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## **HALIFAX N.S., APRIL 14, 1877.**

NO. 15

HOME RELIGIOUS TRAINING, IN ITS RELATION TO SABBATH SCHOOL INSTRUCTION.

(BY REV. J. S. COFFIN.) We enter upon the consideration of this most important theme, assuming that the ultimate object of all religious instruction of the young, should be, their conversion to God. It is certainly necessary that the mind of the child be fortified by Scripture truth, against the attacks of error, which it is sure to succounter in after years. But permanent stability in the faith of the gospel. can only be secured by the heartfelt experience of its saving truths. "No depth of earth" may well be written over against all mental experience of divine truth, which falls short of a real change of heart; and, "no true success." should be the complaint of every teacher's soul, until this supreme object be gained. It was an old Roman custom, beautifully suggestive, to turn the face of the new-born child towards the sun, thus signifying that it was to seek companionship amongst celestial scenes. The great design of all religious training, is to turn the face of the child Christ-ward, that so it may, "beholding as in a glass the glory of the Lord be changed into the same image from glory to glory, as by the spirit of the Lord." This foundation principle has of late years become to be recognized most earnestly in connexion with Sabbath school work; and the whole system throbs with the life-pulse of intense desire for, and aim after, the conversion of the young to Jesus. It is from this most interesting standpoint that we appeal to those parents or guardians of children, who may read these lines, while we seriously ask the question :-"How far can Sabbath-school effort succeed, in the absence of religious in- liliary to home training; and the abstruction at home?" The answer, by sorbing interest which is now taken in the light of the facts of life, is not a difficult one to find. Children may be glorious future which awaits--not far taught ever so faithfully and well in Sabbath-school; but all such effort will be of little avail, unles it be followed up by careful, persevering home training. To expect, in connexion with any other department of education, that the end desired shall be secured by one lesson of an hour each week, even though that were given by a teacher of the unexceptionable qualifications, would be self-evident folly. That lesson must be followed up at home, if you would make it efficient. Judging by legitimate rule of application, Sabbath-school effort cannot succeed,

There is one great danger to which the very perfection of our present Sabbath-school system peculiarly exposes us. It is that of practical disregard of the duty of home instruction. Of this latter there is an alarming neglect; and many parents are quite too ready to shift off their responsibility in this matter, upon the Sabbath school. And it may be, that there is a tendency, in some Sabbath school workers, to exalt their favorite institution, to the depreciation of an older and more honoured one-the family. The Sabbath school is "a" nursery of the Church; but the place, where, above all others, the religious instruction of children is demanded, and is made a blessing to them, is the family circle. Here there are bonds

unless it be assisted by faithful, per

sistent endeavor, on the part of those

whose it is to direct and inspire the

home circle.

guides of their children. The education | nation, and society took him back into of the soul for eternity begins at the fireside; and-whether for weal or woe -there it will be chiefly carried forward. Home religious training, is as much above, and more important than Sabbath school teaching, as the family is older than the Sabbath school. It will be a sad day for Sabbath schools, for children, for parents, and for the Church, when it becomes to be a recognized policy, to transfer the training of the young, from the family to any other agency under under heaven. Sabbath schools were established by Robert Raikes, in Gloucester, about 100 years ago; the family was instituted by God himself, in Eden, nearly 6000 years ago. To give the former precedence over the latter, is contrary alike to reason, to nature, and to God. True, there are many families where God is not honored, and where children never hear the sweet story of Jesus and his love; while, on the part of many professedly pious parents, there is no adequate apprehension of the nature and tremendous importance of the godly training of their children. So much greater the guilt of such parents! But these facts do not militate against our argument; and still we say, that first in importance, is religious instruction at home; and after that, the Sabbath school, to strengthen and further by its own peculiar facilities, the home work; and also to supply, as far as possible, the 'lack of service" of those parents, who refuse or neglect those duties to their children, which nature and religion de-

volve upon them. God forbid that we should indulge in one thought calculated to disparage unduly the Sabbath school work. It is a most valuable and indispensable auxit, is one of the happiest omens of the fellow "knew he was there because I hence—the Church and the world. We have written what we have written, not because we love the Sabbath School less, but because we love the family more; and because we deprecate the most evident tendency which exists, towards the shifting off of parental responsibility, in the matter of the religious training of children, upon persons and agencies which we believe, should only occupy a secondary relation in this great work.

We recall to mind the cherubim which of old were placed, one at either end of the mercy seat, and whose wings, stretched toward each other, covered under their shadow the ark of the covenant; so would we have the family and the Sabbath school, each reaching towards the other, with never-ceasing prayer and yearning, while under their fostering wings our dear children should dwell in safety, amidst all the temptation and sin which surrounded them. and shall be quiet from fear of evil.

With the permission or the Editor, we will return to this subject in a future

### MATTERS IN NEW YORK.

A. Oakey Hall, is one of this city's favorites. He was educated here, and entered as fully as any man ever did into the spirit of its life. He was a lawyer of repute, a brilliant writer, a witty speaker, and as full of warm impulses as a woman. At the time of the of sympathy, and facilities, favorable to great Tweed frauds he was mayor of this blessed labor, which cannot be the city, and was implicated in them. found in the best sustained Sabbath He indignantly repelled the charge, school: it is simply home, where life is and, after a fair and full trial, was unconstrained and practical; where the honorably acquited. Not a dollar of child is ever under the parent's care; the plunder was traced to his possession, where obedience is natural, and love and his only complicity consisted in rules. Children obey none so naturally, attaching his signature to papers withbelieve none so implicitly, follow none out due examination. It was urged, so trustfully, as they do their parents. and we believe rightly, that it was im-

God has made parents the natural possible for him to make such examiits arms again.

Yet he never fully escaped, even in his own mind, and the recollection has haunted him everywhere. The frauds were so patent on their very face; the sums required so enormously disproportionate to the services rendered; the style of living so immensely beyond any possible honest earnings; and then -bitterest of all to a gentleman-they were such a vulgar gang of thieves, and "smelt so-pah!" why, a baby ought to have known it. And Oakey Hall was not a baby, but a full grown man-of-the-world, supposed to have all his wits about him. No wonder he grew sensitive, or that, as he saw Sweeney arrive, and knew the whole dirty business would be gone over again, he hastened to get out of the way.

There has been a curious case reported from Harlem, part of the city, of a colored girl who is sure that she has swallowed something in the water and there is a living reptile in her stomach. And strangely enough, she has found one man, who rates himself as a physician, to endorse her statement to a certain degree. Of course such a thing is utterly absurd since no animal can live in gastric fluid of the stomach but a few moments. But the curiosity of the matter is greatly heightened by the method of its refutation, before a class of students, by one of the physicians attached to the Insane Asylum. Dr. McDonald brought eight patients, men well advanced in life, suffering from hypochondria, to illustrate his position, and questioned some of them closely as to their ailments. One of them gravely asserted that he was well enough until he was taken to the "Governor's Castle," but that now he was suffering intensely, because "he had a Doctor inside of him." The poor can feel him"-so he said. We have no room for the details, but the lecturer not only demonstrated the impossibility of such fancies, but showed clearely that

mon, excuse for "taking something" in the croton water to kill the animalculæ. But the most astounding fraud was reserved for Christian Aanson, a Dane, whose talent for fiction beats Hans Anderson hollow. This man, discharged from prison, finding the struggle for life too hard for him, attempts burglary in open day, and on arraignment boldly says that, on account of his former life, no one will trust him. and there is nothing left him but the stone walls of the penitentiary. The Judges of the court, warders, keepers. criminal lawyers and others brought constantly in contact with crime, stand aghast at the revelation and the problem it presents. Sympathy is aroused to an extraordinary degree. The prisoner becomes a pet at once, and receives favor he did not dream of. Stimulated by success, he tells of large bank robberies in which he was engaged, and to which he was forced by this cruel action on the part of society. 'Give him a chance to be honest," is the universal cry, and having been decently clothed a situation is engaged for him, and New York breathes freer because of one good action. Alas for humanity! The fellow's story turns out to be a tissue of lies after all; the banks he named were not robbed at the time mentioned, nor at any other time: and he remains in the Tombs, a sort of

others besides Hattie Brown of Harlem

were laboring under similar delusions.

And so vanishes another, and very com-

formed convicts.' We are aware this is not a Methodist letter; but it may do you no harm to know there are some things in this city that an earnest Methodism might go far to alleviate, if not cure.

white elephant to his keepers. Never-

theless it was a great sensation for a

day or two, and we narrowly missed a

mass meeting on the subject of "re-

March 23, 1877. -Central Advocate.

#### RELIGIOUS BREVITIES.

In a lecture delivered at Hartford, Rev. Joseph Cook characterized certain Churches, "where the aristocratic members must be fanned with eloquent sermons, springled with the lavender of ease, and swung in a hammock, one end of which is fastened to the cross, and the other held by the finger of of Mammon."

Five hundred Mormons will leave St. George, Utah, in May next for Sonora, Mexico. They have been promised perfect religious toleration and large grants of land.

A business man of Boston, but a hard drinker, was taken by a friend to see Mr. Moody last week. He offered Mr. Moody \$1,000 to cure him of his appetite for liquor. He was pointed at once to the great Physician, and prayed for. That night, while in his own home, surrounded by praying friends, about twelve o'clock, he found deliverance. He has abolished rum and tobacco, he has no appetite for liquor, and is one of the happiest Christians in the City.— Y. M. C. A. Bulletin.

Bishop Hall, commenting on the New-Testament story of the Syrophenician woman, remarks: "O woman say I, great is thy humility, great is thy patience; but O woman, says my Saviour, great is thy faith. He sees the root, we the stock. Nothing but faith could thus temper the heart, thus strengthen the soul, thus charm the tongue."

A Virginia pastor in a recent memorial sermon said of his people: There is one testimony which I feel bound to record to the honor and justice of this congregation. For the thirty years that I was their pastor they promptly, to a day, met their pecuniary obligations to me."

A scene occurred at the adjournment of the legislature of Indiana, Thursday, March 15, which has seldom been parallelled in the history of state legislatures. It was the close of the last session to be held in the old state house, the bill for the new one having been passed the day before, and the fact that the old house, honored by the presence of so many of Indiana's noblest sons during the last forty years, was about to be abandoned, of course made an impression more or less interesting and solemn upon the minds of all present. The business was finished, and adjournment was the next thing in order. The Hon. Harry Craft, of Marion, a prominent citizen of Indianapolis, a staunch Methodist, as he is also a thorough Republican, proposed that before the motion to adjourn was put, the Hon. and Rev. Mr. Lanham, representative from Jefferson county, be called upon to offer prayer. The suggestion was agreed to unanimously, and the speaker called on Mr. Lanham. The house arose and stood in solemn silence while the reverend representative offered a most feeling petitition to God, after which he pronounced the benediction. By this time the tide of religious feeling was running so strong that some one said, let us sing, and Mr. Swayze, also a grand old Methodist, a delegate to the last General Conference, began to sing, "Shall we gather at the river?" He sang alone through the verse, but when he reached the chorus the house joined him in singing, and the old abundance spoke the depth of feeling which these exercises had awakened. Members shook hands as is sometimes done in a warm love-feast. At the close of the hymn the speaker declared the motion to adjourn carried by common consent. It is said that the legislature was epened with prayer in this same room forty years ago, and it was fitting that the final adjournment from the old building should be marked by this devout recognition of God.

#### METHODIST TABLE-TALK.

Several essays by the late Rev. Benjamin Frakland, B. A., have just been published in a volume under the title of "The Age and the Gospel!" which is intended to be a memorial of the writer. It is somewhat singular that though he was for many years one of the Connexional editors, this book is sent out by Mr. Elliot Stock, and not from the Book-room.

I hear that thirty-two thousand copies of "Daniel Quorm," by Rev. Mark Guy Pearse, have been sold, and about seven thousand of his "Sermons to Children." These works must be amongst the most popular that the Book-room has ever been fortunate enough to secure.

Mr. Mullan will shortly publish Rev. William Arthur's new work about the Vatican Council. I did hear the precise title the other day, but forget it. It is said Mr. Arthur has spent a great amount of labour on its production, so we hope for a book that will take rank in a prominent position.

Writing of the Vatican Council reminds us of an absurd rumour that Papists have set afloat to the effect that Queen Victoria is likely before long to secede to Roman Catholicism, and that the stupid old gentleman who resides at the Vatican has already got the present prepared which he intends to give to Her Majesty when she is received into the arms of Mother Church! Dear old Pope! if he lives till he makes that present he will outlive all the existing schemers for his throne.

We had an interesting scene in the House of Commons on Monday evening, when Mr. Barran, the new Member for Leeds, catechised Lord Sandon about the expulsion of a little girl from a Government aided day school at Boston Spa, because she would not curtsey to the parson's wife in the street. Lord Sandon was not as amiable as usual. He was rather tart when he suggested matter before Parliament, and he looked both surprised and vexed when the thundering Noes of the Opposition forced him to his seat on his asking Mr. Barran to converse with him privately on the subject. I felt sorry for his lordship, for despite his Churchmanship he tries to deal fairly with Nonconformists, and it seems a pity that he should have to suffer annoyance through the offended dignity of any obscure clergyman's wife. Still, it will never do to allow indiscreet and vain people to commit unjust and illegal acts without check or remonstrance. There is, however, little doubt that if protests had been sent to the Council Office from that quiet and pretty village of Boston Spa, justice would be done to the sturdy little Dissenter who would not curtsey to the great lady who is the wife of the vicar; and the clergyman would have received an intimation respecting the Government grant that would have probably suggested to him a topic of conversation with his excellent lady of practical importance.-London Meth.

