to the ground floor, a distance of twenty-eight feet. When the child was picked up his face bore many scratches, the blood oozing from his nose and appeared to be in great pain. Dr. Alward was summoned, and on examination found that one of its legs was broken, and that it was suffering severe internal injuries. At last accounts the child was thriving as well as could be expected.

Three or four new lobster factories are now being constructed between Shediac and Cape Bald, N. B.

Two boys were drowned on Tuesday at Middle Simonds, Carleton, N. B. One was the son of Mr. Ebbett, a J. P., and the other, so far, is unknown. The boys were coasting down the bank leading to the river, when the ice gave way and they were plunged into the water.

Men and horses are fast coming from the woods at Grand Manan. Hauling is now in progress. For years in this section of the Province the cry has been that lumbering is finished, but each returning winter witnesses a large crowd operating upon lands that years ago were deemed exhausted and our lakes and rivers are freighted with the fruit of their toil each welcome spring.

Deacon Eliphaleth Read, of Beech Hill, has a churn which has been in use for ninety-five years and is still able to turn out first-class butter. Mr. Willard Estabrooks has a marsh plow which is still more ancient, being over a hundred years old. It is still in active use and does as good duty as in the days when our forefathers bent to toil in Westmoreland.

The Fredericton Board of Health Inspector reports five deaths (all from diphtheria) during the past two weeks ending Saturday 9th inst.

The two story house of Mr. Thos. Williams, town Marshal of Milltown, was destroyed by fire on Tuesday evening at 8 o'clock. Supposed incendiarism.

The Rev. Neil McKay, of Summerside, P. E. I., is laying in a very critical state at his home. He had been getting a load of sawdust for his ice house, when the sled capsized over him and crushed him. While greatly injured, his physicians have hopes of his recovery. Mr. McKay was formerly pastor of St. David's Church in this city and the sad news will be heard by them with sincere regret.

About a fortnight ago a man named Cyrille Brideau, of Neguac, while at work in the woods chopping, cut himself severely in the foot with an axe. He was conveyed to his home, but subsequently bled to death.

The Tracadie correspondent of the "Telegraph" supplies the following—A very melancholy accident occurred in this vicinity on Saturday the 9th inst. A promising young man, named Augustine Thomas, was killed in the woods near the Little Tracadie River, by being struck by one of the branches of the tree which he was felling. The only witness of the sad occurrence was his younger brother who was working with him. The latter had to go a considerable distance before he could obtain aid. His sorrow stricken parents were made aware of their loss only when the body of their dead son reached the door of the home he had so recently quitted in perfect health. It is believed that his death was instantaneous. The only mark on the body was a small livid spot where the fatal stroke had been received.

At Salisbury, on Saturday last, while Mr. Albert Atkinson, bookkeeper in the store of Messrs. Hooper & Elliot, was in the act of placing a barrel of paraffine oil on a box at the head of the stairs, the rack on which he stood tipped and fell backwards with the barrel on top of him, both coming down the steps together. His face and head were badly cut in two or three places and his arm considerably bruised. He is under the treatment of Dr. Frank Oulton, and is doing as well as can be expected under the circumstances.

UPPER PROVINCES

A British Columbia exchange, dated Feb. 17th, reports Rev. Mr. Hall, Methodist clergyman at Stamas, as seriously ill with diphtheria. Rev. Mr. Jamieson, Presbyterian clergyman at New Westminster, was also reported seriously unwell from the effects of a cold.

Edmonton advices say Sitting Bull is causing trouble between the Dominion Mounted Police and Blackfeet over enforcement of Buffalo Protection Act, and trouble is feared.

The street cars were running in Montreal on the 15th inst., the earliest time on record.

A movement is on foot in Montreal for the amalgamation of a number of Canadian insurance companies, by which one strong company will be formed.

The Dominion Government has made an offer to the Oka Indians to remove them to Manitoulin Island, where they will get five grants with \$20,000 cash in settlement of claims against the Seminary at Oka.

O'Donovan Rossa arrived at Toronto on Monday. In attempting to leave the train while it was in motion he fell on his head and rolled in the mud. A crowd assembled at the station and yelled and hooted while his companions scraped the mud off him with chips. He received painful injuries about his face by the fall.

The following despatch, dated Toronto, March 18th, was copy from the Halifax Morning Herald: Rossa lectured to-night. The whole police force and two companies of Tenth Royals were on hand. The windows of Hall were smashed and the lecture, which was a feeble effort, closed early. Rossa sneaked out of the hall, and escaped uninjured. Had he not done so, he would have had a hard time, as the crowd would have stoned him to death.

The crowd then smashed windows of the Irish Canadian office, and in retaliation the Hibernians threw stones at the windows of James Beatty, of the "Leader" private residence, and in the melee two policemen were badly hurt. The crowd then started for the West End to attack the house of one Owen Cosgrove, an unfortunate Irishman, whose house is made a target of whenever there is faction fight. So far there is little damage done. Only about one hundred attended the lecture.

A cable despatch says that the Liverpool Canadian Shipping interests have presented a petition to the English House of Commons against the passage of the bill prohibiting the importing of cattle from Canada to England, claiming that a vast interest will be ruined; that no disease ever attacked the cattle; also that it is the duty of England to foster trade with its own loyal provinces.

A steamer went from Kingston to Cape Vincent on Saturday. There was little difficulty in breaking the ice, which extends but two miles from the shore. This trip so early in the season, is unprecedented.

At Neveon, on Saturday, twelve dynamite cartridges, which workmen were preparing for blasting, exploded, killing John Sammon and fatally wounding Thomas Madill. The shock was felt at St. Catharines, where it sounded like a heavy discharge of artillery.

