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127

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Temperance Papers.—No 3., (BY REV. WM. HARRISON.)

TEMPERANCE INSTITUTIONS—THEIR DESIGN AND CONDITIONS OF SUCCESS.

Every movement in existence, whether beneficial to the race or otherwise, is but the fruit or actual visible result of certain impressions or ideas. The various institutions which adorn the world and bless mankind are but the outward and substantial manifestations of active invisible principles. The network and machinery of human society is so constituted that before any truths or principles can make any advancement and become influential on the thought or practical life of mankind, there must be an appropriate appeal to certain agencies or instrumentalities; they must have some suitable conveyance in which to ride. The adoption therefore of visible organizations is absolutely essential before the purpose contemplated by any enterprise can be accomplished or find its full and perfect realization. These preliminary observations apply to the multiplied institutions in connection with the Temperance Reform.

The principal design of this movement, as announced at its very commencement, is the abolition of the drinking customs of society, the utter banishment of the ruinous traffic and the dissemination of the principles of total abstinence. A broad and benevolent design like this, which continually aims at the moral and social elevation of mankind, cannot but commend itself to every generous, high-principled and unprejudiced mind. If the enterprise was in any respect antagonistic to any of the real interests of society, then we might expect the most formidable, vigorous and determined opposition, but as it is the Reform constantly claims not merely the cold recognition but the deep warm sympathy and substantial support of every true lover of the race. Such then being the design of this great social movement, it is important that such means or agencies should be adopted as will most readily and most effectually hasten its accomplishment.

During the past 50 years this enterprise, by its unceasing activity and onward roll, has called into existence a grand array of means and forces which have been telling for good on the real and practical life of mankind; it has originated an amount of machinery which for influence and extent can scarcely be surpassed by any other movement of the age. Looking then at the temperance institutions now in operation, it may well be glanced at the conditions which must be complied with before these agencies can reach their full measure of influence and accomplish the end so much desired.

In the first place we remark that there must be a deep and abiding conviction of the evils of the drink traffic, and of the necessity and righteousness of the principles embodied in the temperance reform. This we maintain constitutes the foundation of the enterprise, and is essential to all true and successful toil in the great moral vineyard; here we find sufficient argument for the existence of the reform, and a complete vindication for the attitude it has assumed. Possessing these profound and influential convictions, the friends of temperance will strike for victory and solicit every agency and alliance which will contribute to the completion of their cherished purposes and designs. If, however, the wide spread evils of intemperance are not sufficiently recognized there will be lacking that vitality and inspiration which the situation at present demands, the institutions created by the enterprise in the past will become paralyzed, and the conquests of former days will stand as a perpetual rebuke to the almost useless machinery of the present.

In the second place, there must be a bond of union and sympathy in the common work before anything of importance can be accomplished by the institutions referred to. The policy adopted by many political and ecclesiastical bodies is at once striking and richly suggestive. Articles of "union" where there is substantial agreement in things essential, have been adopted, and the old proverb that in unity is strength, has been confirmed again and again by the most potent and indisputable facts. The wisdom of such policy has been demonstrated by the increased efficiency and rapid advancement which have followed the political and church confederation already referred to.

What then is needed among the promoters of the temperance cause is the immediate sinking of minor and sectional differences, and the consolidation of all the various branches into one strong and influential alliance. This being accomplished, the advocates of temperance principles and reforms can then present an unbroken front to the enemy, and battle bravely and continuously for the complete extermination of the common foe. Without this hearty recognition of foundation principles, and this unity of purpose and endeavor, the vast expenditure of time, wealth and institution will receive no real or satisfactory compensation. Through mismanagement, or the adoption of a weak and imperfect policy the outlay of agencies will be out of all proportion with the small and unsatisfying results which will be gathered.

The times demand the clear, emphatic announcement of our deep and earnest convictions. Trifling or indifference under present circumstances is a violation of our most sacred obligations. It is said that when Napoleon stood beneath the towering pyramids of Egypt, he reminded his devoted soldiers that the centuries were looking down upon them and watching their conduct in the coming conflict. So upon all professed workers in this honored cause, there is a cloud of witnesses more solemn than the lofty pyramids of Egypt, watching the progress of this great moral warfare and the part played by every individual consecrated to battle for the right.

Deer Island, March 7, 1876.

REV. MR. McDOUGALL.

PARTICULARS OF HIS WANDERINGS AND DEATH ON THE PLAINS.

Mr. Sanford Fleming has just received from Mr. Lucas a report, dated Edmonton, Feb. 24., in which there are some particulars respecting the death of Rev. Mr. McDougall. We give an extract, which will be read with melancholy interest.—Mr. McDougall was out with his son John on the plains assisting to cut up some buffalo meat which the former had killed, and on the way back, and when two miles or so from their tent, he started ahead on horseback to make a fire and boil the kettle. He was at once sought for by his son, who rode the same night some 20 miles to the Bow River Mission, and alarmed by his family, the police and others, but he was

NEVER AGAIN SEEN ALIVE

by any of the searchers, though he was seen on the second and fifth days after he had got lost by an Indian or Indians, who passed quite close to him walking. As he neither spoke nor made any sign to them, it is supposed he was either snow-blind or had lost his senses from fatigue, cold and hunger. His body was not recovered until the tenth day, when he was found lying on his back, his hat pulled over his eyes, and his hands crossed on his breast, as if he had lain down to die conscious of what he was doing. It seems very remarkable, stolid though the Indian character is, that this Indian, or these Indians, did not in any way accost Mr. McDougall.

Mr. C. E. Chantler, of Craigville, under date of April 8th, also sends us the following

ACCOUNT OF MR. McDOUGALL'S DEATH:—

SIR,—I send you an account of the death of Rev. George McDougall, which we received this morning from Mr. Andrew Sibbald, Moreleyville, Bow River. Mr. Sibbald went out with Mr. McDougall last summer, and was living with them when he was lost. Mr. Sibbald writes, February 14:—

"The Rev. George McDougall was out on the plains with his son John procuring our winter's supply of buffalo meat. They were about thirty miles from home, and eight or ten from Fort Bresboise, Bow River. On Monday, 24th January, in the afternoon, John ran the buffalo and killed three, and by the time they got them skinned and cut up it was long after dark. They then started for the tent, which was about four miles distant. When they had gone about two miles Mr. McDougall said he would go on to the camp; so saying, he started ahead on horseback and left the sleighs to follow. It was very windy at the time, and

the night was not very cold. Sad to say, he wandered far out on the plains and was lost. John, as soon as he came to the camp and found that his father was not there, commenced firing off his gun in hopes that his father would hear the report and come to him; but, alas, he was out of hearing. When morning arrived John took his horse and started in search, but the drifting snow had left no trace. He searched in all directions until night, when he came to the conclusion that his father, not being able to find the camp, had started for home; consequently he came home to see, but when he came into the house there was no father there; so he and his brother David and some others started back in haste, searched again, and found that he had been by some half-breeds who were cutting up buffalo out on the plains, on Tuesday afternoon. They said he passed close by them and got off his horse and led it along, and when he came near was seen to turn around, and get down on his knees, but, strange to say, they never went to see what was the matter. We suppose he was

SNOW-BLIND

and could not see them. Some say that he was seen walking in the plain on Friday, but this we cannot believe, as the weather turned very cold on Wednesday morning, and it would be almost impossible to live in the cold without fire and food. There were about thirty persons searching for him. The Mounted Police turned out nobly from the Fort, but were not successful. His body was accidentally found by a half-breed who was driving where he had killed a buffalo on Saturday, 5th inst. When found he looked as though all hopes of life being gone, he had laid down stretched out, folded his arms by his side, closed his eyes, yielded

up the ghost, and the spirit of a dear one had calmly and peacefully passed away from earth to be with God. Since we came out he has been living very near God, and was much in earnest for the salvation of souls; every morning we would hear him singing, 'I am waiting by the River.' He has crossed the river, and is singing a new song in that upper and better world."