A STRANGE CASE.-Mr. A.D. Goodwin, American Vice Consul, Secretary-Treasurer of the Joggins Mining Company Association, and member of the firm of Quitl & Goodwin, doing business as shipbrokers, off Water Street, on Tuesday, March 20th, started from here, he having been given authority to wind up the affairs of the firm of Warner, Goodwin & Co., at Providence, R. I. On the 27th he telegraphed Gen. Warnes, American Consul here, that he had attended to the duty entrusted to him, that he had forwarded to the General \$5,000, and that he would arrive home on Thursday following. The building rang again, while tears in money not coming to hand nor Goodwin not returning at the time expected, the General telegraphed to a friend at Providence and received an answer that Mr. Goodwin had left Providence two days before, and of course had time to be in St. John before the despatch was forwarded. General Warner left here in search of Mr. Goodwin last Monday, and up to last night no information had been received of his search being successful.-

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MR. RICHARD CROPLEY.

BY REV. G. HUGHES.

An Important Question. Have ye received the Holy Ghost since ye believed? Acts 19: 2.

Such was the inquiry of Paul, propounded to a company of professed believers in Christ at Ephesus. It is a vital question upon which the fact of discipleship is dependent. If it was important in Ephesus, in the days of the apostles, it is equally so now. Inasmuch as there are so many merely nominal professors of Christianity in our midst, it is necessary to press it home upon the mind and heart with peculiar force. The answer which the apostle received showed the propriety of its presentation-" We have not co much as heard whether there be any Holy-Ghost." Alas for us! is it not to be lying prospects. feared that there are many now in the same pitiable ignorance? Not having become acquainted with the Holy Ghost in the first exercises of Christian life, how can such professors appreciate the succeeding and higher experiences? If the Holy Ghost has not become an inward witness, a witness to the forgiveness of sins, and the potent agent in the work of spiritual regeneration, how can he be our sanctifier? A genuine work of justification, is the essential basis of entire sanctification. And, for the lack of this, arises much of the skepticism in regard to the second work of grace. Give us a truly justified church, and the appeals on entire holiness would elicit becoming responses. Reader, how is it with you? Have you received the Holy Ghost since you believed? Is He the witness to your instication? If so, let bim become your sanctifier. Stop not short of your privilege.

THE TRUE SOURCE OF POWER.

But ye shall receive power, after that the Holy Ghost is come upon you. Acts 1: 8.

Many professing Christians say they want power—their cry is, "Give us power, power, power!" But, alas! how few that understand what power really is, spiritually considered. In too many instances their conceptions are utterly below the New Testament standard. They are satisfied to plunge into the flowing stream, instead of pressing to the source—the living fountain. The true nature of the power conferred under the latter-day dispensation, is here described by its Divine author. Speaking to the primitive disciples, he said-"Ye shall receive power after that the Holy Ghost is come upon you." Power! What sort of power? Power to witness for Jesus-" Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This, which was the great need of the primitive age. is the need of the present "times"-" witnessing power." The church needs to be improved for the work of testimony. The world does not ask of believers in Jesus, argument, intellectual theorising or demonstration -but testimony. Personal, heart-felt, glowing, burning testimony is cogent. It discries skepticism, silences cavilling, breaks into the strongholds of the enemy. It is not the power to be happy, to rejoice, to be thrown into spiritual ecstacies that is the primal need. It is that coming upon us of the Holy Ghost. Let this be realized, and it will give brightness to the countenance, fire to the heart and eloquence to the tongue. Beloved has the Holy Ghost come upon you, to constitute you a witness unto Christ? If not, seek it. PRECIOUS OFFICES OF THE HOLY GHOST.

Howbeit when the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. John 16: 14.

What blessed words are these which fell from the lips of Jesus. The disciples were in sorrow because He was going away from them. He introduced to their attention the Comforter, who was to come after His departure, to abide with them forever. In this verse He unfolds some of the precious offices of the Holy Ghost, viz: To guide into all truth to testify of Christ; to reveal things to come. And this great work of piritual revelation; revelation of

Lord's in whom the Holy Ghost has become an indweller. How often, in the experience of such, is some beautiful saying of Jesus brought to vivid remembrance, and what a lifting is there of the veil of futurity by His Almighty hand, so that the saints of God seem to bask even here in the radiance of immortality. This is emphatically the dispensation of the Spirit, and if the soul of the believer be fully opened to His illuminations, He will fill every nook and corner with light, and cover every wall with burning inscriptions of truth. O, that the great mass of professing Christians understood their privilege. Into what a realm of purity and light and power might they rise. They would, indeed, stand upon a sunny mount, and be enraptured with the out-

THE GREAT INJUNCTION. But be ye filled with the Spirit. Eph

This was one of the favorite texts of the sainted and beloved Alfred Cookman. With what unction he discoursed upon it. How like a true ambassador of the spiritual dispensation, he pressed it as with the emphasis of eternity upon his hearers. And multitudes who heard the Gospel pleader fell down at the foot of the cross, crying, "Fill me, O fill me with the Spirit!"

The Gospel is a Gospel of fullness, the salvation it announces is a salvation of fullness. Nothing short of this would be like its author. Nothing short of this would meet the aspirations of a human soul. Hence a fullness of merit in the atoning blood of Jesus is proclaimed, and a fulness in the communications and operations of the Holy Ghost is announced. To be filled with the Spirit is to be filled with God, for the Holy Spirit is God. Having him thus in possession, we have all thingsall things in and by the Holy Ghost. O unspeakable privilege. O wondrous love. "Know ye not," says the apos tle, "that your bodies are the temple of the Holy Ghost?" If so, we need no worldly adornments, no fashionable array, such as would attract and please the eve of sense. If our bodies are the temples of the Holy Ghost, how careful should we be to preserve them in health and purity and strength; that the organs of this wondrous instrument may be employed for the divine glory Reader, leaving these brief meditations with you, we lay upon your heart the great apostolic injunction, " Be filled with the Spirit!"

DR. PARKER ON THE WESLE YS On the morning of Sunday, March 11, Dr. Parker preached a special sermon in the City Temple, upon the occasion of the inauguration of sixteen memorial windows, in the clerestory of the building, to the founder of the congregation, Dr. Thomas Goodwin and other worthies, friends of his, and in later times friends of the Christian Church at large. Eight of the windows curtain emblematical figures, and eight are floriated, the money subscribed not being enough to fill each window with a figure. The eight figures are as follows:-Truth, dedicated to Dr. Thomas Goodwin; Temperance dedicated to Oliver Cromwell; Charity, to John Bunyan; Wisdom, to John Milton Chastity, to Anne Askew; Patience, to Baxter; Faith, to John Wesley and Hope to Charles Wesley. These windows form only a portion of the decorative design which is intended to be applied to the interior of the building. There was a very large congrega-

Dr. Parkerchose for his text Nehe miah ii, 20: "No position, nor right, nor memorial in Jerusalem;" and after alluding to the desirability of setting up memorials in hallowed places, he proceeded to refer specifically to those who would have memorials in the chapel. Referring to the Wesleys he spoke as follows:-" A friend who has evidently been brought up amongst the Wesleyans of England asked me if I would have any objection to have two of those memorial windows inscribed respectively John Wesley and Charles Wesley. Perhaps his mother is a Wesleyan, perhaps his father; perhaps he gave himself to Christ under some loving and mighty appeal from a Wesleyan pulpit

every believing heart, more especially windows in the City Temple. If I obthose who have become wholly the jected to the intellect of a magnificent statesman, and the will of a holy and and self oblivious hero, I would indeed strongly object to John Wesley; if I objected to the most fervent, evangelical, tender passionate, rousing battlemusic ever sounded in the hearing of the redeemed world, I would object to the man who sang-

Beyond the bounds of time and space, Look forward to that heavenly place, The saints' secure abode: On faith's strong eagle pinions rise, And force our passage to the skies, And scale the Mount of God.

When we see Charles Wesley's name on our walls we will remember that he

Jesu lover of my soul, Let me to Thy bosom fly. While the nearer waters roll, While the tempest still is high; Hide me, O! my Saviour, hide, Till the storm of life be past : Safe into the haven guide, O! receive my soul at last.

"Welcome to the immortal Wesleys, and thanks be unto God that such men ever lived. There is one living Wesleyan to whom I am much indebted for having helped me in my work here; I mean William Newbury, of Banburythe Samuel Morley of Methodism-a man who knows where generosity begins, but has no idea where it ends."

The windows are the work of Messrs W. Phillips and Son, Baker-street, and impart a very pleasant appearance to the interior of the Temple.

#### NEWSPAPERS.

How to support a paper:-Buy it regularly; read it thoughtfully, and talk to your acquaintances about its contents, commending this or that article. Read its advertisements, and when you make purchases from its advertisers, mention where you saw their advertisement. If you are in business, advertise in it yourself.

How not to support a paper :- Borrow it regularly from your neighbour. When you speak of it just say in a contemptuous way that there is nothing in it, without showing how there can be absolutely nothing in what other men at least as intelligent as yourself think there is a great deal. Make it a point never to buy from those who seek to attract your custom by advertising; but should you be induced to patronise them, be very careful not to state that you have seen their advertisement. Never advertise your business in its columns in the usual and legitimate way, but get all the gratis notices that you can. Make it do all the advertising and job work for your pet charity for nothing, and then forget to give any credit for it. If you can make it do three times more work than is necessary at the same price, so much the better. You know that the proper way to prove your charity is to abstain rigorously from parting with your own money, and force others to spend

I know men, and I tell you Jesus Christ is not a man-he is God. And his divinity once admitted, Christianity appears with the precision and clearness of algebra: it has the connectedness and unity of a science. The Gospel is more than a book. It is a living and active power. ful, overcoming every obstacle in its way It possesses a secret virtue of indescribable efficacy, a warmth that impresses the understanding and softens the heart. The soul can never go astray with this Book for its guide.—Napoleon Bonaparte.

### OBITUARY.

MR. EDWARD WOOD.

At a time when, on many of our circuits we are mourning over the lack of local help in ministering the word of life, we think it strangely inconsistent as well as ungrateful to the memory of the laborers to allow our Local preachers to sink into the grave without some recognition of their services. This thought prompts to the following brief sketch to which we are now called by the courtesy of the Superintendent of the Baie Verte circuit, as well as the expressed wish of appreciative

Edward Wood was relieved from intense and protracted suffering and passed to his eternal rest, Jan. 12th, 1876 in the 77th year of his age. As in the case of most men who have done marked service for Christ, he gave himself to the Lord in youth. He at once connected himself with the church, not only to receive the help of her ordinances and fellowship, but to labour for her extension. Amid the divine mysteries, is being carried on in and therefore he would like two Wesley activities of church work he filled with

energy and acceptance the several offices of trustee, class-leader and local preacher. His piety was intelligent, fervent and constant. He was, in an eminent degree a man of prayer. Frequently have we marked the heavenly peace of his countenance, and the deep-toned spirituality of his mind after lengthened seasons of prayer and communion with God.

Our personal acquaintance with him was intimate, and our personal association with him in church work, frequent; yet we hesitate not to say, our admiration of him as a man of God was never interrupted for one moment. He suffered much during the closing years of his life owing to a fall from a carriage that seriously affected his spine and crippled him in his limbs, and yet whenever able to leave his home he did so most cheerfully at the call of the church. He possessed a vigorous mind and was a man of considerable reading. There was a constitution. al hesitancy in his utterance when preaching the word that marred somewhat, his efforts in the estimation of the less thoughtful of his hearers, but the devout listener could not but be pleased and profitted with the sharply-cut and tersely-expressed thought of Edward Wood, Occasionally in the flow of his thoughtthere came to the surface from a deep fountain beneath a ripple of genuine humor, but the most fastidious saw no cause of offence. Perhaps it was in connection with special religious services that his abilities appeared at the greatest advantage. His prayers at such times were never aside from the subject, but were wisely, appropriate fervent, and brief. He wrestled with the Covenant angel and prevailed. At an awkward crisis in a religious service it was admirable to see this experienced leader, with such rare tact come to the rescue. Few men could lav the finger with more sensitive touch upon the pulse of a meeting, and few could minister the word with greater discrimination. He was a man of broad and generous sympathies. He gave largely of his substance to the cause of God, but failed not to give what was much more valuable, his time, his influence, his labors. For a long series of years as a local-preacher he rendered gratuitous service to what are now the Baie Verte and Point de Bute Circuits. Most gratefully and with a sense of abiding obligation should the memory of this sainted man be cherished by the Methodist people of these circuits. May the Lord of the harvest raise up through all our Conference territory worthy successors to him. D. C.

Point de Bute, March 28, 1877,

Died at his residence, Sussex, King's County, N. B., on the 5th of February, of the current year, Henry Hayward, Esq., in the 69th year of his age, leaving behind him a sorrowing widow and daughter, together with a large circle of relatives and acquaintances, to mourn the loss of an affectionate husband, a kind father, and a true friend. Bro. Hayward experienced a change of heart nearly thirty-eight years ago, under the faithful ministry of the Rev. G. M. Barratt, then stationed in the Sussex Vale Circuit, and soon after connected himself with the Methodist church, of which he continued a consistent and devoted member until the day of his death. Our late dear friend, for many years, sustained with great credit to him. self, and benefit to the church, the office of local preacher, trustee and class-leader. His place in the house of God was never vacant when it was possible for him to be there, and his fervent prayers, and faithful exhortation, will not soon be forgotten. His house was always open to receive the ministers of our church, as many of them can testify, and it always seemed a pleasure to him to make them comfortable and happy. During the past few years, he had been called to mourn the loss of two lovely daughters, the late Mrs. White and the late Mrs. Baines, which probably had the effect of hastening his end.

It is to be regretted that the disease (paralysis) of which he died, deprived him of the power of speech; but we have no doubt that during the last days and hours of his life, he had the presence and blessing of the Saviour to comfort and strengthen him. Mrs. Hayward, his excellent widow. and Mrs. Titus, his only remaining child, seem to have been wonderfully sustained and comforted in their great trouble, by the presence and blessing of him who has promised to be the Husband of the widow, and the Father of the fatherless. The Rev. D. D. Currie. of Moncton, in consequence of the severe illness of the pastor of the church, conducted the funeral services, and preached a most able and appropriate sermon to a very large and deeply affected congregation, from the last verse of the 49th chapter of the book of Genesis, "And when Jacob had made an end of commanding his sons, he gathered up his feet in the bed and yielded up the ghost, and was gathered unto his people."

