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Editor and Publisher.

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No. 15

FULL REDEMPTION.—IS IT ATTAINABLE?

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 sin— from its guilt, from its power, and its inbred, 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 change or annihilate it at pleasure, or 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 created worlds, 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." "They that love the Lord thy God with all thy heart," &c. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here are God's requirements. Are they impracticable? "Would He make such demands of fallen beings, under a dispensation of remedy, amid the condemnations of the law and the rich provisions of the gospel, with no purpose but to tantalize us? Would he teach us that it is His will that we 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 ye 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. 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 cleanse 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 declaration. "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." 1 John i: 7. "The precious blood of Christ," is a sufficient answer to all our unbelieving fears, with regard to our entire purification. And this brings us to the great object of Christ's mediatorial work. Zacharias under the full inspiration of the Holy Spirit, made the important declaration that the Lord "hath visited and redeemed his people,"—"that we should be saved from our enemies"—and "might serve him without fear" (with perfect love) in holiness and righteousness before him, all the days of our life." Luke i: 68, 71, 78. The promise,

the covenant and the oath of God, have 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 Lord 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 allied with them, and all the strength and power of their enmity and depravity 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 whom they had begotten in the gospel, quite frequently insert petitions, with the instructions, that they may be partakers of this precious fulness. In writing to the Ephesians the Apostle prays:—"That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness 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 you." 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. v: 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 calleth 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 confidently expect them to be answered, for the spirit shall only inspire petitions, which shall certainly be granted.

5.—Full redemption has a prominent place in our Hymnology. Sections VII and VIII of our Hymn Book, contain one hundred hymns, are entirely devoted to this theme; while many, in other sections, directly refer to it. Hence we find that the number of hymns is greater on this theme than upon any other. This fact very clearly indicates the importance attached to the subject of full redemption, by

the writers and compilers of our hymns, 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 of all our people, and which is so constantly 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,
My longing heart is all on fire,
To be dissolved in love."

When the desire of the soul, become thus vehement, the ardent hope is soon lost, in happy realization.

"Thou dost this moment save,
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 I 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 moment you implicitly trust Him. Two questions 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 testimony of reliable witnesses, who have lived for years in its conscience possession?
J. M. PIKE.
Minutiae, April 4, 1879.

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 many signs of an impending general election, and all parties are preparing for a fiercely contested battle. The present session has not been of any very great interest so far. The Government having entered into war, it has not been considered prudent in the present crisis, to have a great debate either upon its cause or the reason of the terrible disaster which has befallen our troops. Before long there will be a full and searching investigation into all matters connected with this sad business, but at present there is now intense anxiety to hear of the safe arrival of the reinforcements which have 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 the whole question, and after an able 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 FRANCHISE.

This is another question upon which there is a marked advance in the sentiment of public men and a determination as speedily as possible to do away with the glaring inequalities between the qualification of voters of town and country. A new Reform Bill will be on the programme of next Parliament,

but the present House appears disinclined to grapple with this, or any other great question which will require close application and unpleasant reckonings with their constituents in the 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 debate 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 initials 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 Bible women, and by other forms of Christian and philanthropic effort the deceased was well known, and was made extensively useful. Her death is widely mourned, and at the interment there was gathered from far and near, a large company of former companions in holy toil, as well numbers of those who at present find employment under direction of societies instituted and superintended almost to the last by the devoted and untiring one whom the Lord has now called up higher.

THE REV. W. FRAUTER.

Much interest has been expressed in reference to the death of this most venerable minister, who lived on to see the beginning of the one hundred and second year of his life, and the seventy seventh of his ministry. Attention has been forcibly drawn to the many events of absorbing interest which have transpired in the course of that one life. One fact alone will show over what a wide space of time Mr. Frauter's memory and personal acquaintance have ranged, for he was in the company of the first President of the Wesleyan Conference after the death of Mr. Wesley, and he also received a visit from the distinguished minister who now in 1879 is the holder of that high office. The deceased minister continued up to the close of his life in possession of his faculties, and was held in high estimation by his brethren.

THE ROYAL MARRIAGE

has excited much attention, and is an event which afforded much satisfaction to the nation. The Duke of Connaught has spent many years in barracks and camp in the attainment of a knowledge of his soldierly profession. The bride is the daughter of the famous "Red Prince" of Prussia, and her close relationship to the Imperial family of Germany appears to greatly delight the people of England. The 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 said, by the way of Darmstadt, to enable her to visit the grave of her 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 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 leaping to the altar proceeded to cut every thing upon it to pieces. The unfortunate 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 20th of March the subscriptions thereto 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 preach before he had really become a bishop. I was fresh from the study of "De Oratore," and I looked long and raptly for the Grecian 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 whirled 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 chin resting on his hands, and his eyes following every motion of the preacher with the flash of the eagle. Taylor was sometimes a terrible auditor, and he had clearly come that day determined to be taken in by no shams. I have seen him knock a famous preacher completely out of himself by simply looking at him. A New England philosopher sat near me, who had settled back into his seat as Franklin settled back before Whitefield. But the preacher that day saw no criticism nor philosophy. 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 oratorical; his pronunciation and intonation were not *Boatness*; the crack of his arm was not in the *Everest curve*, nor his gesture in the *Higharth line*; but he gestulated as if swimming the waters on which Daniel saw the man clothed in linen standing with his right hand and his left held up to heaven, and swearing by Him who liveth forever. Now his voice wailed with the heart-break of Getsemane, and then his forehead ridged and blackened with the very thunders of heaven, and his eyes fairly glowed with the Ezekiel flame. At once we saw that, like Daniel and Ezekiel, he was "looking unto Jesus." And where he looked we began to look, whether we would or not. Taylor looked in spite of himself; my philosopher looked, 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, terrestrial and celestial, past angels and arch angels, cherubim and seraphim, and Taylor raised his head from his cane and reverently bowed to rank after rank as they passed, till at last we saw afar

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

and as we drew near and saw "the likeness 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 mean?" He answered something in a husky whisper, and I thought he muttered "Sophomores," 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 merchant and engineer, respectively, of 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 Grimalley's own balloon, 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 lifting capacity of this great aerostat, with coal gas of suitable density, will be over 300 pounds.

