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Provincial Wesleyan. MONDAY, MAY 25, 1874.

THEOLOGICAL DISCUSSION.

We greatly regret that previous engagement prevented us from getting to Temperance Hall, last evening, in time to hear Mr. Weston, on Universalism, from the commencement of his Lecture.

We were at some loss to ascertain from what we did hear of Mr. Weston's admirable declaration, beautiful poetical selections and skilful grouping of names, what are his exact and definite views in regard to the Scripture doctrine of future punishment. We heard nothing in close, terse, scholarly reasoning and exegesis to compare with the Scriptural argument of Mr. DesBrisay's Lecture on the same subject a week ago.

The fatherhood of God is a delightful theme and one on which Mr. Weston grandly expatiates. The same utterances might however be heard in any pulpit in Christendom. We had heard all that before. We would like to have heard the Lecturer's views upon the Sovereignty of God.

God is "our Father" and "God is love;" but according to inspired teaching, "It is a fearful thing to fall into the hands of the living God," and our "God is a consuming fire." Is it to the Glory of God that we should attempt to magnify one attribute of His revealed existence at the expense of another?

We understood Mr. Weston to accept the doctrine of future punishment in a modified sense; but he is compelled, on the ground of moral argument, to the conviction, that ultimately all will be saved. Now we listened carefully to learn upon what rendering of Scripture this belief is based. An able and brilliant representative of Universalism, Rev. T. Starr King some years ago made the frank confession:

"I merely say that I do not find the doctrine of the ultimate salvation of all souls clearly stated in any text or in any discourse that has been reported from the lips of Christ. I do not think that we can fairly maintain that the final restoration of all men is a prominent and explicit doctrine of the four Gospels."

Of course T. Starr King had reasons of his own and Mr. Weston doubtless his satisfied himself upon this subject. As an exponent of this doctrine however he utterly failed to supply scriptural proof in support of his theory. The scriptural teaching is most explicit. *There remaineth no more sacrifice for sin, but a certain fearful looking for judgment and fiery indignation. He that is unjust let him be unjust still, &c.*

Mr. Weston claimed that one class of men, who are repelled by orthodox teaching, gladly accept Universalist views, and that consequently we ought to be grateful for the mission and work of the Universalist Church. Apparently the lecturer supposes that the end justifies the means. We thought of the marvelous contrast between the burden put on the Hebrew Prophet, even in Old Testament times, claimed to be, especially in favor of Universalist views, and that which the Universalist Pastor understood to be his special mission:—"So then, O son of man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way that wicked man shall die in his iniquity; but his blood will I require at the watchman's hands."

Very different must have been the charge committed to the apostles of the Lord Jesus from that which Mr. Weston, as a professed exponent of the Gospel message, has yet felt to be a condition of an earnest, honest faithful ministry. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, whether it be good or bad. Knowing therefore the terror of the Lord we persuade men."

Mr. DesBrisay possibly, under the circumstances, occupied too much time with what he called German rationalism of the subject; but we exceedingly regretted that just as he was reaching the Scriptural argument, which after all must be the ultimate standard of appeal, contrary to the strongly expressed desire of the meeting Mr. Weston and his friends should have thought it necessary to silence Mr. DesBrisay. Obviously this was done in accordance with the demands of courtesy. Mr. DesBrisay offered at the close of the former lecture to discuss the subject, each speaker to occupy twenty minutes at a time. He was quite willing if the evening did not suffice, to adjourn the meeting and continue the discussion until the subject should be exhausted. That discussion was declined. No offer of a similar kind was made to Mr. DesBrisay. He could not be assured that if he sat down at the end of twenty minutes another opportunity would be given. The alternative was to deal exhaustively in one speech with the whole question.

We could see no discourtesy in this course, and even supposing there were, Mr. Weston might have waived objections, on the ground of mere courtesy, for the accomplishment of an important result. Many in the audience were more concerned to know the Truth and the important issues involved than to lose sight of these in a mere question of politeness.

According to apostolic teaching, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction."

If Mr. Weston can show that we have misunderstood such declarations of Scripture; that upon any principle of fair and honest interpretation their apparent meaning, can be explained away; that in eliminating the doctrine of future punishment from the words of Jesus and His apostles they can still be read as common sense; we should cheerfully accord to him recognition as a minister of Christ, and we shall gladly accept his message of reconciliation; but if he is unable to do this, and we could not see the slightest approach to such a result in the lecture as we heard it, then we cannot but regard Universalism as a delusive and dangerous system.

We feel bound to give expression to this belief, now that apparently the controversy has come to a close. If at any future time the question should be more extensively discussed, and Mr. DesBrisay shall have had opportunity of full and fair reply, our opinion may be greatly modified.

It must have been severely humiliating to the Universalist people, after the lips of Rev. Mr. DesBrisay had been closed, to listen to more burlesque upon argument; and Rev. Mr. Weston, who expressed a wish to hear from some of his Halifax friends, had much reason by the time the meeting broke up to say, "Save me from my friends."