J. PRINCE.

Richard Cropley was born at North Shields, England in the year 1779. At a very early age he served in the navy and was present at the taking of the Cape of Good Hope. In 1813 he came to Queen's County, N. B., and after a lew years removed to North Lake, Canterbury. There for many years he lived a life of sin. In the year 1868 under the ministry of W. H. Burns, he was converted from theer rors of his ways. (Truly he was a brand plucked from eternal burnings at the eleventh hour,) he joined the Methodist church and by a firm pursuit of the things which are heavenly he testified for his Master. By his efforts and energy a fine church was built, and regular preaching established; till five months before his death he was able to attend to his own affairs and fill his place in the sanctuary, then his heart and flesh speedily failed, there was no disease but gradually and peacefully beneath the weight of five score years nature sought repose. During his decline he could talk hopefully and with strong confidence of his bright future, so he passed to his reward, and at the resurrection morn he with other uncrowned kings from the realms of grace shall in the sight of approved multitudes receive crown of eternal life that fadeth not

THE last notes of the Christmas anthem had scarcely died away here before our hearts were saddened by the death of a little boy of 7 summers from diptheria, since that time this dread scourge has been making sad havoc among the families of this harbor.

Fourteen deaths have occurred, while one hundred and fourteen cases of sickness have been reported. Lamentation, woe and mourning have been heard, the husband has followed his life partner to the tomb, the mother her children, and even the widow's widowhood has be? made more forlorn and sorrowful.

During the first days of January, every closing one witnessed an interment, the eyes that yesterday watched the opening light are to-day closed and sepulchured in the house appointed for all living, and even those who a week previously crossed the threshold of the sanctuary for prayer, are at its close numbered with the silent dead. Such a state of things we have not before experienced, and hope not soon to know again, anxiety is manifest on well nigh all countenances, and desolation broods over many a hearth, for those that were are not, and many a Rachel refuses to be comforted. Our grief is not however devoid of alleviating features, our night is not altogether starless, for over and by its light some of our friends have steadily and triumphantly passed through the shadowy valley to the brighter land beyond.

This Providential visitation, we are happy to say has not come to us in vain, some of our people who aforetime "were strangers and aliens to the common wealth of Israel," are now made citizens with the saints and of the household of faith, having been led to religious decision mainly through our recent experiences. Our classes and prayer meetings have had in great measure to be suspended, and the writer himself has had an attack of the disease, so that our efforts for spiritual good have been necessarily curtailed. We hope however that in due time and by the blessing of the Great Head of the church, that this evident Providental visitation will have its desired effect in the awakening and conversion of many souls, so that in our case the Psalmist's word may be verified, "It was good for me that I have been afflicted, for before I was afflicted I went astray but now I have learned to W. KENDALL. keep thy law.

Fortune, N. F., Feb. 2, 1877.

MR. WILLIAM PARKER. Died on the 6th of October, 1876, Mr. William Parker, of Walton. For thirty. three years he had been a member of the Methodist Church, having been brought to God through the instrumentality of that holy and successful minister of Christ, the Rev. Wm. Croscombe. He was characterized by meekness and gentleness of disposition, conscientious devotion to the duties of religion, prayerfulness of spirit, and uprightness of life. His many excellencies as a husband and father, are now remembered with gratitude to God, by his widow and three surviving children. For many years his comfortable dwelling was frequently the home of the preachers of the Gospel.

The hearty reception and kind attention there received made them delight to visit his house. Though for many years greatly afflicted with asthma, yet the illness of which he died (inflammation of the lungs) was of short duration. He suffered much towards the close of his earthly career, yet in patience possessed his soul. He died as he lived calmly resting upon the merits of Christ for salvation.

"Blessed are the dead which die in the G. O. H.

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ERNATIONAL BIBLE LESSONS.

FIFTH YEAR, 1877. APRIL. FEST QUARTER: STUDIES ABOUT THE KINGDOM OF ISRAEL.

B. C. 894. LESSON IV. GEHAZI THE LEPER; or, Covetousness punished. 2 Kings 5, 20-27. April 22.

EXPLANATORY. SERVANT OF ... THE MAN OF GOD. The guilt of Gehazi is here indicated. Honored by association with a holy man, holding toward him a relation similar to that which Elisha himself had once held to Epjah, (1 Kings 3, 11,) and with the prospect of one day succeeding him in the prophetical succession, Gehazi stood on an eminence of privilege which only made his fall the more signal. This Syrian. "This foreigner." As if it were no crime to plunder an alien. Not receiving. His mercenary soul can see no moral grandeur in the freeness of the captain's cure, but only a foolish loss of a good chance to make money. The Lord liveth. A blasphemy to bolster up his wicked purpose. I will. First the impulse, next the thought then the purpose of evil.

FOLLOWED. A guilty plan put into speedy execution. Naaman saw. Probably recognized him as the messenger of verse 10. Is it well? "Is it peace?" A common form of salutation in the East.

MY MASTER HATH SENT ME. How quickly the sin in the heart sends a lie to the lips! Mount Ephraim. A general name for the mountainous district in the center of Israel. A talent of silver. Worth from \$1,500 to \$2,000. A statement which carried deception upon its face. The worst evil was that Naaman was likely to suppose that the frivolous excuse came from the master instead of the servant, and thus misjudge the prophet and his

BECONTENT. As we would say "please." Bound...in two bags. In accordance with the Oriental custom of carrying money in bags, each holding a certain sum. Two... servants. A load of money and costly robes, burdening two servants. What a present to ask in behalf of two young men, from the common people, and devoted to the unworldly life of prophets!

TOWER. Or "hill." Probably a rise of ground which kept Elisha's house from view. Let the men go. Lest they might be noticed, and bring his fraud to light. They departed. But his crime remained, and its results were already upon his

STOOD BEFORE HIS MASTER. What a contrast between the appearance and the heart. His look was that of the devoted servant; but his thoughts were where his guiltly-gotten treasure lay concealed. Whence comest thou, Gehazi? The prophet would test his honesty, and give him a chance to redeem his fault by confessing it. No whither. One lie requires another to hide it.

WENT NOT MINE HEART? The seer's inward glance had followed every step of the secret errand, and looked down into the black depths of his wicked heart. Is it a time? No time for selfish purposes, when a good deed is done, and impression made upon a heart for God and the truth, Olive-yards, and vineyards. While bringing his treasures of wickedness home Gehazi had been planning out the grand estate, with its orchards of olive and its bowers of grapes, its fleeces and fat oxen, its servants and maidens, which his booty should buy. Now, like lighting, the prophetic word flashes up his secret purpose to sight.

LEPROSY OF NAAMAN. An exchange, but who was the gainer? A momentary sin-but a life-long punishment; a secret sin, but a penalty which all might behold, seared into the pallid cheek and the burning brow. The promise of a life-time blasted in one fatal hour! He that might have been in "the goodly fellowship of the prophets," must sit down in the loathsome company of the lepers. To thy seed. The child of a leper, however fair in its infancy, is almost certain to develope the taint in after years. So do men's crimes infuse poison and disease into the blood of their descendents. He went out...a leper. The change was instantaneous and complete. Was the penalty too severe? Not when we remember: 1.) Gehazi's high privileges. 2.) His debasement of spiritual gifts for selfish uses-the crime of Balaam. Num. 22, 23. 3.) The misrepresentation of religion which he gave to Naaman, tending to make him think that, after all, godliness was only for gain.

" How do you know, with certainty, the truth of your religion?" said an inquirer to a humble but faithful disciple. "Just as I know the sun shines," replied the other; "because I see its light and feel its heat." And so there are thousands, 25 cents. competent and faithful witnesses, who know from their own experience the truth of Christianity, because they have felt in their own hearts and lives its transforming and comforting and sustaining power | trized.

NOT OUR OWN.

BY REV. R. W. ALLEN

We are not our own. Whose are we then? We belong, of course, to the purchaser. Paul settles the question-" ye are not your own, for ye are bought with a price; therefore glorify God in your body and spirit which are his.' Jesus Christ is the purchaser, and the price paid for our redemption was his AT MODERATE RATES. precious blood. Peter says, we "were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." Precious blood! who can tell us how precious? Can pen, pencil or eloquence describe it? Can the imagination paint it? Can the holy songs of earth and heaven unfold its mysterious wonders and triumphs? The redeemed have been singing for ages, "Worthy the Lamb that was slain," and yet the song is ever new, and its import seems too vast for their comprehension. And ages on ages still, will only heighten the sublimity of the song, and make it more and more the song of deepest mysteries. "Angels desire to look into these things," and they will desire still, and forever, for this ocean of infinite mercy and boundless love, their vast, comprehensive intellects will never be able to fathom.

Belong to the purchaser. Do we not? Suppose you purchase an estate. You pay the full price required, and it becomes yours by right, and all that belongs to it—all that proceeds from it is yours. Jesus Christ paid the purchase-price for us, and are we not his? Has he not a claim to all we are, to all we have, and does he not reasonably require us to glorify him in our body and spirit. Are we the Lord's? Then all we possess is his, for we possess nothing that is good but it came from him. All our earthly possessions are his and should be used for his glory. Our time, talents and influence are his, and should be used as he directs.

Are we the Lord's? Then he will be with us in the day of trouble, and whisper, "Let not your heart be troubled, believe in God, believe also in me. Lo I am with you always." Always! blessed thought-always to defend, support, protect, deliver, and keep us, and in that last hour—the dying hour-O how comforting will be his presence, and how sweet his words, liament, writes from an experience of many

Are we the Lord's? Then, when done with earth, he will take us to a better place-" I am going," said Jesus, "to prepare a place for you"—a better place than earth, where there is no sorrow, no pain, no tears, no sickness, no death; it is in "my Father's house, where you shall enjoy the bliss

of heaven forever." Not your own, Christian friend, but the Lord's. Acknowledge his claim, yield to his demands, delight in his will, and obey all his commandments, and your life will be happy and useful, and you will soon go to enjoy the immediate presence of him, whose you are, and be with him forever.

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has had Asthma for years, says: "I have half of a fifty cent bottle left, and \$100 would not buy it if I could get no more.' Rufus Robinson, of Nunda, N. Y., writes: "One small bottle of your Eclectric Oil restored the voice where the person had not spoken above a whisper in Five Years." Rev. J. Mallory of Wyom. ing, N. Y., writes: "Your Eclectric Oil cared me of Bronchitis in one week." Dealers all over the country say: "We have never sold a medicine that has given

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ACADIAN LINIMENT.

Joyful News for the Afflicted.

St. Croix Dec. 4th, 1876.

DE. GATES, -DEAR SIR, -This is t certify, that, in the autumn of 1872 I had a severe attack of spinal disease, I applied to several physicans for medical assistance, but could obtain no permanent relief from any of them. For six months I suffered day and night, every thing but death. I was then advised by friends, to resort to your valuable medicine, I did so, and after taking seventeen bottles of it, I was as well as ever. I have had no symptoms of the disease since, and can now perform my work better than before I was sick. I am thankful to God that He made your medicines an instrument in His hands, of restoring my health.

Yours very respectfully,

MRS. ISRAEL CHAMBERS.



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SATURDAY, APRIL 14, 1877.

THE GENERAL BOOK COMMITTEE WILL meet in the Wesleyan Office on the first Wednesday (2nd) of May, at 9 o'clock, a. m.

THE EXECUTIVE COMMITTEE will meet on Tuesday, 1st May, at 3 o'clock, p.m

THE EDUCATIONAL OFFICE OF NOVA SCOTIA.

It is anything but creditable to an intelligent and straightforward community, to have rumors afloat such as those now detailed respecting educational management in this Province Of the very of best of men and managements unjust things may be said at times; but only the foolish and the guilty will allow an evil report to continue without striking a blow in selfdefence. We are all interested in the reputation of public men. Our educacational guardians particularly must stand well before the world. Their qualifications for office may be a question for dispute, but their moral character should challenge approval who are appointed to administer the financial affairs, and appoint the teachers, in connection with a great provincial institution. While other papers confined their criticisms to aspects of the Educational Office work which might be supposed to come more directly under political prejudice, we said not a word. It was not for us to judge whether public officers were used as "corduroy," to be laid down in swampy places that governments might be carried safely over; but when it is insinuated by both political parties that the office has been used in the interests of private persons, obliging the Province to meet the expense; when rumours are in the air that public papers have been falsified and public servants in the same office threaten one another with counter revelations should they attempt any complaint, it is about time we were all asking what this means. How much may have been demanded by the accused, in justice to themselves, by way of immediate scrutiny, we have no opportunity of judging. Some notable things of the past few months lead us to the hope that there is strong nerve somewhere when it comes to handling iniquity among the public men of Nova Scotia; yet in this instance no real assurance has reached the public that justice will be done though weeks have passed since the pitiful agitation began. We ask for the merest justice. In pity for the accused if innocent; as identified with a population which has enough educational misfortune to endure without this, should the charges be established, we join in the reasonable demand that the accused should be tried, and the evidence furnished to those who have a moral and pecuniary interest in all its particulars—the entire population of Nova Scotia.

Universalism and Unitarianism -We see it stated that Rev. Costello Weston, of "The Church of the Redeemer" has resigned. It may be to the interest of all who wish well to the cause of religion to learn one very important fact concerning that little church. It has always been regarded as Universalist merely, up to a very recent date. Christ's divine nature and mission were recognized and enforced as earnestly in the pulpit of the old Universalist, as in any other church in Halifax. Some of its old pastors would almost rise out of their graves at the charge of having been Unitarian. But of late Christ's divinity has been treated in the pulpit of " The Church of the Redeemer," in a way that could only result in cutting off all recognition of its existence by all evangelical Christians. Whether Mr. Weston came here

the congregation over with himself to that ultra belief, we do not know, but they ought to see that a very wide difference exists in regard to the former and the latter pastors, and they should be prepared to forfeit all sympathy from Christians if Christ is to be treated for the future in their pulpit as during the past two years.