If you have received no news from these this week please publish the above. If I receive a letter from Rev. John McDougall I will write you.—Globe.

THE SABBATH SCHOOL TEACHER.

Paper read by R. J. Sweet at Annual Meeting Halifax (North) Sabbath School Society.

It is a trite remark that "the kingdom of Christ is aggressive." Its subjects have entered upon a campaign which shall not close ere spiritual ignorance be vanquished and the story of redeeming love be told to every listening ear. In this wonderful struggle for supremacy it hath pleased Almighty God to employ human agencies. Prominent among these agencies is the modern institution known as the Sabbath school, and the teacher therein occupies a position of honour, influence and great responsibility.

Though his sphere of action is limited, yet his is no sinecure office. He is not supposed to have honorary rank with but occasional duties to perform. On the contrary, whether in the school or out of it, he is always "on service," and in the employment of the *Majesty on high*. He has therefore no right to be found in any place or in any company divested of his uniform.

The qualifications necessary for efficiency in Sabbath school teaching are many, but they may all be said to come under these two heads, first fitness, second love; unite these two essentials and you have a model teacher; divide them and you have but an indifferent specimen. There must be some fitness for the work, or God does not call any one to engage in it. A man who is so deaf that he cannot hear a child speak is certainly not called to be a S.S. teacher. Neither is the man who is without any education, though he may be able to quote Scripture fluently and have his heart filled with love, nor is the listless, dull, stiff, cold lifeless woman who was never known to smile nor answer a question when she was a Bible class scholar. "Turn out the saints" was the command of a General when suddenly attacked, but it was not because they were saints only that they were turned out, but because every man was a trained warrior and had the ability as well as the readiness to do his duty.

But no matter how much of ability there may be, without love the fitness is incomplete and profitless nothing. "Love, thou me," said the Lord Jesus to Peter, and when the loving response had been given—then Jesus said unto him, "Feed my lambs." Love for Jesus is the mansprings of love and effort for the little ones he hath redeemed—without love the work becomes a mere drudgery from which no beneficial results can be reasonably looked for. This love must not be of a sentimental character, but downright, practical, manifesting itself in a loyal enthusiasm which stinks from no known duty, and triumphs over every difficulty.

How refreshing it is to a superintendent to have in his school an enthusiastic teacher. She is on hand when there is any work to be done, he will send her collecting, and her long list of contributors he will lay before the committee of the Sabbath School Society with pardonable pride. The Sabbath school teacher's work in the school is to impart spiritual instruction, the sword of the Spirit is placed in his hands, not to parade with but to use in actual service, he must therefore make its keen edge felt as blow after blow is given. To do this successfully there must be diligence, careful and prayerful preparation. Preparation is a necessity, it therefore becomes an imperative duty. It is not my intention to give you a long list of various aids to and methods of preparation, this would be occupying time needlessly; there are I am happy to say helps at hand for most of our teachers, but the information thus supplied is the same to one as to all, thereby minds differently constituted are directed alike, the same ideas suggested and similar conclusions arrived at. There may be an evil here, perhaps not a very great one. Preparation and teaching must be according to the capacity of the class. No Greek text, no lengthy

but learned quotation, no prolonged talk on some dry doctrinal point is required in teaching small children. It should be taken for granted that it is quite unnecessary to ask an advanced class very simple questions, such as Who was the father of David, &c. I asked a Bible class scholar a few days ago, if she was in the habit of studying her lesson before going to school? She replied "No; my teacher does not ask any questions but what I can answer." I thought either the teacher must ask very simple questions or this scholar must be remarkably clever, so to test the matter I asked two or three questions from the lesson on David and Jonathan, to each of which the scholar confessed ignorance of the proper answer.

(To be continued.)

THE EDUCATIONAL SOCIETY OF THE METHODIST CHURCH OF CANADA

ARTICLE FIRST.

This Society has been pronounced by no less an authority in Educational matters than the Rev. Dr. Egerton Ryerson—President of the General Conference—as being "grand and comprehensive."

Its objects are few, but they are immeasurably important. Article 2nd of the constitution reads thus, viz: "The objects of this Society shall be to assist in maintaining our Universities, Theological Schools, and Higher Mission Schools; to defray the expenses of the examination of Candidates for the Ministry in our Church; and to aid such Candidates in obtaining an education."

No intelligent Canadian, properly imbued with a healthy patriotic and national sentiment, can be indifferent about the future of the young, but vigorous Dominion of ours. He will find it difficult to divest himself of all anxiety to know whether the people to whom the great Disposer of human interests has entrusted such a goodly heritage shall, or shall not, prove themselves worthy so honorable and responsible a position. He is aware that the mere circumstances themselves, that a country may be richly endowed with all the material conditions of wealth and greatness—and the people inhabiting that country may be the descendants of a worthy ancestry—afford no guarantee that its character in the years to come will redeem the promise of its youth. Convinced by the world's history as well as taught by the voice of Revelation, that the rise and fall of Empires and States may be measured by their advance or decline in the knowledge and practice of the principles of true virtue—he will be solicitous that the foundation of our national fabric shall be laid in the sound morality, and enlightened faith of the people. Every movement, therefore, in Church or State which is suited to promote these essential elements of a prosperous and happy commonwealth will have his cordial sympathy and practical support. In these sentiments the Methodist Church of Canada largely shares. Considering the fact that her adherents constitute well nigh one fourth of the entire population of the country, she believes that Methodism must exert a great influence for good or evil upon its future destiny. With a view to meet, in some degree, at least, the solemn responsibility devolved upon her by her relative position in the national household—one church has adopted what we regard as being a wise and practicable policy.—That policy consists in Missionary operations, and Educational enterprise. To the first-mentioned branch of christian activity we are already committed on a magnificent scale, while the question of Education scarcely second in importance, is more and more engaging the attention, and enlisted the warm and liberal support of our people. That such is the case the following facts will sufficiently attest. The Methodist Church of Canada is maintaining to-day the creditable number of twelve Educational Institutions.

These are as follows, viz:
—Victoria College, Cobourg, Ont.
—Mt. Allison College, Sackville, N. B.
— " " Male Academy, "
— " " Female Academy, "
— Wesleyan Female College, Hamilton, Ontario.