About three thousand members of the Irish Catholic Union marched through Montreal in celebration of St. Patrick's day. None of the Irish national societies took part out of respect to the memory of the late Pope.

There is a great revival in the oil trade at London. Factories and car shops which have been closed all winter, will re-open immediately. A contract to sink fifty new oil wells at Petrolia has been given out.

MISCELLANEOUS

The sailing ships of the Newfoundland sealing fleet left St. John's, Nfld., on the 5th inst., and the steamers on the 10th for the ice.

Store rooms in course of erection, at Woolwich Dockyard, covering an acre of ground, suddenly collapsed 13th inst, while laborers were at work. Hundreds of workmen were buried in the debris. All were quickly rescued, but many were seriously injured. No deaths have yet occurred, though several cannot survive.

The Sultan has conferred upon Baroness Burdett Coutts the Grand Cordon of the order of Medjidie, the only instance of its being conferred on a lady; as a recognition of her efforts in behalf of Turkish refugees.

Minister Layard has sent a formal note to the Porte directing its attention to the great loss of life imminent among 250,000 starving refugees in and around Shumla. The Porte declares itself powerless to help them.

In Sherman, Wyoming Territory, since the snow storm has subsided, the bodies of a number of persons have been found who died from exposure. One ranchman lost 10,000 sheep. Many others report the loss of stock. The snow drifted in immense piles.

In consequence of want of officers for the British army, cadets who entered at Sandhurst last summer, and whose period of probation would expire in July in ordinary circumstances, will be passed out next month. Those who entered at the beginning of the year, and would complete their course in December, will be passed out and commissioned in July. A large number of line commissions will also be available for militia subalterns during the present year.

At Panama, a fire broke out the forenoon of the 6th, which destroyed about half the principal plaza and adjoining neighborhood, with a loss of over half a million dollars. The fire broke out in the drug store of Herbroger & Co., east of Plaza, caused by a colored clerk throwing a lighted match into a measure of bayrum. The flames spread with wonderful rapidity to the adjoining property, and were from the first beyond control. Half of the north-east side and all of the east side of the Plaza were in ruins in less than an hour.

A terrible colliery explosion occurred in Unity Brookpit, Keorstry, near Bolton, at one o'clock, 11th inst. The mouth of the pit was blocked until 6 o'clock, when explorers succeeded in entering. At last accounts they had found 16 corpses. About forty men were working in the pit at the time of the explosion, and it is certain that all perished.

Verner Bros., stock brokers, of London, have failed; liabilities heavy, assets small. They were bears of a large amount of consols and British Railway securities. The "Times" says they entered on a large gamble in the hope that the country would rush into war, and the past fortnight's rise proved too much for them. Should the rise continue more collapses are probable.

Measures are impending against certain persons of high position at the Vatican for instigating mutiny among the Swiss guards.

The London coal owners association of North Yorkshire and South Derbyshire, have determined to reduce the miners' wages seven and a-half per cent. The men would probably consent to five per cent., but it is thought they will resist more. The resolutions will affect 30,000 miners and manufacturers in the north of England. The iron trade is also demanding reductions in the wages of their employers, varying from ten to seventeen per cent. From the preparations the men are making it is believed that they intend to organize resistance.



WESLEYAN ALMANAC MARCH, 1878.

New Moon, 3 day, 11h, 3m, Afternoon. First Quarter, 11 day, 11h, 46m, Afternoon. Full Moon, 18 day, 4h, 52m, Afternoon. Last Quarter, 25 day, 0h, 55m, Afternoon.

Table with columns: Date, Day of Week, SUN (Rises Sets), MOON (Rises Souths Sets), Hrs. Mins. Includes days from Friday to Sunday.

THE TIDES.—The column of the Moon's Souths gives the time of high water at Falmouth, Cornwall, Horton, Hansport, Windsor, Newport and Truro.

High water at Pictou and Jape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 3 hours 54 minutes LATER. At Yarmouth, 3 hours 20 minutes LATER.

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

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

THE WAR FEELING IN ENGLAND.

When an English mob yields to political excitement, there is but little possibility of controlling it. At a public meeting held in Lambeth, Alderman McArthur, well known in Methodist circles, was present as a member of the constituency. The questions discussed were the War loan and the interference of England. Strange scenes were enacted. Here is the conclusion of a report given of the meeting:—

"The meeting here began again to get noisy, and notwithstanding the protests of the chairman and others to restore order, hooting, hissing, singing, &c., were indulged in to such an extent that it was impossible to carry on the business in an intelligible form. Suddenly a number of individuals pressed forward and stormed the platform, a general scrimmage ensuing. During this melee Alderman McArthur was robbed of his watch, two other gentlemen—we are informed—suffering a similar misfortune. It is only fair to state that the large majority of the meeting conducted themselves with propriety and decorum, the noisy portion consisting principally of young lads and those who had evidently come especially to create a disturbance. The meeting was brought to an untimely end about half-past nine o'clock, by the gas being lowered and those on the platform retiring, no special resolution having been passed. Outside the building a large crowd collected, and several of those present commenced haranguing the mob. The people did not disperse for some considerable time after the meeting had been dissolved.

IF WE HAD BUT A DAY.

BY MRS. C F WILDER.

One afternoon I took the biggest piece of work I had in the house, the mending of John's socks. Big, not on account of the size of the holes, I want you to understand, but because, though it was work that ought to be done that day, I did not want to do it, and did want to do something else. And with the stockings, under my arm I ran into sister Dunlap's, who, I knew would make me at peace with myself, by telling me I was a good woman to be doing homely duties. I thought I needed something comforting, for my "Bell Bree" was at home for a vacation of two weeks, so I had plenty of the "homely duties" to perform, as I had never been able to train John in the domestic harness, as so many bright wives have done. I cannot help sighing right here, that I did not commence in a different manner with my John when we were first married; but all the way I can atone for my carelessness is to warn all newly-married people not to begin as I began, but teach their Johns to wait on self, to wind the clock at night, and to lock the doors!