THE EVENING OF SACRED SONG came off in the Wesleyan Church as announced. We are sorry to say that Mr. Phillips has failed to satisfy public expectation. Mr. Phillips is a great singer, the world has long ago decided, but some how or other, his performance here on Wednesday last, was, in a great measure, a failure. Mr. Phillips has a very soft and musical voice, but not a powerful one. His failure, however, we think could be attributed more to the wretched selection of his songs, rather than to his style of singing. We can scarcely think that Mr. Phillips obtained his reputation through the aid of "puffery" but if his efforts in other places are anything like that to which we have listened, we cannot see why every man in a hundred cannot secure his \$100 per night. Possibly, continual singing every night and travelling so much on these waters, may have produced the hoarseness so observable in his voice, so noticeable when he touched low notes; but whatever the cause, the feeling of disappointment is quite universal.

The above, from the *Charlotte-Observer*, reflects, it must be confessed in all honesty, the feeling in Halifax and several other places from which we have heard. Still, there must be some cause for the marked difference between public sentiment here and in the United States in regard to Mr. Phillips. He was especially recognized, if our memory is not at fault, by the Conference of Methodism beyond the border, as a man calculated to do great good by his musical abilities. Crowds have followed him in England and on this Continent;—indeed for several consecutive nights he has occupied large, central houses in different cities, carrying away with him in each instance a great reputation. Consequently, he must have some special gifts, which were not impressively exhibited during his Provincial visit. That the temptation to make the most of his very remunerative time has led him to overtax himself, and so present only the weary, strained relics of his strength to us who had such high expectations, is quite probable. As an Author of Music, however, we presume, Mr. Phillips will always hold a very high position.

EDITORIAL CHANGE.—Rev. I. E. Bill has gone to Europe. May Providence guide him and preserve him! He has resigned the *Visitor* into the hands of a triumvirate—Revs. W. P. Everett, T. H. Porter and T. Todd. We know nothing of the two first mentioned; but our acquaintance with Mr. Todd leads us to hope that the *Visitor* will not, henceforth, be quite so accessible to morbid and sectarian grumblers. Mr. Todd always spoke more of Christ than of John the Baptist. While the forerunner was not, of course, denied elevated places in fervid strains, the Master, always in our hearing, was the speaker's theme. We are sure the *Visitor* will partake of this spirit. We wish it great success. There is much for us to do as Journalists without narrowing our influence down to the petty warfare of sectarian jealousy and puritan denominational ambition.

OUR ENGLISH LETTER.
The burial of Dr. Livingstone.—The Government amendments to the Licensing Bill.—The Archbishop's Bill for Religious Worship in Churches.—Dr. Temple casting out the image.—The Connexional Sunday School Union.

DEAR MR. EDITOR.—On Saturday, April 18th, Westminster Abbey was crowded with a most distinguished company, nearly all clad in mourning, gathered to witness the entombment of the remains of Dr. Livingstone. With fitting pomp, and earnest religious exercises, the great traveller, and Africa's devoted friend, was laid down to rest in peace, honored by all nations, and worthy of a resting place among the most famous men of the age. From the lowly hut in the far away region, where in loneliness and severe pain, his spirit passed away, a few of his devoted followers, had carefully brought their master's remains to the Coast, where his fellow-countrymen took charge of them, to bring them with becoming honors to England, and they now repose in our grandest burial place. Your correspondent need not do more than record the mere fact. The learned and religious world are hastening to render full justice to the work, the bravery and the goodness of this great and blessed man. His name, and the memory of the grand achievements of his sacrificing life will ever be precious to the toiling student and the earnest suffering worker for the Blessed Master.

The new Secretary of State for the Home Department has introduced his Bill for the amendment of the existing Licensing Laws. This has been eagerly looked for, and is the most important measure which the Conservative party will bring before the country in the course of the present session. It was feared that as they owed so much of their recent success, to the Brewing and Publican interests, they would be compelled to bring in a sweeping and reactionary pro-

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position. It is largely to their credit that they have not done so. The most hostile criticism that we have yet seen, merely asserts that they intend to give another half hour per day during which men may obtain intoxicating drinks. The principal changes have reference to the fixing of uniform hours for all kinds of houses, in all parts of the metropolis, and also definite hours for Provincial towns and villages. It is not likely that the small concessions and alterations proposed will be at all easily carried, for there are signs of organized and earnest opposition. It is claimed that apart from all party questions or pledges, all Christian workers must oppose the least concession to the drink traffic, and in accordance with this feeling, petitions are flowing into Parliament, pleading for the entire suppression of the business during the whole of the Sabbath.

The Archbishop of Canterbury has introduced an important measure into the House of Lords, for the better regulation of the public religious worship of the Church of England. He also proposes simpler and less expensive modes of dealing with the services of the old established Ritual. Yet this much needed proposal, emanating from so cautious a man, is already calling forth expressions of alarm and dislike. In the House of Convocation at this time assembled—on a motion for an Ecclesiastical Parliament—motions have been introduced entirely at variance with the purport of the Bill, and the Archbishop's most determined opponents will be those who are most nearly associated with him in Church relationship and work. The slowest of these days are the so-called Church Reforms.