Wesleyan Meth. Academy, Charlottetown, P. E. I.
Stanstead Wesleyan College, Stanstead, Quebec.
Wesleyan Academy, St. John's, N. F.
Wesleyan Collegiate Institute, Dundas, Ont.
Manitoba Wes. Institute, Winnipeg, Manitoba.
Ontario Ladies' College, Whitby, Ont.

In these institutions 102 instructors are employed. There are 741 male and 834 female students. The annual expenditure is \$862,000.00. And the property is valued at \$432,000. In embarking thus largely in the work of higher education, we as a Church have been influenced by several weighty reasons.

First. We believe it to be our duty to provide Higher Education for the sons and daughters of our Church, under the auspices of their own denomination—in order that Methodism may be qualified to take that position in the future history of our country to which she may laudably aspire. We have yet to learn that by any unalterable decree of Heaven, Methodists are designed to be nothing more than "hewers of wood and drawers of water" for the other members of the national family. While it has ever been and still is the glory of Methodism that through her various agencies the poor have had the Gospel preached unto them—it is remarkably true that the influence of her teachings and government is invariably manifested in the improvement of the temporal condition of the people. Wherever her ministry is found, principles of truth and honesty—habits of industry, temperance and economy are inculcated and encouraged—and these are indispensable conditions of real prosperity. Among her converts, however, especially of later years, have been many from among the wealthier classes of society. With their increase in numbers and wealth, has been felt by our people a just ambition to take their part in the public service of their country, and to furnish from their own community those who should adorn by their intelligence and virtue, the several walks of professional life. Hence there has been a growing demand for the higher education. Unfortunately, for many years our institutions of learning, as a denomination, were not at all equal to our necessity. The result of this was that considerable numbers of our youth of both sexes were compelled to avail themselves of the educational advantages provided by other sections of the Christian Church, and in too many instances, as the natural effect of such interruption of their denominational ties at this formative period of their lives, became wholly alienated from the church of their fathers. No church could long sustain such a waste of vitality and vigor. This evil has, however, been partially remedied, so that now, no young Methodist in the whole land is any longer under the necessity of endangering his loyalty to his Church by going outside of her pale for the advantages and honors of advanced scholarship.

Already have our institutions achieved for themselves an honorable record. Their alumni are to be found among the most prominent and successful merchants, lawyers, doctors, statesmen and clergymen of the Dominion, still cherishing a grateful regard for their alma mater under whose auspices they secured that intellectual and moral equipment for the great battlefield of life which they so eminently display.

Nor have the daughters of Methodism been forgotten in our educational arrangements. It would have been strange indeed had it been otherwise. Methodism itself may be justly regarded as a grand evidence of the far-reaching influence for good of an intelligent and Christian woman, since we have reason to believe that to his honoured mother, more than to all other human influences, was our venerable founder indebted for those elements of character which so remarkably fitted him to the important part in the Church's history which her Divine Head called to him perform.

Had she been an uneducated woman, how widely different it might have been. Intelligent, sanctified womanhood, who can estimate its power and worth to our country and our Church! We are confidently looking for large benefits to accrue to our Church in this Dominion from the agency of the fair alumnae who are annually coming forth from academic shades to bless society with their presence and services.

St. John, N. B. *****

BEREAN NOTES.

A. D. 33.] LESSON V.—Acts 3. 1-11. April 30.]

THE LAME MAN HEALED.

TOPIC: Our Strength—the Name of Jesus.

GOLDEN TEXT: And his name, through faith in his name, hath made this man strong. Acts 3. 16.

HOME READINGS.

MONDAY—Acts 3. 1-11. TUESDAY—Mark 2. 1-12. WEDNESDAY—Matt. 12. 1-13. THURSDAY—Matt. 21. 12-16. FRIDAY—Luke 7. 11-23. SATURDAY—Isa. 35. 1-10. SUNDAY—Mark 16. 14-18.

SCRIPTURE COMMENTARY.

VERSE 1. Matt. 17. 1. 2. Luke 16. 20; 18. 35; John 9. 1. 3. Acts 14. 8. 3. Luke 4. 29; John 5. 6; 11. 40; Acts 14. 9. 10. 4. Matt. 10. 9; 2 Cor. 6. 10; Phil. 4. 11; Mark 16. 17. 5. Acts 4. 10; 10. 38; Mark 1. 31; 5. 41. 6. Luke 13. 13; Acts 9. 41; Isa. 35. 6. 8. Matt. 11. 5. 10. John 9. 8, 9. 11. Luke 8. 38; John 10. 23; Acts 5. 12.

GENERAL STATEMENT.

New power comes to man. We visit the temple and see "the lame man healed," and this by the energy which we may command for spiritual healing. "Our strength—the name of Jesus," concerning which Peter and John say in the GOLDEN TEXT: "And his name, through faith in his name, hath made this man strong." Find the facts of the lesson in the OUTLINE: 1. "Life-long infirmity." 2. "Help at hand." 3. "Perfect soundness." 4. "Popular amazement." Study the DOCTRINE: Christ present in His Church.

How long the blessed period of peace and undisturbed growth described in the last lesson continued we do not know. It would seem to have been of some weeks' duration. Our next four lessons describe its interruption by the first persecution. The miracle related in the present lesson is not to be taken as selected out of the many of chap. 2. 43, but rather as the last of them, and especially mentioned because of its own significance and the important events that followed.

1. PETER AND JOHN. Two widely different men, yet intimately associated. They were old friends at Bethsaida, both fishermen, both disciples of John Baptist, and now leaders of the band of apostles, "the eldest and the youngest, probably, of the noble twelve." See Matt. 4. 18. 21; 17. 1; 26. 37; Luke 22. 8; John 20. 3; 21. 20. Went. Were going when they met the cripple. THE TEMPLE. The word sometimes means the central edifice, and sometimes the whole inclosure. They were inside the latter, and going toward the former. HOUR OF PRAYER. See chap. 2. 46. NINTH. There were three hours of prayer, the third, sixth, and ninth, about nine o'clock in the morning, noon, and three in the afternoon. See chapter 2. 15; 10. 9; Psa. 55. 17. This was the time of evening sacrifice. The first Christians continued their Jewish worship. Their full knowledge of the Christian system did not suddenly burst upon them, but was gained gradually in the progress of events, and under the teaching of the Holy Spirit. John 16. 13, 14.

2. MAN LAME. He was over forty years old, and had been lame from his birth. His feet and ankles, verse 7, were, by a natural defect, so weak that he had never been able even to stand, much less to walk. Only a miracle could remedy his case. He was poor wretched. It was the habit of his friends to place him DAILY near the GATE that he might solicit charity, rightly assuming that the pious are also benevolent. The same practice prevails to-day in Oriental and Catholic countries. He was just being carried there as Peter and John were approaching. BEAUTIFUL. A magnificent GATE fifty cubits high and forty cubits wide, at the entrance on the east of the Court of the Women, from the Court of the Gentiles.

3. ALMS. The word means mercy, compassion, and so an act of mercy. How truly he got what he ASKED, yet how differently from what he thought, and how much more gloriously! Christ's compassion is for both body and soul. This meeting was no chance affair. It was intended by the Holy Spirit as the occasion for an advance movement. The moment of the request for alms seems to have been that in which the Spirit moved Peter to work the miracle, and gave him the requisite power.

