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HALIFAX, N.S., APRIL 12, 1879.

No. 15

FULL REDEMPTION.—IS IT AT- the covenant and the oath of God, have the writers and compilers of our hymns, but the present House appears disin-TAINABLE?

Sin is the cause of all our doubts, worries, lack of delight in God's service, and opposition to His will. If therefore we are delivered from sinfrom its guilt, from its power, and its inbeing, and become pure in heart, the will is brought into perfect harmony with the Divine will, perfect peace reigns within, and constant, loving obedience follows. But is such a state of grace possible, to beings so sinful as we are; in a world where we are surrounded by so many inducements to evil: and daily contending with an enemy whose terrible power is constantly exercised to prevent our progress in holiness? "Is anything too hard for the Lord?" "With God all things are possible," and " all things are possible to him that believeth.'

1—The power of God, is a sufficient answer to any who may exclaim impossible. He made the soul, and can allied with them, and all the strength change or annihilate it at pleasure, or and power of their enmity and depra-He is not Almighty. If we refer the matter of the soul's deliverance to Jesus-" all power is given unto Him." "He is able to save to the uttermost." -"completely, perfectly." "Able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work." He who createdworlds, and systems of worlds, and upholds all things by the word of His power, is surely able to accomplish the work of cleansing in a soul fully committed to Him; and to preserve blameless, until His appearing

2-The commands of God are clear and explicit. "Be ye holy, for I am holy." "Be ye holy in all manner of conversation." "Thou shall love the Lord thy God with all thy heart," &c. partakers of this precious fulness. In "Be ye therefore perfect, even as your Father which is in heaven is perfect." prays :- "That he would grant you, Here are God's requirements. Are according to the riches of his glory, to they impracticable? "Would He make be strengthened with might by his such demands of fallen beings, under spirit in the inner man; that Christ a dispensation of remedy, amid the may dwell in your hearts by faith; condemnations of the law and the rich | that ye, being rooted and grounded in provisions of the gospel, with no pur pose but to tantalize us? Would he teach us that it is His will that we length, and depth. and height; and to should be holy—would he absolutely require it of us, and repeat the command in such a variety of forms, as to preclude the possibility of mistake? Yet knowing himself, and fully intending that no such thing could be possible? We cannot entertain a thought so unworthy the God we adore."-(Dr. Peck.) He who knows the depth of our defilement, knows a cleansing power that is sufficient to meet our case, or He never would have commanded us to be holy.

3-A command from God, has all the force of a promise, for it implies the bestowment of the strength necessary to obey. But in a matter of such infinite importance, we are encouraged by "exceeding great and precious promises," as an immovable foundation for our faith. Under the old dispensation, the promise was given, "then will I sprinkle clean water upon you. and ve shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give unto you. * * * * I will also save you from all your uncleanness." Ez. xxxvi: 25, 29. The nature of sin is always the same; and if provision was made under an inferior dispensation for entire cleansing, surely we suffer no disadvantage, because living under a superior dispensation. When therefore God promises to cleance his ancient people from all their filthiness—idols—sins, surely his people now, need expect no less. But coming to New Testament teachings, we find the subject taken beyond the region of inference to positive de elaration. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." i John i: 7. "The precions blood of Christ," is a sufficient answer ly expect them to be answered, for the to all our unbelieving fears, with respirit shall only inspire petitions, which shall certainly be granted. gard to our entire purification. And which shall certainly be granted.
this brings us to the great object of 5—Full redemption has a prominent Christ's mediatorial work. Zacharias place in our hymnology. Sections VII under the full inspiration of the Holy Spirit, made the important declaration that the Lord "hath visited and redeemed his people,"-"that we should | in other sections, directly refer to it.

been fulfilled in sending Jesus thus " to bless" us. "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Titus ii: 14. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in Him before the foundation of the world. that we should be holy, and without blame before him in love. Eph. i: 3, 4. Here are but three of the many passages, which declare the purpose of our blessed Lo d with regard to His people. "And what he has purposed can he not, will he not, perform? Who or what can hinder Him? If the simple condition of faith is complied with, who can hinder the blood from cleansing the soul from all sin? Who can prevent the descent of the holy, hallowing Spirit? If all hell were combined, and all wicked men vity aroused to its utmost tension. Yet if the soul trusts implicitly in the blood of Christ, in the promise and the oath of God, he will do this work." (L. R. Dunn.) Jesus is thus "made unto us wisdom, and righteousness and sanctification and redemption." 1 Cor, i: 30. His promise is-" Blessed are they which do hunger and thirst after righteousness," (it is after righteousness i.e. perfect conformity to the holy will of God" (Alford) "for they shall be filled." Blessed Saviour, fulfil thy promise! Fill, and then enlarge the vessel.

4-Inspired men in writing to those

writing to the Ephesians the Apostle know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii: 16, 19. In writing to the Thessalonians, he instructs them, "to rejoice evermore, Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning vou." And accompanies the instructions, with the prayer--"and the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. -1 Thes. y: 23. These two petitions contain everything that is implied in the term, 'full redemption.' They were offered by a man who had gone to the fountain himself; who understood the nature of the blessings, he pleads for; and who would be the last man, to offer petitions to God, for blessings which he thought it impossible to obtain. Lest any wavering soul, should think the petition too large to be granted, he adds to the first: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." And to the second-"Faithful is he that ealleth

you, who also will do it." To encourage us in our petitions to the throne of grace, Jesus said-What things soever ye desire when ye pray, believe that ye receive them. and ye shall have them." Mark xi: 24. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."

1 John v: 14. This is the will of God, even our sanctification." Were the prayers of the Apostles inspired by the Holy Ghost? If not, the inspiration of the Scriptures must be renounced. If they were, we may confident-

and VIII of our Hymn Book, contain ing one hundred hymns, are entirely devoted to this theme; while many, of all our people, and which is so con-stantly used. But we cannot forbear referring to two or three:

" Nor let thy Spirit bring me in, And give thy servant to possess, The land of rest from inbred sin, The land of perfect holiness."

And then, as though the prayer had been partially answered by a clearer view of the richness of the anticipated experience, the suppliant continues:

My soul breaks out in strong desire, The perfect bliss to prove, My longing heart is all on fire, To be dissolved in love."

ome thus vehement, the ardent hope soon lost, in happy realization. "Tis done : thou dost this mament save,

When the desire of the soul, be-

With full salvation bless: Redemption through thy blood I have, And spotless love and peace."

Is the reader now asking-"Is it possible that I should live and sin no more?" That all inward impurity may be removed, and be enabled "to walk before the Lord unto all pleasing." to "keep myself unspotted from the world;" and to "sit together in heavenly places in Christ Jesus?" Brother "Christ gave himself for you, that he might sanctify and cleanse you * * * and that you should be holy and without blemish." The power—the commands—the promises of God, the prayers of inspired men, and the hymns sung in our churches for more than a century, unite in declaring that the object of Christ's death, in your purification, may be accomplished the morent you implicitly trust Him. Two testiens in this connection will be answered in our next: viz-May we possess this treasure now, or any length of time previous to death? Have we the teslived for years in its conscience pos-

J. M. PIKE. Minudie, April 4, 1879.

length, and depth. and height; and to OUR ENGLISH LETTER,

PARLIAMENTARY ITEMS.

DEAR MR. EDITOR.—It is now generally supposed that the present House of Commons is met in session for the last time. It is in its sixth year, and although it would be strictly legal to continue its existence for one year more, it is not at all probable that the attempt will be made. There are er of that high office. The deceased many signs of an impending general minister continued up to the close of election, and all parties are preparing his life in possession of his faculties, for a fiercely contested battle. The and was held in high estimation by present session has not been of any his brethren. very great interest so far. The Government having entered into war, it has not been considered prudent in the event which afforded much satisfaction present crisis, to have a great debate to the nation. The Duke of Connaught either upon its cause or the reason of has spent many years in barracks and the terrible disaster which has befallen camp in the attainment of a knowour troops. Before long there will be ledge of his soldierly profession. The a full and searching investigation into bride is the daughter of the famous all matters connected with this sad business, but at present there is now in tense anxiety to hear of the safe arrival of the reinforcements which have delight the people of England. The been sent out, and for the relief of the brave band of men who are in the very forefront of the crafty and cruel foe.

THE BURIALS BILL.

This important question has not been allowed to lay over, either by its friends or foes. A very partial and unsatisfactory measure has been introduced, for enlarging the parish graveyards, and reserving a part for the burial of Nonconformists. The discussion on this measure, brought up debate, the Bill was thrown out, and it was apparent that on both sides of the House there is a marked advance of liberal sentiment upon this question, and that the time is not far distant when a settlement will be arrived at on a basis of perfect equality to all in the national graveyards; but this work will be reserved for a new House of Commons.

EXTENSION OF THE PRANCHISE.

This is another question upon which there is a marked advance in the sentiment of public men and a determinabe saved from our enemies"-and Hence we find that the number of tion as speedily as possibly to do away might serve him without fear" (with hymns is greater on this theme than with the glaring inequalities between perfect love) in holiness and righteous- upon any other. This fact very clear- the qualification of voters of town and

and puts their belief in the possibility of its attainment beyond question. It is scarcely necessary to make quotations from a Book, that is in the hands course of a few short months.

SIR WILFRED LAWSON has not attempted his great Alliance Bill for repression of the liquor traffic; but moved a resolution affirming the principle of local option and the rights of those who pay rates to have a voice upon the granting of licenses, &c. This was a wise step on the part of Sir W., for it not only brought on an able de bate upon the whole question of the abominations of the traffic, but by it he secured a far larger vote than he ever received before. This is another question which is gradually increasing in power and momentum, and will in due time, roll on to victory.

L. N. R-This accomplished lady, whose initals were so well known, has at a good age, somewhat suddenly passed away to her rest. Mrs. Ranyard first became known about the time of the Great Exhibition of 1851, by the publication of "the Book and its Story," and since then she has been most closely identified with Bible work, By her valuable writings, by the training and employment of large numbers of deceased was well known, and was made extensively useful. Her death s widely mourned, and at the internear, a large company of former companions in holy toil, as well numbers of those who at present find employ-ment under direction of societies instituted and superintended almost to the last by the devoted and untiring one whom the Lord has now called up

venerable minister, who lived on to see the beginning of the one hundred and second year of his life, and show over what a wide space of time Mr. Trauter's memory and personal acquaintance have ranged, for he was in the company of the first President of the Wesleyan Conference after the trial and celestial, past angels and arch death of Mr. Wesley, and he also received a visit from the distinguished minister who now in 1879 is the hold-

has excited much attention, and is an 'Red Prince" of Prussia, and her close relationship to the Imperial family of Germany appears to greatly marriage was celebrated at Windsor Castle with unusual splendor. The Queen is about to leave for a short tour in Italy, and will return, it is

THE ROYAL MARRIAGE

beloved daughter, the Princess Alice. OUR LONG WINTER yet tarries. Snow has again fallen in great quantities in Scotland. Even here, quite up in the south, snow has fallen within the last two days, and the whole question, and after an able there is but little change for the better, and few indications of the nearness of spring. March 17, 1879.

> There was an extraordinary scene in a Roman Catholic church at Warrington, England, the other day. During mass a sergeant in a militia cavalry regiment drew his sword, and leap-ing to the altar proceeded to cut every with coal gas of suitable density, will be thing upon it to pieces. The unfortu-nate man had gone mad. He declared that Christ had appeared to him, and ordered him to destroy the Pope.

The Methodist Relief and Thanksgiving Fund movement seems to be going ahead in England. About the ness before him, all the days of our ly indicates the importance attached country. A new Reform Bill will be 20th of March the subscriptions therelife." Luke i: 68, 71, 78. The promise, to the subject of full redemption, by on the programme of next Parliament. to stood in neighborhood of \$525,000.

BISHOP SIMPSON AND FATHER TAYLOR.

Seldom have we seen the more prominent characteristics of those two remarkable men portrayed to such perfection as in the following extract from an article in Zion's 'Herald. Those who have heard Bishop Simpson in later years, can hardly have formed a fair estimate of the strength he wielded in his youthful career. Father Taylor is painted here to the life.

I first heard Bishop Simpson preoch before he had really become a bishop. I was fresh from the study of "De Oratore," and I looked long and vainly for the Cicer. onian marks in the new orator; and yet as I looked my eyes grew strangely dim. Seeing him in the vortex of that living tornado, in which a multitude were whirl ed between time and eternity, it was clear that he was made to be the engine rather than the figure-head of the Gospel ship, for he was not like Milton's archangel,

"In form and gesture proudly eminent." Father Taylor sat right in front of the pulpit, his white locks streaming, and his hands clenched upon the head of his heavy cane, his chine resting on his hands, and his eyes following every motion of the preacher with the flash of the eagle. Fay. or was sometimes a terrible auditor, and he had clearly come that day determined Bible women, and by other forms of him knock a famous preacher completely out of himself by simply looking at him. to be taken in by no shams. I have seen A New England philosopher sat near me, who had settled back into his seat as Franklin settled back before Whitefield. ment there was gathered from far and But the preacher that day saw no critics nor philosophers. His eye was on the cross of Christ. Like Paul he was not an Apollo in presence; his coat had not been built for him by a Broadway tailor; his voice was not the typical orotund; his pronunciation and intenation were not Bostonese; the crock of his arm was not in the Everett curve, nor his gesture in the Hogarth line; but he gesticulated as if swimming the waters on which Daniel saw the man clothed in linen standing, with his right hand and his left held up timony of reliable witnesses, who have reference to the death of this most to heaven, and swearing by Him who liveth forever. Now his voice wailed with the heart-break of Gethsemane, and then his forehead ridged and blackened red and second year of his life, and with the very thunders of heaven, and the seventy seventh of his ministry. his eyes fairly glowed with the Ezekiel Attention has been forcibly drawn to the many events of absorbing interest and Ezekiel, he was "looking unto lesus." which have transpired in the course of And where he looked we began to look, that one life. One fact alone will whether we would or not. Taylor looked in spite of himself; my philosopher loosed, though I thought, perhaps imagined, that he tried to shut his eyes. The preacher bore us with him aloft through rank after rank of created beings, terres-

"The living throne, the sapphire blaze, Where angels tremble as they gaze;"

they passed, till at last we saw afar

angels, cherubim and seraphim, and

Taylor raised his head from his cane and

reverently bowed to rank after rank as

and as we drew near and saw "the like. ness of a man above the throne," Taylor twisted his bony hands in his long white hair and shouted in rapturous reverence, That's Him!" while a vast and solemn sigh filled the house. I turned to my philosopher and said, "What does this He answered something in a mean ? husky whisper, and I thought he mutter. ed "Sophomeres," but he dropped his head to hide the fast falling tears. A fine elocutionist went to hear the Bishop as a professional study. I asked him afterwards how he liked the preacher's elocution. "Elocution!" he echoed. I never thought of it. Good heavens! what does he need of elocution.