PROPESSOR BURWASH AND REV. H. SPRAGUE, A. M., preached on Sabbath last according to announcement in Brunswick St. and Grafton St. Churches. The day was anything but agreeable, as rain had saturated the streets and continued falling at intervals until evening. Notwithstanding, there was a full congregation at each service. We hope to see more of interchange between the Conferences on anniversary occasions, and feel quite certain that last Sabbath's sermons will tend to encourage such a system for the future. Mr. Sprague had held an appointment in this vicinity ten years ago: so that his present visit was looked forward to with great pleasure. Of his discourses it is sufficient to say that they fully sustained a fine reputation justly won. He is among the most finished orators in the sister Province. Prof. Burwash was altogether a stranger, save as to his good name. A slight temporary affection prevented him, perhaps, from giving his audiences the full benefit of his immense nervous and physical energy; but thought and information and emotion abounded throughout his discourses, making at times heavy draughts upon the sympathies of his hearers. They will both be welcomed back.

THE "ALLIANCE JOURNAL" AND THE TEMPLARS.—Two or three things should be said by way of setting ourselves right in regard to a remark recently made by this paper upon present Temperance quarrels. It was with the intention of subduing rather than increasing the irritation that we wrote; a contrary effect might be produced without the present explanation. are assured that there is perfect harmony between the "Sons" and "Templars,"—that the pitiable advertis ments which have been appearing in a few country papers are altogether representations of an unfortunate dispute between different branches of the "Templars" only. This assurance we receive with extreme pleasure. We are quite sure the uninitiated public would read them as we did; for the impression was certainly made that the Temperance paper—the Alliance Journal had uttered most savage words against the Templars, whereas the words were only used by one branch of the Templars themselves, in a column of that paper altogether under their own control. We therefore express regret for the misapprehension; while we certainly hold some person or persons responsible for having conveved to the public mind a false impression. The paper alluded to ceased its visits to our office for months, so that the drift of the dispute we could not follow for our-

The "Sons" are therefore in a position to mediate in this difficulty, which we hope they will do to some purpose. The difficulty has gone quite far enough. If the Templars would prosper, let them hold together. There is but one end for "a divided house."

SURELY AN EXCEPTIONAL CASE IF TRUE.

The following excerpt is from the India Methodist Episcopal correspondent of the North Western Advocate. Can it be in every respect correct? We have been taught that denominational differences, which distract the Churches at home, are not allowed to appear on foreign fields. God's cause has surely enough to contend with in an overshadowing Paganism without spending strength on its distractions of creed and polity. So, indeed, might we say of the church. es with ourselves; but we expect more of unity among Christians in remote.

We meet with more or less indifferent opposition on the part of many mission-aries of "dissenting" faith, mainly because they are slow to accept the ideas of immediate conversion and living testi-

idolatrous places.

late the custom of respecting one another's claim to territory, and obtrude our-selves into fields already entered. The London Mission and Wesleyans are especially sensitive on this point. The Church of England and Rome are equally bitter against us; if anything the Church of England most. The chaplain here is Rev. Mr. Pope, brother of Rev. Dr. Pope of England, who was a delegate to our General Conference in 1876. He is an extreme ritualist, who turns to the east when repeating the creed, and bowing three times before the "elements," etc. The ritualists will not honor us with the name of Methodists, but call us "Taylorites." But in spite of all opposition, God is crowning our work with success everywhere, and our societies are in a good rerival condition.

CHANGING THE PROGRAMME

It would not be difficult to tell where the incident took place which here is given from the Boston letter of an American paper. We wish Dr. Tourjee had a hundred separate existences, and employed them all in doing just this kind of work. He is a hero. A man who can thus "face the music." by carrying a congregation above the mincings of a fashionable choir, deserves applause. We have little, and desire little, of this monopoly nonsense in these Provinces. Where it does exist, may Dr. Tourjee appear some day!

Dr. Tourjee has waged long and steady war against choir, especially quartette, monoplies of church music. We once heard him relate an incident in which he came in practical collison with the musical four. It was a bright, song-inspiring Sabbath morning and the church was filled with a cheery, wide-awake congregation. The minister announced a hymn just suited to give expression to the joyous, buoyant spirit of the people, the leaves of the hymn-book rustled crisply, and all stood up with the books before their faces ready to burst forth into song, But the organ gave forth a strange sound and the choir struck into a tune that even the learned Doctor of music himself could not sing, and the people stood silently and helplessly pointing their noses at the hymn before them. The disappointment, however, was not to be endured-the pent-up music in that congregation must find vent. So while the organist was going through the musical gymnastics of the interlude at the close of the first stanzas, at the promptings of some good genius, Dr. Touriee led off with a good rousing familiar tune and the whole congregation joined lustily, and they sang the hymn through with a power that made the arches ring. The people were happy, but there was wrath in the rear gallery.

ACKNOWLEDGEMENT.-The foll additional amounts have reached us for Mr. Blackwell since our last week's report: S. \$5, S. \$5, anonymous \$1, Rev. C. \$1 collected by D. H. Keswick, \$16.88: Mrs. B. for the most needy of the sufferers \$10.

WE copy the following from the Tilsonburg (Ont.) Observer of March 30th. Some of our readers are acquainted with Mr. Andrews, who is the Secretary of the General Sabbath School of our church in Canada. We bmit the address.

TESTIMONIAL TO REV. A. AN-

DREWS AND MRS. ANDREWS On Sabbath last Mrs. J. Livingsto invited Rev. Mr. Andrews and his estim able lady to visit them on Wednesday afternoon, and to be on hand about two o'clock, as nearly as possible. Having mentioned the hour, the rev. gentleman, as was natural, took his Liturgy to be prepared for a wedding; but no such ceremony came off. On their return home about 8 o'clock, they found that about 150 persons, young and old, had taken possession of the parsonage. It was a perfect surprise to them. Shortly after Mr. Garnett introduced Mr. R. T. liams, who read the address, and presented Mr. Andrews with a most beautiful gold watch, and Mrs. Andrews a splendid cake basket and card receiver, electroplated, besides several other smaller articles. Mr. Andrews made a few appropriate remarks in reply for himself and on behalf of Mrs. Andrews. After an excellent supper, the company broke up at 11

NOTES AND COMMENTS.

It is scarcely possible to mistake the meaning of straws seen floating just now on the tide of United States Methodism. New York particularly is inclining to a more lengthened pastorate than three years. This may be confined chiefly to a few popular men, and to those of more retiring habits; but the straws increase certainly in number. These restraints of the itinerancy are not more galling, one would think, than the necessities and aggravations of a settled pastorate; yet it is possible that our economy could include both in one system, though we have grave doubts. The genius of the Church will find an outlet from the difficulty, if difficulty there really be.

A clever and very significant cartoon mony on the part of every convert. But this must soon me't away, and even now some of the indifferent are catching the spirit and proclaim the same to a dving is marked all over at the different low appears in the Canada Illustrated News

according to parts, is sold in the English market, thus virtually throwing English butchers out of their situations, as the American meat is sold by commission.

REVIVALS.—Cheering reports reach us of results attending special services on different Circuits. At Grand Lake, N. B. -at Canaan Rapids-Rev. G. W. Fisher and C. Manaton have seen great good folfollowing their labours. On the Wilmot Circuit, Rev. Joseph Gaetz reports a large ngathering of souls. Kaye St. and Charles St., Halifax, continue week-night services with constant additions to the numbers of penitents. Our correspondence columns show other gains for the Redeemer's Kingdom.

The verdict of the American religious apers on the Mormon massacre is outspoken and decisive. The New York Advocate makes a masterly exposure of Mormon hypocrisy and corruption, and calls on the Government and people to break up the iniquitous system.

A proceeding which is given in detailed correspondence in one of the Bermuda papers by last mail, is really of a nature to bring shame and contempt in its train The highly Episcopal Governor refused to give in the name of the Free Church of England minister, a marriage license. demanding evidence of his authority and position as an ordained minister in charge of a Christian congregation. The Rev. gentleman furnished the evidence. No such demand surely would have been made of any other clergyman, and no such indignity would have been offered had the applicant not been a seceder from the Episcopal body. But the licence was obliged to you to insert it in an early at length granted in a clumsy kind of way. issue of your paper.

As a handbook for Methodists intending to visit Ottawa, indeed as a little monument of the Dominion Church and its builders, the "Directory of the Dominion Methodist Church," is a very suitable book. It contains every form of information relative to the noble structure itself, as well as its past and present associations. For 50 cents it may be obtained from Rev. W. J. Hunter, Ottawa, or through the Book Room.

Dr. McGregor, Presbyterian Finance Minister for the Lower Provinces, has returned from a two months visit to Bermuda. His health is greatly benefitted. He gives Bermuda and Bermudians a s character, and declares himself amply repaid for the discomfort of a three days voyage.

EARLY SPRING.—Rev. A. E. LePage kindly writes that, in the vicinity of Murray Harbour, P. E. I., the Gulf is entirely free from ice, and has been for weeks. Spring weather has opened upon that part of the country.

THE SEAL FISHERY in Newfoundland promises to turn out better than for the past few years. At least several vessels and steamers at latest dates in with full cargoes, reported others as similarly hopeful. It would be much to the advantage of that fine population to have success for a few years in the fisheries. There has been recently much failure and consequent suf-

QUITE an enjoyable entertainment, con isting of Music, Recitations, and Diaogues, was given in the Wesleyan Acaemy last evening, the several performers eing pupils, male and female, attending that excellent institution. We were sorry that we could not avail of the opportunit of attending, but from what we have learned, the performance elicited marked approbation from a crowded and highly apprediative audience.—St. John's, N. F. P. Ledger, Ap. 6.

CORRESPONDENCE.

the following sums, &c., have come duly

to hand :-

V BALMORAL, April 7, 1877. DEAR EDITOR,-Since I wrote you last

A large case of sundries, 1 barrel of flour, and 1 barrel of oat meal, from the Germain St. Sabbath School, St. John, N.B., per Rev. H. Daniel, and J. Bullock : \$1 from W. Harris, Pictou, \$1 from friend B., \$7.50 from a few friends of Cambelltown, \$2 from T. Woods of Richibucto, \$4 worth of goods from Mr. Parker, and some groceries from Mr. McKendrick, both of Cambelltown. Thirty of the above articles have been distributed amongst our neighbours. \$25.50 worth of flour. fish, meat, &c., have been sent in for dis-

and a few of his friends, all of Cambelltown; this has been done to the best of our judgment. For the favours (whether on behalf of ourselves or others) I wish to express my

tribution amongst the Colonists, who

most needed assistance, by Mr. Barbie

Yours very truly.

AN M. D. TO THE MINISTRY-GREETING. We have not the honor of a personal

acquaintance with the writer of this letter. But we have his name, and learn sufficient to ensure us that he loves our cause very dearly.—EDITOR ME, EDITOR,-Knowing your antipathy to the use of tobacco, and your earner desire to save, at least, our ministers from the terrible consequences resulting therefrom, I take the liberty of sending you the following: As a medical man and a member of the Methodist Church. it is to me a matter of regret and mortification to know that some of those who minister to us in holy things are addicted to this filthy and pernicious practice. I feel humiliated when I see a minister on his way to church squirting tobacco juice right and left, making his mark on the carpet or cushions of the pulpit. But my shame is mingled with sorrow when I reflect upon the ill influence he is exerting upon others, and the injury he is doing to himself. I supposed one of the questions proposed to candidates for our ministry had reference to this very vice. If young men are allowed to abstain, how is it that ordained ones are allowed to indulge without official rebuke, and how can a tobacco-using chairman or president presume to question candidates on such matters? But apart altogether from other considerations, the effect of tobacce apon the physical and mental organization is of sufficient gravity to deter every

Yours very truly, An M. D.

WHAT KILLED HIM. As I look out of my study window, I see in the village the late, cosy residence

young minister from beginning the prac-

tice, and to lead every one now using the

weed in any way to abandon it at once

and forever. As the enclosed fully ex-

presses my views on this subject, I will be

of a departed preacher. He was a finelooking man, in the maturity of his manhood, and was, to all appearances, a noble-specimen of our best New England clergymen. He was a pastor in Connecticut, and was probably much respected and beloved by his hearers. But his brain gave way; he found his nerves would not permit him to go on in his holy vocation, and he retired from his pulpit and came to Vineland for the benefit of his health; and he was here just regarded as one of our best Christian citizens. He looked hale and hearty, it was the mind that was shattered.

one day, "Mr. T——, why do you not follow your vocation, and preach the Gospel? You look competent to the task." Oh," said he, "I cannot do it. I cannot compose a sermon. My mind will not permit continuous thought. This is what keeps me from the work.

In reply the doctor said, " Allow me to say, then, in all frankness, that this chaos of the mind is the result of your free use of tobacco; and you may expect, as the next result, paralysis, which will wholly use you up.

He admitted that this might be so, but could not and would not pledge himself to abstinence. The will-power of the mind was too far gone to cope with and break the binding chains of this slavery. He continued the use of the quid and pipe, and within a few months a paralytic shock was experienced; the body and mind at once fell into ruin. He lingered for a year or more, and died.

Now, what destroyed this worthy, good man, drove him from the pulpit and hurried him to the grave in the zenith of his manhood and capabilities? Not too much brain or heart work; but that deadly poison, the oil of nicotine found in tobacco. After many years' observation, and some sad lessons of experience, I am satisfied more minds are shattered into chaos and nervous irritability by narcotics, opiates and dissipating stimulants, than by fasting, prayer and earnest work. The body and the mind are made for work; they will bear much hard, earnest and steady work; but the nervous system is delicate and complicated, and will bear but little abuse, and when goaded on to desperation by stimulation, will be sure to make reprisals.—Watchman and Re-

BLACKHEAD, N. F.

DEAR MR. EDITOR,—The Missionary Meetings held on this circuit last fall, were a grand success. The villages is which they were held are Blackhead, Western Bay and Ochre Pit Cove.