CAPE TOWN, March 18, via Maderia, April 6.—Oham, Cetewayo's brother, with his eldest son and three warriors, surrendered 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.

GENERAL READING
THE BEGOTTEN OF THE FATHER.

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

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 Trine God is the mystic cherubim 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, infinitely 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 Father (here are two persons) are one" here is oneness and no division 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 I 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 speaking—the Son spoken to and the Holy Spirit descending 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" (saith 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 *humiliation* "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 Christ 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-fruits of them that slept," again, Paul in his sermon in Acts, speaks not only of Christ's Resurrection from the Dead but also of His "being raised up again." Now, Jesus was not raised from the

Dead again or second time, but in fulfillment 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 God the Father, when "He is exalted 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 for ever and ever the inference I think 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 fulfillment of the promise aforesaid. and that at His birth, He was declared by the angel not only to be "that Holy 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 to 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 Melchizedec" to receive *spiritual* tythes from Abraham and his 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 co-existent 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 inseparable, 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 the fullness of the sun have all the world received and light for light, so out of the fullness of God our Sun and Christ our light, have all we received grace for grace. The sun is ever full and the same as from the beginning so is God and Jesus the same, yesterday, to-day, and forever." There is one sun which is in all and through all in the world so

is Christ, with the Father and the Holy 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 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 the light of the sun comes to us through the surrounding atmosphere, so the Holy Spirit 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 hath 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 Spirit, 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. Editor that it is not required that we believe How God is, but that He is, and is a rewarder of those who diligently 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 moment's 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 and land them safely on the other side of the flood; and if you judge by many 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 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 paralyzed, 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 it 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 indispensable 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 are. Church members have been breaking down in Maine, in Massachusetts, in Connecticut, and even in New York; and many criticisms have been made in respect to the fact that churches do not any longer answer the end of their existence, and that they fail to hold up their members.

Why, the best agricultural industry in the world cannot prevent floods, nor droughts, nor insect summers, nor blight, nor murrain; but it does not follow that the church is altogether bad because men break down under such extrinsic influences as have been at work among us. When great wars

have disjoined the morality of a great continent, when gross immoralities 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 religion.

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 ministry through this country is immeasurable.

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 and 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 unsympathized 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 declaration that "Godliness is profitable unto all things, having promise of the life that now is and of that which 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 the place of the preaching of the Gospel in Christian churches! You might as well propose to obliterate the stars, and use glow-worms at night to light up the darkness!

A LADY'S REASON FOR NOT DANCING.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.
2. Dancing would lead me into very close contact with very pernicious company, 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 whom.
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 unites 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 about it and thank us for the advice.

FAMILY READING.

GOOD FRIDAY HYMN.

O Sacred Head, once wounded,
With grief 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 I am dying,
O show thy cross to me!
And for my sinner 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 unsealed;
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 hath destroyed
The shafts that once could slay;
Sing praise! The tomb is void
Where the Redeemer lay.

THE "I WON'T" OF THE ENGINEER.

BY S. E. B.

A country pastor thus speaks of his experience:—

"Among my parishioners was an engineer 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 God."

The honest frankness of one of our honored pastors with an inquiring soul was rewarded by the saving of that soul.

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The honest frankness of one of our honored pastors with an inquiring soul

INTERNATIONAL 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.

11, 12. Do know. The custom had been established by one of the earliest kings of Media, and afterward adopted by the Persians.

JOYFUL NEWS FOR THE AFFLICTED. PORT GEORGE, ANNAPOLIS CO., M.S., June 12th, 1878.

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood,

Two months ago I was afflicted with a severe case of Rheumatism, which was cured by your No. 1 Syrup.

Yours with gratitude, ISAAC B. SPINNEY.

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

life well-lived is working out some divine plan." 9. "We know not what great results may depend upon actions seemingly slight."

15, 16, 17. Jews that are present. The Jews have in every period of their history shown a fondness for cities, and would probably be quite numerous in the capital, since nearly all the Persian kings, like Cyrus, had shown them special favors.

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."

15. When the human laws and the divine conflict, we must obey the higher law." I perish. The utterance of not despair, but of resignation to the will of God.

16. "In the example of Esther note: 1. Decision; 2. Patriotism; 3. Courage; 4. Self-sacrifice; 5. Faith; 6. Belief in the power of prayer."

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SCROFULA,

Scrofulous Humor.

VEGETINE will eradicate from the system, every taint of Scrofula and Scrofulous Humor.

Cancer, Cancerous Humor.

VEGETINE has never failed to cure the most intractable cases of Cancer.

Canker.

VEGETINE has never failed to cure the most intractable cases of Canker.

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VEGETINE cures with wonderful success in the cure of this class of diseases.

Salt Rheum.

VEGETINE has never failed to cure the most intractable cases of Salt Rheum.

Erysipelas.

VEGETINE has never failed to cure the most intractable cases of Erysipelas.

Pimples and Humors on the Face.