GENERAL ITEMS.

Messrs. R. W. Cowan and C. Page, a said, by the way of Darmstadt, to merchant and engineer, respectively, of enable her to visit the grave of her Montreal, have just completed their invention for an aerial car, with paddle wheels attached, for propelling the same through the air. Professor Grimley, the aeronaut of New York city, has also finished a mammoth balloon with which he will make an experimental ascension from Montreal in this new car in the early part of the coming summer. The capacity of the balloon is nearly 70,000 feet, or four times the size of Professor Grimley's own baloon, the "City of Ottawa." The professor has been engaged during the most part of the winter in making the air ship. It will be the largest balloon on the continent, with the single exception of the great Buffalo balloon, which was built in 1873 or 1874. There are four miles of stitching in the balloon. The over 200 nounds.

CAPE Town, March 18, via Maderia, April 6.—Oham, Cetewayo's brother, with his eldest son and three warriors, surren-dered unconditionally on March 2nd, and are now in Col. Wood's camp.

Oham is supposed to be an aspirant to Cetewayo's throne.

There has been no important military movements against the Zulus.

THE BEGOTTEN OF THE FA-THER.

(BY THE REV. J. V. JOST.) "I will declare the decree: the Lord hath said unto me this day have I begotten thee.-

The above text was recently brought before us in our Sabbath School lesson for our consideration, upon which with all humility and reverence, and with all due deference to our Doctors of Divinity, we would with your permission Mr. Editor, offer a few remarks. In the text we have only the Dual numbers in the Trinity while in other texts we have the triple, as "In the name of the Father, and of the Son and of the Holy Ghost." The Triune God is the mysticcherubim that guards the way to the tree of life, both in this world and in the world to come for ever-the warp and woof that runs through the book of God, and "is the pillar and ground of Truth." As we cannot with all our philosophy, comprehend the modus of our own existence as "body, soul and spirit," much less, infintely less, can we by all our searching find out God in His existence, a Father, Son, and Holy Ghost, nor the eternal generation of God's only begotten Son, and in creation there is no existence that can fully and clearly illustrate, either the dual or triple number in the undivided Godhead "with whom will ye compare me, or to whom will ye liken me, for I am God alone saith the Lord." We obscure the Divine generation of God's Son, when we compare it to Human generation, for in the latter, there must be a division, both in nature and persons, while in the former, there is and can be no division of nature or essence, but only of persons, "I said Jesus and my Fa.her (here are two persons) are one" here is oneness and no divission of nature. Again, in human generation, the begetter must necessarily as a person, have existed several years before the begotten, yet as Father he can not be prior to but co-existent with his Son, as Son, but in the generation of the Divine Son of the Father, as the Father is Father from eternity, so must His Son be Son from eternity, and co-existent and co-eternal. In our text it is written "The Lord hath said unto me, &c.," to whom is the Lord speaking-to David's Lord according to the Spirit or to David's Son according to the flesh, to David's root or to David's offspring? Certainly to David's Lord and root, to him David in the same Psalm calls "The Son" for as yet David's son was not born; to the Son and David's Lord therefore, God the Father says "Thou art my Son this day have I begotten thee" this then is the decree, which was not then first made, but which saith The Son will declare—or more fully reveal than it had ever been, not "Thou shalt be my Son," but " Thou art my Son." This decree is referred to by Paul in Hebrews: "Unto which of the angels said he at any time Thou art my Son, this day have I begotten Thee. But unto the Son He saith Thy throne O God is forever, &c." and when Jesus was baptized the Father himself declares the decree, "This is my beloved Son, in whom I well pleased," at which time also, the three persons in the Godhead were declared—the Father speakingthe Son spoken to and the Holy Spirit decending upon Jesus. The Father again declares the decree at the transfiguration. In His human Sonship and generation Christ's Divine Sonship and generation remains intact; the one is not converted into the other, he is still "God and man in two distinct natures but one person for ever." "Therefore" (said the angel unto Mary) also that Holy thing that shall be born of thee shall be called the Son of God." Observe the word also, as Jesus was the Son of God now taking upon him our nature by being born of Mary. He shall be (not made, not born) but called not a, but THE, SON OF GOD. In and by His humilation "This glory which He hath with the Father before the world was," was somewhat obscured but now in His exaltation He is "crowned with glory and honor with the Glory He hath with the Father before the world was," so that "all men should honor the Son, even as they honor the Father." Take away the Divine and Eternal Sonship of the holy child Jesus, and you rob Him of the glory which He hath with the Father from all Eternity and you cannot honor the Son as God, as you honor the Father.

There is some misunderstanding. about the meaning of the words "This DAY" have I begotten Thee " Some suppose, this day, means the day of Christ's resurrection—first because Paul calls him "the first-born from the dead" and secondly quotes this text when preaching of "His resurrection from the dead." Now Chirst in reality was not the first raised from the dead, nevertheless He was the first born, that is (as that phrase was always understood and so used by the sacred writers) Christ was the chief of the highest, raised from the dead and so the first-

filment of the promise made unto the Father's that "He would raise up for them a plant of renown—the man who is the Branch, who should build His temple—raise up for them an horn of salvation." God the father did raise up His Son, first from His birth to His death, and again from his Resurrection to His Ascension to the right hand of as a Prince and a Saviour, until all his enemies are put under His feet, when He shall Reign over the house of Jacob for ever—shall dwell on Tabernacle with His Redeemer and glorified ones is clear, that the birth and resurrection of Jesus were the two-fold declaration of the aforesaid decree and both were in order to the fulfilment of the promise aforesaid. and that at His birth, He was declared by the angel not only to be "that Holv thing born of Mary" but " also the Son of God," so by His resurrection He was declared by God the Father who raised Him from the dead " to be the Son of God in the power according to the Spirit of Holiness" which dwelt in him, and that neither His birth nor His resurrection is to be interpreted, as this day in which the Son of God was begotten of the Father. Again, if This Day does not refer to His birth nor to his resurrection, it must be understood of the day eternity; this day, that is ours or God's day, man's day is from his birth to eternity to come, consider as an immortal spirit. but God's day is from everlasting to everlasting, "He inhabits eternity," or one ever present now, "future and past subsisting now." If when referring to time, this day means now, it means now, when referring eternity. We cannot select better phrase as expressive of an 'ever present now, whether it be in time or in Eternity we cannot live in the past, nor in the future, but only in the present—so with the Divine existence it is an ever present existence it is always "that which is, as well as that which is to come." The generation or emanation of the Son of God from the Father, is therefore always now, or this day, as is the light from the sun. He is the Alpha and the Omega-our great Melchizedec without beginning of days or end of life-a Priest for ever after the order of Melchizedic" to receive epiritual tythes from Abraham andhis spiritual seed, to bless his inheritance, feed them also and lift them up for ever." Another proof that this day refers to eternity is, that has God sent His Son-His only begotten, into the world, therefore He must have been His Son before He sent Him into the world, and if God commanded all the angels to worship His only begotten Son, He must be Divine Son of the Father, otherwise angelic worship would be idolatrous. Illustrations, have been made use of to throw some light upon the personalities in the Godhead-St. Patrick used the three leaved clover united to one stalk. The Indian in his simplicity, the river and the ice and the snow, which covered it. the snow, he said, is water, the ice is water, and the river beneath is water. Others have made use of the dew which is visible, having an invisible origin producing salutary effects upon mown grass-and again the audible word which cannot be uttered without mind and breath, has been compared to the personal Divine word, "who was in the beginning, who was with God, and who is God," and who must always, be coexistent with God the Father, and with the Holy Spirit which is the breath of God. But as "God is light', and "God is our sun" and Christ is "the sun of righteousness and the Light of the world." I think we may draw illustrations from the sun and the light, of the Trinity in Unity and of the generation of God's beloved Son. Light is emanated from the sun and heat proceeded from the light and the sun, so the Son is God's only begotten, and the Holy Spirit proceedeth from the Father and Son—the sun with its light and heat, are distinct but inseperable, so the Father, the Son and the Holy Spirit are distinct and invisible. The light is continually in the sun and from the sun. "The Son of Man (by reason of His Divine Sonship) is in Heaven and from Heaven. Is in the bosom of the father, is of God cometh from God. whose goings forth have been of old. He is in the Father and the Father in Him as the sun is the light and the light in the sun. "He that seeth me." said Jesus, "seeth the Father"—he that seeth the light seeth the sun, we cannot see the sun without the light, nor can we see the Father without His Son. He that appreciates not the light, appreciates not the sun. "He that honoreth not the Son, honoreth not the Father." The sun and the light, in

Nature, are one-"I and my Father

said Jesus are one." Christ is the Branch, brightness of God's glory, and

express image of His Person, so is the

light in reference to the sun. Out of

Spirit, all in all, and through all and over all God blessed for evermore; without the great ruler of the day all would be dark and cheerless and dead, so without God our sun and Christ our light. Heaven and Earth would be void of life and light and joy for ever. God and the Lamb are the light of both earth and heaven; no art of man can God the Father, when "He is exalted rob the light of its beauty or stain its unpolluted heavenliness, even so God is holy, "cannot be tempted with sin. neither tempted He any man." In the sun is no darkness-God is light and in Him is no darkness at all, and as for ever and ever the inference I think the light of the sun comes to us through the surrounding atmosphere, so the Holy Sprit compared to the "wind" and to "breath" takes of the things of Christ and reveals them to us leads us into all truth, shows us things to come, and makes us meet for their eternal enjoyment-as the sun if it could speak, might say, no man can comprehend the sun but the light and no man can comprehend the light but the sun and he to whom the light will reveal him, even so no man knoweth the Father but the Son and He to whom the Son will reveal Him; and as the sun may say from the beginning, thou art my light this day have I begotten thee, so bath God decreed from eternity "Thou art my Son this day have I begotten Thee." We see then that God has no left Himself without witness even in the shining sun, which is a grand and striking image of the one true God and Jesus Christ his only begotten Son, whom He hath sent, to be a light and Saviour of the world, and of the Holy and ever blessed Spirt, which proceedeth from the Father and the Son to whom be all "Glory as it was in the beginning, is now and ever shall be world without end." Amen and Amen. We are thankful Mr. Elitor that it is not required that we believe How God is, but that He is, and is a rewarder of those who deligently seek Him. May this, dear brother, be our faith and then in glory we shall see as we cannot now the king in His beauty and in Him God face to face.

Charlottetown, March, 1879.

HENRY WARD BEECHER ON MINISTERS AND THE MINISTRY.

The relation of the ministry to the welfare of the whole country is worthy of a moments consideration. An impression has gone abroad that ministers are men that are educated and put in comfortable places to save souls; and that the church is like Noah's Ark, meant to carry folks through this life | declaration that "Godliness is profitand land them safely on the other side able unto all things, having promise of of the flood; and if you judge by man churches as you see them in cities, and by the career of many ministers who are far more engrossed in public labor than in parochial and household work, perhaps that may have some color of truth in it; but taking the ministry at large it is a very different thing from a pel in Christian churches! You might soul-saving instrumentality. It includes that; but it goes upon the theory that the soul is saved through the grace of the Lord Jesus Christ by a course of spiritual preparation, and that it is through education and development, through moralizing and religious influences, that the soul is brought into a salvable state.

There are two theories prevalent in respect to this world. One is that it is a world which has been paralized, and which can never recover from the shock, and that we are to gather off from the surface of it just as many men as we can, and save them and let the rest go, and leave the old ship to founder in the sea.

The other theory is, that the world is a seed that has just sprouted, and that is yet to develop national life, and all forms of civility; and that it is the office work of the church and the ministry to cast in their influence for the sake of the ever-increasing future.

In this last point of view the ministry and the church have not an ignoble position, but a sublime function. It is for them to minister to growing communities, to industry, to society, to legislation, to all the great interests of the commonwealth. It is for them to perpetually generate and diffuse that moral influence which is indispensible to the highest forms of civilization. Churches are the only centres whose very business it is to develop morality. They are engines that are built expressly for that end. The newspaper is not. In large cities, and in special conditions of society, churches may be full of men of misconduct-and they Church members have been breaking down in Maine, in Massachusetts, in Connecticut, and even in New York; and many criticisms have been made in respectato the fact that churches do not any longer answer the end of their existence, and that they fail to

the fulness of the sun have all the world received and light for light, so out of Why, the best agricultural industry the fulness of God our Sun and Christ in the world cannot prevent floods, nor our light, have all we received grace droughts, nor insect summers, nor fruits of them that slept," again, Paul for grace. The sun is ever full and the blight, nor murrain; but it does not in his sermon in Acts, speaks not only same as from the beginning so is God follow that the church is altogether of Christs Resurrection from the Dead | and Jesus the same, yesterday, to-day, | bad | because men break down under but also of His "being raised up again," and forever." There is one sun which such extrinsic influences as have been Now, Jesus was not raised from the is in all and through all in the world so at work among us. When great wars about it and thank us for the advice.

hold up their members.