The first was at Blackhead. The evening was fine, and the people take such interest in the mission cause, it being & real treat to them to attend and give their dollars, that the church was filled with eager congregation. We had the pleasure of having the Hon. J. J. Rogerson, of St. John's, for Chairman. The deputation was Bro. J. Goodison, Secretary of Conference, and Bro. J. G. Currie. The address of the Chairman, deputation and Bro. Freeman, my colleague, were excellent and moving that \$60 in advance of last year were received by the collectors. At Western Bay and Ochre Pit Cove, Father Peach was with us, and presided at each place. The addresses were of a high tone, and in response to the appeals made, the congregation advanced. their donation more than \$100, which raises the amount this year for mission

us practice. T e a minister on g tobacco juice s mark on the ulpit. But my row when I rehe is exerting ury he is doing ne of the queses for our mins very vice. If abstain, how is allowed to inbuke, and how an or president idates on such together from ffect of tobacce ental organizato deter every nning the pracnow using the don it at once losed fully exabject, 1 will be it in an early

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AN M. D.

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At Blackhead a new church with seating capacity for one thousand persons. nicely finished and very comfortable, was dedicated to the service of Almighty God on December 16th, 1876, by Rev. J. Dove. President of the Conference, who preached the dedicatory sermon from Gen. 3, chap. 3. and 4 vers. And was assisted by Rev. J. S. Peach, to whom the credit of completing the church is due.

At Western Bay another church is nearly finished, and a mission house in course of construction: but more about them in the future.

Bro. Freeman is a hard worker, and has taken in addition to his ministerial labor, an active part in the temperance cause, filling the Society of Good Templars in this place almost with new life. Through his zeal it is in a very flourishing

Three lectures have been delivered for its benefit. The first by Rev. Mr. Bryant. Subject: "Why I am a Teetotaler," which called forth many responses from the delighted audience. The second by Rev. Mr. Freeman. Subject: "Jack the Giant Killer," which was also highly appreciated. The third by John Bemister, Esq., Sheriff, Harbor Grace. Subject "The evil effects of Intemperance," and as the learned lecturer showed the effects upon man under three heads, physical, moral and intellectual, with great ability: making many grand points, the hearers received them with hearty applause.

A blessed work of grace commenced with the present ecclesiastical year, and has increased month after month until the present time. It was first manifested in the quickening of the church, then conversions, but not frequently at first.

At the beginning of the new year the week of prayer was a hallowed time, and a covenant service was greatly blessed to many. The people of God prayed earnestly and unitedly, that the little cloud might gather blackness and spread over the whole sky, nor did they pray in vain; again and again in answer to praver they have had to exclaim-

"Lo, the promise of a shower, Drops already from above."

Nor were they disappointed, showers of blessings have descended and many have found peace with God.

During the month of January few were brought to God, and others were convinced of sin, which convictions became deeper as the Holy Spirit made the Word of God, "sharper than any two edged

good were given, until we found it necessary to hold service every night. Glorious scenes were witnessed, the Lord being present to wound and heal.

The good work was not confined to one place, but the whole circuit shared in it. One Sabbath evening at several places, more than fifty were pleading with God for mercy, and more than forty that same night found peace.

The ice voyage interfered before the close of the month, and many who were " almost persuaded" had to leave, we trust God will follow them and save them

The Lord is still favoring us with His blessing. Sunday, March 18th, twentyfive were seeking the Lord in the services at Blackhead and Western Bay, fifteen of whom found pardon that night and others the next day.

Had we time and did not trespass on the space in your well filled columns, we could write of many remarkable conversions. Some converts being so filled with love that to sleep or eat for some time was impossible. And some of the believers have found the blessing of " perfect love." Sunday night, the date mentioned above, a very old man was converted, which makes several over sixty. The work has been mostly with the men, old, middle aged and young; but many women and some children have been converted. The number, including all, is about two hundred and forty.

We hope the good Lord will continue to bless, until all, young and old, shall be brought to a knowledge of the truth, and His name shall have all the praise.

J. EMBREE. Blackhead, March 20th, 1877.

## ENGLISH LOCAL PREACHERS THEIR EMPLOYMENT AND

POSITION. MR. EDITOR.—Your late Editorials on Connexional matters are a hopeful sign-Our people need to be constantly and earefully educated in the fact that our system is not Congregationalism but Connezionalism. But to that part of your Editorial of March 31st, which refers to Local Preachers and English Methodism. I, with many more of the brethren, must take exception. Perhaps there may be justification for your utterances when it is remembered that during the last three or four years some of the English papers have spoken in tones somewhat similar. But many think that this does not arise

appreciated and employed than formerly. but from the fact that the Connexion is only just beginning to accord them their true position and to realize the utter impossibility of working Methodism without them. Two impressions, which facts do not sustain, may be drawn from your edi. torial (1) Local Preachers are not extens sively employed, and (2) that they are not so much employed as in the earlier days of Methodism. You say (referring to some period in the history of Methodism) "The day came, however, when prejudice against employment of of Local Preachers) bore fruit. Famous local preachers were crowded out into remote places." Now these remarks are somewhat misleading. Local preachers are still very extensively employed. I have before me a plan of preaching appointments for the Darlington Circuit. For three months there are 585 Sabbath preaching services, 470 (or about 80 per cent.) are alloted to Locals and the remainder to Itinerants. To all places with one exception are they appointed (in other places before me they are appointed even there). In one of the churches the evening congregation averages about a thousand people. Few out of the seventy-six appointments to that church are given to Locals. There are 29 preaching places, which give 46 preaching services every Sabbath. In the British Conference, leaving out Scotland and Ireland there are 7392 preaching places. which at the same rate, would give 11725 services. Allowing that the 1470 effective ministers stationed on these circuits, each takes five services in two Sabbaths (and this will be about a correct average : for although in most circuits the ministers preach only twice a Sabbath, yet this average will be maintained by supernumeraries and students) then that estimate. will give about 3,700 services for the ministers, which is nearly one third. And this I believe is the proportion of sermons preached by ministers: for I have seen a calculation or statement to this effect, but cannot now give it. In British Methodism there are many pulpits which have never been open regularly to Local Preachers. Only occasionally were they appointed there. It will be difficult to show that they have been entirely shut out of any pulpits to which they were once regularly appointed. Local Preachers are still much sought after for chapel and school anniversaries (and sometimes for chapel opening services). If you, sir, had seen the eagerness manifested to get some famous local preacher to conduct special February came and greater tokens of services, and the tone of confidence in regard to the success of those services when it was known that the preacher had promised to come, you would still see that Lo cal preachers hold a very important position in Methodism. And although it may be the fashion for a few half educated preachers, and some over fastidious laymen to decry them, yet with the great body of the Methodist people they are just as much valued and appreciated as ever. If Methodism could in the "days of yore" point to its farmer preacher and its blacksmith preacher, it can to-day point to its

> were. I am. Sir. Respectfully yours, GEORGE STEEL. Upper Sackville, April 7, 1877.

barrister, its lawyer, its member of Par-

liament, its shoemaker, and its farmer

Anniversaries as ever Dawson or Hick

[Unfortunately for our friend's position, all English Circuit plans are not alike in this particular. Our argument, in fact, was based upon those very printed plansin part. We have Circuit Plans in our possession, containing the names of from 20 to 30 Local Preachers, whose names do not once appear for the principal regard to which the History of Methodism gives great prominence to names and labours of local preachers. We wish we could accept our correspondent's conclusion. Our own data, however, are against

#### MINISTERIAL PROBATIONERS AND THEIR COURSES OF STUDY.

MR. EDITOR,-In your issue of Feb'y. 24th, you say: "From the early laxity which left candidates for our ministry much to their own habits, our Conferences have perhaps gone a little too far in the other direction. To overtake a course of placed before them, and work a heavy circuit at the same time, is enough to destroy human eyes and discourage human hearts." I am sure that all the probationers, and most of the ordained ministers, in our work, will sympathize with your remarks. I think there is not any one who will not acknowledge the excellence of the books laid down in the course of study, and the advisiability of all our ministers being acquainted with them but there may be a question whether it is just to make that a sine qua non of admission to our full work. When we from the fact that Local Preachers are less i remember the nature of the preliminary

training of most of our probationers, and the arduous character of the ministerial labours they are called upon, after reception, to perform, we must acknowledge that the course of study is, for many, too formidable. I have present to my mind the case of one of our probationers who failed to pass last year. His Sunday labours involved preaching three times, and travelling, at least, 20 miles. Classmeeting and prayer-meeting during the week, and pastoral visitation over a circuit with settlements scattered widely apart, made up the routine of his work. What all this implied may be perceived from the fact that, in the course of the year, he was at his boarding house about five weeks only, made up in this manner Every meal taken at home was counted a third of a day, so that when he had taken 21 meals he was charged with a week's board. He was at home about five such weeks. The preparation of sermons and the study necessary for their preparation, one would think, must have exhausted his time at home, where in the case of most ordinary men such work must be done. At the end of the year he was called upon to pass an examination in Wesley's and Whedon's Notes on Romans, part of Watson's Institutes. Fletcher's Checks, Fisher's History of Reformation. Stevens' History of Methodism. and Whately's Rhetoric, Of course he failed. I instance this case, although I am aware of several somewhat similar. I trust that something will be done at next General Conference to adapt more fully the course of study, to what, I think, are some of the peculiarities of our Eastern work. For the effect of such a course of study must be to discourage young men from entering our ministry, unless they have a thorough preliminary training, and it is a question whether we can, at present, depend upon that class for our supply of ministers, no matter how desir-

able it is that we should. ORDAINED MINISTER.

(That there is some danger of carrying this test of educational work and fitness to extremes, cannot be doubted. As mutters now go, very great caution must be exercised in jadging the progress of ministerial students, even in cases where they are known to be partially indifferent to the claims of the very necessary knowledge laid before them. As to the ambitious and frail candidates, we may as well ease off the burden, or be prepared to lessen their circuit work, or lose them .-

#### AN APPEAL FROM SHEDIAC. Γo the Editor of the Wesleyan :-

DEAR SIR,-The great necessity of having a suitable place for divine worship has long been felt by the Methodists. and the friends of Methodism in this place. The desire to supply this need has found expression in practical efforts for the erection of a suitable house for the worship of Almighty God.

The first step, was to solicit subscriptions for this purpose: the subscriptions amount to \$780. The next step, was the preparing for, and the holding of a bazaar. preacher, which are in as much request for which resulted in a nett profit of \$180.

In February last, our Sunday school gave a concert, which was followed by a supper; this twofold effort resulted in a nett profit of \$50 towards the same object. From these statements it will be seen that a little over a thousand dollars have been received or promised.

Some of our principal supporters here have done nobly. Three persons only are responsible for half of the sum total given above. The friends here having taxed themselves to the extent of their ability, think they are justified in appealing to preaching places. And this in places in the sympathies of the Methodist Church of Canada. Shediac has peculiar claims upon public sympathy and support, which cannot be urged by many other places in

> the Province. This is a great place of resort in the summer season, both for the invalid and the pleasure seeker. The unique town,the beautiful harbor, with to many its healing waters, and the picturesque surroundings are two well known to thousands of this Province and beyond it, to require any description.

The reasons for bringing this matter before the Church and the public are, that a church is necsseary for the spiritual welfare of this part of our Zion; and study such as our young men have now for the accommodation and advantage of those who visit the place.

It is thought, that for \$2,500 a building could be erected, which would be a blessing to our Society, an advantage to the place, and a credit to the conrexion.

Will our wealthy friends give this matter their serious consideration, their deepest sympathy, and their most liberal support? Any contributions towards the accomplishment of this desirable end. will be thankfully received by Messrs. A. Tait, W. H. Beacon, and D. S. Harper.

Yours truly,

R. OPIE.

### NEWS IN BRIEF.

#### NOVA SCOTIA.

Mr Brown, the Manager of the Canadian Steel Company's Works, who was arrested recently at Truro on a charge of shooting one of the rioters, during the recent disturbance at the works, was arraigned for examination on Wednesday week before three Justices, and was committed to stand his trial for manslaughter at the ensuing sittings of the Supreme Court for Colchester County. He was admitted to bail, himself in \$600 and two

The recent freshets have caused serious damage in the townships of Wilmot and Annapolis. Mr Lantz, engaged in lumbering operations in An-napolis township, opposite Paradise, lost about one hundred thousand of lumber, and the Hon. W. C. Whitman, at Lawrencetown, is also a loser to a large extent. The logs and lumber from these places are now floating in the places are now floating in the Annapolis River, or have been left by the freshet on the marshes and ntervals bordering thereon.

A correspondent of the "Citizen" reports a young man named Charles Pace missing from Sheet Harboe. It is believed he is drowned.

A young man named William Henderson, o Halifax, while playing with a revolver one night last week, shot himself in the back of the throat. There were three chambers in it loaded, and he was holding the muzzle of the pistol in his mouth when it went off. He is in a very precarious con-

The fishing schooner "Guardian Angel," of Herring Cove, Capt. Higgins, arrived at Halifax recently, reports: On Wednesday spoke the American fishing schooner "Frank Gearing," of Gloucester, Mass., Captain Morris, from the Western Banks, who reported that on the 27th March, two Banks, who reported that on the 27th March. two of her crew, named John Daniels and Edward Spencer, were drowned while out tending to their

The missing young man, Brundage, of Sheet Harbor, has turned up all right at his home, whither he walked after a brief sojourn in Halifax.

At New Glasgow, on Monday week, a man named Alexander McDonald, employed in the McKenzie Mills, accidentally placed his left hand against a circular saw in motion, and had the thumb and all the fingers taken off. The unfor-tunate man has a large family, and was out of employment all winter until the starting of the mills a few weeks ago.

The Kentville "Chronicle" reports the escape from jail of three prisoners, who cut a hole in the partition of their cell, crawled into the dungeon, and escaped, the door being unlocked. This makes six escapes this winter.