Reason should teach us that a blotchy, rough or pimply skin depends entirely upon an internal cause, and no outward application can ever cure the defect.

Tumors, Ulcers or Old Sores

are caused by an impure state of the blood, and these complaints will disappear.

Catarrh.

For this complaint the only substantial benefit can be obtained through the blood.

Constipation.

VEGETINE does not act as a cathartic to debilitate the bowels, but cleanses all the organs, enabling each to perform the functions devolving upon them.

Piles.

VEGETINE has restored thousands to health who have been long and painful sufferers.

Dyspepsia.

If VEGETINE is taken regularly, according to directions, a certain and speedy cure will follow its use.

Faintness at the Stomach.

VEGETINE is not a stimulating bitter which creates a febrile excitement, but gently tonic, which assists nature to restore the stomach to a healthy action.

Female Weakness.

VEGETINE acts directly upon the cause of these complaints, invigorates and strengthens the whole system, sets upon the secretory organs, and always infuses.

General Debility.

In this complaint the good effects of the VEGETINE are realized immediately after commencing to take it, as it directly increases the quantity of the blood, and restores the vitality of the system.

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Prepared by H. R. STEVENS, Boston, Mass.

Vegetine is sold by all Druggists.

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NEW RICH BLOOD!

Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months.

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist, now travelling in this country, says that most of the Hens and Cattle Powders sold here are worthless trash.

DIPHTHERIA!

Johnson's Anodyne Linctus will positively prevent the disease, and will positively cure it in ten days.

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Nov. 17, 73 ly

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THE WESLEYAN 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.

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.

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.

It is announced authoritatively that "the question of the elevation of John Henry Newman to the cardinalate is settled in the affirmative."

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 statement, 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.

THEORY AND TEST.—Our American neighbors are (professedly) a democratic people. Their Declaration of Independence insists that all men are born free and equal.

A case of stern experience has come home to them lately, however. Ex-Governor Hubbard's coachman has run away with ex-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.

A large proportion of the Christian world is passing through a series of religious observances at this season, in remembrance of the most stupendous facts in Christian history. If proof be demanded of the world's faith in our Lord, it may be found in the multitudinous 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."

May our readers all obtain the energy 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.

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.

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 any more proficient than the rest, but rather in view of their intimate relation to our future ministry.

It will be seen that the Presbyterians have decreased relatively in the decade from 1861 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 forefathers, are apt to move off to a newer country to try their fortune.

period, to do more than furnish the veriest outline of the vast subjects upon which he treats. It does seem extremely desirable to extend the term of these theological studies so as to ensure a more thorough acquaintance with them.

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.

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 at Sackville.

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 estimate—the world's supposed divisions under religious names.

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.

In Nova Scotia in 1851, the Baptists numbered 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 280.8; 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; Presbyterians, 267.

It will be seen that the Presbyterians have decreased relatively in the decade from 1861 to 1871. The decrease is small; but there it is.

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, 50; Catholics, 184; Church of England, 223; Congregationalists, 6; Methodists, 250; Presbyterians, 217.

In 1871 the proportion was as follows: Baptists, 43; Catholics, 169; Church of England, 204; Congregationalists, 7; Methodists, 285; Presbyterians, 220.

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: Baptists, 7; Catholics, 856; Church of England, 52; Congregationalists, 4; Methodists, 28; Presbyterians, 38.

It appears thus that the Province of Quebec 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, 3; Methodists, 101; Presbyterians, 145.

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 Dominion, 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 1861 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 instructive 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 10.5.

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

Table with 5 columns: Baptists, Catholics, Ch. of Engld., Methodists, Presbyterians. Rows for Ontario, Quebec, N.B., N.S., and Totals.

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.

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.

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.

OUR CHURCH WORK.

PORT LAURENCE 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.

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.

swers were prompt, and could be heard by all; even the infant clearly that all could hear. One of these 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 churches, 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 greater 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.

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

HALIFAX.

THE tea meetings extraordinary in connection with Charles Methodist Church to which we referred a fortnight ago, came off most successfully. On Tuesday evening the congregational tea was attended by a large number of visitors. The tables presented a most attractive 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.

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.

On Thursday evening the remaining 300 children regaled themselves at the tables, and a first-rate programme of music, recitations, &c., was carried out. Mrs. Barry and Miss Elsdon conducted the music. The prizes were then distributed. We believe this is the largest Sabbath School in the Province, and in splendid working order.

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 legitimate 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 tax."

I claim to have some knowledge of our financial economy, and also of what has

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been done by the Missionary Board in reference 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 deficiencies which many of them are called to bear.

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.

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.

EDUCATIONAL MEETINGS.

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 issue of 29th ult.

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 foregoing article.

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.

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."

MR. EDITOR.—Will you be kind enough to find a place in the WESLEYAN for the accompanying extract from the Halifax (England) Courier of March 26th:—

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

best educational meeting ever held in Gibson, and was much enjoyed by all. Finances four times as large as last year.

ELOCUTION.

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.

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 one—upon his hearers, until the fleeting moments, and smallness of audience were wholly forgotten, and a deep sympathy aroused in every heart.

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.

The meeting at Marysville followed on Tuesday evening. Another very unfavorable night and small audience. Chair was taken by Rev. Mr. Brewer.

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.

MR. EDITOR.—Will you be kind enough to find a place in the WESLEYAN for the accompanying extract from the Halifax (England) Courier of March 26th:—

By the swamping of a boat near Ketch Harbor Sunday morning five lives were lost. On Saturday night Bombarrier Chesire, 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.

PROVINCIAL NEWS.

NOVA SCOTIA.