Dead again or second time, but in ful- is Christ, with the Father and the Holy have disjointed the morality of a great have prevailed and poisoned the whole imagination of a generation, it is not to be supposed that the church has no part nor lot in the mischiefs that ensue; but although there are in churches multitudes of men that are not worthy of their calling, and that do break down under evil influences, yet the fact remains that, from the planting of these colonies to this very hour, the churches of this country-and that without any discrimination of denominations-have been the central factor of the public spirit that has wrought toward morality as well as toward reli-

> And we are not to consider ministers merely as preachers; they are that, and in large parishes they are only that, by reason of the peculiar conditions which exist there; but in the great majority of cases, in cities, in towns and in villages all through the land, ministers are not half so influential in the pulpit as they are by their personal supervision of all the enginery of morality and of society outside of it. They are the men who lead the movements in temperance. They are the men who promote schools, who visit them, and who incite the minds of parents to look after their children. They are the men who give wise counsel. They are the men, in short, who are doing what no newspapers and no political influences can do. They are the men that gather and group the few together who represent the higher thoughts, the truer ambitions and the purer ways of life. If to their other virtues they add eloquence of discussion and skill of ministration in the pulpit, so much the better; but if every one of them was dumb in the pulpit, the influence of the parochial functions performed by the mintry through this country is immeasur-

We are accustomed to think that he is the useful minister whose name is in the newspapers, whose sermons are printed and sent out through the community, and who is much in the thoughts aud on the lips of men; but there are hundreds of useful men who are little known and low down. There are hundreds of men who are working unseen, unpraised, almost unsympath. ized with, in the lower walks of life. There are hundreds and thousands of men in the town, in the hamlet, in the wilderness among new populations, everywhere, going forth in the essential spirit of the gospel, not counting their lives dear to them, to hold up the standard of the cross, under which march all morals and equities and refinements of life, having faith in the is to come." Take away the ministry and the churches of this country, and you take away the daylight, and bring in, if not darkness, at least twilight.
Talk about science and lectures taking as well propose to obliterate the stars, and use glow-worms at night to light up the darkness !

The country pastor is the most active promoter and supervisor of every thing that belongs to the higher civilization of society. He is foremost in every salutary work.

A LADY'S REASON FOR NOT DANCING.

1. Dancing would lead me into crowd-ed rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into very close contact with very pernicious com-pany, and evil communications corrupt good manners.

3. Dancing would require me to use and permit freedoms, with the other sex, of which I should be heartily ashamed, and which I believe to be wrong. 4. My parents and friends would be

anxious about me if I were out late, keeping company with, they know not 5. Ministers and good people in general disapprove of dancing, and I think it is

not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil. 8. I am told that dancing is a great temptation and snare to young men, and

I do not wish to have anything to do with leading them astray. 9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my

God and Saviour.

10. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing.-Central Methodist.

Johnson's Anodyne Liniment is without doubt, the safest, surest, and best remedy that has ever been invented for internal and external use. It is applicable to a great variety of complaints, and is equally beneficial for man or beast. Find out

FAMILY READING.

GOOD FRIDAY HYMN.

O Sacred Head, once wounded, With grie and pain weighed down! How mournfully surrounded With thorns,—thine only crown O Sacred head, what glory, What bliss, till now was thine! Yet, though despised and gory, I joy to call Thee mine.

How art thou pale with anguish, With sore abuse and scorn! How does that visage languish, Which once was bright as morn: Thy grief and thy compassion Were all for sinners' gain; Mine, mine was the transgression, But thine the deadly pain.

What language shall I borrow To praise thee, heavenly Friend. For this, thy dying sorrow, Thy pity without end? Lord, make me thine forever, Nor let me faithless prove : O let me never, never, Abuse such dying love.

Be near when 1 am dying. O show thy cross to me! And for my succor flying, Come, Lord, and set me free! These eyes, new faith receiving. From Jesus shall not move: For he who dies believing, Dies safely—through thy love. Translated by J. W. ALEXANDER

THE LORD IS RISEN

Sing praise! The tomb is void Where the Redeemer lay; Sing of our bonds destroyed, Our darkness turned to day.

Weep for your dead no more; Friends, be of joyful cheer, Our star moves on before, Our narrow path shines clear.

He who so patiently The crown of thorns did wear. He hath gone up on high; Our hope is with Him there

Now is His truth revealed, His majesty and might; The grave has been unscaled: Christ is our life and light.

He who for men did weep, Suffer and bleed and die,-First fruits of them that sleep, Christ hath gone up on high.

His victory bath destroyed The shafts that once could slay; Sing praise! The tomb is void

THE "I WON'T" OF THE ENGINEER.

A country pastor thus speaks of experience :-

"Among my parishioners was an engueer on one of our leading railroads. He never attended a prayer meeting, but was conscientiously constant at the preaching services of the Sabbath. He prided himself upon his integrity and uprightness, and openly declared his belief that God was not ready to convert him. When the time in his wisdom came, he would yield to the call and become a Christian. I talked often with my friend, and sought to win him from such a delusive idea, but words and prayers alike seemed wasted.

"One day, while we stood together at his station, waiting for the incoming train, he abruptly asked, 'Will you tell me, Mr.-, why I do not become a Christian ?' 'Yes, I will; you ask me frankly, and I will reply as honestly; it is because you won't !

"We parted for the day, and great was my surprise, at our usual evening service, to see the engineer come into the vestry, and take a prominent place at my left. When at the close of the meeting I gave an invitation for those desiring to become Christians to rise, he at once came forward and penitently bowed at the altar, accepting then and there the Saviour, whom he had faithfully served for years.

"In giving me his experience, he said that those words at the depot, 'you won't!' rang in his ears all through the day; that every throb of the engine seemed to say, you won't!' Above the rattling of the cars, and sounding louder than the screech of the steam whistle, thundered those two words, 'you won't!' In the street of the city he saw staring from each signboard those simple words, which to him were a mighty volume of unwelcome truth. 'My own self-will,' he continued, my determination to make a waiting God wait still longer, my self delusion in attributing to Divine Love my lost condition, forced itself into my soul's depths. The burden was intolerable, and I sought, as you know, the place of prayer, and with the "I will!" came to me the joy and peace of a life hid with Christ in

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INTER NATIONAL BIBLE LESSONS.

SECOND QUARTER:—STUDIES IN THE OLD TESTAMENT.

B. C. 510. LESSON III. QUEEN ESTHER; or, The Lord's Deliverance. Esther 4, 10-17. April 20.

EXPLANATORY AND PRACTICAL.

Verse 10. Esther. A Jewess, of the tribe of Benjamin, who, being left an orphan, was adopted by her cousin Mordecai. Her Jewish name was Handassah, " myrtle." She was not only surpassingly beautiful in appearance, but lovely in character, and won friends in every condition of her life. She was chosen out of a multitude of maidens for one of the wives of King Ahasuerus (Xerxes) and was called "queen," though it is doubtful whether that was her true position in the Persian court. In the palace of the king she retained her affection for Mordecai, who had been to her as a father, and obeyed his counsels. Hatach. The name of the eunuch or attendant who waited upon Esther, and through whom she was able to communicate with Mordecai, who was not permitted to enter the palace where the queen lived. Command. ment. A message, in response to the appeal which Mordecai had sent, for her to go to the king and entreat for the lives of her people. Mordecai. A Benjamite, descended from Kish, the father of Saul, who lived at Shushan or Susa, and was connected with the court. He became prime-minister after the fall of Haman, and has been identified with a certain Matacas, a eunuch of great influence during the latter years of Xerxes.

11. 12. Do know. The custom had been established by one of the earliest kings of Media, and afterward adopted by the Persians, of surrounding the monarch with mystery, as one lifted above humanity. None but the highest nobles were permitted to appear in his presence. So deep was the seclusion of the king that an impostor personated Smerdis, the son of Cyrus, and reigned in his name six months before his fraud was discovered. The king. Xerxes, called in Scripture Ahasuerus, the despot who invaded Greece with five millions of men, and returned in defeat with scarce as many thousand. He was fond of pleasure and of magnificence, but with no capacity for government, utterly selfish and unprincipled, and one of the most worthless of men. His character in secular history fully matches what is related concerning him in the Bible. Inner court. The place of audience, open to the sky, where the king sat on his throne for the transaction of business. Who is not called. The law of the Persian court was that no one should enter the royal court unannounced or uninvited. 1. "Our king welcomes all before his throne, and listens to every petitioner." To put him to death. The executioners stood at the entrance of the court, instructed to slay all intruders, unless the king should specially intervene to protect them. Golden sceptre. In all the sculptures the king of Persia is represented as carrying a slender rod or wand, in some bas reliefs painted red to represent gold, and in length about equal to his own height. Thirty days. Perhaps indicating that the king had grown indifferent to her. and might refuse to see her if she sent a request for admission to his presence. Told to Mordecai. As he could not be admitted to a personal interview with Esther. 13. 14. Think not. Esther having kept

her nationality a secret, might selfishly hope to escape the slaughter of her people. But Mordecai reminded her that she belonged to the condemned race, and some jealous rival, discovering it, might seek her destruction. Holdest thy peace. Mordecai desired her to go boldly into the presence of the king and ask the life of her people. 2. "There are times when to be silent is to sin." Enlargement. Release from the present danger. From another place. Mordecai's faith assures him that the chosen people, under God's special care, around whom so many prophecies and promises have gathered. will not, cannot be destroyed 3. " Note faith in God's providence, God's promise, and in God's Justice." 4. "Faith trusts where no hope is seen." 5. "The failure of one agent shall not thwart God's plan." Be destroyed. He believed that one who failed to meet such an opportunity of Providence could not long remain unpunished. He knew not how, but he felt sure that the unfaithful would somehow perish. 6. " Neglect of opportunity is as great a crime as commission of evil." 7. "The selfish life is sure to defeat its own purposes." Who knoweth. With the insight of faith, Mordecai saw that each link in the strange chain of events whereby the Jewish maiden became a queen was forged by an almighty hand and un-

der an all-wise eye, for the accomplish-

ment of a divine purpose. 8. "Every

life well-lived is working out some divine plan." 9. "We know not what great results may depend upon actions seemingly slight." Such a time as this. The greatest hours in Esther's life was not that when the crown royal was placed upon her brow, and she became the bride of a king, but that hour when she stood forward to save others. 10. " The highest honor of a life is not its gains, but its blessings," 11. "We may not know what our life-work is until it lies before us."

15, 16, 17. Jews that are present. The Jews have in every period of their history shown a fendness for cities, and would probably be quite numerous in the capital, since nearly all the Persian kings, like Cyrus, had shown them special favors. Shushan. Called also Susa, one of the four capitals of the Persian empire, and during the reign of Xerxes his principal residence. It was situated north of the Persian Gulf, and is supposed to have been built as early as the time of Abra. ham. It is now a mass of ruins, called Sus. Fast ye for me. Though prayer is not mentioned, yet it no doubt accompanied the fasting. 12. "The more important our undertakings the greater our need of divine belp." 13. "There is a moral and spiritual power in the united supplications of many believers." & Three days. Probably meaning until the third day, not three whole days. My maidens. Her attendants in the palace, to whom her purpose must have been disclored. Will fast likewise. Her resolve to fast showed that she depended more on the help of her God than on the charms of her beauty, which would be apt to suffer from a prolonged fast. So will I go in. 14. "In the example of Esther note: 1. Decision; 2. Patriotism: 3. Courage; 4. Self-sacrifice; 5. Faith; 6. Belief in the power of prayer. Not according to the law. 15. When the human laws and the divine conflict, we must obey the higher law." I perish. The utterance not of despair, but of resignation to the will of God. Her attempt succeeded. The golden sceptre was held out, and she asked the king and Haman to a banquet. which was repeated on the next day, when she unfolded to him the plot, and revealed the wickedness of Haman in his own presence. Haman was hanged upon the lofty gallows which he had erected for Mordecai; the Jews were saved, and Mordecai took the place of his enemy in the counsels of the king.

GOLDEN TEXT: Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Psa. 37, 5.

DOCTRINAL SUGGESTION : Christ's priesthood. Heb. 5, 6-9.

The next lesson is Isa. 42, 1-10.

No man in his senses should buy worthless horse and cattle powder, simply because it is put up in large packs. Sheridan's Cavalry Condition Powders are putup in small packs, but are absolutely pure and are immensely valuable.

JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S.,

June 12th., 1878. Messis. C. Gates, Son & C.-Gentlemen In the Autumn of 1877, my little bey, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevisa and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long,) and when only two bottles had been taken a perfect cure was

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impuri-ties therein. It cleaned his blood, butil him up so that he increased in flesh and strength in a very short time. And ever ince he has been well and hearty. I may also say that two swallows (and not very arge ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acadian Liniment applied to cattle for the cure of claw distemper (so called) in the most astonishing results. A gentleman of my acquaint-ance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liuiment aforesaid a care was effected in about ten days. helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore teats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

> Yours with gratitude, ISAAC B. SPINNBY.

Sworn to at Wilmot, before me. the dersigned, June 13th, 1878.

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SATURDAY, APRIL 12, 1879.

OUR HISTORIAN OF METHODISM ought to feel encouraged. In two instances this week, writers of obituaries in our columns allude to his historic recitals. The day is coming when his work will be greatly prized. Like all other new things, it has had to yield this year to the mastery of relentless business depression; but it can confidently await the brighter day.

CYPRUS.—A newspaper has been placed in our hands published by this name, dated Feb. 19th, 1879. It is a four-page sheet, two in modern Greek and two in English. Its first sentence opens with "Ho Telegraphos," indicating that the ancient language is striving to accommodate itself to modern scientific circum stances. Homer meets Cyrus Field and shakes hands! There is a record of notable improvements on the Island, following English rule and enterprise; a spirited account of a "Steeple-chase" meeting and other "Athletic sports." Here again the Saxon and Greek are brought together. Athletes sounds as familiar of Greeks as Steeplechase of Britons. Evidently the rare old Mediterranean colony is awaken. ing to a new life.

THE SHEPHERD'S CROOK.—A few years ago the Episcopal Bishop of Nova Scotia, if we were rightly informed, attempted to introduce this badge, or symbol, or whatever else it may be termed, into a church in Prince Edward Island. Some one was engaged to carry the Crook in advance of his Lordship into the place of worship, when the Rector interposed and prohibited the procession. A Churchman writes over his own signature last week, in a Halifax paper, enquiring "What is the good of that stick?" The letter and the circumstance which gave rise to it, have caused no little agitation in the city. The Bishop employed a Minister to carry the Crook before him, at a Confirmation service in one of the principal churches. The fact that the innovation is questioned says something for evangelical religion in the Episcopal body.

It is announced authoritatively that "the question of the elevation of John Henry Newman to the cardinalate is settled in the affirmative." One difficulty in the way has been removed—that growing out of Dr. Newman's unwillingness to leave England. Cardinals who are not also bishops in actual charge of dioceses are, as a rule, required to live in the Holy City. This requirement has been waived in Dr. Newman's case. The appointment will be announced shortly after Easter. It is expected at the same time that Monseigneur Desprez, Archbishop of Toulouse, Monseigneur Pie, Bishop of Poitiers; and Dr. Hergenröther, Professor of Theology in the University of Würzberg, will also be made members of the Sacred College. Other names besides are mentioned in the Catholic papers of Europe.