I am in sister Dunlap's by this time, and I find Mrs. Duval there, a woman we all love and admire. She is a member of our church, but seldom can go

out to meeting as she has a sick husband, four children beside the baby, does her own house-work, and gives music lessons. But I found her talking about the last meeting she attended. I dropped into a corner and listened, according to my usual custom when away from home.

"Well, yes, I went last Thursday evening," said Mrs. Duval, in answer to a question of sister Dunlap, "and when I started from the house I commenced as I always do when I have the half mile to make alone, to pray; but I would only begin to tell the Lord how hungry I was when a stanza from a poem I had read would come into my mind and go over and over like the car-fare poetry in the mind of Mark Twain's minister. I entered the church and they were singing, but as I sang, over and over again in mind went the words I had been repeating. The minister prayed; my thoughts would not follow him but a sentence or two at a time. The saints who sat in the front seat followed in prayer; still my mind was not at my control. Again we sang, and while my lips said,

"Where is the blessedness I knew, When first I saw the Lord,"

my mind was still repeating the words of my hymn,

We should fill the hours with the sweetest things, If we have but a day; We should drink alone at the purest springs, In our upward way; We should love with a life-time's love in an hour, If the hours were few; We should rest, not for dreams, but for power, To be and to do.

"After awhile the pastor said, 'We will now have an experience meeting, and I want to hear from every one present.' Again those near the pulpit, like those of whom St. John speaks who were near-st the throne, were the first to begin the song, and as they sang

"Sweet was the time when first I felt The Saviour's purging blood, Applied to cleanse my soul from guilt, And bring me home to God,"

over and over in my mind went other lines in my hymn.

"Then one after another arose and spoke. I don't know whether the hymns were the key-note to their remarks, or whether their thoughts suggested such mourning hymns. Why, I felt as though they thought they were at the funeral of all their best hopes and aspirations, and was a good mind to start that mourning hymn about 'Here I'll raise my Ebenezer,' only they seemed to have forgotten, even that hitherto the Lord had helped them. I think it is a good plan to mourn enough over the past, but I think it is a good plan, also, to praise God once in awhile for such goodness, mercy long-suffering and tender forbearance as He displays towards us.

"Brother Bond in his usual way mourned over the coldness of his heart and the back-slidden state of the church, and ended his remarks by saying 'we must get up a revival.' I was feeling wicked enough, but what did Mark Erwin, who sat behind me, do but whisper, 'most February.' He is the boy that told me if he could keep out of the way of church members through January and February he was never talked to during the rest of the year about his soul's salvation. He said he was struck dumb with amazement when I spoke to him in the summer time.

But, oh dear! they sang another doleful hymn; then another arose and said he did not know whether he was a child of God or not. He was afraid God did not love him, and he did not see how God could, he was so wicked: and so on and so on. Well, I thought to myself, I didn't see how God could tither, if that was the way they kept up their complaints. It is ignorance that makes Christians talk in that way? Don't they know that God says that He gave his dear Son to die for us! And then our salvation does not at all depend on how we look in God's eyes but how He looks in ours, and we all know that we really dishonor God by living in constant doubt and fear. And it must be dreadfully uncomfortable spending one's whole life feeling your own pulse! If they would just go to work for Jesus, who long ago, by divine grace, sooked out our salvation for us, they would not have to inquire so often after their own spiritual health. You need not look up at me so, sister Dunlap, I'm not through yet, you see I can't go very often and when I do go I

go starving, and what kind of food is this these old Christians offer me?

"Who can wonder I am out of patience? But then they were not all clear down," and Mrs. Duval gave a little laugh. "There was old Mr. Sandpaper who sits next the throne. He rose and urged us all to come up on the mount (where he stood); urged us to seek the 'second blessing.' When he sat down I came pretty near rising myself and saying that it wouldn't do out West for us to turn into ascetic saints and sit at home in an easy chair singing

"Rise my soul and stretch thy wings, Rise from transitory things, till we get so high we had to have our wives do all the sublunary affairs, like cutting the wood, milking the cow, feeding the pigs, etc; we'd better clip our wings, as John did the turkey's just before Thanksgiving, than get up so high as not to be of any mortal use in the world. It is a great pity old Sandpaper—excuse me—old Mr. Sandpaper does not let his wife try her wings once in awhile—poor woman."

"I thought sister Duval, you believed in sanctification," said Mrs. Dunlap. "Among all my friends I should have said you was the one who most hungered and thirsted after righteousness. That it was you who was most anxious to say, 'Christ is all and in all.'"

"Don't! don't!" and Mrs. Duval put out her hand to ward off the words. "Don't use the word sanctification when I am thinking of old Mr. Sandpaper and his loud professions. I do believe in a genuine religious experience, and think we ought to live up to what light we have. And," she added thoughtfully, "sometimes when I have caught a glimpse of the joy which God gives when I am living near Him, I then resolve that I will have no will of my own separate from God. Yes, above all I want to die to sin as Christ died for it. I do want an entire devotion to God's service. I do want to live my life as full as if I had but a day. But what is the need of saying this? God knows it and I know it. The operations of the Spirit are so different in different individuals, that I think it not best to discuss so subtle a question as sanctification, holiness or whatever you may call the great gift of God."

But you didn't finish about the meeting," I suggested from my corner, for I did want she should own up to what she did, for John told me the night before. "I wasn't going to finish, little one," she said, turning to me and opening her eyes. "Why not?" said sister Dunlap, "I would like to hear." Then catching a glimpse of Mrs. Duval's face, she exclaimed, "I do believe you rose and repeated those lines that were so fixed in your mind."