By the swamping of a boat near Ketch Harbor Sunday morning five lives were lost. On Saturday night Bombarrier Chesire, 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.

Mr. Pickles has resided in Westfield nearly four years, during which time he has worked up the school to a high standing, as the Government Grants year by year have shewn.

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

Intense sympathy with the bereaved is felt all over the town—deceased having made himself popular and won general esteem. Mr. Pickles was the son of a Wesleyan minister who labored in America fifty years.

A large quantity of apples have been shipped during the past fortnight to Glasgow from this locality by the barque George E. Corbit and McClellan, now loaded and about ready to sail from Annapolis.

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 gosh once more with angel steps, The path that reaches Heavens.

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.

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.

MINUTES, April 7, 1879.

DEAR BRO. NICOLSON.—In my first article on "Full Redemption," the types have made me say some things which I did not intend.

Some letters are omitted, such as in conscious; this, however, is of little consequence. But the change of words in two instances have changed the idea intended.

We have to congratulate our old friend, Chas. R. Ray, Esq., upon his handsome majority of 300 in the election to the Mayorship of St. John city.

At their last meeting the members of the Seamen's Union St. John resolved not to work for less than 25¢ per day after Monday next.

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

Similar meetings were also held in Marysville and Gibson, the particulars of which we are obliged to withhold for want of space.

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A day or two ago the following notice was published in our columns:— Killed in the Zulu War, in South Africa, on January 22nd, William Edward Nye, aged 31, a native of Portsmouth, England.

The mother and brothers of the deceased are residing in this city. An affecting incident regarding the death of this young man has come to our knowledge. By the mail previous to the one that brought the sad intelligence 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.

The Truro Guardian says: "Our enterprising workman, Mr. T. G. McCullum, has 3,000,000 feet of logs at his steam mill, besides 3000 logs at his mill on Salmon River."

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, 73 tons, which left Parrsboro 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.

OTTAWA, April 3.—The Immigration and Colonization Committee met yesterday. There was a good attendance of members.

Mr. Laidlaw 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.

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.

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The latest details of the Zulu victory at Isandula show that most of the English were killed by stabbing assegais, a spear-like weapon, admirably adapted for hand to hand fighting.

WESLEYAN ALMANAC

APRIL, 1879.

Full Moon, 6 day, 9h, 10m, Afternoon. Last Quarter, 15 day, 9h, 55m, Morning. New Moon, 21 day, 9h, 41m, Morning. First Quarter 29 day, 10h, 2m, Morning.

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

THE TIDES.—The column of the Moon's position gives the time of high water at Farrisboro, Cornwall, Horton, Hanston, Wausor, Newport and Truro.

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.

I am not aware of the exact time when 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.

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.

The tolls and the prayers of the pioneer band have to us a rich legacy given; We shall talk it all over when with them we shall stand.

above," to be sung at his funeral. Bro. Hale improved the text by a sermon on the text, "Let me die the death of the righteous, &c." G. O. H.

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.

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.

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.

CRUP.—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.

THE DOCTOR'S DIRECTIONS TO HENRY AND LIZZIE.

[FROM "A HAUNTED HOUSE." HAMPTON TRACTS FOR THE PEOPLE.]

During a pleasure jaunt "the Doctor" happened on a pretty village which contained a "haunted house." He quietly investigated the matter, traced the "ghost" to a bad well, hired the well at a low rent, sunk an artesian well, and put the house in good order.

"In the first place the house must be clean; there must be no decaying vegetables or fruit—no rubbish of any kind—kept 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.

"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.

"But then, you 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.

"As to your food I should like to say a 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 get; potatoes, and indeed almost all kinds of vegetables and fruit, boiled or uncooked, as may be, once a day, if possible.

"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 mornin' and I saw a mighty fine bush o' huckleberries, and I thought I would tote some o' em hum to de ole woman, and I hadn't no basket nor nuffin 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 Heavenly 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.

"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.

"Oh! but you can't," Johnny insisted, shaking his head, while the tears streamed down his face.

"You can't get it by sending out of town." 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!"

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

"What 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.

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.

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. I saw the close shut wings robbed of even this one poor solace of brief resistance against this last, fierce agony.

"O, Flora Keith was there, and she wore a dear, little red bird on her hat."

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.

"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. "They tell me it isn't safe to go through it alone."

"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 ended its adventures forever.

I don't know if any of the little children 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 to 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 have 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."—Observer.

A BIRD ON HER HAT.

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"O, Flora Keith was there, and she wore a dear, little red bird on her hat."

THE SWEET INTO

BY REV.

In the city Maron, a priest, wines of the vine his store-room, others a dark sweet (edus) to was the strength required, when of water be added. Other wines, in tion of water, but proportion than parts to one of even deliciously wine had great because of mixture was unadulterated he adds that it gods.

When Ulysses mid of Maron's bearer regaled his this excellent wine expressed his del out of gratitude his life and the brought forth as store-room twelve wine. As Ulyss thought to himself that I shall some moment, be at the age of gigantic si devoid of all fee sense of honor. wine may well ave

This need di Ulysses in the when nothing sh this wine could p to rid him of this Ulysses, with a de found himself in day by day the C upon the flesh of erod of Ulysses' c other, that hero r vise some means of then that this e him—to ply the C wine, a goatkin of tume, he had with hand the Cyclops drank. In a mo dry; then with sav of his lips and aske Pleased in heart Ulysses filled to the second time. The

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Hector returns w Troy wearied from h mother greets him, sweet (melicada) wit wearied men as the fending thy Kinamey crosses strength." I condition of drunke ludes when, in decli gives as a reason, " strength and valor."