4. FASTENING HIS EYES. No attempt at magnetism here. It is the look steadfastly of chap. 1. 10, and the look earnestly of ver. 12. LOOK ON US. To win his attention and awaken his expectation.

5. GAVE HEED. Peter was successful. The man fixed his attention on him, EXPECTING a gift of money. Dr. Adam Clarke says: "Because it was a constant custom for all who entered the temple to carry money with them to give to the treasury, or to the poor, or to both." So Christians now ought always to take their purse to church.

6. SILVER. Peter was a poor man. He had no money for either the treasury or the poor. He forsook all to follow Christ. Yet how rich he was as an heir of God. IN THE NAME. Literally, in the name of

Jesus, Messiah, the Nazarene, rise and walk. They were the boldest words ever uttered within those temple walls. There but a few weeks previous Jesus had been pronounced a blasphemer, and now his disciple on the same ground openly proclaims him the Messiah, and, as if determined that nobody should fail to identify him as the crucified One, he adds, the Nazarene. How wonderful the mighty change in Peter's heart! Note, too, that Peter speaks in THE NAME OF JESUS, that is, by his authority. Christ did miracles in his own name. John 5. 8; 11. 43. The lame man had doubtless known something of Jesus before.

7. LIFTED. As he spoke, having himself no doubt, and as if expecting to be obeyed. Luke was a physician, and tells us just where this man's defect lay. The weak and flabby muscles and ligaments, which no skill had been able to touch, instantaneously became firm and strong.

8. LEAPING. As Peter took his hand the lame man leaped to his feet. Then he stood for a moment, balancing himself with perfect ease, which he could not do before. The miracle did more than give him STRENGTH. Next he WALKED. The art of walking must usually be learned. It is said of Caspar Hauser, who had been confined in a German prison till he was seven years old, that he could not walk without stumbling, but this man walked at once. The miracle taught him how to use his limbs. So it was a double miracle. Thus he ENTERED the Court of the Women with Peter and John. WALKING, LEAPING, AND PRAISING GOD with joyous shouts for his great work. Well he might rejoice.

9. 10. PEOPLE SAW.....KNEW. The miracle was not done in a corner. The shouts of the healed man drew the attention of the worshippers, who at once recognized him as the identical person whom they had been in the habit of seeking asking charity at the BEAUTIFUL GATE. They knew him well, and nobody, either then or during the subsequent inquiries, pretended to doubt that a great miracle had really been performed, as was done in the case of the man born blind. John 9. 18.

11. WONDERING. It would have been strange had they not been greatly excited. While they remained in the court the HEALED man clung to the apostles; and also as they came out and crossed the Court of the Gentiles toward the outer gate. But the crowd of people surrounded them in SOLOMON'S PORCH, where we shall in our next lesson find Peter addressing them. This porch extended six hundred feet along the inner face of the eastern wall. It was a colonnade of white marble pillars, each six feet in diameter, supporting a cedar roof thirty-seven and a half feet high. Its width was forty-five feet. See John 10. 23-38.

Lessons. 1. Jesus, though ascended up on high, is, as he promised to be, still present with his people and in his church. Peter believed it and proved it. He is with us in our praying, our striving against sin, and in all our Christian work. We want a faith that will make him our Strength, and lay hold of him continually. Matt. 18. 20; 28. 20; John 14. 21; 2 Cor. 12. 9; Col. 1. 27. 2. Bad as it is to be born lame, it is far worse to be born in sin. A lame soul is worse than lame feet, and no human power can cure it. Jesus can. To heal guilty souls and give a new heart is his work, and every sinner may prove it so upon the asking. Psa. 51. 5, 10; 2 Cor. 5. 17; John 1. 9; Acts 15. 8, 9.

A MONSTROUS TOOTH. We have received from the Rev. J. H. Nichols, of the Tennessee Conference, a great mass of carbonate of lime and other matter as large as a human skull, for which indeed it has been mistaken. One can scarcely credit that it is an accretion around the tooth of ox. Such a tooth as this might warrant the calling of a rock, in Hebrew, Shen, a tooth. 1 Sam. vii. 12. Brother Nichols has the thanks of "the Vanderbilt folks" for this curiosity. He writes from Sparta, Tenn: The Vanderbilt folks like things valuable, things ancient, and things curious; so I send a curiosity. I found it in the possession of Mrs. Susanna Knowles, of White co., Tenn., and as it had been in the family more than twenty-four years she would not consent to part with it only for the Vanderbilt. But what is it? It is the tooth of an ox, or an osseous formation on a tooth, which grew in the mouth of an ox calved in White co., Tenn., in 1847, the property of Mr. Wm. Anderson. In March, 1850, Mr. Anderson sold him to Mr. Wm. Knowles, of White county. This possession he died in October, 1850. This tooth grew to its present size in less than twelve months after any enlargement was first observed. It filled the month so there was no room for the passage of food, and consequently starved the brute. The cavity in one side is where it was attached to the jaw. It will observe a cross in the cavity, which I have made to mark the root. The tooth weighs ten pounds.—Nashville Advocate.

Some idea of the immense slaughter of buffaloes which yearly takes place on the plains and which is rapidly leading to the total extinction of that animal, may be gleaned from the fact that seven cars freighted with buffalo bones recently arrived in New York. The material will be worked up into buttons, knife handles, etc.

MACDONALD & CO. IMPORTERS OF CAST AND MALLEABLE IRON PIPE, BRASS AND COPPER TUBES, SHEETS ETC., STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS, Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS' ENGINEERS' BRASS FITTINGS. Also—The heavier description of BRASS AND COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, - - - - Halifax. Dec. 22.

CUSTOM TAILORING! H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions April 1, 1876

Provincial Building Society. Office—102 Prince William Street, St. John, N.B. MONEY Received on Deposit at Six per cent interest withdrawable at short notice.

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TEMPERANCE HOTEL St. Georges St, Annapolis Royal. M. PORTER - PROPRIETOR.

POPULAR MUSIC BOOKS! BELLAR'S ANALYTICAL METHOD FOR PIANO.

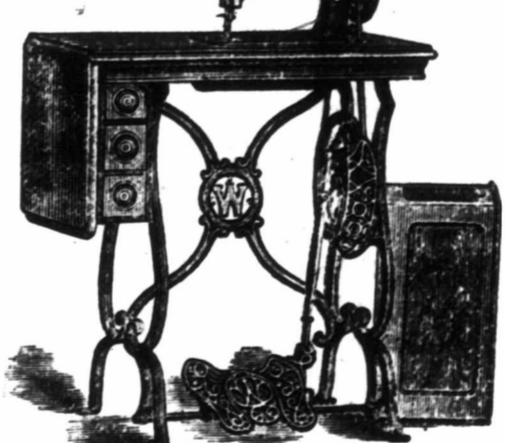
CONSUMPTIVES READ. VICTORIA, WILMOT, April 7th, 1875. MESSRS. C. GATES & CO. GENTLEMEN: This is to certify, that I was troubled with Bronchitis for about 12 years and tried different preparations which was recommended for it, but got no relief until I used your LIER OF MAN BITTERS, SYRUP AND OINTMENT, and have been troubled but very little in that way since, which is now about three years; and would highly recommend your medicines to all suffering with throat and lung diseases.