THE VARLEY BEQUEST .- Last evening the Hon. George E. King appeared before the Law committee of the House of Assembly, and, in a learned and elaborate state ment, showed cause why a bill providing that the interest on the bequest of the late Mark Varley should be applied in aid of the assistance and religious education of a portion of the children attending the Methodist Sunday schools in St. John. A delegation of the trustees of the Methodist churches in the city was present. The committee will report at an early day.-St John Telegraph, Saturday last.

The bequest, if we remember correctly, was for the purposes of education, indirectly under Methodist control. A school was conducted for many years, by the proceeds of the bequest, in the vicinity of the Centenary church. We assume that the free school system has dispensed with all necessity for the existence of such voluntary enterprize. Ten or twelve years ago those connected with the Varley school, felt that some change ought to be effected. In judicious hands the bequest should be a great boon to Sunday school work.

THEORY AND TEST .- Our American neighbors are (professedly) a democratic people. Their Declaration of Independence insists that all men are born free and equal. This declaration is quoted as any more proficient than the rest, but occasion requires in stump speeches; it is read from college windows. A practical recommendation comes out now and again from ardent admirers of this great principle of equality in the United States. A bishop will go so far as to advise intermarriage among blacks and whites. True, they do show at times a degree of impatience, as for instance, when an attempt was made to defend the Chinese on the theory | deavouring to make the most of the of their equality, in the eye of American law and sentiment; but this they get over

with courage. A case of stern experience has come home to them lately, however. Ex-Governor Hubbard's coachman has run away with ey-Governor Hubbard's daughter. Now it requires a vast amount of editorial writing to convince the aristocracy of the United States, but especially ex-Governor Hubbard, that a good coachman is always a fit match for a woman of quality. Quality and equality come into conflict betimes.

EASTER.

dous facts in Christian history. proof be demanded of the world's faith in our Lord, it may be found in the multitudes who signify by their mien and language at this moment,-" We believe in the Lord Jesus Christ-that he was born; died under Pontius Pilate; and was raised again from the dead the third day." And the Christian homage means more than a mere assent to an historic fact: it is also a recognition of Christ's supremacy-His mastery over death for others, as well as for Himself. That he is the only but sufficient hope of the sinner in looking for a resurrection unto spiritual and eternal life; that His power over death is freely exerted in behalf of all that fully trust in Him; that no bonds can retain the believer in seeking a place in the Father's Kingdom, since Christ hath opened the way-is Himself the Way-all this is asserted in our Easter wor.

May our readers all obtain the ener gy of this life that is in Jesus! May their lives and deaths witness that they have "put on Christ;" that he is "in them, the hope of glory."

SACKVILLE EDUCATIONAL INSTITUTIONS.

It was our privilege, a few days ago, to visit our Educational Institutions at Sackville. Through the kindness of the Faculty, we were permitted to look in upon their several departments, both academic and collegiate, and to watch them while engaged in their ordinary routine of work. And from what we saw during our somewhat protracted visit we could not but rejoice that as a church we possessed such noble Institutions, affording as they do the most excellent facilities for a Christian and a liberal education.

In consequence of the stringency of the times, the number of pupils and students in attendance is not so large as usual, especially in the female department: so that in this particular these Institutions are not accomplishing to their fullest extent, the grand object for which they were established Without necessitating any increase in their very talented tutorial staff, accommodation might easily be provided for quite a considerable number of additional students, utilizing thereby the reserve of teaching power, and thus multiplying proportionally the benefits of the education that is offered. Doubtless, a decided improvement in commercial matters, together with a corresponding appreciation of the special advantages presented in our Institutions at Sackville, would bring to this right arm of the Methodist Church in these Maritime Provinces, a still brighter day. As it is, however, with regard both to the fitness and enthusiasm of the Faculty, over whom Principal Inch presides with so much dignity and grace, and also to the general efficiency of the entire Institution, there is little or nothing to be desired. If results are the criteria of success, then it is very evident at a glance that both professors and pupils merit our sincere congratulations.

While we were deeply interested in all the classes at which we were present, we were particularly gratified with those included in the theological department, not because these were rather in view of their intimate relation to our future ministry. Some twelve or thirteen young men are here in training for the sacred work of the Christian ministry. Dr. Stewart, who occupies the Theological chair, is most indefatigable in his devotion to his very important work, and is enmaterial under his especial care, and of the limited time during which the majority of the theologues remain in the Institution. Many of his students are withdrawn by their respective Conferences at the close of the second year's course, and owing to this unfortunate circumstance, the Dr. labours under a serious disadvantage, as it is not possible within such a limited

period, to do more than furnish the veriest outline of the vast subjects A large proportion of the Christian upon which he treats. It does seem world is passing through a series of extremely desirable to extend the religious observances at this season, term of these theological studies so as in remembrance of the most stupen- to ensure a more thorough acquaintance with them. The class on the Christian Evidences, as also the class in which the Dr. treats upon the rules of exegesis in the systematic interpretation of the Holy Scriptures, reflect great credit upon the Professor's mind and heart, and equally so upon the manifest desire of the students to profit to the utmost by the instruction that is imparted.

Our visit to Sackville was made still more pleasurable by two or three little incidents that transpired during our stay. On Saturday evening the young ladies at the Academy gave their usual fortnightly reception to the young gentlemen over the way. Smiles and music and pleasant conversation gave to the happy hour a fleetness all too fleet. Immediately at the close the Eurhetorian Society in connection with the College entertained their friends with a most enjoyable programme, including a very lively debate, a capital essay and several songs. The various performers acquitted themselves well. On the afternoon of the Sabbath the students held their Monthly Missionary Meeting, and a most refreshing season it was. The hearts of the young men are evidently aflame with missionary zeal, and it cannot be but that from the wealth of soul, of sympathy and of spiritual power that was called forth in that meeting, the great Head of the church will gather forces by which to assist n the mighty work of saving a perishing world.

We commend these Institutions to the prayers and patronage of our people generally. If they are in search of a liberal, thorough, Christian education for their sons and daughters, where a subtle scepticism has no place, and where the assumptions of popery are not inculcated, let them avail themselves of the unsurpassed advantages offered by our Institutions

RELIGIOUS STATISTICS.

We shall afford some space this week to the numerical returns of the various branches of Christianity. In a column on the inside of the paper will be found the greater estimatethe world's supposed divisions under religious names. This is always a subject more or less involved in uncertainty. Fifty, or a hundred, millions, here or there; are "jumped at."

It is different, however, with the statistics of countries having regular census returns. As this is the season of "Blue books," we find in the newspapers condensed estimates of the gains or losses among the denominations, covering a period of three decades. One of the best of these was contained in the Presbyterian Witness of last Saturday. We give it entire, as it furnishes information we had ourselves contemplated, in a concise

In Nova Scotia in 1851, the Baptists num-bered 154 in every 1000 of the population; the Roman catholics, 249.7; the Church of England, 130.4; the Congregationalists 9.5; the Lutherans 14.7; the Methodists 85.2; the Presbyterians, 263.4.

In 1861 the Baptists numbered in every 1000 no fewer than 190.4; the Roman Catholics 260.8; the Church of England 144.3: Congregationalists, 6; Lutherans, 13.2; Methodists, 103.2; Presbyterians, 268.3.

Coming down another ten years, to 1871, we find the Baptists numbering 189.3 in every 1000; the Catholics, 263; Church of England, 142.2; Congregationalists, 6.5; Lutherans, 12.8; Methodists, 105.3; Presby-

It will be seen that the Presbyterians have decreased relatively in the decade from 186! to 1871. The decrease is small; but there it is. We have no doubt the reason is that the Presbyterians are largely of Scotch origin, and the young people, like their fore-fathers, are apt to move off to a newer country to try their fortune. The Baptists showed a similar decrease.

In Upper Canada the Baptists in 1851 numbered 56 per 1000; Catholics, 171; Church of England, 234; Congregationalists. 8; Methodists, 224; Presbyterians, 214.

In 1861 the proportion was as follows in each 1000: Baptists, F0; Catholics, 184: Church of England, 223; Congregationalists, 6; Methodists, 250; Presbyterians, 217.

In 1871 the proportion was as follows:—Baptists, 53; Catholics, 169; Church of England, 204; Congregationalists, 7; Methdists, 285; Presbyterians, 220. In Quebec the numbers stand thus in every 1000: In 1851, Baptists, 5; Catholics, 838; Church of England, 50; Congregationalists, 4; Methodists, 23; Presbyterians, 37.

In 1861 the figures in Quebec Province stood thus: Baptists, 6; Catholics, 848; Church of England, 57; Congregationalists, 4: Methodists, 27; Presbyterians, 39. Coming to 1871, the figures stood: Bap-

tists, 7: Catholics, 856; Church of England, 52; Congregationalists, 4; Methodists, 28; Presbyterians, 38. It appears thus that the Province of Que-

bec is very largely Catholic, and becoming increasingly so. In 1861 a census of New Brunswick was taken with the following results: Baptists,

per thousand of the population, 229; Catholics, 338; Church of England, 169; Congregationalists, 5; Methodists, 101; Presbyteri-In 1871 the number stood thus: Baptists,

247; Catholics, 336; Church of England, 159; Congregationalists, 4; Methodists, 104; Presbyterians, 136. Taking the four Provinces first in the Do-

minion. we have the following proportions:-In 1861 the Baptists numbered in every 1000 -64; Roman Catholics, 444; Church of England, 150; Congregationalists, 5; Lutherans 9; Methodists, 142; Presbyterians, 152. In 1871 the numbers stood thus:—Baptists, 68 Catholics, 428; Church of England, 142; Congregationalists, 6; Lutherans, 10; Methodists, 162; Presbyterians, 156.—It will be seen that, taking the Dominion as a whole, in the period between 1851 and 1871, the Episcopalians, Congregationalists and Catholics show a slight relative decrease. The Presbyterians show a small increase, and the Methodists a large increase

The Fredericton Reporter places these statistics in another very in structive light. We quote:

The total area of the four leading Provinces is 387,524 square miles, made up as follows: Ontario, 101,736; Quebec, 187,702: New Brunswick, 27,176, and Nova Scotia, 20,909. The proportion the population bears to the square mile is, in Ontario, 15.9; in Quebec, 6.3; in New Brunswick, 10.5; and in Nova Scotia, 18.5, the total average for the four Provinces being 10.3.

The following table will show the population of the five principal denominations of Christians: The Baptists, Catholics, Episcopalians, Methodists and Presbyterians:-

Baptists.	Catho- lics.	Ch. of Engl'd.	Method ists.	Presby- teri'ns
Ontario, 86,630 Quebec, 8,636 N. B., 70,597 N. S., 73,480	274,800 1017,800 98,030 102,069	62,68 6 45, 481		46,165 38,852
Totals, 230,343	1492,030	194,744	567,091	545,005

It will be noticed that the Methodists take the lead in Ontario; the Catholics by an immense plurality in Quebec; the Catholics also in New Brunswick; and the Presbyterians in Nova Scotia; and that of the Protestant denominations the Methodists are the largest in the Dominion, the Presbyterians closely following them. By the census of 1861 these figures were somewhat different; then the Presbyterians were the leading Protestant denomination, the figures being, Presbyterians, 472,496; Church of England, 465, byterians, 472,496; Church of England, 465,-566; Methodists, 441,021, and Baptists, 198,-946. The native population of Ontario was: 1,131,334, out of a total population of 1,621,-000; of Quebec, 1,192,000, out of a total population of 1,192,000 (?); of New Brunswick 238,544, out of a total population of 285,777; and of Nova Scotia 357,360, out of a total population of 387,880. So that it will a total population of 387,880. So that it will be perceived that the great mass of the population is native born, and bound up in its

Two years ago, a Montreal correspondent, in our columns, insisted that the Methodists took the lead among the Protestant denominations of the Dominion. It will now be seen that he was right-estimating midway between the census of 1861 and those of 1871. These most recent census show that they lead by some thousands.

There is a very gratifying feature of our population noted in the Reporter's concluding sentences. The great mass is "native born.' It is admitted that the chief trouble in the United States arise from foreigners. If we can but preserve the foreign elements in religion from causing disturbances, we are safe from the other.

These statistics should be pondered with devout dispositions. Where there has been advancement, let the intelligence help to stimulate to new exertions in the Lord's name. Where any have declined, let humility lead to greater diligence. We have a country well influenced by religious principle, and this ought to be the chief hope and comfort of all who have a deep interest in its welfare.

OUR CHURCH WORK

■PORT LATOUR CIRCUIT.—During the past season, our colored friends at Greenhill have secured and fitted up a neat and yet sufficiently commodious place of worship. It is designated the African Union Church. Dedicatory services were held on Sabbath, February 23d, Rev. James Scott. of North East Harbor, preaching morning and evening, the resident pastor taking the afternoon. Notwithstanding roads blocked up with snow, the attendance from far and near was very encouraging, and best of all the influence and presence of the Master were enjoyed. May He graciously deign to cause this house to be the birth-place of many souls.

Dear Mr. Editor,-On Sabbath evening 30th inst., our Wolfville Sabbath School held their Quarterly Review in the audience room of the church, which was filled with an appreciative audience. Six of our young men recited admirably the historical sketch of the twelve lessons. The answers were prompt, and could be heard by all; even the infant clearly that all could hear. One of hese recited the 23d Psalm splendidly.

The music, conducted entirely by the young people," was excellent, and the remarks by Bros. Elder, Woodworth and Mellish were short, timely, and well received. On the whole, the evening was one of the delightful seasons which occur far too rarely in our chu ches, and which are like oases in the desert of life.

A DELIGHTED LISTENER.

St. Georges, Bermuda.—We are now holding religious services every evening in this Town. Several have professed faith in Christ, and we are expecting great. er things, Our young ladies held a tea meeting on the 6th ult., at which they made clear of all expenses \$200.00. This was given to the Trustees which enabled them to pay \$250 of the debt on our parsonage. We still owe \$1,250, which wa are trying to raise by subscription. We also have a debt of \$500 on our Bailey's Bay Church, which our young friends, led by my worthy colleague, Rev. G. Johnson propose reducing fifty per cent by a social entertainment. The debt on this church at the beginning of this year was \$640.00. But our noble and long tried Bro., Henry Hallet, of Hamilton, gave us a donation of \$140 for that chuich. We hope the time will soon come when there will not be a dollar of debt on any Methodist Church or parsonage in Bermuda. The ministers are all well and hard at work. The Rev. Alex. Sutherland, our Missionary Secretary, is expected in Bermuda on the 14th inst. He is coming to look at our work in these Islands on the sea; and we have work enough already planned to keep him from becoming rusty should he remain a month instead of two weeks, as he

Yours in haste, WM. RYAN St. Georges, Bermuda, April 2, '79.