"Well, marm, if you must know, I did do that very thing," said Mrs. Duval laughing. "And I told 'em it was not coldness, nor diffidence, nor a dread of the cross that ailed them, it was sheer laziness." They had the idea in their minds that they had eternity to do the work of this life. But if they knew that they had but a day and their life work must be crowded into it, I guessed they would not sit around lamenting their luke-warmness and their past sinfulness, but would arouse themselves and find some real, true Christian work to do. They would take hold heartily of the work next before them. And if the hours of the day they were to live were named after the months of the year, commencing with January, they wouldn't drop their work and sit with folded hands after the first hour. I almost wish ever one of them had to do the work as I do, then they'd have to do all for the glory of God, for they could not get time to lay down the cross if they once took it up. Oh, our life-work! How I wish that we all were

From our clamorous work set free, To work or to pray, And to be what the Father would have us be As if we had but a day."

FROM THE "PRESBYTERIAN": "The story which is told by the New York 'Evangelist,' that a Presbyterian Church in the State of New York has recently engaged a Methodist minister to supply the pulpit for six months, with the express stipulation 'that he shall preach Calvinistic doctrine,' is very well matched by a story of a Massachusetts minister, which is told by the 'Christian Register,' who replied to a Church Committee, to whom he offered his services, when they inquired what doctrine he preached, "Any doctrine you wish; I understand them all."

OUR NEW SAINT FRANCIS.

His other name is Murphy. He belongs to the Holy Catholic Church, the Methodist wing of it; and he has been canonized in his lifetime by the blessings and the prayers of thousands of the poor.

The other Saint Francis was something of a scamp in early life. His escapades are carefully narrated by his biographers as a good background for his latter sanctity. Finally he was flogged and thrown into prison for his offences; and while in prison he was converted and devoted himself to the service of the poor.

Much of this is true of the modern Saint Francis. He, too, found Christ in prison—for the prison is a place where men sometimes find Christ in more senses than one—and gave himself up to a service whose demands and whose rewards he did not then at all forecast.

"Mediæval Europe," says the historian, "owes much to the Franciscans. They went everywhere, and were like flames of fire wherever they went. First of all they roused the masses. Poor men, wearing nothing but brown frocks girded about the waist by bits of rope, they brought the gospel home to the poor. By and by they made themselves felt in every walk of life." It begins to look as if modern America were going to be a large debtor to the new order of Franciscans—to Murphy's men. If "the masses" of mediæval Europe were any more thoroughly roused than the masses of some of our American cities and towns have been by the preaching of Murphy, it must have been a sight to see them.

It is to the poor that Francis Murphy preaches—the poorest of the poor—the men who have lost manhood and honor and self-respect in the bondage of strong drink. And when he preaches they listen. No doubt about that. Night after night the largest halls are crowded to suffocation; hundreds stand for hours, or cling to the edges of platforms and the railings of galleries, listening to his proclamation of liberty to the captives and the opening of the prison doors to them that are bound.

He is a study—this man Murphy. Get a seat on the platform, if you can, where you can watch his movements. The great crowd, orderly and cheery, is waiting for his appearance. Suddenly there is a brightening of faces and a clapping of hands, and Murphy walks forward, bowing to the audience, shaking hands right and left, and beaming on everybody. He is a short man, about as tall as Moody, but not quite so stout, though his chest is full and his limbs are muscular. The face is Celtic but shapely, the bright eyes look out from under heavy eye-brows, the clean-shaven jaw is firm, and the generous mouth is curtained by a black mustache. A good-natured man, beyond-a-doubt; and on the best terms with his environments.

The service begins with singing. The great choir lead in two or three of the "gospel melodies" of Bliss and Sankey, the congregation joining in the chorus; and there are one or two sacred songs of a more pretentious character by singers who go about with the apostle of temperance to sing the gospel, after the manner of Sankey. Then Murphy rises, Bible in hand, and reads a few verses, commenting on them in a homely and pointed fashion. His exegesis is something queer, but never mind about that! Bad-exegesis often yields good doctrine. If the sacred writer does not say just what the expounder represents him as saying, he might well have said it. Then there is a short prayer, and the orator naturally passes along ways of familiar and informal talk into the speech of the evening.

The story of his own life make up a good part of all his speeches. If he stays only a day or two in a place you get an abridgment of it; if he tarries longer he gives it to you at length, in installments, with more or less of discursive moralizing and description and appeal thrown in evening by evening. The story is well told. You would not tell so much of it if you were in his place; but you do not feel, after all, like censuring his frankness. You can see in his experience the depths of

degradation and woe into which drink plunges men; and he evidently thinks he has a better right to show you the dark side of his own life than that of any other man's. Often as he has told the tale it is far from being a mere recitation. His heart swells with emotions that are not simulated, and the tears start from his own eyes as he speaks of the woes of "mother" and the children in the days when drink was cursing his home.

Now and then he strikes off into digressions humorous, descriptive, dramatic—some of which are very telling. The story of the Irish girl, who felt so grand riding in her mistress's carriage that she wished she could stand on the sidewalk and see herself pass by, is capitally told; and always when he drops into his native brogue the Irish, that he gives us a genuine bit of character. Some of his more tragic passages are simply tremendous. His description of Sheridan's Ride, for example, or his imaginative portrayal of the "upas tree" of intemperance, are astounding performances. Such rhetoric, such elocution, such acting, are not often heard nor seen. He roars like a caged tiger; he leaps, at the climax of his passion, three or four feet into the air.