The mother had of something of the wine has, and made often made nowadays as real increase of st age, while Hector, w of such effect in actu orted what we kno fact, that far from in ous to say, in add guest at feast: " (melicada) wine does some it deceives, and one whose mouth is to who drinks without c illustrate this he goes instance of Eurycion, ar, in the hall of P and misled his sense fine. "Mad with ings under the roof urely he, overcome w he evil on himself," offering," adds Antio acts, "I make ka see." Unintoxicating have been the theme l this, and yet, as H oney-sweet (melicada)

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TEMPERANCE.

THE "SWEET" WINE OF HOMER INTOXICATING.

BY REV. O. M. COUSENS.

In the city of Ispartus, 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 taste. 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 (meliodos), yet this wine had great strength, and this not because of mixtures, for Homer says it was unadulterated (aceration), and he adds that it was a drink for the gods.

When Ulysses was present in the midst of Maron's household, the cup-bearer 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-skin 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. Pleas'd 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 wine began to show its strength as the senses (phrasae) of this mighty man felt the same. Immediately they gave 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, Jeremiah 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 (meliodos) wine used was not intoxicating. It is only necessary to quote the whole to perceive that the wine called honey-sweet, etc. (meliodos) was, after all, an intoxicating drink.

Hector returns within the gates of Troy greeted from hard conflict. His mother greets him and urges on him sweet (meliodos) 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 (meliodos) 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 Cætaur, in the hall of Pirithous, when he had misled his senses (phrasae) with wine. "Mad with wine, he did had 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 (meliodos).

One thing Anti-ous utters in the above quotation which is quite significant, and that is that "This wine conquers any one who drinks without due stint (ai-ma). We have heard this urged before. To use "due stint" in drinking is the advice urged by all moderate 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 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 (meliodos). 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 effective 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.

Mr. Fellows is daily in receipt of letters of enquiry, from various parts, respecting his Syrup of Hypophosphites. One recently received, leads to the belief that the public mistake his meaning in reference to its effect in imparting superior energy to the mind. Where the intellect has been impaired by overwork or by kindred causes, the use of the Syrup, together with proper precautions in the use of food, clothing, exercise and rest, will restore full power to the brain and nerves. Superiority of genius consists in great capacity of brain for assimilating material from every quarter, and of developing in proportion, but as far as the greater number are not well endowed by nature, consequently lacking this capacity, it would be quite impossible to find cranium space for material necessary to constitute the brilliant genius. Hence, although the Syrup will assist in restoring the mind which is lost, it cannot change a natural born idiot into an intelligent man.

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PREACHERS' PLAN, HALIFAX AND DARTMOUTH. SUNDAY, APRIL 6th, 1879.

11 a.m. Brunswick St. 7 p.m. Rev. W. H. Heazlet Rev. S. F. Huestis. 11 a.m. Grafton St. 7 p.m. Rev. S. F. Huestis Rev. W. H. Heazlet. 11 p.m. Kaye St. 7 p.m. Rev. S. B. Dunn Rev. C. M. Tyler. 11 a.m. Charles St. 7 p.m. Rev. C. M. Tyler Rev. James Sharp. 11 a.m. Cobourg St. 7 p.m. Rev. G. A. Huestis Rev. S. B. Dunn. BEECH STREET, 330. Rev. C. M. Tyler. 11 p.m. Dartmouth 7 p.m. Rev. James Sharp Rev. G. Shore.

RECEIPTS for "WESLEYAN"

Henry Wilson, 2; Mrs D Scoboy, 1; J Westhaver, 2. Rev F H W Pickles. Mrs Sargent, 1; W T Crowell, 2. Rev A S Tuttle. Mrs Finlay, 2. Rev R Wilson. Wesley Hunt, 1. By Rev Wm Ryan—George Boyle, Mrs Brangman, Samuel Holt, Albert Lugin, Miss Rankin, Mrs S Trot, Mrs Carris, G H Gibson, S Higgs, J M Hayward, Miss Hayward, James Musson, J B Outerbridge, Outerbridge & McCallan, J J Outerbridge, Dr Outerbridge, Mrs Inglesby Scott, Geo Spurling, Mrs Isaac Smith, R J Tucker, Wm Outerbridge. Total 60.27. By Rev. E. B. Moore—W Black, W T James, Jeremiah Harnett, John Harnett, John Jackson, EL Lebrecht, E Mot-er, Mrs J B Steed, A R Thompson, S T White, E Bell, H Atwood, James Brown, Miss H Bell, G M Chesfield, F T Davis, W Hinson, H Hallett, J H Hallett, J Jackson, Ephraim Motyer, Capt J Richardson, Andrew Turnbull. Total 45.87.

Isaac Kent, 4; Fletcher Bent, 2; Paulus Lantz, 0.50. Rev H P Doane. Mrs Hayden, 2. Rev J S Allen. Woodford Purdy, 1. Rev R McArthur. W A Patterson, 2; Miss H A Taylor, 2; He-man Swain, 2. Rev R A Daniel. Elkannah Harris, 2; J B Mosher, 2; William Mounce, 2; Andrew Wier, 2; William A Mosher, 2; John Murphy, 2. Rev A D Morton, A.M. James Lockhart, 2. A F Smallwood, 2; Mr. Elson, 2; J W Smith, 2; Miss Thompson, 2; R Doane, 2; Mrs. Sargent, 2; C Kaizer, 2; Mrs CF Allison, 4; T B Simonson, 4.

MARRIED.

At the Methodist 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. LeLachur, 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. James 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 Lieutenant Edger and Rose Holford Walker. A fourth child has since died of the same disease.