HALIFAX.

THE tca meetings extraordinary in connection with Charles Methodist Church to which we referred a fortnight ago, came off most successfully. On Tuesday evening the congregational tes was attended by a large number of visitors. The tables presented a most attract. ive appearance; for in addition to the good things provided by the ladies, there was a magnificent display of plants and flowers, kindly loaned by Herbert Harris. Esq , of the Halifax Nursery. Mr. Harris has frequently placed our citizens under obligation by similar acts of kindness and public spirit. After tea Mrs. A. N. Archibald and Miss Mellish rendered a dialogue composed by Mrs Archibald for the occasion, with excellent effect. Mrs. A also recited a beautiful original poem. Messrs. W. Angwin and H. Temple gave first-rate readings; Miss Campbell performed several piano solos in good style; a finely rendered chorus was given by the church choir, Miss Rodgers presiding at the piano; and solos were well sung by Mrs. Dimock, and Messrs. Mitchell and Burgoyne. Revs. S. F. Huestis and J. Sharp, who presided, gave short ad-

On Wednesday evening the children of the Infant Class (143) in charge of Mr. A. Bell, had their festival. Tea over, Mr. A. Hart exhibited views with magic lantern; singing and recitations by children followed, and the prizes were distributed.

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CORRESPONDENCE.

MR. EDITOR .- Will your correspondent W. A.," whose letter appears in your issue of last week, please explain what he means by the following paragraph:-

"The present extensive unequal scale of allowance, under a connexional system such as Methodism, which professes to equalize the ministerial income, is certainly an anomaly. And may not this deplorable state of things be traced, at least, in some measure, to the actions of the Central Missionary Board? There are scores of our ministers, as well as thousands of our people, who have very uncomfortable feelings with regard to this matter. They cannot see the propriety of the Missionary Board in withholding from the ministers on dependent circuits—those hardly able to bear the burden-a portion of their legimate income, to pay a debt-for it amounts to that-which the whole church had previously contracted, while the brethren on independent circuits who generally receive large salaries, are free from this

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swers were prompt, and could be heard by all; even the infant clearly that all could hear. One of hese recited the 23d Psalm splendidly.

The music, conducted entirely by the " young people," was excellent, and the remarks by Bros. Elder, Woodworth and Mellish were short, timely, and well received. On the whole, the evening was one of the delightful seasons which occur far too rarely in our chu ches, and which are like oases in the desert of life.

A DELIGHTED LISTENER

St. Georges, Bermuda.-We are now holding religious services every evening in this Town. Several have professed faith in Christ, and we are expecting great. er things, Our young ladies held a tea meeting on the 6th ult., at which they made clear of all expenses \$200.00. This was given to the Trustees which enabled them to pay \$250 of the debt on our parsonage. We still owe \$1,250, which we are trying to raise by subscription. We also have a debt of \$500 on our Bailev's Bay Church, which our young friends, led by my worthy colleague, Rev. G. Johnson propose reducing fifty per cent by a social entertainment. The debt on this church at the beginning of this year was \$640.00. But our noble and long tried Bro., Henry Hallet, of Hamilton, gave us a donation of \$140 for that chuich. We hope the time will soon come when there will not be a dollar of debt on any Methodist Church or parsonage in Bermuda. The ministers are all well and hard at work. The Rev. Alex. Sutherland, our Missionary Secretary, is expected in Bermuda on the 14th inst. He is coming to look at our work in these Islands on the sea; and we have work enough already planned to keep him from becoming rusty should he remain a month instead of two weeks, as he purposes.

Yours in haste. St. Georges, Bermuda, April 2, '79.

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I claim to have some knowledge of our financial economy, and also of what has ference to the debt of the Society, and I have yet to learn that the action of that Board has had any thing to do with the inequality of ministers salaries, or with the present, greatly to be deplored, heavy deficiences which many of them are called to bear. Neither am I aware that the Board have ever withheld any portion of the income due the missionaries to pay the debt of the Society.

Yours, &c., A MEMBER OF THE CENTRAL BOARD. ELOCUTION.

We see by circulars received, as well as by notices in the New Brunswick and Halifax papers, that the Rev. T, H. Porter is now making a tour of the Provinces. giving instruction in Elocution. Compelled by failing health to resign the pastorate of the Fredericton Baptist Church. to which he ministered for a number of years, he is still able, as his voice is un impaired, to give lessons in this important subject. Mr. Porter adopts the "Taverner Scientific System of Elocution," and holds flattering testimonials from Prof. Tayerner himself, from Dr. Rand, Superintendent of Education, Prof. Foster, of the University of New Brunswick, Rev. C Goodspeed, and others in that Province fully capable of judging of his ability.

In Sydney, Barrington and Yarmouth, also, quite a number principally ministers and teachers, have availed themselves of his services; and, according to their own statements, with very satisfactory results. Should our brother not be permitted to return to the regular work, he will not labour in vain if he can aid others especially ministers of the Gospel, in giving forcible and fitting expression to the lofty thoughts and conceptions with which they have to deal .- Com.

EDUCATIONAL MEETINGS.

FREDERICTON DISTRICT.

DEAR MR. EDITOR,-We read with interest your editorial upon "An educated mini try," and the report of the educational meetings recently held in Halifax, in

It is indeed gratifying to find that the importance of this Society is being recognized more fully by our church, and we think that all intelligent Methodists who are anxiously desiring the prosperity of Christ's cause, and that our church may still be aggressive in its character, will fully endorse the sentiments in the aforesaid article.

Feeling the necessity of our church being kept thoroughly alive, and enlightened upon this subject, and of having it more prominently and continuously brought before them, we propose giving a brief resume of the educational meetings just held in this remote Fredericton District. This is due both to the deputation and also to the deep and increased interest aroused in the hearts of our people as a result of these meetings.

We only had one member of the Conference deputation with us, viz: Dr. Stewart. the other two having been relieved from attending one on the ground of physical inability, the other because of the great uncertainty of his being able to be with us. • We were, however, favored with the presence and valued services of the beloved President of the Conference, Rev. Joseph Hart, who very kindly consented to come and assist us.

To merely record the fact that the deputation was composed of the brethren Dr. Stewart and President Hart is sufficient, for their names stand as a synonym for all that is good, earnest, loyal and devoted in connection with Methodism.

Sermons were preached on the Sabbath: Fredericton morning and evening. The President occupied the pulpit in the morning, taking as his text Prov. 29: 18: "Where no vision is the people perish." In the evening Dr, Stewart preached to his former parishioners from the words-"Let this mind be in you which was also in Christ Jesus," Phil. 2: 5. The Dr. also preached at Marysville in the morning. We were not privileged to listen to either of the above sermons, but understand they were of a very high order, and much appreciated by the congregations.

The meeting was held at Gibson on Sabbath evening. The devotional exercises were conducted by the President. after which the chair was taken by J. L. Black, Esq., M.P.P., Sackville, who delivered a most interesting opening address. The Report was read by Superintendent of Circuit, when speeches were delivered by Rev. R. Duncan, Chairman of the Distriet, who is ever ready to respond to calls from his brethren, and by his affability and deep interest manifested in every department of work in the District has thoroughly endeared himself to every mem. ber, also by the Rev the President of the Conference. Both addresses were excellent in their conception; good in their arrangement; eloquent and earnest in their delivery; effective in their results; covering wholly this comprehensive question. The meeting was decidedly the Low Moor, and Dr. Taylor, of Bradford. avail to save life,

been done by the Missionary Board in re- | best educational meeting ever held in | Mr. Pickles has resided in Westfield tear-Gibson, and was much enjoyed by all. Finances four times as large as last year.

On Monday evening the meeting was held in Fredericton, The evening was most unfavorable, the streets being almost impassible for ladies, and somewhat trying to "the lords of creation," the foundation for the soles of the feet being very uncertain.

You can understand, Mr. Editor, a deputation, and body of ministers peering in through a partially opened doorway upon an audience so small that the practicability of holding the meeting is questioned, and one and another of the brethren making such different suggestions that it is doubtful which is the most bewildering, the smallness of the audience, or the multiplicity of the proposed postponements. It was, however, finally resolved upon to hold the meeting. Dr. Atherton was called to the chair. Prayer was offered by Father Daniel, and after Reading of Report by Rev. W. W. Brewer, addresses were delivered by the deputation and also by Rev. R. Duncan.

These addresses were marked by the comprehensive and elaborate manner in which the whole subject of the educational question was treated. The Rev. Dr. Stewart in his own earnest argumentative and eloquent pleadings, pressed home the question of the great need of a thoroughly cultivated and trained ministry—of course holding that it must be a converted oneupon his h-arers, until the fleeting moments, and smallness of audience were wholly for otten, and a deep sympathy aroused in every heart. Then followed the President, with his plea for the maintenance of these higher schools of learning and the necessity existing for their receiving financial aid and being directly under church control, until, under the torrent of eloquence, the nail was driven home.

Now came the result and the practical speeches. It being suggested that subscriptions be at once taken up, our friends in Fredericton responded nobly, and amounts were subscribed until close upon seventy dollars (\$70) were reached. Our few lay friends who were present saying, that they had surely not understood the aims of this Society, or they would not so long have sent such a small amount as their contribution (last year \$18.00 in advance upon some previous years). As a member of the deputation said, he believed our Methodist people needed only to understand a claim and they would respond as tar as they were able. Many questions were asked, and answered to the satisfaction of all. Thus ended the best meeting of this society ever held in Fredericton. 1n addition to the above sum, other amounts were secured by Dr. Stewart and the Sup erintendent the next day, which brings up the whole amount to about ninety dollars (\$90.00), and with other sums yet to receive it is almost undoubted that \$100.00. Well done, Fredericton!

The meeting at Marysville followed on Tuesday evening. Another very unfavorable night and small audience. Chair was taken by Rev. Mr. Brewer. After devotional exercises, and the reading of Report by the Superintendent, addresses were delivered by the deputation who. notwithstanding the many empty pews, spoke with the same marked ability which characterized their former speeches, doubtless they were stimulated by the result of the previous meeting. A noble collection followed, close upon \$70.00, this with the collection on Sabbath brings up the contribution of this circuit to \$93.00 at the present time, with the prospect of the amount being increased. It is well known that here we have a friend residing here whose liberality is proverbial.

It will be a close contest between Fredericton and Marysville as to which will be the "banner circuit" next year; we shall watch with interest the final accounts at the end of the ecclesiastical year.

GEO. W. F. Gibson, April 2, '79.

BARRINGTON.

APRIL 4, 1879.

MR. EDITOR,-Will you be kind enough o find a place in the WESLEYAN for the accompanying extract from the Halifax (England) Courier of March 8th :.

My brother, to whom it refers, was converted in Portland, St. John, during the eastorate of Bro. J. Prince, and by the grace of God was enabled to witness a good confession.

His sickness was brief, but by private etters we learn that for weeks before it he lived as one who felt himself near eternity. So that, although from the nature of his disease he was not able to converse much, there is no doubt he has gone to be with Christ. - "On Monday night last, at 11 o'clock, Mr. James S. H. Pickles, Head Master of Westfield School, expired at his residence, from congestion of the brain. He was attended by Dr. Whitteron of

ly four years, during which time he has worked up the school to a high standing, as the Government Grants year by year

What renders his death still more painful is the fact, that on Monday the day school examination, for which Mr. Pikles worked so hard, took place, and was proeeding as he lay dving..

Intense sympathy with the bereated is felt all over the town-deceased laving made himself popular and won general esteem. Mr. Pickles was the son of a Wesleyan minister who labored in America fitty years. He returned to Englanchearly three years ago, died while there, and was buried at the Cemetery, Lister Lane, Halifax. The mother and brothers of the leeeased reside in St. John, N. F. The three brothers being Wesleyan ministers. The deceased has on many occasions occupied various pulpits in the District."

The location of the brothers is incorrect as two are laboring in the Methodist Episcopal Church-one in New England Conference, the other in New Hampshire Conference.

Another hand is beckoning us, Another call is given, And glows once more with angel steps, The path that reaches Heavea."

F. H. W. PICKLES.

PERVERTS TO ROME.

SIR,-Your English correspondent "B," of 1st inst., is to be congratulated upon his moderation and his apparent disposition to treat the question fairly-qualities when lacking in theological controversy, too often engender unchristian animosities. It is quite useless for "B" to join the hue and cry after the Church of England for her Romanist tendencies if he cannot dispute Monseigneur Capel's computation that the total number of perverts to Rome from the English Church in England for the past twenty-eight years amount to less than two thousand persons! If he admits that fact (an i he does impliedly), how unjust-how farcical to declare that the English Church is the paved way to Rome." With only two thousand passing over in a quarter of a century, surely the "payed way" must be grass grown. Besides, 'B,' while quoting Mr. Gladstone's article in apparent support of his argument, omits any reference to Mr. Gladstone's figures, furnished by the Marriage Statistics of England, showing that Roman Catholicism is not growing in propertion to the population. Sackville, N.B., March 31.

MINUDIE, April 7, 1879. DEAR BRO. NICOLSON,-In my first article on "Full Redemption." the types have made me say some things which did not intend. If convenient, please publish the following errata: In div. 1, or \$200.00 will be this year's receipts. for "fulfilment of the law," read "fulfilling;" for "wasted away," read "washed." In div. 2, for "these very materially," read "thus." In div. 4, for "unconscious impurity," read "conscious;" for "the dispensation," read "the present," &c.; for "In strict obedience." read "swift."

Some letters are omitted, such as s in conscious; this, however, is of little conequence. But the change of words in two instances have changed the idea intended. Sorry to thus trouble you.

Yours, &c.,

J. M. PIKE.

We have to congratulate our old friend. Chas. R. Ray, Esq., upon his handsome majority of 300 in the election to the Mayoralty of St. John city. The election was held on Tuesday last. Mr. Ray has been an active Temperance man, and is a most patriotic, genial, honourable gentleman. We wish for him long life and continued

LATEST SEALING NEWS .- St. John's, N. F., April 5th. - Arrivals to date:

Proteus, 13,000; Lion, full up; Eagle, 22,000; Aurora, 27,000; Merlin, 16,000; Falcon, 22,000; Ridley, 5,500; Greenland 24,000; Mastiff, tull; Arctic, 14,000; Commodore, 20,000.