The Bishop of Exeter, so well-known and beloved at Dr. Temple, of Rugby, is ever giving proof that his increase of title and honor form no reason for quiescence or inactivity. He has lately come into collision with that formidable functionary, the Cathedral Dean. In this case it happens to be the Dean of his own Cathedral of Exeter, and the contention is the erection of a Reredos, an elaborate and highly decorated affair at the back of the Communion Table, and the erection of a great organ about three feet in height, representing the Transfiguration, the Ascension, and the descent of the Holy Ghost. It is satisfactory to know that the whole affair has been condemned, and its removal has been ordered as it contravened the law which prohibits the erection of images in the Cathedral. This will be a blessing if this is the beginning of a movement for the exclusion of madonnas, images and crucifixes from all our English churches.

Our President, Rev. G. Perks, M. A. is very actively filling in the term of his high office. He has lately convened an important meeting of Sabbath school and educational workers, to consider the question of a Connexional Sabbath school Union. This much needed movement was fully discussed, and the valuable outline for its constitution closely considered. It will now be presented to the District meetings, and from thence it will be forwarded to Conference. The time is not distant we trust, when all our Sabbath schools will be affiliated in the bonds of a great union, being in order and increased in working power.

Miscellaneous.

LADIES SENT TO JAIL.

The Crusaders are having an interesting time in Portland, Oregon, as we learn from the *Pacific Christian Advocate*. They were arrested twice; the second time on the sworn complaint of a saloon keeper, affirming that they were guilty of riotous and unlawfully conducting themselves in a disorderly and violent manner, disturbing the peace and quiet of the city. They were tried by a jury.

Considerable testimony was elicited going to show the good character of the ladies; the fact that they did not make any disturbance against themselves; that one of the ladies could not sing; not one of them was heard in prayer; that the singing of three ladies was all the offense committed; that Walter Moffet blew his whistle, and tried to stir up a riot; that one of the men on the sidewalk, and on the roof overhead so as to annoy the ladies, and in fact made all the confusion and disturbance there was.

They were found guilty, but recommended to the mercy of the court. When they were asked if they had anything to say by way of defence, Mrs. Sparrow delivered the following sensible and plucky speech, which is worthy of record:

YOUR HONOR:—We do protest against any sentence being passed upon us, for the following reasons:—

1. That the verdict was contrary to the testimony, and to the charge of your Honor, in that the testimony clearly shows, by numerous witnesses, that we were quiet and orderly in the midst of disorder and confusion. To such an extent did some of us protest against the verdict, that you, as an open our mouths, either in song or in prayer, as your Honor will observe by referring to the testimony.

2. We as temperance women, do earnestly protest against being sentenced on the finding of a jury composed in part of liquor sellers, who were not under the influence of their oath, had already prejudged us.

If we may be allowed to mention the work in which we are engaged, we should like to do so. The crime being supposed to be in the intent, we would remind your Honor that the husbands and fathers of the ladies are being stricken down on every side, by this traffic against which we wage war, and that the souls of the land are so beset with temptation that many of them fall early into the drunkard's grave, and many more, who live on, live but to disappoint fond hopes which are centered in them, and which they will never see fulfilled. These evils, your Honor, are not in far off lands, but at our own doors, as that wife can testify who a few months since went to a prominent saloon in this city and pleaded with the proprietor to sell her husband no more liquor, as her life and her children were in danger whenever that husband came under its influence, and she was coldly told: "O well, if I do not sell him liquor some one else will." Or that other wife whose twenty years' experience has deprived her of everything she has had, but "her trust in God," whose husband can do and keep the books at this same saloon, and Saturday night take his pay in this cursed fire-water and go his home to make it such a hell upon earth that the children must be sent from the house and the wife remain in terror of her husband and the wife remain in terror of her husband.

THE ANNIVERSARIES.
The services connected with the Wesleyan Missionary Societies have been this year attended, as usual, by large congregations. The weather, though somewhat cold, has been propitious for such an occasion, and we do not remember any former year to have observed such a numerous gathering of friends from almost every county in England, as well as from Wales, Scotland, and Ireland. This extraordinary manifestation of interest is not solely due to the services connected with the Missionary Societies, although that Society's palm is freely conceded of importance and interest. Year by year the anniversary meetings, although without the advantage of the possessed by Missionary Meetings in Exeter-hall of having preparatory sermons preached in London chapels, are becoming more and more important, both in regard to attendance and to the influence exercised upon the Society throughout the year.

The Home Ministry Meeting at City-road Chapel.

The Home Ministry Meeting at City-road Chapel, which is to be held this evening, is anticipated with unusual interest on the part of the public, and the presence of Mr. Leverick, who accompanied the British troops to the Gold Coast as a Methodist chaplain, and whose voice has not been heard in any public assembly since his return from that duty. The Education Meeting will not be this year exciting on any ground of support of the Parliamentary bill of the subject. But this double benefit will be more than compensated by the reports which will be given of the generally flourishing condition of the work, as well as of the efforts which are being made to bring the great department of Sunday-school labour into more direct and recognised relation to the Church. The Metropolitan Chapel Fund, too, will command attention not merely from residents in London, but from those numerous visitors from the provinces to whom we have alluded, many of whom doubtless are numbered among the supporters of that movement.