Work at the New Depot, Halifax, has been re-

The packet schooner "Sea Nymph," made run from Sherbrook to Halifax, in 10 hours. Capt. Watt of the schr. "Lord Mayo," from Capt. Watt of the schr. "Lord mayo, from Turks Island March 22nd, reports owing to continuance of heavy rains there is no salt to be had either at Grand Turk, Salt Bay or East Harbor, and vessels loading cannot obtain full cargoes, as there will be no raking done before some time through April.

The "Citizen" says that on Thursday last the body of a white infant, apparently two or three days old, was found partially covered with leaves in the woods of Hammond's Plains, where it appeared to have lain for a considerable time.

A girl about 18 years of age, daughter of Mr. Agir amount of years or age, usage to are able to obtain any reliable information concerning her. As a thick snow-storm began soon after sh started, it is feared that she has straved into a wrong road, and that she has either perished in ds or fallen through the ice on one of the ject to fits. No hope is now entertained of her being alive.

On the night of the 6th inst., the shop of Cook & McElmon, at Acadian Mines, was entered, and between \$200 and \$300 worth of watches and jewelry, with some money, was stolen. On the evening previous H. G. Hill's store, at Great Village, was robbed of money; and the Post Office at the same place was entered, and a number of postage stamps taken away.

## N. B., & P. E. ISLAND.

Mrs. George Aitken and her sons, residents of Fort Howe, believe themselves the heirs of an estate in St. Kitts, West Indies. George Aitkin, deceased, came from there, leaving an brother behind him, and it is thought that an es, tate, the heirs of which have been advertised for has been left by that brother. Rev. H. Pope, Jr., has written on behalf of the family for further in-

James, Thomas and William Morrow, of St. ohn, and Mrs. Raynes, of Fairville, have recently fallen heir to \$50,000, the estate of a widowed sister who has recently died in Boston.

It is estimated that 5100 barrels of potatoes have been sent from Harvey Station since last fall, chiefly to the markets of the United States. Mr. W. E. Smith has been the largest shipper. It was feared a good deal of loss would be sustained by the frost in the early part of March and even later but the damage in that way has been trifing. This is to be accounted for by the keeping of stoves going in the "potato cars."

The hose for the St. John fire department was supplied by Mr. Z. G. Gabel, of St. John, instead of coming from Boston.

Operations have been going on upon Negroown Point Breakwater for several days past, and number of scows are now employed bringing down and discharging stone.

On Thursday week, while a little girl daughter of Willett Cain, of West Scotch Settlement, Springfield, K C., was "playing at school," she recewed a fracture of her leg.

Messrs. Maynard & Hatton, are expected to give two of their entertaining and unique concerts in Messrs. Copps Bros., of Botsford, have about

9,000 (old and new) logs out this season; Messrs. H. & B. Turner about 8,000, and Mr. H. Lowther

The contract for building the bridge over the Memramcook river has been awarded to Mr. J. A. Killam. The price is said to be between \$2000 This season salmon have appeared in the har-bor earlier than usual. Mr. James Wilson took a

fine looking one from No. 2 weir, Straight Shore. Fire broke out on Connell street, Woodstock, on the 14th inst., in a barn belonging to George Brown, destroying it. His house adjoining it was soon a mass of flames, and had it not been for the prompt action of the firemen the fire would of houses adjoining it. It was thought at one time almost impossible to save the property from

being destroyed. Rev. Robert Falconer, formerly of Newcastle, and son of Wm. Falconer, Esq., of that place, is on a visit to his Miramichi friends, after an absence of fifteen years abroad. He has been residing for a good many years in Australia, at Wagga-Wagga, where he owns the house formerly owned

the Tichbourne claimant. He is to remain here for two or three months. John Fraser, tried at the Kent, N. B.. County Circuit Court, for forgery, was found guilty and sentenced to three years' imprisonment in the

The Moncton cricket club, a day or two ago, presented their president. Mr. Pottinger, General Storekeeper, I.C.R., with a handaome breast-pin of Nova Scotia gold, accompanied with an address expressing their ackne wledgment of his many

Mills & Jago, sh' ownerl in St. John, have suspended. Liabil ties \$1,00,000, a considerable

On Friday, Constable Sharp, of Sussex, went to Newton for the purpose of taking Andrew Loug on an execution for debt. The constable found his man and accompanied him to the house to get ready for their departure. When they entered the domicil Long, with his wife, sister and the domicil Long, with his wife, sister and the domicil Long with the side of the long with the lo brother, turned upon the officer, using a pitchfork, broom, and other implements of warfare in their attack upon Mr. Sharp. He received some heavy hits upon the head and countless blows on the back and shoulders. Deeming discretion the better part of valor, he beat a retreat,

On the night of the 6th inst., the steam shingle Machinery at Alberton, owned and operated by Meesrs. J. G. Wiggins & Sons, were burned. Great sympathy is felt for Mr. Wiggins, as he is not insured, and loses \$12,000.

#### UPPER PROVINCES.

Workingmen out of employment assembled before the City Hall, Ottawa, on Thursday, 5th. demanding work. Mayor Waller addressed them, rging patience, and work would commence with the opening of spring. The crowd then proceeded to Parliament House, and went to the room where Premier and other members were engaged on banking and commerce committee. From what they said it appeared they believed the Government should give them work. The demonstra-

on was very orderly. Great preparations going on in Montreal for the Catholic pilgrimage to Rome at the latter end of

The Archbishop of Quebec has issued a letter, in which he censures "Le Canadien," for its reflection upon certain clergymen supposed to be Liberals, and upon himself also. "Le Canadien" has publishhumble apology.

A young man named Curtis, who deserted ten nonths ago from the 6th Dragoon Guards at Shorncliff, has surrendered himself to the military authorities at Montreal. His parents are of high standing in England, and his enlisting was a freak.

The body of Captain Bockus, late ticket agent at the St. Lawrence Hall, has been resurrected from the grave at Moulinette, Ont.

As an indication of the hard times in Montreal. there are no less than two hundred and thirty-five applications for the office of Port warden.

Robins and grey-birds have arrived, a sure sign of an early spring Large numbers of French Canadians are leaving for the States, as many as two hundred having left from the neighborhood of Richmond during the

The Richelsen is free from ice to within about 20 miles of Sorel, so that it will be entirely free in a few days time.

The water in the St Lawrence is very high at resent. Some of the low lying islands being sub-

Eastern Townships, who is said to have led a fast life, on Thursday made a second and successful attempt to commit suicide by throwing herself in front of a passing railway train, the train passing over and instantly killing her.

Richardson, Bradley, and Lumsden, Hansard writers for the Commons, have formed partnership, as short-hand reporters with head offices at Ottawa.

Brantford is to become a city on June the 1st, and already correspondents write to the local papers, urging that preparations be made for a grand

The Montreal Board of Health intend to have a systematic and periodical test of the milk supplied by the principal dairies to the city, as it is thought that the impure milk has been a prolific cause of

Public feeling is apparently run ning high on the school question in Manitoba. The Protestant section of the Board of Education is agitating for a non-sectarian school system for the Province.

At Fenelon Falls the Methodists are about to Presbyterians have procured an organ for their

## MISCELLANEOUS.

The barque Roanoke, of Kingston Ja., from Philadelphia for the West Indies, was wrecked in the gale of the 19th March. The captain, seven men and three passengers were swept from the wreck. Wm. Maguire, the only survivor, was rescued March 27th, and brought to Boston.

The United States national debt decreased over fourteen million dollars during March

Ex-Mayor Hall, of New York, is in London, C. B. Berlin correspondents reassert that Bismarck inists upon absolute retirement, and intimates Von Moltke as his successor. It is reported that Bis-marck will shortly visit England.

A Norwegian school house was recently burned and sixteen children perished,

The rinderpest continues in England.

The shipwrights of Glasgow are on a strike for

Charles Bradlaugh, agitator, and Mrs. Annet Zesant, free-thought advocate, are under arrest in London for publishing a pamphlet alleged to be im-

.It is said the foreign representatives of the Vati-Italy relative to the independence and liberty of the

Stockholders of the Direct Cable Company, at a meeting in London, recently, adopted a report vir-tually amalgamating with the Anglo American Cable Company. The result doubtless will be an increase of cable tolls.

It is reported that Spotted Tail, Crazy Horse and 900 warriors are en route to the agency to accept terms of peace. Sitting Bulestill holds out, but has few warriors.

A curious scene was enacted at the Church of St. Bartholomew the Great in London on Good Friday, According to the provisions of an ancient will the rector proceeded to the churchyard and deposited 21 sixpences on the grave of the testatrix, as a donation to 21 widows, the conditions being that they were absolutely needy and not too stiff in their joints to stoop and pick up the money.

At Georgetown, Demerara, a seaman named Stephen Murphy has been charged with man-slaughter of a sailor named William McMurray, on board the brigantine "John T. Ives," of Pictou, on her way from Montevideo to George-town. The trial of the prisoner was delayed in order to await the arrival of witnesses from St.

A New York State Senator who was connected with the procuring of the Tammany Ring charter will, it is asserted, disgorge \$200,000 in order to escape exposure.

Joseph Clews, implicated in the Mountain Meadow massacre, by Lee's confession, publishes statement declaring that he left Mountain Meadow before the massacre occurred. and Lee were guilty participants. While Clews was on his way home he met two messengers from Brigham Young with orders to save the emi-

Bosnian refuges in Crotia have memorialized the British Parliament for protection in case they, eturn to their homes. The London "Times" says the first condition

oposed by Russia for peace with Montenegro is eset by new difficulties, and the second condition hat the l'orte sends an envoy to St. l'etersburg to treat of disarmament, not yet accepted. The Turkish Parliament, to which both conditions are referred, is subject to popular feeling and un-avorable to concession. Many consider war esfavorable to concession. Many consider war essential to the safety of Turkey, as disbandment of

#### 'WESLEYAN' ALMANAC APRIL, 1877.

Last Quarter, 5 day, 0h, 15m, Afternoon New Moon, 13 day, 1h, 36m, Afternoon. First Quarter, 20day, 3h, 23m, Afternoon. Full Moon, 27 day, 0h, 82m, Afternoon.

ø	Day of Week.	SUN		MOON.			HTrde Hal'x
K		Rise	Sets	Rises	South	s Sets.	HH
1	SUNDAY	15 44	6 23	11 15	2 28	6 50	9 34
2	Monday	5 43	6 25	m'rn	3 21	7 27	10 12
3		5 41	6 96	0 21	4 I5	8 9	10 47
. 4		5 39	6 27	. 1 18	5 10	9 2	11 24
5	Thursday		6 28	2 2	6 1	10 0	A. 14
6	Friday	5 35	6 29	2 39	6 51	11 8	1 9
7		5 34	6 31	8 8	7 38	A. 8	2 15
8	SUNDAY	5 82	6 82	3 32	8 22	1 12	3 53
9	Monday	5 30	6 \$3	3 52	9 5	2 18	5 18
10	Tuesday	5 28	6 84	4 7	9 44	8 21	6 8
11	Wednday	5 26	6 86	4 27	10 27	4 27	6 40
12	Thursday		6 37	4 43	11 52	5 31	7 22
13	Friday	5 23	6 38	5 3	11 7	6 41	7 57
14	Saturday	5 21	6 39	5 25	A. 38	7 51	8 22
15	SUNDAY	5 19	6 40	5 53	1 29	9 5	8 54
16	Monday	5 18	6 42	6 31	2 25	10-19	9 26
17	Tuesday	5 16	6 43	7 18	3 24		10 5
18	Wednday	5 14	6 44	8 19	4 25		11 44
19	Thursday	5 12	6 45	9 32	5 27		1 28
39	Friday	5 11	6 47	10 48	6 25		m'rn
21	Saturday	5 9	6 48	A. 7	7 20	2 2	0 26
22	SUNDAY	5 8	6 49	1 25	8 11	2 38	1 38
28	Monday	5 6	6 50	2 38	9 0	2 57	3 7
24	Tuesday	5 5	6 51	3 57	9 48	3 22	4 31
35	Wednday	5 8	6 53	5 11	10 36	, 1	5 36
26	Thursday	5 2	6 54	6 27	11 25		6 27
37	Friday		6 55	7 43	m'rn		7 11
28	Saturday		6 56	8 55	0 16		7 51
29	SUNDAY	4 54		10 4	1 8		8 81
	Monday	4 56	6 59	11 5	2 3	6 2	9 9

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

High water at Pictou and Jape Tormentine, 2 hrs and Il minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Pertland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfeundland 20 minutes EARLER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 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 substract the time of rising.

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

THE MINISTER CHARCOAL PED-DLER.

#### BY CHARLES T. PRESTON.

The wonderful increase of the Methodist Church in this country during the last half century is owing in some measure, perhaps, to the fact that the Church uniformly made the most of whatever talent was available. Here and there, scattered among the hills of New England, were natural orators, godly men withal, who loved the Master's work, and in their humble circumscribed way, assisted in laying the foundation of the present powerful organization of that Church.

One of these hardy pioneers was Rev. Elisha Frink, of Willington, a small hilltown of eastern Connecticut. Like St. Paul he wrought with his own hands, carrying on a rough, not over productive farm he owned. A great portion of the time, however, he hired himself out by the day at stone work, filling in the dull periods by burning "coal pits." He hauled the charcoal thus obtained to the neighboring city of Hartford, ha wking it about the streets, whose inhabitants were not unfamiliar with the stentorian yet musical tones of his voice as he cried out his commodity.

He used to get up on the summer mornings while the stars were at their brightest, and drive his loaded team the twenty miles over the hills to the city, arriving there about the time the denizens began to be astir.

One pleasant June morning, this ministerial charcoal-vender entered the city and drew up in front of the stately residence of the late John Bull, Esq., a retired wholesale druggist. Mr. Bull, a man of great wealth, of a so-called aristocratic family, but of a kindly heart and presence, came out at the vender's cry as he and his team stood under the shade of the magnificent elms whose leaves were yet sparkling with the dew of the previous night, and purchase a quantity of the coal.