LAYER RAISINS. 2500 BOXES, New. For sale by Subscriber. R. I. HART. BUCKEYE BELL FOUNDRY. Superior Bells of Copper and Tin, mounted with the best Iron, cast in our foundry, at Charlottetown, St. John's, New Brunswick, and other places.

INTERCOLONIAL RAILWAY. 1876 SPRING ARRANGEMENTS. ON and after MONDAY, 3rd APRIL, Trains will run as follows:— Day Express Trains Will leave Halifax for St. John at 8.00 a.m. and St. JOHN for HALIFAX at 8.00 a.m.

Mixed Trains. Will leave HALIFAX FOR TRURO AND PICTOU at 11.00 a.m., and 1.45 p.m. and PICTOU FOR TRURO AND HALIFAX at 6.30 a.m., TRURO FOR HALIFAX and MONCTON at 7.00 p.m., and MONCTON FOR HALIFAX and TRURO at 5.30 p.m. POINT DU CHENE FOR ST. JOHN at 6.45 a.m., and ST JOHN FOR POINT DU CHENE at 10.45 a.m.

SEWING MACHINES, or will furnish any Sewing Machine required, in price from \$10 UP TO \$100. We would call particular attention to the "WEBSTER," which has become the popular machine of the day being A Marvel of Mechanical Simplicity, and makes but little noise when used.



SUI GENERIS. PALMAMERQUI MERUIT FERAT. MASON & HAMLIN CABINET ORGANS. UNEQUALED in capacity and excellence by any others. Awarded THREE HIGHEST MEDALS AND DIPLOMA OF HONOR AT VIENNA, 1873; PARIS, 1867.

INSIST on having a Mason & Hamlin. Do not take any other. Dealers for LABORERS Commission for selling inferior organs, and for this reason often try very hard to sell something else. NEW STYLES in Organs and other Cases of new designs. PIANO-HARP CABINET ORGAN a unique combination of these instruments.

JOB PRINTING REPORTS, PAMPHLETS Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks, We are now prepared to execute all Orders for the above work AT MODERATE RATES. WITH NEATNESS AND DISPATCH. AT THE 'WESLEYAN' OFFICE. Lignumvita. 75 TONS, well assorted, 4 to 12 inches. For sale by Subscriber, R. I. HART. Jan 27.

FITS! FITS! FITS! CURE OF EPILEPSY OR FALLING FITS. BY HANCE'S EPILEPTIC PILLS. Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy or Falling Fits. The following certificate should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him.

IS THERE A CURE FOR EPILEPSY? The subjoined will answer. GUYANA, Wm. June 30.—SIR S. HANCE.—Dear Sir: You will find enclosed five dollars which I send you for two boxes of your Epileptic Pills. I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote for and received two boxes of your Pills, which he took according to directions. He had fits about six times, and was by my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure. Yours, etc. C. H. GUY.

STILL ANOTHER CURE. Read the following testimonial from a respectable citizen of Maryland. MONTGOMERY, TEXAS, June 25th, 1875. To S. H. HANCE.—A person in my employ had been afflicted with Epilepsy for thirteen years; he had the attacks at intervals of two or three days, and often times several in quick succession, sometimes continuing for two or three days. On several occasions they lasted until his mind appeared to be deranged, in which state it would continue for a day or two after the fits ceased. I tried several remedies prescribed by our best physicians, but without success. Having seen your advertisement I concluded to try your Pills. I obtained two boxes of your Pills, gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, about 39 years of age, and has not had a fit since he commenced taking your medicine, for years since. He was as epileptic as I have ever known, and I have great confidence in your Pills, and I would have every one who has fits to give them a trial. Yours, etc. E. L. McTANISH.

INSIST on having a Mason & Hamlin. Do not take any other. Dealers for LABORERS Commission for selling inferior organs, and for this reason often try very hard to sell something else. NEW STYLES in Organs and other Cases of new designs. PIANO-HARP CABINET ORGAN a unique combination of these instruments. EASY PAYMENTS. Organs sold for cash; or on monthly or quarterly payments, for monthly or quarterly until rent pays for the organ. CATALOGUES and Circulars with full particulars, free. Address MASON & HAMLIN, 25 Union Square, NEW YORK; or 50 & 52 Avenue St. CHICAGO. Octob. 13

THE WESLEYAN,

The only Methodist Paper published in the Maritime Provinces.
\$2 PER ANNUM, IN ADVANCE
POSTAGE PREPAID.

Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Bermuda,
is an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.

Rev. S. ROSE, Methodist Book Room, Toronto,
is Agent for this paper.

All Wesleyan Ministers are Agents.

SATURDAY, APRIL 22, 1876.

MEETING OF EASTERN BOOK COMMITTEE FOR 1876.—The Executive Book Committee will meet in the Book Room, on Tuesday, 25th inst., at 3 p.m.
The General Book Committee will meet in the Bookroom on Wednesday, 26th inst., at 10 a. m.

BIBLE PREACHING.

We hail with joy a marked change in the general pulpit address of our day. The Bible is permitted, more than ever, to explain itself. There can be little doubt that "the evangelists," so-called—the travelling revivalists, who have recently been so diligent and successful—helped considerably toward this blessed result. Perhaps even Plymouth-brotherism has stimulated the churches in regard to this. It does not itself use the method always wisely, but still it quotes and quotes unceasingly the Scriptures, until observers began to say they excelled in this particular. We should learn even from our enemies. Plymouthism, which has done not a little harm to Christendom, may in this particular do some good. At all events the Bible is preached, "and therein we will rejoice, yea and do rejoice."

It will for the future be regarded as an incomplete ministry which brings merely the essay, however polished, philosophy, however pure, to the congregation. The Bible must speak. We have, in the multitude of commentaries, one which is named, "The Commentary Wholly Biblical." There is not an uninspired opinion on its pages. It gives corresponding, corroborative passages of Scripture, with every verse and sentence from Genesis to Revelation. We do not call for preaching of this style. Our Lord gives the example of illustrating copiously, reasoning tersely, exhorting, persuading, denouncing and expostulating according to the best gifts of the ministry. But Christ always gave special emphasis to the Scriptures, making them a moral mirror to reflect the truth as he proclaimed it. And this is the mode we welcome with joy to-day.

THE BIBLE IN THE PEW comes naturally under remark when treating of the Bible in the pulpit. Methodists have not, as a rule, sufficiently cultivated the habit of using the Word of God freely in the sanctuary. In country places, particularly, it is sad to notice how rarely worshippers follow the preacher in reading the lessons or referring to texts, by a free use of their own Bibles. In this respect Baptists we fear are no better than ourselves. Presbyterians have always this marked peculiarity—they carry and consult their bibles; while Episcopalians and Roman Catholics make only a liberal use of their prayer-book.