The services of the past week were rich in evangelistic union and blessing. Among his friends at Britton-hill on Tuesday evening, the Rev. Joseph Bush was peculiarly at home, preaching in his most characteristic and therefore his best manner. A large congregation gathered for the first time in City-road Chapel, where his voice had been heard for three years with delight and profit. Nor will the lessons taught on that occasion of the privileges which, as Methodists, we enjoy, the need of a more copious effusion of the Holy Spirit, and the readiness of the Bishop to bestow the same, be speedily forgotten. The Apostle Paul himself would have listened with delight to the arguments and illustrations of the President of the Conference at the Mission-house on Thursday, whilst he expounded the glorious theme, "I am not ashamed of the Gospel of Christ."

The saloonists and City Fathers may as well let "those women" have their way. It is an unequal war. God is on their side. The Strevensville Temperance people are invited to the "Social Hall," where the young men may come and spend a pleasant evening in a profitable way. A reading room will be connected with it, and every effort will be put forth to make the place attractive.—*Pittsburgh Advocate.*

OUR AUTHORISED HYMN-BOOK.

Many of our readers will be aware that, when the late Wesleyan Conference attempted to be made to destroy the authority, and diminish the circulation, of the old and still incomparable Connexional Hymn-book, the publication of a rival collection of hymns, consisting of a *verbatim* reprint of the original, and of an additional number of compositions, selected at the discretion of some anonymous compiler or compilers. They will be aware also that, by means partly of the profits of the authorized volume, as of all the other works published at the Wesleyan Conference-office, large aid was rendered to the maintenance of the superannuated ministers and their widows. Acting on the best legal opinions that could be, from time to time, obtained, the copyright of the Hymn-book published at the Wesleyan Conference-office, has hitherto been held and faithfully administered by Thomas Jackson, its last surviving registered compiler. This position has now been disputed, and recourse to legal litigation has become imperative, and has hitherto been unsuccessful. An appeal, however, was made to the Court of the Rolls, who decided the case, and who expressed his regret at the view he felt compelled to take, is in prosecution, and will be heard without delay. Meanwhile, the connexion may rest assured that the objects which all intelligent and faithful Wesleyan Methodists have in view will certainly be accomplished, and that the Book Committee and the Conference have the means, and it is, undoubtedly, the will is not wanting, effectually and speedily to protect the unity of the Connexion and its religious rights.

THE S. S. TIGRESS.
The fatal accident on board the Tigress, by which twenty-two lives were lost, was caused by the negligence of the engineer on duty, both of whom were punished with their lives. It appears that there was no defect in the boiler, but the water was allowed to get very low, and on the introduction of cold water, a frightful explosion took place, causing the death of twenty-two persons. Some are of opinion that the gauge-glass had got choked and did not correctly indicate the quantity of water in the boiler; but even supposing this to be so, the time which had elapsed since the boiler was last filled, should have been sufficient to have caused the water to evaporate, and the engine to stop. The Tigress was a fine vessel, and was well equipped for the service. The passengers were all saved, and the crew were rescued. The vessel was damaged, but was able to proceed to the next port.

THE REVENUE FROM LIQUOR.—HOW TO REPLACE IT.
BY JAMES ALEXANDER MOWATT.
The question has been raised by opponents of the prohibition of the liquor traffic: Where is the revenue now raised by duties and licenses to come from if this business be prohibited?

It is admitted on all hands—no one questions it—that drinking keeps the masses of the people poor. The more revenue that we raise by duties on liquors, the poorer we are making the mass of the population, and the less able to pay taxes. The duty on spirits is one of the lowest taxes in this country; that is to say, the Government gets less per cent of the gross expenditure on drinks for the excise than from any other outlay of the population.

Let drinking be stopped, and those in rags and wretchedness now will then wear broad-cloth and silks, and the revenue will derive more from the one source than from the other.

This was established beyond doubt in Ireland in Father Mathew's day. The consumption of drink was reckoned at 12,000,000 gallons to 4,000,000 gallons. It was asserted that the revenue would not suffer by this movement. The contrary was the fact—there was an increase to the amount of the purchasing and consumption of home comforts instead of the drunkard-making drinks.

The loss to this Republic is so great through intemperance, and even through the moderate consumption of intoxicating liquors; there are so many hundreds of millions of dollars wasted in drinks; there is so much poverty, crime, lunacy, disease, and death produced by drink, and left a burden on the community, that it would be a vast advantage to the nation to wipe out the entire drink traffic, root and branch, and for the people to make up the amount of the revenue from a fairly adjusted income and property tax. The many millions of the population now kept in poverty by drinking would be able to pay an income and property tax equal to the whole whisky revenue if they were only a sober, industrious, and thrifty people.