E. BOREHAM, Wholesale and Retail dealer in Boots, Shoes, Rubbers &c.

The subscriber thankful for past favors, asks a continuance of the same, and on entering upon a New Year begs to acquaint his customers with his plans, which are as follows, viz:— 1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money. 2nd.—Our instructions are to misrepresent nothing. 3rd.—We shall wait personally on our customers as far as we are able. 4th.—Our aim as near as possible is to carry on our business on a cash basis, as we believe this to be the true one. 5th.—To good customers to whom it is inconvenient to pay cash on delivery, we will render monthly accounts. Payment of the same, within one week from the rendering of the bill (provided the amount is \$4.00 and upwards) entitles the customer to 5 per cent discount. 6th.—We do not wish (with very few exceptions) long accounts. 7th.—We refund money if goods do not suit (provided the goods are not soiled.) N. B.—Country dealers are requested to examine our stock and prices. Orders accompanied by cash or good references filled as near as possible according to order. Our establishment closes at 7 P.M. 10 P.M. on Saturdays. 332 Argyle Street 3 Doors North Colonial Market.

DURHAM CORN FLOUR! Has a world-wide reputation. And is distinguished for Uniformly Superior Quality. Brownie's Rock Cocoa!! Being Pure Cocoa will not thicken in the cup, is therefore a thin not a thick, pastry drink. It is one of the most nutritious and agreeable kinds of food which can be used in liquid form, and whilst admirably suited to the sick is a luxury to those who are in health. WM. JOHNSON, 23 St. Francis Xavier Street, MONTREAL, SOLE AGENT. April 13.

PROVINCIAL BUILDING SOCIETY.

OFFICE: ST. JOHN, N.B. 6 CANTERBURY ST. Abstract from Ninth Annual Report. Net Assets, 1st Jan., 1879 \$108,257.38 Total Liabilities to the public \$7,846.88 Net Surplus for Security of Depositors and Investing Shareholders \$20,610.55

BOARD OF DIRECTORS: W. F. BUTT, Esq., President. W. K. CRAWFORD, Esq., Vice-President. A. A. STOCKTON, Esq., L.L.B. JAMES H. McAVITY, Esq. W. H. HAYWARD, Esq. C. P. CLARK, Esq.

SECRETARY-TREASURER: Mr. F. S. SHARPE.

SOLICITORS: Messrs. A. A. & R. O. STOCKTON.

BANKERS: THE BANK OF NEW BRUNSWICK.

Loans made on Security of Real Estate

Money received on Deposit at Six per cent. per annum, withdrawable at short notice.

Debentures for sale in sums of \$500 and \$100 each, redeemable in five years, with Coupons attached bearing interest at Seven per cent. per annum, payable half-yearly.

The Ninth Annual Report, and Circulars containing full information, are to be had on application at the Society's office. ap 3 4

STEAM COMMUNICATION WITH THE MAGDALEN ISLANDS.

Tenders for Fortnightly Mail Service.

Tenders addressed to the Postmaster-General, will be received at Ottawa, until noon on 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, commencing 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 Islands, 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 for 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.

Separate tenders will be received by the Postmaster-General on the same date for a weekly steam service between Pictou and the Magdalen Islands via the same route, and on the same conditions, otherwise, as those of the proposed contract 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 GARPE BASIN or FERCE, instead of Pictou, should the Postmaster-General require it.

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

New Spring Goods.

WE ARE SHOWING THE CONTENTS OF 406 PACKAGES OF STAPLE AND FANCY DRY GOODS

Which are now ready for the inspection of City and Country Buyers.

ANDERSON, BILLING & CO., 111 and 113 GRANVILLE STREET, HALIFAX Wholesale Dry Goods Warehouse.

THE BEST MUSIC BOOKS.

THE CHURCH OFFERING.

BY L. O. KENNEDY, (\$1.25, or \$1.50 per dozen) has the best arranged and largest collection of Music for Episcopal Choirs ever published. 6 Vols. 10 Gloria Patri, 25 Gloria, &c., &c., all in Anthem Form, being 75 cents. Lessons in Charity, (60 cents.) Guardian Angel, (50 cents.) Coronation, (80 cents.) Calvary, (81), and Fairy Bridal, (50 cents.)

The present number of the WEEKLY MUSICAL RECORD is full of EXCELLENT MUSIC. Send 6 cents for it.

Richardson's New Method for the Piano-forte. (\$2.25.) Is the most popular ever issued, as proved positively by the sale of hundreds of thousands of copies of it. Examining it. Any book mailed for retail price.

OLIVER DITSON & CO., Boston. C. H. DITSON & CO., J. E. DITSON & CO., 711 & 843 Broadway, 923 Chestnut Street, New York.

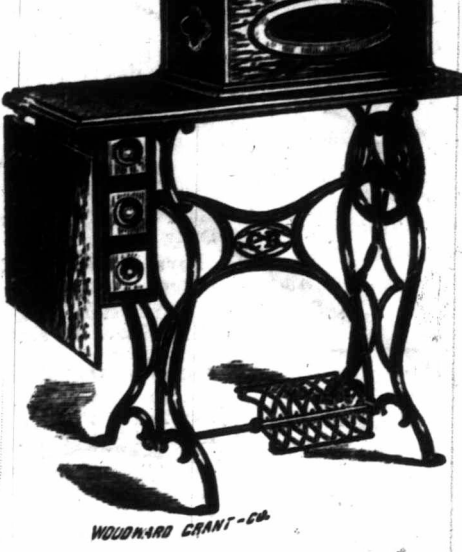
JOB PRINTING neatly and promptly executed at this office.