He stood by the dealer as he shovelled out the clinking pieces of carbon into the huge baskets, shaking the coal down now and then, (a custom not largely obtaining among the guild then or now) so as to "give Scripture measure," he would say. Feeling in a social mood (the gentleman had just breakfasted). Mr. Bull said, looking with admiration at the tall, solidly built, sinewy form of Mr Frink.

"I believe, sir, that you are about as hard working a man as I know off. You must have driven half the night, reaching the old bridge and landing in our finished our morning naps."

"Yes, yes," replied the charcoal peddler, "I suppose I am something of a worker. I try to improve all the time. I not only work six days in the week, be my duty to work Sundays, Mr.

"What!" exclaimed the gentleman addressed, a look of surprise quickly taking the place of the benign expression of his countenance, "Do I hear aright? Can it be possible that a man of your seeming sound sense and correct deportment can have such a mistaken idea of duty? I know from my dealings with you that you are an honest man, and besides I had supposed you to be a Christian man."

"I do what my hand findeth to do on the week days," said the old charcoalvender, straightening up his tall form with great dignity, and speaking in a deep, impressive voice, "and on the Lord's day I try to preach His Word."

Is that so?" replied Mr. Bull impulsively, evidently greatly relieved. 'We were about to have family prayers when I heard your cry, and saw your team from the window. I hurried out, for your coal is of the best white-birch quality, and you give just measure always. I thought I wouldn't miss laying in a store of it. Now, come right in, and lead in our family devotions."

"Oh, I guess I must be excused this morning," said the newly discovered preacher, holding up his grimy hands, and looking down at his coal-bedusted garments. "I am unfit, as you see, to enter the presence of ladies to say nothing of gentlemen; besides, you are am not familiar with your forms of

wish, Bro. Frink," insisted the wealthy druggist, who was known to be somewhat eccentric as well as unconventionin and join in our prayers. I am sure we shall all enjoy and appreciate an extemporaneous prayer."

"Ah, if that is the case, I will go in." And the man, believing that a heaven imposed duty was laid upon him, and who was no coward in matters of conscience, however embarassing the situation might be, slipped off his blackened "frock" and overalls, and leaving his coal cart in front of the palatial mansion, entered the house, washed his hands and face, and accompanied Mr. Bull to the parlor where were assembled not only his host's wife and grown up sons and daughters, but several guests from New York.

The Book of Common Prayer with its form for family devotions was set aside this time, while a chapter in John was read, the coal vender afterwards leading in prayer at the request of the

It was an incongruous and suggestive sight indeed—that brawny man, in course, soiled garments, yet in form every inch one of natures noblemen, kneeling on the velvet carpet, bowing his massive, shapely head, thickly powdered with coal dust, over the silken cushion and the rich embroidery of the easy-chair and pouring out his soul with touching yet eloquent unction!

"I never heard such a prayer in my life" said Mr. Bull to his rector soon afterwards. The man has a wonderful gift. Such a fervent outpouring of impassioned eloquence I never listened to. He was indeed with God."

At its close several of the ladies rose from their knees in tears, and I am not ashamed to confess that my eyes were not dry. The impression that was made upon all present was a permanent one, as subsequent events proved. One of the young ladies present became a Methodist, and is now a mother of Methodists.—Zion's Her.

There is now no easier road to open public favor than the way of song. Our preaching has become too dry, formal, and burdensome. The former mode of speaking in chants and measured sounds had degenerated to nasal singing; but even that had a power beyond the prosy preaching or scolding declamation. The return to song is hailed with delight. Let every young minister learn to sing. Study the music thoroughly; select the best songs; town before we city folks had hardly and be so prepared that when opportunity offers, every note shall tell for Jesus.-Herald of Gospel Liberty.

A REMARK of an old minister is com-mended to all preachers who are tempted to complain of a small congregation :but labor on the seventh. I feel it to it is as large a congregation, perhaps, as you will want to account for at the day WHAT THE QUEEN MIGHT GET

An enthusiastic admirer of Pius IX, who delights to recount the gifts that are constantly prescribed at the Vatican by his countrymen in France, has written a long article to the Univers, describing a new altar service received at Rome, which he fervently prays may be heard of in future times. The Count Gabriel de Caix, of St. Aymour, lost his young wife after nine months of married life, and in his inconsolable grief fled to the Pope for relief. He carried to the Pope a complete altar of unheard of richness. In this service of massive gold, he has enchased with a profusion more than royal, I would even say, Christian or French, diamonds, rubies, pearls, emeralds, topazes, opals, amethysts, and I know not what else; all that constituted the ornaments of his young wife." An inscription on the pedestal of the sacred vases states that they are for the sole use of the Pope in public solemnities. "But a long experience has taught the faithful that Pius IX is yet more generous than they, that he gives as he receives and never thinks of himself." He accepted the gift on one condition which could not be guessed but which paints the soul of the Vicar of Christ." If the Queen of England would turn to the Catholic faith," said the Holy an Episcopalian, Brother Bull, and I | Father, "this present would be worthy of her and I would send it to her." The writer closes his account by the earnest "You can wash your hands if you prayer :- "May the diamonds,-the precious stones of the young Countess, consecrated to the service of the Papal altar, pass to the hands of Victoria al; "but, really, I must have you come | May the Queen of England, Empres of India, bow before the body and blood of Jesus Christ, really present in the sacrament! Heretofore, she has had only the shadow of sacred things; she will possess the substance of them! What a crowning of her long reign and for her soul what celestial royalty!" Pius IX warmly embraced the pious youth, soothed the sorrows of his heart in the most tender terms, and next day sent him an intimation that he would be honored by being made a member of the Order of Christ immediately .-Telegraph.

> bie. of Derby, tells in the pages of a contemporary how he performs this part of his ministerial duties. He devotes three weeks every year exclusively to the work. preaching away from home on the intervening Sundays. He says :- " I hav just completed my annual tour. I have called upon the members of the church (over 900) and upon the menbers of the congregation, with the exception of those who are out of town, and those who are resident in the adjacent villages; and these friends I shall have another opportunity of seeing. The work has been to me very pleasant and profitable, though, during the hot days of July, not a little laborious. My own soul has been greatly refreshed. I have found it a delightful way of spending part of my holiday. Again and again have I proved the truth of the words of Dr. Arnold :-- One of the safeguards of the spiritual life is kindly visitation of the poor.' I have had conversations, the memory and influence of which will be helpful to me for many a day. I shall preach better-I shall preach more adaptly—as a result of this annual tour; I shall have more sympathy for burdened men and women. The strange book of their life is more legible to me and I know better how to apply the consolations, and helps, and various lessons of the other book."

Am I intelligently able, and at all times willing, to give a reason for my faith as a Christian? Do I watch against that fear of man which bringeth a snare? Do I feel that if I loved and feared God more I should fear the world less? Knowing that my faith and hope as a Christian rest on the surest foundation, am I ever ready to defend them against either argument, or cavils, or sneers? Do I glory in the cross of Christ?

THE THREE PILLOWS .- " How are you to-day, sir ?" said a friend to a dying saint some years since. The dying man replied, " My head is resting very sweetly on three pillows-infinate power, infinite love, and infinite wisdom."

THE SKEPTIC .- If we are to live after death, why don't we have some certain knowledge of it?" said an old skeptic to a clergyman. "Why don't you have some knowledge of this world before you come into it?" was the caustic reply.

MEDAL OF THE ROYAL HUMANE Society.-The Committee of the Royal Humane Society have awarded to Willie Francis (the Windsor boy) a bronze medal in recognition of his heroism in saving the life of a drowning lad at Windsor in October last, and Earl Carnarvon has transmitted the same through His Excellency the Governor-General to His Honor the Lieut.-Governer, requesting him, to present the same publicly. Arrangements are in progress to have the presentation made at an early day .-

#### PLEASANTRIES.

Women in 1876.—The woman of work sweeps everything before her; the woman of fashion sweeps everything behind her.

An ill-natured bachelor says it is estimated that the number of ladies who cannot pass a mirror without glancing into it averages about twelve to the

"The times are hard, my dear," said a man to his better half, "and I find it difficult to keep my nose above water." "You could easily keep your nose above anything happen to pass away the time. water," returned the lady, "if you didn't keep it so often above brandy.'

The laziest man (says an American exchange) is on a Western paper. He spells photograph—"4tograph." There have been only three worse than he. One lived out in Kansas, and dated his letters-"11worth," another spelled Tennessee-"10aC," and the other undress me, and he got a sight of my wrote Wyandotte-"Y&."

An Aberdeen paper makes the following statement; - "A large number of those engaged in the cattle trade resolved to form themselves into an association on the co-operative principle, and under the Limited Liability Act, then that my father and mother had got with a view to collecting and selling their own hides, skins, and tallow."

A SMART BARBER .- A gentleman who had been dining out the night before went into a barber's shop one morning to be shaved. He saw the barber had been getting more drink than was good for him, for it made his hand shake very much, and customer, naturally indignant, began to give him a little moral advice by saying—" Bad thing, drink!" "Yes," said the barber, "it makes the skin unco' tender."

Once upon a time the Dean of West-PASTOBAL VISITATION.—Rev W. Cros | minister, going to the Abbey, put his gloves into his hat. On returning home after the discourse he said to his "Somehow the congregation seemed to gaze upon me to-day with a peculiar interest while I was preaching." "I do not wonder," replied Lady Stanley, "for during your entire sermon your gloves rested on the top of your

> A young lady, dressed in much false hair, was warbling at the piano, and when her mother summoned her to assist in some household duties, her rosy lips opened poutingly, and she snapped out-"O, do it yourself!" And then she went on singing "Kind words can never die."

> A man went through the bankruptcy court. He had owned a fine horse and gig, and they both disappeared for a time; but by and by the horse and gig were doing service for the same owner again. On being asked what this meant, the man's reply was—"I went through the bankruptcy court, but this horse and gig went round."

The acute and quick-witted Rev Lemuel Haynes, of Vermont, well known years ago throughout New England, was once saucily accosted by an impudent trifler with the question-"Mr. Haynes, how old do you suppose the devil is?" "You must keep your own family record," was the immediate

### CHILDREN'S CORNER.

WHAT'S A BOY LIKE?

Like a wasp, like a sprite; Like a goose, like an eel; Like a top, like a knife; Like an owl, like a wheel; Like the wind, like a snail: Like a knife, like a crow: Like a thorn, like a flail; Like a hawk, like a doe.

Like the sea, like a weed; Like a watch, like the sun; Like a cloud, like a seed; Like a book, like a gun Like a smile, like a tree; Like a lamb, like the moon; Like a bud, like a bee; Like a burr, like a tune.

Like a colt, like a whip; Like a mouse, like a mill; Like a bell, like a ship; Like a jay, like a rill Like a shower, like a cat; Like a frog, like a joy; Like a ball, like a bat; Most of all—like a boy

THE STORY LIZZIE TOLD.

"Why should'nt they?" says she. And, anyhow, how should I know? was I ever out of London in my life?

"It kept the children quiet to hear me talk, ma'am, only the little ones believed every word, and they're always looking for the ladies to come and fetch them away.

" The next thing that happened was father's bringing home to me a picture of the country, all green and blue: splendid. You can see it nailed up there, opposite my bed.

"But you don't seem surprised ma'am. Doesn't it look like the country? Did you say you wanted to take it down and put up a better one? Oh, please ma'am, I love it so dearly!

"It took me a good while to get over having such a splendid present. I lay and looked at it all day, and when it was dark and I shut my eyes, I could see it just the same. And it made me tell the children more stories, and then they did'nt hang on to mother so.

"I wondered what poor little children did who had something the matter with the spine of their backs, but never had And I wished I could lend them my picture a week at a time, turn about and turn about.

"I hadn't got used to having it, and was lying so peaceful and happy think. ing about, it when father came in one night as mother was just a-going to back when she was rubbing it.

"He bursted right out crying, loud, and then mother bursted out, and all the children cried, and I bit my lips and held my hands together, and at last I bursted out too. For I knew a hunchback for their oldest child. At last father stopped short off. And then mother and the children stopped, and I hushed up pretty quick.

"Peggy,' says father, 'go and tell that woman Jones to come here.'

"'I'm afraid to, father, says Peggy. 'She says we set ourselves up above the common, and she laughs at us.'

"Do as I bid you,' says father; and Peggy had to go.

" Mrs. Jones came quick.

"Look here,' says father; 'look at this child's back, and put it alongside of the day you said she was making believe sick. Well, have you seen it? Maybe the day'll come when you'd like to eat them words of yours'

"Mrs. Jones she felt bad, and I felt bad, and I called her to me, and says I - 'Don't lay it up against father, and I'll give you my beautiful new picture, full of green trees, and blue sky, and cows and sheep.

"'that little fiared up thing on the wall?' says she; 'thank you, I rather \_ think you can keep it and welcome, for all me.'

"You see there was always something going on that passed away the

"Father used to talk to us about his young sister Rose, who was at service in a gentleman's family, ten miles from

"She got a holiday soon after this, and came to see us. She told me more about what the country was like than ever father had, and all about the young ladies she took care of, and their toys

"You couldn't believe it ma'am, how it passed away the time to hear her talk. "And then she asked me if I liked to read, and what books I had got.

"Then I had to tell her that I had never been to school, and didn't know how to read.

"Poor little soul!' says she, and put on her bonnet and went out and bought a book, out of her own savings, and wrote my name in it, and taught me great A, and little a, that very day. And she took me in her arms and hugged me, and said,—'Oh that I could carry this poor lamb home with me, and give her what my young ladies waste every day of their lives!'

"Please ma'am, did ever anybody hug you and say such nice things?

After that, my father taught me all my letters, and, all of a sudden, I could

"It was a big book that my aunt gave me. She said she got it because it would last me so long, and amuse me till I got another. It was called the

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rim's Progress," and was full of heautiful stories and pictures. I could all it all to you if it wouldn't tire you,

"Oh, you've got one too? How nice! Have you got any other books? But mother looked in just now, and coughed twice. She thinks I am talking too much.

"You're not tired, ma'am?"