THE CHURCH OF ENGLAND BE-STIRRING HERSELF.
In the house of Lords on the 21st ult., the Bishop of Peterborough, in moving for a Select Committee to inquire into the laws relating to patronage, simony, and exchange of benefices in the Church of England, said he was quite aware of the danger of raising such a question on account of the many interests involved, but he believed that the danger was greater in leaving the evils connected with church patronage untouched. Public opinion was now strong enough to ensure reform; but reform neglected might lead to revolution, and therefore he was anxious to see the subject now considered by a Select Committee. He commented on the scandal connected with the open traffic in living benefices, and he looked on that as only the symptoms of a greater evil, which was the rights

of property were placed above the duties attached to a trust, and consequently there was a possibility of the interests of the patron coming in collision with the interests of the parishioners. The laws relating to simony stood in urgent need of revision, for the powers of the Bishop to remove the evils arising out of existing practices were very scanty. After describing some of the evils connected with the system of patronage, the Bishop of Peterborough proposed to suggest remedies for them, explained that he did not propose to sweep away all patronage and substitute for it popular election, in the power or wisdom of which he had no faith, but he thought that the evil complained of might be reformed either by increasing the interest of the patron in the trust or by adopting safeguards against the abuse of the trust. He did not desire or think it possible to stop the sale of advowsons at the present time. Their sale was in the nature of a transfer of the trust, and was not morally wrong; but he heartily wished to do away with it by the sale of next presentations, and for this purpose he would enlarge the area of objection to improper appointments, giving the Bishop a power, which he did not at present possess, to object on the ground of personal incapacity, resulting from age in the individual presented to a benefice. He would also provide that any persons who knew any cause why the individual presented to a living should not be appointed, and who acquainted the Bishop therewith, should not on that account be exposed to any penalty; and he would transfer to the Bishop from the hardship of having to pay heavy costs in endeavoring to oppose improper appointments. He did not see why the declaration against simony should not be taken by the patron as well as by the person appointed to the benefice. These were some of the reforms he desired to introduce into the law of patronage, and though he had been warned that he was attempting to raise this question he was doing a rash thing, he was convinced that the best way of preserving patronage was to purify its exercise from abuse.—*Toronto Globe.*

THE COCK FIGHTER AND HIS DAUGHTER.
BY H. W. ADAMS.
Some years ago, on a Sabbath morning, John Brady, the cock fighter, sat at home counting over a great roll of bank bills. He had made by his night's work in one of the dens of New York, three hundred dollars by betting shrewdly upon the prowess and endurance of his favorite birds.

Notwithstanding the *soft* work of the father, there was one soft spot in his heart, and his daughter held the key to it. She was his pet, and this morning she sat by his side, intently watching him as he counted over his roll of money. "What is it, Mary?" he said presently. "She made no answer, but looked so earnestly into his eyes that it troubled him. "Tell me what's the matter," he said again.

"Still no reply. But the hero of the cock-pit was intently watching a little girl of ten summers, so he took her by the shoulder, somewhat roughly, and said: "But you must tell me, Mary."

"Very calmly and sweetly she answered. "Papa, I will tell you what I'm thinking of. There was no sleep for John Brady last night. He lost all interest in his bank notes, and nervously paced the floor. Soon Mary went up stairs to her room. She had found Jesus in the Sunday-school. He had been her strong refuge ever since.

While she was on her knees, telling Him all about the present trouble, something prompted her father to follow her upstairs. As he reached the upper story he heard these words: "Dear Jesus, save my poor father. He has been so long a devoted soldier of Jesus, and though not a scholar, has unusual power in winning souls. The maiden of ten has become a noble Christian man, blessing and blessing."

"This is so fancy sketch, as they reside not far from my own home," said the cock-fighter.

Sunday-school teacher! In due season, you shall reap if you wait not! Young followers of Jesus! your prayers and labors shall not lose their reward!

NIAGARA METHODIST EPISCOPAL CONFERENCE.
(From the *Hamilton Advocate*.)
The sessions were all held for the full term of five days each, under the presidency of the Rev. J. A. McLaughlin, who presided on Sunday morning, and ordained the Deacons and Elders during the day.

The memorial service for the late Rev. Appleton Jones, who died during the year was a solemn time. The Bishop, Rev. T. H. Porter, J. A. McLaughlin, and the speakers. They had a noble subject in the long, devout, laborious and useful life of the Christian and the minister.

The ballot for delegates to the General Conference is marked by most striking peculiarities. We shall not attempt to characterize them at present.

Several changes are made in the Stations, but general satisfaction is given.

The young men admitted, and the class received into full connexion, give promise of future efficiency.

The returns show an increase in numbers of nearly 500, and a large addition to the church property.

The College affairs is the most cheering department of the Church, and the treasurer is more encouraged in his work.

The results of the last year were very cheering, developing the manifold improvements in all departments.

The resolution expressive of sympathy and condolence and solicitude, in the case of Mr. O. G. Collamore, should be accompanied with practical proofs.