MILLER BROTHERS.

Charlottetown, P.E.I., or Middleton, Annapolis Co., N.S. IMPORTERS AND DEALERS IN SEWING MACHINES,

of both American and Canadian Manufacturers, over Twenty different kinds in Stock among which are

THE RAYMOND THE MOST POPULAR MACHINE IN THE MARKET



REPAIR SHOP IN CONNECTION Where the repairing of all Sewing Machines will be attended to. ALL Sewing Machines Warranted

Sewing Machines, FROM \$5.00 to 10.000 SHUTTLES, NEEDLES, and Extras of all kinds in stock.

ORGANS AND PIANOS

Mason & Hamlin, Geo. Woods, Prince, The Bell, &c. Weber, Steinway, Emerson, &c.

OF BOTH AMERICAN AND CANADIAN MANUFACTURERS. Instruments guaranteed for five years and sold on easy terms. Liberal reduction to Clergymen, Churches and Sabbath Schools. Good Local Agents wanted in Towns, where not yet appointed.

INTERCOLONIAL RAILWAY.

1878-9 WINTER ARRANGEMENT

ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:—

At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points.

At 1.30 p.m. (Express) for Riviere 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 intermediate stations.

At 9.15 a.m. (Express) from St. John and intermediate stations.

At 1.30 p.m. (Express) from Riviere du Loup, Quebec Montreal, and intermediate stations.

C. J. BRYDGES, Gen. Agent, Gov't Railway Moncton, N.B., Nov. 18th., 1878. nov 23

CUSTOM TAILORING!

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

McSHANE BELL FOUNDRY,

Manufactures those celebrated Bells for CHURCHES, ACADEMIES, &c. Price List and Circulars sent free. Henry McShane & Co. BALTIMORE, Md. or. 2 78 1y

JAS. & W. PITTS,

GENERAL COMMISSION MERCHANTS Ship and Insurance Brokers, WATER STREET, ST. JOHN'S NEWFOUNDLAND

FIRST PRIZE ORGANS.

C. E. FREEMAN is now selling and will hereafter sell, the above celebrated Instruments at the lowest figures, to match the times. I will also supply any other Organs required.

ON REASONABLE TERMS as my motto is SMALL PROFITS AND QUICK SALES.

GOOD AGENTS WANTED. C. E. FREEMAN, Amherst, N. S., General Agent July 10—1 year.

Provincial Building Society

St. John, N.B. SSETS 31st December, 1877 \$25,233 07 RESERVED FUND to Rest same date 5,000 90

Deposits Large or Small taken and interest at 6 per cent allowed, withdrawal on 30 days notice Monthly Investing Shares yield 6 per cent compounded monthly. Paid up Shares give 7 per cent compounded half yearly.

Capital Stock has thus far paid from 8 to 10 per cent per annum. Shares mature in four years. The Society offers first class inducements for Depositors, Shareholders and Borrowers. For full particulars send for Circular— THOMAS McAVITY, Secretary; A. A. STOCKTON, President. Treas. or. July 30th.

YOU WILL FIND PERISTALTIC LOZENGES

A FAIR TRIAL THAT THEY WILL CURE YOU OF Costiveness and its results.

VIZ: Liver Complaint, Biliousness, Dyspepsia, Headache, Heartburn, Piles, Worms, &c.

They differ from all PILLS, and always act on the system naturally, and never require increase of dose to effect a cure. Full directions with each box. Kept by first-class Druggists.

ASK YOUR DRUGGIST FOR THEM The Best Worm Remedy ever used. Price 25 & 50 cts per b

Sent free to any address, on receipt of Price, by ALLISON & Co., Proprietors Montreal. BROWN & WEBB, Wholesale Agents for the Maritime Provinces.

CONCERNING NEWFOUNDLAND

IF any of our readers Visit ST. JOHN'S, NEW-FOUNDLAND, and need to Buy Watches, Clocks, or Fancy Goods, advise them to patronize EARLE, Jeweller, 216 Ater West. Oct. 19, 78, 1y

CORNER GRANVILLE AN SACK VILLE STREETS.

NOVA SCOTIA Steam Machine Paper Bag Manufactory THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST.

ALSO BOOK BINDING, In all its Branches. & T. PHILLIPS

7 DOLLARS a day to Agents canvassing for the FIRESIDE VISITOR. Terms and Outfit Address, P.O. VICKERY, Augusta, Mea May 18 78

NEW BOOKS

PUBLISHED AT THE WESLEYAN CONFERENCE OFFICE, LONDON.

DANIEL QUORM, and his Religious notions, Second Series. 75 Cents

A PLEDGE THAT REDEEMED ITSELF. By Sarson (Miss Ingham) author of "Blind Olive," "White Cross and Dove of Pearls." Handsome binding and illustrations. 75 Cents

THE CARAVAN AND THE TEMPLE, and Songs of the Pilgrims. Psalms cxx—cxxxiv. By Edward Jewitt Robinson. \$1.

THE BEARS DEN. By E. H. Miller, author of "Royal Road to Riches," a Sunday School or Reward Book. 46 Cents

FOR EVER; An Essay on Eternal Punishment by Rev. M. Bandler. Third edition revised and enlarged. \$1.50

WAYMARKS: Placed by Royal Authority on the King's Highway. Being 100 Scripture promises enforced and illustrated. By Rev. Benjamin Smith. 75 Cents

LIFE AND DEATH, the Sanctions of the Law of Love. The Fenley Lecture for 1878, by G. W. Oliver, D.D. 30 Cents

FOR SALE AT THE METHODIST BOOK ROOM, SAMUEL A. CHESLEY, M.A. Attorney-at-Law, &c., OFFICE 54 ANVILLE ST. HALIFAX. Jan 1 year.