Would it not be well for Trustees in country districts to purchase quantities of the sacred book—now so cheap everywhere—for free use in the churches? Let the pews be well supplied with them. There was a day when Methodists were poor and books were costly. John Wesley in those times wisely multiplied his hymns by lining each couplet before singing, and excused his hearers for the absence of Bibles in the church while they stored well its treasures in their hearts. But Methodism is rich to-day, and books are the cheapest material in the world. Six-penny Bibles and shilling hymn-books shut out every possible excuse.

STATIONERY IN EVERY VARIETY.—Wholesale and retail. Our supply is from the English markets direct, and in price and quality not surpassed in the Provinces.

All material necessary to supply the Office, the Study, the Ladies' Desk, and the School Room. An additional Stock of that fine Note paper which has given such unbounded satisfaction. Methodist Book Room, Halifax.

CHILDREN'S FUND.

Enquiries have reached us respecting our economy as affected by this Fund, which has not a little surprised us. A Trustee of many years standing asks if it be true that the salary on a circuit remains always the same, independently of the number of children in the minister's family. He thinks a struggling circuit might find relief for a few years by inviting a minister with a small family.

We had the fond, but it now appears, delusive, opinion, that all our lay officials understood this feature of our constitution—namely, that we aim at equalizing the salaries of our ministers as far as possible; and making the circuits bear an equal share of the burden, by taxing them a proportion for this purpose. Thus, if there are 150 ministers children, by dividing their support fairly among the churches, it meets the difficulty of ministerial support very considerably. Our friend will see that, in the absence of such a Fund, ministers with large families would be at a discount; and while one circuit might, by special arrangement, obtain a small family for a succession of years, this would oblige some other circuits to support the heavier burden correspondingly. We have a good financial economy, if only it is worked properly.

Not that the most equitable mode of taxation has been reached in our opinion. Nominally, our circuits are taxed for the Children's Fund according to membership. If the members only really supported the Fund, this would be very well; but the fact is, this tax comes out of the circuit receipts, and is really a tax upon circuit income. That this latter principle should be adopted, admits of not a single doubt. In Nova Scotia Conference, for instance, there are 140 children to be provided for, and the aggregate income—ordinary—from circuits, is in the region of \$60,000. Any one can see that, to tax the circuits a percentage on their income—it would range from 9 to 12 per cent.—would be the most simple and equitable way of meeting the obligation.

DR. FARREL COMES OUT ON HIS "RIDER."

This medical gentleman, junior political representative for the county of Halifax, has condescended to explain his reasons for introducing a Bill, now the law of the Province, by which clergymen are excluded from the city School Board.

"Although I have been accused of ostracizing the clergy, yet I do not agree with many of the advocates of the 'rider,' who believe that clergymen are out of place on a Board of School Trustees. In my opinion two or three clergymen on a Board of twelve or fifteen members would add to its usefulness.

"Precisely! In other words, on the Halifax School Board, under the old economy, when two clergymen were perpetual members, and one of those, a Roman Catholic, Chairman, things were well enough. That we can easily understand from a Roman Catholic politician. But the Dr. proceeds:—

"But it must be kept in mind that school trustees have many duties to perform that are not suited to clergymen and I think I express a generally accepted opinion when I say that a Board composed largely of clergymen would not be a good or effective one. A School Board is usually divided into various committees to which most of its duties are referred, and I think I am safe in saying that to a Committee on Finance clergymen would not make a very useful addition, nor would they add to the usefulness of the Committee to which is given the management of school buildings, their repairs, the purchase of furniture, etc."

Doctor, thy Pills are Sugar-coated. Nevertheless, the patient knows the external conceals naughty stuff! "On a Committee of Finance clergymen would not make a useful addition," forsooth! Pray, why, therefore, are they called to School-boards in all districts of Nova Scotia? Why received with pleasure upon Schools-boards throughout much of the civilized world? Are Halifax clergymen alone so stupid as to worldly affairs, or so absorbed by spiritual studies, as to disqualify them for administering matters of Dollars and Cents? The fact is, this popular notion that clergymen have no business knowledge or tact is singularly fallacious. An intelligent man, which Dr. Farrel, has the reputation of being, is altogether inexcusable for indulging in such clap-trap. "Nor would they add to the usefulness of the Committee to which is giv-

en the management of School-buildings." Of course not. What do they know of ventilation, of Desks or Forms, of Coal, Stoves or Text Books? What signifies it that most of those gentlemen have had considerable experience themselves in teaching? But the concluding words contain the essence of this practitioner's disagreeable dose—"the purchase of furniture." It would be unfortunate to have on the Halifax School-board men who might object to furnishing Roman Catholic Schools, taught by unlicensed Roman Catholic Brothers and Sisters out of the general Funds raised for free, non-sectarian purposes. This is probably what the Doctor means. The clergymen affected by his "Rider" will simply infer that Roman Catholics hold unjust power, which they are unwilling to relinquish.

OBJECTIONS are frequently made to the frequency of doctrinal repetition in our pulpits—that congregations are obliged to listen to the same theories, arguments and principles by successive men and from year to year. It is forgotten that not a man in a hundred thousand can originate thought on any subject; and not even the most exalted angel could say anything new in regard to the Gospel. A new doctrine here would be a false doctrine.

Yet the objection is not wise. It is by repeating truth that good is done. Of course, ministers must beware of monotony in manner and language; but as to doctrine they have no choice. Variety in different things may be introduced into public discourse, through all the learning of the schools, all the garniture of philosophy, cannot alter the gospel one jot or tittle. Besides, how many young persons are growing up who have never known these truths; and how many mature persons who forget them?

A CASE of punishment by flogging has occurred in Charlottetown. The circumstances, as related by the local papers, are dreadful. The miserable man fairly sank on his knees under the torture, and the deputy-sheriff who laid on the lash, wept at his duty. There is the worst feature of such punishments—they inflict pain upon the innocent as well as the guilty. But the consequences of iniquity are always such. If mankind could bear all the consequences of their sins, it would be different; but others must endure with theirs, and often more than the transgressor.

By our Bermuda correspondence last week it would be noticed that the *James vs. Cassidy* case was to be aired again before the Court of that Island. It is to be hoped it will find a jury as intelligent as in the former instance, and a judge who will not presume to exercise the double functions of judicial and legislative authority. It would be a fine thing for certain officials in Bermuda if they could be brought within speaking or hearing distance of civilization. They would learn, for instance, that in these sacerdotal pretensions which lead to graveyard disturbances, the whole world—legal and popular—is going against them. We would ourselves give a good donation toward the erection in Bermuda of electric lights, with double reflectors, for the dissipation of its ghostly ecclesiastical murkiness.

THE *St. John News* incurred the displeasure of its daily contemporaries in that city recently by reporting details of revival services, and giving an occasional editorial to the recommendation and defence of religious subjects. The *News* seems now to be doing its best by way of apology, offering every week what seems to be an attempt at burlesquing the reports of the religious newspapers. We regret this, as otherwise the *News* is a valuable exchange.

MR. McDUGALL'S death has affected us not a little. It is difficult to suppress one's indignation at the stupidity of half-breeds who could look upon a man dismounting for prayer (evidently in his blindness, seeking for God's guidance) and not apprehend that something special required that attention should be paid to him. But—well, we can only sit mutely before this providential mystery, as we do before many others, and say, "It is the Lord, let Him do as seemeth good."