Orders were passed to issue the Quarterly Tickets, and regulate the Classes according to the Discipline—not more than ten or twelve persons in a class. The large Sunday-school meeting for preaching for relating experience is not a class-meeting.

A most important motion was adopted unanimously to introduce into every Sunday School the International or Berean Series of Lessons. See notice on this subject.—We hope the Board will put in order upon this series by the first of July, when the lessons will be in the beginning of the gospel by Mark.

Strathroy is a favorite place for a Conference session. The congregations were large and attentive, and the entertainment in the family excellent.

A good spiritual influence pervaded the pulpit services and universities during the week. Detailed accounts were forwarded by the Reporter.

A BISHOP'S IDEA OF A MISSIONARY.
WANTED.—"Earnest, bright, cheerful fellows, without notion of 'making sacrifices,' &c., perpetually occurring to their minds would be invaluable. You know the kind of men who have got rid of the conventional notion that self-sacrifice is needed for a Missionary than for a sailor or soldier; who are sent anywhere, and leave home and country for years, and think nothing of it, because they say 'on duty.' A fellow with a healthy, active tone of mind, plenty of devotedness and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people because he is engaged in mission work—that is the fellow we want. Assume, of course, the extensiveness of sound religious principle as the greatest qualification of all."

NOT WANTED.—"A man who takes the sentimentality of coral islands and oceanic, of course, is worse than useless; a man possessed with the idea that he is making a sacrifice will never do; a man who thinks any kind of work 'beneath a gentleman' will simply be in the way, and be rather uncomfortable in the Church doing what he thinks degrading to do himself. I write all this quite freely wishing to convey, if possible, some idea to you of the kind of men we need. And if the right fellow is moved by God's grace to come out, what a welcome we will give him, and how happy he will soon be in a work the abundant blessings of which none can know as we know them!"—*Bishop Patterson.*

of property were placed above the duties attached to a trust, and consequently there was a possibility of the interests of the patron coming in collision with the interests of the parishioners. The laws relating to simony stood in urgent need of revision, for the powers of the Bishop to remove the evils arising out of existing practices were very scanty. After describing some of the evils connected with the system of patronage, the Bishop of Peterborough proposed to suggest remedies for them, explained that he did not propose to sweep away all patronage and substitute for it popular election, in the power or wisdom of which he had no faith, but he thought that the evil complained of might be reformed either by increasing the interest of the patron in the trust or by adopting safeguards against the abuse of the trust. He did not desire or think it possible to stop the sale of advowsons at the present time. Their sale was in the nature of a transfer of the trust, and was not morally wrong; but he heartily wished to do away with it by the sale of next presentations, and for this purpose he would enlarge the area of objection to improper appointments, giving the Bishop a power, which he did not at present possess, to object on the ground of personal incapacity, resulting from age in the individual presented to a benefice. He would also provide that any persons who knew any cause why the individual presented to a living should not be appointed, and who acquainted the Bishop therewith, should not on that account be exposed to any penalty; and he would transfer to the Bishop from the hardship of having to pay heavy costs in endeavoring to oppose improper appointments. He did not see why the declaration against simony should not be taken by the patron as well as by the person appointed to the benefice. These were some of the reforms he desired to introduce into the law of patronage, and though he had been warned that he was attempting to raise this question he was doing a rash thing, he was convinced that the best way of preserving patronage was to purify its exercise from abuse.—*Toronto Globe.*

THE COCK FIGHTER AND HIS DAUGHTER.
BY H. W. ADAMS.
Some years ago, on a Sabbath morning, John Brady, the cock fighter, sat at home counting over a great roll of bank bills. He had made by his night's work in one of the dens of New York, three hundred dollars by betting shrewdly upon the prowess and endurance of his favorite birds.

Notwithstanding the *soft* work of the father, there was one soft spot in his heart, and his daughter held the key to it. She was his pet, and this morning she sat by his side, intently watching him as he counted over his roll of money. "What is it, Mary?" he said presently. "She made no answer, but looked so earnestly into his eyes that it troubled him. "Tell me what's the matter," he said again.

"Still no reply. But the hero of the cock-pit was intently watching a little girl of ten summers, so he took her by the shoulder, somewhat roughly, and said: "But you must tell me, Mary."

"Very calmly and sweetly she answered. "Papa, I will tell you what I'm thinking of. There was no sleep for John Brady last night. He lost all interest in his bank notes, and nervously paced the floor. Soon Mary went up stairs to her room. She had found Jesus in the Sunday-school. He had been her strong refuge ever since.

While she was on her knees, telling Him all about the present trouble, something prompted her father to follow her upstairs. As he reached the upper story he heard these words: "Dear Jesus, save my poor father. He has been so long a devoted soldier of Jesus, and though not a scholar, has unusual power in winning souls. The maiden of ten has become a noble Christian man, blessing and blessing."

"This is so fancy sketch, as they reside not far from my own home," said the cock-fighter.