Of course you do not approve of all this; it is not your way of doing it. Neither do you approve of all of Murphy's orthodoxy or syntax. But it does the business. Crude though the performance may be, in spots, it is a telling performance. The acting is immense, but it is scarcely more excessive than is often seen upon the classic stage. The rhetoric may be faulty, but it is a big-hearted man that is talking, and the people do not stop to measure his words by critical standards. And now and then comes a passage of natural description or a touch of human nature that marks the real orator.

What is better, the spirit of the man and his methods of work are so wholly Christian that they disarm criticism. "You can't quarrel with me," he says every day, "for I won't quarrel." If the Catholic priest forbids his people to attend Murphy's meetings, Murphy excommunicates Father Matthew, and says not a word about the priest, except in kindness. For "the rum-seller," a long the black dragon of the temperance reformer, he has nothing but sympathy. And if the prohibitionist denounces him for his gentle treatment of the liquor dealers, he only says to the prohibitionist, "God bless you! we are going to get everybody to stop drinking liquor, and then nobody will want to sell it!" Not a word of censure or denunciation falls from his lips.

Better still, his whole reliance is on the Divine power. All his meetings are intensely religious meetings. All the songs that are sung are sacred songs. The pledge includes the phrase, "God helping me." Every man who signs it is told he will need God's help in keeping it. And almost all of those who are reclaimed in his meetings confess their sense of this need and their purpose to seek this help.

There is nothing to say in the view of all this, except to heap Murphy's oft-repeated benediction upon his own head and "God bless him!" May the new Franciscan order grow faster and live longer than the old one! May the boys with the badges of blue, like the Gray Friars of old, go every where, and be wherever they go "like flames of fire," kindling a new hope in the heart of the drunkard, and lighting the way by which he may escape from degradation and woe!—Sunday Afternoon.

CLERGYMAN makes a pastoral call—Lady brings forward her son eight years of age, to be examined as to his theological sentiments.

Pastor—'What's a miracle?' Boy—'Dunno.' Pastor—'If you were to see the sun in the middle of the night, what would you think of it?' Boy—'Should think it was the moon.' Pastor—'But if somebody were to tell you 'twas the sun what would you think?' Boy—'Should think 'twas a lie.' Pastor—'But I don't lie. If I should tell you it was the sun what would you think?' Boy—'Should think you wasn't sober.'

A Hit... The... With... Above... Twas... Then... Say!... Or kn... Ah! w... To loc... For m... Is this... Of sug... Pray... Ah! h... But al... No, he... And he... Behind... And in... This b... Gives a... And so... I've s... SIX S... 1. M... er; a... God i... praye... 2. M... reading... ber th... that... what... begin... rules... 3. M... ing to... night... for yo... am I d... 4. I... thing... room... blessi... camof... xiv. 25... 5. N... Christi... people... 2 Cor... How w... strive t... 6. M... contr... Can wh... is true... lievé... the lia... PRE... The... some... subject... be ver... ternal... moistu... the de... to sea... tieable... windy... tar is... acid in... fresh e... ly boil... Apply... recom... the pe... charre... will no... A thic... would... wood... would... give it... of cha... applied... perfect... coal ta... ground... A copi... leum i... faces... A T... the... it: A... fast ta... tumble... "casta... will ha... if no',... placing... (three... goblet... inner e... both di... round... tumble... then la... as so...



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But it does the perform... it is a telling...

But it does the perform... it is a telling...

whole reliance is on... All his meetings...

to say in the view... to heap Murphy's...

es a pastoral call... her son eight year...

LOST AND FOUND.

A little girl—just "washed up clean"—The sweetest baby ever seen;

Was but a moment since I kissed her, Then from my work I looked and missed her,

Oh! who but grandma would have thought To look in such a hiding spot

Of sugar, flour, molasses, dough? Pray which is the head and which is the toe?

No, here's a pair of sugared lips, And here are sticky finger tips,

This bundle queer in this queer place, Gives symptoms of a baby's face;

SIX SHORT RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers.

2. Never neglect daily private Bible-reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him?

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it.

5. Never take your Christianity from Christians, or argue that, because such people do so and so therefore you may.

6. Never believe what you feel, if it contradicts God's word. Ask yourself Can what I feel be true, if God's Word is true?

PRESERVING FENCE POSTS. The "Journal of Forestry" gives some excellent instructions on this subject.

A TUMBLER GARDEN.—A writer in the "Chicago Tribune" thus describes it: A charming object for the breakfast table on a winter morning is a tumbler garden.

now on one piece scatter canary seed, on another hemp, on the next flax, then water cress, and on the sand lay moss, with some cuttings on moneywort, if you can get it, or a few peas pressed in here and there.

THE MATRIMONIAL LOTTERY.—A young stranger called on Dr. M'C— one evening, while he was a pastor in New York city, to engage his services in the performance of a nuptial ceremony.

"I wish to make a bargain with you, doctor," said the young man. "I think the girl I am to marry will make a first-rate wife. If you wait a year for your fee, and she turns out as I think she will, I'll then give you fifty dollars."

"Do you remember the bargain we made when you married me a year ago?" "Oh yes," replied the doctor.

Exactly the opposite of this is the following: A clergyman in one of the Hudson river towns united a German couple in marriage. When the knot was tied the bridegroom said, "Dominie, I've got no monish, but I'll send you von lattle pig."

Countless sufferers find the balm of relief, and the fountain of their health and strength in AYER'S SASSAPARILLA. It is the most potent of all the alteratives to purify the system and cleanse the blood.

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 EXTRACTOR in such cases sent for a supply, which he writes soon cured him.

A CASE OF TWENTY-FIVE YEARS' STANDING. FROM THE VENERABLE ARCHDEACON SCOTT, D. D. OF DURHAM, P. Q. "I am an inveterate Dyspeptic of more than twenty years' standing."