PROVINCIAL NE WS

By the swamping of a boat near Ketch

NOVA SCOTIA.

Harbor Sunday morning five lives were lost. On Saturday night Bombardier Che-shire, of the Royal Artillery, who was in charge of the signal station on Sambro Island, left the city by land to go to his post. He reached Ketch Harbor late on Saturday night, where he stayed till Sunday morning. About half-past five he left that place in a fishing squid, with Christopher Mackey, John Connors, and a son of Mackey's, who were to row him to the Island, a distance of about two miles and a half Anxious to reach his post as soon as possible, it was thought that, at the suggestion of Cheshire. it was decided to go through the narrow channel between Wolf's Point and a reef, as a short cut. This is a dangerous place, only navigable by boats in very smooth water. It is supposed that while on the passage a heavy sea struck and swamped the The accident was seen by some boys at Ketch Harbor, and the alarm at once given. Boats were quickly manned and rowed to the spot. but their presence at the scene was of no

A day or two ago the following notice was ublished in our columns:—
Killed in the Zulu War, in South Africa.

on January 22nd, William Edward Nye, age 31, a native of Portsmouth, England. Leave father, mother, and two brothers to mourn

The mother and brothers of the deceased are residing in this city. An affecting inci-dent regardieg the death of this young man has come to our knowledge. By the mail previous to the one that brought the sad in telligence of the death of her son, Mrs. Nye received a letter from him, in which he enclosed two leaves of African shrub, very much resembling our own silver popple. On one of these leaves he had witen the Words Dear Mother" on one side, and one the reverse, "Forget me not;" the other leaf bearing his name, the name of the camp, and the date. A letter which the colone of his regiment wrote to Nye's father, dated a few days subsequently, told of his death, the colonel himself having witnessed his cruel butchery by the Zulus -Reporter. A large quantity of apples have been ship

ped during the past fortnight to Glasgow from this locality by the barque George E. Corbit and Med to d, now loaded and about ready to sail from Annapolis. The G. E. C. turned out her last cargo in prime condition, and as the owners, Messrs. Corbitt & Son, have fitted her up especially for the trade, we have no doubt that this lot will arrive at their destination in like condition. These cargoes going abroad will make room for the small quantity now remaining, and will be the means of better prices being obtained in Halifax and St. John.—Bridgetown Monitor.

The Truro Guardian says: "Our enterprising townsman, Mr. T. G. McMullen, has 3,000,000 feet of logs at his steam mill, besides 3000 logs at his mill on Salmon River. Mr. McM. gives employment to a large num ber of men, in summer as well as winter, besides a number of teams, having at one time last winter 107 horses at work. The quantity hauled daily during part of that ime was 100,000 feet, at a cost of over \$500 per day. His mills will be working about the 14th inst.

A severe gale prevailed here all day on the 3rd inst. The roof was blown off the Methodist Parsonage. Four inches of snow fell this morning, and still falling heavily.-Acadia

The Truro Guardian says that a cattle train of twelve cars, containing 170 beef cattle, passed through that town on Sunday last, en route to Halifax for shipment to England, and asks that the government prevent the running of Sunday trains.

Steamer G. W. Johnson, 72 tons, which left Parrsporo at eight o'clock on the night of April 2nd for Wolfville, anchored in the lee of Partridge Island, during a heavy westerly gale with snow. The boat caught fire about midnight, was entirely consumed and sank. Crew saved. Partially insured.

DONATION AT GRAND PRE.—The friends of Revs. Joseph S. Coffin and I. M. Mellish. Wesleyan Ministers, met in the vestry of the church at Grand Pre, on the evening of Thursday last for the purpose of giving their pastors a donation. Addresses were deliverd by Revs. A. D. Morton, Philip Neary, and Messrs. C. K. Harrington and Spencer, of the theological class of Acadia College, Wolfville which were both interesting and to the point. Music was furnished by Mrs George Johnson, Miss Emma Bowser, Mrs. A. A. Davis and Mrs. VanBuskirk, the latter of Acadia Seminary, Wolfville. The choir alsogave several very appropriate songs, with organ accom-paniments. At the conclusion of the meeting A. McN. Patterson, Esq., on behalf of the audience, in a brief speech, presented Messrs. Coffin and Mellish with a purse amounting to \$100, the proceeds of the donation, both of peeches, thanking their congregations for

this mark of esteem and goodwill.—Herald. The Steel Company of Canada intends works. The people of Colchester have great reason to be proud of such an enterprising company in their midst. The new works will embrace, it is said, the manufacture of nails and every description of solid and plate

NEW BRUNSWICK & P. E. ISLAND.

A number of men are busily engaged in building a draw for the railway bridge, in anticipation of the steamer Florenceville making trips above Woodstock the coming summer.

The ice in the St. John is solid yet. There is no sign of a breaking very soon. We believe it started last year on the 12th. of this month and jammed, and did not start again till the 17th, when the piers of the railway bridge trembled.

At their last meeting the members of the Scowmen's Union St. John resolved not to work for less than \$2 per day after Monday

Rev. J. R. Hart, president of the Methodist Conference of N. B. & P. E. I., and Rev. Dr. Stewart, Proffessor of Theology in Sackville Academy, preached able sermons in the Methodist Church in this city on sabbath

The annual public Educational Meeting was held in the basement of the Methodist Church on Monday evening and the claims Ministerial Education were presented to the people with much eloquence by Dr. Stewart, the President of the Conference, and by Rev. Mr. Duncan of Marysville, as well as by the Secretary of the meeting Rev. W. W. Brewer. Dr. Atherton occupied the chair.

The weather was very disagreeable, an many who would have availed themselves of the information presented by the delegation, were prevented from attending. Although the audience was small the collection was o respectable size—about sixty dollars. Similar meetings were also held in Marysville and Gibson, the particulars of which we are obliged to withould for want of space.—

Fredericton Reporter.

Rev. R. Duncan, of Marysville, preached a sermon on behalf of the Educational Society in connection with the Methodist Church of Canada, in the Centenary Church, last night, to a good audience. Mr. Duncan took his ext, Daniel 12th chapter and 3rd verse, And they that be wise shall shine as the brightness of the firmament." After consider ing the objections raised with regard to the authorship of the book of Daniel, and Daniel as a youth, he proceeded to consider the two following propositions, 1st, that all education that is not more or less imperfect must be adpted to a man in the entirety of his moral, ntellectual and physical nature and 2nd, tha all education that is most valuable must be based upon Christian principles. In connec-tion with the latter proposition he considered

the objections to the existence of God, and

showed that there was no antagonism between

science and the teachings of the Bible. His

sermon throughout was a very able produc-

The singing by the choir of the Ch

A musical and literary entertainment was held lately in the school room of the Portland Methodist Church by the sabbath school children, in aid of the sabbath school library-Rev Mr. Teed occupying the chair. The programme was quite lengthy, consisting of horuses, songs, recitations and dialogues which were well conducted and gave every satisfaction, as all seemed to enjoy themselves, especially the young folks. Mrs. Teed and Miss Woodworth, organist, are deserving of great credit for the manner in which they have trained the school, not forgetting Mr. Pratt, the Superintendent, and teachers. There will be another entertainment given in about two weeks by the young ladies and gentlemen of the congregation.

On Tuesday mo.ning last about six o'clock, the carriage shop and barn with their contents belonging to Mr. William Pickering, Back Road, Lot 17 P. E. I. was consumed by fire. Mr Pickering, it appears, was taking his breakfast when the fire commenced and before he knew of it, the barn was enveloped in flames preventing him from saving anything. The contents of the work-shop, consisting of six sleighs, lumber, tools and other material, as well as the barn with its contents were all destroyed. The loss sustained by Mr. Pickering is a heavy one, and is estimated at \$2000. It is not known how the fire originated. - Jour.

A CORRESPONDENT of the Charlottown Examiner takes the ground that the climate of P. E. Island is favorable to the attainment of a ripe old age, on the part of its inhabitants. And to prove his position he gives the following list of parties who died within the past three months, all of whom passed the allotted three score and ten: William Tantyn, 92; John McKinnion, 90; Farquhar McRae, 95; Malcolm Livingston, 104; Mrs. Henry Mooney, 84; Mrs. John Frost, 93; Francis Lavie. 80; John Campbell, 99; Mrs. Catherine Tretnor, 93; Mrs. Mary Rowe, 102, Mrs. John Tanton, 78; John B. Crossman, 78; Thomas Kearns, 91; Susanna Huggan, 76; Mary Quirk, 96; Mrs. John Hopgood, 87; Capt. Niel Cambell 76; Mrs Peake, 78; Dugald Mc-Neil, 84; William Warren, 75; Frances Mawley, 85; Howard Gay, 77; Abigail Wood, 84; John Ferguson, 74; Margaret Currie, 87; Janet Laird, 77; Docald McDonald (Strathalbyn), 79; Donald McDonald (Royalty), 85; Marion McPherson, 85; Robert Sellar, 73; James Fitzsimmons, 105. A brother of the last named is still in the flesh at 102, and Mrs. Treanor's husband survives her at 93; and Mrs. Quirk's at 93. The foregoing list gives some remarkable cases of longevity. It contains the names of 19 men 15 women, total ages amounting to 2772 years, or an average of 86 years and over 6 months to each

OTTAWA, April 3-The Immigration and Colonization Committee met yesterday. There was a good attendance of Mr. Loucks said that he had been in

Manitoba for three years. When he went there, he leased an old farm which he assured was the 52nd year in course of cultivation without, once having the land fertilized. His wheat yielded 25 bushels to the acre; oats 51 bushels; peas 20 bush, and from 10 bush, of potatoes he gathered over 300 bushels at the end of the season 1877. He broke some new soil up in the fall of '76 and raised a crop of wheat such as he had never seen. The farmers in Manitoba were entering largely into stock raising. He has heard that a nobleman was going out there and endeavor to secure a whole township to start a stock farm. Horses were from pair in 1876. draught horses. Last year they were a little cheaper; but all brought higher prices. Winnipeg was their market for grain, and if they had railroad communication with the rest of Canada, he believed they would fill the graineries of the He had just heard from his son that the grass was growing and the cattle were grazing in the prairies. The population of Manitoba is said to be about 50,000. A great many from Huron and Bruce were settling in Saskatchewan Valley. The most available pertion of the province that would be within 30 or 40 miles of Winnipeg were now mostly taken up. He believed it would be better for the Government to go to Nova Scotia where there were thousands? of idle people; and also to the other provinces, for emigrants. It would be better than bringing men from the large cities of the old world. As to land under cultivation in Manitoba he would tell what he sawwhen he went up there he fall ploughed his land, and a native in the next farm just saved his wheat on the stubble and ploughed it in with a wooden implement and the native had a much better crop than he had. If he was going to Manitoba as a settler be would go about July and tide himself over the winter. Nothing but Scotch weat were grown there. Vegetables thrived wonderfully, and could be in very late in the season. The dampness that was in the soil was a good thing but if it was drained he would be afraid that the good soil would blow away. They wanted branch railways to open the country and export their surplus grain. If the government could give the hardy people f Canada, who were anxious to get to Manitoba, facilities to reach that province it would be the best thing that could be done. Next to that the best thing would be to send out about 2,000 women who wanted by industrious husbands. There were too many bachelors up there spending there spare time in shooting ducks. who ought to be doing something else for the prosperity of their country. (Roars of Laughter.) In reply to Mr. Bunster, the witness said that it was essentially necessary that a great many families should be sent to Manitoba, but they wante ed people of industrious habits, and there was plenty of room for all the surplus population of large cities.

The latest details of the Zulu victory at Isandula show that most of the English were killed by stabbing assegai, spear-like weapon, admirably adapted for hand to hand fighting. The savages first exhausted the ammunition of the English by firing at them from a distance and then fell upon them at close quarters. In less than two hours not a white man was to be seen. The blood-soaked plain was strewed with scarlet-coated corpses, over which the swarthy thousands swarmed in warlike triumph.

APRIL, 1879. Full Meon, 6day, 6h, 10m, Afternoon. Last Quarter, 18 day, 9h, 55m, Morning. New Moon, 21 day, 9h, 41m, Morning

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THE TIDES.—The column of the Mool's Southing fives the time of high water at Parrsboro, Corn-rallis, Horton, Hantsport, Windsor, Newport and

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

FOR THE LENGTH OF THE DAT.—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 MIGHT.—Substract the ime of the sun's setting from 12 hours, and to the emainder add the time of rising next morning

OBITUARY.

JAMES H. HUESTIS.

Again death has summoned away another of the aged ones of Wallace, N, S. Mr. James H. Huestis, father of the writer departed from earth on Sabbath March 23, 1879. He was born Septem. bet I, 1789, consequently was nearly ninety years of age. His father, Thomas Huestis, mentioned in Smith's History of Methodism, emigrated from the United States, shortly after the Revolutionary war, and settled in Wallace, where he died about 25 years ago, at the advanced age of 93. Of his four sons, two have passed away, the remaining two Peter and Nathaniel reside in P. E. Island. My father was closely associated with Methodism. from an early period of its history in Wallace. He was only two years old when the first Methodist preacher, (Mr Grandine) visited the place. In my grand. ed, and shortly after a glorious revival of religion took place. Methodism never takes bold of any place without a revival of true religion.

he became a church member, but it was when he was quite a young man. He must therefore have been connected with the church nearly 70 years. The writer remembers distinctly the morning on which he erected a family altar. That was about 47 years ago. He had been living for some time in a lukewarm state, but being revived under the ministry of the Rev. James G. Hennigar, he realized courage to pray in his family. As long as he was able to attend to the duty, it was not often neglected. For more than forty years he led the singing in all places of devotion where he was present. For fifty years there was no other place of worship in Wallace, but the Methodist church at the Harbour. For many years the Presbyterians occupied it regularly once a month. Episcopal ministers occasionally preached there. Methodism has never been secta-

My father has left ten children on the shores of time, three preceded him to the spirit world. His rugged constitution knew very little about affliction. But the weary wheels of life at last stood still. after a brief illness. His widow survives him, bending under the weight of fourscore years. The marriage union continued sixty-five years.