Sunday-school teacher! In due season, you shall reap if you wait not! Young followers of Jesus! your prayers and labors shall not lose their reward!

NIAGARA METHODIST EPISCOPAL CONFERENCE.
(From the *Hamilton Advocate*.)
The sessions were all held for the full term of five days each, under the presidency of the Rev. J. A. McLaughlin, who presided on Sunday morning, and ordained the Deacons and Elders during the day.

The memorial service for the late Rev. Appleton Jones, who died during the year was a solemn time. The Bishop, Rev. T. H. Porter, J. A. McLaughlin, and the speakers. They had a noble subject in the long, devout, laborious and useful life of the Christian and the minister.

The ballot for delegates to the General Conference is marked by most striking peculiarities. We shall not attempt to characterize them at present.

Several changes are made in the Stations, but general satisfaction is given.

The young men admitted, and the class received into full connexion, give promise of future efficiency.

The returns show an increase in numbers of nearly 500, and a large addition to the church property.

The College affairs is the most cheering department of the Church, and the treasurer is more encouraged in his work.

The results of the last year were very cheering, developing the manifold improvements in all departments.

The resolution expressive of sympathy and condolence and solicitude, in the case of Mr. O. G. Collamore, should be accompanied with practical proofs.

Orders were passed to issue the Quarterly Tickets, and regulate the Classes according to the Discipline—not more than ten or twelve persons in a class. The large Sunday-school meeting for preaching for relating experience is not a class-meeting.

A most important motion was adopted unanimously to introduce into every Sunday School the International or Berean Series of Lessons. See notice on this subject.—We hope the Board will put in order upon this series by the first of July, when the lessons will be in the beginning of the gospel by Mark.

Strathroy is a favorite place for a Conference session. The congregations were large and attentive, and the entertainment in the family excellent.

A good spiritual influence pervaded the pulpit services and universities during the week. Detailed accounts were forwarded by the Reporter.

A BISHOP'S IDEA OF A MISSIONARY.
WANTED.—"Earnest, bright, cheerful fellows, without notion of 'making sacrifices,' &c., perpetually occurring to their minds would be invaluable. You know the kind of men who have got rid of the conventional notion that self-sacrifice is needed for a Missionary than for a sailor or soldier; who are sent anywhere, and leave home and country for years, and think nothing of it, because they say 'on duty.' A fellow with a healthy, active tone of mind, plenty of devotedness and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people because he is engaged in mission work—that is the fellow we want. Assume, of course, the extensiveness of sound religious principle as the greatest qualification of all."

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The Family

ONLY A FADED RIBBON.

BY MRS. M. J. SERRATOR. It is only a faded ribbon. But then 'tis the one she wears...

We cling to our faded ribbons, And our little locks of hair, Or wish to some wild dream...

We will wear on the night winds a whisper, From the far-off luminous land, We will grasp again in greeting...

DRIFTING. The following lines were written by the lamented pastor of the First Presbyterian Church of Savannah, Georgia...

BEREAN NOTES. BY REV. G. H. WHITNEY, D. D. LESSON XIX. THE SHIPWRECK. Num. 20, 7-13. Topic: With God All Things are Possible...

1 GENERAL STATEMENT. Fearing the "giants" of Canaan, and rebelling against God...

2 A DIVINE SUPPLY, VERS. 8, 9, 11. 1.) Human Agencies. God delights in human cooperation...

3 A DIVINE SUPPLY, VERS. 8, 9, 11. 2.) Divine Agency. God delights in human cooperation...

4 A DIVINE SUPPLY, VERS. 8, 9, 11. 3.) Divine Agency. God delights in human cooperation...

5 A DIVINE SUPPLY, VERS. 8, 9, 11. 4.) Divine Agency. God delights in human cooperation...

6 A DIVINE SUPPLY, VERS. 8, 9, 11. 5.) Divine Agency. God delights in human cooperation...

7 A DIVINE SUPPLY, VERS. 8, 9, 11. 6.) Divine Agency. God delights in human cooperation...

8 A DIVINE SUPPLY, VERS. 8, 9, 11. 7.) Divine Agency. God delights in human cooperation...

dry, wouldn't you go and get a drink of water? Deeply moved by the question, the father thought of the waters of life...

3. A HUMAN WEAKNESS, VERS. 10, 11. 1.) An unauthorized charge. Moses was the chief actor, while Aaron was stirred by the same impulses...

2.) An impatient question. Moses' patience was exhausted. Christ's kingdom is one of patience...

3.) A weakness upheld by Almighty grace. It is safe while the strong act, without it, most fail...

4. A DIVINE REBUKE, VER. 12. 1.) For unbelief. BELIEVED ME NOT. Moses seems to have doubted God's willingness...

2.) For ingratitude. UNBELIEVED ME NOT. Moses seems to have doubted God's willingness...

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14.) For ingratitude. UNBELIEVED ME NOT. Moses seems to have doubted God's willingness...

are allowed this privilege, as a general rule it makes them fretful and unhealthy...

As I grew older I got into the habit of eating whenever I felt the slightest degree of hunger...