EDUCATIONAL WORK.

The claims of our educational work should not in the pressure of other interests be overlooked. The Educational Society of the Methodist Church of Canada has under its control Victoria University at Cobourg, Mount Allison College, Institute and Academies, the Theological College at Montreal, the Institution at Winnipeg, besides the seminaries under the oversight of the Church at Hamilton, Whitby, Dundas, and Stanstead.

Though these institutions are all most economically conducted, yet for their efficient support not less than \$7000 annually is required in addition to the income from endowments.

Friend Pitblado continues to make Collegiate discoveries during his travels which will astonish his friends of Dalhousie. Writing from Cincinnati, he gives, among many interesting paragraphs to the *Presbyterian Witness*, this on Denominational versus State Colleges:

The friends of these institutions have several arguments which they present in favour of independence, which are worthy of consideration. (1) Contact with politicians is demoralizing to the institutions—both in manipulating the finances, and causing wire-pulling about the appointments. (2) It prevents as full development of the religious element as is desirable. In most of the State Colleges the religious training of the students is almost entirely overlooked; in the endowed colleges it occupies a very prominent part in the curriculum of the students. (3) It obstructs the development of private beneficences for College purposes. Where the state supplies the funds individuals very rarely add any donations by way of supplement, but where the college depends upon endowments, private gifts are continually flowing in to augment the funds of the institution. I do not intend to argue the matter, but I simply state what is the substance of the argument for endowed Colleges, which I find used by leading men in the United States. Let it be remembered that none of them seem to advocate the idea of the denominations getting state aid separately for sectarian Colleges. What they are in favour of is, an endowment independent of the State, and very largely of the Church for educational purposes.

We were in error last week in attributing the death of Mr. Longworth's children, Truro, to diphtheria. The disease is said to have been scarlet fever. A fourth child has been added to the list of the dead since we wrote. We sincerely sympathize with the bereaved parents.

The *Messenger* assures us it meant kindly last week, and only intimated that probably we preferred "rantizing" to "baptizing." It says:—

He knows or ought to know, that as *baptizo* means to immerse, *rantizo* means to sprinkle, and we therefore speak more correctly when we call sprinkling rantizing than we do when we call it baptizing. He will see consequently that the two words are as much related to each other as the roaring of a lion is to a shower of rain.

The fact is, we were not aware our neighbor was off on a voyage of philological discovery, or that he was engaged in the laudable work of adding to this meagre English language of ours. *Rantizing!* By the way! Here is something new. Just the word our modern translators have been looking for. But let us see how it is to read.

Baptize to immerse.
Baptising, the act of immersing.
Baptist, one who immerses.
Rantize, to sprinkle.
Rantizing, the act of sprinkling.
Rantist, one who sprinkles.

We presume after this the Rantists, or Rantizers, will be called by their new name on the part of their brethren the Baptists, or Baptizers.

A SUPERIOR AND CHEAP BIBLE DICTIONARY.—Smith's Bible Dictionary has hitherto been the very best in our language. But it was in three heavy volumes, and very costly. Dr. Smith himself, by condensing the work, has given us, in a convenient book, a collection of many thousand articles, by the best writers in the different departments of Biblical research.

We have made arrangements by which we can sell this Book at a very moderate rate.

The students' edition, with wood-plate engravings, which retails at \$3.00 in the United States, we will sell at \$2.25.

The family edition, steel engravings, selling at \$3.50 in the States, we will sell for \$2.50.

Agents and dealers can be furnished with this Book at terms which will give them a good margin. Methodist Book Room, Halifax.

Letters have reached us from several of our ministers in Lunenburg county, strongly protesting against Mr. McDougall's charges in regard to the modes of conducting revival meetings among the Methodists, asserting that his opinions are founded on mere heresy, as he is never himself seen in a Methodist means of grace. In every instance, also, there is a most indignant repudiation of the intent to draw members of other churches away. This is but what we expected. Were it otherwise we should feel ecclesiastically disgraced. There must surely have been sad blundering somewhere—inexcusable blundering.

We publish this week an ode on the birth day of John Wesley, which, to our unpoetical judgment, has elements of striking beauty and genius. The author is a lady of talent, a native of Nova Scotia. John Wesley, whatever he might think of their sentiment, would admire the rhythm and sweetness of those four stanzas.

INFORMATION reaches us of epidemic complaints among the population of Cumberland and Colchester Counties, chiefly on the northern borders.

LITERARY NOTICES.

The *Aldine* keeps up a good reputation. No. 19 has come to us full of beauty and instruction.

The *Missionary Notices* for April, have reached us from Toronto. A melancholy interest attaches to this number owing to the death of Mr. McDougall.

The Secretary of the Y. M. C. A. for Halifax has sent us their Catalogue of Books. It represents an ample and noble Library.

From the Secretary we have a copy of the Report of the "Game and Inland Fishery Protection Society, of Nova Scotia." In preserving this province from the ravages of thoughtless game-seekers, the Society seems to be doing good work.

BIBLE HYGIENE.—Can any better evidence be presented of the Divine authenticity of the Scriptures than their thorough adaptation to the necessities and conditions of mankind in all ages? And can any stronger proof be demanded of the fact that the Old Testament is as much in force to-day, in all its code of moral declaration, than the superiority of its laws to those of other systems of instruction? How forcible is the evidence contained in this paragraph, which we cut from the *Leeds (England) Mercury*:

Dr. Richardson, whose name has of late been much before the public in connection with the discussion of sanitary questions, as affecting the public health, and whose work on "Diseases of Modern Life" is exciting so much attention at present, has during the week been delivering a lecture on "The Vitality of the Jews and the Mosaic Sanitary Code." In the course of the inquiries into which Dr. Richardson has been led in following the special line of study he has laid out for himself, his attention has been directed to the fact that the vitality of the Jewish race, wherever found, contrasts favorably with that of the races by which they are surrounded. Assuming that the statistics which Dr. Richardson quotes in support of the conclusions to which he has come, have not been drawn up to establish a preconceived theory, they prove beyond question that the rates of mortality amongst Jews are more satisfactory than those among Europeans living in the same localities and under the same general conditions of life. In other words, Jews have a greater chance of living to old age than any other race in Europe. There are in Jewish families fewer or still-born infants, whilst the rates of mortality amongst children and adults is much lower. There is, in the opinion of Dr. Richardson, no physiological or anatomical superiority of the Jews over other races—indeed, in some respects they are inferior to Saxons and Celts, and the explanation is to be found (1) in an innate excess of vital resistance, (2) in the observance of the rules of health laid down in the Pentateuch, (3) in that the Jews have followed, either under the influence of necessity or from natural prompting, a better life in all that relates to the maintenance of a healthy physical existence. The influence of the Mosaic Sanitary Code, he said, could scarcely be overrated. The seventh day's rest, the general cleansing of houses, vessels and clothing, the frequent ablutions, the isolation of infectious sick, the purification of infected animals, the abstention from the flesh of diseased which feed on garbage, and from diseased or decomposed food, which the Jewish Code imposed, and the comparative freedom from intemperance which prevailed amongst Jews, all tended to ensure sounder health and greater vitality, and it was evident from what Dr. Richardson said that in this respect, at least, the Jews set an example which might be followed with beneficial results throughout the world.