The writer has often heard his father speak with emotion and evident gratitude of the ministry of such men as Payne Bennett, Miller, Richey, Bamford, Snowball. Davies and others, who watched over the interests of Methodism in that region of country, when the sapling which God planted there was tender and required special attention. In connection with. their faithful efforts it grew a stately tree, some of the branches extending to the regions beyond.

The toils and the prayers of the pioneer band Have to us a rich legacy given; We shall talk it all o'er when with shall stand, Midst the glorified millions of Heaven.

His love of singing continued to the last. A near relative was singing the evening before he died when he aroused from seeming unconsciousness and seem ed greatly delighted. When asked if he desired to get better and live longer, he replied, "O, no, no, my peace is made with God-I am waiting. He selected the 735th hymn,-" Come let us join our friends taken in season.

Hale improved the event by a sermon on the text, "Let me die the death of the G. O. H. righteous, &c."

MRS. SARAH SNOWBALL.

A good man leaves an inheritance to his children's children-an inheritance more valuable than ancestral possessions or great wealth. Such an inheritance fell to the lot of the late Mrs. Sarah Snowball the subject of this sketch, and by her was increasingly prized with the advance of years. The historian of Methodism in N. Scotia thus refers to the paternal grand parents of Mrs. S.: "Previous to their departure for America Wesley had knelt in prayer with Mr. and Mrs. Wells, and with a hand on the head of each had com mended them to the Divine protection." These godly Methodists on leaving their Yorkshire home for a strange land, like Abraham, resolved that wherever thev might pitch their tent the Lord should have an altar. Accordingly we find the further record by the same author: " William Wells had a class in his own home at Point de Bute, frequently conducted public service, and when necessary, read the burial service in the absence of the minister." Mrs. S.—a worthy descendant of the third generation, was one of a large family, several of whom are still livingfour of the number having passed the allotted three-score and ten. Concerning her youthful life we have but little to record. While yet in her father's house she was made the subject of renewing grace. Not long after her conversion her hand was solicited by the Rev. John Snowball. from Yorkshire, England, who had then recently entered upon the labors of a Wes. leyan missionary in the Lower Provinces. To this worthy servant of God she became a help mate indeed, and by her genial disposition and judicious counsels did him good and not evil all the days of her life. She gave herself cheerfully to the privations and frequent changes at that time incident to the itinerant life of a Methodist ministry. While she greatly aided her husband in the discharge of his ministerial and pastoral duties, she looked well to the ways of her household. Whether her home was the humble one of fifty years ago, or the more pretentions one of later times, cleanliness and comfort were sure to reign therc. Her married life was a truly happy one, and though her husband was suddenly taken from her side a few years before her own removal, it was not until the last member of a large famfather's house the first sermon was preach- ily was honorably settled in life that her and you ought always to sleep with plenty sobbing. own end came. Mrs. S. was of a quiet and retiring disposition. Her piety was sincere and inoffensive. She was not insensible of her personal obligations to Christ, and yet she constitutionally shrank from I am not aware of the exact time when the more public duties that such obliga-

> Those who have met her in the social means of grace will remember with what unaffected diffidence she referred to her own spiritual state. Her words on such occasions were few but thoughtful and pervaded by a spirit of sincerity that none could fail to notice. Her views of her own piety were ever the most humble.

One very commendable trait of her character was her caution in conversation Her words were marked by the most conscientious adherence to truth and by a careful avoidance of anything that might damage the reputation of others. We have frequently had occasion to notice and admire this excellency of her character. Mrs. S. filled a prominent place in many social circles in Newfoundland and in this Province. and we venture to say that this feature of her character is prominent in the memories of her many friends. She made no pretentions whatever to literary qualifications, and yet we are assured that when her husband was busied in the pressing duties of a revival season in Newfound land her pen was busy in communicating the good news to the PROVINCIAL WES-LEYAN. She was an intelligent observer of everything affecting Provincial Methodism, and was strongly attached to its principles, its institutions and its ministry. The memory of the devoted fathers of our church in these Provinces was cherished with most affectionate veneration, and it was a rare pleasure to listen to her clear and animated recitals of their characteristics and their work. This excellent Christian woman spent the last few years of her life in Sackville, N. B., where, it is not too much to say, she is missed by old and young alike, as a mother in Israel, retaining in advanced years a heart full of generous sympathy and kindness for all. She passed away suddenly at the residence of her son-in-law, Mr L. Dickson, of Truro, N. S., April 11, 1878, in the 76th year of her age. D. C.

CROUP.—This disease is caused by the formation of a false membrane lining the wind-pipe, and obstructing the passage of the air, and is known by the shrill, croup sounding cough and rattling in the throat. This membrane must be removed by ex-pectoration. Take a double dose of ALLEN'S LUNG BALSAM every ten or fifteen minutes, which will reduce it, after taking a few doses. The Balsam will and has saved the lives of thousands of children attacked with Croup, where it has been

above," to be sung at his funeral. Bro. THE DOCTOR'S DIRECTIONS TO HENRY AND LIZZIE.

> [FIOM "A HAUNTED HOUSE:" HAMPTON TRACTS FOR THE PEOPLE.

> During a pleasure jaunt "the Doctor' happened on a pretty village which contaired a "haunted house." He quietly investigated the matter, traced the "ghost" to abad well, hired the well at a low rent, sunt an artesian well, and put the house in good order. He then made a bargain with a young man and his wife to take the house rent free and live according to di rections. The result was the twin-sisters ghosts, ignorance and superstition, were laid, he house was filled with lodgers, and Henry and Lizzie with their children constituted a happy and prosperous family.

"Ian oing to tell you just what I mean

by el anliness. "In the first place the house must be clean; there must be no decaying vegetables or fruit-no rubbish of any kindkept in the cellar; the air must be kept perfectly fresh and sweet, for you must not forget that it affects the air of all the rest of the house. Then be sure that your sink is clean; don't let the drain get stopped up, and once a day, wipe it out thorough clean and dry. It is a good plan occasionally to put a little chloride of lime down the pipe of your sink or washtub: but in using lime or carbolic acid, or indeed almost any disinfectant, you must be very careful on account of their poisonous properties.

"Don't let rubbish of any kind collect in the house; keep all your pantries and cupboards clean; don't get into the habit of pushing things away into holes and corners; and be sure that your beds are well aired and that the bedsteads are occasionally wiped off with hot water and soap. The only way to ensure your bed's being properly aired is to shake it up thoroughly when you first get up, turn back the mattress (I take it for granted that you are not so unwise as to sleep upon feathers), then open all the windows and leave the room for at least an hour before you make the bed. Empty all the slops every morning and wash out sloppails, etc., with clean water, taking care that any vessel which is used in the room during the night is kept covered. By the by, it is a bad plan to let such vessels stand in a wooden washstand or cupboard, for the wood soon becomes saturated with the smell, which is both disagreeable and unwholesome. Don't be afraid of fresh air by night or day; drafts are not such of air in your room, for the more you accustom yourself to the air the less likely you will be to take cold. Another safeguard against colds is warm clothes, and I advise you, both in summer and winter, to wear woolen underclothes, heavy or light according to the season.

"Butthen, von know, if you don't take care of your skins putting on flannels won't help you—and if I insist upon your washing yourselves thoroughly every day, or at least three times a week, you must not think that I am making a great deal of unnecessary trouble. If you want to be well and keep the baby well you must look out not only for dirt which comes from the outside but also for dirt which comes from the inside, and you must keep the pores of the skin open so that all the waste matter for which they are the proper channel of escape can easily be got rid of. Wash yourself and the baby often and carefully and change all your underclothing at least once a week; oftener, if

you find you can afford it. "As to your food I should like to saw good deal, but I can only give you general directions and then trust to your common sense. Eat oatmeal, mush, hominy, rice and all that sort of thing, with all the milk you can yet; potatoes, and indeed almost all kinds of vegetables and fruit, boiled or uncooked, as may be, once a day, if possible. Eggs, of course and bacon and ham, but not too much fresh pork; and remember Lizzie, that you are not to waste time and material in making pies and cakes. Plum puddings you can always have; but in cooking food of any kind you must realize that every thing depends on the cook. Don't fry when you can help it:

Boil, broil or bake, For health and economy's sake. Have your meals always at regular times and don't eat at all times. Take coffee. tea, or cocoa with your meals, but don't

drink anything between meals-no Henry,

not even an occasional glass of whiskey."

"MY BRUDREN, I was passin' fru de paster dis mawnin' and I saw a mighty fine bush o' huckleberries, and I thought I would tote some of 'em hum to de ole woman, and I hadn't no basket nor nuffin to pick 'em in, and I looked aroun' and to pick 'em in, and I looked aroun and foun' a shingle, and begun for to pick off de berries and put 'em on dat shingle; but dey'd roll off jes' as fas' as I put 'em on, and I brung no berries hum to de ole woman. Brudren, your prayers is jes' like pickin' huckleberries on a shingle; dey roll right off; dey don't none ob 'em go hum to de Heabenly Farder."

THE YOUNG FOLKS.

WANTED.

One day Johnny came home from school crying very hard. His mother thought the teacher must have whipped him, or expelled him from school or that some big boy must have stoned him.

"Why, what is the matter, my dear?" she asked with concern and compassion. Johnny returned no answer except to cry harder.

"Wby, my sweet," she persisted, drawing him to her knee, "tell me what it is., "There's no use telling." said Johnny, scarcely able to speak for tears and sobs. "I can't have it."

"Have what? Tell me. Perhaps you can have it," she answered, in a tone of encouragement. "Tell me what it is."

"No. no. no." said Johnny, in a tone of despondency. "I know I can't have it." Then he put his hands to his face

and cried with fresh vehemence. "But tell me what it is, and, if it's possible, I'll get it for you."

"You can't! you can't! oh, you can't!" Johnny answered in despairing accents.

"Is'nt their any of it in town?" asked mamma. "Lots of it," said Jonnny, but you

can't get me one." "Why can't I?"

"They all belong to other folks," said Johnny. "But I might buy some from some-

body," the mother suggested. "Oh! but you can't," Johnny insisted, shaking his head, while the tears stream-

ed down his face. "Perhaps I can send out of town for

some," said the mother. Johnny shook his head in a slow, de-

spairing way. "You can't get it by sending out of Then he added, passionately: Oh, I want one so bad! They're so handy. The boys and girls that have 'em do have such good times!"

"But what are they? Do stop crying and tell me what they are," said the

mother, impatiently. "They can just go out every time they want to, without asking the teacher." he said, pursuing his train of reflection on the advantages of the whatever-it-was. "Whenever the drum beats they can go out and see the band, and when theres an organ they can get to see the monkey; and they saw the dancin' bear; and to morrow the circus is comin' by, and the elephant, and all of 'em that has 'em will get to go out and see 'em, and me that havn't got 'em will have to stay in and study the mean old lessons. Oh, it's awful!" and bad things as they get credit for being Johnny had another passionate fit of

"What in the world is it, child, that you're talking about?" said his mother, utterly perplexed.

But the child, unmindful of the question, cried out: "Oh! I want one so bad!"

"Want what? If you don't tell me, I'll have to lock you up, or do something of the kind. What is it you want?" Then Johnny answered with a per-

cough-I want a whooping-cough. "A whooping-cough!" exclaimed his mamma, in utter surprise. "A whoop-

fect wail of longing: "It's a whooping-

ing-cough!" "Yes," said Johnny, still crying hard. I want a whooping-cough. The teacher lets the scholars that have got the whooping-cough go out without asking when-ever they take to coughing; and when there's a funeral, or anything else nice going by, they all go to coughing. and just go out so comfortable : and we that haven't any cough, don't dare look off our books. Oh, dear! oh, dear!"

"Never mind," said mamma, soothing. "We'll go down to Uncle Charley's room at the Metropolitan to-morrow and see the circus come in. The performers are going to stop at that hotel, and we'll have a fine view."

At this point Johnny began to cough. "I think," said his mother, nervously, "you're getting the whooping-cough now. If you are, you may learn a lesson before you get through with it-the lesson that there is no unalloyed good in this world, even in a whooping-cough." -SARAH WINTER KELLOGG, in St. Nicholas for March.

THE RUNAWAY PANCAKE.

Every country has its own steek of quaint, fanciful tales, handed down from mothers to children for many a generation. Among the simple Norwegians, these traditional tales abound, and one which may amuse our young readers runs as follows:

There was once a mother who lived above all things to make her children happy, and one day she promised them a fine large pancake.

"It will be such a fat pancake," said the mother, tossing it into the pan. She thought it was only an ordinary pancake, whereas I must get you to believe it was most extraordinary and uncommon, for it could hear and understand all that went on.

"You don't believe it?" but then I must tell my story as it is told away in Norway, perhaps in the long days of summer, or in the winter, when there dered crying to its beloved !" is scarcely any day at all.

The pancake knew perfectly well that

the prospect at all, so it sprang out of the frying pan, and rolled quickly to the door, and then out upon the steep road, which was fortunately all "downhill" from the cottage. The woman and her children had stood quite still from astonishment for a moment, so the pancake got the start but only for a moment, and then they were all in full pursuit, crying, "Stop! stop!"

Of course such a sensible pancake was not likely to do anything of the sort; away it went, and so quickly that it was soon out of sight, and the hungry children went back to the cottage shedding tears of disappointment, for I am afraid there was no flour or eggs to make another!

As the pancake rolled along, an old man came towards it, and he cried 'Stop," for it seemed a pity that it should not be turned to good accounts and be eaten; but it was no use. A cock and hen, a duck and drake, a goose and gander, all in turn rushed out hoping to get a meal, yet the pancake escaped them every one, and went down the hill faster than ever.

At length a pig came to meet it, and instead of crying "Stop," he said, Good morning," so we must conclude he had received some sort of education, and was tolerably well bred.

"Good day, piggy," replied the pancake: but it was much too cautious to stand talking.

"I think we two had better keep company through the wood," said the pig, trotting after it. "Tuey tell me it isn't safe to go through it alone." There was no doubt that the pancake wished to be safe. Why else did it jump out of the frying pan? So now it became alarmed and sighed, " Ah me! what shall I do?" as they came in sight of a running brook.