JOB PRINTING

REPORTS PAMPHLETS, Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks,

We are now prepared to execute all Orders for the above with AT MODERATE RATES. WITH NEATNESS AND DISPATCH.

AT THE 'WESLEYAN' OFFICE.

Three Desirable and Conveniently located PROPERTIES FOR SALE IN THE ANNAPOLIS VALLEY.

No. 1—Situated at Lower Middleton, consisting of Two Acres in high state of cultivation, a very thriving young orchard of over 100 trees, best varieties and quality of early and winter fruit. A Commodious and well arranged House containing 8 Rooms, Kitchen, Parlor, Dining Room, Cellar and Wash-house.—Barn properly divided into Cattle and Harness Rooms, Horse and Cow Stables, and Hay Loft.—Never failing Well of Water.—Buildings well protected with ornamental Trees.—Garden property well kept and in good repair.—Within a few minutes walk of three Churches.—One mile from Railway Station—half mile from Post Office—quiet pleasant and healthy locality.

No. 2—Situated about Two Miles East from Lawrenceville 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, some being 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 but very little decided advantage, inasmuch as they can build to suit themselves and do much of the work at times when the farm labor would not be taken, tiered 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.

No. 3—Situated about two and a half miles East from Lawrenceville station on the North Williamstown road containing about 95 Acres of LAND 35 acres of which are partially improved and in a fair state of cultivation. About 10 Apple Trees 50 of which are bearing fruit yearly and all are the best varieties of early and winter apples. A Comfortable House containing five rooms on the ground flat, Cellar, a Work Shop and Wool House connected. Hog and Hen House newly built and barn—a good Well of Water. This place in its present state cuts twelve tons of Hay and with a small outlay can be made to produce as much again, there being a fine interval near at hand to clear. The tillage land is superior and when properly tilled produces excellent crops. To a purchaser with a small capital and wishing a snug little farm in a convenient and healthy locality, at a very low price and easy terms this affords a special opportunity.

Any of these places being unsold by the first of May next will then be offered AT PUBLIC AUCTION, due notice of which will be given previous to Sale.

For further particulars apply to E. H. PHINNEY, Middleton, Annapolis County.

JOHN M. GELDERT, Jr., LL. B.

Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c. Has resumed practice on his own account at FARELL'S BUILDING, 54 Granville St. Moneys collected and all the branches of legal business carefully attended to.

WOODBURY BROS., DENTISTS, NEW YORK.

Dr. H. WOODBURY, Graduate of Philadelphia Dental College, OFFICE OVER CONNELLY'S BOOK STORE, CORNER OF GEORGE AND GRANVILLE STREETS, HALIFAX, N.S. Entrance No. 97 Granville St. 6310

Meneely & Kimberly, BELL FOUNDERS, TROY, NY

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogues Sent Free. Feb 8, 78 1y

GOSPEL HYMNS, No. 3. By Sanky, McGranahan & Stebbing. JUST PUBLISHED.

The songs in No. 3 are for the most part New, but very few of them having been issued in No. 1 or No. 2.

The price is the same as No. 1 & 2. Music and Words, stiff covers. 65 Words only paper. 65 Mailed post at these prices. 65

METHODIST BOOK ROOM, Halifax.

MARKET PRICES.

Reported weekly by J. H. BENT, Agent New County Produce Depot, Halifax, N.S. MARKET ON SATURDAY, JAN. 16th, 1879

Butter, No. 1 Table 15 to 16 Do No. 2 10 to 15 Do Cooking 10 to 10 Cheese, factory, per lb .00 to .10 Eggs, by hbl, per doz. .18 to .20 Fresh .20 to .25 Lard, per lb .9 to 1.0 Tallow, per lb .07 to .08 Do Soap 1.0 to 1.3 Lamb, per lb by quar. .08 to .07 Mutton do .08 to .07 Pork, per lb by carcass .05 to .08 Beef, per lb by quarter .06 to .07 Chickens, per pair .25 to .45 Geese, each .40 to .50 Ducks, per pair .40 to .50 Turkey, per lb .10 to .12 Hams, per lb .11 to .12 Sides, per lb .05 to .08 Calveskins, per lb .07 to .08 Pelt, per lb .50 to .58 Potatoes, per bushel .45 to .50 Turnips do .35 to .30 Carrots, per barrel 1.25 Beans do 1.25 to 1.50 Farnips, do 1.25 to 1.50 Onions, American, p lb 3 to 3.1 Do Nova Scotian 2.1 to 2.5 Apples, per barrel 1.00 to 1.75 Do dried, per lb .04 to .05 Beans, dried, per bus 1.50 to 1.75 Yarn, per lb .45 to .45 Straw, per ton \$210 to \$250 Hay, per ton \$11

Rev. A. W. N. Editor

VOL. OUR ENGINE

ON IN DEAR MR. P. expected report of of the House of P has just been interest is attach paper, and it will influence on public mittee met frequ on both sides, of the question, an lished its concl dations. It is that the report small degree of minds of licens who feel their their trade exp temperate and in striction and in commended, bu arouse much of these suffice report. No in intended; as th of the Govern few evenings ag mons. It wou able to expect Government z owes so much, or brewers. Yet will this re will encourage hands and hear formers, and it look upon the of further rest traffic. Events that direction; Commons can front in opposi ion, as it did fi points to a new to move on in iness. We ar their able repo PRE

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