"I read my book, and read it, and as soon as I got to the end I began it again; and I showed the pictures to the children, and on Sundays I read out of it to father and mother. Father is tender like, and the tears would keep rolling down his cheeks when I read the prettiest parts, and one day he said,-'I'll tell you what it is Lizzic: I've a good mind to go on a pilgrimage myself.'

"I felt awful bad when he said that, for I wanted to go too; but how could I, with the bones gone out of my two legs?

"Father sat quiet, thinking and thinking. At last he got up all of a spring like, and put on his hat and went

"'Where's father gone to now?' says mother. 'Not to any of them gin-shops,

I hope. "'No!' says I, 'he's gone on a pilgrimage, I do expect.'

"Mother laughed, and said that wasn't so bad as them gin-shops, any

"But I felt bad and lonesome, and as if he'd gone and left me behind. An I couldn't get to sleep for thinking about it, till I heard his step on the stairs. He wouldn't tell me where he had been to, and we all went to sleep. But the next day he said he'd been to hear the preaching at a big church.

"'I was lifted away up to the third heaven,' says he, 'and I sang hymns too.'

"'That's a lie, Joe,' says mother; for hymns you don't know how to sing. Better own it and done with it. You was a-singing songs at the gin-shops.

"' That I wasn't, then,' says father I was at Westminster Abbey, where they bury the grand folks, and the hymns hung all round the walls, printed in letters as big as the top of my thumb. Come, if you don't believe it go with me next Sunday night and see for yourself.'

"'Indeed, I won't!' says mother. Westminster Abbey indeed! with a bonnet and shawl like mine!'

"'The preaching's for poor folks, and poor folks goes to hear it,' says father. "And ain't you a-going on a pil-

grimage, after all?' says I. "'Yes, my lass, I am,' says he. 'I'll learn all about it at the preaching, you see.'

"After he'd gone off to his work, mother says,-'I'll go with him next time, you may depend. Something's coming over him.'

"The day but one after that father come home all eager like, and, says he, - Lizzie, child, mightn't it amuse you if you had a flower a-growing in the window there? For the men talked at their work to-day about a "Society for the Promotion of Window Gardendening among the Poor," and they say there's just been a flower-show, and prizes given to them as raised the handsomest ones, Wray's girl, Betsy, got a prize of six shillings for hers.'

"'You don't say so!" says mother. "'Yes," says father; 'and what's more, I've got a beautiful rare plant for Lizzie here: pour soul, it will be

company for her these long days!' "'What makes you say "poor soul" father?' says I, "when I've got a picture, and 'a "Pilgrim's Progress," and a plant a-growing?

"'Pshaw!' says father, 'whatever ails my eyes to water so easy? See, here's the little wee thing.

"I almost screamed when I saw it, I was so glad. It was a-setting out in a little flower-pot, as it's leaves was all

"Which of you two is the biggest fool, I wonder?' says mother. 'There, now you've slopped water all over the bed-clothes and everything!'

"I was only giving my plant a little drink, says I.

"I called watering it giving it a drink, I was so silly.

"'Of course, I'm the biggest fool," says father, and he laughed real pleased

"'Everything runs to societies nowadays,' says mother. 'I wish they'd offer prizes to them as has the most children and the handsomest ones. I'd go in for it, that I would! It ain't gentlemen's children as gets all the good

"No, nor the sense, either," says fa-

"'There ain't many young ones as sets alone the day they're four months old,' says mother. 'See here! This one beats all our babies. And what did I pay for him at the shops? La, nothing at all, bless you; and so he ain't fit to fetch a prize."

"'I didn't pay anything for Lizzie's plant, if that's what vexed you,' says father. 'Hicks gave it to me. He said he got it from his wife's second cousin, whose half-brother was nephew to one of the gardeners at Osborne, and that it's something costly and precious.'

"'Next news you'll say you dug it up in Paradise,' says mother.

"May be,' says father. 'See, Lizzie, spell out the name that's wrote on this paper: or, no you can't read writing. Perhaps I can.

"So after a deal of time, and spelling of it over, and scratching his head. he read it out, so:

" ' Calendula Officinalis.'

"'That sounds splendid!' says I, and was sorry when it grew dark, because I could not watch it and see it grow. Father said that the next exhibition would be on June the 19th, 1868, and he was sure it would be a big, strong plant by that time, thick with leaves and flowers.

"And if you'll believe it, ma'am, after a while it did have a little mite of a leaf, and it grew up tall and leaned one side, and then grew some more and leaned the other side.

"Oh, it was such company for me, and I loved it so! Even mother, with all she had to do, got to watching it.

"So it went on all winter long, and in the spring a little bud came, and it took father and me a week to get over that. By-and-by, you could see little streaks of orange colour in the bud, and we talked about that, and were afraid the flower wouldn't bloom out for the right day, and then we were afraid it would bloom too soon. Somebody told father to cut a ring out of stiff brown paper and put it on to keep it back; he said they always did so with choice flowers. Then I laughed and said I was a choice flower too, for something had kept me back from growing into a big girl.

"Then father said it was good to hear me laugh, and that I was a choice flower, ring or no ring. That's just fa-

ther's way, please, ma'am. "Oh, how pretty my flower looked the day before the show! I was sure it would get the prize, for there couldn't possibly be a flower so beautiful as mine. Father carried it on his way to his work, and promised to bring it

back prize and all at night. "But I can't tell the rest now, ma'am. Something's a-squeezing and crowding at my heart, and I feel faint-like. It's nothing to be scared about. I'm often

took so. "There! it's all gone now. But you say I mustn't talk any more? You say returned. that you'll come again to hear the rest? Thank you, ma'am.'

(To be Continued.)

READ CAREFULLY.

SAMUEL OSBORN, Sophiasburg, says-I was affected with Dyspepsia for near-

ly four years, my lungs becoming affected towards the last. I was induced to try the "Shoshonees Remedy." After using three or four bottles I felt much better, and gained strength rapidly, my health improved steadily and rapidly, and when I had taken three or four bottles more, I was quite restored to health and strength. and have experienced better health than for forty years before. I had been under the treatment of a number of physicians before, but never received any material

aid until I used your remedy. A. McKay, Truro, N. S., says "he was very bad with Liver Complaint, but used "Shoshonees Remedy," and in a month was as well as he had ever been in his life. I am now in business and wish you to send me three dozen by steamer. A. Wood, Consecon, says—"That he has tried the "Remedy," for Liver Com-

plaint and Dyspepsia with great success. I have also used the "Shoshonees Pills," and find that they are as good as any l

REV. JOHN SCOTT says-" Mr. Mc-Kenzie Botting suffered from an attack of rheumatism, and was unable to move without help; but after taking a few bottles of the "Shoshonees" was able to walk as well as ever." Price of the Remedy in pint bottles \$1; Pills 25 cents a box. feb 15-ch. 2 mos.

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THE ISLAND EDUCATION BILL.

The Prince Edward Island Government Education Bill will, no doubt, become law without undergoing material alteration. It provides that the Executive Council shall be the Board of Education, the Chief Superintendant with a salary of \$1,500, and travelling expenses, the Secretary with a salary of \$800, and the Inspectors, each with a salary of \$600, shall be appointed by the Lieut. Governor in Council. The bill provides for three classes of teachers, to be graded really according to the quality of their work, the first class to receive from the Provincial Treasury an allowance of \$300. the second \$225, and the third \$180. The people of each district, however, are to be allowed to supplement the teacher's salary by assessing themselves for that purpose, and the Government to pay to such teacher from the Treasury an amount equal to the amount raised for him by assessment.-Morning News.

#### PAINFUL OCCURRENCE.

On Sabbath, April 1st, a young woman, 19 years of age, Phebe J. O'Brien, second daughter of the late Joseph O'Brien, left the residence of Mr. John Faulkner, at three o'clock in the afternoon, it was thought to visit a neighbor. Not returning in the evening when expected, inquiries were made, but no tidings of her could be heard. The search was continued for more than thirty hours, when her lifeless body was found jammed between two large pieces of timber. Her position was such as to induce the opinion that she had not been immediately crushed to death, but had perished during that cold night. Although not more than 20 or 30 rods from the house where she had been living, her cries for help were not heard. Several persons passing along the highway however, heard indistinct tones like the human voice, coming from that direction, three or four hours after she left home But not thinking that they were the cries of a suffering fellow being, none came to her rescue. More than 30 hours elapsed before she was found. She was buried on Wednesday 4th, in the presence of her heart-stricken mother, sisters and brothers and a large an and deeply affected audience, upon whose attention the writer enforced the solemn exhortation: "Seek the Lord while he may be found, call upon him while He is near."

#### PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, APRIL 8th.

Brunswick St. 7 p.m. 11 a.m. Rev. R. Brecken Rev. W. H. Heartz. 7 p.m. 11 a.m. Rev. W. H. Heartz. Rev. R. Brecken. 7 p.m. Kaye St. Rev. E. R. Brunyate Rve. D. W. Johnson. 7 p.m. 11 a.m. Rev. D. W. Johnson Rev. A. W. Nicolson. Mr. Bond BEECH STREET, 3,30 p.m. Cobourg St. 7 p.m. ' 11 a.m. Mr. Hotson Rev. T. Angwin. Dartmouth. p.m. 11 a. m. Rev. G. Shore Rev. E. R. Brunyate

### MARRIED.

By the Rev. A. E. LePage, at Murray Harbour South, on the 26th March, Mr. Thomas Davy, of Murray Harbor, to Miss Louisa Richards, of Ver-

At Wolfville on the 4th inst., by the Rev. J. S. Coffin, assisted by the Rev. F. H. Wright, A.B. J. Foreman, Faulkner, of Truro, and Charlotte, daughter of Aron Young, Esq., of Wolfville.

By the Rev. Isaac N. Parker, on the 29th ult., at the Wesleyan Parsonage, Gagetown, Queen's Co., N. B., George W. Fox, Esq., to Miss Mehitabel Gaunce, all of the above named place.

By the Rev. J. Prince, at the residence of the bride, April 4th, Mr. Richard Walker, of Sussex, to Miss Mary Law, of Waterford, King's Co., N. B.

## DIED.

At the residence of her uncle, Mr. Richard Debbin, Halifax, of Diphtheria, Margaret Ann Collins, daughter of Mr. Isaac Collins, of Flat Islands, N.F.,

aged 15 years. At North Lake, Canterbury, March 10th, Richard Cropley, aged 98 years. "Looking for that blessed

At Miller's Creek, Newport, on 26th March, of congestion of the lungs, Laura Agnes, daughter of John L. and Hannah A Miller, aged one year and

On the 9th inst., at St. Croix, Newport Circuit, in the 60th year of his age, Mr. John S. Huntley, formerly of Hansport, and for many years a member of the Methodist Church in that place. He we was a good man, and his end was peace.

## NOTICE.

As an inducement to Cash Purchasers the under signed will give a regular

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#### NOVA SCOTIA CONFERANCE

The April Examination of the Nova Scotia Conference will be held at the time specified in the Minutes as follows:— Halifax District . .. Truce ... Oxford Cumberland di Guysboro' Sydney Guysboro and C.B. di Digby Middleton Aunapolis Dist.. Mill Village The brethren in charge will please send the Papers on "English Grammar" &c. and "Discipline"

#### Receipts for "WESLEYAN," for week ending April 11th, 1877.

INSTRUCTIONS AS TO REMITTING MONEYS :-1-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

.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly.

Rev. H. P. Cowperthwaite, A.M. John Crosby, 2 00 Theo. Crosby, 2 00 Rev. R. A. Temple.

Rev. R. S. Crisp.

John Baker, 200. Rev. W. C. Brown. R. J. Tucker, 2 91

James McNutt 2 00 Rev. J. Dove, Miss Legge 4 00

Job Wade, Esq. James Harlow, 200

Rev. Joseph Gaetz. John L. Morse, 2; Elenor Grant, 2; Steph Rev. John Craig.

Valentine Troop, 2; Obadiah Troop 2. Rev. W. J. Hunter, 2; S. J. Caldwell, 2; James Mason, 200

#### MARKET PRICES.

Reported weekly by J. W. Potts, Commission Merchant, St. John, N.B., and J. H. Bent, Agent King's County Produce Depot, Halifax, N.S. Market on Saturday, Mar 17th, 1876.

	Halifax.	St. John
Butter, Firkins		.23 to .25
Do. Rolls		.26 to .28
Mutton, per lb	.05 to .07	.05 to .07
Lamb, pr lb. by quarter		.05 to .08
Hams, smoked, per lb	.12 to .13	.12 to .14
Hides, per lb	.5½ to .06	.051to .06
Calfskins, pr lb	.25 to .75	.7 to .10
Pork, per lb		
Veal, per lb	.05 to .07	.00 to .00
Tallow, per lb	8 to .09	.08 to .09
" rough, per lb	.041 ,05	.4 to .5
Beef, per lb	.06 to .08	
Eggs, per doz	.14 to .16	.16 to .18
Lard, per lb	.15 to .16	.13 to .15
Oats, per bush	.50 to .55	.40 to .50
Potatoes per bush	.50 to .60	.50 to .70
Cheese, factory, per lb	.16 to .17	.15 to .17
Do. dairy	.14 to .15	.08 to .10
Buckwheat meal	1.75 to 2.10	2.00 to 2.25
do. grey	2.00 to 2.50	2.25 to 2.50
Lambskins each		.75 to 1.00
Turnips	.25 to .30	.40 to .50
Chickens, pr pair	.35 to .40	.40 to .50
Turkey, per lb	.16 to .17	.15 to .16
Geese, each		.45 to .60
Ducks, per pair	.75 to .90	.60 to .70
Beans, green, per bush		
Parsnips, pr bush	'75 to '80	.80 to 1.00
Carrots,pr bush	60 to .65	.50 to .60
Yarn, per lb	.35 to .45	
Partridges, per pair		
Apples, per bbl	2.50 to 3.00	2.50 to 3.00
Lamb pelts	.40 to .50	
Rabbits, per pair		
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