I am far from believing in doctoring and drugging children, and think the best medicine is kept in the house the better it is for its inmates...

STARTING MELONS.—The following unique plan, which we find admitted without credit, is said to be the one long used by a man who has had remarkable success in growing melons...

VALUABLE OF THE MORNING HOURS. Tom Jones was a little fellow, and not so quick to learn as some boys...

EARLY PEARS.—The varieties of pears which mature early have not been regarded as possessing very desirable qualities...

A SCENE FROM LIFE.—A young man entered the bar-room of a village tavern, and called for a drink...

THE FOOT OF A HORSE.—The human hand has often been taken to illustrate Divine wisdom, and very well...

POINTS OF A GOOD HOG. I would caution the reader against being led away by a mere name, in the selection of a hog...

HOUSE AND FARM. This beautiful farm is situated about 2 1/2 miles from Middleton Station, near Fort George...

ETNA GREEN FARM FOR SALE. This beautiful farm is situated about 2 1/2 miles from Middleton Station, near Fort George...

PARKS' COTTON WARP. WHITE, BLUE, RED, ORANGE AND GREEN. Nos. 16 to 104.

SPRING 1874. CALL AT A. L. WOOD, 109 GRANVILLE STREET, 109

DESSON'S. Men's Twisted, Grey Cottons, Ribbed, White, Blue, Red, Orange and Green...

WHERE TO PLANT TREES THIS SPRING.—Plant them on every spot of ground that cannot be utilized for some productive purpose...

THE POTATO ONION.—The French people in Maine, who cultivated and raised these onions more than any others, have long been in the habit of preparing their lands and setting them out in the fall...

WHAT ALCOHOL WILL DO.—It may seem strange, but it is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the burrs from the fence, let cattle into his crops, kill his fruit-trees, mortgage his farm, and sow his field with wild oats and thistles...

THE POTATO ONION.—The French people in Maine, who cultivated and raised these onions more than any others, have long been in the habit of preparing their lands and setting them out in the fall...

UNION MUTUAL Life Insurance Company OF MAINE.

DIRECTORS' OFFICE, 153 Tremont Street, Boston, Mass.

W. H. HOLLISTER, SECRETARY. HENRY CROCKER, PRESIDENT.

(ORGANIZED IN 1849.) ASSETS—SEVEN MILLION DOLLARS!

PREMIUM RECEIPTS IN 1873, \$1,719,566.18. RETURN PREMIUMS PAID IN 1873, \$422,607.78.

Not struggling for Existence! Its strength and stability guaranteed by its accumulation of Assets to the amount of Seven Million Dollars.

REFERENCES. John McMillan, Post Office Inspector, Charles M. Bostwick, St. John, N. B., John Mellick, Ship Broker, & Co., Merchants, firm of Jordan & Mellick, St. John, N. B., John Pickard, M. F., Fredericton, Z. Chipman, St. Stephen, William L. Connell, Woodstock, A. A. Davidson, Miramichi, N. B.

L. T. MUIR & CO. HAVE ON HAND A LARGE STOCK OF GOLD LEAF.

BLANK BOOKS, LEDGES, DAY BOOKS, JOURNALS, CASH BOOKS, BILL BOOKS, MEMO BOOKS.

Stationery of all descriptions constantly on hand, in large quantities.

STARRS & MINUTT. DESIRE to call attention of the public to their TABLE AND POCKET CUTLERY, HOUSE BUILDERS HARDWARE, NAILS, PAINTS, OILS, HOUSE FURNISHING GOODS, &c.

WANTED. THE British American Book and Tract Society, 27, two or three Colporteurs for Prince Edward Island and Newfoundland.

WANTED. A. McBEAN, Secretary, 130 GRANVILLE STREET, HALIFAX, N. S.

WANTED. SOUHOING, GONGOU, OOLONG, GUNPOWDER, OLD HYSON, YOUNG HYSON, JAPANESE OOLONG, ILLFRAN, ORANGE PEHIO, PEHIO.

WANTED. Best Congou Tea, By the lb. 40c. By the box. 31c.

WANTED. Best Congou Tea, By the lb. 40c. By the box. 35c.

WANTED. Best Coffee IN THE CITY. AT LOW PRICES.

WANTED. DeWolfe & Doane. Have completed their importations for FALL AND WINTER, and are now prepared to show a well-assorted Stock of Staple and Fancy Dry Goods, to Town and Country customers.

WANTED. Molasses, Sugar, Tea, &c. 115 GRANVILLE STREET, 115

WANTED. THE Provincial Wesleyan, A Column—\$120 per year; \$70 six months; \$40 three months.

Provincial Wesleyan Almanac MAY, 1874.

Full Moon, 1st day, 11h. 55m., morning. Last Quarter, 9th day, 2h. 55m., morning.

Table with columns: Day, SUN., MOON., R. TIME.

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THE subscriber wishes to engage a young man who thoroughly understands the English and French languages, and is well versed in the principles of book-keeping...

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SPECIAL NOTICES—50 per cent added to the above rates.

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