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES will speedily and certainly arrest the depressing influence of disease upon the nerves and muscles. It restores the appetite and induces a disposition to the healthy food.

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DAVIDSON & CRICHTON.

Intercolonial Railway. 1877 WINTER ARRANGEMENT ON AND AFTER MONDAY, Oct. 15th TRAINS Will leave Halifax as follows:— At 8.25 a.m. and 5.30 for St. John and intermediate points.

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HYMNAL! SUNDAY SCHOOL EDITION. JUST PUBLISHED AT THE HALIFAX BOOK ROOM A smaller and cheap edition of "THE HYMNAL" prepared by members of the Eastern Section of the General Conference Book Committee.

NEW BOOKS, AT THE METHODIST BOOK ROOM, The Pope the Kings and the People—A History of the movement to make the Pope Governor of the World by a Universal Reconstruction of Society—by Rev Wm Arthur, M.A. 2 vols \$7.50

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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 80 dollars only 125. Parlor Organs 3 stops, 45 dollars; 5 stops, 65; 12 stops, only 75 dol.

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CUSTOMS DEPARTMENT. OTTAWA, Feb. 10, 1877. AUTHORIZED Discount on American Invoices and on other bills, 2 per cent.

MONEY Received on Deposit at Six per cent interest withdrawable at short notice. SHARES of \$50 each, maturing in four years, with interest at seven per cent, compounded half yearly, may be taken at any time.

LOANS Made on approved Real Estate security, repayable by Monthly or Quarterly instalments, extending from one to ten years. The recent issue of CAPITALIZED STOCK by the Society gives to its Depositors and Shareholders increased security.



RECEIPTS for "WESLEYAN," FOR WEEK ENDING MARCH 22ND.

INSTRUCTIONS AS TO REMITTING MONIES:—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

3.—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.

2.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

- Rev. S. T. Teed. \$4.00
A Anderson, \$2; J T Kirk, 2;
Rev. B. McArthur.
Wm Douglas, 1.50; Rich Telfer, 1; Rich Hunt, 1;
Rev. D. D. Currie.
F G Hunter, 2.
Rev. J. L. Sponagle.
David Hudson, 2; Mrs Major Remson, 2; 4.00
Rev. C. Jost, A. M.
Chas Haines, 2; Jas Nichol, 2; 4.00
Rev. J. Cassidy.
Jas Greg, 2; Alex Howie, 2; Capt C Mughab, 2; W H Morley, 2; 8.00
Rev. E. Slackford.
Thos Haslam, 2.
Rev. T. J. Di-jstadt.
T W Howatt, 2; Thos Myers, 2; John Muttart, 2; Wm Dawson, 2; Jno Leard, 2; Thos Dawson, 2; A D Calbeck, 2; James Wright, 2; Matt Smith, 2; Wm Les, 2; Saml Leard, 2; 22.00
Rev. A. R. B. Shrewsbury.
Wm Cushman, 2; Wm McLean, 1; 3.00
G. O. Fulton.
Geo Murdoch, 2; Robt Bath, 4; Mrs A Ray, 4; Fletcher Bent, 4; 14.00
Rev. B. Duncan.
A Gibson, 2; J Libbey, 2; R Staples, 2; J M Conaghy, 2; A Rowley, 2; Wm Staples, 2; Chris Robinson, 2; 14.00
Rev. F. H. W. Pickle.
Danl Sargent, 2.
Rev. J. Craig.
Capt A Thompson, 2; Rev C L Thompson 1.20; Mrs Geo Harrison, 3; 6.20
Rev. E. Evans.
A Gregg, 4; Mrs Gibson 1 U W Toal, 2; 7.00
Rev. H. Penna.
Colin McKay, 2.
Rev. E. B. Moore.
D R Rockwell, 2; James Sterling, 2; 4.00
Rev. A. S. Tuttle.
Edmund Palmer, 2;
Simeon Crase, 1; T J Seoble, 1; W J Morris 2; Mr Harvie, 2; J M DeWolf, 2; Mrs Venning, 2; Zebulon Kelly, 2; S R Caldwell, 2.
OMITTED IN FEBRUARY.
Rev. C. Parker.
Asa Bent, \$2; F Millett, 2; 4.00
Rev. G. W. Tuttle.
John Hodgson, 2;
Rev. J. S. Addy.
Allan Mack, 2.
Rev. J. Sinton.
John McLearn, 2; John Mulhall, 2; 4.00
Rev. J. Strothard.
Reuben Mosher, 2.
Rev. J. R. Hart.
Mrs Richd Porter, 2.
W T Betts, 2; Thomas Tully, 2.

MARRIED.

At Sng Harbor, Feb 24th, by Rev. F. H. W. Pickle, Mr. Herbert Met ray, of Portia Tour, and Miss Amelia L. Worthen, of Baccaro.

In this city on the 15th inst., by the Rev. S. F. Huestis, brother of the bride, Evan K nedy, M.D. of Stellarton, to Mary Addi, daughter of the late Joshua Huestis, Esq., of Wallace.

At Sandy Cove, Digby Neck, on the 10th inst., by Rev. E. Brettell, Mr. Geo. C. Crowell to Adaliza McNeil, both of Sandy Cove.

At Afron, on the 4th inst., by Rev. Eben E. England, Miss Lavinia Taylor to Mr. Samuel Deoff.

At Boylston, on the 14th inst., by Rev. Eben E. England, Miss Isabella Cameron to Mr. Wm. G. Atkins, both of Gay-shore, Inter-ale.

At Young Street, on the 16th inst., by Rev. E. R. Brungate, James Radcliffe, to Julia Ann Currie, both of Halifax.