"If you like to sit on my snout I'll ferry you over," said piggy, turning back; and the pancake agreed, for she was still desperately afraid of being caught and eaten. But what pig could resist a pancake within such easy reach of its mouth? Not this one, at any rate; so giving a toss to his head, he sent the pancake down his throat, and thus end-

ed its adventures forever. I don't know if any of the little caildren can find a lesson in so fanciful a story, and yet suppose we try. Surely it must be the old, old lesson of how foolish it is to seek to escape what we ought but do not like to do. Something is too hard, too disagreeable for us; we wish we could have the time over again. If this had been a really sensible pancake, I am quite sure its last thought, as it slipped into piggy's mouth, would bave been, "Dear, dear! I wish I had stayed in the frying-pan. It would have been better to make a dinner for those poor children, than to be swallowed up by a treacherous friend."-Obser-

A BIRD ON HER HAT.

"Who was at church to-day?" O. Flora Keith was there, and she wore a dear, little, red bird on her hat."

And then my thoughts drifted away to the gloom of a forest of pines. I saw the sparkle and dash of the stream that swept out of sunshine and into the shade. I followed its windings among cool and mossy stones and heard the music of its tiny cataract, its spray fell like dew upon my fingers. The volatile, bewitching, inexplicable odors of the wild-wood hung heavy upon each breath.

Scarcely frightened at my approach the brown rabbit lingered to gaze upon me with his innocent soft eyes, ere he leaped leisurely away.

Flowers, too pale to blossom in the light, glistened upon their fragile stems and cast their dainty petals to the ground, upon the slightest touch.

And here, withdrawn amid the mysteries of silence, was builded a little brown nest, delicate lichens and reedy grasses, without: in its linings a wonderment of fleecy softness and warmth. To place my hand upon it I did not dare, nor to stir the low bough where it rested. Not even in fancy, would my heart let me grieve that mother's heart. whose little life hung rapturously around her four gray treasures. I stood

I saw the airy snare that cunning hung to fetter the bright wings: I heard the rudely-snapped note of the wild, glad melody; I felt the flutter of fruitless striving; I beheld the appealing glisten of the terror-haunted eyes, the agonizing quiver of the tiny breast. Later, I saw a shining dart pierce

through the scarlet plumage and a few drops, not less vivid, stained a deeper hue across the burnished throat. saw the close shut wings robbed of even this one poor solace of brief resistance against this last, fierce agony. Not a plume must be ruffled!

The depths of the dark old pine woods are haunted depths. There love, in a moaning music, pleads on forever. There are those who will tell you it is the sighing of the winds among the boughs but my heart makes answer; "It is the soul of the mur-

And who was at church to-day? "O, Flora Keith was there and she it was made to eaten and it did not like wore a dear, little red bird on her hat."

TEM:

THE "SWEE

BY REV. In the city Maron, a priest wines of the vin his store-room, others a dark sweet (edus) to was the strength required, when of water be add Other wines, it i tion of water, bu proportion than parts to one of w even deliciously wine had great was unadulteral he adds that it gods. When Ulysses

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when nothing sh this wine could p to rid him of this Ulysses, with a defound himself in ay by day the C n the flesh of d of Ulysses' c r, that hero r some means o that this e im-to ply the C wine, a goatskin of tune, he had with h hand the Cyclops leank. In a mo dry; then with sav Pleased in heart Ulysses filled to th and time. The To the brim

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own advantage

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frightened at my approach rabbit lingered to gaze upon innocent soft eyes, ere he

too pale to blossom in the ned upon their fragile stems their dainty petals to the on the slightest touch.

withdrawn amid the myslence, was builded a little delicate lichens and reedy thout: in its linings a wonfleecy softness and warmth. y hand upon it I did not stir the low bough where it t even in fancy, would my e grieve that mother's heart. e life hung rapturously our gray treasures. I stood

airy snare that cunning er the bright wings; I heard snapped note of the wild, ; I felt the flutter of fruit-: I beheld the appealing e terror haunted eyes, the uiver of the tiny breast. saw a shining dart pierce scarlet plumage and a few ess vivid, stained a deeper the burnished throat. 1

. . . .

se shut wings robbed of poor solace of brief renst this last, fierce agony. must be ruffled! ns of the dark old pine haunted depths. There

oaning music, pleads on ere are those who will tell e sighing of the winds oughs but my heart makes t is the soul of the murto its beloved !"

was at church to-day? Keith was there and she little red bird on her hat."

TEMPERANCE.

THE "SWEET" WINE OF HOMER INTOXICATING.

BY REV. O. M. COUSENS.

In the city of Ismarus, dwelt one Maron, a priest of Apollo. The choicest wines of the vintage found their way to his store-room, and he had among others a dark red wine deliciously sweet (edus) to the tasto. So great was the strength of this wine, that it required, when used, that twenty parts of water be added to one of wine. Other wines, it is true, required addition of water, but not usually in greater proportion than two or at most three parts to one of wine. Though sweet, even deliciously so (meliedea), yet this wine had great strength, and this not because of mixtures, for Homer says it was unadulterated (axerasion), and he adds that it was a drink for the gods.

When Ulysses was present in the midst of Maron's household, the cupbearer regaled him with a draught of this excellent wine, and when the hero expressed his delight therewith, Maron out of gratitude for Ulysses' sparing his life and that of his household. brought forth as a present from his store-room twelve jars of this very wine. As Ulysses accepted this, he thought to himself, "Now it may be that I shall some time, in a defenceless moment, be at the mercy of some savage of gigantic size and strength and devoid of all feeling of humanity or sense of honor. In such a case this wine may well avail."

This need did actually occur to Ulysses in the cave of the Cyclops, when nothing short of a goat-kin of this wine could probably have availed to rid him of this savage foe. Here Ulysses, with a dozen of his followers, found himself imprisoned. And as day by day the Cyclop gorged himself upon the flesh of one freshly slaughtered of Ulysses' companions after another, that hero rallied his wits to devise some means of deliverance. It was then that this expedient occurred to him-to ply the Cyclops with this very wine, a goatskin of which, by good fortune, he had with him. From Ulysses' hand the Cyclops took the cup and drank. In a moment he drained it dry; then with savage glee he smacked his lips and asked another draught. Pleased in heart to do that same, Ulysses filled to the full the cup the second time. The second time the Cyclops returned it dry and asked it filled. To the brim Ulysses handed back the cup the third time filled. Now the this disease every family should keep s wine began to show its strength as the senses (phrenes) of this mighty man ance of sore throat, A preparation called felt the same. Immediately they gave DIPTHERINE has been placed before the way. Then in that stupid state which now ensued, wine and bits of flesh issued from his mouth as he lay senseless on the ground, much as with drunken wretches any time or anywhere. After Moab is drunken, Jeromuch says (48; 26): "Moab shall wallow in his vomit." Afterwards, when with a friend referring to this event, the Cyclops said, "Ulysses for his own advantage overpowered me

with wine." Some modern writers in referring to the first portion of the incidents above narrated, do so to illustrate that the sweet (meliedea) wine used was not intoxicating. It is only necessary to quote the whole to perceive that the wine called honey sweet, etc. (meliedes) was, after all, an intoxicating drink.

Hector returns within the gates of Troy wearied from hard conflict. His mother greets him and urges on him sweet (meliedes) wine, adding. "To wearied men as thou art wearied defending thy kinsmen, wine greatly increases strength." It is no doubt to a condition of drunkenness Hector alludes when, in declining the wine, he gives as a reason, "Lest I forget my strength and valor."

The mother had observed, no doubt, something of the stimulating effect wine has, and made the same mistake often made nowadays of regarding such as real increase of strength and courage, while Hector, who had seen more of such effect in actual experience, asserted what we know now to be the fact, that far from increase of strength and courage therefrom, strong drink really occasions the loss of both.

Homer puts it into the mouth of Antinous to say, in addressing another guest at feast: "This honey-sweet (meliedes) wine does you mischief; some it deceives, and it conquers any one whose mouth is too much open and who drinks without due stint. To illustrate this he goes on to adduce the instance of Eurytion, the famed Ceataur, in the hall of Pirithous, when he had misled his senses (phrenas) with wine. " Mad with wine, he did bad things under the roof of Pirithous. Yet surely he, overcome with wine, brought the evil on himself." "Such great suffering," adds Antinous to his fellow-guests, "I make known will fall on thee." Unintoxicating wine could hardly have been the theme of discussion in all this, and yet, as Homer says, it was

honey-sweet (meliedes).

One thing Anti-us utters in the above quotation nich is quite significant, and that s that "This wine conquers any ose who drinks without due stint (airma). We have heard this urged lefore. To use "due stint" in dripling is the advice urged by all modrate drinkers, and practiced but by few. Because of failing to find the proper limit in taking wine, wisdom, valor and strength have all sank to the dust. Because of this difficulty, no doubt, is Solomon's advice (Prov. 23: 31): "Look not on the wine." Solomon then adds a fact which Moses Stuart brings and Moral Topics. By the Rev. H. R. Bur ton. Twenty five illustrations. adds a fact which Moses Stuart brings out in his translation of this passage—
"When it goeth down smoothly." This going down smoothly may afford some explanation of Homer's use of honey sweet (meliedes). If Homer simply means that which is gratifying to the palate, then both authors mean the same thing, for, as we have found, the sweet wine of Homer is intoxicating, and it is certainly of intoxicating wine Solomon is speaking in Prov. 23: 31.

COUGHS AND COLDS .- At this season when coughs are so prevalent, an effectual remedy, and one easily obtained, is Perry Davis' Vegetable "Pain-Killer." It is no new nostrum, vended by unknown agents. but has stood the test of over twenty years; and those who use the article internally or externally, will connect with it grateful recollections of its worthy inventor.

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11 p m

Rev. James Sharp

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By Rev Wm Ryan—George Boyle, Mrs Brangman, Samuel Holt, Albert Inglis, Miss Rankin, Mrs 8 Trott, Mrs Carris, G H Gibson, S Higgs, J M Hayward, Miss Hayward, James Musson, J. B (Juterbridge, Outerbridge & McCallan, J J Outerbridge, Dr Outerbrige, Mrs Inglesby Scon, Geo Spurling, Mrs Isaac Smith, R J Tucker, Wm Outerbridge.

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Jeremiah Harnett, John Harnett, John Jackson, EL Lebrecht, E. Motrser, Mrs J. B. Steed, A.
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James Lockhart, 2. A F Smallwood 2, Mr, Elsdon 2 J W Smith 2, Miss Thompson 2, R Doane 2, Mrs. Sargent 2, C Kaizer 2, Mrs C F Allison 4, T B Simonson 4.

MARRIED.

At the M. thodist Parsonage, Murray Harbor South, P. E. I., on the 29th of March, by the Rev. John C. Berrie, Miss Mary Nicholson, of Springfield, Lot 59, to Mr. John G. D. LeLacheur, of Guernsey Cove, Murray Harbour.

On the 3rd inst. at the residence of Mrs. Thomas Scott, by the Rev. W. Alcorn, John Foulds, to Sarah J. Scott.

At the same place and time, by the same, James Scott, to Martha Horton, all of Spring Hill Mines. At the Methodist Parsonage, N. E. Harbour, March 25th, by the Rev. Jumes Scott, Mr. James Mason, of Shelburne, to Miss Hannah E. McKenney, of Red Head.

DIED.

Of diphtheria, at Royal Artillery Park, Halifax, Saturday, April 5th, Cecil May, aged 2 years and 7 months; Gertrude Lucy, aged 5 years and two months; and on Sunday, April 6th, Gwendoline Olive, aged 7 years, beloved children of Licatemant Edgar and Rose Holford Walker. A fourth child has since died of the same disease

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Total Liabilities to the public

Net Surplus for Security of Depositors and Investing Shareholders \$20,610.55

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STEAM COMMUNICATION

MAGDALEN ISLANDS.

Tenders for Fortnightly Mail Service.

Tenders addressed to the Postmaster-General. will be received at Ottawa, until noon or

Friday the 11th April next. for the conveyance of Her Majesty's Mails by Steamer, once a Fortnight each way, during the season of navigation, between

PICTOU, N.S. and the MAGDALEN ISLANDS

under a proposed contract for three years, com-mencing with the opening of navigation, 1879. The steamer employed in this service is to call at Georgetown on each trip, both going to and coming from the Magdalen Islands. The steamer will also be required to remain one day at the Island, and while there to carry the mails from Amherst Island to Grindstone Island and back. The tenders to give a full description of the steamer offered for the service, specifying the tonnage, speed, and accommodation for passengers and freight; and also the price asked tor each round trip to the Islands and back over the above

described route.

Further information as to the conditions of the proposed contract may be obtained at the office of the subscriber.

Tenders for Weekly Mail Service.

Seperate tenders will be received by the Post-master-General on the same date for a weekly steam service between Pictou and the Magdalen Islands via the same route, and on the same conis, otherwise, as those of the pr

for a fortnightly service.

It will, however, be an additional stipulation of the proposed weekly contract that one trip per month shall be made to and from GASPE BASIN or PERCE, instead of Pietou, should the Post master-General require it.

F. M. PASSOW, Post Office Inspector.

Post Office Inspector's Office, Halifax, 19th March, 1879.

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ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows :-At 8.25 a.m. (Express) for St. John, Picton, and intermediate points.

At 1.30 p.m. (Express) for Rivere du Loup, Quebec Montreal, and the west. At 5.30 p.m. (Express) for St. John and intermediate stations.

WILL ARRIVE :-At 8.20 p.m. (Express) from St. John, Pictou, and rmediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations,

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M oneton, N.B., Nov. 13th., 1878. nov 23

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SSETS 31st December, 1877 \$25,233 07 RESERVED FUND to Rest 5,090 90

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No. 2-Situated about Two miles East from No. 2—Situated about Two miles East from Lawrencetown Station, on the Main Post-road containing about 110 acres of LAND, 50 of which is in a partially improved state and the balance well-covered with superior and valuable timber, fencing and some hard wood, well watered, good variety of soil well adapted for tillage, and suited to different crops. There being no buildings on this place at present but an abundance of building material which will enable a purchaser to build at a very small outlay, and with many would be material which will enable a purchaser to build a a very small outlay, and with many would be a decided advantage, indsmuch at they can build to suit themselves and do much of the work at times when the farm-labor would not be interfered with taken, together this place is a rare chance for any man wanting a good farm in a good neighborhood easily worked, being level and free from stone and at a low price and easy terms.

at a low price and easy terms.

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Rev. A. W. N Editor

VOL.

OUR ENG

DEAR MR. E pected report of of the House of 1 has just been is terest is attach paper, and it wil influence on pub mittee met freq on both sides, o the question, an lished its conclu dations. It is that the report small degree of minds of license who feel their their trade expetemperate and striction and in commended, bu arouse much en

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