We would take the attention down and run in sympathy great Apostle in Phil. i. 15 "whether any nomination" wave which, Holy Spirit, being the Count him not so willing co-operate.

Liverpool, We understand having spoken discussion, so, ed, will terminate.

LETTER Our work is parts of the Is At Hamilton lie and social a deeply spiritual.

DEATH THE S Letters j McDougall of his father together se ment for the ing one eve said to his and let the his sled. T miles dista ed it, havin mounted p being notifi it was not v the body wa the hands f he had quie ed that he v he first wen but though not speak t ed from hu way, then h again move that he took who were ne come "snow very myster Our noble b will live, as remembran was given. I some one w work he beg Yo

REV. JOSE DEAR ED paragraph of Rev. D. M lished in you oibly remind riated scrip ca, of great said, prepar by a certain oes. I feel quite you been as tory of "eve during the p Millan as I who are no gentleman w complimenta review" of a titled "Spur of Lunenburg "The pain professes to Some of the phlet never b diseased imag events" that been narrate phlet on its selves woulde statements in in Mr. McM Methodist m over had the bench a sine q I leave other never took "a possible pop munion." It Millan " ap on the Lunen were convinc and are now Son of God, demned. I have not misrepresenta munication of will content I as I am conc unqualified o penned by his and which in one of the m nenburg Coe ferred to. We would take the att down and ren in sympathy great Apostle in Phil. i. 15 "whether any nomination" wave which, Holy Spirit, being the Count him not so willing co-operate.

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The New York Times, whose columns were only a few months since marred by unjust and contemptible insinuations concerning the evangelistic work of Messrs Moody and Sankey in England...

COUNSEL FOR CONVERTS.—Admirable for putting in the hands of young Christian beginners in the Methodist Church.—Price 30 cents. At the Methodist Book Room, Halifax.

PREACHER'S PLAN, HALIFAX. SUNDAY, APRIL 23rd.

11 a.m. Brunswick St. 7 p.m. Rev. J. Lathern. Rev. J. Read. 11 a.m. Grafton St. 7 p.m. Rev. J. Read. Rev. J. Lathern.

METHODIST MISSIONARY SOCIETY. The Treasurers thankfully acknowledge the receipt of the following—

Nova Scotia Conference, per Geo. H. Starr, Esqr., (2nd remittance.) \$1600.00 New Brunswick Conference—St. John, German St., per Conf. Treasurer 600.00

N. B. AND P. E. ISLAND CONFERENCE. CONNEXIONAL PROPERTY.

"An Act to amend and consolidate the Laws relating to The Methodist Church of Canada," has recently been passed by the Legislatures of New Brunswick and Prince Edward Island.

MARKET PRICES. Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and G. W. STRAUB, Halifax, N.S.

Table with columns for Butter, Firkins, Eggs, etc. and prices for various commodities like Hides, Pork, etc.

SPRING 1876. WHOLESALE DRY GOODS. ANDERSON, BILLING, & CO., 173 PACKAGES STAPLE AND FANCY DRY GOODS.

WHOLESALE DRY GOODS WAREHOUSE. PER "BERMUDA." NEW BACK COMBS. PER "MORAVIAN." HAIR BRAIDS, ALL LENGTHS.

THEAKSTON & ANGWIN, WHOLESALE AND RETAIL DEALERS IN HARDWARE. HALIFAX, N. S.

A very fine line of Builder's Hardware. A complete stock of HOUSE FURNISHING GOODS.

Farming Implements and Haying Tools. Welsh & Griffith's MILL SAWS. The best Saws made, and every Saw warranted.

REMEMBER CENTRAL HARDWARE STORE, 28 DUKE STREET. Nearly opposite C. & W. Anderson's.

CUSTOMS DEPARTMENT. OTTAWA, Mar. 27, 1876.

AUTHORIZED Discount on American Invoices until April 1st, 1876, 13 per cent.

Job Printing neatly and promptly executed at this Office.

W. M. HARRINGTON & Co., OFFER FOR SALE, AT 243 HOLLIS STREET.

The following GOODS at Lowest Market rates, viz.: 100 CHESTS Fine Congou TEA. Strong full flavor.

MAIL CONTRACT. SEALED TENDERS addressed to the Postmaster-General, and marked "TENDERS FOR MAIL SERVICE," will be received at Ottawa...

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SMITH BROTHERS, 150 GRANVILLE STREET. 150 Fall Stock Complete, WHOLESALE.

In this department our Stock embraces VERY CHEAP GOODS ALL COUNTRY BUYERS INVITED. RETAIL.

ALL OUR FUR GOODS AT 10 PER CENT CASH DISCOUNT. HIGHEST PRICES PAID FOR Raw skins.

C. KAIZER & SONS, Granville St. Halifax. Jan. 29. \$12 a day at home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine. march 8, 1 yr.

Jas. & Wm. PITTS, GENERAL COMMISSION MERCHANTS, WATER STREET, St. JOHN'S, NEW FOUNDLAND.

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No risk in trying Graham's Pain Eradicator! I have kept this medicine for sale for several years, and find it gives the best satisfaction, and from the remarkable cures reported by those who have used it...

GEORGE BIRKS, Chemist and Druggist, Prescott, Ont.

Receipts for "WESLEYAN" for week ending April 19th, 1876.

INSTRUCTIONS AS TO REMITTING MONIES.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters.

MARRIED. By the Rev. G. O. Huestis, at West River, on the 22nd March, Mr Geo. A. Mutch of Mount Herbert, Let 48, to Miss Elizabeth Hyde, of Elliot River.

By the same at the Parsonage, (Cornwall) on the 5th April, Mr. James Diamond, of Charlottown, to Miss Amelia Mathew, of North Wiltshire.

On 12th Feb., at the house of the bride's father, by the Rev. J. S. Phinney, Mr. Thomas Denney of Pokeshaw, to Susanna, eldest daughter of Mr. Garret Hodnet, of New Brandon.

On the 12th inst., in the Methodist Church, Bathurst, by Rev. J. S. Phinney, George A. Baldwin, Esq., M.D., of Bathurst, to Jennie, second daughter of Richard Davidson, of New Brandon, Gloucester, N.B.—Christian Messenger please copy.

On the 8th inst., at the residence of the bride's father, by the Rev. H. P. Cowperthwait, Mr. Campbell Clark, of Trigon, to Miss Annie Cameron, of Crapaud.

On the 8th inst., at the residence of the bride, by the Rev. Robt. A. Daniel, Miss Elizabeth Gilbert, of New Canada, to Mr. Clifford Smith of Spring Hill.

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DIED. Suddenly in Boston, Mass., on Sunday evening, 9th inst., Mrs. Elizabeth Clark in the 64th year of her age.

On Sunday evening, 16th inst., of diphtheria, Kate Elizabeth, aged 3 years and 3 months, only child of Robert G. and Sarah Smith.

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Rev. A. W. Edin.

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