On Feb. 13th, at the Methodist Parsonage, Aylesford, by the Rev. A. S. Tuttle, Albert D. Patterson, to Annie L., daughter of Mr. Charles Smith.

On Feb. 27th, at the same place, by the same, Nelson Smith, to Martha E., daughter of Mr. Marsden Foster.

On the 13th inst., at the residence of the bride's father, Aylesford, by the same, Dana B. Smith, to Annie B., daughter of Mr. Ingerson Patterson.

DIED

In Washington, D.C., on the 21st February, 1878 Mrs. Lucinda Tackett Powell, wife of William Powell, Esq., of Washington, D.C., and mother of Major William H Powell, U.S.A., and mother-in-law of Dr. William J. Woodstock, a native of Woodstock, N.B. She had just returned from driving, and had sought repose upon a lounge, when, without a murmur from her lips, her soul took its flight to join the happy throng around the throne of grace, to receive that reward which her Christian life so richly merited.

50 Elegant Mixed Cards, with name, 13 cents. Agent's Office 10c. Seavy Bros., Northford, Ct. Feb'y 16-13i May II

CUSTOM TAILORING!

H. G. LAURILLIARD 19 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions April 1876

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No Books ever published have received such universal approval from the Press, Ministers and leading men everywhere. The choice readings, fine steel engravings, and superb bindings, make them welcome in every Home. ONE SAMPLE SELLS ALL. Send for terms. Being a paying business at once. J. C. McCURDY & Co., Philadelphia, Pa.

EDUCATIONAL MEETINGS FOR

Cumberland District.

- Amherst—Local arrangement.
Warren—Local arrangement—Deputation Rev R A Tophic.
Nappan—April—Dep. Revs D W Johnson, John Craig.
Wallace— " " " D W Johnson, T D Hart.
Pagwash— " " " D W Johnson, Jo Hs.
River Phillip—April—Dep. D W Johnson, Wm Alcorn.
Oxford—Local arrangements
Wentworth " " " "
Parrot or " " " " Dep. Revs R A Temple, D W Johnson, R B Mack.
Southampton—April—Dep Revs R B Mack, R A Daniel.
Athol—Local arrangements
Advocate Harbor—April—Dep Rev R A Daniel.

EDUCATIONAL MEETING Annapolis District.

- APRIL, 1878.
Annapolis, Hill-burg, Bridgetown, Deputation—Rev. J. L. Sponagle.
Granville Ferry, Digby, Weymouth, Digby Neck, Deputation—Rev. C. Jost, A. M.
Canning to be provided for by the Superintendent, Berwick, Aylesford, Middleton.
Deputation—Rev J Gaetz.
Superintendents of all Circuits to assist the Deputation.
By order of the Chairman, J GAETZ, Fin. Secretary.
Middleton, March 4th, 1878.

BEATTY

ORGANS Superb \$340 Organs, only \$95, Pianos Retail Price by other Manufacturers \$500, only \$260. Beautiful \$650 Pianos, \$175—brand new, warranted 15 days' test trial. Other bargains want them introduced. PIANOS Agents wanted. Paper free Address Daniel F. Beatty, Washington, N.J.

66 DOLLARS a week in your own town. Terms and \$5 outfit free. H. HALLET & Co., Portland, Maine.

5 TO 20 DOLLARS per day at home Samples worth \$5 free. Address STINSON & CO., Portland, Maine

GOLD Any worker can make 12 dollars at home Costly outfit free. Address TRUE & Co., Augusta, Maine. Feb 9, 1 year

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July 10th, 1877.

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Your's truly, JAS. C. PARLEE.

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HIGH SCHOOL CHOIR. Emerson and Tilden, \$9 per dozen. A standard, useful and favorite Book. SCHOOL SONG BOOK. C. Everest, \$6 per dozen. Fine Book for Girls' High and Normal Schools.

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am 16r

MAIL CONTRACT

TENDERS, addressed to the Postmaster General will be received at OTTAWA, until noon of FRIDAY, the 13th April, for the conveyance of Her Majesty's Mails six times per week, each way between

Newport (Brooklyn) and Newport Landing,

under a proposed contract for four years from the 1st July next.

The mails to travel five times per week by way of Miller's Creek, and once per week by Highfield. Printed notices containing further information as to the conditions of the proposed contract may be seen, and blank forms of Tender may be obtained at the Post Offices at Newport and Newport Landing, or at the subscriber.

F. M. PASSOW, Post Office Inspector. Post Office Inspector's Office, Halifax, 1st March, 1878.

MAIL CONTRACT

TENDERS addressed to the Postmaster General, will be received at OTTAWA until noon on FRIDAY, the 13th April, for the conveyance of Her Majesty's Mails, three times per week each way between

Pictou and West River Station via Durham and West River,

under a proposed contract for four years, from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Pictou, West River and West River Station, or at the office of the Subscriber.

F. M. PASSOW, Post Office Inspector. Post Office Inspector's Office, Halifax, 1st March, 1878.

MAIL CONTRACT

TENDERS addressed to the Postmaster General will be received at OTTAWA, until noon, on Friday, the 13th April, for the conveyance of Her Majesty's Mails, six times per week each way between

Tatamagouche and Wentworth Station.

under a proposed contract for four years from 1st July next.

Conveyance to be made in Vehicles drawn by not fewer than two horses.

The Mails to leave Tatamagouche at such hours as will ensure connection at Wentworth Station with mail trains from Halifax.

Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Tatamagouche and Wentworth Station or at the office of the Subscriber.

F. M. PASSOW, Post Office Inspector. Post Office Inspector's Office, Halifax, 1st March, 1878.

MAIL CONTRACT

TENDERS addressed to the Postmaster General will be received at OTTAWA, until noon, on Friday, the 13th April, for the conveyance of Her Majesty's Mails, twice per week each way between

Glenarry Station and Pleasant Valley,

under a proposed Contract for four years, from 1st July next.

The mails to proceed from Glenarry Station to Pleasant Valley via Beausart and Middle River, and to return via Mill Brook, New Gairloch, and New Lairg.

Printed notices containing further information as to the conditions of the proposed contract may be seen, and blank forms of tender may be obtained at the Post Offices of Glenarry Station and Pleasant Valley.

F. M. PASSOW, Post Office Inspector. Post Office Inspector's Office, Halifax, 1st March, 1878.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Friday, the 12th of April, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, three times per week each way between

Halifax and Marie Joseph via Tangier & Sheet Harbor,

From the 1st June next.

Printed notices containing further information as to the conditions of the proposed contract may be seen, and blank forms of tender may be obtained at the Post Offices at Halifax, Musquodouit Harbor, Tangier, Sheet Harbor, and Marie Joseph, or at the Office of the Subscriber.

F. M. PASSOW, Post Office Inspector. Post Office Inspector's Office, Halifax, 1st March, 1878.

STEAMER FOR SALE.

THE undersigned is prepared to receive offers for the purchase of the Steamer Mayflower,

lately used as a Ferry-boat in Pictou Harbor, now lying at the Railway Wharf at Richmond.

Tenders marked on the Envelope "Tenders for Steamer Mayflower," to be addressed to the undersigned, stating the amount in Cash that will be paid for her as she now lies, will be received up till the 21st March, 1878.

C. J. BRYDGES, Genl. Sup. of Govt. Railways, Moncton, 20th Feb'y, 1878.

A FARM YOUR OWN HOME

Now is the time to secure it. Only FIVE DOLLARS for an Acre of Best Land in America. 2,000,000 ACRES in Eastern New York for sale. TERMS: CASH CREDIT GIVEN; INTEREST ONLY SIX PER CENT. Information sent free. Address G. P. DAVIS, Land Agent, U.P.O., OMAHA, NEBRASKA. Jan. 5.—1878.

CARD.

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

BENJAMIN RUSSELL, SAMUEL A. CHESLEY, JOHN M. GELBERT, Jr.

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"METHODISM IN EASTERN BRITISH AMERICA."

FIRST VOLUME. NOTICES OF THE PRESS.

As Methodism in the East and West is now consolidated into one organization, this history of Mr. Smith's is well adapted to make the Methodists of the West better acquainted with the origin and history of Methodism in the East, and thus bring them into closer sympathy with the work of our brethren in the East. A fuller knowledge of that work will be a bond of fraternity and unity. The volume is highly creditable to both the author and the publisher. It is got up in good style. We bespeak for it a wide circulation among the readers of the "Guardian"—Guardian, Toronto.

Is invaluable as a repository of the annals of Methodism in this country. It opens with a judicious chapter on the Origin and Characteristics of Methodism, and then, chapter after chapter, gives the history of the evangelistic efforts and operations of the Methodists, from 1769 to 1813. Mr. Smith has evidently bestowed great pains on his work. It is minute and comprehensive and appears to do ample justice to the subject. We trust his services will be heartily appreciated and that he will thus be encouraged to prosecute a task for which he seems peculiarly well qualified.—Presbyterian Witness.

It is needless to say that the book is interesting, especially so to our Methodist friends. While the main object kept in view by the author has been to present an authentic and reliable history of Wesleyan Methodism, he has necessarily embodied in his narrative many historical facts of a general character, bearing upon the condition of the country socially, morally and religiously, which are calculated to render it valuable as a history to people generally as well as to Methodists. The book is deserving of a wide circulation and careful perusal.—Chronicle, Halifax.

Its typographical appearance reflects credit upon the establishment from which it emanates. The work is ably written, and the information to be derived from it is valuable.—Reporter, Fredericton.

This work will be found a most interesting volume, especially to Methodists. The time for its appearance had fully come. Such works as Mr. Smith's, connect themselves with general literature, and they become of interest, not merely to the denizens whose careers they describe but to every one interested in tracing the progress of a people.—Reporter, Halifax.

We recommend our readers to procure it for themselves. It will do good both to their heads and their hearts.—Canada Methodist Magazine.

It would be a means of grace, as well as a source of valuable information to our people; and ought to be in every Methodist family.—Rev. C. Stewart, D. D. Prof. of Theology, Mt. Allison.

This book ought to be in every Methodist Sabbath School, side by side with the first books in real merit.—Rev. D. D. Currie.

COMPOUND OXYGEN TREATMENT

for the cure of Asthma, Bronchitis, Catarrh, Emphysema, Headache, and all Chronic and Nervous Disorders, by a natural process of revitalization. REMARKABLE CURES have been made, by a natural process of revitalization, treating the widest attention.

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March 16-6m

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Fellows' Compound Syrup is composed of ingredients identical with those which constitute Healthy Blood, Muscle and Nerve and Brain Substances, whilst Life itself is directly dependent upon some of them.

By its union with the Blood and its effect upon the muscles, re-establishing one and toning the other, it is capable of effecting the following results.

It will displace or wash out tuberculous matter, and thus cure Consumption. By increasing Nervous and Muscular Vigor, it will cure Dyspepsia, feeble or interrupted action of the heart and Palpitation. Weakness of Intellect caused by grief, weary, overtax or irregular habits, Bronchitis, Acute or Chronic, Congestion of the lungs, even in the most alarming stages.

It cures Asthma, Loss of Voice, Neurogia, St. Vitis Dance, Epileptic Fits, Whooping Cough, Nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the process of Diphtheria.

Do not be deceived by remedies bearing a similar name no other preparation is a substitute for this under any circumstance.

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